MORE ON DEMONS IN UGARIT

(KTU 1.82)

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The tablet discussed in this article was published in 1957[1]. Although fairly large portions of text are still intact, only one partial treatment appeared after the *editio princeps*[2], eloquent testimony to the difficulty of KTU 1.82. However, even uninviting tasks like trying to make some progress where enigmas abound have to be undertaken occasionally. For that reason we venture to present our findings here, be it with a strong feeling of diffidence.

Since the entire left side of the tablet is missing our first task was to estimate how many signs have been destroyed at that side. According to Virolleaud the original dimensions of the tablet would have been 13 x 18 cm, only 10.5 x 14.5 cm of which would remain. It is hard to believe this statement[3]. Even without entering upon a discussion of the interpretation of the text itself it is easy to see that the parallelism in the widest part of the Obverse of the tablet indicates the absence of a very small number of signs:

(4)   [   ]*n . pk . bġr // ṯn . pk . bḫlb*
(4)   *tgwln šntk* [   ] *// wšptk . l tššy . hm*
(8)   *qḥny . šy // qḥny* [   ]*š'ir . bkrm.*

Line 19 *'aṭm prṭl* would seem to prove beyond doubt that at the beginning of line 7 only an *'a* is missing. In the lines 13 and 14 the first sign is damaged but clearly visible.

With regard to the Reverse it may be observed that the lines 40-41 seem to contain a variant version[4] of line 12:

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[1]   C. Virolleaud, Le palais royal d'Ugarit, t. 2, Paris 1957, No. 1.
[2]   P.J. van Zijl, JNSL 2 (1972) 74ff.; 3 (1974) 85ff.; 4 (1975) 73ff.
[3]   Van Zijl also reckoned with a small number of signs missing. The length of the restorations he proposed was very inconsistent, however.
[4]   Other repetitive patterns may be observed in this text: line 6 with line 14, line 7 with line 19, line 10 with line 38, line 13 with line 18, line 37 with line 43.

(40) *ygršk . qr . btk .*
    ygršk (41) [*'pr . btk*] .

(12) [*qr . btk . y*]g*[ršk .]
    'pr . btk . ygr*š*k* .

This means that at the beginning of the least damaged line of the Reverse (line 43) only three or four signs can be missing. This also follows from a different line of reasoning. If only one or two signs were destroyed at the left side of the Obverse, the number of signs per line varied between 26 and 35 there, the average being 31.7. Because the preserved part of line 43 counts 27 signs approximately four signs should be missing at this point.

This in turn tallies with the parallelism in the lines 39-40 where the damaged part of the tablet widens and yet only five or six signs at most seem to be missing:

(9) *'ap . lpḫrk 'nt tqm .*
    'nt . tqm (10) [*l ————p*]ḫrk .

In our reconstruction of the text we have taken these considerations into account. To illustrate the consequences of the readings we propose we have added a copy of the cuneiform text (Fig. p. 250).

Lines 1 - 7: Incantation for a handicapped girl

(1) [*y*]m*ḫṣ . *b'l* [. *lb*]t*y . *tnn* .
    wygl . wynsk . '[*dt*] (2) [*bt*]*y . l'arṣ* [.]

           May Ba'lu smite Tunnanu [for] my d[aughter],
                and may he appear and pour out the m[enstruation]
                        of my [daughter] on the earth!

The suffixes *-h* (lines 3, 7) and *-k* (lines 4 - 5) suggest that this incantation was recited for the benefit of a human being. Because *ḥmṯ ṯmṯ* in line 7 can mean hardly anything else than "Abdomen, bleed!" (see presently) it is likely that the person involved was a woman. Therefore we feel free to restore [*lb*]t*y in line 1.

[*y*]m*ḫṣ *b'l* – Compare KTU 1.5:I.1 and 1.83. In the Aramaic incantation bowls "Leviathan the Tannin" is a dreaded demon[5].

wygl – Jussive of the attested *GLY* N "to appear".

wynsk . '[*dt*] (2) [*bt*]*y . l'arṣ* – With the verb *NSK* G "to pour" only a liquid object can be restored in the lacuna at the end of line 1. Because there seems to exist an external parallelism between the beginning and the end of this poetical unit (*ymḫṣ b'l ... tnn // bṯnm 'uḫd b'lm*) it is possibly some equivalent of *ṮMṮ* "to menstruate" we have to look for. The restoration *wynsk 'dt* would be a perfect match, cf. Hebr. *'iddāh* "menstruation", a derivative of the root *'DD* "to count" which is attested in Ugaritic[6].

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[5]   C.D. Isbell, Corpus of the Aramaic Incantation Bowls, Missoula 1975, No. 2:4; 7:7,9. In Palestinian folk-religion demons still take the form of serpents, cf. T. Canaan, Dämonenglaube im Lande der Bibel, Leipzig 1929, 13f.

[6]   AOAT 16, 168.

[ʾi]d*y . ʾalt . l ʾaḥš .	Did I not hasten to fulfill the sworn obligation?
ʾidy . ʾalt . ʾin ly	I have no sworn obligation to fulfill!

