

## TRANSLATOR'S FOREWORD

*The Goddess Anath* (in Hebrew: *Hā'Ēlā 'Anāth*) was first published in Hebrew in 1951, the closing year of the author's life. It may seem strange, if not unwarranted, that an English version of this work should appear two decades after the original had seen the light of print. In all spheres of research today science is advancing at an unparalleled tempo, and the study of Ugaritic is no exception. Within the last twenty years our knowledge of the Ugaritic language and literature has grown phenomenally, and inevitably *The Goddess Anath* has become antiquated in certain details.

Nevertheless the rendering of the work into English is justified for two reasons. For one thing the late Prof. Umberto Cassuto was a pioneer in the field of Ugaritic study, and *Hā'Ēlā 'Anāth* was a basic and seminal contribution to this new discipline. Historically it will always occupy a place of honour in Ugaritica. But this aspect apart, the work has shed invaluable light on important and hitherto unexplained linguistic usages in the Bible. These insights remain valid to this day, while the author's brilliant methodology may continue to serve as an enduring beacon of light to many generations of researchers. Felicitous expression has been given to the intrinsic merit of this treatise by Prof. C. H. Gordon, himself a leading Ugaritic authority, in the following words:

This book is no ordinary publication. More than any other work that has appeared for several years, it raises the level of Ugaritica as a whole. Of special interest is the section on the relation between Old Testament and Ugaritic literature... The whole question of Ugaritic and Old Testament relations is a problem of major importance that will engage scholars for some time to come. Any one working in this field should first digest Cassuto's writings, especially *The Goddess Anath* (*JAOS*, 62, 1952, pp. 180-181).

Unfortunately many scholars were unable to 'digest' *The Goddess Anath* because of their unfamiliarity with modern Hebrew. It was

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actually a distinguished South African Hebraist who suggested to me the need to render this work into a Western language, and though many years have passed since the happy idea was put forward, I am glad that it has at last been implemented.

No attempt has been made to bring Cassuto's work up-to-date. The bibliography and references have been left as they were. Any other course would have destroyed the historical and 'classical' character of the original. After careful consideration, however, two innovations have been introduced. In the first part of his book Cassuto quoted Ugaritic passages in Hebrew translation. This procedure was justifiable in a Hebrew work, since Hebrew is akin to Ugaritic, and the omission of the original text was an aid rather than a hindrance to the reader. But it would have been unscientific to follow the same method in English. Hence in the present edition every Ugaritic citation is given in transliteration (Cassuto's textual readings being reconstructed from his earlier articles) as well as in English translation (pp. 20-65 *passim*).

In the second part of the book Cassuto gave the Ugaritic texts in Hebrew transcription and in a beautiful Hebrew rendition that preserved, as far as possible, the etymological features of the original. He used for the purpose two parallel columns. In our English version there are three parallel columns: the first gives a transcription of the Ugaritic text in Latin characters, the second contains Cassuto's Hebrew translation, and the third comprises the English rendering. The author's Hebrew translation has been retained on account of its outstanding literary and scientific worth, and there is reason to believe that Cassuto himself, could he have been consulted, would have approved the arrangement (see his Italian article in *Orientalia*, VIII, 1939, pp. 238-243, where the transcription of the Ugaritic text is followed by a Hebrew, in addition to an Italian, version).

In conclusion I wish to thank a number of friends whose assistance has been of inestimable value to me in the preparation of my translation. First, I wish to express my gratitude to Dr. Milka Cassuto Salzman, the daughter of the author, whose contribution to every aspect of the undertaking cannot be overestimated. She checked and rechecked the Hebrew original as well as the translation. She searched out articles and traced references in old periodicals and made numerous suggestions of the utmost value, including the use of three versions of the Ugaritic texts. I hope that her filial devotion will be rewarded by the wide dissemination of the present work, together with her father's other writings, in their English garb.

