

Part

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Canonical Compositions from the Biblical World

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is poor³⁹ as regards beasts³⁹ or birds, the priests shall not receive anything [at all].

Offerings Made by a Group (lines 16-17)

Any citizens' association,⁴⁰ any clan,⁴¹ ^z any drinking club^{aa} (devoted to) a god,⁴² or any (other group of) men who sacrifice [...], these men [must pay] a fee in addition to each sacrifice in accordance with what is set down in the writs^{bb} [...].

Cases Not Covered in this Document (lines 18-19)

Any fee that is not set down in (the text on) this plaque shall be tendered according to the writs⁴³ that [were written (by) the thirty men who are in

y Lev 5:7;
11; 12:8;
14:21
z Exod 12:21;
1 Sam 20:6,
29
aa Jer 16:5;
Amos 6:7
bb Dan 10:21;
1 Chr 28:19
cc 1 Sam 2:16
dd Exod
21:22;
Deut 22:19

charge of the revenues, in the time when Hillešba^{c1} was head, (he being) the son of Bodtinnj^t, and (by) Hillešba^{c1} the son of Bod^ešmun, and (by) their colleagues.⁴⁴

The Oppressive Priest (line 20)

Any priest who requires^{cc} a fee deviating from what is set down in (the text on) this plaque shall be fined^{dd} [...].

The Recalcitrant Offerer (line 21)

Any offerer who does not tender with [whatever he brings]⁴⁵ the fee that [is set down in (the text on) this plaque ...].

e.g., the donkey (offered in very particular circumstances among the Amorites and at Ugarit), the camel, the pig, or the dog.

³⁹ The term used here as generic for sacrificial animals as opposed to birds is *mqn*³, cognate with Heb. *miqneh*, also a generic term for "livestock."

⁴⁰ Punic *mrzḥ* is usually compared to Heb. *ezrah*, "native," and explained as a council of common citizens.

⁴¹ The Punic term is *šph*, cognate to Ug. *šph*, "offspring" (see note 11 on the Kirta text [text 1.102] and note 16 on RS 24.247+ [text 1.90]), and to Heb. *mišpāhah*, "clan, tribe, lineage."

⁴² On the *mrzḥ* institution in general, see introduction to RS 24.258 (text 1.97). As regards the expression *mrzḥ* ²*lm* here, it is a commonplace of the *mrzḥ* to have a patron deity (note that ²*lm* functions in Phoenician-Punic as a singular, not a plural). The *mrzḥ* of Šatrana is known from Ugarit (and there is indirect evidence for others devoted to ʿAṭartu Ḥurri and ʿAnatu), Šamaš is attested as patron of a *mrzḥ* in a Phoenician inscription, and Obodat and Dušara are known as patrons from Nabataean sources. When the meeting place of the *mrzḥ* was located next to the sanctuary of a deity (as in the case of the sanctuary of Baalshamin at Palmyra), or when the priests of a given deity formed a *mrzḥ* (as in the case of the priests of Bol at Palmyra), it appears likely that in these cases also the *mrzḥ* in question was devoted to the deity mentioned, even if the relationship is not stated explicitly. And when there is a myth regarding a deity who has "his" *mrzḥ* (as in the case of ʿIlu in RS 24.258), it is not illegitimate to posit the existence of a *mrzḥ* devoted to that deity in the real world, in this case twelfth-century Ugarit. One may find documentation on and discussion of these data in Pardee 1988a:55-56.

⁴³ The word used here for the present inscription is *ps*, a "tablet or plaque" (Cooke 1903:122), while the word for "writs" is *ktbt*.

⁴⁴ Because of the lacuna and because of the repetitive nature of Punic onomastics, it is not possible to know whether the reference here is to a more extensive documentation prepared by the same men who set up this inscription or to a document prepared by an earlier group. The first solution seems the more likely, for the extant name is identical to the second *sufet* named in the introduction while the two words described in the preceding note clearly refer to different forms of documentation. If the two persons mentioned correspond to the two named in the introduction, the grandfather was not named here in either case (the {t} at the beginning of line 19 would be the last letter of Bodtinnit) and working backwards from the second name, the title of *sufet* would not have been given either time. This gives a restoration of 35 to 38 letters, about right to fit the lacuna at the end of line 18 ({ʔš [ktb šlšm hʔš(m) ʔš ʿl hmšʔt ʿt r(bt) hšbʿl bn bdt]t}. *Ktbt* would in this hypothesis designate a more complete document than the *ps*, of which this inscription represents only a digest.

⁴⁵ Because the definite direct object marker is ²*yt* in Phoenician and usually so in Punic (as opposed to Neo-Punic), it appears best to take ²*t* here before the lacuna as the preposition meaning "with." The reconstruction of the phrase as {ʔt k[l yb]}], lit., "with everything he brings," then appears plausible.

REFERENCES

Alexandropoulos 1992; Baker 1987; Bonnet 1992; van den Branden 1965; Cooke 1903; Creason 1992; Delcor 1983; 1990; *KAI* 69; Dussaud 1921; Ginsberg 1930-31; Houston 1993; Lipiński 1992a; 1992b; 1992c; Milgrom 1972; 1991; Pardee 1988a; Sznycer 1977.

THE ARAMAIC TEXT IN DEMOTIC SCRIPT (1.99)

Richard C. Steiner

The Aramaic Text in Demotic Script¹ is a text written on both sides of a twelve-foot-long papyrus in the Pierpont Morgan Library (Amherst Egyptian 63), originally joined by a few fragments which are now at the University of Michigan (Michigan-Amherst 43b). It was acquired by Lord Amherst of Hackney at the end of the nineteenth century.