See UF 11 (1979) 650. The Legend of Kirtu furnishes an example of a man who fell mortally ill as a result of an unfulfilled vow.

(3) [yš]b*t . bʿl . ḥẓ . ršp .	[May] Baʿlu [st]op the arrows of Rashpu!
bn* . km . yr . klyth . wlbh	Pay attention when he (Rashpu) shoots at her kidneys and her heart!

Because Baʿlu is the champion among the gods fighting the evil demons[7] and because ḥẓ ršp seems to belance yr in the next colon we have taken bʿl as the subject and ḥẓ ršp as the object of the verb hidden in [——]b*t. We propose to read an imperfect of ŠBT D (or causative G). In Hebrew the hiphil is often constructed with a direct object (Ps. 46:10; Prov. 18:18; Jer. 7:34; 13:11. etc.).

The "arrows" of Rashpu are the plagues and diseases he sends among mankind[8].

bn — Imperative of BYN G "to understand, to pay attention", cf. KTU 1.4:V.60; Ps. 5:2; Job 34:16; Dan. 9:23; 10:1. The switch from the third to the second person is quite normal in prayers[9].

yr — Imperfect of the attested verb YRY G "to shoot, to cast".

(4) [t]n* . pk . bġr .	Your voice is resounding on the mountain,
ṯn . pk . bḫlb .	your voice is resounding on the hill,

ṯn pk — Doubtlessly ṯn has to be derived from ṮNY G "to repeat", attested with rgm "word" in KTU 1.4:VI.3 and with ṣ'at špt "the utterance of the lips" in KTU 1.4:VII.30. The construct infinitive G ṯn occurs in KTU 1.4:VI.3 (instead of a finite verb, like ʿn from ʿNY), 1.19:IV.61, etc. For p in the meaning of "word" see e.g. KTU 1.4:VII.20; Von Soden, AHw, 873.

Apparently the poor girl is not only suffering from a physical handicap, she also seems to be mentally deranged. According to Mark 5:5 such persons used to roam in the *mountains*, continuously *crying out*.

k tgwln . šntk (5) [hm .]	when ['they'] make your teeth cry out,
wšptk . l tššy . hm .	and 'they' do not allow your lips to forget.

tgwln — The particle hm is hardly the conditional hm "if". Because it is also unlikely that the w in tgwln is a mater lectionis, it is natural to regard tgwln as an imperfect of the D-stem of GW/YL. The emphasized hm at the end of the cola must be the independent pronoun (nominative) then. It seems that the speaker wanted to avoid to mention the demons by name.

tššy — Imperfect of the Š-stem of the attested verb NŠY "to make forget"[10].

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[7] JEOL 27 (1981-82) 118.
[8] See e.g. A. van den Branden, BibOr 13 (1971) 211ff.; P.J. van Zijl, JNSL 3 (1974) 85ff.
[9] See e.g. K. Hecker, Untersuchungen zur akkadischen Epik, Neukirchen 1974, 70ff.
[10] The N-stem occurs in KTU 1.5:I.26. Cf. P.J. van Zijl, AOAT 10 (1972) 163; De Moor, UF 11 (1979) 640.

tġrm . lmt . brt*k	You are pledging your covenant to Death,
(6) [*l*]*ḫp . 'an . 'arnn .*	[over] (its) repudiation I would rejoice!

In reading *brt*k* we follow Virolleaud. The translation is a very literal one because we do not want to conceal that the correspondence with Isaiah 28:15,18 is only partial.

tġrm – With regard to the reading see M. Dietrich – O. Loretz – J. Sanmartín, UF 6 (1974) 37. The form is an imperfect G of the attested root *ĠRM* "to take on an obligation, to pledge"[11].

brtk – The word *brt* is attested in *'il brt* = Hebr. *'l bryt*.

ḫp – Probably the construct infinitive G of *ḪPY* (cf. our comment on *tn* from *TNY* line 4) = Akkadian *ḫepû* "to break, to repudiate (a contract or agreement)", in antithetical parallelism with *tġrm . . . brtk*.

'an 'arnn – The independent pronoun emphasizes the contrast between the crying of the rejoicing speaker (*RNN* D) and that of the possessed girl (*tgwln šntk*).

ql . špš . ḥw .	Voice of Shapshu, bring to life!
btnm . 'uḫd . b'lm	Seize the serpents, o Ba'lu!

The colometric division rests on the apparent parallelism between the divine names *špš* and *b'lm*. Moreover, a formal parallelism exists between *ḥw* and *'uḫd* which can only be explained in a satisfactory way if both are imperatives: *ḥw* from *ḤWY* D "to bring to life" (here probably in the sense of "to heal", like Hebr. *ḤYH* D and Akkad. *bulluṭu*), *'uḫd* from *'ḪD* G "to seize" (*qtul > *qutul).

On the role of Ba'lu as the prince of exorcists see note 7. In KTU 1.5:I.2 the god of death Môtu says: *k . . . tkly btn 'qltn* "Although you (Ba'lu) . . . destroyed the winding serpent". Shapshu was the goddess who was able to drive away the forces of evil by her light and warmth[12].

