

Ugaritic Myths, Epics, and Legends

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

Poems about Baal and Anath

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

In view of all these uncertainties, the tablets will not be designated as B'L A, B'L B, etc., but by the original sigla of the first editor, Ch. Virolleaud. They are all studied together by C. H. Gordon, *Ugaritic Literature*, Rome (1949), pp. 9-55 (56⁷). Other literature will be given separately for each tablet.

a. VI AB

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

b. III AB C

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

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

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

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

To El of the Sources [of the Floods,

In the midst of the headwaters of the Two Oceans.

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

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

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

Prostrates himself, doing [him] homage.

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

Quickly bu[ild the h]ouse of Yamm,

[Ere]ct the palace of Judge Nahar.

...

...

Build the house of Prince Yamm,

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

In the midst of [....

Quickly] his [hou]se shalt thou build, (10)

Quickly erec[t his palace].

...

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

Quoth the Gods' Torch Shapsh,²

Raising her voice and [crying:

"Heark]en, I pray thee!

Thy father Bull El favors

Prince Yamm ... [....]

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

He will pull out [the pillars of thy dwelling!

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

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

Quoth [Ashtar] of the [....] ...:

"Oh, my father Bull El!

I have no house [like] the gods,

[Nor] court like [the holy on]es. (20)

...

(the rest obscure)

c. III AB B-A

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

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

² The sun-goddess.

(1) III AB B

... [... Quoth] Puissant Baal: (3)
 "[May'st thou be driven from thy throne of kingship,
 From thy seat of do]minion!

... [...]
 Ayamur³ upon thy head, [Prince Yamm;
 Upon thy back Yagrush,⁴ Judge Nahar.
 May [Horon] break, [O Yamm,
 May Horon break] thy head,
 Ashtoreth [Name of Baal thy pate.
 ...] down may'st thou fall in ... [...] (10)
 ... [...]."
 [Me]ssengers Yamm doth send.

(Two lines defective and unintelligible.)

"Depart ye, lad[s, don't tarry.
 There now, be off] on your way
 Towards the Assembled Body"
 In the m[idst of the Mount of Lala.
 At the feet of El] fall not down,
 Prostrate you not to the Assembled [Body.
Proudly standing] say ye your speech.
 And say unto Bull [my] father [El,
 Declare unto the Assembled] Body:
 'Message of Yamm your lord,
 Of your master Ju[dge Nahar].
 Surrender the god *with a following*,
Him whom the multitudes worship:
 Give Baal [to me to lord over],
 Dagon's son whose spoil I'll possess.'"—
 The lads depart, they delay not.
 [There, they are off] on their way (20)
 To the midst of the Mount of Lala,
 Towards the Assembled Body.
 Now, the gods were sitting to e[at],
 The holy ones for to dine,
 Baal attending upon El.
 As soon as the gods espy them,
 Espy the messengers of Yamm,
 The envoys of Judge Nahar,
 The gods do drop their heads
 Down upon their knees
 And on their thrones of princship.
 Them doth Baal rebuke:

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

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

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

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

⁶ The assembly of the gods.

⁷ Or, perhaps, humble.

The gods lift up their heads
 From upon their knees,
 From upon [their] thrones of prin[ceship]. (30)
 Then come the messengers of Yamm,
 The envoys of Judge Nahar.
 At El's feet they do [not] fall down,
 Prostrate them not to the Assembled Body.
Prou[dly] standing, [they] say their speech.
 Fire, burning fire, *doth flash*;
 A whetted sword [are their e]yes.
 They say to Bull his father El:
 "Message of Yamm your lord,
 Of your master Judge Nahar.
 Surrender the god *with a following*,
 etc." (see 18-19)
 [Quoth] Bull, his father, El: (36)
 "Thy slave is Baal, O Yamm,
 Thy slave is Baal [for eve]r,
 Dagon's Son is thy captive;
 He shall be brought as thy tribute.
 For the gods bring [thy gift],
 The holy ones are thy tributaries."—
 Now, Prince Baa[1] was wroth.
 [Sei]zing [*a cudgel*] in his hand,
 A *bludgeon* in his right hand,
 He r[eaches] to strike the lads.
 [His right hand Asstore]th⁸ seizes, (40)
 Ashtoreth seizes his left hand.
 "How [canst thou strike the messengers of Yamm,
 The en]voys of Judge Nahar?
 A messenger ... [...]
 ...] a messenger [bears];
 Upon his shoulders the words of his lord,
 And ... [...]."
 But Prince Baal was wroth.
 The *cudgel* in ha[nd] he ...
 He con]fronts the messengers of Yamm,
 The [en]voys of Judge Naha[r].
 ...] ... "I say unto Yamm your lord,
 [Your] ma[ster Judge Nahar]:
 ..."
 (lines 46-47 too defective for understanding)

(2) III AB A

(defective and obscure) (1-4)

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

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

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

Kothar brings down two clubs
 And gives them names.
 "Thou, thy name is Yagrush ('Chaser').
 Yagrush, chase Yamm!
 Chase Yamm from his throne,
 [Na]har from his seat of dominion.
 Do thou swoop in the hand of Baal,
 Like an eagle between his fingers;
 Strike the back of Prince Yamm,
 Between the arms⁹ of [J]udge Nahar."
 The club swoops in the hand of Baal,
 Like an eagle between his [fi]ngers;
 It strikes the back of Prince Yamm,
 Between the arms of Judge Nahar.
 Yamm is firm, he is not bowed;
 His joints bend not,
 Nor breaks his frame.—
 Kothar brings down two clubs
 And gives them names.
 "Thou, thy name is Ayamur ('Driver'?).
 Ayamur, drive Yamm!
 Drive Yamm from his throne,
 Nahar from his seat of dominion.
 Do thou swoop in the hand of Baal,
 Like an eagle between his fingers;
 Strike the pate of Prince Yamm,
 Between the eyes¹⁰ of Judge Nahar.
 Yamm shall collapse
 And fall to the ground."
 The club swoops in the hand of Baal,
 [Like] an eagle between his fingers;
 It strikes the pate of Prince [Yamm],
 Between the eyes of Judge Nahar.
 Yamm collapses,
 He falls to the ground;
 His joints bend,
 His frame breaks.
 Baal would rend, would smash Yamm,
 Would annihilate Judge Nahar.
 By name Ashtoreth rebukes [him].
 "For shame, O Puissant [Baal];
 For shame, O Rider of the Clouds!
 For our captive is Prin[ce Yamm],
 Our captive is Judge Nahar."
 As [the word] left [her mouth],
 Puissant Baal was ashamed . . .

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

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

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

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

d. Fragment b

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

"... Homage to Lady Asherah of [the Sea],
 Obeisance to the Progenitress of the Gods,
 (So) [she] will give a house to Baal like the [g]ods',
 And a court like [A]sherah's sons'."—
 Loudly to his lads Baal cries:
 "Look ye, Gapn and Ugar sons of Ghulumat,¹¹
 'Amamis twain, sons of Zulumat (*Zlmt*)"¹²
 The stately, win[g]-spreading, . . . ;
 Winged ones twain, flock of clouds,
 'Neath [. . .];
 Birdlike ones twain, fl[ock] of . . . snow].
 . . ."

(obscure beginnings of 5 more lines)

e. II AB

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

(some 20 lines missing, 3 obliterated)

...
 But alas!
 He cries unto Bull El [his father],
 To El the King [his begetter];
 He cries unto Ashe[rah and her children],
 To [E]lath [and the band of] her [kindred]:
 Look, no house has Baal like the gods,
 Nor court like the children of Ashe[r]ah].
 The abode of El is the shelter of his son.
 The abode of Lady Asherah of the Sea
 Is the abode of the perfect brides:
 'Tis the dwelling of Padriya daughter of Ar,
 The shelter of Talliya (*ply*) the daughter of Rabb,
 (And) the abode of Arsiya (*arisy*) the daughter of
 Ya'abdar.¹³

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

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

And here's something more I would tell thee: (20)
Just try doing homage to Lady Asherah of the Sea,
Obeisance to the Progenitress of the Gods.

Hayyin¹³ would go up to the bellows,
In Khasis' hands would be the tongs,

To melt silver,

To beat out gold.

He'd melt silver by the thousands (of shekels),
Gold he'd melt by the myriads.

He'd melt . . . and . . . : (30)

A gorgeous dais weighing twice ten thousand (shekels),

A gorgeous dais cast in silver,

Coated with a film of gold;

A gorgeous throne resting above

A gorgeous footstool o'erspread with a mat;

A gorgeous couch having a . . . ,

He pours it over with gold;

A gorgeous table which is filled

With all manner of game¹⁴ from the foundations of
the earth; (40)

Gorgeous bowls shaped like small beasts like those of

Amurru,

Stelae shaped like the wild beasts of Yam'an,

Wherein are wild oxen by the myriads.¹⁵

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

(ii)

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

Its¹⁶ *skin*, the covering of its flesh.

She¹⁷ *flings* its vestment into the sea,

Both its *skins* into the deeps.

She puts fire on the brazier,

A pot upon the coals,

(And) *propitiates* Bull El Benign, (10)

Does obeisance to the Creator of Creatures.—

Lifting up her eyes she beholds.

The advance of Baal Asherah doth espy,

The advance of the Maiden Anath,

The onrush of Yabamat [Liimmim].

Thereat her feet [do stumble];

Her loins [do crack be]hind her,

Her [face breaks out in s]weat [above her].

Bent are the [joints of her loins],

Weakened those of [hcr] back.¹⁸ (20)

She lifts up her voice and cries:

"Why is Puissant [Ba]al come?

And why the Ma[id]en Anath?

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

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

¹⁵ Uncertain rendering.

¹⁶ Of some beast or fish.

¹⁷ Apparently, Lady Asherah of the Sea.

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

Have my children slain [each other],
O[r the b]and of my kinsmen [destroyed one another]?"

[The *work*] of silver Asherah doth espy,

The *work* of silver and [. . .] of gold.

Lady A[sherah] of the Sea rejoices;

Loudly unto her lad [she] doth [cry]:

"Look thou, Deft One, yea [give heed], (30)

O fisherman of Lady Asher[ah of the Sea].

Take a net in thy hand,

A large [*seine*] on thy two hands.

[Cast it] into El's Beloved [Yamm]¹⁹

Into the Sea of El Be[nign],

Into the De[cep] of El . . . [. . .].

..."

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

(iii)

(about 12 lines missing, 9 lines defective)

C[ome]s Puissant Baal, (10)

Advances the Rider of the Clouds.

Lo, he takes his stand and *cries defiance*,

He stands erect and spits

In the midst of the *as[sem]bly* of the divine beings:

"Ab[omination] has been placed upon my table,

Filth in the cup I drink.

For two [kinds of] banquets Baal hates,

Three the Rider of the Clouds:

A banquet of shamefulness,

A banquet {banquet}²⁰ of baseness, (20)

And a banquet of handmaids' *lewdness*.

Yet herein is flagrant shamefulness,

And herein is handmaids' *lewdness*."—

After this goes Puissant Baal,

Also goes the Maiden Anath.

As they do homage to Lady Asherah of the Sea,

Obeisance to the Progenitress of the Gods,

Quoth Lady Asherah of the Sea:

"Why do ye homage to Lady Asherah of the Sea, (30)

Obeisance to the Progenitress of the Gods?

Have ye done homage to Bull El Benign,

Or obeisance to the Creator of Creatures?"

Quoth the Maiden Anath:

"We do homage to [th]ee, Lady Asherah of the Sea,

[Obei]sance to the Progenitress of the Gods.

..."

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

(iv-v)

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

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

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

²⁰ Dittography.

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

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

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

(v)

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

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

(Direction to the reciter):

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

After this comes Kothar wa-Khasis.

Before him an ox is set,

A fatted one at his disposal.

A throne is placed and he's seated

To the right of Puissant Baal.

