

Hittite Myths, Epics, and Legends

TRANSLATOR: ALBRECHT GOETZE¹

The Moon that Fell from Heaven

Text: *KUB*, xxvii, 5 and its duplicate 4; the text is bilingual, in Hittite and Hittite. Literature: J. Friedrich, *AFO*, xi (1936/37) 76 f.; H. Th. Bossert, *Asia* (Istanbul, 1947), 164 ff.

(10) The Moon-god² (Hittic: *Kaiku*) fell down from heaven. He fell upon the *kišlammar*. But no one saw him. The Storm-god³ (Hittic: *Taru*) sent rain after him, he sent rainstorms after him so that fear seized him (and) fright seized him.

(15) Hapanalliyas (Hittic: *Hapantalli*) went and took his place at his side so as to bespeak him. Karmusepas (Hittic: *Katašiwur*) saw what had fallen from heaven speaking as follows: "The Moon-god (Hittic: *Kaiku*) has fallen from heaven. He fell upon the *kišlammar*."

(20) "The Storm-god (Hittic: *Taru*) saw him and he sent rain after him, he sent rainstorms after him, he sent the winds after him so that fear seized him (and) fright seized him."

Hapanalliyas (Hittic: *Hapantalli*) went and took his place at his side (25) so as to bespeak him: "What art thou going to do? ..."

Kingship in Heaven

Text: *KUB*, xxxiii, 120. Literature: E. Forrer, *Eine Geschichte des Götterkönigtums aus dem Hatti-Reiche* (*Annuaire de l'Institut de philologie et d'histoire orientales*, iv [1936], 687-713); H. G. Güterbock, *Kumarbi Ešaneš* (Ankara, 1945), 11-16; the same, *Kumarbi, Mythen vom churritischen Kronos* (Zürich-New York, 1946), 6-12; the same, *AJA*, lii (1948), 123-125; H. Otten, *Mythen vom Gotte Kumarbi* (Berlin, 1950), 5-13.

(1) [Let there listen the gods who are in heaven] and those who are in the dark earth! Let there listen the mighty [ol]den gods, Naras, [Napsaras, Mink]is (and) Ammuakis! Let there listen Ammezadus [and the gods of the olden days, the god]s' fathers (and) mothers!

(5) Let there listen [Anus, Ant]us (and) Išharas, the fathers (and) mothers! Let there listen Ellilas, [Ninlilas and] also those who are mighty (and) firmly established gods! ...—Once in the olden days Alalus was king in heaven. (As long as) Alalus was seated on the throne, the mighty Anns, first among the gods, (10) was stand-

¹ The nature of this publication has made it necessary to be liberal with corrections and to adopt sometimes rather free translations. Some scholars may feel that on occasion I have gone beyond the justifiable in this respect. It gives me great pleasure to express here my thanks to Prof. R. A. Crossland, who has greatly assisted me in putting my translations in adequate English. For a general discussion of Hittite texts see Introduction, pp. xvii-xviii.

² These translations are a makeshift. The real names of the gods are not known to us since they are always written with the respective ideograms.

ing before him. He would sink at his feet and set the drinking cup in his hand.

Nine in number were the years that Alalus was king in heaven. In the ninth year Anus gave battle to Alalus and he vanquished Alalus. He fled before him and went down to the dark earth. (15) Down he went to the dark earth, but Anus took his seat upon the throne. (As long as) Anus was seated upon the throne, the mighty Kumarbis would give him his food. He would sink at his feet and set the drinking cup in his hand.

Nine in number were the years that Anus was king in heaven. In the ninth year Anus gave battle to Kumarbis and like Alalus Kumarbis gave battle (20) to Anus. (When) he could no longer withstand Kumarbis' eyes, (he) Anus, he struggled forth from the hands of Kumarbis. He fled, (he) Anus; (like) a bird he moved in the sky. After him rushed Kumarbis, seized (him) Anus, by his feet and dragged him down from the sky.

(25) He (Kumarbis) bit his "knees" and his manhood went down into his inside. When it lodged there, (and) when Kumarbis had swallowed Anus' manhood, he rejoiced and laughed. Anus turned back to him, to Kumarbis he began to speak: "Thou rejoicest over thine inside, because thou hast swallowed my manhood."

(30) "Rejoice not over thine inside! In thine inside I have planted a heavy burden. Firstly I have impregnated thee with the noble Storm-god. Secondly I have impregnated thee with the river Aranzahas,³ not to be endured. Thirdly I have impregnated thee with the noble Tasmisus.⁴ Three dreadful gods have I planted in thy belly as seed. Thou shalt go (35) and end by striking the rocks of thine own mountain with thy head!"

When Anus had finished speaking, he w[ent] up to heaven and hid himself. Out of his mouth spat [Kumarbis], the mixed king. Out of his mouth he spat . . . [. . .] (40) mixed with. . . That which Kumarbis spat out, [fell on] Mount Kanzuras; [. . .] an awesome god therein.

Filled with fury Kumarbis went to Nipp[ur],⁵ At the lordly . . . [. . .] he settled down. Kumarbis did not [. . .] (while) he courted [the months].⁶ The seventh month ca[me . . .]

(lower third of column i missing)

(Columns ii and iii are in the worst possible state of preservation. This makes it very difficult to follow the course of events. What is offered here, is far from certain. For the most part I have to limit myself to a paraphrase

¹ This is a euphemism for "male parts."

² The Hurrian name of the Tigris.

³ Later (see below, The Song of Ullikummi) Tasmisus is the attendant of the Storm-god.

⁴ The Mesopotamian city which was the center of the Sumero-Akkadian cult of Ešhul.

⁵ i.e. the months of pregnancy.

of such sections as seem intelligible. The main theme of column ii is the birth of the Storm-god.)

(Anus addresses the Storm-god who is still unborn inside Kumarbis and advises him of the various parts of Kumarbis' body through which he may come forth [ii 1-3].

(The Storm-god answers from within Kumarbis: "Long life to thee! lord of the well-spring of wisdom! . . . The earth will give me its strength, the sky will give me its valor, Anus will give me his manliness, Kumarbis will give me his wisdom, Naras will give me his . . . , Napsaras will give me his . . ." The giving of the bull Seris,¹ a wagon or chariot and of other objects is also mentioned. It seems as though the Storm-god speaks of his future greatness and promises Anus to revenge him [ii 4-22].

(Anus repeats his advice as to the places from which the Storm-god may come forth, among them Kumarbis' mouth and the "good place" [ii 23-28].

