

DOWNLOAD PDF A STUDY OF TEXTS IN CONNECTION WITH BAAL IN THE UGARITIC EPICS.

Chapter 1 : Ugaritic [CDLI Wiki]

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Though such is often the unconscious belief of many, nothing could be farther from the truth. Even the points in the OT which appear to come closest to the idea of mechanical dictation e. Israel was in constant contact, in both positive and negative ways, with her neighbors. While there is always the danger of leaving the text in history, this should not detract us from seriously engaging the historical data we have, lest we fall off the other side of the hermeneutical horse and modernize the text to our own peril. The following paper attempts in a cursory way to present the Ugaritic pantheon and its relationship to a few passages from the Old Testament. The paper is divided up into three main sections: Sources for Understanding the Canaanite Pantheon There are several sources for understanding Canaanite life and religion, and in particular the Canaanite pantheon, of which Baal is certainly among the preeminent gods. Further, the OT makes reference to other Canaanite deities including the goddess Asherah 40 times as well as the goddess Ashtoreth 10 times. While the information contained in the OT is helpful in attempting to understand Canaanite religious practices, especially as it concerns Baalism, it is nonetheless, according to many scholars, limited in at least two ways. First, most of the references to Baalism do not attempt to explicate a complete picture of the beliefs or the cult, but only mention it in passing. Second, and in connection with the first limitation, the OT writers maintain a polemical stance towards Baalism and therefore present an extremely pejorative viewpoint. For a long time our primary source for Canaanite religion was simply the presentation of it in the Old Testament. This, as is well known, is of a polemical nature, and can therefore not be expected to give an objectively correct picture of the religion. Furthermore, it is not an ordered presentation but one consisting of individual remarks made in passing. The fact that so much of what the OT says regarding Baalism corroborates descriptions found in the Ras Shamra texts is proof enough that when the OT writers denounced Baalism for certain practices, they were indeed accurate and justified. Having said this, however, it is clear that the OT is not giving a complete, "blow by blow" description of the religious practices of the Canaanites. In the end, then, it is fair to say that the OT is accurate in what it affirms on this subject, but limited in what it says. His work, *On the Syrian Goddess*, although late and influenced by Hellenistic ideas, nonetheless remains a valuable source for relaying information regarding the temple and cult of Astarte in the Syrian city of Hierapolis. In terms of religious sites, there has been the identification of places of worship, temples, smaller shrines, and open-air sanctuaries. Also, open-air structures at Megiddo and Tell en Nasbeh have been excavated. There have also been religious altars found at Zorah and Megiddo. Further, cult objects have been found including libation bowls, pottery incense stands, steles representing deities, as well as other artifacts relating to pagan worship. Relying heavily upon the sources listed above, we possessed no clear firsthand knowledge of these people and their customs. The entire story of their discoveryâ€”involving a peasant farmer who accidentally plowed up a flagstone covering an entrance to a burial chamberâ€”as well as the history of their excavation, has been well documented. There was also one unknown alphabetical cuneiform language which was later deciphered and became known as Ugaritic. Much was written in this language including texts relating the customs of ancient Syria and Canaanite religion e. Ugaritic has also proven helpful in vocabulary studies relating to the OT. In general they are either poetry or prose, but they deal with a wide variety of subjects including legal matters, personal issues, religious issues e. The tablets that deal strictly with the Baal cycle appear to be about 6 in number though not all portions of the texts i. The story of Aqhat is recorded on 3 tablets and the story of Kirta is preserved on three tablets as well. There are also three tablets that preserve what is probably a sequel to Aqhat, namely, the record of *The Healers*. They are also the work of the same scribeâ€”a certain individual named Ilmilku. El There is no little discussion in the literature regarding the position and role of El among the Canaanite gods, and in particular his relationship to Baal. Before considering this, however, we must first say

