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A DESCRIPTION OF BAAL

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Faulty stichometry continues to be one of the major causes of misunderstanding of the Ugaritic mythological texts. When a line is wrongly divided, the chances of approximating the sense originally intended are drastically diminished, and the greater the erudition and ingenuity applied in support of the mistake the more error is compounded.\(^1\) The initial provocation for this paper was dissent from the stichometry suggested for the opening lines of the text RŠ 24.245 in a study by J.R. Fisher and B. Knutson.\(^2\) The subsequent treatment of the same text by J.C. de Moor\(^3\) made only slight improvement in the stichometry of the opening lines and failed to divine the proper division of the first five lines. Apart from the crucial matter of stichometry, the text presents many other provocative and intriguing items which will engage the interest of Ugaritologists and other students of the ancient Near East. The present paper is intended particularly to determine the stichometric structure of the text in question; even if not all of our suggestions on specific problems are accepted, we hope to have found a framework within which those problems can be solved.

RŠ 24.245 (= Ugaritica V, Ch. III, No. 3)

In the following transliteration Roman numerals indicate our suggested line-division, while raised Arabic numerals designate the line-division of the tablet.

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\(^2\) JNES 28 (1969), 157-167; see the dissenting suggestion of Pope there, p. 158, n. 8.

\(^3\) UF 1, 180-183.
I b'tyb.kisbt.gr // hd r[ ]² kmdb.

II btk.grh.ii spt // b[dc]m (b?)³ gr.tlyt.

III ṣb't.brqm. [ ] // ṣbrq y[iyd? ]

IV ⁵ rash.tly // tly.bn.'n[h]

V ⁶ uz'r.tml.ëdh. // q[mh.](i)m? t.tlh. //


VIII lb[ // ]

...  

I Baal sits as a mountain sits, // Hadd as w[idey? ] as the ocean;

II In the midst of his mount, Divine Sapon, // in the sanctuary [sanctuary] the mount of his dominion.

III Seven lightning bolts [ ], // eight storehouses of thunder; // a shaft of lightning he [h[olds? ].

IV On his head is a phylactery / redness // tly on his forehead.

V His feet stamp on the wicked, // [his] horn(s) [ris]e above him.

VI His head is in the snow in heav[en, // at? (his) fee]t there is the moisture.

VII His mouth like two clouds [ ] like wine love

VIII [His? ] heart [ ]

...  

Stichometry

I-II. The parallel to II in ‘nt: III, 26-28 and IV, 63f. defines II as a unit and shows thereby that I ends with kmdb. This confirms the stichometry rejected by Fisher-Knutson, p. 158 n. 8.

III. The standard graded number parallelism defines III a and b as a unit; the repetition of the word brq in III c connects it with a and b as a sort of supplement.

IV. Demarked by the parallelism rišh / bn ‘n[h], a standard pair.

V-VI. The stichometry here is elusive. As will be argued below, Vb, like VIa, seems to refer to the head, while VIb, like Va, seems to refer to the lower half of the body. Hence the structure seems in this respect chiastic. On the other hand, since both V and VI contain references to the upper and lower parts of the body, each seems to contain within itself contrasting parallels.

VII. Seemingly related imagery in the Song of Songs suggests that ph and kyn ddm are somehow related. The size of the missing space suggests a 4:4 bicolon.

Context and literary classification

Opening as it does with Baal sitting (line I), the text has been taken by Fisher and Knutson to refer to Baal’s enthronement following his victory over Yam. The text does not mention Baal’s house, only his mountain (line II). The latter is referred to in identical terms several times in the Anat text (UT ‘nt = V AB; see the commentary to line II); furthermore the reverse of our tablet duplicates ‘nt: II, 31b-33 and III, 1-3a. This supports Fisher and Knutson’s and de Moor’s suggestions that what is described in our

⁴ JNES 28, 166ff.; UF I, 180.
text belongs with the events of ‘nt. On the other hand, the reference to storehouses in line III may imply that Baal’s palace is already built. The references in the same line to thunder and lightning, and those in line VI to snow and moisture(?), correspond to what Asherah says Baal will do when El agrees to Baal’s having a house (UT 51 V 68-71), and the references to thunder and Baal’s “tree” in line III correspond to what Baal actually does once he dwells in his house (ibid., VII, 29ff., 41). This uncertainty over the place of our text in the course of events narrated in the Baal cycle may be due to the possibility that there were different versions of it current at Ugarit.5

The generic classification of our text is difficult. De Moor treats it simply as a narrative.6 Fisher and Knutson take it as a “descriptive ritual text” which “describes a liturgy” — i.e., the enthronement hymn and love song sung by Anat (as stated in rev. 7f.), similar to the song sung in ‘nt: I, 19-21.7 This is possible, but there is really nothing in the text to guide us in classifying it as a complete entity. We can, however, say something about the generic affinities of lines IVff. Such descriptions of the bodily appearance of gods are, it is true, found in hymns. As in our text, where the description contains many features attested also in Baal’s iconography,8 in many Sumerian and Akkadian hymns “the deity is apostrophized precisely in terms of the characteristics associated with the statue . . . ”.9 But physical descriptions are not limited to hymns or love songs, nor are they used exclusively for deities.10 In Krt 144-148 — a narrative text — Lady Hurriya is described in similar fashion, as are the protagonists in several passages in the Song of Songs; these examples, like their forerunners describing goddesses in the Sumerian sacred marriage texts, are love songs. Passages such as Song of Songs 5: 14-15a clearly betray their affinities with descriptions of statues. But similar descriptions appear in several other literary genres. In Lú-dingir-ра’s message to his mother, the lady is described in similar terms; in one passage Lú-dingir-ра compares her to “an alabaster statuette, placed on a pedestal of lapis-lazuli / a living figurine, (her) members are full of charm.”11 In a fragmentary passage in the Gilgamesh Epic (VIII, rev. ii, 26), Gilgamesh addresses the statue of the deceased Enkidu: “of lapis is your Breast, of gold your body . . . ” (ANET (2nd ed.), 513). The Akkadian “Göttertypentext”12 describes several statues, following for each a standard pattern descending from head to foot. For later reference here is the section on the storm-god Ninurta:

1 51’ The head has a horn and a polos(?)-headdress
52’ (He has) a hum[an] face.
53’ There is a cheek.
54’ He has a pursasu-coiffure.
55’ His hand(s) are those of a hum[an].
56’ [His right hand? ] is rais[ed] high.
57’ The divine-weal[po]n [ ]
58’ in hi[s] left (hand) [ ]
59’ the guide rope of a [ ]
60’ and he carries a . . . [ ]
61’ (with) a sash [of] lamb[skin? ]

5 De Moor, UF I, 184 n. 127; cf. also 180.
6 UF I, 180.
7 JNES 28, 160, 162, 166ff.
8 Fisher-Knutson, JNES 28, 159 n. 10.
9 W.W. Hallo, in Actes de la 17e Rencontre Assyriologique Internationale (publ. 1970), 120; so also W. Herrmann, ZAW 75 (1963), 178.
10 For a number of the following examples see already Herrmann, op.cit.
12 F. Köcher, MIO I (1953), 57-107.
II 1  [h]is [chest] is covered.
2  He [w]ears a [waistband].
3  He wears a [b]elt.
4  The [b]od[y] is (that of a) man.
5  The gar[m]ent
6  His r[ight] foot f[rom]m his [on]
7  is exposed [a]nd stands firm.
8  His left foot is exposed [ ]
9  His foot/feet tread(s) on the a[n]zû-g-bird
10  His name: Ninurta

Nearly identical is the description of the gods seen by the prince Kummâ in his "Vision of the Netherworld." A biblical analogue is the statue seen by Nebuchadnezzar in Dan 2:32f., whose combination of different materials is similar to images of Baal found at Minet el-Beida and Ras Shamra, one of which even combines five different metals, similar to the image fabricated by Nebuchadnezzar. Somewhat less similar are the descriptions of YHWH in Ezek 1:26-28 and of the "Ancient of Days" in Dan 7:9f.; the composite creatures in Ezek 1:5-13 are quite comparable to those described in the "Göttertypentext" and the "Vision of the Netherworld." One may compare also Enoch ch. 106 and Rev 1:13-16, the latter somewhat similar to our own text. All these passages show that such descriptions can appear in diverse genres and are by themselves no criterion for literary typology.

Commentary

I

ṣṭb. Derivation from the root ṣṭb (*wšt), "sit", rather than ṣwb, "return", is assured by the context: the action takes place in Baal's dwelling (see line II) where sitting, not returning, is the appropriate action. For the syntax of ṣṭb kšbt ɜ cf. kqaddâr ɜhât hannâhâbiît ṣṭdâbbōrî (Job 2:10). The altogether normal use of ɜ in the latter passage removes the only consideration which led Fisher and Knutson to prefer "returns" to "sits", for which they otherwise presented a convincing case (p. 158 n. 3).

hd. r[ ] Virolleaud’s restoration (followed by Fisher-Knutson and de Moor) hd. r[’y] was plausible on the assumption that the graph ḫdr’y (with no word divider between the second and third signs, as it noted) in RŠ 24.252 (Ug V, ch. III, no. 2):3 consisted of the divine name Hadd plus an epithet. B. Margulis however, has argued plausibly that ḫdr’y is really identical with the Biblical place-name Edrei (in Josh 12:4 and 13:12, as in the Ug. text, the name is parallel to the place-name Ashtaroth and is connected with the Rephaim). The word is therefore irrelevant to our passage.

De Moor’s restoration hd.r[bs] kmdb, “Hadd [lay down] like the ocean”, on the basis of an obscure passage, might have been supported by reference to ṣṭhôm rôbeseg (Gen 49:25, Deut 33:13). However, rbš, which refers to crouching or lying down (usually of quadrupeds) would not comport with ṣṭb, “sit”. Moreover, in view of the enthronement context, rbš is incongruous: one does not lie on a throne. In Ugaritic

13 ANET, 109f.
14 Vide infra, n. 47.
15 "In" is preferable to Fisher and Knutson’s “to” for b.
16 B. Margulis, JBL 89 (1970), 293f.
literature and art several deities are represented in anthropoid form as sitting, in human fashion, on a throne with a footstool.

mdb, “ocean”; cf. ym // mdb (UT 52:33-35). For the use of a word whose root means “flow” (see de Moor, p. 181 n. 99 for bibliography) for the ocean, cf. ’nt VI, 5f.; UT 68:12f., 19f., and nāhār in Ps 24:2; Jonah 2:4; etc. The recent suggestion of J. Blau and J. Greenfield to read km ḏb ṃTk ʾfrh, “as a bear in its cave” (BASOR 200 (1970), 13f.) ignores the parallelism of ʾfr // mdb (cf. har ʾr k ʾthm, Ps 36:7) and is based on wrong stichometry.

The verb ytb extends its force to the second stich as well. The line thus describes Baal as sitting like a mountain and like an ocean. These are well-known similes in ancient Near Eastern literature. Mountains are naturally a standard metaphor for height (cf. S.N. Kramer, JAOS 89 (1969), 4; CAD sv. ḫuršānu). Several gods are described as mountains in Tallqvest, AGE s.v. šadū, including the storm-gods Enlil and Adad. One reference to the former describes him as šdū rabū IM.ḪUR.SAG ša ṭēmaš šamāmi šanna apsu ʾllim šarrūdū uṣurāt, “great mountain; Imḫursag, whose peak rivals the heavens, whose foundations are laid in the holy Apsu” (4R27, no. 2: 15f., quoted in CAD A II, 196b).

The ocean is well-known as an image of vastness and width (cf. Ps 104:25; Job 11:9; Lam 2:13; for examples of Akkadian tāmtum rapalšum see W. Mass-Arnolt, A Concise Dictionary of the Assyrian Language, II, 1174a). This signification is made explicit in Ugaritic for our very word mdb in UT 52:33-5:

| tirkm,yd,ilkym // wyd,ilkormdb | El’s “hand” becomes long as the sea, El’s “hand” as the ocean. |
| ark,yd,ilkym // w,yd,ilkormdb | Long is El’s “hand” as the sea, El’s “hand” as the ocean. |

In our text, too, this simile expresses expanse. With the parallel image of height we thus have a standard pair of qualities (cf. Ps 101:5; Prv 21:4). In a Sumerian hymn Inanna is described as “lofty as heaven . . . broad as earth” (W.W. Hallo and J.J. van Dijk, The Exaltation of Inanna, 31:123f., cf. pp. 60f.; cf. S.N. Kramer in ANET (3rd ed.) 581:123f.), and in Akkadian other gods are described as wide (AGE s.v. rapšu). We cannot rule out the possibility that the ocean here expresses depth rather than expanse; cf. the reference to Enlil quoted above, and also Ps 36:7, which uses both of the similes appearing in our passage: ʾidqāt kā k ʾharrʾr ʾel // mišpāṭēk ē ʾthm rabbāh. “Your righteousness is like the mighty mountains, your judgements (like) the great ocean;” however it is not really certain whether the ocean signifies depth or width there. Baal might then be described as sitting high and deep, i.e., as reaching from heaven to earth while seated on his throne. If our passage was meant as a contrast to Ashtar’s failure to reach to the top of Baal’s throne or to his footstool (cf. below), the reference would be to vertical rather than horizontal extension; cf. Isa 66:1.