(7) [*'a*]*ṭm . prṭl . lr'išh .*	I will lay out a hellebore-plant on her head.
ḥmṯ . tmṯ .	Abdomen, bleed!

In our opinion *prṭl* is the plant called *piriduluš* in Akkadian lexical lists where it is doubtlessly a learned foreign word for a species of hellebore[13]. We may compare the phrase [*'a*]*ṭm prṭl lr'iš* with another prescription of a herb in KTU 1.114:29 *dyšt llsbh ḫš 'rk lb wr'iš*, etc. "What one should put on the brow of the patient: lay out the pith and the top" (various parts of the plant following)[14]. The parallel suggests that *'aṭm* is a verb (1 s impf.) meaning "to put" (*ŠYT*) or "to lay out orderly" (*'RK*). We propose to connect it with Arab. *naẓama* "to arrange orderly, to string (beads), to organize" (Kazimirski, 1290)[15].

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[11]   Attested is *ġrm* "usurer", cf. QS 2 (1973) 89-92; UF 14 (1982) 190.

[12]   KTU 1.6:VI.22ff., 45ff.; 1.107; 1.161:18ff.; JEOL 27 (1981-82) 113.

[13]   Cf. R. Campbell Thompson, A Dictionary of Assyrian Botany, London 1949, 150f. It is interesting to note that the hellebore was used against worms of the type which the Ugaritians associated with insanity, cf. JEOL 27 (1981-82) 112 - 115 with I. Löw, Die Flora der Juden, Bd. 2, Wien/Leipzig 1924, 527.

[14]   See the contribution "Henbane and KTU 1.114" elsewhere in this volume.

[15]   For the correspondence between Ugar. *ṯ* and Arab *ẓ* see Ug. *ḫṯr/ḫẓr, ṯhr/ẓhr, lṯpn/lẓpn, ṯṯ/ẓẓ, mṯll/mẓll* and J. Blau, JAOS 88 (1968) 525.

ḥmṯ ṯmṯ – For *ḥmṯ* the only feasible etymological cognate is Akkad. *emšu*, Hebr. *ḥōmeš*, Syr. *ḥumšā*, Ethiop. *ḥemš* "abdomen". Then *ṯmṯ* must be connected with Arab. *ṯamaṯa* "to menstruate" (Lane, 1878), cf. J. Aram. and Syr. *ṯᵉmaš* "to dip, to soak".

Lines 8 - 14: Incantation against the evil spirit of a mother

(8) [w]y*dbr . ṯrmt . 'alm .	[And] he shall say: I have cut up two fine sheep.
qḥny . šy .	Take both of us, my two rams,
qḥny . (9) w*š'ir . bkrm .	take both of us and the flesh of the two firstlings!

After every horizontal line on the tablet a fresh incantation starts. Again someone is speaking in the first person (*'aby*, line 9). For that reason the element *-ny* of *qḥny* must be the suffix of the first person dual with the imperative *qḥ* of *LQḤ* G. Probably the suffix refers to the son and his father, the latter being unable to act for himself as the result of his seizure by the spirit of his wife (see below).

y*dbr – The verb *DBR* I D "to speak" occurs in RS 34.124:15[16] and is furthermore attested in *dbr* "word, matter" (KTU 2.32:8).

ṯrmt – The verb *ṮRM* G is attested. It means "to cut up food, to prepare a *ṯrm* (banquet)"[17]. Because someone is speaking in the first person we have chosen to interpret *ṯrmt* as a first person of the perfect.

'alm – Apparently a designation of the victims like the parallel *š* and *š'ir brkm*. Although a plural is not excluded a dual is more likely because the speaker identifies spenders and victims (see below). We connect *'al* with Akkad. *ālu* "fine ram". It is simply a variant of the attested Ugar. *'il* "ram" (root *'WL* and compare the coexistence of *'ayil* and *'ēl* in Hebrew).

qḥny šy – "Take both of us, my two rams" – a clear case of identification between the sacrificer and his substitutes, the victims. It has been demonstrated that this was a widespread idea in the Ancient Near East[18].

bkrm – "firstlings", not "first born (sons)", just as in KTU 1.119:31[19].

nṯṯt . 'um .	My mother leapt,
'lt . b'aby	she assailed my father.
(10) [wt'n]y⁺ . 'lt . bk .	[And she sai]d: I assailed you!
lk . lpny .	Go before me!

nṯṯt – Apparently "she leapt", from the D-stem of the attested verb *NṮṮ*[20], here // *'LY* "to go up".

16   D. Pardee, BiOr 34 (1977) 9.
17   AOAT 16, 130.
18   UF 11 (1979) 652f.; H.H. Kümmel, ZAW 80 (1968) 289ff.; V. Haas, Or 40 (1971) 410ff.
19   With regard to the reading see: Schrijvend verleden, ed. K.R. Veenhof, Leiden/Zutphen 1983, 252.
20   E. Lipiński, Bibl 48 (1967) 191-193; M. Dietrich, BiOr 24 (1967) 300; S.E. Loewenstamm, Bibl 56 (1975) 107.