So ate [the gods] and drank.

Then answered *Puiss[ant Baal]*,

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

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

Quickly raise up a pal[ace].

Quickly the house shalt thou build,

Quickly shalt raise up the pa[lace]

In the midst of the fastness of Zaphon.

A thousand fields the house shall cover,

A myriad of acres the palace."

Quoth Kothar wa-Khasis:

"Hearken, O Puissant Baal:

Give heed, O rider of the Clouds.

A window I'll make in the house,

A casement within the palace."

But Puissant Baal replied:

"Make not a window in [the house],

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

(2 or 3 lines missing?)

(vi)

Quoth Ko[thar wa-Khasis]:

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

Again spake Ko[thar wa]-Khasis:

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

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

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

But Puissa[nt] Baal replied:

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

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

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

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

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

[...] *cried defiance*

And spat [...].

Quoth Kothar [wa-Khasis]:

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

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

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

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

From [Siri]on its precious cedars.

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

Si[r]ion its precious cedars.

Fire is set to the house,

Flame to the palace.

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

²⁵ Another name of Baal.

Lo, a [d]ay and a second,

Fire feeds on the house,

Flame upon the palace:

A third, a fourth day,

[Fi]re feeds on the house,

Flam[e] upon the palace.

A fifth, a s[ix]th day,

Fire feeds [on] the house,

Flame u[pon] the palace.

There, on the seventh d[ay],

The fire *dies down* in the house,

The f[la]me in the palace.

The silver turns into blocks,

The gold is turned into bricks.

Puissant Baal exults:

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

My palace, indeed, of gold."

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

[Prepa]rations makes Hadd for his palace.

He slaughters both neat [and] small cattle,

Fells bulls [*together with*] fatlings;

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

Lambs . . . k[i]ds.

He summons his brethren to his house,

His ki[nd]red within his palace:

Summons Asherah's seventy children.

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

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

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

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

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

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

He sates the gods with jars of wine,

He sates the goddesses with pitchers.

So eat the gods and drink.

They sate them with fatness abundant,

With tender [fat]ling by bounteous knife;²⁶

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

From gold cups the blood of vines].

(some 9-10 lines missing)

(vii)

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

Sixty-six towns he took,

Seventy-seven hamlets;

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

Ninety Baal of the *sum[mit]*.

Baal] *dwells in his house*,

Baal in the midst of the house.

Quoth Puissant Baal:

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

Kothar, this very hour.

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

A casement shall be opened in the house,
A window within the palace.
Yea, *I'll open rifts in the clouds*
At *thy word*, O Kothar wa-Khasis!" (20)
Kothar wa-Khasis laughs,
He lifts up his voice and cries:
"Said I not to thee, Puissant Baal,
"Thou'lt heed my words, O Baal'?"—
He opens a casement in the house,
A window within the pa[lace].
Baal op[ens] rifts in [the cloud]s.
Ba[al gives] forth his holy voice,
Baal discharges the *ut[erance of his li]ps*. (30)
His h[oly] voice [convulses] the earth, . . . the moun-
tains quake,
A-tremble are . . .

East and west, earth's high places reel.
Baal's enemies take to the woods,
Hadd's foes to the sides of the mountain.
Quoth Puissant Baal:
"Baal's enemies, why do you quake?
Why do you quake . . . ?"
Baal's eye seeks out for his hand (40)
When the yew-club swings in his right hand.
So Baal dwells in his house.

"Nor king nor commoner
The earth my dominion shall . . .
Tribute I'll send not to Divine Mot,²⁷
Not dispatch to El's Darling Ghazir.
Mot calls out in his soul,
The Beloved thinks in his heart,
'I alone will have sway o'er the gods (50)
So that gods and men may feed,
Who satisfies the multitudes of the earth.'"
Aloud unto [his l]ads Baal doth cry:
"Look ye, [Gapn and] Ugar so(ns) of Ghulumat,
['Amami]s twain, sons of Zulumat
[The stately, wing]-spreading. . . ;
Winged ones twain, flock of clouds,
[Neath . . . ;
Birdlike ones twain, flock of . . . snow].
(some 5 lines missing)

(viii)

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

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

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

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

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

f. V AB

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

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

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

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

A

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

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

²⁹ From a safe distance.

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

He places a cup in his hand,

A flagon *in the grasp* of his hand;

A vessel large and conspicuous,

A jar to dumbfound a mortal;

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

Only Asherah¹ beholds such a flagon.

He takes a thousand pots of wine,

Mixes ten thousand in his mixture.

He rises, plays, and sings,

The musician plays the cymbals;

The sweet-voiced youth doth sing

Of Baal in the *Fastness* of Zaphon.—

Baal *regards* his lasses,²

Looks at Padriya daughter of Ar,

Also at Talliya [daughter of Ra]bb.

... [...].

... [...]...

B

[...]...

Henna of seven maids,

Smell of coriander and *ambergris*.

She³ *locked* the gates of Anath's house

And met the picked fighters in ...

Now Anath⁴ doth battle in the plain,

Fighting between the two towns;

Smiting the *Westland's* peoples,

Smashing the folk of the Sunrise.

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

Over her, *hands* like locusts,

Like a grasshopper-mass heroes' hands.

She binds the *heads* to her back,

Fastens the hands in her girdle.

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

Hip-deep in the gore of heroes.

With darts she drives ...

With the ... of her bow ...

Now Anath goes to her house,

The goddess proceeds to her palace.

Not sated with battling in the plain,

With her fighting between the two towns,

She *pictures* the chairs as heroes,

Pretending a table is warriors,

And that the footstools are troops.

Much battle she does and beholds,

Her fighting contemplates Anath:

Her liver *swells* with laughter,

Her heart fills up with joy,

Anath's liver *exults*;

For she plunges knee-deep in knights' blood,

Hip-deep in the gore of heroes.

Then, sated with battling in the house,

Fighting between the two tables,

(10)

(20)

(10)

(20)

(30)

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

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

Ma[id]en Anath washes her hands,

Yabamat Liimmim her fingers;

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

Her [fi]ngers of gore of heroes.

[...] ... to chairs,

Table also to table;

Footstools *turn back* into footstools.

[She] draws some water and bathes;

Sky-[d]ew, fatness of earth,⁵

Spray of the Rider of Clouds;

Dew that the heavens do shed,

[Spray] that is shed by the stars.

She rubs herself in with *ambergris*

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

[...]...

C

"..."

...

For the friendship of Puissant Baal,

Affection of Padriya daughter of Ar,

Love of Talliya daughter of Rabb,

Friendship of Arsiya daughter of Ya'abdar

So then, O lads, *enter* ye;

At Anath's feet bow and fall down,

Prostrate you, do her honor.

And say unto Maiden Anath,

Declare unto Yamamat⁷ Liimmim:

'Message of Puissant Baal,

Word of the Powerful Hero:

Take war [away] from the earth,

Banish (all) *strife* from the soil;

Pour peace into earth's very bowels,

Much amity into earth's bosom.

Hasten! Hurry! Rush!

To me thy feet shall trot,

To me shall sprint thy legs.

For

I've a word I fain would tell thee,

A speech I would utter to thee:

Speech of tree and whisper of stone,

Converse of heaven with earth,

E'en of the deeps with the stars;

Yea, a *thunderbolt* unknown to heaven,

A word not known to men,

Nor sensed by the masses on earth.

Come, pray, and I will reveal it

In the midst of my mount Godly Zaphon:

In the sanctuary, mount of my portion,

In the pleasance, the hill I possess."

D

No sooner spies she the gods,⁸

Than Anath's feet do stumble.

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

² Really his wives.

³ Anath herself?

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

⁵ cf. Gen. 27:28, 30.

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

⁷ Unique variant of the commoner *Yabamat*.

⁸ Gapn and Ugar. Baal's messengers.

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

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

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

¹¹ If *šy*=Heb. *šy*, Exod. 28:36.

¹² cf. Exod. 21:6.

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

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

¹⁵ Measure of time or length?

(30)

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

(40)

E

["...]¹⁶

No house hath Baal like the gods,
 Nor court like Asherah's] children's. Etc. etc."¹⁷
 Quoth [the Maiden Anath]: (6)

"He'll heed me, will Bull E[l my father],
 He'll heed me for his own good!
 [For I'll] fell him like a lamb to the ground,
 [Make] his gray hair [flow with] blood, (10)
 The gray hair of his beard [with gore];

Unless he give
 A house unto Baal like the gods,
 [And a cour]t like Asherah's children's."—
 [She stamps] her foot [and the ea]rth [trembles].
 [There, she is off on her] way
 [Towards El of the S]ources of the Flo[ods,
 In the m]idst of [the Headwaters of the Two
 De]eps.
 She penetrates *El's Field and enters*
 [The pavil]ion of K[i]ng Father [Shunem].

(65)

(couplet too damaged for sense)

Her voice Bull [El] her father [...] hea[rs].
 [He replies] in the seven ch[am]bers,
 [In]side the eight enclosures:
 (lines 20-24 almost completely abraded) (20)

(70)

"...

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

(80)

Rejoice not [...],
 ... [...] (30)
 [...] ...

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

¹⁶ In this speech Baal is explaining to Anath why he summoned her.

¹⁷ See c, beginning.

What wouldst thou, O Maiden Anath?"—
And the Maiden Ana[th] re[pl]ied:

"Thy decree, O El, is wise:

Wisdom with ever-life thy portion.

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

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

F

"...

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

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

Proceed, O Fisherman of Asherah,

Go, O Qadesh wa-Amrur.¹⁸

There now, be off on thy way

To the midst of Hikpat-El, all of it,¹⁹

To Kaphtor the throne that he sits on,

Hikpat the land of his portion.

From a thousand fields, ten thousand acres,²⁰

At Kotha[r]'s feet bow and fall down,

Prostrate thee and do him honor.

And say unto Kothar wa-Khasis,

Repeat unto Hayyin of the Handicrafts:

'Message of Pui[ssant Baal,

Word of the Powerful Hero:

...']"

G. I* AB

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

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

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

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

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

¹⁹ *Hkpt il kth*, home of Kothar.

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

(i)

"...

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

..."

(two couplets very obscure)

From the tomb of the Godly Mot,
From the pit of El's Belov'd Ghazir,
The gods twain³ depart, tarry not.

There, they are off on their way
To Baal of the Summit of Zaphon.

Then Gapn and Ugar declare:

"Message of Godly Mot,

Word of the God-Belov'd Ghazir:

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

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

..."

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

(ii)

(12 lines missing at the top)

One lip to earth and one to heaven,⁴

[He stretches his to]ngue to the stars.

Baal enters his mouth,

Descends into him like an olive-cake,⁵

Like the yield of the earth and trees' fruit.

Sore afraid is Puissant Baal,

Filled with dread is the Rider of Clouds:

"Begone!⁶ Say unto Godly Mot,

Repeat unto El's Belov'd Ghazir:

'Message of Puissant Baal,

Word of the Powerful Hero:

Be gracious, O Godly Mot;

Thy slave I, thy bondman for ever."⁷—

The gods depart, tarry not.

There, they are off on their way

Unto Godly Mot,

Into his city Hamriya,

Down to the throne that [he] sits on

His 'filthy' land of inher'tance.

They lift up their voice and cry:

"Message of Puissant Son Baal,

Word of the Powerful Hero:

Be gracious, O Godly Mot;

Thy slave I, thy bondman for ever."

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

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

³ Gapn and Ugar. See the introductory paragraph.

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

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

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

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

(v)

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

". . ."