(The Storm-god replies: ". . . If I come forth from his . . . , it will derange (my) mind. If I come forth from his . . . , it will defile me at that spot, . . . it will defile me at the ear. . . . If I come forth from the 'good place,' a woman will . . . me." In the following the Storm-god, it seems, is forewarned of what will happen, if he should come forth by rending asunder Kumarbis' *sarnassas* [ii 29-38].

("As he walked along and took his place before Ayas," Kumarbis became [dizzy] and collapsed. . . . Kumarbis began to speak to Ayas: "Give me my son, I want to devour [my son]!" Indeed it seems that Kumarbis received something to eat. However it hurts his mouth and he begins to moan [ii 39-54].

(On Kumarbis' complaint Ayas advises him to call in certain experts: "Let them go (and) summon the 'poor'! Let the 'poor' work magic on the heroes, the lords (and) the bulls for thee! Let the 'poor' bring sacrifices of meal for thee!" This then is done [ii 55-70].

("They began to work magic [on him] with [. . .], they kept bringing sacrifices of meal to him, they kept [. . .]. From the *sarnassas* [he wanted to come forth, but] they made Kumarbis' *sarnassas* secure. [Thus from the 'good place'] came forth the valiant Storm-god" [ii 71-75].

(The birth of the Storm-god is completed and reported to Anus [ii 76-87].

(gap)

(Anus plots to destroy Kumarbis with the help of the Storm-god [iii 2-18].

(The Storm-god prepares for battle [iii 19-29].

(The outcome of the battle is not narrated on the preserved part of the tablet. Apparently the two other children that developed from Anus' "manhood" that Kumarbis had spat out upon the earth also played a role therein [their birth being narrated in col. iv]. At any

¹ One of the two bulls sacred to the Storm-god.

² This is the Hittite-Hurrian pronunciation of the Sumerian name Ea.

event, we have to assume that the Storm-god defeated Kumarbis and took over the kingship in heaven.)

The Song of Ullikummi

The texts are mentioned under the respective sections. Literature: H. G. Güterbock, *Kumarbi Ešaneš* (Ankara, 1945); the same, *Kumarbi, Mythen vom churritischen Kronos* (Zürich-New York, 1946); the same, *AJA*, lii (1948), 125-130; also A. Goetze, *JAO*, 69 (1949), 178-183; H. Otten, *Mythen vom Gotte Kumarbi, Neue Fragmente* (Berlin, 1950); H. G. Güterbock, *The Song of Ullikummi* (New Haven, 1952). Güterbock offers a full reconstruction of the preserved parts of the composition.

(1-a) *KUB*, xxxiii, 96 i + Otten, No. 8.

[Of the god who . . .], in whose mind there are wise thoughts, and who thinks them out in his mind [. . .], of the father of all gods, of Kumarbis let me sing!

Kumarbis thinks out wise thoughts in his mind. He nurses the thought of (creating) misfortune (and) an evil being. He plots evil against the Storm-god. He nurses the thought of (raising up) a rival for the Storm-god.

Kumarbis thinks out wise thoughts in his mind and strugs them together like heads.

When Kumarbis had thought out the wise thoughts in his mind, he instantly rose from his seat. He took his staff in his hand, put swift shoes on his feet. He set forth from Urkis,¹ his city, and betook himself to the . . . [. . .].

In the . . . a great rock lies. Her² length is three double-hours, her width is [. . . double-hours] and a half. . . . His desire was aroused and he slept with the rock. His manhood [flowed] into her; five times he took her, [. . .]; ten times he took her. . . .

(1-b) *KUB*, xvii, 7 + xxxiii, 93 ii

(Imbaluris, Kumarbis' messenger, is being instructed:;) ["Go to the Sea and tell her: '. . .] Kumarbis must remain father of the gods!" [When Imbaluris] saw (that) Kumarbis [had finished (?)], he walked on to the Sea.

[Imbaluris] began [to] re[peat] the words to the Sea: "The words which my lord has [told me to say, I want to pass on] to the Sea. I have [them] committed [to memory: '. . .] Kumarbis must remain father of the gods!"

[When the Sea] heard [Imbaluris] words, [the Sea] began to reply to [Imbaluris]: "[Listen, O Imbaluris! and to the words which [I am speaking] to thee, [give] ear! [Go (and)] speak firm [words to Kumarbis: 'Why hast thou come in anger], Kumarbis? [Turn in favor] back to my house! Fear [has seized the house]. . . ."

(1-c) *KUB*, xxxiii, 98 ii 1-30 and duplicate

KUB, xxxiii, 102 ii 1-37

Imbaluris began to answer the Sea: "Kumarbis shall

¹ A city in Hurrian territory probably east of the Tigris.

² The rock is imagined as a woman.

forever remain the father of the gods." The Sea answers Imbaluris: "Listen to these my words, and go to impress them upon Kumarbis!"

"Go and speak to Kumarbis: 'Why hast thou come in anger toward (my) house? Fear has seized the house, and fright the house-slaves. For thee cedarwood is already split, food is already prepared. The musicians hold their instruments in readiness for thee day and night. So arise and come to my house!'" He arose, (he) Kumarbis, and Imbaluris walked before him. Kumarbis [came forth from his] house; he journeyed, (he) Kumarbis, and betook himself to the house of the Sea.

The Sea said: "For Kumarbis let them set up a seat to sit upon! Let them set up a table before him! Let them bring him food! Let them bring him beer to drink! The cooks brought dishes, the cupbearers brought sweet wine for him to drink. They drank once, they drank twice, they drank three times, they drank four times, they drank five times, they drank six times, they drank seven times. And Kumarbis began to speak to his vizier Mukisanus: "Mukisanus, my vizier! Give ear to the word I speak to thee! Take (thy) staff in (thy) hand, put (thy) shoes [on thy feet]! [From . . . set forth and] [betake thyself] to the Waters! [These words] [speak] in the presence of the Waters: [. . .]"

(1-d) *KUB*, xvii, 7 + *KUB*, xxxiii, 93 + 95 + 96 + Otten, Kumarbi, No. 7a and duplicates

. . . . When night [. . . ; when night] stood in the [. . .] vigil [. . . ; when night] stood [in the . . .] vigil . . . [. . .] stone [moved] stone. [. . .], they attended her when she gave birth [. . .] the Rock [. . .] forth [. . .] and Kumarbis' son [made his] *appeal* [ance].