Our passage thus describes the great storm-god as sitting high and wide or deep. In the present instance the simile of sitting like a mountain seems a bit awkward since the god’s holy see is also on a mountain (ytb kbt ʾfr . . . ṃTk ʾfrh . . . ). Baal’s mountain, divine ʾŠapon (see below) is itself notable for its expanse, as we are told in II Krt (UT 125), 6-9, where the holy mountain is depicted as weeping for the ailing king:

17 Pope, EUT, 37ff.
18 In view of the derivation of mdb from *dwb, “flow”, we may also compare Akk. ʾabūtu, “flood”, with which storm-gods are often compared (Tallqvest, AGE s.v. ʾabūtu; CAD I, 80 b). Floods, too, express the qualities of expansiveness and depth; cf. elibraltar ṣapliš išma ʾšūma pānu uarku ʾšibiʾ ʾabūbānīma, “he caused . . . to pass over (the land) above and below, to the right and the left, in front and behind, like the very flood” (4R20, No. 1:3f., restored from duplicate K5191, quoted in CAD A I, 76f. lex.).
tbkyk, ab. ḣr. b'lt // șpnhlm.qdš
any.nlhm.adr. // ḥl ṛḥb. mknpt

For you weeps, O father, Baal’s mountain,
Șapon the holy circuit,
Laments the mighty circuit,
the circuit broad of span. 19

Thus there would be ample room for the god to “sit widely” on Mount Șapon.

The notion of “sitting widely” is expressed explicitly in Sumero-Akkadian literature where a god is thus described. In the bilingual myth Lugal-e (1, 19) the storm-god Ninurta is referred to:

ezen gar-ra-na ḥul-la-na dagal-ā-bi dur-an-na
ina isin-ni lak-nu-uš ḫa-diš rap-ššiš ina a-ša-bi-ṣu

When he, on the festival established for him,
sits joyfully and widely. 20

Clearly, then, our passage describes Baal’s sitting on his throne in such a way as to highlight his enormous size. Baal’s size is implied elsewhere in the dimensions of his palace (UT 51: V, 118f.), and especially by the contrasting smallness of ‘Ashtar who could not fill Baal’s throne on Șapon (= UT 49: I, 31ff.). Our passage may be an intentional counter to the latter scene. Comparable to these descriptions of Baal’s size are the accounts of God’s size in the Shiu’re Qomah literature (Jewish Encyclopedia XI, 298) and of Adam’s height (heaven to earth) and width (east to west) in midrashic literature (see L. Ginsberg, Legends of the Jews I, 59). Cf. also Enuma Elish I, 99f., and the reference to Enlil above.

The restoration of =value] is clearly a matter of guesswork, but the context suggests some word meaning wide or large. Possible candidates are ṛḥb, used frequently in the Bible of the sea (examples cited above), 21 rb (cf. Heb. ‘ṭḥm rabbāḥ), 22 or, perhaps, ṛḫ, “wide”, 23 whose cognate is the standard adjective for the ocean in Akkadian (tāmum rapsātum, see above), and used precisely of Ninurta’s sitting in Lugal-e (see above).

II

The restoration is based on UT 76:III, 32; ‘nt:III, 26-28; IV, 63f. ḣr is preceded by b in all cases, but the b may be omissible in case there is not enough room for it. Fisher and Knutson and de Moor continue the erroneous stichometry for another line because of the mistaken interpretation of il śpn as a title of Baal, “the god of Șapon,” which they construe as the subject of its sentence, parallel to b’lt and ḣd . . .

Similarly, H. Gese (Die Religionen Altsyriens, p. 123, n. 192) mistook il śpn as a designation of Baal and even asserted that on the basis of the alleged parallelism of b’lt // ḣd // il śpn in the present passage there could no longer be any doubt that Baal and his mountain may be identified. However, our stichometry for this line (II), which is confirmed by the parallel passages, rules out this alleged parallelism. There is not

19 Cf. Pope, JBL 85 (1966), 460f.
20 Lugal-e I, 19; see T. Jacobsen, ZA 52 (1957), 111 n. 39, for this translation. However, CAD ḫ 23 d lex and l/1, 195 b lex., translate rapšš as “at ease”. Cf. also A. Falkenstein, SGL I, 11.5, a - a 4En-I ḫl bārā-kū bārā-maḫ-a dagal-bi dūr-an-i, “when father Enlil seats himself broadly on the lofty dais,” (S.N. Kramer, ANET 3, 573:5). Falkenstein, SGL I, 19.5, and 28 sub 5, translates dagal in both passages “mächtig”.
21 Although UT § 19.2317 questions whether ṛḥb means “broad” in Ug., Gordon as well as Ginsberg translate thus in UT 125:9, 109.
23 If this is the meaning in Ug. Cf. ḥl ṛḫ = ḥrab-bi rapšš (UT § 19.963).
The description of Baal

the slightest evidence elsewhere for identifying il špn with Baal. In all occurrences of the term il špn in the mythological texts, UT 76:III:32;ʿnt: III, 26, IV 63; and in the present instance, the term il špn is preceded by btk ʿgly/h, “in the midst of my/his mountain”, and the reference is to Baal’s divine abode and not to Baal himself. The obvious stichometry in ʿnt: III 26 is:

btk ʿgly il špn
bqdl ʿbgr nhly
bnʾm bgbʾ tliyt

In the midst of my mountain divine ʿSapon
In the shrine of my own mountain
In the fair (place) on (my) mighty hill.24

Interpretation of il špn there as an epithet of Baal (C.H. Gordon, Ugarit and Minoan Crete pp. 53, 54) is ruled out by the parallel phrases which cannot be so construed. Since ʿgly il špn is parallel to qds ʿgly nhlt and the like, il špn must describe the mountain; hence it means Divine ʿSapon, not the god of ʿSapon. Elsewhere Baal is called bʾl špn (UT 9:14), not il špn. In UT 17:13 il špn is not the same as Baal (17:4) or El (17:15). On this point Nougayrol observed (Ugaritica V, p. 51), “Dans les textes ougaritiques, il semble qu’il n’y ait souvent aucune différence entre špn et šl s.” The element il serves as the equivalent of the divine determinative before the name of the deified mountain, as in the Akkadian god list RŠ 20.24.1.14, ḫuršān ḫa-zi (cf. Ugaritica V, p. 45) which would correspond to il špn, or ʿgly il špn. The use of ṣl as a determinative before divine names in the Bible was suggested by W.E. Staples, AJSL 58 (1941), 143.