But thou, take thy cloud, thy wind,
 Thy . . . , thy rains;
 With thee thy seven lads,
 Thine eight *boars*.
 With thee Padriya, daughter of Ar; (10)
 With thee Tatalliya (*Tily*),⁸ daughter of Rabb.
 There now, be off on thy way
 Unto the Mount of Kankaniya.
 Lift the mount upon thy hands,
 The elevation upon thy palms,
 And descend to the depth of the earth,
 Be of those who descend into earth,
 And . . . —
 Puissant Baal complies.
 He desires a cow-calf in Dubr,
 A heifer in Shihlmemat-field (*šd šhlmmt*);
 Lies with her times seventy-seven, (20)
 [. . .] . . . times eighty-eight.
 She [conc]eives and gives birth to Math.
 (fragments of 3 more lines; another 11 missing)

(vi)

(about 30 lines missing at the top)

[They⁹ penetrate El's Field and enter
 The pavilion of King El Father] Shunem.
 [And lifting their voice they cr]y:
 "We went [. . .],
 . . .
 We [ca]me to the pleasance of Dabr-land,
 To the beauty of Shihlmemat-field.
 We came upon Baal
 Fallen on the ground:
 Puissant Baal is dead,
 The Prince, Lord of Earth, is perished." (10)
 Straightway Kindly El Benign
 Descends from the throne,
 Sits on the footstool;
 From the footstool,
 And sits on the ground;
 Pours dust of mourning on his head,
 Earth of mortification on his pate;
 And puts on *sackcloth and loincloth*.
 He *cuts a gash* with a stone,
Incisions with . . .
 He *gashes* his cheeks and his chin,

⁷ Addressed (by Mot?) to Baal.

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

⁹ Probably Gapn and Ugar.

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

h. I AB

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

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

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

(Pertaining to "Baal.")
 She *cuts a gash* with a stone,
 Incisions with . . . etc.

(See g, col. vi.)

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

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

(ii)

(some 30 lines missing on top)

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

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

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

(iii-iv)

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

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

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

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

⁴ Who the speaker is is not known.

(iv)

'Parch'd is the furrow of Soil, O Shapsh;
 Parched is El's Soil's furrow:
 Baal neglects the furrow of his tillage.
 Where is Puissant Baal?
 Where is the Prince, Lord of Earth?'—
 The Maiden Anath departs.
 There, she is off on her way
 Unto the Gods' Torch Shapsh.
 She lifts up her voice and cries:
 "Message of Bull El thy father,
 Word of the Kindly, thy begetter:
 Parch'd is the furrow of Soil, O [Shapsh];
 Parched is El's Soil's furrow:
 Baal ne[glec]ts] the furrow of his tillage.
 Where is Puissant Baal?
 Where is the Prince, Lord of Earth?'—
 Answer'd the Gods' Torch Sha[psh]:
 "... in the ... [of thy brother],
 In the ... of thy sibling,
 And I'll look for Puissant Baal."—
 Quoth the Maiden Anath:
 "... ..., O Shapsh;
 ...
 May ... [...] guard thee,
 ... [...]."(?)
 ... [...]
 ... [...].
 (some 35 lines missing)

(v)

Baal seizes the sons of Asherah.
 Rabbim⁵ he strikes in the back.
 Dokyamm he strikes with a bludgeon,
 ... he fells to the earth.
 Baal [mounts] his throne of kingship,
 [Dagon's Son] his seat of dominion.
 [From] days to months, from months to years.
 Lo, after seven years,
 The Godly Mot [...]
 Unto Puissant Baal.
 He lifts up his voice and says:
 "Upon thee ... may I see,^{5a}
 Downfall upon thee may I see.
 Winnowing [with fan
 Upon thee may I see.
 Cleaving] with sword
 Upon thee may I see.
 Burning with fire
 Upon thee [may I see.
 Gri]nding with hand-mill
 Up[on thee] may I s[ee
 Siftin]g with sieve
 Upon thee [may I] see.
 [...] . [...] in the soil

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

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

Upon thee may I see.

Sowing on the sea

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

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

(vi)

- (30) Returning to Baal of Zaphon's *Fastness*, (12)
 He lifts *up* his voice and cries:
 "My brothers hast thou given, Baal, my ... [s?];
 My mother's sons, my ..."
 They ... like *camels*:
 Mot's firm, Baal's firm.
 They gore like buffaloes:
 Mot's firm. Baal's firm.
 They bite like snakes:
 Mot's firm. Baal's firm. (20)
 They *kick* like *chargers*:
 Mot falls. Baal falls.
 Above Shapsh cries to Mot:
 "Hearken, now, Godly Mot!
 Why striv'st thou with Puissant Baal? Why?
 Should Bull El thy father hear thee,
 He'll pull out thy dwelling's *pillars*.
 Overturn thy throne of kingship,
 Break thy staff of dominion!"
 Sore afraid was Godly Mot, (30)
 Filled with dread El's Belovèd Ghazir.
 Mot ...
 .. [...]
 Baal seats him [on] his kingdom's [throne],
 Upon his dominion's [seat].
 (36-42 missing, defective, or unintelligible)
 "...
 Thou'lt' eat the bread of honor, (46)
 Thou'lt' drink the wine of favor.
 Shapsh *shall govern* the *gathered ones*,⁶
 Shapsh *shall govern* the divine ones.
 ... gods ... mortals,
 ... Kothar thy fellow,
 Even Khasis thine intimate."
 (10) On the sca of *monster* and dragon, (50)
Proceedeth Kothar wa-Khasis,
 Kothar wa-Khasis doth journey.^{8a}

(colophon)

Written by Elimelech the Shabnite.

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

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

APPENDIX. IV AB + RŠ 319 (and BH)

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

⁶ Apparently Baal is handing out rewards to his allies.

⁷ Or, "she'll."

⁸ The *rephaim*, or shades?

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

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

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

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

(col. i too fragmentary for use)

(ii)

(some 20 lines missing on top?)

"... Baal in his house,
The God Hadd in the midst of his palace?"¹
The lads of Baal make answer:
"Baal is *not* in his house,
[The God] Hadd in the midst of his palace.
His bow he has ta'en in his hand,
Also his *darts* in his right hand.
There he is off on his way
To Shimak Canebrake,² the [buf]falo-filled."—
The Maiden Ana[th] lifts her wing, (10)
Lifts her wing and speeds in flight,
To Shimak Canebrake,² the [buf]falo-filled.—
Puissant Baal lifts up his eyes,
Lifts up his eyes and beholds,
Beholds the Maiden Anath,
Fairest *among* Baal's sisters.
Before her he rises, he stands,
At her feet he kneels and falls down.
And he lifts up his voice and cries:
"Hail, sister, and ... ! (20)
The horns of thy ... , O Maiden Anath,
The horns of thy ... Baal will anoint,
Baal will *anoint* them in flight.
We'll thrust my foes into the earth,
To the ground them that rise 'gainst thy brother!"—
The Maiden Anath lifts up her eyes,
Lifts up her eyes and beholds,
Beholds a cow and proceeds a-walking,
Proceeds a-walking and proceeds *a-dancing*,
In the pleasant spots, in the lovely places. (30)
(RS 319)

(8 or 9 badly damaged lines at the bottom)

He seizes and holds [her] womb;
[She] seizes and holds [his] stones.
Baal ... *to an ox*.
[... the Mai]den Anath
[...] to conceive and bear.

¹ The inquirer is evidently Anath.

² Semachonitis, the modern Lake Hülch in Galilee?

(another 14 lines very fragmentary)

(IV AB iii)

[Calve]s the cows dr[op]:
An ox for Maiden Anath
And a heifer for Yahamat Liimmim.
Quoth Puissant [Baal]:
"... that our progenitor is eternal,
To all generations our begetter."
Baal scoops [his hands] full,
[The God] Hadd [his] fin[gers] full.
... the mouth of Maiden An[ath], (10)
E'en the mouth of [his] fairest sister.
Baal goes up in the mou[n]tain,
Dagon's Son in the s[ky].
Baal sits upon [his th]rone,
Dagon's Son upon [his se]at.
(In lines 16-29, which are poorly preserved, there is again talk of a buffalo being born to Baal, it being still not absolutely clear that his bovine mother was Anath herself.)
And so she goes up to Arar, (30)
Up to Arar and Zaphon.
In the pleasance, the Mount of Possession,
She cries aloud to Baal:
"Receive, Baal, godly tidings,
Yea receive, O Son of Dagon:
A wild-ox is [born] to Baal,
A buffalo to Rider of Clouds."
Puissant Baal rejoices.

The Legend of King Keret

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

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

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

First publication: Of KRT A (with copies and photographs of the original), Ch. Virolleaud, *La légende de Keret, roi des Sidoniens (Mission de Ras Shamra II)*, 1936. Of KRT B (with copies of the original), Ch. Virolleaud, *Le mariage du roi Keret (III K)*, *Syria*, xxiii/3-4 (1942-43, actual date of publication 1945), 137-172. Of KRT C (with copies of the original), Ch. Virolleaud, *Le roi Keret et son fils (II K)*, *Syria*, xxiii (1941), 105-136, 197-217; *Syria*, xxiii/1-2 (1942-43), 1-20. Other editions: H. L. Ginsberg, *The Legend of King Keret (BASOR 55, 2-3)*, 1946 (includes bibliography). C. H. Gordon, *Ugaritic Handbook (Analecta Orientalia, xxv)*, 1947, II, pp. 162-166, 184-187; Texts 125-128, Krt (transliterations only). Other bibli-

ography (not included in Ginsberg's edition): R. de Langhe, *Miscellanea historica Alberti de Meyer* (1946), 92-108; R. de Vaux, *RB*, LV (1948), 146-147; T. H. Gaster, *JQR*, xxxvii (1946-47), 285-293; C. H. Gordon, *BASOR*, 105 (February, 1947), 11-12; A. Herdner, *Syria*, xxv (1946-48), 162-165; J. Obermann, *JBL*, LXV (1946), 241-248; F. Rosenthal, *Orientalia* NS, xvi (1947), 399-402; D. W. Thomas, *Journal of Jewish Studies*, 1 (1948), 63-64; C. H. Gordon, *Ugaritic Literature*, pp. 66-83; U. Cassuto, *BASOR*, 119 (Oct. 1950), 18-20.

KRT A

(i)

([Pertaining to "Ke]ret.")]¹

(1)

... The house of [a k]ing is destroyed,

Who had seven [bre]thren,

Eight mother's sons.

Keret in offspring is ruined,

(10)

Keret is undermined of establishment.

His lawful wife he did find,

His legitimate spouse.

He married the woman, and she "departed."²

Flesh of kinship had he:

One-third died in health,

One-fourth of sickness;

One-fifth pestilence gathered unto itself,

One-sixth calamity;

One-seventh thereof fell by the sword.³—

(20)

He sees his offspring, doth Keret;

He sees his offspring ruined,

Wholly undermined his seat,

And in its entirety a posterity perishing,

And in its totality a succession.

(So) he enters his cubicle (and) weeps,

An inner chamber and cries.

His tears do drop

Like shekels to the ground.

His bed is soaked by his weeping,⁴

(30)

And he falls asleep as he cries.

Sleep prevails over him, and he lies;

Slumber, and he reclines.

And in his dream El descends,

In his vision the Father of Man.⁵

And he approaches asking Keret:

"What ails Keret that he weeps,

The Beloved, Lad of El,⁶ that he cries?"

(40)

Is it a kingship like Bull his father's he desires,

Or authority like the Father of Man's?"

(At the bottom of col. i, lines 44-53 are abraded. They doubtless contained an offer by El of "silver and gold ... and perpetual slaves" etc. [cf. lines 53 ff., 126 ff., 37

¹ The first line in each tablet of a series indicates (where preserved) the series to which it belongs.

² A euphemism for "died."

³ The poet either did not know or did not care if his fractions added up to more than unity.

⁴ cf. Ps. 6:7.

⁵ The word for "man" is identical with the proper name "Adam," and "Father (i.e. Creator) of the First Man" may be the meaning intended. El is also frequently called "Creator of Creatures."