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a word about El as the creator and father of the gods. There is no "creation account" per se in the Ugaritic texts published to date, but there are epithets in both the Ras Shamra texts and other Canaanite materials that indicate that El was viewed as the creator. He is called *bniyu binwti* "creator of the created things" in CTA 4. In order for the gods to see him they had to travel to the place referred to as the "source of the two rivers, the fountain of the two deeps. In the Ugaritic pantheon she is the consort of El. She is referred to as the "mother of the gods" or "procreatress of the gods. She is also referred to as "Lady Athirat of the sea" and by the Semitic word *qd i*. She figures prominently in the Ugaritic texts in which Baal and Anat are requesting from El a palace for Baal to live in CTA 4 , texts concerning Shahr and Shalim CTA 23 and in another wherein she is said to receive a sheep offered in sacrifice. The Asherim of the OT refer to the female cult objects which were used in conjunction with male cult objects in the worship of Baal. The only discrepancy between the OT and the Ras Shamra texts is that in the latter she appears to be the consort of El, but in the former she seems to be placed in association with Baal. But, as Day points out, there is a second millennium Hittite myth which describes her as "going after" Baal. The OT may just be representing the eventual outcome of that pursuit, i. Anat Anat is the sister and probably the consort of the god Baal. She was known as the goddess of love i. She is regarded in the texts as beautifulâ€”a fact corroborated by her epithet, "maiden"â€”but her disposition is quarrelsome and driven. Coogan summarizes her character well: The only goddess with a vivid character is Anat. Her fierce temper is directed against the gods and mortals alike, and with her thirst for violence and her macabre trappingsâ€”a necklace of human heads, a belt of human handsâ€”Anat has been compared to the Hindu goddess Kali. Apparently there was a temple at Ugarit dedicated to Dagan as two stone tablets found just outside the temple appear to indicate. Dagan does not play a primary role in the Ugaritic texts though he is thought to be related to fertility and worshipped in the Euphrates valley from earliest times. He is referred to several times in the OT explicitly or implicitly where it is claimed that the Lord has dominion over him e. He is accompanied in the texts by two sea monsters, namely, Litar Leviathan and Tunnan Tannin in the Bible and he himself rules the sea. Mot The name "Mot" means "death" and as such he is the god of the underworld. In the Baal cycle he is the one who "kills" Baal and refuses to let him go despite the requests of Anat. Earlier in the late 3rd millennium B. He was also one of the most popular gods in the worship of the Egyptians of the nineteenth dynasty. He is often identified with the Babylonian god Ea, who himself was a god of wisdom, both practical and theoretical. The names and titles come primarily from the Ugaritic material and the place names come from the OT. The purpose of this section is not to be exhaustive, per se, but simply to give some of the most important and representative facts under this topic. Names and Titles of Baal Baal. Both in the Hebrew Scriptures and in the Ras Shamra texts the term "baal" is used in a generic sense, meaning "lord," as well as in the sense of a proper name. Several times in the Ras Shamra texts, El is referred to as the father of the gods, yet in at least a dozen places, Dagan 45 is said to be the father of Baal. The fact that Baal is said to be in need of a temple is further evidence that the assimilation was not complete. Therefore, since Baal is said only to be the son of Dagan and indeed carries some of his characteristics , and appears to be a later addition to the Canaanite pantheon, we should not regard him as related to El as a son. Kapelrud is quite adamant about this: Hadad was a war-like god 48 whose cult covered most of the Near East e. The designation *hd* is most often found in the Ugaritic texts and it is usually in association i. Therefore, Hadad and Baal were two distinct gods who were merged into one in Canaanite theology, well before the writing of the Ras Shamra texts. After the synthesis of the two gods, it appears that Baal no longer simply an appellation, but a proper name had become a dying and rising fertility god, as well as a storm god who functioned as an able warrior. This is the second most common designation for Baal approx. The term *Aliyn* appears to denote the idea of power and strength. But, as Kapelrud points out, such a thesis cannot be maintained as both terms are used repeatedly interchangeably. Thus they refer to one and the same god who possesses the same attributes and carries out the same functions. Sapan has generally been identified as mount Sapan Saphon north of the Ugarit about 30 miles and rising into the air about feet. It was regarded by the Canaanites as the dwelling place of Baal. This mountain was clearly to the Canaanites what Olympus was to the Greeks; it was not only the dwelling place of

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Baal but the site of the assembly of the gods. Since Baal was considered the rain god it was "only natural that this mountain was considered the living place [for him] and that a cult place in honour of him may have been found there. Baal is also referred to about 12 times as "the Rider of the Clouds" which undoubtedly testifies to his control over the rain and storms. Psalm 68 may have been written, in part, as a polemic against Baal worship wherein it is indicated in verse 4 that YHWH is the one who rides the clouds. Baal is seen on the Baal au foudre stele with club and lance, lightning, and hornsâ€”the last of which represent his fertility and power as Bull Baal. This does not mean that Baal was simply a local god, or that the widespread belief in Baal was of a monolithic nature, but that he was venerated far and wide, among many people. The following is a sample list: Israel involved herself in the Moabite cult and 24, were killed by God Num The Interpretation of the Ugaritic Baal Cycle Global Interpretations of the Baal Cycle There are differing interpretations of the overall meaning of the cycle; does it relate to the seasons of the year or to certain political realities affecting the people of Ugarit? There is a general consensus on the fact that the myth focuses on the kingship of Baal, but in terms of life realities reflected in the epic, there is much disagreement. Arvid Kapelrud and Johannes C. It is well-known that political language dominates the Baal Cycle, but it should be recognized that the Baal Cycle presents the universe as a single political reality connecting different levels. First, the Baal Cycle concentrates on the interaction of the deities in the larger cosmos. Second, the political events in the Baal Cycle reflect a concern for human society. Third, the Baal Cycle uses natural phenomena, especially lightning, thunder and rains to underscore the political power of Baal, the Storm-god. His certain death each year is better linked to the ending of the rains and the drying up of the ground i. There is no doubt that the Ugaritic worshippers related their lives to the struggles of Baal e. A Brief Overview of the Cycle The entire Baal Cycle is written on 6 tablets preserved well enough to understand the general flow of the material but with several lacunae ranging from 10 to 40 lines or more. The Battle of Baal with Yamm u According to de Moor the animosity between Yamm and Baal "represents the mythological prototype of the short Syrian winter with its gales, rain, hail and occasional tides. In fact Ilu commands Yammu to take control of the kingship and the wealth. Chase him away from the chair of his kingship, from the seat of the throne of his dominion.