The decipherment of the text has been a long and painful process of trial and error, which began in the early decades of this century and will no doubt continue well into the next millennium. The translation given here should be viewed

¹ I would like to thank the Texts Program of the National Endowment for the Humanities (an independent federal agency of the United States Government), the Littauer Foundation, and Yeshiva University for their generous support of my work on this text.

as an interim progress report, building on the work of many scholars but with many uncertain and controversial elements. Steiner and Moshavi (1995) can be used as a guide to what the author considers reasonably reliable in the translation; however, considerable progress has been made since that selective glossary was completed, and it will need to be expanded.

This largely poetic text is the liturgy of the New Year's festival of an Aramaic-speaking community in Upper Egypt, perhaps in Syene. It seems to have been dictated by a priest of the community, possibly at the beginning of the third century BCE, to an Egyptian scribe trained in the fourth century BCE.

The original homeland of these people, called *rš* and *ʔrš* in the papyrus, is the subject of controversy. The present writer has suggested that it is the land between Babylonia and Elam which the Assyrians called Rashu and Arashu and that Assurbanipal, who captured Rashu in his campaign against Elam, deported its inhabitants to the Assyrian province of Samaria, like the Elamites from Susa mentioned in Ezra 4:9-10. There is reason to believe that most or all of them wound up in Bethel, joining the foreign colonists settled there by earlier Assyrian kings. Their subsequent migration to Egypt may be recorded in the text's account of the arrival of soldiers from Judah and Samaria (XVI.1-6).

The text shows how the groups deported by the Assyrians to Samaria "would venerate the Lord but serve their own gods according to the practices of the nations from which they had been exiled" (2 Kgs 17:33).

Veneration of the Lord is represented by prayers in cols. XI-XII that contain Hebrew words and Israelite divine names (Adonai, 7 times, Yaho, once). Among these prayers is one which parallels Ps 20 (XI.11-19). Phrases like "Yaho, our bull" (XI.17; cf. "let them kiss [your] bull[s]", "let them desire your calves" in V.12), "lord of Bethel" (XI.18, cf. VIII.13), and "a city full of ivory houses" (XI.9, immediately before the prayer), if correctly deciphered, suggest that this prayer is a descendant of one used in Jeroboam's temple in Bethel. There may even be echoes of this prayer (XI.17) in Abijah's battlefield condemnation of Jeroboam and his calf-cult (2 Chr 13:8, 10, 12).

Service of other gods is the main thrust of the text, which allows us to follow the progress of a pagan New Year's festival from morning until night. The rituals have counterparts at Babylon, Emar, and Sumer. The wait in the courtyard (III.9-11) and the declaration of innocence (VI.3, 9) followed by a *Heilsorakel* (VI.12-18) are paralleled in the ritual for the fifth day of the New Year's festival at Babylon. The selection by the god of a maiden from among the "daughters of Arash" to be "elevated" to the status of priestess (VIII.13-16) resembles the rite in which "the daughter of any son of Emar" was chosen by the god and "elevated" to the status of *entu*-priestess (text 1.122 below). The laying of the priestess on a bed of perfumed rushes (V.9, XVI.7) covered with an embroidered bedspread (XVI.13-14) made of flax (XV.15-16) has parallels in Sumerian sacred marriage rites.

The chief gods of the community are referred to as *mr* "lord" (a back-formation from *mry* < *mrʔy* "my lord" attested already in Old Aramaic) and *mrh* "lady." These epithets are rendered below as Mar and Marah, because their usage in the text (e.g., IVB.3 *lmrty mrh* "to my lady, Marah") suggests that they have taken on the status of names, much like their Canaanite counterpart *bʿl* "lord," the epithet of Hadad.

Marah appears to be identified with Nanai in the text (except in VII.2, 6, where they are listed separately). She is depicted as a cow (II.19; XIII.5, 7, 18, 19; XVI.16) that suckles (exceptional) human infants (I.19; II.7-8, 16-17; III.5, 16; IVA.5). Each year, after feasting, she falls asleep in the pit, in the waters of fertility (*bšwḥh bmy pryh*), where she brings forth sweet fruit for Mar, her consort (II.8-11).

Nanai's consort, Nebo, appears frequently in the text, as does the god Bethel. The latter is called Resident of Hamath in VIII.6, 10 and Ashi(m)-Bethel in XV.1, 14, 15. This takes us back once again to the Assyrian province of Samaria, where "the men of Hamath made Ashima" (2 Kgs 17:30).

The text concludes with a story about Assurbanipal, the king who destroyed Rashu, and his brother, Shamash-shum-ukin (XVII.5-XXII.9). This story is, in all likelihood, an ancestor of the Sardanapalus legend known from Greek and Latin sources. The original kernel of the story is a piece of pro-Assurbanipal propaganda, similar to the editions of Assurbanipal's Annals which postdate the civil war, intended presumably to win the hearts and minds of the defeated Babylonians (648-c.620 BCE) or to counter claims by the resurgent Babylonians that the Assyrians had committed aggression against them and deserved to be punished (627-612 BCE). However, there are indications that it was revised at a later date and reused, possibly as a weapon in the propaganda war waged against Nabonidus by Cyrus' priestly backers (third quarter of the sixth century BCE).