The [. . .] women brought him into the world; the Good-women and the Mother-goddesses lifted the child and placed [him upon Kumarbis'] knees. [Kumarbis] began to fondle his son [and] let him dance up and down. He proceeded to give [the child] a propitious name!

Kumarbis began to say to his soul: "What name [shall I give] him? The child which the Good-women and the Mother-goddesses presented me, [for the reason that he] shot forth from (her) body (as) a shaft, let him go and [his] name be Ullikummiss! Let him ascend to heaven for kingship! Let him vanquish Kummiya, the beautiful city! Let him attack the Storm-god and tear [him] to pieces like a mortal! Let him tread him under foot [like] an ant! Let him crush Tasmisus like a reed in the *brake*! Let him shoot down all the gods from the [sky] like birds and let him break them to pieces [like] empty pots!"

When Kumarbis [had finished] speak[ing] (these) words, [he began] to say to his soul: "To [whom] shall I give him, this child? Who will [take] him upon himself and *treat* him caringly? [Who will] *hide* him, [. . .] and [bring] him to the [dark] earth? The Sun-god [of Heaven and the . . .]-god must not see him! Not must [see him] the Storm-god of Kummiya, the

valiant king! They must not kill him! Not must see [him] Ishtar, the queen of Nineveh, the . . . woman! She must not crush him like a reed in the brake!"

Kumarbis began to speak [these words] to Imbaluris: "Imbaluris! To the words I speak [to thee] give ear! Take (thy) staff in (thy) hand and put swift shoes on thy [feet! *See forth*] go to the Irsirra deities! Tell the Irsirra deities these words of weighty import: 'Come ye here! Kumarbis, the father of the gods, [is call]ing you in! The errand on which he is calling you, [ye are not to know.] Come ye instantly!"

"[The Irsirra deities] shall take [him], (him) my son, and they [shall bring] him [down to the dark] earth. The Irsirra deities [shall *hide* him]. . . . Not must he see the fierce battles of the great gods."

(1-e) *KUB*, xxxiii, 98 iii and duplicate 102 iii (immediate continuation)

[When] Imbaluris [heard these words, he took] (his) staff in (his) hand, put [(his) shoes on (his) feet] and journeyed. Imbaluris betook himself [to the . . . Irsirra] deities.

[Imbaluris] began to [speak these words] to the Irsirra deities: "Come ye here! Kumarbis, the father of the gods, [is calling] you. But the errand on which [he is calling] you, [ye are not to know!] Hasten and come!" When [the Irsirra deities] heard the words, [they hastened] (and) hurried. [They set forth and journeyed] and they covered the distance without stopping a single time. They betook themselves to Kumarbis and Kumarbis began [to speak] to the Irsirra deities: "[Take ye [this child] and treat him caringly! Bring him to the dark earth! [Haste]n (and) hurry! Place him—a shaft—upon Ubelluris' right shoulder! In one day he shall increase a cubit, in one month he shall increase one acre. The stone which is added to his stature shall present an amazing spectacle. . . ."

(1-f) and (1-g) *KUB*, xxxiii, 93 + 95 + 96 iv and duplicate 92 iii (immediate continuation)

When the Irsirra deities heard [the] words, they took [the child] from Kumarbis' knees. The Irsirra deities lifted the child and pressed it to their breast like a cloth. They lifted him and placed him upon Ellil's knees. Ellil lifted his eyes and beheld the child as it stood in his divine presence. His body was made of diorite.

Ellil began to speak to [his] mind: "Who is that child whom the Good-women (and) the Mother-goddesses reared? No one among the great gods will see mightier battles. No one's vileness [equals] Kumarbis'. Just as Kumarbis raised the Storm-god, he has [now raised] this awesome diorite man as his rival."

When Ellil [had finished] his words, [the Irsirra deities took the child] and placed it—a shaft—upon Ubelluris' right shoulder.

The diorite grows, the strong [waters] make him grow. In one day he increases one cubit, in one month

* A kind of giant carrying the world on his shoulders, like Atlas.

he increases one acre. The stone which is added to his stature presents an amazing spectacle.

When the 15th day came, the stone had grown high. He [was standing] in the sea with his knees (as) a shaft. It stood out above the water, the stone, and in height it (was) like [a pillar]. The sea reached up to its belt like a (loins) cloth. Like a tower the stone is raised up and reaches up to the temples and the *kuntarra* house* in heaven.

The Sun-god looked down from the sky and caught sight of Ullikummiss. Ullikummiss too saw the Sun-god. The Sun-god [said]: "What vigorous god [is standing there] in the sea? His body is not like (that of) the [other] gods."

The Sun-god of Heaven [descended(?) and] went out into the sea. [. . .]. The Sun-god laid his hand to his forehead [. . .]. In wrath he shook his fists.⁴

[When] [the Sun-god of] Heaven had seen [Ullikummiss], the Sun-god [entered] the horizon for a second time again, set forth [from . . .] and [betook himself] to the Storm-god. [When he] saw the Sun-god coming, Tasmisus⁵ [began to speak these words]: "Is this not the Sun-god of Heaven coming? The errand on which he is coming, that errand must be [momentous] . . . It (must be) a grave vexation, [it] (must be) a grave [menace]. It fore[bodes] upheaval in heaven."⁶

The Storm-god began to speak to Tasmisus: "Let them set up [a seat for him on which to sit down]! Let them set a table from which to eat!"

No sooner had they spoken thus, than the Sun-god [reached] them. They set up a seat for him on which to sit down, but he [sat] not. They set a table (with food), but he served himself not. They gave him a cup, but he took not a drop.⁷

The god, the Storm-god, began to speak to the Sun-god: "Who is the bad chamberlain who set up a chair for thee and thou satest not? Who is the bad table man who set a table (with food) and thou eatest not? Who is the bad cupbearer who gave [thee wine] and thou drankest not? [. . .]"

(There must have followed the Storm-god's report on what he had seen.)

(1-a) *KUB*, xxxiii, 87 + 113

[When these words] the Storm-god heard, in wrath [he shook] his fists.⁸ [To the Sun-god of Heaven] the Storm-god began to speak: "[On the table the bread] shall become pleasant, so eat thou! In [the cup the wine] shall become pleasant, so [drink thou! Eat and] satisfy thy hunger, drink and quench thy thirst! [Then m]ount [thy chariot] and ascend to heaven!" [When these words] the Sun-god of Heaven heard, [he] rejoiced in [his soul]. [The bread on the table] became pleasant, so he ate. [The wine in the cup] became

⁴ Apparently the dwelling of the gods.