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Chapter 2 : Ugarit - Holman Bible Dictionary - Bible Dictionary

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The following episode in the myth is separated from the preceding events²¹ by an intermediate period of seven years, so CTA 6: It seems that Motu is tricked by a gift of seven lads, who appear to be his own brothers. In the light of this termination of events, it might be assumed that in some way or other the passage CTA 6: Taken as a prediction, CTA 6: The tentative translation of the passage could be: For the interpretation of dkym many proposals have been made, but we confine ourselves to discuss a few which seem to be acceptable. Compare for imagery Ps. Any interpretation of these consonants must be conjectural. Only the first three signs are probable. Usually, shr is related to the root shr, which is sometimes found in a qtl-form. Therefore a translation of CTA 3: Perhaps, taking the other contexts into consideration, a feminine adjective shrrt should be considered in CTA 6: Oppressors he will smite with the "yoke," The white heat he will bring down to the earth. The breakers of Sea he will smite with the "yoke," The heat of Death he will bring down to the earth. For evidence of the latter, I submit the following considerations: For these biblical data the imagery of Isa. As a result of these observations, I now venture to say that the lines CTA 6: To this effect, CTA 6: Driver, CML, ; J. Gray, *The Legacy of Canaan*, 2nd ed. The epithet refers to the perennial youth of the goddess and possibly the fact that she never brought forth offspring. *Canaanite Parallels in the Book of Psalms*, Freedman, "The Blessing of Moses. Because of the etymological relation between Ugar. It would parallel the rare conditional usage of Heb. Nevertheless, I agree with J. Ltokkegaard, "The House of Baal," *Ac. Caquot*, "La divinite solaire ougaritique," *Syria* 36 Mulder, "Hat man in Ugarit die Sonnewende begangen? Brockelmann, *Hebraische Syntax Neukirchen*, , Neukirchen-Vluyn, , Fohrer, *Geschichte der israelitischen Religion Berlin*, , , speaks of a common Semitic world-picture, best known from Babylonian-Akkadian sources: Meissner, *Babylonien und Assyrien Heidelberg*, , 2: Michel, "Weltbild," *BHH* 3, col. To be sure, the biblical conception of the world is much less elaborate: Hertzberg, "Weltbild," *RGG3* 6, col. Schmid, "Totenreich," *RGG3* 6, col. Milik, *RB* 67 , Payne Smith, *Thesaurus Syriacus 1: Wernberg-Moller, Manual*, 25, 64, n. Lohse, *Die Texte aus Qumran Darmstadt*. In my opinion, however, this interpretation overlooks 1 the use of the current Hebrew zakah N-stem in the context IQS 1: The reading shrmt suggested by the copy is very uncertain now; see Herdner, CTA, 1: Donner, *ZAW* 79 [], , etc. De Moor, SP, f. De Moor, SP, Nevertheless, rbm may be a special hint to the really powerful antagonists Yammu and Motu; cf. Gray, *LC2*, 26, n. Berlin, , 69, n. There is some iconographical evidence for the double-headed axe from the Syrian area; cf. Compare perhaps Job Though the evidence is scanty, it need not be denied at all cf. Bauer, *OLZ* 37 1 , Hoffner, *Worterbuch der Tigre- Sprache* [], Donner, *ZAW* 79 , Dalman, *Grammatik des judische-Palastinischen Aramaisch Darmstadt*, , which like the Arabic 9th and 11th conjugations are used of permanent and changing conditions, e. Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* [Hildesheim,], ; sahar n. As a semantic parallel we point to Heb. Mulder, *UF* 4 , Presumably, Naharu as judge tpt nhr and river of death is related to the god of death, Motu: Driver, *CML*, 12, n. Both monsters are also mentioned in CTA 3:

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Chapter 3 : Ugaritic and Biblical Literature - Oxford Research Encyclopedia of Religion

Abstract. Dissertation (DLitt) -- University of Stellenbosch, Full text to be digitised and attached to bibliographic record.

Ugarit, modern Ras Shamra, was an important maritime city situated in northern Syria, fifty nautical m. E of the point of Cyprus. Ugarit had important contacts with the Hittites of Asia Minor and with the Egyptians. It served as the crossroads between Mediterranean culture and the world of the Sumerians and Akkadians in Mesopotamia. With the coming of the Iron Age to the Near E, copper lost its importance and Ugarit lost its position as a major trading port. The modern discovery of Ras Shamra dates from when a Syrian peasant accidentally plowed up a flagstone which covered a subterranean passageway. Charles Virolleaud, Director of Archaeological Works in Syria and Lebanon, then administered by the French, excavated the site which proved to be a burial chamber. Pieces of Cypro-Mycenaean pottery were found in the tomb, but the initial dig was not otherwise productive. The systematic excavation of Ras Shamra began in when Claude F. Schaeffer of the Strasbourg Museum and his associate George Chenet conducted a French expedition at the site. Work continued for several months each year until the outbreak of World War II, and it was resumed in following the war. Excavations have brought to light the royal tombs of Ugarit, two large temples, and artifacts illustrating international commerce between Ugarit, Egypt, Mesopotamia, the Hittites of Asia Minor, and the Cretan-Mycenaean areas. The most significant discovery was the library with inscra. Gordon, an American scholar, published a grammar of Ugaritic, along with a glossary and a transliteration of the extant Ugaritic texts. Excavations indicate that the history of Ugarit extended back as far as the fifth or sixth millennium b. Schaeffer numbered five levels of occupation, the lowest of which contained flint and bone implements of a prepottery, neolithic people. The fourth, or Chalcolithic level yielded fine examples of painted ceramics of the type known as Halafian from Tell Halaf where they were first identified. During the latter half of the third millennium b. The people who next occupied the site used the type of pottery which bears the name of Khirbet Kerak. The flowering of Ugaritic lit. Of several hundred Ugaritic texts discovered, the epics discovered in the library of King Niqmad II, who is known to have paid tribute to the Hitt. King Suppiluliumas b. They illustrate the religious ideas and mythology of the Canaanites that the Israelites encountered in the land of Canaan, or Pal. As the epic begins, Yam had a house, and he demanded recognition as the supreme lord of mankind. Similarly the flooding of rivers would be looked upon as the work of Yam. For a time Yam seemed the undisputed lord. Baal was the storm god also known as Hadad, or Baal Hadad who showed his claim on the land by the thunder and lightning, and the storms which brought rain to the earth. After some hesitation, El ordered that materials be gathered to build a house for Baal. Baal traveled from city to city announcing his victory and claiming each city as part of his realm. From the netherworld, however, Mot issued a further challenge to Baal. While he was there the world above was dry and barren. The fields did not produce their crops, and animals and humans could bear no young. Finally the Sun goddess who goes to the nether world each night, brought Baal back on one of her appointed rounds. Baal returned to his domain above, accompanied by thunder and lightning and the storms which they heralded. Baal, representing life, and Mot, representing death, provide imagery for the ideas of conflict between light and darkness, life and death. Death is often personified in the Bible. The last enemy to be destroyed is death 1 Cor Biblical monotheism could not picture Death as an evil god, a rival of Yahweh as Mot was a rival of Baal among the Canaanites. It did, however, employ the concept of battle as a figure of speech to declare the victory of God over the power of death. The Keret Epic tells of a prosperous and godly king who was distressed because he had no heir. He had lost a succession of wives, and feared that his line would soon become extinct. El, the head of the Ugaritic pantheon, appeared to Keret in a dream and ordered him to mobilize his armies and proceed to the land of Udm and demand the hand of Huriya, the beautiful daughter of King Pabil. After making appropriate vows to the goddess Athirat, Pabil marched against Udm and besieged the capital city of Pabil. Pabil offered tribute to Keret, but Keret insisted that the siege would be lifted only if the fair Huriya were offered as his wife.