Introduction (I.1-15)

Mar dwells

... mighty

... your ⁱⁿtimates

... on papyrus

... ⁱⁿ the gate

... you shall wri^{te}

... the king, Mar, with

... [h]arp and lyre

... Rash

... ^{let us} ex^{al}[t]

...

all the go^d[s] ...
is 'exa^l[ted];
exalted is Mar[ah],

...
Marah.

A Plea to Marah to Accept the Morning Sacrifice
(I.16-17)

Your 'nour^lishment
[we have] sac^rif^l[iced],
[Ma]rah,
and may [your] e^rye^l[s]
[glance at]
our sacrifice

Marah's Contemptuous Rebuff (I.17-19)

[M]an!
... outside,
[and hear me!]
[I am exa]lted.
I rea^red you,
you [sucked my breast,]
[the sap of Marah]
[nourished you,]
[she strengthens,]
[she empowers]
with [her] [po]wer.

A Prayer to Marah Who Sustains Mankind from her Grave (II.1-11)

Come out and make
[your] g^ra^l[ve] ...
we will make your grave ...
My wis[e] 'one^l carries you / for you;^a
'she^l carries your burden and your l[oa]d,^b
creating
at your de^cr[ee].
She builds
and up^ro^ris;
'her^l breast
[su]ck^lles 'y^lou.
My Princess ea[t]s [and is s]ated 'and^l sleeps.^c
And she 'lies^l
'in^l the pit,
in the waters of fertility,
[bringi]ng forth 'fr^luit
for Mar,
and it is sweet
like you.

Another Plea to Accept the Offering (II.11-13)

Marah,
[in] heaven
[you] [re]side;
you dwell on hi^rgh^l,
'Mar^l(ah).
Your [nour]ishment
we have [sac]ri^lficed,
Marah,
and may [your] eye[s]
g[lan]ce

a Isa 46:7

at our sacrifice.

b Ps 55:23

More Rebuffs (II.14-III.6)
Man!

c 1 Kgs 18:27;
Ps 121:3-4

... outside
'and^l [hea]r me!
I am exalted.
[I] reared [you],
you sucked my [bre]ast,
the sap of Marah
nourished [you].
[She streng]thens,
she empowers
with her power.

d Dan 10:11;
Neh 9:3;
2 Chr 34:31;
35:10

To ...
you call
Hear ...
I am the Co[w]
... outside
... out[side]

Col. III

[M]an!
... outside,
and hear me!
I am exalted.
I reared you,
you sucked my breast,
the sap of Marah
nourished you.
'She^l strengthens,
she empowers
with her power.

The King Denied Entrance (III.6-12)

Our judge
comes/came to the ga^rte^l
and stands/stood still.
"Mar 'is^l blessed
seven times
all 'that which^l
my mouth 's^lays."
And he (=Mar) [c]ries/[c]ried out:
"You may cert^lain^lly not enter,
king.
[Wa]it outside.
Stay at your station."^d
He washes/washed
his hands
inside the courtyard.
"Mar,
[bri]ng our 'lord^l near to you;
Nebo
...."

More Rebuffs (III.14-IVA.6)

[Man!]
... outside,
[and] hear me!

I am exa^lted^l.
 I [reared you]
 You sucked my ^lbre^last,
 the sap of Marah
 [nourished you.]
 [She strengthens,]
 [she empowers]
 with her power.

Col. IVA

Man!

... [outside,]
 and hear me!
 I am exalted.
 [I] reared you,
 you sucked my breast,
 the sap of Marah
 nourished you.
 She strengthens,
 she empowers
 with her power.

The Enthronement of Marah-Nanai (IVA.6-21)

Kings saw yo[u]
 and they were afraid,
 Nanai;
 you frighten them
 in front of their officials

...
 exalted.
 But we saw/see
 the [queen]n,
 the queen of Ra[sh]
 brought in,
 Marah, among the [go]^ld^ls.
 And they rise
^lfrom^l their thro^lne^ls:
 "Let Marah be enth[on]ed
 among the gods;
 let her [th]rone
 be glo^lri^lous;
 in Rash
 let [her] footstool
 [be] glor^lious^l."

...
 that Mar[ah] was enthroned /
 of the enthronement of Mar[ah]

...
 allow our king to come up,
 Mar[ah]

... may he bless
 ... Marah, ^lb^lle^lss^l
 ... may he bless you
 ... [b]less(,) *Shamash*
 ... ble[ss]

...

Col. IVB

New Year's Delights (IVB.1-9)

to Marah ... ^lca^lll
 ... to my lady, Marah

the he^laven^ls

...

...

on the earth.

...

come, walk before ^lme^l
 on every

... those who call upon you,
^lmig^lhty one

...

mighty one,
 we pu^lt^l
 in your cou^lrty^lard
 fr[uit]
 from the vin^leya^lrds
 [we bria]g out
 on New Years

...

which delight my heart and your heart,
 my Fire

...

in El's heart

Col. V

The Destruction of Rash (V.1-11)

You, Mar, ^lp^lut
 te[rro]r in the land];
 Terror [fi]lled
 the country

...

They [de]stroyed for you
 all your cit^lies^l;
 in the land
 trembling dwells.

...

belittles you,
 your entire assembly
 of princes.
 He ^lre^lviled
 your sons and your mothers;
 with shackles
 he clothed their hands.
 He hunted the chiefs;
 he treated them all with contempt.
 He stoned your baker
 who used to present b <re> ad
 and make
 all your loaves;
 your ^lbu^ltcher
 who used to present a ram —
 he would ^lstr^like the neck,
 he would strike the windpipe,
 he would make all
 the c <o> ws of your ...;
 your priest{s}
 who used to pr^les^lent
 the devotee — / meal offering —
 he would lay down for you
 fragrances and rushes;

['your] ['mus] [ici] an{s}
 who used to present
 joyous music —
 he would carry the harp,
 he would carry the lyre.