In another Akkadian list of Ugaritic deities, RŠ 26.142 (= Ugaritica V, no. 170 p. 321) bʾl špn is represented (line 19) as ḫdš ad il ḫuršān ḫa-zi, and his mountain is listed separately (line 22) as ḫḏuršān ḫa-zi. Baal’s divine mountain is thus a deity in its own right; it is allotted sacrifices along with the other gods (UT 3:42; 9:4; 173:37), is invoked among the sanctioning gods in the Hittite treaty between Suppiluliumas and Mattiwaqa (ANET 205), but there is nothing to suggest that the mountain is ever identified with the great weather-god Baal-Hadad who dwells on it as bʾl špn, “Lord of ʿSapon”, or in his more explicit Akkadian title ḫdš be-eʾl ḫuršān ḫa-zi (RŠ 20.24.1.4; cf. Ugaritica V, p. 44), “Adad, Lord of Mount Hazi.”25

Dahood construes the element il with the preceding word, taking ʿgly il as “my towering mountain”, with il as the superlative, as in ḫarʾr ṣlr ʿʾl, Ps 36:7. It seems better to connect il and špn and to construe il špn as in apposition to ʿgly, “my mountain, (divine) ʿSapon.” In view of the above evidence that il špn / ḫḏuršān ḫa-zi is a standard compound, Dahood’s suggestion is unnecessary.

tliyt. The parallelism with nhlt makes the general range of meaning clear, but its precise meaning is moot. UT § 19.1342 takes it as a proper name (“the hill of T.”), but in Ugarit and Minoan Crete, 53, Gordon renders “Hill of Power”. Similarly, Cassuto, ḡbʾt ḡʾḏurāh; Ginsberg, “the mount which I possess”. Dahood, Psalms II, 139, offers both “dominion” and “victory”. In view of the root ḥʾy, the meaning may be something won by conquest; “dominion” might be best. Cf. also Dahood, Psalms III, 134f., ad Ps 114:2.

III

ʿgly ṣʾt, “storehouse(s) of thunder”. In view of the parallel brqm, lightning bolts”, ṣʾt can hardly be anything but “thunder”; whether it is to be derived from ṣʾ(ʾ) (“thunder in Arabic; Fisher and Knutson doubt this possibility “on phonetic grounds” (op.cit., p. 158, n. 9), apparently assuming that the third radical d would have had to become t in Ugaritic on this hypothesis; but de Moor makes clear that the t would be simply the feminine ending

26 Cf. Pope, ḫʾb ad loc.
into which the radical d had been assimilated \( r't < *r'dt \); see UT § 5.35; 9.7, 48]. Emendation to \( r'm \) is unnecessary.

De Moor takes \( jsr \) as bundle(s), related to Arab. \( j{	ext{ay}}ar \) “bundle (of herbs)”. But it is difficult to imagine how an auditory phenomenon such as thunder could occur in a bundle (references below to “thunderbolts” should not confuse the issue, since this word is used in the sense of “lightning bolt”). Moreover, the context of thunder and lightning argue strongly that \( jsr \) = Heb. \( q{	ext{t}}sr \) “storehouse”, for biblical and post-biblical literature frequently speak of God’s storehouses, \( q{	ext{t}}sr\t{,}t \), or chambers, \( h^2d{	ext{ar}}m \), of rain, snow, hail, wind, thunder etc. (Deut 28:12; Jer 10:13; 51:16; Ps 33:7; 81:8 (?); 135:7; Job 9:9; 37:9; 38:22; Enoch 41:4; 60:11-21; L. Ginzberg, Cinze Schechter I, p. 187). Conceivably lines III a and b refer to Baal’s dwelling (mentioned in I and II), and the missing word could be \( bbth \) or \( b{	ext{dr}}h \), although de Moor’s more general \( lh \) would also be in order.

\[ ^{t}b \text{ brq} y \]

The Baal-stele from Ugarit shows Baal holding “a stylized thunderbolt ending in a spearhead” (C.F.A. Schaeffer, The Cuneiform Texts . . . pl. XXXII, fig. 2) Fisher and Knutson (n. 10) note that the bolt looks like a tree at the top, hence translate “tree of lightning”. Note the cedar in Baal’s hand in UT 51 VII, 40. Since this is Baal’s weapon, however, de Moor’s “shaft” or Ginsberg’s “club” ANET, 135a; cf. also Orientalia 9 (1940), 44, for an Egyptian parallel seems more appropriate. Lightning is often associated with God’s arrows, sword, and spear in the Bible and in midrashic literature (Deut 32:41; 2 Sam 22:15; Nah 3:3; Hab 3:11; Zech 9:14; Ps 18:15; 144:6; Job 20:25; Ginzberg, Legends II, 333). Since in the Baal stele Baal holds the lightning bolt in his hand,\(^{27}\) it may be that we should restore here the verb \( y[\text{h}d] \), “he holds”. Since the text goes on to enumerate parts of his body, one might prefer \( y[\text{dh}] \), “in his hand”, but for this we would expect rather \( b{	ext{dh}} \) (UT 19.633). In Mesopotamian literature too, Adad is described as holding a thunderbolt in his hand (see references in CAD A I, 80 d; B, 104 c, 259 d; cf. ibid., for statues carrying lightning bolts). Fisher-Knutson’s restoration \( y[\text{bn}] \) is based upon a dubious interpretation of \( abn \text{ brq} \) in ‘nt:III, 23 and parallels,\(^{28}\) while \( y[\text{rh}] \) seems less likely with \(^{t} \text{ brq} \) than with \( \text{ brq} \) alone (cf. UT 51: V, 71: \( \text{brh} \) t\( ^{t} \text{ar} \) \( \text{brq} \) m).