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Reluctantly Pabil gave his daughter to Keret, and in due time Keret was blessed with sons and daughters of his own. Keret, however, forgot his vow to Athirat, and the goddess caused him to fall sick. Here the epic breaks off, but its conclusion may be surmised. The faithless Yassib would certainly have been disinherited, and the faithful Elhu and Thitmanet would be rewarded. Doubtless Elhu would succeed to the throne after Keret died in a ripe old age. The idea of the elder brother losing his rights in favor of a younger brother is common in the Biblical record. Esau, the firstborn, lost his birthright to Jacob Gen The Aqhat Epic tells of a son of the pious King Danel a variant of the name Daniel who accidentally acquired a bow which was meant for the goddess Anat. The goddess was so anxious to get the bow from the lad that she offered him riches and immortality in exchange for it. Aqhat, however, did not recognize the girl who spoke to him as a goddess, and he dismissed her promises as meaningless. Anat, however, decided to use force to get her bow. She employed a ruffian, Yatpun, to knock out Aqhat, and take the bow. The bow was dropped into the sea, so Anat did not get it after all. A vulture ate the body of Aqhat. Danel, his father, and Pugal, his sister, mourned the death of Aqhat. The story breaks off here, but one can be sure that it went on to tell how Pugal identified the murderer of her brother, and brought about his death in retaliation. The Ugaritic texts give us firsthand information on the Baal cult, and the ideas and ideals of the people of Canaan at the time of the Biblical patriarchs. Sacrifices mentioned in the Ugaritic texts bear names similar to those of the Biblical sacrificial system. The Ugaritic texts speak of burnt offerings, whole burnt offerings, trespass offerings, wave offerings, peace offerings, firstfruits offerings, new moon offerings and others. As in the Biblical sacrifices, it was necessary that animals offered be without blemish. Although names are similar, the religious meaning was quite different. Offerings were made to Baal and a host of other gods at Ugarit, while the Israelite religion prescribed the worship of Yahweh alone. While Biblical offerings were regularized in the Mosaic law, particularly the Book of Leviticus, Biblical sacrifices go back to the earliest times. Cain, Abel Gen 4: Some elements of the Mosaic law seem to be directed against practices documented in the Ugaritic texts. The rite was specifically forbidden in Israelite law Exod The prophetic leaders of Israel were concerned that the people resist the temptation to adopt Canaanite religious practices. Since the Ugaritic texts were written in a language closely related to Heb. Baal, like Yahweh cf. Thunder is his voice cf. In Ugarit we read that Baal opened a window of his celestial house, uttered his voice, and thus sent a thunderstorm to the world Baal II. The words are reminiscent of Isaiah Yahweh with his hand and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea. Biblical Leviathan, unlike his Ugaritic counterpart, was not a god. Leviathan was a rebellious creature of Yahweh. He represents the forces of evil that come under divine judgment. The high ethical monotheism of the Israelites is not paralleled at Ugarit. Both Israel and Ugarit had a common linguistic and cultural heritage, but Israel alone contributed her high religion to the rest of mankind. Ugarit has provided textual and linguistic material for the Sem. This usage makes good sense in Deuteronomy Ye mountains of Gilboa, let there be no dew nor rain upon you, neither fields of offerings 2 Sam 1: Seven years may Baal fail Even eight, the rider of the clouds; Nor dew, nor rain, nor upsurging of the deep, Nor sweetness of the voice of Baal. Ye mountains of Gilboa, let there be no dew nor rain upon you, neither upsurging of the deep. Dew, rain, and mountain springs were the three sources of moisture in Syria and Palestine. David prayed that Mount Gilboa might be barren as a sign of mourning for Saul and Jonathan. Driver, Canaanite Myths and Legends ; J. Gray, The Legacy of Canaan

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Chapter 4 : Baalism in Canaanite Religion and Its Relation to Selected Old Testament Texts | calendrierde