...
 they pour
 the ['d]ri['nk] of his belly.

Kissing the Calves of Bethel (V.12-22)

...
 let them kiss [your] bull[s],^e
 'let them de[sire] your calves,^e
 Exalted One,
 the ['c] [alves]
 of your ...s
 my m[outh]
 ... and shake

...
 ...
 'he will find

...
 ...
 Resident of Rash

...
 ...
 ['B] [e] ['th] el

Col. VI

A Lament to Mar (VI.1-12)

...
 ...
 ...
 ...
 ...
 'Mar'.
 Mar, good god —
 my god, what
 should I do/have you done?
 let me know ... my god.
 No evil is in my hands,^f
 my god;
 no duplicity/slander in my mouth.^g
 (But) you have made me
 a lamb in their flocks,
 a ram in their folds.
 They constantly feel me
 (saying) "Let us kill him
 that we may become fat and corpulent."^h
 Let us eat his fleshⁱ
 and become fat;
 let us drink his bloodⁱ
 and become inebriated.
 Lord, god of Rash, Mar —
 Make my body^j
 ...
 in their mouths,
 bitters
 under their tongues.^k
 Mar, good god —
 my god, what

e Hos 13:2

f1 Sam 24:12
 (11); Job
 16:17

g Isa 53:9

h Deut 32:15

i Ezek 39:17;
 Ps 50:13

j Isa 51:23

k Ps 10:7;
 66:17;
 Cant 4:11;
 Job 20:12

l Ps 140:4

m Jer 1:8;
 30:10; 42:11,
 46:27

n Josh 10:24

o Isa 41:8-13

p Ps 128:5
 (different syntax)

should I do / have you done?

Let me know ... my god.

No evil is in my hands,

our god;

no duplicity/slander in my mouth.

(But) you have made me

a date in their mouths,

sweets

under their tongues.^k

Lord, god of Rash, Mar —

Make my body

ve[nom] in their mouths,

poison under their tongues.^l

A Reassuring Reply (VI.12-18)

Mar speaks up

and says to me: ^e 3

"[Be] ['stro]ng,

my ['se]rvant, fear not. I will ['save] ^m

your

To Marah,

if you will ...,

to Mar

from your shrine and Rash,

[I shall destroy]

[your] ['en] [emy in] your days

and during your year[s]^l

[your] advers[ary]

will be smitten.

[Your foes]

I shall destroy

in front of you;

your foot on their necks [you will place].ⁿ

[I shall suppo] ['rt] your ['r]ight (hand)^o

I shall ['cro]wn ['you]

with prosperity;

your house

...

...
 ['u]p ['o]n you

your cup ...

...

...

Col. VII

The Blessings of the Gods (VII.1-7)

your blessings

...

may they bless you.

May Mar from Rash

bl[ess] you^l;

Marah from Shur —

[she] should bless you.

May Baal from Zephon bless you;^p

Pidra[i] / <i> from Raphia —

she should bless you.

May Bel from Babylon

bless you;

Belit from Esangila —

she should bless you.

May Nebo from Borsippa
bless you;
Nanai from Ayakku —
she should bless you.
May the Throne of *Horus*
and *Osiris* from the *Negeb*
bless you.

Offerings to the Gods (VII.7-19)

Give the fire-offerings
and offer (them) up
in fire.

Pick up, send
a lamb, a young sheep;
send a lamb.

Make abundant
holocaust-aroma
for Mar;

may he bless you
abundantly.

Bow down to Anat
and *Mami*;
to Nebo

send
the consecrated animals.
Let there be remembered
as a remembrance,

Mar,
sixty singers.

Let them lift
their voices, Mar;
Mar, let them bless you.
Let there be remembered
as a remembrance,

Mar,
six^{ty}
temple ser^{vit}ors —
their (lit., his) handfuls
of myrrh (and) frankincense
for the nostril[s]
of Bethel.

Let there be remembered
as a remembrance,

Mar,
sixty sheep.
Favor your loved ones,
Mar,
favor your loved ones
and Rash.

Favor your loved ones
(and) Rash.

The blood
of the *dead* sheep
is a sea.

The sheep
floats
to you,
lord of heaven;
wheat

q 2 Kgs 17:30

{of} barley
comes near to you.

...
the dust
... lord,
may you se^t a hand,
snatch them.

A Hymn to Mar (VII.20-VIII.3)

Your going out, Mar

...
your coming in

...
on ...
on the path ...
the ^wall
[your] window^s ...
[your] pal^{ace},
Mar

...
Col. VIII
[Al]l the blessings

...
until eternity.
your sons,
and with your daughters
he dealt kindly ...
[was brought low]
and the god of Rash
was victorious over all of them.

An Enticing Invitation (VIII.3-8)

I have taken out
your box, my god —
open (it),
and your mouth

...
Your table
will be covered
with the fat of stags.
Butchers will wait
on it.

All of them,
with skillful hands,
will tremble.
Every bull
you will snatch,
Resident of Hamath.⁹

Your krater
you will pour out
and it will be filled;
and butlers will wait
on it,
each of them standing
and speaking up:
"You are at a banquet.
Look, see!
Drink it!"