'lt b'aby — As in Hebrew and Arabic *'LY* with *b* means "to assail". Presumably the incantation was directed against the spirit of the speaker's mother (line 11 *tštšḥ*). The Babylonians were afraid of seizure by the spirits of their parents, as are present-day Palestinians[21].

lk lpny — Almost the same expression recurs in line 38. The exact meaning eludes us, but it might mean "obey me!", like Hebrew *hlk lpnym* in the sense of "to walk obediently, humbly before (the Lord)".

yrk . b'l . ['umy]	May Ba'lu bind [my mother],
(11) *[t't]k* 'nt . šzrm .*	[may] 'Anatu [fast]en (her) with a rope,
tštšḥ . km . ḥb[lt]	let her be bowed down like someone trus[sed up]!

In our opinion Virolleaud was on the right track when he pointed out that *šzr* and *ḥbl* both have to do with binding[22]. We get a coherent picture when we derive *yrk* from *RKY* (cf. Arab. *RKW* "to bind", Kazimirski, 919). Binding was what spirits did to man and man retaliated by binding the spirits[23].

[t't]k* 'nt . šzrm — The verb *'TK* is employed repeatedly in connection with the goddess 'Anatu: KTU 1.3:II.11 and 1.13:7. We regard *šzrm* as a noun with enclitic *-m*. Compare Arab. *ḥabl mašzūr* "twisted rope" (Lane, 1547).

tštšḥ . km . ḥb[lt] — The form *tštšḥ* is a jussive 3 s f of the Št-stem of *ŠḤY* (sic, not *ḤWY*) "to be made bow down". The root *ḤBL* is attested in *ḥbl* "rope". We assume a passive participle of the G-stem here.

(12) *[qr . btk . y]g*[ršk .]*	[May the well of your house] dr[ive you away],
'pr . btk . ygr*š*k*	may the dust of your house drive you away!
(13) *y*'az*r* . ['um]y .*	May they tie up my [mother]!

With regard to the text of line 12 see our remarks in the introductory part of this contribution. Probably the first part of line 13 contains an additional colon, expanding the bicolon of lines 40 - 41 into a tricolon. This hypothesis is based on the following considerations:

a) The following *ḥr ḥr bnt* introduces a fresh verse (see line 18).

b) In line 41 the formula *ygršk ['pr btk]* is followed by *bnt ṣ'ṣ bnt m'm'*.

The most natural interpretation of the traces at the beginning of line 13 would seem to be *y*'az*r* . [——]y*. If this is correct the verb must be *'ZR* G "to gird, to tie", attested in the Š-stem (KTU 2.42:11) and in the nouns *'izr* "girdle" and *m'izrt* "loincloth". Note the resulting external parallelism with the binding in lines 10 - 11.

ḥr . ḥr . bnt . ḥ[rn .]	Go back, go back, creatures of Ho[ronu],
[bnt]	[creatures of]!

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[21]   CAD (E) 398a; Canaan, op.cit., 5f.

[22]   PRU 2,6.

[23]   Many times in Babylonian magical texts (*kamû, kasû, rakāsu*, etc.). See also Mark 5:3f.; Luke 13:16; Rev. 9:14; 20:2; J. Trachtenberg, Jewish Magic and Superstition, repr. New York 1961, 127-130; Isbell, op.cit., passim.

A comparison with line 18 *bnt . ṣ'ṣ . bnt . ḫr*p*, line 23 *bn . ḫtt . bn . ḫtt* and line 41 *bnt ṣ'ṣ . bnt . m'm'* enables us to make the following observations:

a) It is likely that we are dealing with a bicolon in which *bnt* was repeated, followed by a noun or name. As a consequence line 13 ran over the edge, just like the lines 2, 3, 5, 6.

b) The word following *bnt* has to be a noun or a name. Since the god Horonu was the master of demons and since he is mentioned in line 27 and in line 41 (*'bd ḥrn* in parallelism with *bnt ṣ'ṣ* and *bnt m'm'*) we feel free to restore *bnt . ḥ[rn]*.

c) Although *bnt* and *bn* might be plurals in the construct state of the common nouns *bt* "daughter" and *bn* "son", the circumstance that *bnt* seems to denote both female (here) and male (lines 18, 41) demons argues in favour of the attested noun *bnt* "creature"[24]. The Akkadian cognate *binûtu* is also used to designate demons.

ḥr . ḥr — In lines 23 - 24 the verb is probably *NQP* "to turn around" // *HLK* "to go". Therefore we interpret *ḥr* as an imperative 2 pl m of a root *ḤWR* "to return, to go back", cf. Arab. *ḤWR* "to return", Hebr. *ḤWR* "to retreat" (Isa. 24:6).

(14) *'u*ḫd . b*''lm . '[gl . 'i]l* .*	O Ba'lu, seize the He[ifer of I]lu,
ydk . 'amṣ .	let your hand be strong,
yd[k]	let your hand be [ ]!