Obviously thunder and lightning reflect Baal’s role as storm-god. Our text is related to UT 51: V, 68ff., VII, 24ff., which describe the immediate aftermath of Baal’s taking up residence in his new dwelling. Note also ‘nt: III, 18 and parallels where Baal summons Anat to \( s{	ext{ap}} \) to hear his words about \( abn \text{ brq} \), etc. (unless, with Cassuto, this is just a cliché descriptive of any mysterious lore).

IV

The structure of this line is chiasitic. \( r{	ext{ish}} \) is therefore parallel to \( bn \) ‘\( n[\text{h}] \), and thus means “on his head” (accusative of place).

\( t\text{ply} \) is one of the text’s most difficult words. Fisher-Knutson’s “his head is wonderful” (following W. Johnstone) is doubtful since \( r{	ext{ish}} \) is not feminine in Ugaritic (cf. UT 67:1; 3; ‘nt:III, 39) and it is questionable whether the \( t- \) can be a masculine singular prefix (Sarna, JBL 82 (1963) 317-318; Moran, Biblica 45

\(^{27}\) On the detailed agreement between Baal’s iconography and his descriptions in the texts see Fisher-Knutson, p. 159 n. 10; C.F.A. Schaeffer, The Cuneiform Texts from Ras Shamra-Ugarit, 64, and Ugaritica II (1949), 121-130; Cassuto, The Goddess Anat, 54

\(^{28}\) For the rendering of \( abn \) as “(lightning) stone(s)”, related to Akk. \( aban \text{ brq} \) (? ) and Ezekiel’s \( a{	ext{bn}}\text{e} \) \( ? \) (Ezek 28:14, 16), cf. Cassuto, The Goddess Anat, 81; Pope, EUT, 99-102; F.C. Fensham, INES 18 (1959), 273f. Gordon’s view (U.L., 19; U.M., 246), repeated recently by Dahood (UF 1, 25), that \( abn \) is chiastically parallel to \( tbn \) in the following line and hence means “I understand” or “perceive”, fails to note that chiasmus is likely ruled out by the absence of the negative particle before ‘\( abn \), unlike the three verbs to which it is allegedly chiastically parallel in ‘nt: III, 23-25a.
A description of Baal

(1964) 60-82; H.J. Van Dijk, VT 19 (1969) 441-447). De Moor recognized that if tply is a verb the prefix calls for a feminine subject; he therefore rendered “Tallaya made his head wonderful between [his] eyes”, ignoring all stichometric considerations. However, since tply is “on his head”, it ought to be, like the parallel tly, a substantive.

The suggested translation “phyllactery” is based on rabbinic tplh (tēpūlāh, pl. tēpūlān) with that meaning (possibly attested already in Elephantine, tplh zy ksp, Cowley, AP, pp. 198f.). This would normally appear as *tplt in Ugaritic, but -y occurs occasionally as the feminine ending in place of -t. (Long presumed, the existence of this feminine ending is now brilliantly confirmed, as noted by de Moor, in RS 24.293 (Ugaritica V, III, No. 4):6, which reads brkt where the parallel text UT 67:4, 16 reads brky.) Morphologically the noun would be identical to Heb. tplh: a taqtilat noun based on a geminate root (ppl), except that here -at is replaced by the equivalent -ay. Although this would be the first case in Ugaritic where the second and third radical coalesce before the feminine ending in taqtilat (cf. UT § 8.48), this is no obstacle since coalescence is attested in the noun msīlm (root sll; see UT § 8.46). tply would join the list of words known in Ugaritic, but not in biblical Hebrew or Phoenician, which then reappear in rabbinic Hebrew, even more significantly it would push back the earliest attestation of tēpūlān by nearly a millennium.

Several lines of evidence — philological, literary, and iconographic — converge in support of this suggestion.

The word tēpūlān, when used with reference to an object, appears to have been used first to refer specifically to the phyllactery placed on the forehead: the Targum uses it only for Heb. ṭōthāpēš,33 which is the tēpūlāh šēt rōʾ of rabbinic sources.34 The word ṭōthēpēš itself, in rabbinic Heb. and Aram. (tōtepiā), means “charm, ornament” (Jastrow). Now the ṭōthāpēš (= tēpūlān) are invariably located bēn ‘ēne-hā (Ex 13:16; Deut 6:8);35 the latter term is synonymous with “on the head” — where the tply is located in our text — and is, of course, identical with the bn ‘n[h] in the parallel clause in our text. In short: Heb. tplh and Ug. tply both are objects worn on the (fore)head. Note the striking similarity of the phraseology where these words appear:

RŚ 24.245:5: rēḥ tply (/>. . . bn ‘n[h])
Targum Ex 13:16; etc.: tplyyn byn ‘ynyk
M. Mik X, 3f.: tplh šl tê-
T.B. Ber 6a: tplyyn šbr tê-

Just as Baal is said to have tply on his head, rabbinic texts (e.g., T.B. Ber 6a), as well as Shiur Qomah literature, to which we have already had occasion to refer above (cf. The Jewish Encyclopedia XI,

29 See bibliography in de Moor, UF I, p. 172 n. 33, 186 n. 138.
30 Ibid.
31 J. Barth, Nominalbildung, § 189f.; E.A. Speiser, AS 16, 392; Jastrow and BDB, s.v.
33 Perhaps better ṭōthāpēš, singular, with the qere (Speiser, JQR 48 [1957], 210).
34 Cf. Speiser, AS 16, 392.
35 Noted by Speiser, op.cit., 393 n. 26.
36 Ginsberg, Kithe Ugarit, 73.
298), describe God as wearing $\text{t}^e\text{pîlîn}$. That this is not simply a rabbinic conceit is clear when we keep in mind that $\text{t}^e\text{pîlîn}$ must originally have been apotropaic amulets, and that gods are frequently represented in ancient Near Eastern iconography wearing such amulets.\footnote{Cf. E.G. Hirsch in, The Jewish Encyclopedia X, 28; G.H. Davies, \textit{IDB} III, 808f.; Speiser, AS 16, 389-393; P.D. Miller, \textit{JNES} 29 (1970), 129f.} \footnote{A.L. Oppenheim, \textit{JNES} 8 (1949), 173 n. 4, 190f.} Note that the Akkadian “Göttertypentext” also begins the description with the god’s headress (above p. 3).