⁶ This epithet, like "Servant of El" (below, ll. 153, 155, 299), has the connotations of "favorite" and "intimate." cf. Num. 12:6-9; Deut. 34:5-10; Isa. 41:8; etc.

ff., 250 ff., 269 ff., 282 ff.] and the beginning of Keret's reply, as follows: "What need have I of silver and yellow-glittering—)

(ii)

[gold]; (54)

Friendship by convenant [and vassa]lage for ever;

One-third of the chariot-[steeds]

In the stable of a handmaid's son?"

[Grant] I may beget [chil]dren;

[Grant that] I multiply [kins]men."—

And Bull, his father El, [replied]:

"E[nough] for thee of weeping, Keret;

(60)

Of crying, Beloved, Lad of El.

Do thou wash and rouge thee.

Wash from hand to elbow,

From [thy] fing[ers] up to the shoulder.

Enter [the shade of a pavilion].

Take a lam[b in thy hand],

A lamb of sac[rifice in thy] right hand;

A kid in th[e grasp of thy han]d,

All thy most tempting food.

Take a turtle[dove],

(70)

Bird of sacrifice.

[In a bo]wl of silver pour wine,

Honey in a bowl of [g]old.

{Go up to the top of a [to]wer.}⁷

And go up to the top of a [to]wer;

Bestride the top of the wal[l];

Lift up thy hands to heaven,

Sacrifice to Bull, thy father El;

Honor Baal with thy sacrifice,

Dagon's Son⁸ with thine oblation.

Then descend, Keret, from the housetops.

(80)

Prepare thou corn for the city,

Wheat for Bet Khubur.^{9a}

Let bread be baked for a fifth,

Food for a sixth month.

Muster the people and let it come forth,

The host of the troops of the people.

Yea, let come forth the assembled multitude,

Thy troops, a mighty force:

Three hundred myriads;

Serfs without number,

(90)

Peasants beyond counting.

They march in thousands serried,

And in myriads massed.

After two, two march;

After three, all of them.

The solitary man closes his house,

The widow locks herself in;¹⁰

The sick man is carried in bed,

The blind man gropes his way.

(100)

E'en the new-wed groom¹¹ goes forth.

⁷ i.e. of a (slave or) vassal; cf. Ps. 86:16; 116:16; Wisd. 9:5.

⁸ A dittography of the next line; cf. ll. 165 ff.

⁹ = Baal. ^{9a} In KRT B iv it is called simply Khubur.

¹⁰ This sense is strongly indicated by the parallelism, though hard to confirm etymologically.

¹¹ Who was sometimes exempted, Deut. 24:8 (cf. ...)

He *drives*¹² to another his wife,
 To a stranger his well-beloved.
 (They are)
 Like the locusts that dwell on the steppe,

(iii)

Like grasshoppers on the borders of the desert.¹³—
 March a day and a second;
 A third, a fourth day;
 A fifth, a sixth day—
 Lo! at the sun¹⁴ on the seventh:
 Thou arrivest at Udim the Great,
 Even at Udim the Grand.

—Now do thou *attak* the villages, (110)
 Harass the towns.

Sweep from the fields the wood-cutting 'wives',
 From the threshing floors the straw-picking ones;
Sweep from the spring the women that draw,
 From the fountain those that fill.¹⁵

Tarry a day and a second;
 A third, a fourth day;
 A fifth, a sixth day.

Thine arrows shoot *not* into the city,
 (Nor) thy hand-stones *flung headlong*.
 And behold, at the sun on the seventh,
 King Pabel will sleep
 Till the noise of the neighing of his stallion, (120)
 Till the sound of the braying of his he-ass,
 Until the lowing of the plow ox,
 (Until) the howling of the watchdog.

Then will he send two messengers unto thee,
 Unto Keret, *to the camp*:

'Message of King Pabel:—
 Take silver and yellow-glittering gold;
Friendship by covenant and vassalage for ever;
 One-third of the chariot-steeds
 In the stable of a handmaid's son.

Take it, Keret, (130)
 In peace, in peace.

And flee, O king, from my house;
 Withdraw, O Keret, from my court.

Vex not Udim the Great,
 Even Udim the Grand.

Udim is a gift of El,
 Even a present of the Father of Man.'

Then send thou the two messengers back to him:—
 'What need have I of silver and yellow-glittering gold;
Friendship by covenant and vassalage
 for ever; (140)

One-third of the chariot-steeds
 In the stables of a handmaid's son?
 Nay, what's not in my house shalt thou give!
 Give me Lady Hurriya (*hry*),

¹² Or "leaves"?

¹³ A stock simile for a vast multitude, Jud. 6:5; 7:12; Jer. 46:23; 51:27; Nah. 3:16, 17.

¹⁴ Probably "sunrise."

¹⁵ Evidently these, the most menial, tasks—cf. Deut. 29:10b; Josh. 9:20, 23, 27—devolved upon women in this society.

The fair, thy first-begotten;
 Whose fairness is like Anath's fairness,
 [Whose] beau[ty] like Ashtoreth's beauty;
 Whose eyeballs are the pureness of lapis,
 Whose pup[ils] the gleam of *jet*;
 ... *Let me bask in the brightness of her eyes*;
 Whom in my dream El bestowed, (150)
 In my vision the Father of Man.
 And let her bear offspring to Keret,
 And a lad to the Servant of El.'—
 Keret awoke, and (lo, it was) a dream;
 The Servant of El, and (lo, it was) a fantasy.—
 Then washèd he and roug'd him:
 He washed from hand to elbow,
 From his fingers up to the shoulder.
 He entered the shade of a pavilion, (edge)
 Took a lamb of sacrifice in his hand, (160)
 A kid *in the grasp of his hand*,
All his most tempting food.
 He took a *turtledove*,
 Bird of sacrific[ice].

(iv)

In a bowl of silver he poured wine,
 Honey in a bowl of gold.
 He went up to the top of a tower,
 Bestrode the top of the wall;
 Lifted up his [han]ds to heaven,
 Sacrificed to Bull, his father El;
Honored Baal with his sacrifice, (170)
 Dagon's Son with his [ob]lation.
 Keret descended [from the housetop]s.
 He prepared corn for the city,
 Wheat for Bet Khubur.
 Bread [was ba]ked for a fifth,
 [Food] for a sixth mon[th].
 He mu[st]ered the people and [it came forth,
 The host] of the troops of the peop[le].
 And forth came the assembled] *multitude*,
 His troops, [a mighty force]:
 Thr[ee] hundred myriads.
 They march in thousands *serried*, (180)
 And in myriads *massed*.

After two, two march;
 After three, all of them.
 The solitary man closes his house,
 The widow *locks herself in*;
 The sick man is carried in his bed,
 The blind man *gropes his way*.
Forth comes,¹⁶ too, the new-wed groom.

He *drives* to another his wife, (190)
 And to a stranger his well-beloved.
 (They are) like the locusts that dwell on the steppe,
 Like grasshoppers on the border of the desert.—
 They march a day and a second;
 Then, at the su[n] on the third,

¹⁶ The text has *wybl*, but this is probably miswritten for *wyysu*; cf. above, line 100.

They co[me] to the shrine of Asherah of Tyre,¹⁷
 Even that of Elath of Sidon.¹⁷
 There [Ke]ret the Noble vo[ws]: (200)
 "As Asherah of Tyre exists,
 As Elath of Sidon!
 If Hurriya to my house I take,
 Bring the lass into my court,
 Her double I'll give in silver,
 And her treble in gold."¹⁸
 He marches a day and a second;
 A third, a fourth day.
 Then at the sun on the fourth,¹⁹
 He arrives at Udim the Great, (210)
 Even Udim the [Gr]and.
 He did attack the villages,
Harassed the towns.
 He *swept* from the fields the wood-cutting (wives),
 And from the threshing floors the straw-picking
 ones;

(v)

He *swept* from the spring the women that drew,
 And from the fountain those that filled.
 He tarr[ied] a day and a second,
 A thi[rd], a fou[rth] day;
 A fifth, a sixth day. (220)
 And behold, at the sun on the seventh,
 King Pabel slept
 Till the noise of the neighing of his stallion,
 Till the sound of the braying of his he-ass,
 Until the lowing of the plow ox,
 [(Until) the how]ling of the [wa]tchdog.
 [Straightw]ay [King Pabe]l
 [Lou]dly unto [his] wife doth [cry]:
 "Hearken, I pray thee, [O . . .] *my wife*, (230)
 [. . .]
 (lines 231-5 too fragmentary for rendering)
 [To Keret] I will *surely* send [. . .]." (236)
 Loudly [unto . . . he do]th cry:
 ["O . . . , *m*]ount ye an ass
 (lines 240-5 destroyed except for a few letters)
 . . . [There now, be off on your wa]y (246)
 Towards [Keret the Noble].
 And s[ay] unto Keret the Noble]:
 'Message of (King Pabel):—
 Take [silver and yellow-glittering gold]; (250-261)
 [Friendship by cove]nant, vass[alage] for ever;
 Etc.] etc.'"

(see above, lines 125-136)

(vi)

(Lines 262-264, wanting, related how the two mes-
 sengers did what Pabel had commanded in lines 239-
 245.)
 [There, they are off on their way (265)

¹⁷ Perhaps better "the Tyrians," "the Sidonians." In either case, the shrine will have been situated not too far from Tyre and Sidon.

¹⁸ Or, "two parts (i.e. thirds) of her . . . and the third. . . ."

¹⁹ Apparently a mistake for "fifth."

Towar]ds [Keret the Noble.
 They] r[aise their voices and cry]:
 "Mess[age of King Pabel]:
 Take silver and yellow-glittering gold; etc.
 etc." (269-280)
 (see above, lines 125-136)
 And [Ker]et the Nob[le] replied: (281-299)
 "Wh[at [need ha]ve I of silver and yellow-gl[ittering
 gold]; etc., etc."
 (Till "and a lad to the Servant of El" [see lines 136-
 153] minus the clause "let me bask in the brightness of
 her eyes.")
 The messengers twain depart, (300)
 They tarry not.
 There, they are off on their way
 Towards King Pabel.
 They raise their voices and cry:
 "Message of Keret the Nob[le],
 Word of the [Be]loved, [Lad of]

KRT B

(i)

(All but the bottom, or some 35 lines, missing. They repeated Keret's message more or less verbatim. Then they related that Pabel said, in effect, "Return and say unto Keret:—All right, you may have her. But we shall miss her sorely. Everybody loves her because she is the embodiment of virtue.

The starved *she takes by the hand*,

The parched *she takes by the hand*.

They will follow her lamenting

Unto Keret, *to the camp*.

(As) the cow moans for her calf,

The *young of the flock* for their mothers,

Even so will Udim (or, the Udumians) wail."

Finally they told how:

The messengers twain depart,

They tarry not.

Behold, they do set (their) faces

Towards Keret the Noble.

They lift up their voices and cry: "Message of King Pabel:—All right you may have her. Etc.)

[The starved *she takes*] *by the hand*. (1)

The parched *she takes by the hand*.

They will follow her [la]menting

Unto Keret, *to the camp*.

(As) the cow moans for her calf,

The *young of the flock* for their mothers,

Even so will Udim²⁰ wail."—

And Keret the Noble replied:

(ii)

(At the top of the column, 10 or more lines are missing altogether, and lines 1-10 of the remainder are very defective. The missing lines may have related how Keret fulfilled the vow of KRT A 199 ff. and how he

²⁰ Perhaps better "the Udumians" (cf. n.17).

made new ones, referred to below, iii 23 ff. The defective lines tell that some of the leading gods are about to visit Keret and that Keret makes some obscure preparations.)

[The]n came the companies of the gods. (11)

And Puissant Baal spake up:

"[Now] come, O Kindly One [El Be]nign!

Wilt thou not bless [Keret] the Noble,

Not beatify the Beloved, Lad of El?"—

A cup [El] takes [in] (his) hand,

A flagon in (his) [right hand].