'uḫd . b'lm — See our comments on line 6.

'[gl . 'i]l* — Traces of the *l* are still visible on the photograph. Since we are looking for one of the monstrous helpers of Yammu (cf. *bṯnm* in line 6) we tentatively restored the name of the Heifer of Ilu, a monster mentioned in KTU 1.3:III.44 and 1.108:11f.

'amṣ — Virolleaud's reference to Prov. 31:17 is decisive for the interpretation of this word[25].

Lines 15 - 19: Incantation against a violent spirit

(15) *[hm .] ḥš [.] nm[r] . * [——] k*[l]l**	[If] suddenly [ ] ap[pears] as a [night-de]mon
wyḥnpk⁺ [ ]	and he treats you viciously [ ]

The reading of the text is very uncertain. The verb *ḤNP* "to defile, to treat viciously" is attested[26]. The restored *nm[r]*, if acceptable, might be a form of the N-stem of *'MR* "to see", with suppression of the aleph[27]. For *ll* "night-demon" see our comment on line 33.

(16) *[wh]m* . ylm . bn* [. ']nk .*	[and i]f he hits you between your eyes,
ṣmdm . špk [. dmk]	sheds [your blood] with a double-headed axe,

[24] The Bible World. Essays . . . C.H. Gordon, New York 1980, 182f.
[25] PRU 2,6. See also M. Dahood, Ugaritic-Hebrew Philology, Rome 1965, 51; JANES 5 (1973) 89; W. von Soden, StOr 46 (1975) 324.
[26] UF 14 (1982) 188.
[27] Cf. AOAT 16, 81.

See KTU 1.2:IV.18-26[28].

(17) [*wy*]t*nt [. *'l*.] m*b*k *kpt* .	[then] you shall put the frond of a palm-tree [on] the fountain
*w*n* . *bg*[ ]	and in the [ ]

mbk and *wn* are attested. For *w* introducing the apodosis of a conditional sentence see our comment on lines 42 - 43. Because the spirits were always very thirsty[29] it is likely that the putting of the branch of a palm-tree[30] on the fountain was meant to prevent the spirits from entering. For *bg*[any restoration is possible: *bg*[*t*], *bg*[*n*], *bg*[*rn*], etc.

(18) [*ḥr* .] *ḫ*[*r* .] *bnt* . *ṣ'ṣ* .	[Go back,] go [back], creatures of Agitation,
bnt . *ḫr**p* .	creatures of Insanity!

On *ḥr ḥr* and *bnt* see our comments on line 13. In our opinion the words *ṣ'ṣ* and *ḫrp* as well as *m'm'* in line 41 and *ḥtt* in line 23 must be in the same semantic category. Probably they are all nouns used as names for Nether World deities or plagues, because they are on a par with *bnt ḥ*[*rn*] in line 13 and with *'bd ḥrn* in line 41. The Ugaritic PN *Ma'ma'a'ilu* proves that at least *m'm'* was a deity[31]. Perhaps the name meant something like "intestinal disease", cf. Ugar. *m'm* "intestines" and Syr. *ma'me'ā* "seriously ill".

With regard to *ṣ'ṣ* we propose to regard it as a shortened form of *ṣ'ṣ'* meaning "agitation", cf. Arab. *ṣa'ṣa'* "dispersed, agitated" (Kazimirski, 1339).

For *ḥtt* we refer to Arab. *ḥatat* "a disease affecting trees" and *ḥutāt* "a disease that attacks the camel" (Lane, 500). Finally *ḫrp* is doubtlessly related to the attested *ḫrpn*(*t*) "autumnal" but here it is probably the demon who was held responsible for the disordered state of mind (Arab. *ḫaraf*) of some people in autumn. Demons could cause madness[32].

[ ] (19) [ ]		[ ]	
[ ] . *'aḫw* .		[ ] I will bring to life.	
'aṭm . *prṭl* .		I will lay out a hellebore-plant,	
[ ]		[ ]	

See our comments on lines 6 - 7.

Lines 20 - 30: Incantation against demons entering a house

(20) [———] m*nt* . [*l*]ẓn[*m* .]	[I will] an incantation [against] the susp[ected ones],
l*bdh* . *'aqšr* [ ]	alone I will overpower [ ]

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[28] Cf. AOAT 16, 135 for *ṣmdm*, 138 for *bn 'nm*; also Y. Avishur, UF 12 (1980) 127f.
[29] See the lines 12 and 40 where the officiant denies the evil spirits access to the well. Furthermore Canaan, op. cit., 9ff.
[30] Hebr. *kippāh*, HAL, 469.
[31] J. Nougayrol, PRU 6, 141.
[32] JEOL 27 (1981-82) 106-119; Canaan, op. cit., 45f.