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Prof. S. E. Loewenstamm, a former pupil of Cassuto, and today a distinguished Ugaritic scholar, was a tower of strength to the translator. He read the entire translation in manuscript and helped by his scholarly advice to assure scientific accuracy of the rendering.

My appreciative thanks are also due to Dr. Spitzer for his authoritative guidance in all typographical matters, and to Mr. Alex Berlyne for his expert assistance with the reproduction of photographic plates, tablets, and diagrams.

To Mr. Silas S. Perry, who with characteristic graciousness encouraged me to undertake the task, to the Biblical Committee of the Perry Foundation, who lent their imprimatur to the project, and to Mr. Toren, Director of the Magnes Press, who took a special interest in the work, I feel especially indebted.

Finally I wish to acknowledge, with thanks, the kind courtesy of the Bialik Institute, which published the original Hebrew edition, for giving its ready consent to the present English version, and to thank the Central Press for the patient care it gave to the printing and production of the book.

ISRAEL ABRAHAMS

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## ABBREVIATIONS

<i>Afo</i>	<i>Archiv für Orientforschung</i>
<i>AJSL</i>	<i>American Journal of Semitic Languages and Literatures</i>
<i>ARI</i>	W. F. Albright, <i>Archaeology and the Religion of Israel</i>
<i>BASOR</i>	<i>Bulletin of the American Schools of Oriental Research</i>
<i>B.D.B.</i>	F. Brown, S. R. Driver and C. A. Briggs, <i>A Hebrew and English Lexicon of the Old Testament...</i> Based on the Lexicon of W. Gesenius
<i>Biblica</i>	<i>Biblica, Commentarii periodici Pontificii Instituti Biblici</i>
<i>BJPES</i>	<i>Bulletin of the Jewish Palestine Exploration Society</i> (In Hebrew)
<i>CIS</i>	<i>Corpus Inscriptionum Semiticarum</i>
<i>Clara Rhodos</i>	<i>Clara Rhodos, Studi e materiali pubblicati a cura dell'Istituto storico-archeologico di Rodi</i>
<i>Cowley</i>	<i>Aramaic Papyri of the Fifth Century B.C.</i> , edited, with Translation and Notes, by A. Cowley, Oxford 1923
<i>Gesenius-Kautzsch</i>	<i>Gesenius' Hebrew Grammar</i> as edited and enlarged by the Late E. Kautzsch (English Translation)
<i>Handbook</i>	see <i>UH</i>
<i>IEJ</i>	<i>Israel Exploration Journal</i>
<i>Iraq</i>	<i>Iraq</i> , British School of Archaeology in Iraq
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JPOS</i>	<i>The Journal of the Palestine Oriental Society</i>
<i>JRAS</i>	<i>The Journal of the Royal Asiatic Society of Great Britain and Ireland</i>
<i>Kedem</i>	<i>Kedem, Studies in Jewish Archaeology</i> (In Hebrew)
<i>Lěšonénu</i>	<i>Lěšonénu</i> (A Quarterly for the Study of the Hebrew Language [In Hebrew])
<i>Orientalia</i>	<i>Orientalia, Pontificium Institutum Biblicum</i>
<i>PEQ</i>	<i>Palestine Exploration Quarterly</i>
<i>REJ</i>	<i>Revue des Etudes Juives</i>
<i>RES</i>	<i>Revue des Etudes Sémitiques</i>
<i>Syria</i>	<i>Syria, Revue d'art oriental et d'archéologie</i>
<i>Tarbiz</i>	<i>Tarbiz, A Quarterly for Jewish Studies</i> (In Hebrew)
<i>UH</i>	<i>Ugaritic Handbook</i> , by C. H. Gordon, Rome 1947

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## PREFACE

THE FRENCH archaeological expedition that conducted excavations in the ruins of the ancient city of Ugarit, in northern Syria, from 1929–1939, found there, inscribed on whole or fragmentary tablets, a number of literary relics in the Ugaritic language, belonging to the period of the Hebrew Patriarchs. The Ugaritic tongue is one of the Semitic languages closest to Hebrew, and Ugaritic literature is, in form, very much akin to the literature of the people of Israel. In this lies the great importance and value attached to these remains by those who love and esteem the Bible.