*Baal: A study of texts in connexion with Baal in the Ugaritic epics, (Alter Orient und Altes Testament) [Peter Johannes Van Zijl] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Print Article An important city in Syria whose excavation has provided tablets giving the closest primary evidence available for reconstructing the Canaanite religion Israel faced. Location The ruins of the ancient city of Ugarit lie on the Mediterranean coast about nine miles north of Latakia. Its culture was cosmopolitan, so much so that it is difficult to identify those elements which were uniquely Ugaritic. Although it was the capital of a city-state, it was most often under the power or dominating influence of larger states. The Excavations Although the existence of Ugarit had been known from Mesopotamian and Egyptian documents, its location was uncertain. In that first season of excavations, important texts written in a previously unknown cuneiform script were discovered, one of which mentioned that the document was written during the time of Niqmaddu, king of Ugarit. This was the first indication that the site was indeed ancient Ugarit. Excavations were carried out annually, , under the direction of C. After the hiatus caused by World War II, excavations were resumed and continued on a regular basis through In addition, adjacent sites have either been surveyed or excavated. The history of the city may now be traced from its earliest beginnings in the prepottery Neolithic period about B. We have no evidence that the site of Ugarit was ever occupied again, although artifacts from as late as Roman times have been found. The Late Bronze city of Ugarit, covering about seventy acres, contained the remains of palaces, temples, private dwellings, workshops, storage areas, and fortifications. There were found temples dedicated to Baal and to El; between these buildings was located the house of the high priest and scriptorium. On the northwestern side of the tell were located the palaces. The material culture of Late Bronze Ugarit was of the highest order, showing cultural influences from all the surrounding areas. The most significant discoveries at Ugarit for the study of both history and religion are the discoveries of the epigraphic materials. Clay tablets and other inscriptions representing eight languages have come to light. The majority of these documents consist of economic and administrative texts, private correspondence, and liturgical-religious texts which represent major mythological themes. From the first season of excavation there began to emerge a large number of clay tablets written in an unknown script. The new script, used to inscribe texts in the Ugaritic language, was in alphabetic cuneiform consisting of thirty-one signs, twenty-eight of which were consonants and three of which indicated the letter aleph as used with three different vowels. For the student of the Bible, the religious and mythological texts present a rather full picture of Canaanite religious practice and belief already known from the Bible. The study and evaluation of all the material remains from Ugarit and contiguous sites will continue until the archaeological history can be clarified, until the fullest possible social and political history can be written, and until the full yield of information from the Ugaritic texts has been achieved. The Religious Texts The poetic mythological texts and poetic legends have elicited the greatest interest because of the information they provide about Canaanite religion. Foremost is the Baal-Anath cycle which has survived in a number of large tablets and smaller fragments. It is difficult to determine the exact story line because there is little agreement on the order of the tablets. The central figure was Baal, the god of storm cloud and rain or the giver of life and fertility, who struggled against his foes in order to gain a dominant position in the pantheon. The head of the pantheon was El who appears in the epic as far removed, almost a god emeritus, although nothing could be accomplished without his approval. Asherah and Anath were the consorts of El and Baal, respectively. Having received permission to build a house temple , Prince Sea struck fear into the hearts of the gods by demanding that Baal be surrendered to him. Then Baal was permitted to build a palace temple as symbol of his new status among the gods. The world went into mourning. Mot boasted of his victory to Anath, whereupon she slew Mot, ground him up and scattered his remains over the fields. Then came the joyous cry that Baal was alive; the rains came, and the world returned to life. The myth was closely related to the cycle of the year and described the ongoing struggles between life

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and death. While Baal ruled half the year, giving rain and crops, Mot held dominion over the other half: Fertility religion consisted in part of various magical and ritual practices designed to bring Baal back to life. Hints of these practices are given in the Baal-Anath cycle. El, upon hearing that Baal was dead, gashed his body: For her part, Anath wept for Baal, the falling tears intended to encourage the rain to fall. In addition to these acts, in actual practice the Canaanites employed sacred prostitution and other imitative practices to restore fertility to the world. The Legend of King Keret and the Legend of Aqhat are also related in some way to the fertility cycle. King Keret, having lost his seven wives to various tragedies before they could give him an heir, bewailed his fate. In a dream, El told him to attack another kingdom to obtain another wife who could produce an heir. Keret succeeded in this, and eight sons and eight daughters were born to him. However, apparently because of an unfulfilled vow, Keret fell sick; his impending death seemed to affect the fertility of the land. El intervened, death was shattered, and Keret returned to normal life. The full significance of the Keret legend is difficult to determine, whether it is a cultic myth or a social myth with a historical basis, but it does seem to affirm the central role of the king in the fertility of land and people. The legend of Aqhat also treats the typical elements of the birth of a long-awaited son, the tragedy of death, and the possibility of immortality. Anath promised Aqhat immortality if he would give her the bow, but Aqhat refused and was killed. The rains then failed for seven years. While the connection of the legend with fertility is clear enough, there is no clear consensus on how to interpret the legend. These myths and legends, together with others like Shachar and Shalim and Nikkal and the Kathirat, may have been used as the spoken parts of annual or periodic rituals. In any case these texts, together with other artifacts, provide a more complete picture of Canaanite religious practice which proved such a temptation to the Israelites compare the Book of Judges and against which the prophets protested. Importance for Old Testament Study The Ugaritic texts and material remains offer Old Testament scholars primary resources for much of their study. The Ugaritic texts have provided a welcome resource for clarifying the meanings and nuances of unknown and obscure words and phrases in the Old Testament. Although we must use due caution because of the chronological, geographical, and cultural factors which separate the Ugaritic texts from the Old Testament texts, no scholar today would neglect the linguistic data provided by Ugarit. New readings of biblical texts in the light of Ugaritic grammar, syntax, and lexicon open up innumerable possibilities for new or revised interpretations and translations. Translators now do not hasten so quickly to emend the Hebrew text on the basis of early translations. They look first to Ugaritic evidence. Poetic parallelism, the chief characteristic of Hebrew poetry, is characteristic of Ugaritic poetry as well. Indeed, the study of Ugaritic poetic texts makes one more sensitive to the sophisticated techniques of the psalmists and other poets. Clear Ugaritic cases of chiastic construction, composite divine names separated within a verse, nouns and verbs serving a double-duty function, characteristic word-pairs, and the analysis of meter by the counting of syllables are helpful in the analysis of Hebrew poetry, especially the Psalms. While about deity names occur in the texts from Ugarit, a much smaller number actually comprised the pantheon. Many of these names are known in the Old Testament: The existence of the divine assembly Psalm The practice of imitative magic in order to manipulate deity and the natural order is mentioned often compare 1 Kings So too was religious prostitution compare Deuteronomy All in all, the texts from Ugarit give a rather full picture of the type of fertility religion, characteristic of an agricultural people, which many Israelites adopted in most periods of Israelite history. A comparative study of Hebrew and Ugaritic texts allows one to see the common cultural and religious possessions as well as the distinctive characteristics of each. Bibliography Information Butler, Trent C.