A Hymn to Mar (VIII.8-10)

Mar, from your snorts
all the <ea>rth perishes;
like smoke, lord,
from your breaths.^r
You fly
to your followers;
you spread the wing
like an eagle,
and they arise.
The beams of your house,
Bethel,
are from Lebanon;
from Lebanon,
{and} your garden,
are they.
And Resident of Hamath
...

The Selection of Mar's Bride (VIII.10-11)

Elevate a lass.
Who is the lass?
All of your manifestations
are concealed.

A Hymn to Mar (VIII.11-13)

Mar is/se<t>s like the sun
and rises like the moon,
like the moon
along the length of his heavens.
Oh, let them build,
in heaven,
your house,
concealed, with stars;
let your bed
be brought down in Epiph.
In your temples
let them build,
lord of Bethel,
a thousand new altars.

The Selection of Mar's Bride (VIII.13-16)

A beautiful priestess
elevate,
and the burnt offer^{ing}s of the city
let her offer;
in Rash
...

"This one here
is beauti^{ful};
in the shape of her face
she is love^{ly}."
Elevate a lass.
Who is the lass?
All of your manifestations
are concealed.

The Diadem of Prosperity for Mar's Bride
(VIII.16-22)

Our Prince has ^{been good} to

^r Ps 18:16;
Job 4:9

^s Esth 1:22

the daughters of Arash:
Mar has ^{gi}ven
the diadem of prosperity;
the god of <Ra>sh
has crowned her
in his hou^{se},
and he makes her rule in his palaces.^s
He rai^{se}s her up
like the sea
in his hou^{se},
in ...
^{his} hor^{ns}
...
like the river.
^{And} our Prince,
the god of <Ra>^{sh},
has done good with his water;
the god of <Ra>sh,
with the sea.

...
^{Your} shrine, Mar,
is perfect;
...
who has improved?
All of it, Mar, my god
...
a diadem of prosperity
...
...
...
...
our yearly harv^{est} (lit., ingathering),
because your peo^{ple}
...
He
... Glean wheat
and glean ...
Glean
...

Col. IX*A Prayer for Rain* (IX.1-13)

^{Answer me}
...

from Rash;
^{to} my ...
....

The river is disappearing,
it is worn out.
and my lord —
the river
is not rising.
Your mind
is sealed, Mar.
Send to me
your cloud.
Exalted One,
awake for me, awake.
Marah,

lift up the bucket for me;
inspect the canals for me,
Marah.
Inspect,
my g<o>d, my queen,
the pool;
lift up,
the bucket.
In every generation
you rule {in her palaces} in your palaces,^s
{and} and you/come
...
...
...
and my wife.
I shall bring a ram
to my lord;
...
...
Oh, Bethel,
nourishing god / god of the world,
who causes the sea to rise
generation after generation —
all the clouds of moisture^t
offspring of the primeval mist^u
are hidden away for you
Make it rain, Mar;
baths of rain
send down.
Our silver is yours and our gold;^v
our possessions are yours,
our mature cattle are yours,
like our heifers
(and) *yearling calves*.
Chorus (IX.13-17)
He will help us.
We shall be raised up in safety.
He will guard our rear.
The god of Rash will help us.
Let us ponder his mysteries.
Mar is my father
and my bull/shepherd.
He will raise me up.
Let me vaunt
his mighty deeds.
...
...
...
...
let the throng say
Amen, Amen.

A hymn to Mar (IX.17-20)
Mar, my god —
father of the orphan, champion of the widow.^w
She who has lifted up her h^ands
to you,

^s Esth 1:22 you calm
in her *sobbing*.
^t Job 37:11 She has lifted up her hands —
[you] ca^lim^l
^u Job 36:27 her *sob*^lbin^lg.
Mar humbles the *haughty*.
^v Hag 2:8 May you exalt him
with the ...
of your ...;
^w Ps 68:6 [your] catt^lle^l
[and] [all] your bounty.
^x Isa 40:22
Chorus (IX.20-23)
[And he will] [help me]^l.
I shall be raised up [in safety]^l.
He will guard [our] r[ear].
^y Exod 7:19, 8:1 The god of R^ash^l will
hel^lp^l us.
Mar is [my]^l father
and my bull/shepherd.
He will ra[ise me up].
Let me [va]^lunt
his migh^lty^l deeds
...
...
...
...
let the throng say
Amen, Amen.
Col. X
A Prayer for the Rising of the Nile (X.1-6)
Ret^lurn^l, our father,
Mar of [A]^lrash;
...
You stretched out the heavens,^x
Mar,
[you] s^let^l the stars in place,
you dwell throughout
the land of Rash,
our god.
Let canal (and) pool^y
rise through its waves.
Let canal (and) pool
rise through its waves.
The river is poor in floodwater.
The river will die
and it will be bitter.
They will become thin again, Mar;
as thin, god of Rash,
as splinters of flint.^z
Chorus (X.6-8)
Mar is my father
and my bull/shepherd.
He will raise me/us up.
Let us vaunt
his mighty deeds.
...

...
...
...
let the throng say
Amen, Amen.

A Dream about Rash (X.8-13)

In my dream,
I was in my youth;
I was in the land of Rash.
I was building a city,
in Rash
I was erecting it;
its name was
Ellipi Pait.
Rash was supported;
my lord
watched over
Ellipi Pait:
He would beat
her troublemakers
in her stocks;
he would break (them)
in corporal punishment.
The righteous man
he would help,
escorting him
in the face of his troubles,
him whom the oppression
of the creditor
has filled/embittered.