The restoration [*l*]*ẓn*[*m* .] is guesswork. Compare Arab. *ZNN* "to think, to suppose, to suspect" (Lane, 1924f.). Because *'aqs̆r* seems to balance *'ag*[*rs̆*] in line 21 we take it as the first person singular of the imperfect of *QS̆R* "to overpower", cf. Arab. *QSR* (Lane, 2522), Hebr. *QS̆R* "to tie up", see our comments on lines 10 - 13.

lbdh — Interpreted as *lbd* with superfluous locative-adverbial ending -*h*, as in *llṣbh*, KTU 1.114:29. Related is *bddy* "alone" in KTU 1.19:II.28.

(21) [*lms*]k* . pt*ẖ**y . *'ag**[*rs̆* .]		[From the scr]een of my door I will drive away
d*t* [—]m* . *ml*[	]	those who [ ]

The restoration [*lms*]k* . pt*ẖ**y is practically certain because of the frequency of Hebr. *msk (h)ptẖ*.

(22) [*dt* . t]*ṯk* . *ytmt* . *dlt* .		[those who b]ite the poor orphan,
tlk . [ ] . b*m*[ ]		go [ ] in [ ].

For the restoration [*t*]*ṯk* see line 41 (after *ygrs̆k* in line 40!). Possibly it is an imperfect of the attested verb *NṮK* G "to bite". In KTU 1.107 *nṯk* "the Biter" is a demon next to *'akl* "the Devourer"[33].

(23) [*wt*]*qp* . *bn* . *ẖtt* .		[And may] the sons of Disease turn around,
bn . *ẖtt* . [. t]d*'u* [.	]	[may] the sons of Disease [f]ly away [ ],

We interpret [*t*]*qp* as a jussive of *NQP* G "to turn around" which is attested in *nqpt* "turning point"[34]. Compare the variant *ḤWR* (our comment on line 13). For *ẖtt* we refer back to our comments on line 18.

(24) [*tq*]*p* . *km* . *dlt* .	[may they t]urn around like a door,
tlk . *km* . pl*[*g* .]	may they flow away like a dit[ch],

The restoration *km* pl*[*g*] is dictated by KTU 1.100:69 *tplg km plg* (compare Ps. 58:5-8 as well as CAD (Z) 9b).

[ ] (25) [*'u*]r*bt .	[w]indow,	
tẖbṭ . *km* . *ṣq* . *ṣdr** [.]	may they beat themselves like the narrow of mind!	

The restoration [*'u*]r*bt is suggested by *dlt* in the preceding verse. The phrase *ṣq* *ṣdr* should doubtlessly be connected with Arab. *ḍāq* *ṣadr* "narrowing of the mind" (Lane, 1815f.). The verb *ṢWQ* G "to be narrow" is attested. For *ḤBṬ* "to beat" see Hebr. *ḤBṬ*. Here it is probably the reflexive N-stem, because possessed persons often used to inflict injuries upon themselves[35] and it is simply the jus talionis that is being applied to the demons (compare our comment on lines 10 - 11).

[*ẖr*]	[Go back]
[*ẖr*] (26) [*l*]h*kl . *bkl* .	[go back to the] Palace of Confusion!
lpgm . *pgm* .	The Legions to the Legions,
l . d*[*bbm* . *dbbm*]	[the Flies] to the F[lies],

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[33] UF 9 (1977) 366f.
[34] AOAT 16, 57.
[35] Mark 5:5; 9:22; UF 12 (1980) 431.

(27) [*lmdb* .] *mdbm* .	those of the Flood [to the Flood],
lḥrn . ḫ*r[*nm* .]	[those of] Hor[on] to Horon,
[*l*] (28) [ ]	[to],
l*hm . *ql* . *hm* [. *ql* .]	the deep [Stupor] to the deep Stupor,
[ ] (29) [ ]	[ ]
[ ] . '*aṯtn* . w⁺[*bnn*]	[ ] our wives and [children],
(30) [ ]	[ ]!
[*ḥr* .] ḫ*r* g*[ ]	[Go back,] go back [ ]
(broken)	(broken)

For *ḥr* . . . *ḥr* see the lines 13, 18, 30. RS 22.225 uses *ṮWB l* in a similar formula.

hkl bkl – Apparently a designation of the home of the demons. Compare Matth. 12:44. For *bkl* see Arab. *bakl* "confusion, jumble" (DAFA, 775f.; Kazimirski, 154).

pgm – In view of Mark 5:9 almost certainly identical to Arab. *fūǧ* "legion, multitude".

d[*bbm*] – A common designation of demons in the form of monstrous flies causing madness[36].

mdbm – Compare Akkad. *binūt* A.AB.BA "creatures of the Ocean".

lhm ql – Although one might be tempted to connect *hm* with *HMY* "to murmur" and *ql* with common *ql* "voice", it is safer to opt for a connection with Hebr. *HWM* "to confuse" and Akkadian *qūlu* "stupor". The latter is often used in incantations against demons[37].