⁵ Literally "his arms became lowered (to the side)."

⁶ The Storm-god's personal attendant.

⁷ Differently Friedrich, *JCS*, 1, 288.

pleasant, so he drank. He mounted [his chariot] and ascended to heaven.

After [the Sun-god's departure] the Storm-god thinks out wise thoughts in his mind. The Storm-god and Tasmisus took each other by the hands and [they set] forth from the *kuntarra*, the house of the gods. But Ishtar set out from heaven with . . . , and Ishtar spoke in her own mind: "where are they running to, the two brethren?" She . . . stopped, she Ishtar, and before the two brethren she stood up. They took one another by the hands and ascended Mount Hazzi⁹ while the king of Kummiya set his eye, his eye he set on the awesome diorite man. He looked at the awesome diorite man and in wrath he shook his fists.

The Storm-god sat down on the ground, while tears streamed [from his eyes] as in water courses. With tears streaming from his eyes the Storm-god speaks the word: "Who can bear to look upon so vexation a sight? Who will dare go and battle [against the monster]? Who can bear seeing his terrifying [. . .] . . . ?" Ishtar replies [to the Storm-god, her brother]: "My brother! Is there *really* not a single . . . [. . .] to whom *sufficient* courage [has been] gi[ven]? Dost thou *really* not know the son whom [. . .] . . . [have] begotten? [. . .]"

(1-b) Otten, Kumarbi, No. 12 ii

Ishtar is singing and a . . . pebble from the sea she puts on. Out of the sea a great wave (rises) and the great wave speaks to Ishtar: "For whom waitest thou singing, for whom waitest thou filling your mouth with [song]? The man is deaf and hears not; in his eyes he is blind and sees not. He has no willing heart. Go away, O Ishtar, thy brother find while he has not yet become bold, while the skull of his head has not yet become dreadful!"

When Ishtar thus heard, she quenched [her song], harp and *galgaltur*¹⁰ she threw away; the gold(en jewelry) [she discarded] and wailing she went [to . . .]. (Ishtar reports to the Storm-god.)

(1-c) Otten, Kumarbi, No. 12 iii

(The Storm-god instructs Tasmisus:)
". . . Let them mix fodder, let them bring fine oil! Let them anoint Serisu's horns, let them plate with gold Tella's tail!¹¹ Let them turn the . . . , and let them provide them with strong . . . inside, but outside let them attach strong stones as a *head-piece*. Let them call out the thunder-storms which scatter the rocks for ninety *furlongs* . . . ! Let them call the rains (and) the winds! The lightning which flashes frightfully let them bring from the sleeping-chamber. Let them bring out the wagon and make it ready! Word bring me back!"

When Tasmisus the words heard, he hurried (and) hastened. Serisu [he drove up]* from Mount Ingarra. In the outer portal [he hitched] them. He brought fine oil and Serisu's [horns he anointed], Tella's rail he [plated with gold]. The . . . [he . . .]ed, on the outside

* 123d. from the pasture, Tella's [he drove up]

⁹ Mount Casius near ancient Ugarit on the Mediterranean coast.

¹⁰ A musical instrument.

he attached strong staves as a *head-piece*. [The thunder storms he called on which scatter the rocks] for [ninety *furlongs* . . .].

(ii-d) *KUB*, xxxiii, 113 iv + Otten, Kumarbi,
Nos. 12 + 14 iv

. . . to fight he took a stand. Furthermore, his battle-gear he took, his wagon he took. From heaven he brought the clouds and the Storm-god set his face upon the diorite (man). He visualized him and in height he was [. . .], his height turned (out to be) . . . [. . .].

The Storm-god began to speak to Tasmisus: ". . ."
(The continuation shows that the battle was undecisive.)

(iii-a) *KUB*, xxxiii, 106 i

When the gods heard the word, [they . . .]. They made ready their wagons and handed [. . . to . . .]. Astabis¹² jumped [upon his wagon like a . . .] and [drove] the wagon to [. . .]. He gathered the chariots together [. . .] and thundered the while, he Astabis. Amid thunder Astabis let [a . . .] down into the sea. [With] the [. . .] they drew [up the water].¹³ Astabis [. . .] and the seventy gods held [the . . .]. Yet he could not [. . .]. As [tabis . . .] and the seventy gods [tumbled] down into the sea. The diorite man [stayed unchanged], his body [even grew taller]. He made the heaven tremble and made [the earth shak]e. He [pushed upward] the sky like an empty garment. The diorite man increased in height [. . .]. Before [. . .] his height was [1,900 leagues as he stood [upon the dark ear]th. Like a tower he was lifted up, [he] the diorite man, so that he reached up to the *kuntarra* house. [Altogether] his height was 9,000 leagues, that diorite man, and his girth 9,000 leagues. He stood [over] the gate of Kummiya like [a . . .]. He, the diorite man, made Hebat¹⁴ leave her temple. Hence Hebat could no longer hear the message of the gods, nor could she see with her eyes the Storm-god and Suwalyartas.¹⁴

Hebat began to speak this word to Takitis:¹⁵ "I cannot hear the mighty word of the Storm-god. Nor can I hear the message of Suwalyartas and of all the gods. Should that being whom they call Ullikummi, the diorite man, have vanquished my [husband] the mighty [Storm-god]?"

Hebat began to speak this word to Takitis: "O Takitis, listen! Take thy staff in thy hand, put swift shoes on thy feet! Go and [call] the gods into a [assembly]! The diorite man may have killed [my husband, the noble] king. [Bring] a [new] back to me!"

[When Takitis heard Hebat's words], he hastened (and) hurried. . . . was stretched. [. . .] he goes, but there is no road, [He could not get through], so he [returned] to Hebat.

¹² Scam and Tella are the Storm-god's two bulls.
¹³ The Hurrian Warrior-god who was identified with Zamana or Ninurta.
¹⁴ This seems to be an attempt at preventing the monster's growth by depriving it of the water in which it was standing.
¹⁵ The Storm-god's wife.
¹⁶ A warrior-god, probably brother of the Storm-god.
¹⁷ Hebat's messenger.

[Takitis be]gan [to speak to Hebat] . . . [. . .].
(Considerable gap, in which apparently the defeat of the Storm-god was related.)