Chorus (X.13-16)

And he will h <el> p me;
I shall be raised up in safety.
He will guard our rear.
The god of Rash will help me.
Let us ponder his mysteries.
Mar is my father
and my bull/shepherd.
He will raise us up.
Let me vaunt
his mighty deeds.

...
...
...
...
let the throng say
Amen, Amen.

A Prayer for the Destruction of Rash's Enemies
(X.16-20)

Mar who goes 'out'
from Rash,
who is like you,
who is more for 'bea'ring than you?
'Ta'ke away, destroy the enemy.
Arise, Mar,
take away, destroy
our enemy

aa 1 Kgs
14:23;
2 Kgs 17:10;
Jer 2:20;
Ezek 6:13;
20:28

bb Ps 23:5

cc Amos
3:14-15

...
[that] the Kassites and
Ela'm'ites not destroy us.
May [you] heal,
[O] Mar,
your int'imate's,
[that] they not per'ish',
and sate
their 'en'emi'es'
with all that
with [which]
your oppressed ones
[were sated.]

Col. XI

The Bridal Chamber for the Sacred Marriage
(XI.1-3)

A ...
in ...
erect;
on a height aa
construct it.
Er'ect' [i]t
under lofty ced[ar]s; aa
there, my powe'rful one,
may you construct [it],
may you ... it.

Father not Old, Brothers not Frail (XI.3-6)

Satu[rate], invigorate (lit., oil) bb
your father.
Your father
is a disabled old man,
your brothers
are frail.
My father
is not a disabled old man,
my brothers
are not frail,
for my father
is like a stable (full) of steeds;
my brothers,
like eagles
and <wi>ld asses.

Drought in Bethel (XI.6-11)

"You are poor,
my brother.
Why has the flow of the spring
dis'app'ear'd?"
"It flowed
and was lost,
and its flow disappeared.
The well flowed,
its water was lost;
our faces
wasted away / dried out.
Stricken is a city
full of ivory houses cc
[and] with linen

and lapis lazuli
on her windows;
her insides/windows
a mountain of ma^{rb}le,
her walls iron and bron^{ze}.^{dd}

A Psalm from Bethel (XI.11-19)

May *Horus* answer us in our troubles;
may Adonai answer us in our troubles.^{ee}
O crescent (lit., bow) / Bowman
in heaven,
Sahar / shine forth;
send your emissary from the temple of Arash,^{ff}
and from Zephon may *Horus* help us.^{ff}
May *Horus* grant us what is in our hearts;
may Mar grant us what is in our hearts.^{gg}
All <our> plans may *Horus* fulfill.^{gg}
May *Horus* fulfill —^{hh}
may Adonai not fall short in satisfying —
every request of our hearts.^{hh}
Some with the bow, some with the spear;ⁱⁱ
but (lit., behold) as for us — Mar is our god;^{jj}
Horus-Yaho, our bull, is with us.^{kk}
May the lord of Bethel answer us^{ll}
on the morrow.
May Baal of Heaven Mar
grant a blessing / bless you;
to your pious ones, your blessings.^{mm}

Col. XII

Lambs for Adonai (XII.1-3)

‘H’ear me,
my ‘go’[d], my king.
Choice ‘lamb’s,ⁿⁿ
sh[ee]p,
we sacrifice
to you (alone)
among the gods;
our banquet
is for you (alone)
out of all the supreme beings /
from the shepherds/chiefs
of the people,
Adonai, for you (alone)
out of all the supreme beings /
from the shepherds/chiefs
of the ‘peo’ple.

Wine and music for Adonai (XII.4-10)

Adonai,
the people bless you;
accept your yearly liturgy.
From the pitcher
saturate yourself,
my god;
I will fill (it) with
the juice of the winepress.
Tower,

dd Jer 1:18

ee Ps 20:2

ff Ps 20:3

gg Ps 20:5

hh Ps 20:6

ii Pss 20:8;
46:10

jj Ps 20:8; 2
Chr 13:10

kk Ps 46:12;
2 Chr 13:8,
12

ll Ps 20:10

mm Ps 3:9

nn Gen 49:21

oo Exod 15:11

pp Prov 1:23

qq Ps 6:8

mercif^{ul} father,

Horus

benefactor of the lowly —

they have mixed wine

in goblets,

in goblets

at our wedding.

Drink, *Horus*,

from the bounty

of a thousand basins;

saturate yourself, Adonai,

from the bounty of men.

Musicians stand

in attendance upon Mar:

a player of the harp,

a player of the lyre.

Here is the music

of the har<p> ,

the music of

a Sidonian lyre

and sweet things

in his ear

at the banquets of men.

A prayer to Adonai (XII.11-17)

Who among gods,

among men, *Horus*?

Who among gods,

among royalty,

(among)/among non-royalty.

Who is like you, *Horus*, among gods?^{oo}

Come from Shur,

take vengeance

for those who call upon you,

a peo^{ple} dwelling

among the crooked.

And make us strong again,

beneath you, *Horus*;

beneath you,

Adonai,

Resident of Heaven;

like the phoenix,

Horus,

Resident of Heaven.

Call out

to us your words

among the crooked;

and make ‘us’ strong again,

Baal from Ze^{ph}on.

May *Horus* grant a blessing.

Arise, *Horus*,

to our aid / help us.

May Adonai

give heed to my prayer.^{pp}

Mar, ari^{se}!