In Mesopotamian iconography the most common type of head ornament with apotropaic function is the rosette, a blossom-shaped decoration on a miter or the like, or on a headband. The front part of a tiara may be decorated by a large (golden) rosette, or such a rosette may be held above the forehead by means of a fillet. According to Oppenheim, divine beings and kings alone are represented with this “front rosette” (\textit{ajar pâni}).\footnote{Op.cit., 173 n.4.} The Biblical analogue to this type of rosette is the $\text{sîš}$ (also apotropaic) worn on the high priest’s forehead, attached to his turban (Ex 28:36ff.).

Now it appears from ‘\textit{at:IV}, 45 that Baal wore a $\text{š}$ and from the context this appears to be a sign of his kingship\footnote{Cf. Ginsberg, ANET, 137b: “frontlet” (italicized); Cassuto, \textit{The Goddess Anath}, 68: nizrâ; see note on 83 sub (45): nêzer haqqqôdêl ‘w-e-semel hamme’tûkâh; S. and S. Rin, \textit{Acts of the Gods} (Heb., 1968), 99 sub 45-46: keqer.} (note that the $\text{sîš}$ is temred nêzer haqqqôdêl, “holy diadem”, in Ex 29:6; 39:30; Lev 8:9; cf. Ps 132:18). Conceivably the tply of our text is none other than this $\text{sîš}$, but this is not necessary. At any rate, Baal, like Mesopotamian gods and YHWH, is described in ‘\textit{at} as wearing an apotropaic ornament, certainly on his head.

In sum: Heb. $\text{tplh} < *\text{ptl}$, and Ug. $\text{tply}$, can be argued to be etymologically and morphologically similar; in its concrete sense Heb. $\text{tplh}$ originally referred to an (apotropaic) ornament worn on the forehead; gods are represented in literature (rabbinic [$\text{t}^e\text{pîlîn}$] and Ugaritic [$\text{š}$]) and iconography (e.g., Mesopotamian [\textit{ajar pâni}]) as wearing such ornaments; in our text Baal is described as wearing a $\text{tply}$ on his (fore)head; it is therefore a plausible conclusion that Ug. $\text{tply} = \text{Heb. tplh}$, (head)\footnote{Cf. Speiser, AS 16, 391f.; Speiser’s equation of the pâšîl/t$^e$pi$^lîn$ with âlik mahyri is confirmed by Prv 6: 22: b$^h$îthâlêl$^k\text{ka} \ldots$ tanheh $\ldots$, since hanh$^h^d$ is associated with hâlak tiʃnê in Ex 13:21 (cf. P.D. Miller, \textit{JNES} 29 (1970), 129f.).} phylactery.

$tly$ bn ‘n[h]. Guided by the parallel clause one will expect $tly$ also to refer to some object worn on Baal’s forehead; since “between the eyes,” i.e., on the forehead, is a favored spot for apotropaic signs and devices, $tly$ should refer, like $\text{tply}$, to such a sign or device. On the other hand, since $tly$ elsewhere in Ugaritic refers to $tly$ bt rb, one of Baal’s daughters or wives,\footnote{Cf. Deut 14:1; Ezek 9:4: the rabbinic interpretation of Cain’s sign as being on his forehead (\textit{Pirke de-Rabbi Eliezer} 21; cf. Targum Jonathan Gen 4:15); Oppenheim, \textit{JNES} 8, 173 n. 4.} one would expect it to have the same meaning. These two considerations are not necessarily incompatible. One form of amulet is the image of a deity, or more simply, the inscription of his name. For the former one may refer to the Egyptian practice of wearing images of Ma’at, Isis, Osiris, and Bes.\footnote{Cf. Cassuto, \textit{The Goddess Anath}, 76; T.H. Gaster, \textit{Thespis} (2nd ed.), 125, 128, 172f., Ginsberg, ANET 131 n. 12; 136 n. 2; for his translation of bnt in V ABA: A, 23 as “lasses” cf. Prv 31:29; Cant 2:2; etc. Note also V AB:D, 84 att “wives”, which may refer to Tly, Arsy, and Pdry.} For the latter one may refer to the representation of the name Shaddai on the head $t^e$pi$^lîn$,\footnote{P.D. Miller, \textit{JNES} 29 (1970), 130; I. Ben Dor, \textit{IDB} I, 122c.} and to q$^e$me$^d$ti inscribed with God’s name.\footnote{\textit{Jewish Encyclopedia} X, 22cd; \textit{IDB} III, 808bc.} Baal’s wearing
the image or name of T'allaya on his forehead would correspond to the literal meaning of such passages as Cant 8:6 where the female protagonist asks her lover to "place me as a seal upon your heart, as a seal upon your arm." (An alternative interpretation to ūly = T'allaya might be based on rabbinic ūly, "to suspend; a hanging.")

The idea that tpaly may refer to a head ornament is the suggestion of Tigay. Other possibilities were tentatively considered by Pope. Arabic plāy offers a phonologically impeccable "root" for the form tpaly, but the semantic connection with pediculus scarcely seems appropriate for Baal's holy head. Since the terms "on his head" and "between the eyes" are equivalent in Ugaritic, biblical, and rabbinic usage, we may surmise that tpaly and ūly are also roughly synonymous. The meanings "phylaetery" and "hanging" or "pendant" would be apposite, as suggested by Tigay. For ūly one could also appeal to Arabic talāy, "pretty", "pleasant", talūwa, "beauty", and Arabic āle(h), ṣalāy ṭāh, "youth". ūly might also be connected with the root ūly/ūw used of covering, painting, smearing, daubing, coating, overlaying, plating, or the like. Fisher and Knutson rightly relate lines 5-9 of the present text with the Song of Songs 5:10-16. The head of gold reminds one immediately of Nebuchadnezzar's vision of the image with a head of fine gold and a torso of silver, Dan 5:32. Statuettes of Baal with gold head and silver body have been found at Minet el Beida and Ras Shamra. At Minet el Beida was found a standing statuette with gold-plated head and silver-plated body. Still more remarkable is another statuette of Baal discovered at Ras Shamra, executed in no less than five materials, electrum, gold, silver, bronze, and steatite. The helmet with crest and neck-cover is carved in a sort of greenish steatite and clamps onto the head by electrum horns which form dowels. The coating of gold leaf is partially preserved. The word ūly might thus be connected with such plating or overlay of gold, or it could also denote beauty or elegance. Either or both senses might be intended.