Indeed he blesses [*his servant*].

El blesses Keret,

[Beatifi]es the Beloved, Lad of El: (20)

"The wo[man thou tak'st, O Keret,

The woman thou tak'st into thy house,

The maid thou bring'st into thy court,

Shall bear seven sons unto thee;

Yea, eight she'll produce for thee.

She shall bear Yassib (*yšb*) the Lad,²¹

Who shall draw the milk of A[sh]erah,

Suck the breasts of the maiden Anath,

The two wet nurs[es of the gods].^{21a}

(iii)

(About 10 lines missing entirely: they named Elhau [p. 147], a son whom Hurriya would bear after Yassib. The first line is almost entirely obliterated.)

[... Be greatly exalted], Keret, (2)

[In the midst of the *community*] of the land,

[In the number] of the *population of the realm*.

Also, she shall conceive and bear [dau]ghters to thee:

She shall bear the maiden T[...]t;

She shall bear the maid[en ...];

She shall bear the mai[den ...];

She shall bear the mai[den ...]; (10)

She shall bear the mai[den ...];

She shall bear the mai[²²...].

Be greatly exalted, [Keret],

In the midst of the *community* of the land,

In the number of the *population of the realm*.

To the youngest of them will I give the birthright."—

The gods bless (and) proceed.

The gods proceed to their tents,

The family of El to their habitations.

And she conceives and bears son(s) to him, (20)

And conceives and bears daughters to him.

Lo! in seven years,

The sons of Keret are even as was stipulated in the *vows*;

The daughters, also, of Hurriya are even so.

And Asherah remembers his vows,

Even Elath his de[dications],

And lifts up her voice and [cries]:

²¹ i.e. the son who ministers personally to his father (cf. AQHT A i 26 ff., 43 ff., etc.); Mal. 3:17; also above, n.6.

^{21a} Does the child thereby become a demi-god by adoption, or acquire godlike qualities?

²² One of the girls was called Thitmanet, KRT C i-ii 29, 39, which may mean "the eighth"; 2 boys + 6 girls = 8 children.

"Look, now. Doth Ker[et], then, [break],

Or [the king] alter vo[ws]?"

So shall I break [...]."

(The missing fragment of tablet, which constituted the bottom of col. iii and the top of col. iv, contained a total of some 12-14 lines.)

(iv)

[His] fe[et upon the footstool he sets].²³

Loudly to [his wife he cries]:

"Hearken, [O Lady Hurriya]!

Prep[are] the fattest of thy stall-fed ones;

Open a jar of wine.

Summon my seven[ty] peers,

My eighty barons:

The peers of Khubur the Great,

Khubur [the G]r[and]."

(10-13 broken and unintelligible)

Lady [Hu]rriya obeys. (14)

She prepares the fattest of her [stall-fed ones];

She opens a jar of wine.

Into her presence she causes his peers to come,

Into her presence his barons she causes to come:

The peers of Khubur the Great,

Khubur the Grand. (20)

Into the house of [Ke]ret they come,

Into the dwelling ...

And into the *pavilion* ... they advance.

Hand to the bowl she stretches forth,

Knife to the flesh she doth apply.

[And] Lady Hurriya [dec]lared:

"[To ea]t, to drink have I summoned you:

Your lord Keret [hath a sacrifice]."

(About 10 lines missing at the bottom of col. iv, and 5 or 6 at the top of col. v.)

(v)

[She prepares the fat]test of [her] sta[ll-fed ones];

She opens a ja[r of wi]ne.²⁴

(3 lines too damaged for translation)

[Into] the dwelling ... (6)

[... And into the *pavilion* ... they advance.]

Hand to the bowl [she stretches] forth;

[Knife] to the flesh she doth apply.

[And] Lady Hurriya [declared]:

"[To ea]t, to drink have I summoned you. (10)

[...] [...] [...]"]—

For Keret they do weep,

[Even as] spake the peers.

They weep [as one weeps] for the dead.

[...] and in (their) heart they ...

(lines 16-17 unintelligible)

"At the setting of the sun Keret will come,

As the sun goes down our lord;" (20)

(Lines 21-29 too broken for coherent sense; then 10 lines missing.)

²³ Always a sign of good spirits. But the restoration is uncertain.

²⁴ This time, perhaps, for the peeresses.

(vi)

Hearken...

That they might eat and drink.

And Lady Hurriya declared:

"To e[a]t, to dri[nk] have I summoned you:

Your sirc²⁵ [Keret hath a sacrifice]."

Into Keret's presence they enter.

Like the speech of the peer[s] *is their speech*.*In a vision* [...] Keret.

(Some 40 lines missing. If KRT C is the *direct* continuation of KRT B, these 40 lines certainly indicated that Keret was ill, and that the opening lines of KRT C were what his son Elhau (*ilhu*) was advised—perhaps by his own heart (cf. KRT C vi 25 ff.)—to say to his father. Also, the passing of the years which presumably elapsed between the 7th year of Keret's marriage (above, iii 20-25) and the apparent maturity of Elhau and Thitmanet as well as Yassib is more likely to have been indicated in this lacuna than in any of the preceding ones.)

KRT C

(i-ii)

([Pertaining to] "Keret.") "Like [a do]g thine aspect is changed,

Like a cur thy joyous countenance.

Wilt thou die, then, father, like the mortals,

Or thy joy change to mourning,

To a woman's dirge, O father, *my song*?

For thee, father, weeps the mount of Baal,

Zaphon, the sacred circuit.

The mighty circuit laments,

The circuit broad of span:

'Is, then, [Ke]ret a son of El, (10)

An offspring of the Kindly One, and a holy being?"—

Into the presence of his father he goes,

Weeping bitter tears,

Giving forth his voice in weeping:

"In thy life, our father, we rejoiced,

Exulted in thy not dying.

(But) like a dog thine aspect is changed,

Like a cur thy joyous countenance.

Wilt thou die then, father, like the mortals,

Or thy joy change to mourning,

To a woman's dirge, O father, *my song*?

How can it be said, 'A son of El is Keret, (20)

An offspring of the Kindly One, and a holy being'?

Shall, then, a god die,

An offspring of the Kindly One not live?"

And Keret the Noble answers:

"My son, weep not for me,

Do thou not wail for me.

Waste not thine eye with flowing,

The brain in thy head with tears.

²⁵ This time she uses a word which means both "master" and "father," so probably the third banquet is for her own children. The point of all these banquets remains obscure owing to the great gaps in the text.

Call thy sister Thitmanet,

A maid *whose passion is strong*.

Let her weep and wail for me.

(sense of lines 31-37 obscure)

And say unto thy sister Thitmanet:

'Our Keret is making a sacrifice,

The king is preparing a banquet.

Take thy *drum* in thy hand,Thy [*tam*]bo[urine] in thy right hand.Go, *take thy stand by the songstresses of thy sire*.Present [*thy petitions*] with thy *music*,And *he will consent to all*."

Straightway the youth Elhau

His [l]ance in his hand doth take,

His [s]pear in his right hand,

And setteth out on a run.

[Ev]en as he arrives, it grows dark: (50)

His sister's gone out to draw water.

His lance *upon the threshold* he stands:

Its sheen lights up the gateway.

As soon as she sees her brother,

Her [loins] to the ground do break;²⁶

[Upon] her brother[']s neck she weeps:

"Is, [then,] the king s[ick],

[Or] thy sire Keret [ill]?"

[And] the youth Elhau [replied]:

"The king is [not] sick,

Thy sire Keret [is not ill]. (60)

Keret [is making a [sac]rifice;

[The king is] preparing a banquet."

(ii)

(Of lines 63-78 only the beginnings are preserved, but it seems that Thitmanet asks a further question and Elhau's answer does not satisfy her; so that she tries to loosen his tongue with liquor,²⁷ and then) She approaches [her] brother²⁸ [and asks]:

"Why dost thou *deceive me*, [my brother]?" (80)

How many moons hath he been s[ick],

How many hath Ker[et] been ill?"

And the youth [Elhau] replies:

"Three moons hath he been [sick],

Four hath Ke[ret] been ill."

(lines 86-96 defective and obscure)

She weeps bitt[er tears];

She gives forth her voice in weeping:

"In thy life, our [fa]ther, we rejoiced,

Exulted in thy not dying.

(But) like a dog thine aspect is changed, (100)

Like a cur thy joyous countenance.

Wilt thou die, then, father, like the mortals,

Or thy joy change to weeping,

To a woman's dirge, O father, *my song*?

Shall, then, a god die,

²⁶ Because she guesses that he brings bad news; cf. Ezek. 21:11-12. Divine ladies who receive unexpected callers react in the same way; see pp. 132 and 137.

²⁷ A standard womanly wile; cf. AQHT C 214 ff.

²⁸ Or, "[his] sis[ter] approaches."

An offspring of the Kindly One not live?
 For thee, father, weeps the mount of Baal,
 Za[pho]n, the sacred circuit.
 The mighty [circu]it laments,
 The circuit broad of s[pan]:
 'Is, then, Keret a son [of El], (110)
 An offspring of the Kindly One [and a holy
 being]?'—
 And so she comes in [to her father's presence],
 She enters the *ch[amber]* of Keret].
 (Of lines 114-120 only the beginnings preserved; 2-3
 more lines entirely abraded.)

(iii)

(about 30 lines missing at the top)
 They pour *far*²⁹ [. . .] *earth* and sky;
 Turn to *the* . . . of the earth,
 To the . . . of the *plowland*.
 Unto the earth Baal rains,
 And unto the field rains 'Aliyy.³⁰
 Sweet to the earth is Baa[l's] r[ai]n,
 And to the field the rain of 'Aliyy.
 'Tis sweet to the wheat in the *plowland*,
 In the tilth to the emmer. (10)

...
 The plowmen raise their heads,
 Upward the growers of corn.³¹
 Spent is the bread corn [from] their *jars*,
 Spent the wine from their skin-bottles,
 Spent the oil from [their] *jugs*.
 Keret's house³² ...

(about 14 lines missing)

(iv)

(about 18 lines missing at the top)
 (abraded) (1)
 El hath heard thy . . .
 (Thou) hast insight like El,
 Art wise as Bull the Kindly One.
 Call the carpenter-god Ilish,
 Ili[sh] and his wives the carpenter-goddesses,
 ...

He calls the carpenter-god Ilish—
 Ilish, carpenter of the house of Baal—
 And his wives the carpenter-goddesses.
 And the Kindly One, El Benign, spake: (10)
 "Hearken, O carpenter-god Ili[sh]—
 Ilish, carpenter of the house of Baal—
 And thy wives the carpenter-goddesses.

²⁹ If the reading is correct, the fat, or oil, is either literal, in which case we have a description of an act of sympathetic magic meant to induce precipitation; or figurative, in which case actual rain (cf. p. 136) is described.

³⁰ Evidently identical with Baal. Baal is the god of rain; cf. p. 153.

³¹ All this certainly sounds more like the end of a drought (or dry season) than the beginning or middle of one, yet Keret is still ill. It is therefore anything but obvious that the drought is considered to be a consequence of the king's illness.

³² Or, "daughter."

Go up upon the top of *the structure*,
 Upon *the platform* . . .
 (Three lines defective and unintelligible, 25 more
 missing.)

(v)

(Of the first 7 lines, too little preserved for determining the sense.)
 A second time [. . .], (8)
 A third time [. . .]
 Then spake the Kindly One, [El Benign: (10)
 "Who] among the gods can [remove the sickness],
 Driving out the m[alady]?"
 None among the gods] answers him.
 [A fourth time El] doth speak:
 "Who among [the gods can remove] the illness,
 Dr[iving out the malady]?"
 None among the gods a[nsvers him].
 A fifth time he doth speak:
 "[Who among the gods] can remove the illness,
 Dr[iving out the malady]?"
 None among the gods an[swers him].
 A sixth, seventh time he speaks: (20)
 "[Who] among the gods can remove the illness,
 Driving out the malady?"
 None among the gods answers him.
 Then spake the Kindly One, El Benign:
 "Sit ye, my sons, upon your seat[s],
 Upon yo[ur] thrones of princeship.
 I will work magic
 And will surely establish
 A female who removes illness,^{32a}
 Who drives out^{32a} malady."
 —With clay [his hand] he fills,
 With goodly clay [his fingers].
 He. . .