Lines 31 - 34: Incantation against night demons

(31) [– – – – – – – – – –]	[ ]
b*p lnt . y*ṣ*ʾi* [– – –]	on the order of she who spends the night may go out
	[ ]
[– – – – – – – –]	[ ]
(32) [– – – – – – – –]	[ ]
ḫ*mt . *lql* . *rp'i*[*m* .]	the poison by the voice of the Healer[s]!
[– – – – – –]	[ ]
(33) [– – – – – – –] *llm* .	[ ] night-demons.
'*abl* . *mṣrpk* . [– – – –]	I will carry your crucible [ ],
(34) [– – – –*bd*]*y* . *mṭnt* .	[in] my [hands] the plastered cup.
wtḥ . *ṭbt* . *n*['*rt*]	And may the best of g[irls] live!
	[ ]

The fragmentary state of these lines renders any interpretation extremely hazardous.

bp lnt . y*ṣ*ʾi* – Compare the parallel *lql* . *rp'im* in line 32 and *wtṣ'u* . *lpn* . *ql* . *ṯ'y* in Ras Ibn Hani 78/20:2 (said to demons). Because night-demons are involved (line 33) it is not unreasonable to suppose that *lnt* is a participle of the attested verb *LYN* G "to spend the night".

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[36]   JEOL 27 (1981-82) 114f.
[37]   CAD (Q) 303f.

ḥmt . lql . rpʾi[m] – Compare KTU 1.107, an incantation against the poison (ḥmt) spread by various demons. Apparently the rpʾum "Healer-spirits" were able to neutralize the nasty tricks of their evil counterparts.

llm – Because of the context doubtlessly "night-demons", the male form of the infamous Lilith. In Babylonian incantations the lilû is often mentioned side by side with the lilītu. The male species is also found in the Aramaic incantation bowls[38].

ʾabl . mṣrpk – The word mṣrp can hardly be separated from Hebr. maṣrēp "crucible". Probably the officiant brings the crucible with him to scare off the demon. It shows his resolve to cast an apotropaic statuette of his tormentor.

mṭnt – Because crucibles were made of clay[39] we connect this word with Arab. maṭīn "plastered, coated with clay" (Lane, 1906). The root ṬYN is present in ṭṭ "clay" (< *ṭiṭṭ, Ugar. ṭṭ < *ṭint).

wtḥ . ṭbt . n[ʿrt] – tḥ is doubtlessly a jussive of ḤWY G "to live", cf. lines 6 and 19. In ṭbt . n[   ] a well-known type of superlative[40] is hiding.

Line 35: Incantation to a goddess able to ride the dragons?

| (35) [------b]ṯnm | [   ] the male serpents |
| wtṯb . ʾl . bṯnt . trtḥ*[l] | and ri[de] again on the female serpents! |

This rubric counts only one line. For that reason it is either a ritual instruction or a first line of a longer, well-known text. The former possibility is the most likely one if we choose to restore trtḥ[ṣ] (so Virolleaud, Dietrich – Loretz). However, the parallelism between [b]ṯnm and bṯnt would seem to indicate that we are still dealing with poetry. Moreover, it is improbable that a woman would have had to wash herself above a nest of female serpents.

If, however, we read trtḥ*[l] we have a form of the attested verb RḤL "to travel"[41] or more precisely (as in Arabic) "to mount, to ride", in Arabic also the Gt-stem (Lane, 1053). In that case a goddess, probably ʿAnatu or ʿAthtartu (cf. lines 38ff. and KTU 1.3:III.39ff.), is urged to subdue the draconic demons.

Lines 36 - 37: Incantation to Papsharratu requesting an answer from the trees

(36) [-------] m*ṯbh . ʾaḫt . ppšr .	[ ] his/her dwelling the sister of Papsharru,
wppšrt [---]	and Papsharratu [ ].
(37) [------h]l*k . drǧm .	[I will adopt (?) the be]haviour of a carrion-vulture
w'aṯb . lntbt .	and I will sit down on the road
k . ʿṣm l t[tn]	if the trees do not gi[ve] (sound)!

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38 Isbell, op. cit., 170.

39 R.J. Forbes, Studies in Ancient Technology, vol. 8, Leiden 1964, 128, 173.

40 Cf. UF 7 (1975) 186f.

41 M. Dietrich – O. Loretz – J. Sanmartín, UF 6 (1974) 36; E. Lipiński, OLP 12 (1981) 99.

'aḫt ppšr wppšrt – Compare KTU 1.100:1 *'um pḥl pḥlt* for a similar sequence of names. Probably *ppšr* is the "westernized" version of the Babylonian Papsukkal, the vizier of the Nether World[42].

rḫm – Since it is the habit of the *rḫm* to sit on roads, *rḫm* can only be the "carrion-vulture", Arab. *raḫam*, Hebr. *reḥem*.

k 'ṣm l t[tn] – The restoration is dictated by line 43. Because there it is parallel to *k 'abnm l*[43] *t'iggn* "if the stones do not murmur" (root *'GG*, a variant form of *HGG/HGY* "to murmur") *l ttn* must be the attested elliptic expression *YTN* (*ql/g*) "to give sound"[44]. Apparently the speaker hopes to receive a favourable omen, like the one described in 2 Sam. 5:24[45]. The rustling of the trees will be caused by the arrival of the gods (*mġ 'ilm*, cf. KTU 1.20:II.6; 1.22:'II'.25; 1.108:18; 1.124:1).