(ii-b) *KUB*, xxxiii, 106 ii

[Whe]n Tasmisus heard the Storm-god's words, he rose instantly, [took] his staff in his hand, put swift shoes on his feet and went forth to the high watchtower. Facing Hebat he took [his stand] (saying): "In a lowly place [my lord will have to stay] until he has fulfilled the years ordained for him." When Hebat saw Tasmisus, she barely missed falling from the roof. She would have fallen down, but her girls caught her and stopped her (falling). When Tasmisus had ended speaking his word, he descended from the watchtower and went to the Storm-god. Tasmisus began to speak to the Storm-god: "Where shall we sit down?—on Mount Kaudurna? [While] we sit on Mount Kandurna, someone else will be seated on Mount Lalapaduwa. [If] we move anywhere else, there will be no king in heaven."

Tasmisus began to speak to the Storm-god: "My lord! Harken to my words! To the words I am telling thee give ear! Come! Let us go before Ea to Apsu,¹⁶ let us ask for the old tablets with the words [of fate]! [When] we arrive at the door of Ea's house [we shall bow] to Ea's doors [five times, and] we shall bow to Ea's . . . five times. [But when] we arrive [before Ea] (himself), we shall bow down to Ea (himself) fifteen times. [By theu] Ea's [heart] will perhaps have been *softened* and Ea [will] perhaps [*listen*] and do us a favor. He will hand over to us the old [. . .] tablets!"

[When the Storm-god] heard [Tasmisus'] words, he hastened (and) hurried. Instantly he rose from his seat. [The Storm-god] and [Tasmisus] took each other by the hand, covered the distance without stopping a single time and [arrived] in Apsu. [When the Storm-god] came [to the entrance of] Ea's house, [he bowed at] the front [door five times], [and at] their [. . .] . . . he bowed five times. [But before Ea (himself) he] bowed [fifteen] times.

(iii-c) *KUB*, xxxiii, 106 iii

[Ea . . .], further [more . . .]. They¹⁷ [took each other] by the hand [and . . .] until [they . . .]. From the assembly [he went to Ellil]. [As he] began to lament, [Ellil] began to speak to Ea: "Long life to thee, Ea! [He] who worships [the gods, brings sacrifices] to the gods, lavishes the fine and [soothing cedarwood] on the gods—why hast thou [come to persecute] him?"

Ea [began to speak] to Ellil: "[Listen, Ellil!] To the word [which I am telling thee give ear! Kumarbi has created] a rival to the Storm-god. [. . .] he has thrived and in height he is like a *pillar*, like [a tower] he is raised up [. . .]. [A rival] to thee [. . .] the olden [. . .] Doest thou know that [*vigorous*] [god]?" [. . .], but E]llil [did not know him].

¹⁶ Apsu, the watery deep where Ea is living, has become here a city.
¹⁷ Ea and who? Perhaps the Storm-god.

[. . .] Ea [began to speak to Ellil: "What] can I say to thee? He who [. . .], will block off heaven and the gods' holy houses."

When Ea [had ended his] wo[rds], he set forth and betook himself [to Ubelluris].¹⁸ [. . .] Ubelluris [lifted] (his eyes [and beheld him]). Ubelluris [began to speak] to Ea: "Long life to thee, Ea! [What makes thee come] up [here?]" Ea wished [life to Ubelluris [. . .] and [. . .] Ubelluris [was standing on] the dark earth, he upon whom [. . .] . . . was built.

Ea began to speak [these words] to Ubelluris: "Knowest thou not, O Ubelluris? Did no one bring thee the news? Does thou not know him, that *vigorous* god whom Kumarbi has fashioned to oppose the gods? or the *frightful* death which Kumarbi is plotting for the Storm-god? He is fashioning for him a rival who has thriven in the sea as a diorite stone. Does thou not know him? Like a tower he is lifted up and has blocked off heaven, the holy houses of the gods, and Hebat. [Is it] because thou art far away from the dark earth, Ubelluris, (that) thou dost not know of that *vigorous* god?"

Ubelluris began to speak to Ea: "When they built heaven and earth upon me I did not know anything. When they came and severed the heaven from the earth with a cleaver, I did not know that either. Now my right shoulder is a little sore. But I do not know who that god is."

When Ea heard these words, he turned Ubelluris' shoulder as the diorite man stood upon Ubelluris' right shoulder like a shaft.

Ea began to speak to the olden gods the words: "Listen ye, olden gods, ye who know the olden words! Open ye the ancient storehouses of the fathers and forefathers! Let them bring the olden seals of the fathers and let them seal them up again with them afterward! Let them bring [for]th the olden copper *knife* with which they severed heaven from earth. Let them *cut* through the feet of Ullikummi, the diorite man, whom Kumarbi has fashioned as a rival to oppose the gods!"

(ii-d) *KUB*, xxxiii, 106 iv

Tasmisus [. . .] was on his knees. [. . .] he began to speak [. . .] In his body [is] . . . His fists are thrust up, upon his head the hair [stands on end]. . . .

Ea began to speak to Tasmisus: "Move on! Thou wast assigned to my son!" as [a . . .]. My soul is sad. I have seen with mine own eyes the dead [people] on the [dark] earth; they (are) str[ewn about as] dust while [. . .] stand (around)."

[Ea] began to speak [to the gods]: "Firstly, I have crippled, [and secondly] I have . . . the diorite man. Go ye and battle him again! [. . .] Let him no longer stand like a shaft!" Tasmisus [*took courage*] and began to [re]joice. He clapped his hands three times and up [to the gods he shouted and] they heard (him). He clapped again, and the Storm-god, the valiant king of Kummiya,

¹⁸ The giant who carries the world on his shoulder and now also Ullikummi.

¹⁹ I.e. the Storm-god.

[he]ard (him). They came to the place of assembly. All the gods began to bellow like cattle against Ullikummi, the diorite man.

The Storm-god jumped upon his chariot like a . . . With thunder he went down to the sea and engaged him in battle, the Storm-god the diorite man.

The diorite man began to speak to [the Storm-god]: "What shall I say to thee, O Storm-god? Keep fighting!" Of his mind [. . .] while he stands (there) in.

"What shall I say to thee, O Storm-god! [Keep fighting!] Before [. . .] string together (thy) wise thoughts like pearls! [Up to heaven] I shall go to assume the kingship. Kummiya [I shall *destroy*] and the *kuntarra* house I shall take over. The gods I shall [drive out from] hea[yeu]."

(The closing lines are almost completely destroyed. They must have told how Ullikummi, despite his boasting, was defeated by the Storm-god.)