(Lines 30-53 very defective, after that, about 8 lines missing entirely. The gist of it all can be seen to have been that El instructed a female being called Sha'taqat—to judge by the Aruru-Enkidu analogy [see p. 74], the one he had molded out of the clay—to visit and cure Keret. The very end of these instructions constitutes the first sentence in col. vi.)

(vi)

...
 [D]eath, do thou be broken;
 Sha'taqat, do thou prevail."—
 And so Sha'taqat departs;
 Into Keret's house she goes.
 Bkt she penetrates and enters,
 Njrt she enters to its innermost recess.
 Towns she flies over a hundred,
 Villages she flies over a multitude.
 The invalid she . . .,
 The suffering one upon his³³ head,
 And proceeds to wash him clean of sweat. (10)

^{32a} See new reading, A. Herdner, *Corpus (Texte)*, p. 76a.

³³ Or, "her."

Written by Elimelech; donated by (Niqmadd, king of Ugarit).³⁸

The Tale of Aqhat

The rich epigraphic harvests of the French excavations of 1930 and 1931 at the site of ancient Ugarit included large portions of three tablets, and a possible fragment of a fourth, belonging to an epic about a youth whose name is spelled *a-q-h-t* and conventionally vocalized *Aqhat*. The text was at first called the Epic of Daniel, or Danel, for Aqhat's father; but on the one tablet of which the first line, containing the title of the composition to which the tablet belongs, is preserved, it reads "Pertaining to 'Aqhat,'" and closer study reveals that the text really tells about Daniel only what concerns Aqhat.

According to the order in which they were originally published, which is the descending order of magnitude, the three tablets are referred to as I D, II D, and III D (D = Daniel), or I Aqh(a)t, II Aqh(a)t, and III Aqh(a)t; but in accordance with their organic sequence they will be designated herein as AQHT A (= II D), AQHT B (= III D), and AQHT C (= I D). AQHT A originally counted 3 columns on each side, but the part containing col. iii on the obverse and col. iv on the reverse is missing entirely; AQHT B apparently contains parts of the first and last columns of a four-column tablet; while AQHT C is an almost complete tablet of four columns.

Part of the colophon of AQHT A is preserved, and enables us to date its copying in the same period as that of "The Legend of King Keret," namely about the second quarter of the fourteenth century B.C. (see below, n.26). The story borders on the mythical, and seems to have less of a historical core than that of Keret. There is a considerable probability that Aqhat's father, Daniel, is the ancient saint and sage of that name to whom the prophet Ezekiel refers in Ezek. 14:14, 20; 28:3.

First edition: Ch. Virolleaud, *La légende phénicienne de Danel* (*Mission de Ras-Shamra I*), 1936 (with copies and photographs of the original). Subsequent edition: C. H. Gordon, *Ugaritic Handbook* (*Analecta Orientalia*, xxv), 1947, II, pp. 179-184 (transliteration only). Special studies: S. Spiegel, Noah, Daniel, and Job, in *Louis Ginzberg Jubilee Volume*, 1945, English Section pp. 305-355 (copious bibliography of earlier Aqhat literature on pp. 310-11, n.1). J. Obermann, *How Daniel was Blessed with a Son* (*Publications of the American Oriental Society, Offprint Series No. 20*), 1946 (= *JAOS, Supplement No. 6* [1946]). Y. Sukenik, The Composite Bow of the Canaanite Goddess Anath, *BASOR*, No. 107, pp. 11-15; A. Herdner, La légende cananéenne d'Aqhat d'après les travaux récents, *Syria*, 26 (1949), 1-16; C. H. Gordon, *Ugaritic Literature*, pp. 84-103.

AQHT A

(i)

(about 10 lines missing at top)

[... Straightway Daniel¹ the Raph]a²-man, (1)
Forthwith [Ghazir³ the Harnamiyy⁴-man],
Gives oblation to the gods to eat,

³⁸ cf. the colophons on pp. 135, 141.

¹ The name means "God judges." Judging the cause of the widow and the fatherless is Daniel's special concern; see v 4-8 etc. His wife's name, Danatiya (v 16, 22), is from the same root.

² This Rapha is perhaps identical with the aboriginal giant race of Canaan; II Sam. 21:16, 18, 20, 22; cf. Gen. 14:5; Deut. 2:11, 20; 3:11, 13 etc.

³ As a common noun, *ḡzr* means "boy."

⁴ Perhaps connected with *Hrnm*, a Syrian locality named in an early Egyptian source; see p. 477 (Harnaim).

His desire for bread she opens,
His appetite for food.
Death, on the one hand, is broken;
Sha'taqat, on the other, has prevailed.—

Then Keret the Noble commands,
Raising his voice and crying:

"Hearken, O Lady Hurriya.
Prepare a lamb that I may eat,
A *yeaneling* that I may dine."

Lady Hurriya hearkens.

She prepares a lamb and he eats,
A *yeaneling* and he dines.

Behold a day and a second,
Keret returns to his former estate;
He sits upon the throne of kingship;
Upon the dais, the seat of authority.

Now, Yassib sits in the palace,
And his inward parts do instruct him:
"Go unto thy father, Yassib;

Go unto thy fa[ther] and speak,
Repeat unto Ke[ret the Noble]:
"List and incline [thine ear].

(one couplet unintelligible)
Thou hast let thy hand fall into mischief.³⁴
Thou judgest not the cause of the widow,
Nor adjudicat'st the case of the wretched.

Having become a brother of the sickbed,
A companion of the bed of suffering,

Descend from the kingship—I'll reign;
From thine authority—I'll sit enthroned.'"—
Yassib the Lad³⁵ departs,

Enters his father's presence,
And lifts up his voice and cries:

"Hearken, I pray thee, Keret the Noble!
List and incline thine ear.

(here again the unintelligible couplet)
Thou hast let thy hand fall into mischief.
Thou judgest not the cause of the widow,
Nor adjudicat'st the case of the wretched;

Driv'st not out them that prey on the poor;
Feed'st not the fatherless before thee,

The widow behind thy back.³⁶

Having become a brother of the sickbed,
A companion of the bed of suffering,

Descend from the kingship—I'll reign;
From thine authority—I'll sit enthroned.'"—
And [K]eret the Noble makes answer:

"May Horon³⁷ break, O my son,

May Horon break thy head,
Ashtoreth name of Baal thy pate.

May'st thou fall into. . . ."

(last line unintelligible)

(colophon)

(Lengthwise of the left margin of col. vi is inscribed the following colophon:)

³⁴ Or possibly, "raised thy hand in mischief."

³⁵ cf. n.20.

³⁶ "Before thee . . . behind thy back" is probably a merism.

³⁷ God of the nether world.

Gives oblation to drink to the holy ones.
A couch of sackcloth he mounts and lies,
A couch of [loincloth] and 'passes the night'.
 Behold a day and a second,
 Oblation to the gods gives Daniel,
 Oblation to the gods to eat,
 Oblation to drink to the holy ones.
 A third, a fourth day,
 Oblation to the gods gives Daniel,
 Oblation to the gods to eat,
 Oblation to drink to the holy ones.
 A fifth, a sixth, a seventh day,
 Oblation to the gods gives Daniel,
 Oblation to the gods to eat,
 Oblation to drink to the holy ones.
A sackcloth couch doth Daniel,
A sackcloth couch mount and lie,
A couch of loincloth and pass the night.
 But lo, on the seventh day,
 Baal approaches with his plea:⁵
 "Unhappy is Daniel the Rapha-man,
 A-sighing is Ghazir the Harnamiyy-man;
 Who hath no son like his brethren,
 Nor scion hath like his kindred.
 Surely there's a son for him 'like' his brethren's,
 And a scion like unto his kindred's!
 He gives oblation to the gods to eat,
 Oblation to drink to the holy ones.
 Wilt thou not bless him, O Bull El, my father,
 Beatify him, O Creator of Creatures?
 So shall there be a son in his house,⁶
 A scion in the midst of his palace:
 Who sets up the stelae of his ancestral spirits,
 In the holy place the protectors of his clan;
 Who frees his spirit from the earth,
 From the dust guards his footsteps;
 Who smothers the life-force of his detractor,
 Drives off who attacks his abode;⁷
 Who takes him by the hand when he's drunk,
 Carries him when he's sated with wine;⁸
Consumes his funerary offering in Baal's house,
 (Even) *his portion in* El's house;
 Who plasters his roof when it leaks,
 Washes his clothes when they're soiled."—
 [By the hand] El takes his servant,
 Blessing Daniel the Rapha-man,
 Beatifying Ghazir the Harnamiyy-man:
 "With life-breath shall be quickened Daniel the Rapha-
 man,
 With spirit Ghazir the Harnamiyy-man.
 [With life-breath] he is invigorated.⁹
 Let him mount his bed [. . .].
 In the kissing of his wife [she'll conceive],
 In her embracing become pregnant.

(10)

(20)

(30)

(40)

[By conception] (and) pregnancy she'll bear
 [A man-child to Daniel the Ra]pha-[man].
 So shall there be a son [in his house,¹⁰
 A scion] in the midst of his palace:
 [Who sets up the stelae of his ances]tral spirits,
 In the holy place [the protectors of his clan];
 Who frees [his spirit from the e]arth,
 [From the dust gu]ards his footsteps;
 [Who smothers the life-force of his detractor],
 Drives off who attacks [his abode;
 Etc.]"

(After line 48 some 10 lines are missing, but the first 4 of these were obviously identical with lines 31-34 above. After that it was related that somebody was instructed to tell the good news to Daniel.)

(ii)

(Another 10 lines, approximately, missing here. The messenger obeyed instructions and addressed Daniel as follows: ". . . A son shall be borne thee like thy brethren's,

A scion like unto thy kindred's:
 Who sets up the stelae of thine ancestral spirits,
 In the holy place)
 the pro[te]ctors of thy clan;
 Who frees thy spirit from the earth],
 From the dust etc., etc." (1)
 (see above, i 25 ff.) (2-8c)

Daniel's face lights up, (8d)
 While above his forehead shines.
 He parts his jaws and laughs, (10)
 Places his foot on the footstool,
 And lifts up his voice and cries:
 Now will I sit and rest
 And my soul be at ease in my breast.
 For a son's born to me like my brethren's
 A scion like unto my kindred's
 Etc., etc.

Daniel goes to his house,
 To his palace Daniel betakes him. (25)
 Into his house come skillful ones,¹¹
 Daughters of joyful noise, *swallows*.
 Straightway Daniel the Rapha-man,
 Forthwith Ghazir the Harnamiyy-man,
 Prepares an ox for the skillful ones, (30)
 Gives food to the [ski]llful ones and gives drink
 To the daughters of joy[ful noise], the *swallows*.
 Behold a day and a second,
 He give[s f]ood to the skillful ones and dr[in]k
 To the daughters of joyful noise, the *swallows*;
 A third, a fo[urth] day,
 He gives food to the skillful ones and drink
 To the daughters of joyful noise, the *swallows*;
 A fifth, a sixth day,
 He gives food to the skill[ful] ones and d[ri]nk
 To the d[au]ghters of joyful noise, the *swallows*.
 Lo, on the seventh day,

⁵ Compare Baal's role in KRT B ii 12 ff., p. 146.

⁶ Literally "his son in a house."

⁷ The translation of the preceding relative clauses is doubtful.

⁸ cf. Isa. 51:17 ff. (note verse 18).