Reverting to the word tpaly in the light of the possibilities noted for the parallel ūly, and in the light of the characterization of the beloved in the Song of Songs 5:10 as radiant and ruddy, a plausible connection may be found with Akkadian pelā, unless the vowel e implies that the word originally contained a laryngeal, as assumed by von Soden who cites Ethiopic falha as a possible cognate. The e, however, does not necessarily indicate an original laryngeal; cf. von Soden, Grundriss der Akkadischen Grammatik, § 9b. The term designates a color which von Soden (Allu) defines as "rot" and Landsberger as "hellrot" ("Über Farben", JCS 21 (1967) p. 142f., n. 19). It is applied to the complexion of the human face, hair, and arms. According to Landsberger, the usage in physiognomic and diagnostic omen that only nawi" bright" and pelā "red", denote healthy skin colors and that all other colors apply to morbid symptoms. Thus the term applied to healthy, radiant and ruddy complexion corresponds closely to the characterization of the gold-headed beloved of the Song of Songs as saḥ wē ṣādām.

V

uzāʾt tmll ūldh. In interpreting this passage one cannot ignore Fisher and Knutson's observation (following Johnstone) that Prv 6:13 likewise uses mlī of some action of the feet. Unfortunately the verb is itself unclear. From the context, however, it appears to refer to a gesture of contempt, hostility, or triumph (for the latter cf. line V b of our text). The Targum and Pesh. render mlēl as "stamps" (tks). Now in the Akkadian "Göttertypentext" and the "Vision of the Netherworld" several gods and images are described as treading upon their enemies. For example the storm-god Ninurta is described as ūaḫu Im. DUGUD kabis, "his feet tread upon the anzu-bird." Most importantly, Baal appears to be represented in the same way in the Baal stele, for the wavy lines under his feet there may represent the defeated Yamm. 49

47 Cf. C.F.A. Schaeffer, Syria 10 (1929), pp. 288-290, Pl. LIII; Syria 17 (1936), p. 145-146, fig. 25 and Pl. XXI; Syria 43 (1966), fig. 4, pl. III.
49 MIO 1, 66-II, 9; cf. 80:VI, 3; ANET 109, par. 4, 110 par. 1.
This aspect of the stele would thus be similar to the representation of Marduk standing above water and a dragon, representing Tiamat\textsuperscript{51} (cf. Enuma Eliš IV, 124 [?],\textsuperscript{52} 129). For the thought cf. Job 9:13: taḥšāw šāḥdāhū ḏ̄z̍rē ṛāḥābh, "beneath him stooped Rahab’s helpers."\textsuperscript{53} That Baal’s conquest of his enemies should be spoken of here conforms to our assumption that the present text chronologically follows Baal’s victory over Yamm. In our text Baal stamps upon his enemies while seated. This is paralleled in Ps 110:1 and the artistic representations usually cited in connection with that verse, such as the seated Pharaoh with bound captives represented on his footstool (H. Gressmann, AOB (2nd ed.), no. 59).

It is not easy to support “stamp on the wicked” or the like etymologically. Arabic has a malla, “walk fast, apace.” Aramaic offers mlṣ = “crush” (Jastrow, p. 792); Akkadian malātu “ausplindern” (AHw 594 c). ṣ̂rēt is even more difficult; Fisher and Knutson’s “enmity”, based on Akkadian za’īru, overlooks the fact that the Akkadian root is middle weak,\textsuperscript{54} not middle ‘ayin. Perhaps our word is related to Arabic ṣ̂rār, “highwayman, brigand, crook, scoundrel”; za’āratu, “maliciousness, meanness.” Alternatively, we may think of Baal’s making threatening gestures at his enemies (cf. UT 51: VII, 29ff., after Baal has taken up residence in his house).

The possibility that ʾdd may refer to Baal’s genitals was noted by Fisher and Knutson (op.cit., p. 159 n. 15). Since Arabic zr, in addition to the connotations of violence and malevolence noted above, is also used of sexual action, it may be that the form uz’rt denotes sexual aggressiveness. Baal’s sexual propensities were prodigious, befitting a fertility deity; he copulated with a heifer seventy-seven or eighty-eight times (UT 67: V, 18-22) and with the Virgin Anat he performed by the thousand (UT 132:3 b’il ynu b’dl). Venereal violence on the part of Baal is vividly depicted in an Egyptian mythological text in which Seth (i.e., Baal) ravishes Anat with uncommon vigor and violence, copulating with her “in fire” and deflowering her with a chisel (cf., W.F. Albright, Archaeology and the Religion of Israel, 1942, p. 197, n. 39, and M. Pope, Wörterbuch der Mythologie, ed. H.W. Haussig, Abt. I, s.v. ‘Anat, p. 236).

\textit{qrn}[h.r] m? ʾt ʿlh. The primary consideration in this clause is the need for a verb or substantive to create a verbal or nominal sentence; Virolleaud’s \textit{qrn}[m] d? t ʿlh does not satisfy that need. We have simply chosen the verb which occurs most commonly with \textit{qeren/qarnayim} in the Bible (cf. UT 2001 : rev. 10). That the traces before the \textit{t} represent an \textit{m} is possible (cf. the confusion of \textit{t} and \textit{m} in rev. 7 below).\textsuperscript{55} The reading fits our context perfectly: it makes the clause describe a gesture of triumph, which fits our understanding of line \textit{V} a, and the elevation expressed by \textit{rmt} corresponds to the height implied in the parallel line \textit{VI} a. For ‘l = “on the head” cf. 2 Aqht 2:9 and parallels; Cant 7:6a.