The Myth of Illuyankas

Texts: *KBo*, iii, 7 and its duplicates *KUB*, xii, 66, *KUB*, xvii, 5 and 6. Literature: H. Zimmern in Lehmann-Hass, *Textbuch zur Religionsgeschichte* (1922), 339 f.; A. H. Sayce, *JRAS*, 1922, 177-90; H. Zimmern, *Streitberg-Festschrift* (1924), 430-41; A. Götz, *Kulturgeschichte Kleinasiens* (1933), 131 f.

OLDER VERSION

(i) These are the words of Kellas, the "anointed" of the Storm-god of Nerik. What follows is the cult legend of the *Purulli Festival* of the Storm-god of Heaven, (the version which) they no longer tell:

(5) May the land flourish (and) prosper! May the land be (well) protected! If it flourishes (and) prospers, they will celebrate the *Purulli Festival*.

When the Storm-god and the Dragon Illuyankas (10) came to grips in Kiskilussa, the Dragon Illuyankas vanquished the Storm-god.

The Storm-god besought all the gods: "Come ye to my aid! Let Inaras prepare a celebration!"

(15) He made everything ready on a grand scale: amphorae of wine, amphorae of *marnuwan*, (and) amphorae of *walpi*.² The amphorae he had filled to the brim.

Inaras went to Zigaratta (and) encountered Hupasiyas, a mortal.

Thus spoke Inaras: "See, Hupasiyas! Such and such³ I want to do. I would have thee aid me!"

Thus spoke Hupasiyas to Inaras: (25) "So be it! Let me sleep with thee, and I will come (and) fulfill thy wishes!" And he slept with her.

Inaras took Hupasiyas to the place and hid him. Inaras (ii 5⁴) put on her finery and lured the Dragon Illuyankas up from his lair: "See! I am holding a celebration. Come thou to eat and to drink!"

The Dragon Illuyankas came up with [his children]

² A priest.

³ Alcoholic beverages.

⁴ Probably the New Year's festival.

⁵ I.e. this and this.

⁶ From here on *KUB*, xvii, 5 offers the best text.

(10) and they ate (and) drank. They drank every amphora dry and quenched their thirst.

Thereupon they are no longer able to descend to their lair. Hupasiyas came (15) and trussed the Dragon Illuyankas with a rope.

"The Storm-god came and killed the Dragon Illuyankas and the gods were with him.

Inaras built herself a house on a cliff (15) in the land of Tarukka. She made Hupasiyas live in that house. Inaras instructs him: "When I go to the country, thou shalt not look out of the window! If thou lookest out, thou mayest see thy wife and thy children."

When twenty days had passed, that man opened the window and [he saw] his wife and his children.

(25) When Inaras came home from the country, he began to moan: "Let me go home!"

(ii) This spoke Ina[ras to Hupasiyas]: "Thou shalt [not] open the [window again]!" She [killed him] in the quarrel and the Storm-god sowed *isahlu* [over the ruins of the house]. That man [came to a] griev[ous end].

(15) Inaras [returned] to Kiskil[ussa. But] her house . . . she placed . . . [in] the hand of the king. From the time on that we celebrated the first *Purulli* Festival, the hand of [the king has been supreme] in the . . . of Inaras.

(There follow two more sections before a break. The word "rain" seems to play an important part in them.)

LATER VERSION

iii) [This is the way in] which [. . .] told it [later]: The Dragon Illuyankas vanquished the Storm-god and took (his) heart and (his) eyes away from him. The Storm-god [sought to revenge himself] upon him.

He took the daughter of the poor man (5) for his wife and he begat a son. When he grew up, he took the daughter of the Dragon Illuyankas in marriage.

The Storm-god instructs his son: (10) "When thou goest to the house of thy wife, ask them for (my) heart and (mine) eyes!"

When he went there, he asked them for (the) heart and they gave that to him. (15) Later he asked for (the) eyes, and they gave him those too. He brought them to the Storm-god, his father. Thus the Storm-god got back his heart and his eyes.

(20) When his frame had been restored to its old state, he left to the Sea for battle. When he had engaged the Dragon Illuyankas in battle, (25) he came close to vanquishing him. But the son of the Storm-god, who was with Illuyankas, shouted up to heaven to his father: "Count me as with (him)! (30) Spare me not!" So the Storm-god killed the Dragon Illuyankas and his son too. In this way the Storm-god got even with the Dragon Illuyankas.

(After a considerable break a quite enigmatic text follows in col. iv. It seems to tell us about a procedure

* From here on *KUB*, xvii, 6 is followed.

† Second column of *KBo*, iii, 7.

* A weed commonly found on ruins.

† Third column of *KBo*, iii, 7.

by which the rank and the order of the gods were established. The most significant verb in the text is *pu-ud(-)tiyanzi*; it may contain an etymology of the name of the *Purulli* Festival. Unfortunately its meaning is not clear; the context suggests "compete" or "race" as a possibility.)

All the gods arrive (15) and they *compete*. Of all the gods Zashapuuas of Kastama was the greatest. Because Zalanuissas is his wife, and Tazzuwassis his concubine, (20) they made these three live in Tanipiayas.

(An estate is endowed for them there.)

The Telepinus Myth

Texts: The main text is *KUB*, xvii, 10. Numerous additional fragments of a similar character have been edited and classified by H. Otten in *KUB*, xxxiii. The same author has dealt with the whole material in great detail in his book *Die Überlieferungen des Telepinus-Mythos* (MVA G, xxvii/1 [1942]). He assigns the surviving material to four different versions. A similar tale is also associated with the Storm-god. Literature: Besides the book just quoted, the translation of the main text by A. Göze in *Kulturgeschichte Kleinasiens* (1933), 134 ff.; and ed. (1957), 143 f. is still of interest; Otten's book does not deal with the main text.

a. The God's Anger, His Disappearance and Its Consequences

(The upper third of the tablet, about 20 lines, is broken off. It probably told the reasons for the god's anger.)

(i) Telepinus [flew into a rage and shouted:—] "There must be no inter[ference]!" In his agitation he tried to put [his right shoe] on his left foot and his left [shoe on his right foot]. . . . [. . .]

(5) *Mist* seized the windows, smoke seized the house. In the fireplace the logs were stifled, at the altars the gods were stifled, in the fold the sheep were stifled, in the stable the cattle were stifled. The sheep neglected its lamb, the cow neglected its calf.

(10) Telepinus walked away and took grain, (fertile) breeze, and satiation to the country, the meadow, the *steppes*. Telepinus went and lost himself in the *steppe*; *fatigue* overcame him. So grain (and) spelt thrive no longer. So cattle, sheep and man no longer (15) breed. And even those with young cannot bring them forth.