In 1936, not long after the French mission had begun its excavations, H. L. Ginsberg presented Hebrew readers with all the Ugaritic texts known at the time, together with a Hebrew translation and commentary. His book, entitled *Kitbe Ugarit [The Ugarit Texts]*, remains to this day one of the most important contributions to the study of Ugaritic literature. Subsequently, a number of additional Ugaritic texts were discovered and published, and research work in the field of Ugaritic literature became greatly extended. All the texts are now to be found in C. H. Gordon's *Ugaritic Handbook* (Rome 1947),\* transcribed in Latin characters. The French expedition is also preparing a general edition of all the texts in facsimiles and in transcription, accompanied by a French rendering.\*\* It is desirable that the complete material should also be made available in Hebrew, and that all the texts that were not included in Ginsberg's book should likewise be published in a Hebrew edition. For some time now I have devoted myself to the preparation of such an edition, which would reproduce the texts in Hebrew characters, in conjunction with a translation and

\* Since then two revised editions of this work have been published under the following titles: *Ugaritic Manual* (Rome 1955); *Ugaritic Textbook* (Rome 1965).

\*\* The facsimiles and transcriptions of the Ugaritic texts have been published in two volumes by A. Herdner under the title *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939*, Paris 1963. So far, however, no French translation has appeared.

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detailed commentary in Hebrew.\*\*\* In the volume that I am now placing before the reader, two series of texts are included:

- (a) Two tablets (Tablet V AB and Tablet VI AB), which belong to the great epic poem that narrates the deeds and adventures of Baal. These tablets, which were first published by Virolleaud in his book *La déesse Anat* (Paris 1938), preceded, in the original order of the poem, the tablets included in Ginsberg's work.
- (b) Two fragments, which were first published in Virolleaud's article 'Fragments mythologiques de Ras Shamra' in the periodical *Syria*, xxiv (1944–1945), pp. 12–14. These fragments correspond in content to the aforementioned Tablet V AB.

Seeing that in all these texts the goddess Anath plays an important role, I have also, like Virolleaud, called this book after her.

The labours of my predecessors in this field, which were invaluable and deserving of the utmost honour and respect, were of a pioneering character and left ample room for further contributions to the subject. Hence both my translation and commentary represent, in the main, a new and original approach. I endeavoured, to the best of my ability, to advance our understanding of the texts under discussion both in elucidating their details and in clarifying their general contents as well as the inner nexus between them and the other Ugaritic texts of the same group. I devoted particular attention to the parallels between the Ugaritic writings and the books of the Bible, since they help to shed light on both literatures.

In regard to the sigla that I employ in this book to indicate each of the Ugaritic literary tablets, see below, at the end of the first chapter of the Introduction.

The figure of the goddess Anath that serves as frontispiece reproduces a relief on a stone stele, which belongs to the private collection of Mr. G. Michaelidis of Cairo. It is published here for the first time by kind permission of the owner, through the good offices of Dr. J. Leibovitch. It is my pleasant duty to express my appreciation to both of them. I also wish to thank Professor Schaeffer and Professor Virolleaud, and likewise the publishers Geuthner of Paris, who kindly permitted me to reproduce from their books the photographs on plates I–VIII, which are appended to this volume.

U. C.

Jerusalem, 1951

\*\*\* Owing to the untimely demise of the author this undertaking did not reach fruition.