Lines 38 - 43: Incantation to 'Anatu requesting an answer from the trees and stones

(38) ['*ṭtrt* (?) .] t**drk . brḫ .*	May ['Athtartu] trample on the Fugitive (Serpent)!
'arṣ . lk . pnh .	Earth, go before her!

['*ṭtrt*] – The width of the lacuna corresponds to the length of the name of 'Anatu's double.

brḫ – Although we considered the possibility to divide this into *b + rḫ* ("may she trample on the spirit") the parallel colon renders it far more likely that *brḫ* is a name of a monster. Probably it is the shortened name of the *bṭn brḫ* "the Fugitive Serpent"[46], cf. KTU 1.5:I.1 and Isa. 27:1, as well as KTU 1.3:III.41 for the role of 'Anatu. Incidentally it may be observed that the mentioning of all these monsters in the incantations (this tablet lines 1, 6, 14, 35, 38) proves once again that the myths were actualized in the Ugaritic cult.

'arṣ lk pnh – For the expression *hlk pnh* see our comment on line 10. *'arṣ* is attested as a divine name in Ugarit. The parallelism with *brḫ* makes one wonder whether in KTU 1.3:III.43 the reading *'arṣ** is not just as plausible as KTU's *'arš**[47].

yrk . b'[l] (39) [———]	May Ba'[lu] bind [ ],
[———] *btk .*	[ ] of your house!

See our comments on lines 10 - 11.

'ap . lpḫrk 'nt tqm .	May 'Anatu also rise against your assembly,
'nt . tqm (40) [*l————p*]*ḫrk .*	may 'Anatu rise [against the ———— of] your [as]sembly!

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[42] M.C. Astour, Hellenosemitica, Leiden 1965, 191, 231.
[43] The *l* is accidentally omitted in KTU.
[44] UF 1 (1969) 172, n. 31; UF 14 (1982) 181.
[45] See also KTU 1.3:III.22f.
[46] See BiOr 31 (1974) 5, overlooked by E. Zurro, Bibl 61 (1980) 412ff.
[47] C. Virolleaud, La déesse 'Anat, Paris 1938, 51 read *'ar[ṣ]* and pointed to the parallelism between *mdd 'ilm 'arṣ* and *mdd 'il ym* (p. 52).

For the *puḫru* of demons see Von Soden, AHw, 876, *puḫru* A.2.

ygršk . qr . btk .	May the well of your house drive you away,
ygršk (41) [*'pr . btk*] .	may [the dust of your house] drive you away,
bnt . ṣ'ṣ .	o creatures of Agitation,
bnt . m'm' .	creatures of Intestinal Trouble,
'bd . ḥrn .	servants of Horonu,
*tṯ*k* (42) [*ytmt . dlt .*]	(you who) bite [the poor orphan]!

See our comments on lines 12, 18, 22.

'aġwyn . 'nk . ẓẓ .	I will turn your well into a mud pond,
wk mġ . 'ilm (43) [*l tr*]r* 'ṣm .*	if the arrival of the gods [does not make] the trees [trem]ble,
k 'ṣm . l ttn .	if the trees do not give (sound),
k 'abnm . l t'iggn	if the stones do not murmur!

'aġwyn. 'nk . ẓẓ — Clearly the verb is *ĠWY* D "to pervert", Arab. *ĠWY*, Hebr. *'WH* etc. Ugar. *ẓẓ* is a variant of *ṭṭ* "clay, mud"[48]. Because the spirits of the dead had nothing to eat but mud in the Nether World[49] this was a formidable threat.

wk mġ . 'ilm [*l tr*]r* 'ṣm* — For *w* introducing the apodosis of a conditional sentence see GK par. 112ff-mm. The construct infinitive *mġ* from *MĠY* G "to arrive" is attested in KTU 1.108:18. *TRR* D "to make tremble" is also an attested verb[50]. See further our comments on lines 36 - 37.

Apparently the speaker is threatening to punish the evil demons if they dare to prevent the arrival of the good spirits (*'ilm*, see also *rp'um* in line 32). Especially in connection with the New Year Festival in autumn when the resurrection of Ba'lu from the realm of Death was commemorated the spirits of great heroes and kings were raised. They were called *rp'um* "healers, saviours" like their leader, Ba'lu the Saviour (*rp'u*) or Shepherd (*r'y*). It is interesting to observe that the part of the myth of Ba'lu describing the prototypes of the events of autumn speaks of "a word of the tree and a whisper of the stone", *i.e.* the electrified atmosphere announcing the arrival of thunderstorms and rain (KTU 1.3:III-IV), the blessings of the god of life.

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[48]   M. Dietrich – O. Loretz – J. Sanmartín, UF 6 (1974) 28.
[49]   References: UF 1 (1969) 187, n. 149.
[50]   AOAT 16, 162.

KTU 1.82

KTU 1.82 Rs.