The *vegetation* dried up; the trees dried up and would bring forth no fresh shoots. The pastures dried up, the springs dried up. In the land famine arose so that man and gods perished from hunger. The great Sun-god arranged for a feast and invited the thousand gods. They ate, (20) but they did not satisfy their hunger; they drank, but they did not quench their thirst.

b. The Search for the Vanished God

The Storm-god became anxious about Telepinus, his son: "Telepinus, my son, (he said) is not here. He has

flown into a rage and taken (with him) every good thing." The great gods and the lesser gods began to search for Telepinus. The Sun-god sent out the swift Eagle (saying): "Go! Search every high (25) mountain!"

"Search the deep valleys! Search the watery depth!" The Eagle went, but he could not find him. Back to the Sun-god he brought his message: "I could not find him, him, Telepinus, the noble god." The Storm-god said to Hannahannas: "What shall we do? (30) We shall die of hunger." Hannahannas said to the Storm-god: "Do something, O Storm-god! Go! Search for Telepinus thyself!"

The Storm-god began to search for Telepinus. In his city he [knock]s at the gate, but he is not there and opens not. He broke open his bolt and his lock, [but he has no luck], the Storm-god. So he gave up and sat down to rest. Hannahannas (35) sent [out the Bee]: "Go! Search thou for Telepinus!"

[The Storm-god] said [to Hannahannas]: "The great gods (and) the lesser gods have searched for him, but [did not find] him. Shall then this [Bee] go out [and find him]? Its wings are small, it is small itself. Shall they admit that it is greater than they?"

"Hannahannas said to the Storm-god: "Enough! It will go (and) find him." Hannahannas sent out the little Bee: "Go! Search thou for Telepinus! When thou findest him, sting him on his hands (and) his feet! Bring him to his feet! Take wax and wipe his eyes and his feet, purify him and bring him before me!"

The Bee went away and searched . . . the streaming rivers, and searched the murmuring springs. The honey within it gave out, [the wax within it] gave out. Then [it found] him in a meadow in the grove at Lihzina. It stung him on his hands and his feet. It brought him to his feet, it took wax and wiped his eyes (and) his feet, [it purified him] and [. . .]

[Telepinus . . .] declares: "For my part I had flown into a rage [and walked away. How dare] ye [arouse me] from my sleep? How dare ye force me to talk when enraged?" He grew [still more infuriated]: [He stopped] the murmuring springs, he diverted the flowing rivers and made them flow over their banks. He [blocked off] the clay pipes, he shattered [the window]s, he shattered the houses.

He had men perish, he had sheep and cattle perish. [It came to] pass that the gods [*despaise*]d (asking): "Wh[er] has Telepinus become [so infuriated]? [Wh]at shall we do? [What] shall we do?"

[The great Sun-god(??) decl]ares: "[Fetch ye] man! Let him [take] the spring Hattara on mount Ammuna [as . . .]! Let him (man) make him move! With the

¹ The name is ideographically written *MIN.TU* or *MANU*; she is the mother of the gods.

² For the text of this and the next section see Otten, *loc. cit.*, p. 9.

³ The text of the end of the mythological part of the text is regained by combining *KUB*, xxxiii, 5 (and fragment Chanre), L. E. Otten's B, with *KUB*, xxviii, 9 and 10, i.e. Otten's C. The reconstruction may not be correct as to its exact wording; it will, however, cover the course of events adequately.

eagle's wing let him make him move!" Let man make him move! With the eagle's wing [let man make him move]!"

(A gap follows in which Kamrusepas, the goddess of magic and healing, is commissioned to pacify Telepinus and to bring him back.)

c. The Ritual

ENTREATY

(The beginning² is mutilated.)

(ii) "O Telepinus! [Here lies] sweet and soothing [cedar essence. Just as it is . . .], [even so let] the stifled [be set right] again!"

"Here [I have] *uphrusting sap* [with which to purify thee]. (10) Let it [invigorate] thy heart and thy soul, O Telepinus! Toward the king [turn] in favor!"

"Here lies *chaff*. [Let his heart (and) soul] be *segregated* [like it]! Here lies an ear [of grain]. Let it attract his heart [(and) his soul]!"

"(15) Here lies sesame. [Let his heart (and) his soul] be *comforted* by it. Here [lie] figs. Just as [figs] are sweet, even so let Te[lepinus] heart (and) soul become sweet!"

"Just as the olive [holds] oil within it, [as the grape] (20) holds wine within it, so hold thou, Telepinus, in (thy) heart (and thy) soul good feelings [toward the king]!"

"Here lies *ointment*. Let it anoint Telepin[us] heart (and) soul! Just as malt (and) malt-loaves are harmoniously fused, even so let thy soul be in harmony with the affairs of mankind! [Just as spelt] (25) is clean, even so let Telepinus' soul become clean! [Just as] honey is sweet, as cream is smooth, even so let Telepinus' soul become sweet and even so let him become smooth!"

"See, O Telepinus! I have now sprinkled thy ways with fine oil. So walk thou, Telepinus, over these ways that are sprinkled with fine oil! (30) Let *isahlu* wood and *happuriala*'s wood be at hand! Let us set thee right, O Telepinus, into whatever state of mind is the right one!"

Telepinus came in his fury. Lightning flashed, it thundered while the dark earth was in turmoil. (35) Kamrusepas saw him. The eagle's wing made him move out there. It took off him (iii) the *rage*, it took off him the anger, it took off him [the ire], it took off him the fury.

KAMRUSEPAS' RITUAL OF PURIFICATION

Kamrusepas tells the gods: "Come ye, O gods! See! Hapanattalis is shepherding the Sun-god's sheep. (5) Select ye twelve rams! I want to fix long days for Telepinus. I have taken death, one thousand eyes.⁴ I have strewn about the selected sheep of Kamrusepas.

"Over Telepinus I have swung them this way and that. (10) From Telepinus' body I have taken the evil,

⁴ A certain ritual.

⁵ The rendered text is mainly that of *KUB*, xvii, 10 ll 6 ff.; at the beginning parallel texts are used for restoration.

⁶ The meaning of this phrase is unclear.

I have taken the malice. I have taken the rage, I have taken the anger, I have taken the ire, I have taken the fury.

"When Telepinus was angry, his heart (and) his soul were stifled (like) firebrands. (15) Just as they burned these brands, even so let Telepinus' rage, anger, malice (and) fury burn themselves out! Just as [malt] is barren, (as) people do not bring it to the field to use it for seed, (as) people do not make it into bread (or) put it in the storehouse, even so let Telepinus' rage, [anger], (20) malice (and) fury become barren!