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Chapter 5 : Ugaritic narrative poetry - Mark S. Smith, Simon B. Parker - Google Books

A study of texts in connection with Baal in the Ugaritic epics. A study of texts in connection with Baal in the Ugaritic epics. Van Zijl, Peter J (

First excavated in after the chance discovery of some textual material by a local resident in coastal Syria, several archives were discovered at Ras Shamra, ancient Ugarit, over the first ten years of the dig. Several more tablets were found in later digs. Ugarit was known of before its discovery in texts from Mesopotamia as well as from El-Amarna, Egypt. Ugarit served as a crucial trade hub for centuries, probably throughout the Middle and Late Bronze Ages. Almost all written on clay tablets in some type of cuneiform, the texts contain writing in several languages, including Hurrian, Hittite, Akkadian Old Babylonian , the lingua franca at the time, and a newly discovered language, termed Ugaritic. Ugaritic is written in an alphabetic cuneiform of thirty signs and is a Semitic language that fits into the Northwest branch and as such is relevant to Amorite, Aramaic, and Canaanite, including Phoenician, Hebrew, and its close neighbors. As is the norm for ancient archival material, the vast majority of the texts pertain to commerce, with the remaining consisting mostly of royal records. A small percentage of the 1 W. Scribner, , ; Anson F. Once a scribe had mastered the difficult literary texts, he had in effect graduated his schooling process. At Ugarit, several Akkadian mythological texts were found, comprising portions of Mesopotamian standards. Myth and epic are similar forms of story-telling that differ more in terms of their specific contents than their form, style, and cultural role. Stories primarily of the gods and their interests, even though they contain human interactions, are said to be mythic. Stories of men and their travails, although often sprinkled with divine interventions, are known as epic. Even though the two genres are somewhat distinguished in the worlds they portray with respect to their distance from myths or closeness to epics reality, it is quite possible that the ancients viewed them as a single literary form. Although they may have had somewhat different psychological or social functions, the overlap between our two categories is greater than the difference. This is largely because, to the ancients, the world of the gods was not cloven from the world of man. So, any story of people and powers greater than normal men would have been heard as such, rather than distinguished based on particularities of content or social or mental function. If so, we may use the terms epic or myth interchangeably to some degree. Although a transition from 3 poetry to prose does signify some shift in how the literature is used and viewed, it does not de facto historicize the text. Mythology is not just a set of fundamental stories by which a culture understands the goings-on of the gods and nature. Rather, it is a group of tales that correspond directly to the events of the world; or, the events of the gods carry a direct correspondence to the events of man. That is, in the mind of the people who are bearers of a mythological heritage, the stories of a mythology are not descriptions of events of the gods that parallel the events of man, but they are those events. Understood as such, it is clear why mythology is cyclical: The way in which man interacts with the gods to ensure the proper procession of the cycles and to angle for good times is via ritual. Ritual re-enacts the mythological essence in the human sphere in order to continue the existence of the mythical reality. In this way, epic combines the historical sense into the mythological fabric of reality to some degree. In a time that the present can never regain, the travails of the heroes molded the world known to the present. Eliade, *Cosmos and History: The Myth of the Eternal Return*, trans. Similar to myth, it often is paradigmatic of human experiences. An example of this dual function is the story of Adam and Eve. It explains the fact of human mortality, which runs contrary to simple logic that, since man is born from the gods or God and the gods or God are immortal, man should be immortal as well. And, it gives a view of the complexity of marital relationships and the ubiquitous issue of the conflict between human desire and reason and its possible consequences. Crucial to the use of epic and myth to interpret ancient cultures is the proper contextual, both literary and social, understanding of these myths and epics. The best methodological presupposition is not to expect to glean any direct knowledge about actual social and religious customs of a people from their literature. Taken in comparison with what we may know from other sources about such