Horus, may you grant protection,

just as you protect

your ey^e from degeneration.^{qq}

Col. XIII

A Hymn to Marah-Nanai (XIII.1-9)

ʾBʾ[le]ssed are you,
O Marah,
more than all
blessed ones.
You are my commander

...

You are my queen
and you are a hawk;
Marah from Rash
are you,
queen over all.
Raise the crowns

...

You had mercy on
him who did not finish
the crowns
of your house.
Merciful one, / Beloved,
the summit of your sanctuary
who can build?
Who can build,
merciful one, / beloved,
the tower
by its side?
Nana, Cow,
the niche for your statue
may you build;
may you ʾcarveʾ,
my goddess,
the pedestal
of your testimony.
The *sun* of
blinding light
shines through your windows,
your windows, divine Cow,
over the gate of men.
The men, Dove,
I shall watch for you,
the watch of the portal for you
so that I may satiate myself
from your abundance,
saturate myself,
my si<s>ter,
from your *baths*
in the sea.

Nanai's Statue Trampled in the Sack of Rash
(XIII.9-17)

The one who rebels (lit., raises a hand)
against Mar/Mar<ah> —
on Nana's hands
he trampled
and went (away).
He stretc<hed> forth his hand
against the merciful one / beloved,
against the one who nourishes.

rr Isa 40:19;
44:10

He threw down
the one who proclaimed to us
and taught.
He threw down, trampled
the proclaimer
who proclaimed
(and) taught.
He came,
threw down, trampled.
He threw down
the Dove,
threw down my treasure.
For Naʾnaiʾ
take up the harp,
(for) Baalat
loosen the tongue.
Your metal is *shattered*;
on my floor
you lie.
Quickly we entered.
We shake it.
Get up
...
that we may exalt you.
Our <str>ength has fallen,
our holy one has fallen,
the teacher of wisdom.
I ran to you.
...
Get up,
watch over the orphan;
over me,
Foster-mother!
The merciful one / beloved was cast;
it was from metal plates.
...
Its feet he smashed,
its hand he smashed.
Against the merciful one / beloved
he came;
its feet he smashed.
Appoint an idol-maker
from Tyre.

A Prayer to Nanai (XIII.17-XIV.4)

Who are you?
You are
my powerful goddess.
From our *desolation*
grant me rest.

....

Over the king's ʾsʾeat,
ʾCʾow-head —
appoint lookouts
over the throne;
over the throne,
Cow of Babylon(ia),
guards.

Col. XIV

Who are you?
 You are
 our mighty goddess.
 Your mer[cy]
 for my people —
 for my people,
 like the gods,
 establish, Naⁿai.
 Let them become intoxi^{cated}
 with casks of wine;
 may you intox^{icate}
 with its intoxication,
 Nanai.
 Who are you?
 You are my power^{ful} godd^{ess}.
 From our desolation
 grant me rest.

....

The Trampers Stricken by Nanai's Venom (XIV.4-6)

On my back horses have walked; ^{ss}

I am the viper at their heel. ["]

Horses have walked

^{on} my belly;

from my poison they grew old,

they were sickened

by my venom,

their hide rotted

from my venomous bite.

Drink an antidote,

...

pick up a remedy,

fill the vessels

with drugs,

load the ^{anti}dote

with balm.

...

...

...

fashion it.

...

Nebo

...

...

Col. XV

Blessings and Prayers (XV.1-9)

...

...

Ashim-Bethel

^{Nebo}

...

...

^{you} entered;

^{with goats}

you came before

your ...

man,

ss Ps 129:3

it Gen 49:17

uu Ps 78:69

vv Obad 4

who grants

pea^{ce} everlasting.

In the month

of ^{Epiph},

may Nebo remember you;

may he put you in mind

on earth and on high. ^{uu}

Blessed are you, Hadad;

Had, with a blessing

^{fit} for El.

Blessed are you,

Baal of Heaven.

The holder of your fort

is the Bull,

Nebo is your ^{gu}ard,

^{Pid}rai is

your sturdy beam.

Great Baal!

Tip a pitcher of must

and drink with me.

Spend the night in my house;

come to the threshold,

en^{ter}.

I have placed

on your tray/crown

...

Bull,

in your memory

whom do you leave?

(Whom) do you regard

in <you>r mind,

Nebo?

A nest among golden stars he sets (for) you. ^v

Into gold,

divine Sheep,

^{let} the goldbeaters

^beat lapis lazuli.

My god, much plunder

I have carried off:

I shall give you

the silver;

the gold will be added to yours.

...

with the foster-fathers

of the orphan,

speak (saying):

"Exalt Mar El,

may you ascribe to him

supremacy."

They exal<t> me (saying):

"To whom would you liken El,

among foster-fathers

of the orphan?"

Spoon-Stuffed Ducks Brought to the Table (XV.9-12)

I/you/she spoke (saying):

"Come up to me.

Bring near to me

and my dovecote(s)

a dovelet grain.
 Bring near to me
 and my dove(cote(s))
 a vessel [of cha]rm,
 a vessel of beauty.
 [On] an ivory [tray]
 bring to the table
 of Bel, the king /
 of the King's son (= Nebo son of Bel)
 the ducks,
 the ducks
 placed on ivory.
 Stuff the ducks
 with a spoon;
 make the wine abundant,
 increase the fat tenfold."

Jackal and Hare (XV.12-13)

Jackal, jackal!
 Here, in front of you
 is a hare!

Moon-howler,
 jackal!
 Rove,
 go out and look!
 Rove

away from my wilds!
 Hare!
 Here, a hunter is hunting you
 assiduously,
 with skillful hands.