⁹ This does not imply that Daniel's vigor was previously below average; cf. below, C 198-201.

¹⁰ cf. n.6.

¹¹ "Artistes."

Away from his house go the skillful ones, (40)
 The daughters of joyful noise, the *swallows*.—
 [...] the fairness of the bed [*of conception*],
 The beauty of the bed of *childbirth*.
 Daniel sits [and cou]nts her months.
A month follows a month;
 A third, a fou[rth (a fifth?) month.
 But in the fifth (sixth?) month,
 He goes [*to the shrine of* ...].
 (ten lines of col. ii and all of cols. iii-iv missing)

(v)

(Some 13 lines missing at the top. The preserved portion begins in the middle of a speech of the craftsman-god addressed to Daniel:)

(abraded except for traces) (1)

“...
I myself will bring the bow,
Even I will convey the *darts*.”
 And behold, on the seventh day—
 Straightway Daniel the Rapha-man,
 Forthwith Ghazir the Harnam[iyy]-man,
 Is upright, sitting before the gate,
 Beneath a *mighty tree* on the threshing floor,
 Judging the cause of the widow,
 Adjudicating the case of the fatherless.
 Lifting up his eyes, he beholds:
 From a thousand fields, ten thousand acres,¹² (10)
 The march of Kothar¹³ he espies,
 He espies the onrush of Khasis,¹⁴
 See, he bringeth a bow;
 Lo, he conveyeth *darts*.
 Straightway Daniel the Rapha-man,
 Forthwith Daniel the Harnamiyy-man,
 Loudly unto his wife doth call:
 “Hearken, Lady Danatiya,¹⁵
 Prepare a lamb from the flock
 For the desire of Ko[th]ar wa-Khasis,¹⁶
 For the appetite of Hayyin¹⁷ of the Handicrafts.
 Give food, give drink to the godhead; (20)
 Serve, honor him,
 The Lord of Hikpat-El,¹⁸ all of it.
 Lady Danatiya obeys,
 She prepares a lamb from the flock
 For the desire of Kothar wa-Khasis,
 For the appetite of Hayyin of the Handicrafts.
 Afterwards, Kothar wa-Khasis comes.
 The bow he delivers into Daniel’s hand;
 The *darts* he places upon his knees.
 Straightway Lady Danatiya
 Gives food, gives drink to the godhead;
 She serves, honors him, (30)
 The Lord of Hikpat-El, all of it.

¹² i.e. in the distance.

¹³ “Skillful,” the commonest name of the craftsman-god.

¹⁴ “Clever,” another of his names.

¹⁵ See n.1.

¹⁶ “Skillful and Clever”; see nn.13 and 14.

¹⁷ “Deft,” still another of his monickers.

¹⁸ *hkp̄t il*, the name of the craftsman-god’s “estate.”

Kothar departs for¹⁹ his tent,
 Hayyin departs for¹⁹ his tabernacle.
 Straightway Daniel the Rapha-man,
 Forthwith Ghazir the Harnamiyy-man,
 The bow doth [...] . . . , upon Aqhat he doth . . .
 [...]:
 “The first of thy game, O my son,
 The first of thy [...] . . . ,
 The game of thy [...]”²⁰
 (some 12 lines missing)

(vi)

(Some 19 lines missing. Then come 15 broken lines which tell about a feast and about the warrior-goddess Anath coveting Aqhat’s bow: Aqhat will have been entertaining her tête-à-tête.)

[She lifts up her voice and] cries: (16)

“Hearken, I pray thee, [Aqhat the Youth!
 A]sk for silver, and I’ll give it thee;
 [For gold, and I’ll be]stow’t on thee;
 But give thou thy bow [to me;
 Let] Yabamat-Liimmim²¹ *take thy darts*.”
 But Aqhat the Youth answers: (20)
 “*I vow yew trees* of Lebanon,
I vow sinews from wild oxen;
I vow horns from mountain goats,
 Tendons from the hocks of a bull;
I vow from a *cane-forest* reeds:
 Give (these) to Kothar wa-Khasis.
 He’ll make a bow for thee,
Darts for Yabamat-Liimmim.”²²
 Then quoth the Maiden Anath:
 “Ask for life, O Aqhat the Youth.
 Ask for life and I’ll give it thee,
 For deathlessness, and I’ll bestow’t on thee.
 I’ll make thee count years with Baal,
 With the sons of El shalt thou count months.”²³
 And Baal when he gives life gives a feast, (30)
 Gives a feast to the life-given and bids him drink;
 Sings and chants over him,
 Sweetly serenad[es] him:
 So give I life to Aqhat the Youth.”
 But Aqhat the Youth answers:
 “Fib not to me, O Maiden;
 For to a Youth thy fibbing is *loathsome*.
 Further life—how can mortal attain it?
 How can mortal attain life enduring?
 Glaze will be poured [on] my head,
Plaster upon my pate;²⁴
 And I’ll die as everyone dies,
 I too shall assuredly die.
 Moreover, this will I say:

¹⁹ Or “from,” if Daniel’s tent is meant rather than Kothar’s.

²⁰ Perhaps Daniel here impresses upon his son the duty of offering some of his game to the gods. “First” may mean “choicest” here.

²¹ An alternative designation of the Maiden Anath; meaning doubtful.

²² Yew-wood, horn, sinew, and tendon go into the making of a composite bow; reed into that of arrows.

²³ i.e. shalt be immortal like them.

²⁴ My hair will turn white.

My bow is [*a weapon for*] warriors. (40)
 Shall now females [*with it*] to the chase?"
 —[Loud]ly Anath doth laugh,
 While forging (a plot) in her heart:
 "Give heed to me, Aqhat the Youth,
 Give heed to me for thine own good.
 [...] I'll meet thee in the path of arrogance,
 [Encounter thee] in the path of presumption,
 Hurl thee down at [my feet and trample] thee,
 My darling great big he-man!"—
 [She stamps with her feet and traverses the earth.
 There, [she is off on her way]
 Towards El of the Source of the Floods
 [In the midst of the headwaters] of the Two
 Oceans.
 She penetrates El's field [and enters
 The pavilion of King Father Shunem."²⁵
 [At El's feet she] bows and falls down, (50)
 Prostr[ates herself, doing him rever]ence.
 She denounces Aqhat the Youth,
 [Damns the child of Daniel the Rapha-man.
 Quoth [the Maiden Anath,
 Lifting up] her [voice] and crying:
 (In 54-55 only the word "Aqhat" can be made out. A
 further 10 lines or so are missing. In them Anath may
 well have told a cock-and-bull story about the unaccom-
 modating youth. In any case, El declared he could, or
 would, do nothing against Aqhat.)
 (colophon on edge of tablet)
 [Dictated by Attani]-puruleni.²⁶

AQHT B

(The preserved fragment of this four-column tablet
 bears the top of col. i on the obverse and the bottom of
 col. iv on the reverse, the surface of the obverse being
 largely abraded.)

(i)

[... But the Maiden Anath] [replied]:
 "[...], O El!
 [...] rejoice not.
 Re]joice not [...],
 Exult] not [...]. (10)
 With] the *might* [of my] *lon*[g hand,
 I'll verily smash] thy [pa]te,
 Make [thy gray hair] flow [with blood,
 The gray hair of] thy [beard] with gore.
 And [call] Aqhat and let him save thee,
 The son [of Daniel] and let him deliver thee,
 From the hand of the Maiden [Anath]!"—
 Answered the Kindly One El Be[nign]:
 "I ween'd, daughter mine, thou wast *gentle*,
 And goddesses fr[ee from] *contumely*.
 On, then, *perverse* daughter;
 [Thou'lt ta]ke whatsoever thou wilt.

²⁵ One of El's names; vocalization uncertain.

²⁶ Known from the colophon at the end of the Baal epic to have been
 chief of priests in the reign of Niqmadd, king of Ugarit, second quarter of
 the 14th century B.C.

Thou'lt compass [whatever thou] list:
 Who hinders thee will be crushed."— (20)
 [The Maid]en Anath [rejoices].
 There, she is off [on her way
 Towards A]qhat the Youth,
 O'er thousand fi[elds, ten thousand a]cres.
 Now laughs the Maiden [Anath,
 And lifts up] her voice and cries:
 "Oh, hearken bu[t, Aqhat the Youth],
 Thou'rt my brother, and I [*thy sister*]. . . ."

(Lines 25-35 too damaged to yield anything but the
 probable general sense that Anath offers to show Aqhat
 a particularly good place to hunt in, namely, the en-
 virons of the home-town of Yatpan [*ytpn*], on whom
 see further on. Probably in the additional 20 lines
 of this column and in the whole of cols. ii-iii, which
 are missing altogether, the twain betook them thither;
 Aqhat had good luck, and Anath left him for a while.)

(iv)

(some 20 lines missing, 4 lines fragmentary)

The Maiden Anath [depar]ts. (5)
 [There, she is off on her way]
 Towards Yatpan [*the Drunken*] Soldier.
 [She lifts up her voice] and cries:
 (The sense of her imperfectly preserved utterance has
 not yet been determined, except that it shows that
 Yatpan dwelt in "the city of Abelim, Abelim the city
 of Prince Yarikh [= Moon].")
 Quoth Yatpan [*the Drunken Soldier*]: (11)
 "Hearken, O Maiden Anath.
 Wouldst thou slay him²⁷ fo[r his bow],
 Slay him for his *darts*,
 Him ma[ke live again]?
 The darling Youth has set meat and [*drink*].
 He is left in the fields and . . . [. . .]."
 Quoth the Maiden Anath:
 "Give heed, Yatp,²⁸ and [I'll tell] thee.
 I'll make thee like a vulture in my girdle,
 Like a swift flier in my pouch.
 [As] Aqhat [sits] to eat,
 The son of Daniel to [dine], (20)
 [Over him] vultures will soar,
 [A flock of sw]ift fliers will *coast*.
 'Mong the vultures will I be soaring;
 Above Aqhat will I pose thee.
 Strike him twice on the crown,
 Thrice above the ear;
 Pour out his blood like *sap*,
 Like *juice*²⁹ to his knees.
 Let his breath escape like wind,
 His soul like vapor,
 Like smoke from his nostrils {from nostrils}.³⁰
 'His vigor! I will revive."

²⁷ Aqhat.

²⁸ Hypocoristic of, or mistake for, Yatpan.

²⁹ *šht*, perhaps connected with Heb. *šḥt* "to press out (liquid)."

³⁰ Apparently dittography.

—She takes Yatpan *the Drunken Soldier*,
 Makes him like a vulture in her girdle,
 Like a swift flier in her pouch.
 As Aqhat sits to e[at],
 The son of Daniel to dine, (30)
 Over him vulture[s] soar,
 A flock of swift flier[s] coasts.
 [Among] the vultures soars Anath;
 Above [Aqhat] she poses him.
 He smites him twice [on the crown],
 Thrice above the ear;
 Pou[rs out] his blood [like] *sap*,
 Like *ju*[ice to his knees.
 His] breath escapes like wind,
 His soul [like vapor],
 Like smoke [from his nostrils].
 Anath, [seeing] his vigor extinguished—
 [The vigor of] Aqhat—doth weep.
 “Woe! [Would] I could heal [thy corse]!” (40)
 ‘Twas but for [thy bow I slew thee,
 ‘Twas but for] thy *darts*.
 But thou, would thou didst l[ive].
 . . .] and perished . . . [. . .].”

AQHT C

(i)

(In the first 13 lines, defective in various degrees, it is only clear that Anath figures there. She is apparently speaking; it is not known to whom.)

“ . . .
 I smote him *but* for his bow,
 I smote him for his *darts*.
 So his bow has been given to me.
 But *through his death* . . . ,
 The [fr]uits of summer *are withered*,
 The ear [in] its husk.”—
 Straightway Daniel the Rapha-man, (20)
 Forthwith Ghazir [the Harna]miyy-[man],
 Is upright, [sitting before the g]at[e],
 Un]der [a mighty tree on the threshing floor,
 Judging] the cause [of the widow,
 Adjudicating] the case [of the fatherless.
 . . .]