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social institutions at a particular time and place, mythic and epic texts may help expand our knowledge of data deduced from more direct evidence, such as archaeology although naturally such physical facts are also interpreted. What we surely do learn from epic and mythic literature is of the mental world of the people who recite and listen to it. However much the stories are informed by the lives of the people who possess them, even moreso do the stories influence the worldview of those people. Cambridge University , , quoted in Simon B. Scholars Press, , Nevertheless, there is significant content on which to base discussions of each of the texts in a larger sense as well as of the literary genres in general. El, the father of the gods, has become weary with old age and the time for his successor to step up has arrived. Danel has no children, so prays for them, and his wish is granted by the gods. Aqhat is presented with a special bow by the craftsman god, Kothar-w-Hasis. The goddess Anat becomes jealous of the gift and stops at nothing to get the bow from Aqhat, culminating in his death and dismemberment. The ending is missing, but some sort of recovery of the body and mourning of Aqhat is assumed. Cassuto, *The Goddess Anath*, trans. The Magnes Press, , Cassuto, *The Goddess Anath*, and the major collection of his other related writings is in: The Magnes Press, The story is told in three sections, the last of which only contains a few lines; each seems to have been added onto the previous. Due to its central location in the ancient Near East, the Levant must have been a nexus for exchange of ideas that made the ancient Near East more of an integrated whole than is commonly assumed. And, the literary finds at Ugarit have gone a long way to confirming this hypothesis and substantiating its content. It is probable that that flow of ideas through the Levant was already in existence much earlier than the period that Ugaritic literature attests to. This is corroborated to some degree by the finds at Ebla, but they contained no specifically Northwest Semitic literary texts. Common themes include journeys in search of something important, the struggle for kingship, and the issue of progeny. With respect to the Egyptian and Mesopotamian texts, the Ugaritic texts have a meronymous relationship in that Ugaritic mythological concepts should be viewed as a specific subset of the overall ancient Near Eastern mythological milieu. Of course it certainly contains elements unique to the Northwest Semitic area of Syria and the Levant. Some significant portion of Ugaritic mythology was influenced by Hittite and Hurrian Indo-European mythology due to its closer proximity to those cultures relative to Mesopotamia and Egypt and the large amount of trade through Ugarit, engendering exchange of ideas. Another factor in the connection between Ugarit and her neighbors further to the north is that in the Late Bronze Age, Ugarit was impacted by a shift as to which sphere of influence it belonged. For most of civilized time up until then, Egypt had held sway over the whole of the Levant, but in the 15th century BCE the Mitanni and then Hittite empires gained control over the northern Levant, adding direct Hurrian and Hittite influence to Ugaritic culture and bringing Ugarit closer with Mesopotamia. Another area of comparison relevant to Ugaritic literature is the classic Greek epic works. Cyrus Gordon has brought significant comparative evidence in support of the thesis that the Hebrew and Greek epics both grew in the milieu of Northwest Semitic mythology, influenced by the influx of Indo-European concepts via migrations in the Late Bronze Age. He shows myriad thematic and detailed correspondences between Ugaritic, Greek and Hebrew literatures. The Israelite genius, as it has been called, had over time transformed the mythological norm to an historical, monotheistic worldview. The notion of one transcendent God jives well with the historical understanding of the world. A transcendent God is separate from humanity, and to some degree, unknowable to it. Thus, the mythological, direct correspondence between the gods and humanity is impossible, necessitating a view of time as ongoing and disconnected from the immortal divine realm. It seems that this transition may correlate to the literary transition from poetic form to prose that must have occurred in the history of Israelite literature. The Bible has lost much of its poetic form in areas of content similar to epic and myth. It now reads as a history of those things. Norton and Company, , In this sense, there is a considerable amount of mythological content in the Bible, often woven into the fabric of the narrative. However, instances of whole mythological type stories are few, including the Song of the Sea and some of the Song of Deborah. On the other hand, epics are to be found throughout the bible, though not in poetic form. This approach dispenses with the traditional scholarly investigations into specific cross-cultural social or literary influences which aimed at hypothesizing

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more or less exact routes of very specific influence from text to text or society to society. Although there may be truth to certain instances of such reconstructions, on the overall it is very difficult to establish those kinds of connections. And, in terms of literary and cultural influence, such nitpicking or reductionism often misses the import of the larger context. Harvard University Press, . More recent studies include: There are several cultural areas in which broader connections are drawn. Many scholarly studies which reference Ugaritic literature revolve around investigations of religion, whether in terms of divinity, daily religious life, or mythological notions of religion in general. Many biblical allusions have been elucidated by this newfound understanding of the Canaanite gods, their functions, and their interrelations. The Magnes Press, ; and S. It may be that this area was the most trenchant in folk religion against the move toward Yahwism. Many different literary devices and modes were found in Ugaritic literature that help the biblical scholar to understand the form of biblical texts and how their literary organization gives rise to further meaning. That is, biblical literary devices and poetic techniques are given a direct comparative context in the Ugaritic literature, both in general and in specific. Examples of literary devices that are common to Ugaritic literature and the Bible include the use of common word pairs that evoke other instances in which they are employed; a verb in parallelism to itself, but in different tenses or voices; rampant parallelism, in ever evolving ways in the Bible; rhetorical questions; similes; and rhyme and meter of some type. The struggle between the prime deity and the forces of the Sea, symbolizing the conflict between order and chaos, is well-attested in Ugaritic literature and appears in the Song of the Sea as well. Yahweh uses the Sea as a tool to destroy the Egyptian army. Implied is that he has already conquered the Sea and now controls it. However, much scholarly investigation of it has largely ignored or taken the parallels as secondary. Often in an effort to understand the development of the religion and nation of Israel, biblical scholars looked to the oldest of sources preserved in the Bible, naturally including the Song of the Sea. Due in part to the contradictory and spread out nature of the evidence for the development of the Israelite nation and religion throughout the Bible, hypothetical schemes have been employed by scholars to approach the material. Especially under the influence of the notion of Heilsgeschichte, a stream of scholarly opinion developed the idea of a flux over the course of the history of Israel between historicization and mythicization. General scholarly opinion has shifted in the direction of seeing the biblical and Ugaritic literatures as being equally complementary. And, so too, is this approach taken with respect to religion. The poem stands as a fine example of Late Bronze Age or Early Iron Age Canaanite poetry and contains some nuanced developments that bring the focus of the poem to the beginnings of Israel as a nation.