\textbf{VI}

glt occurs also in UT 51: V, 68ff.:

\begin{verbatim}
wnap‘dn,mtrh b’ly‘dn // ‘dn,t(r?) bgl\'
w <γ> tn.qlh,b’rpt // lk,larz,brqm
\end{verbatim}

\textsuperscript{51} A. Heidel, The Babylonian Genesis, 2, fig. 1 (after 153).
\textsuperscript{52} If the translation of Oppenheim, Or. 17 (1948), 230, is correct.
\textsuperscript{53} Cf. Pope, Job, \textit{ad loc.}, and \textit{ad} 41:1 (H 40:25) for a possible Ugaritic parallel; see also Enuma Eliš IV, 107f. (Gaster, Thespis, (2), 146).
\textsuperscript{54} C. Bezold, Bab.-Ass. Glossar, 111 left; G.R. Driver, and J.C. Miles, The Babylonian Laws II, 381c; BDB 266d.
\textsuperscript{55} Cf. Fisher-Knutson, JNES 28, 166 n. 57.
which Ginsberg translated:\footnote{56} 

Now, too, the *seasons* of his rains will Baal *observe*,  
The seasons of . . . . . . with snow;  
And <he will> peal his thunder in the clouds,  
Flashing his lightnings to the earth.

In spite of uncertainties in the context *glt* probably refers to a meteorological phenomenon like *mtr* in the parallel clause; Ginsberg’s equation of *glt* with *tlg*/*fľ*g, “snow”, remains the best suggestion.\footnote{57} The verbal form *tľ贽* in *UT* 2001:5 can be paralleled by *talēg* in Ps 68:15b.\footnote{58} Unfortunately, the meaning of Cant 4:6; 6:5 is not clarified by this passage, if our interpretation here is correct.

The present passage may refer to Baal’s height, indicating that his head reaches up to the source of snow in heaven, extending the thought of line V b.

*[kg?]* *lfr.i[t.* Since each clause in IV-VII begins with a part of the body, we have chosen one which is synonymous with the chiastically parallel *iśl* of V a and antonymous to the antithetically parallel *rīf*, following the structure outlined above and the hint provided by the preserved *l*.

In view of the parallel *glt* we cannot ignore the collocation of *glt* with what appears to be *tr* or *yrt* in *UT* 51:V, 69. The word there is usually read as *tkt*, but what Herdner copied as a shaded *k* (*CTCA* Pl. IX and X, fig. 16) could certainly be only the partial remains of *r* (in fact the following single horizontal wedge could be the tail-end of the *r*, rather than a *t*). In view of the difficulty of the word *tkt*, if it means “boats”, and the parallelism of *glt* and *tr* here, it seems best to accept the reading *yrt* advocated by Driver (*CML* 96:7, 7; 151 s.v. *yrt*),\footnote{59} or *tr*.

The meaning of *tr* here would thus not be “bull”, but a derivative of *ṭrr*, cognate to Arabic *ṭarra*, “give plentiful water”, *ṭariya*, “be well-watered.” The root may be encountered in the epithet *ṭrrt* (= “well-watered”?) applied to cities (*UT* 128:IV, 9, 20; *Krt* 109; etc.). In our passage the word could refer to the subterranean sources of moisture or to the irrigated earth itself. In either case, VI a and b together would again show Baal’s tremendous height, extending from the sources of snow in heaven to the reserves of moisture in the earth, or to the earth itself (cf. 4R 27, No. 2: 15f., quoted above in the commentary to line I).

At one stage in the development of this study we considered the possibility that *tr* referred to the bull as Baal’s mount. The location (conjectural) “at (his) foot/feet”, *[kg]*, would correspond exactly to the position of the bull on which the storm-god stands in several steles.\footnote{60} This, however, is difficult to square with Baal’s sitting in line I and possibly with whatever his feet are doing in line V. The first difficulty may be obviated by a relief from Malatya in which a goddess is seated on a throne borne by a lion (J.B. Pritchard, *ANEP*, no. 537).

\footnote{56}{ANET 133.}
\footnote{58}{For the snow from the *tʰmt* cf. de Moor, *UF* I, 181f.}
\footnote{59}{*tkt* is defended by K. Aartun, loc. cit., 280.}
VII-VIII

These lines are too damaged to support any worthwhile comment beyond what has already been pointed out by Fisher-Knutson, de Moor, and Greenfield and Blau (BASOR 200 [1970], 13 sub line 9).

Rev.

There is little to be added to Fisher and Knutson’s treatment of the reverse. The parallel passages from ‘nt form an almost verbatim parallel with our rev. 4-8. The suggestion that t’sr rather m’sr is the correct reading in ‘nt: III, 2 seems at first convincing, but poses problems. In spite of the virtual identity of the wording, the contexts of the parallel passages are quite different. In ‘nt:III the words are spoken by Baal to his messengers who are being instructed to convey a message to Anat. It is not clear whether the corpora for Anat’s breast are sent by Baal in token (m’sr) of his love and that of his daughters/wives for Anat, or whether they are simply a regular part of the goddess’ adornment. If we read t’sr then Anat would be represented as singing the love of Baal’s daughters/wives as well as of Baal. This would raise some interesting questions as to the kind of love envisaged between Baal and his wives/daughters with respect to Anat. That the relationship between Baal and “Virgin”⁶¹ Anat includes sexual union is made clear and explicit by UT 132. Whether Baal’s relations with Ṭly, Aršy, and Pdry included sexual love is not clear and depends in part on whether they are his daughters or his consorts or both.⁶² Whatever the situation, it seems a trifle odd that Anat would sing of the love of Baal and his wives/daughters. That they and Baal should send a token of their love to Anat is not without its problems, but less puzzling than Anat’s waxing rhapsodical over the love of Baal for Ṭly, Aršy and Pdry.

The end of our text presents a difficulty, especially in light of the parallel passage in ‘nt. The problem is a matter of prosody which seems to have escaped the attention of Fisher and Knutson who quoted a truncated version of the parallel in ‘nt: III, 2-3 in order to conform it to the incomplete ending of our text, t’sr dd al[iyn] b’lAhbţ, which they render:

She sings to the beloved,
To Alliyan/Baal (whom) she loved.

The line t’sr dd is too short to balance al[iyn] b’lAhbţ. Moreover, the parallel in ‘nt: III, 2-3 shows that dd corresponds to ahbţ in second stich and that a name is needed to balance al[iyn] b’l. The usual parallel to the latter is zbl b’l arţ; hence we may conjecturally restore the incomplete bicolon:

\[ t’sr \text{ dd al[iyn] b’l} \]
\[ ahbţ <zbl b’l arţ> \]

She sang the love of Mighty Baal,
The love <of the Prince, Lord of Earth>.

⁶¹ Note that Akk. batultu is an age designation, without necessarily having physiological overtones; see CAD s.v. and J.J. Finkelstein, JAOS 86 (1966), 356f., with n. 3.
⁶² See above, n. 42.