AUTHOR'S PUBLICATIONS ON UGARITIC SUBJECTS\*

- Il messaggio di Mot a Baal nella tavola I\* AB di Ras Shamra, *Dissertationes in honorem Dr. Eduardi Mahler*, Budapestini 1937, pp. 53–57.
- Il palazzo di Baal nella tavola II AB di Ras Shamra. *Orientalia, N.S.*, vii (1938), pp. 265–290.
- Art. Ras Shamra, in *Enciclopedia Italiana*, Appendice, i, Roma 1938, pp. 960–961.
- Il capitolo 3 di Habaquq e i testi di Ras Shamra. *Annuario di Studi ebraici*, vol. 2 (1938), pp. 7–22.
- Daniel e la pioggia fecondatrice nella tavola I D di Ras Shamra [Roma 1938].
- Daniel e la spighe: un episodio della tavola I D di Ras Shamra, *Orientalia, N.S.*, viii (1939), pp. 238–243.
- La leggenda fenicia di Daniel e Aqhat. *Rendiconti della Reale Accademia dei Lincei*, Cl. di sc. mor., serie vi, vol. xiv, Roma 1939, pp. 264–268.
- Daniel et son fils dans la tablette II D de Ras Shamra. *REJ, N.S.*, t. v (1940), pp. 125–151.
- The Palace of Baal. *JBL*, vol. lxi (1942), pp. 51–56.
- Le tre aleph dell'alfabeto ugaritico. *Orientalia, N.S.*, xvi (1947), pp. 466–476.
- The Seven Wives of King Keret. *BASOR*, 119 (1950), pp. 18–20.
- מותו של בעל (לוח AB I\* מכתבי ראש-שמרה). 'חרביץ', שנה י"ב (תש"א), עמ' 169–180.  
ספרות מקראית וספרות כנענית. 'חרביץ', שנה י"ג (תש"ב), עמ' 197–212, ושנה י"ד (תש"ג), עמ' 1–10.
- בעל ומות בכתבי אוגרית. 'ידיעות החברה העברית לחקירת א"י ועתיקותיה', ט' (תש"ב), עמ' 45–51. [English translation in *IEJ* 12 (1962), pp. 77–86].
- קבלת פניו של בעל בלוח V AB מכתבי אוגרית. 'ידיעות הנ"ל', י' (תש"ג), עמ' 47–54 (עם סיכום באנגלית).
- מעשה בדניאל הצדיק. 'מחברות לספרות', כרך ב', מחברת ד' (תש"ד), עמ' 51–55.
- קריאה לשלום בלוח האוגריתי V AB. 'ידיעות הנ"ל', י"ב (תש"ו), עמ' 40–42 (עם סיכום באנגלית).
- חדרי חדריו של אל בכתבי אוגרית. 'ידיעות הנ"ל', י"ג (תש"ז), עמ' 75–80 (עם סיכום באנגלית).
- מלים מקבילות בעברית ובאוגריתית, 'לשוננו', כרך ט"ז (תש"ז), עמ' 97–102.
- Zeus Demarus* בכתבי אוגרית. ס' דינבורג, ירושלים תש"ט, עמ' 65–67.
- ערך אוגרית באנציקלופדיה העברית, כרך א', ירושלים ת"א תש"ט, עמ' 682–687.
- נסיעתה של אשרה בכתבי אוגרית (II AB, IV, 1–18) ספר אפסטיין [= 'חרביץ' כ'], ירושלים תש"י, עמ' 1–7.
- ערך אַגְרָת (אוגרית) באנציקלופדיה המקראית, כרך א', ירושלים תש"י, עמ' 79–89, ולוח ב' ד'.  
שלוש צורות האל־ף האוגריתית והדקדוק העברי. 'לשוננו', כרך י"ז (תשי"א), עמ' 123–127. [ראה גם הכינוס העולמי למדעי היהדות, קיץ תש"ז, כרך א', ירושלים תשי"ב, עמ' 134–139].

\* Most of the non-English articles mentioned here will be published shortly, in English translation, in a collection of Cassuto's essays.



PLATE VIII. El, the father of the gods, to whom the King of Ugarit is presenting his offering (*stone stele found at Ugarit*)