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Chapter 6 : Baal: a study of texts in connexion with Baal in the Ugaritic epics, (Book,) [calendrierdelascien

Ugaritic language Baal; a study of texts in connection with Baal in the Ugaritic epics. en Texts Verlag Butzon & Bercker

Bibliography Ugaritic Ugarit was located on the Mediterranean coast in what is now modern Syria, almost directly east of the northernmost tip of Cyprus. The ancient site was an important port city that acted as an intermediary between the ancient Near East and the greater Mediterranean world, but despite this the first written records at Ugarit appear only in the middle of the 14th century BC, only about years before the merchant centre was destroyed around BC. The tablets were found in several contexts, both in palatial and in private archives, giving a clear picture of the lives and activities of the kings and prominent merchant families of the city. The international correspondence also provides evidence for the activities of interregional politics, particularly with Egypt, Hattusha, Mittani and Assyria. The Corpus The excavations at Ras Shamra, the modern site of ancient Ugarit, have yielded over two thousand texts and fragments bearing the cuneiform script. One variety of cuneiform, so far attested in around published texts, is an indigenous, alphabetic writing system used almost exclusively to record the local Northwest Semitic language, Ugaritic. The other variety of cuneiform, found in approximately published texts and fragments, is the syllabic-logographic script native to Mesopotamia and for the most part represents the Akkadian language, although other languages are also attested in this script at Ugarit: Of concern to us here are the syllabic texts written in Akkadian, of which we have the following genres of texts: The Writing System The alphabetic cuneiform writing system invented at Ugarit is written from left to right, like the cuneiform script of Mesopotamia, and is comprised of thirty signs that are composed of three different types of wedges: The native Mesopotamian cuneiform writing system uses an additional two wedges in its repertoire: It is possible that the variants of the glottal stop were introduced in order to write other languages, such as Akkadian or Hurrian, in which syllables can begin with vowels, a phenomenon that does not occur in the ancient West Semitic languages Pardee , Therefore, one can conclude that the Ugaritic alphabetic system was an adaptation of an older alphabetic system that consisted of twenty-seven consonantal signs. This older graphic system may have been borrowed relatively late by the Ugaritic scribes or it may have been used locally for some hundreds of years Pardee , There seems to be no pattern to the sign forms that were created or any correlation between them and their syllabic values. Therefore the Ugaritic abecedary has often been classed as an ad hoc invention Windfuhr , Others have suggested that it could have been adapted from an earlier alphabetic script used in the region that has not yet been found in the archaeological record Dietrich , In fact, because of the overwhelming graphical and phonetic similarities between the Ugaritic alphabetic cuneiform script and the later Phoenician linear alphabetic writing system Stieglitz , , it has been argued that there must have been an earlier Proto-Canaanite alphabetic writing system in use in this region that acted as a predecessor to both the Ugaritic and the Phoenician alphabets. This argument is based on the conclusion that twenty-one out of the twenty-two Phoenician signs are graphically similar or identical to the Ugaritic alphabetic signs. Therefore both the Sumero-Akkadian cuneiform writing system and the Proto-Canaanite script influenced the Ugaritic script. While this conclusion is not widely accepted, it is certainly intriguing and merits further investigation. In conclusion, the cuneiform writing system at Ugarit can be seen as straddling the two prominent cultures of writing in the ancient Near East: Regardless of how or why Ugarit transitioned from an illiterate or alphabetic to cuneiform, it is significant that it occurred relatively late compared to the rest of the ancient Near East. The middle of the 14th century BC must have witnessed a shift in political power and pressure that coerced Ugarit to adopt the medium of clay and cuneiform for both international and local documentation. The Lexical Relation between Ugaritic and Arabic. Bordreuil, Pierre, and Dennis Pardee. A Manual of Ugaritic. Sources for Ugaritic Ritual and Sacrifice. Marginal Notes on Recent Publications. Die Keilalphabetischen Texte aus Ugarit: Einschliesslich der Keilalphabetischen Texte Ausserhalb Ugarits. Essays presented in honour of Professor John C. A Comparative Lexicon of Ugaritic and Canaanite. The Akkadian of Ugarit. The Ugaritic

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Poem of Aqht: A Primer on Ugaritic: Studies in the Akkadian of Ugarit: Ancient Writing from Cuneiform to the Alphabet.

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She figures prominently in the Ugaritic texts in which Baal and Anat are requesting from El a palace for Baal to live in (CTA 4), texts concerning Shahr and Shalim (CTA 23) and in another wherein she is said to receive a sheep offered in sacrifice.

Chapter 8 : A study of texts in connection with Baal in the Ugaritic epics - CORE

Ugaritic Mythological/Epic Literature and the Bible David Danzig Introduction to the Bible II, Fall Dr. Barry Eichler 8/31/ Introduction Ugaritic mythological and epic texts have been a boon for understanding the Levantine context of the Bible.

Chapter 9 : Ugarit - Encyclopedia of The Bible - Bible Gateway

Included among the myriad texts found at Ugarit are a number of bi- and trilingual texts. Despite composing a minority of the corpus, the most famous of the Ugaritic texts are the mythical poetic texts, such as the Baal Cycle, due to the light they shed on the Hebrew Bible.