"When Telepinus was angry, [his heart (and) his soul] were a burning fire. Just as this fire [is quenched], even so let (his) rage, anger (and) fury [be quenched] too!

"O Telepinus, give up thy rage, [give up] thine anger, (25) give up thy fury! Just as (water in) a pipe flows not upward, even so let Telepinus' rage, anger (and) fury not [come] back!

"The gods [were gathered] in assembly under the *hatalkeinaš* tree. For the *hatalkeinaš* tree I have fixed long [years]. (30) All gods are now present, (including) the [Is]tustayas, the Good-women (and) the Mother-goddesses, the Grain-god; Miyatanzipas, Telepinus, Inaras, Hapantaliyas (and) the Patron of the field. For these gods I have fixed long years; I have purified him, [O Telepinus]!

(35) "[...] I have taken the evil [from] Telepinus' body, I have taken away his [rage], [I have taken away] his au[ger], I have taken away his [ire], [I have taken away] his fury, I have taken away his malice, [I have taken away his] ev[il]."

(small gap)

MAN'S RITUAL

(The beginning is lost, but Telepinus is addressed:)
 "... (When) thou [departedst] from the *hatalkeinaš* tree on a summer day, the crop got *smatted*. (When) the ox departed [with thee], (iv)⁷ thou *wastedst* its *shape*. (When) the sheep departed with thee, thou *wastedst* its form. O Telepinus, stop rage, anger, malice (and) fury!

⁷ Text for the first few lines is taken from KUB, xxxiii, 54 13-15.

⁸ Here the fourth column of KUB, xvii, 10 begins.

"(When) the Storm-god comes in his wrath, the Storm-god's priest (5) stops him. (When) a pot of food boils over, the (stirring) *špoon* stops it. Even so let the word of me, the mortal, stop Telepinus' rage, anger, and fury!

"Let Telepinus' rage, anger, malice, (and) fury depart! Let the house let them go, let the interior ... let them go, (10) let the window let them go! In the ... let the interior courtyard let them go, let the gate let them go, let the gateway let them go, let the road of the king let them go! Let it not go to the thriving field, garden (or) grove! Let it go the way of the Sun-god of the nether world!

"The doorkeeper has opened the seven doors, has unlocked the seven bolts. (15) Down in the dark earth there stand bronze cauldrons, their lids are of *abarumetal*, their *handles* of iron. Whatever goes in there comes not out again; it perishes therein. Let them also receive Telepinus' rage, anger, malice (and) fury! Let them not come back!"

d. The God's Home-Coming

(20) Telepinus came home to his house and cared (again) for his land. The *mist* let go of the windows, the smoke let go of the house. The altars were set right for the gods, the hearth let go of the log. He let the sheep go to the fold, he let the cattle go to the pen. The mother tended her child, the ewe tended her lamb, (25) the cow tended her calf. Also Telepinus tended the king and the queen and provided them with enduring life and vigor.

Telepinus cared for the king. A pole was erected before Telepinus and from this pole the fleece of a sheep was suspended. It signifies fat of the sheep, it signifies grains of corn ... (and) (30) wine, it signifies cattle (and) sheep, it signifies long years of progeny.

It signifies the lamb's favorable message.⁹ It signifies ... it signifies *fruitful* breeze. It signifies ... satisfaction. ...¹⁰

(end of the text lost)

⁹ i.e. favorable omens when the intestines of the sacrificial lamb are inspected.

¹⁰ Compare KUB, xxxiii, 12 iv 15 ff. and 24 iv 19 ff.

Ugaritic Myths, Epics, and Legends

TRANSLATOR: H. L. GINSBERG

Ugaritic poetry falls into distinct metrical units, but these were not indicated outwardly by the scribes. In the following translation, every colon is printed on a separate line. Isolated cola are not common. As a rule there are two, and sometimes there are three, to a stich. In the translation, the second and third cola in each such are indented. The numbers in the right margin are those of the lines in the Ugaritic tablet, which, as has been explained, do not coincide with the cola.⁸

Poems about Baal and Anath

Both large and small fragments of tablets containing poetic mythological texts in which the leading role is played by the rain- and fertility-god Baal and the next in importance by the warrior-goddess Anath came to light in the French excavations of Ras Shamra-Ugarit in the years 1930, 1931, and 1933, and at least one small fragment (which may be a duplicate of one of the others) in 1939. Because so many letters, words, lines, columns, and probably some whole tablets are missing, not all of the tablets can be declared, with certainty, to be parts of the great epic of Baal and arranged in their proper order within it. However, in the following translations, even small fragments whose pertinence to the larger epic is probable have, for the most part, been included (if only, in a few desperate cases, in the form of sketchy summaries) and assigned tentative positions within it. Tablets whose pertinence to the larger poem is doubtful have been added at the end by way of an appendix.

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

a. VI AB

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

b. III AB C

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

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

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

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

To El of the Sources [of the Floods,
 In the midst of the headwaters of the Two Oceans.

He penetrates [B]l's field and enters

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

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

Prostrates himself, doing [him] homage.

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

Quic[kly] bu[il]d the h[ou]se of Yamm,

[Ere]ct the palace of Judge Nahar.

...

...

Build the house of Prince Yamm,

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

In the midst of [...]

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

Quickly erect [his palace].

...

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

Quoth the Gods' Torch Shapsh,²

Raising her voice and [crying]:

"Heark[en], I pray thee!

Thy father Bull El favors

Prince Yamm ... [...] ...

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

He will pull out [the pillars of thy dwelling!

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

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

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

"O³, my father Bull El!

I have no house [like] the gods,

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

...

(the rest obscure)

c. III AB B-A

Editions: (1) Of III AB B: *Ugaritic Handbook*, II, Text 127. (2) Of III AB A: Ch. Virolleaud, *Syria*, xvi (1935), 29-45, with Pl. xi; H. L. Ginsberg, *IPOS*, xv (1935), 327-331; *Kübe Ugarit*, 73-76; H. Bauer, *AKTRSCh*, Ca. Studier, W. F. Albright, *IPOS*, xvi (1936), 17-20; T. H. Gaster, *Iraq*, 4 (1937), 21-23; J. Obermann, *IPOS*, LXVII (1947), 195-208. See the paragraph preceding the translation of III AB C.

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

² The sun-goddess.