(lines 25-28 almost entirely missing)

[Lift]ing her eyes she⁸¹ beholds:
 [. . .] on the threshing floors *dries up*; (30)
 [. . .] *droops*;
Blasted are the buds [. . .].

O'er her father's house vultures are soaring
 A flock of swift fliers is coasting.
 Paghat weeps in her heart,
 Cries in her inward parts.
 She rends the garment of Daniel the Rapha-man,
 The vest(ment) of Ghazir the Harnamiyy-man.⁸²

⁸¹ Daniel's daughter Paghat.

⁸² Because she realizes the blight upon the land must be due to the murder of some innocent person. She has the gift of divination; see further on.

Straightway Daniel the Rapha-man,
 . . . s a cloud in the heat of the *season*;
 . . . s a cloud raining upon the figs,
 Dew distilling upon the grapes.⁸³
 “Seven years shall Baal fail,
 Eight the Rider of the Clouds.
 No dew,
 No rain;
 No welling-up of the deep,⁸⁴
 No sweetness of Baal's voice.⁸⁵
 For rent
 Is the garment of Daniel the Rapha-man,
 The vestment of Ghazir [the Harnamiyy-man].”—
 Loudly to h[is] daughter he doth cry:

(ii)

“Hearken, Paghat who observes the wat[er], (50)
 Who studies the dew from the drip,
 Who knows the course of the stars.⁸⁶
 Saddle a donkey, harness a jackass.
 Attach my trappings of silver,
 My golden housing.”—
 She obeys, Paghat who observes the water,
 Who studies the [dew [from the drip]]¹,
 Who knows the course of the stars. [. . .]¹
 See, she saddles a donkey;
 See, she harnesses a ja[ck]ass.
 See, she lifts up her father,
 Places him on the donkey's back,
 On the comely back of the jackass.— (60)
 Yadinel⁸⁷ turns to the *vegetable-patch*;
 He sees a *stalk* in the *vegetable-patch*;
 Seeing a *stalk* in the *seedbeds*,
 H[e embraces] the *stalk* and kisses it:
 “Ah, if it may be, *stalk*,
 Let the *stalk* grow in the *vegetable-patch*;
 Let it grow in the *beds* of the *plants*.
 May the hand of Aqhat the Youth gather thee,
 Deposit thee in the granary.”—
 Yadin[el] turns to the *grainfields*;
 In the *grainfi[el]ds* he sees a corn-ear;
 Seeing an ear in the unwatered land, (70)
 He em[braces] the ear and kisses it:
 “Ah, if it may be, co[rn-ear],
 Let the corn-ear grow in the unwatered land;
 Let it grow in the [beds] of the *plants*.
 May the hand of Aqhat the You[th] gather thee,
 Deposit thee in the granary.”—
 Scarce hath the word left his mouth,
 His speech left his lips,
 When he lifts up his eyes and they behold:⁸⁸
 (Lines 77-89 rather mutilated and obscure. The gist

⁸³ In Syria rain sometimes falls in September.

⁸⁴ Through springs; cf. Gen. 7:11b. What Daniel here either predicts or wishes, David wishes for Gilboa, the scene of Saul and Jonathan's death in battle; see II Sam. 1:21, where “nor welling up of the deep” (*wl' thwmwt*) is to be read for “nor fields of offering.”

⁸⁵ Baal is the god of rain and thunder.

⁸⁶ Apparently forms of weather-wisdom bordering on divination.

⁸⁷ Apparently variant of “Daniel.”

⁸⁸ Or “as she (Paghat) lifts up her eyes, she beholds.”

of them is that somebody finds out what has happened to Aqhat; either because Paghat sees two supernatural beings act it out in dumb show, or because two attendants of Daniel hear the tale from the dying boy.)

[...] they come.

They lift up [their] voice, [and cry]:

"Hearken, O Daniel the [Rapha]-man!

Aqhat the Youth is dead.

The Maiden Anath [has caused

His breath to escape] like [wind],

His soul like vapor."

[Daniel's legs] tremble.

Abo[ve, his face sweats;

Behind, he is broken] in the loins.

[The joints of his loins are bent],

Weakened [those of his back.³⁹

He lifts up his voice] and cri[es:

"*Cursed be* the slayer [of my son].

(lines 100-104 missing)

Lift[ing up his eyes he beholds:

... vultures ...

(iii)

He lifts up his voice] and cries:

"The vultures' wings may Baal bre(ak),

May Ba[a]l br[eak the pinions of them].

Let them fall down at my feet.

I'll spl[it their bellies and] gaze.

If there be fat,

If the[re be] bone,

I'll w[ee]p and inter it,

Lay't in the hollows of the ear[th]-ghosts."

Scarce hath the word left his mouth,

[His] speech left his lips,

The vultures' wings Baal doth break,

Baal doth break the pinions of them.

They do fall down at his feet,

He splits their bellies a[nd gazes]:

No fat is there,

No bone.

He lifts up his voice and cries:

"The vultures' wings may Baal mend,

May (Baal) mend the pinions of them.

Vultures, flutter and fly."

Lifting his eyes, he s[ees];

Beholds Hargab, the *vultures'* father.

He lifts up his voice and cries:

"The *wings* of Har[ga]b may Baal bre(ak),

May Baal b[re]ak the pinions of [him].

And let him fall down at my feet.

I'll split [his] b[elly] and gaze.

If there be fat,

If there be [bone],

I'll weep and inter it,

Lay't in the ho[llo]ws of [the earth-ghosts]."

³⁹ He is overcome with dismay. cf. p. 147, n.26.

[Scarce hath the word left his mouth],

His speech [left] his [li]ps,

Hargab's wings Baal doth [br]eak,

Baal doth break the pinions of him.

He doth fall down at his feet.

So he splits his belly and gazes:

No fat is there,

No bone.

He lifts up [his] voice and cries:

"The wings of Hargab may Baal [mend,

May Ba]al mend the pinions of him.

Hargab, may'st flutter and fly."

Lifting his eyes he sees,

Beholds Samal (*sml*), the vultures' mother.

He lifts up his voice and cries:

"The wings of Samal may Baal break,

May Baal break the [pi]nions of her.

Let her fall down at my feet.

I'll split her belly and gaze.

If there be fat,

If there be bone,

I'll weep and inter it,

Lay't in the hollows of the earth-ghosts."

Scarce hath the word [left] his mouth,

His speech left his lips,

Samal's wings [Ba]a[l doth break],

Baal doth break the pinions of her.

She doth fa[ll down at] his feet.

So he splits her belly and gazes.

There is fat,

There is bone.

Taking them for Aqhat he (we)eps,

Weeps and inters him.

He inters him in ..., in ...,

Then lifts up his voice and cries:

"The wings of the vultures may Baal break,

May Baal break the pinions of them,

An they fly over the grave of my son,

Rousing him from his sleep."

Qiru-mayim⁴⁰ the king doth *curse*:

"Woe to thee, O Qiru-mayim,

O[n] which rests the blood-guilt of Aqhat the Youth!

... the dwellers of the house of El;

Now, *tomorrow*, and for evermore,

From now unto all generations!"

Again he waves the staff of his hand,

And comes to Marurat-taghullal-banir.⁴¹

He lifts up his voice and cries:

"Woe to thee, Marurat-taghullal-banir,

On which rests the blood-guilt of Aqhat the Youth!

Thy root grow not in the earth;

In uprooter's hand droop thy head—

Now, *tomorrow*, and for evermore,

From now unto all generations!"

Again he waves the staff of his hand,

⁴⁰ Perhaps "Water-Sources." In any case a locality near the scene of the murder.

⁴¹ Perhaps "Blessed One Harnessed with a Yoke." See preceding note.

(130)

(140)

(107)

(110)

(120)

(150)

(160)

(iv)

And comes to the city of Abelim,
 Abelim the city of Prince Yarikh.⁴²
 He lifts up his voice and cries:
 "Woe to thee, city of Abelim,
 On which rests the blood-guilt of Aqhat the Youth!
 May Baal make thee blind
 From now for evermore,
 From now unto all generations!"
 Again he waves the staff of his hand.
 Daniel goes to his house, (170)
 To his palace Daniel betakes him.
 Into his palace come weeping-women,
 Wailing-women into his court *Pzgm gr.*⁴³
 He weeps for Aqhat the Youth,
 Cries for the child, does Daniel the Rapha-man.
 From days to months, from months to years,
 Until seven years,
 He weeps for Aqhat the Youth,
 Cr[ie]s for the child, does Daniel the [Rapha]-man.
 But after seven years, (180)
 [Daniel] the Rapha-[man] speaks up,
 Ghazir [the Harnamiyy-m]an makes answer.
 [He] lifts up his voice and cries:
 "De[part], weeping-women, from my pala[ce];
 Wailing-women, from my court *Pzgm gr.*"—
 He ta[kes] a sacrifice for the gods,
 Offers up a *clan-offering* to heaven,
 The *clan-offering* of Harnamiyy to the stars.
 (three and one-half lines mutilated)
 Quoth Paghat who observes the *flowing* water: (190)
 "Father has sacrificed to the gods,
 Has offered up a *clan-offering* to heaven,
 The *clan-offering* of Harnamiyy to the stars.
 Do thou bless me, so I'll go blessed;
 Beatify me, so I'll go beatified.
 I'll slay the slayer of my brother,
 [Destroy] the [de]stroyer of my [si]ibling."—
 [Dani]e[l] the Ra[p]ha-man makes answer:
 "With life-breath shall be quickened [Paghat],
 She who observes the water,
 Who studies the dew from the drip, (200)

⁴² The actual home of the murderer; see B i end and B iv.⁴³ It has been suggested that this is the proper name of Daniel's court.

Who knows the courses of the stars.
 With life-breath she is *invigorated*.
 She'll slay the slayer [of her brother],
 Destroy the destroyer of [her] sibling."
 ... in the sea she bat[h]es],
 And stains herself red with murex,
 ...

She emerges, dons a youth's raiment,
 Puts a *k[nife]* in her sheath,
 A sword she puts in her scabbard,
 And o'er all dons woman's garb.
 At the rising of Gods' Torch Shapsh,⁴⁴
 Paghat ... (210)
 At the set[ting] of Gods' Torch Shapsh,
 Paghat arriv[es] at the tents.
 Word [is b]rought to Yat[pan]:
 "Our hired woman has entered thy fields,
 [...] has entered the t(e)nts."
 And Yatpan the Drunken Soldier makes answer:
 "Take her and let her give me wine to drink.
 [Let her place] the cup in my hand,
 The goblet in my right hand."
 Paghat [t]akes and gives him drink:
 Pl[aces] the cup in his hand,
 The goblet in his right hand.
 Then spake Yat[pa]n the Drunken [Sold]ier:
 (one and one-half lines partly defective and obscure)
 "The hand that slew [Aqha]t the Youth (220b)
 Can slay thousands of foes."
 (Two and one-half lines obscure, except that Paghat's
 "heart is like a serpent's," i.e. filled with fury.)
 A second time she gives the mixture to him to drink,
 Gives the [mi]xt[ure] to drink (224)
 (Direction to the reciter, along the edge to the left of
 172-186:)
 Here one proceeds to tell about the daughter.
 (The story, continuing on one or more missing tab-
 lets, no doubt went on to relate that [a] Paghat killed
 Yatpan while he lay unconscious in the arms of Bacchus,
 and [b] between El's pity and Anath's remorse some
 modus was found for restoring Aqhat to his father,
 perhaps only for half—the fertile half—of the year.
 The familiar Adonis-Tammuz theme.)

⁴⁴ The sun-goddess.