A Prayer to Ashim-Bethel (XV.13-17)

The force of
 the divine bull
 is your force,
Horus.
 Ashim-Bethel,
 the force of
 the divine bulls
 is your force;
 your [venom] is like that of [se]rpents."^{ww}
 Your bow in heaven
 you, Mar, [sho]t;
 draw it, Ashim-Bethel,
 at your enemies.
 My mighty one,
 may your hammer be good;
 my [bro]ther, for me
 against Elam
 may [you] raise it.
 My mighty one,
 may my linen be good,
 my linen
 which will touch your couch.
 Why does your enemy carry off

...
 ...
 ...

www Deut
 32:33;
 Ps 58:5

He fills his hand
 with ... and vessel
 taking out
 from your shrine and Rash
 ...
 that I/you did not see.

Jackal and Hare (XV.17-19)

Jackal, jackal!
 [Here] [in] front of you
 is a hare!

Moon-howler,
 jackal!
 [R]ove,
 go out and look!
 Rove
 away from my wilds!
 Hare!
 Here, a hunter is hunting you
 assiduously,
 with skillful hands.

Col. XVI

Soldiers from Judah and Samaria (XVI.1-6)

[With] my (own) two eyes
 I watched a tr[oo][p]

...
 a b[and] of
 Samari[tan]s
 sounded out
 my lord, the king.
 "Who / From where
 are y[ou], lad?
 Who / From where
 is your...?"
 "I come from [J]udah,
 my brother
 has been br[ought] from Samaria
 and now
 a man [is] bring[ing] up
 my sister
 from J[er]usalem."
 "Enter, lad;
 we will give you lodging.
 A kab of [wh]eat
 pick up
 on your sho[ul]der,
 boy;

...
 ...
 ...
 On your table
 will be placed
 lap[is la]zuli —
 from every
 dovelet grain,
 lapis lazuli;
 and from every mina
 a vessel of beauty."

The Sacred Marriage Ceremony (XVI.7-19)

Nana, y^ou are my wife.
 The *bed of rushes*
 they have ^{laid} down,
 perfumed fragrances
 for ^{you}r nostril <s>.
 Our goddess,
 may you be carried,
 escorted ^to your dear one;
 let them bear you
 to the dear one.
 In your bridal chamber
 a priest sings.
 Nanai,
 bring near to me
 your lips.
 We dwelled (here)
 in the morning;
 we shall dwell (here)
 in the evening.
 I have stayed with you until evening.
 The chosen lad too
 has come.
 A sound keeps you awake in the ^{evening};
 into our ^{sh}rine,
 my ...,
 who is coming?
 <A sound of> harps
 keeps you awake in the evening;
 in the grave
 of my ancestor,
 a dirge.
 A sound of lyres from
 the grave keep^s you awake in the evening.^{xx}
 My beloved,
 enter the doo^r
 into our house.
 With my mouth,
 consort of our lord,
 let me kiss you.
^{And} I go
 and enter.
 In my nostrils
 it is sweet;
 Come, enter
 the perfumed hideaway.
 Horus-Bethel will lay you
 on a bedspread;
 El, on embroidered covers.
 In his heavens,
 Mar from Rash blesses;
 Mar, a bless^{ing}
 before Bethel
 everlasting:
 "My sister, Marah —
 blessed are you,
 O Cow, our lady."
 "Blessed are you,

xx Isa 65:4

yy Isa 1:29;
65:3; 66:17

zz Nah 2:9

O Had,
 with a blessing
fit for El.
 Blessed are you,
 Baal of Heaven."
 "Rebuild, man, Ellipi.
 A cursed land rebuild,
 a city of ruins rebui^{ld};
 by the side
 of the Hambanites.
 a great land.
 Keep alive the pauper;
 ...
 the poor [m]an.

Col. XVII*A Lament for Nineveh After the Wedding (XVII.1-5)*

O ^{my} godd^{ess} / "Woe," ^I lamented
 ... the king

...
 you/I have come
 here;
 indeed
 you were / I was brou^{ght} up
 to my garden."
 You/I have perfumed
 my scent
 amo^{ng} cedars;
 you/I have played music
 on a l^yre;
 you/I have put down
 perfume.
 Baal of Heaven
 has come up,
 ascended to my/your bower.
 O ^{my} goddess, / "Woe," I lamented,
 ...
 O my goddess, / "Woe," I lamented,
 I wailed.
 Ni <ne> veh is (nothing but) swamps; /
 There are swamps in Ni <ne> veh;^{zz}
 it [has tur]^{ned} into mud.
 T <o> (lit., dow <n to>) the ground
 it has been razed (lit., thrown down).

*A Tale of Two Brothers in Two Cities (XVII.5-XXII.9)**Omens When the Princes Were Born (XVII.5-XVII.13)*

The year in which was born
 our lord, King Sar^{ba}nabal,
 the land was prosperous
 the thin, *the split*
 grew thick.
 A man would find
 its gatekeepers
 in good health
 (and be told):
 "You, my brother,
 enter this gate.
 From our house

let us fetch (lit., take) for you
a morsel (of bread)^{aaa}
and let me roast a goat
on ... onions."
(Then came) days
which had not been,
years which had not
passed / been spent / been turned.
The year in which was born
our lord, our brother,
Sarmuge,
the earth was bronze, the heavens, of iron,^{bbb}
the soil,
in a bad / <a>rid state,
the heavens,
in poor/droughty condition,
A ma<n> would find its gatekeepers
very greatly
in distress / in need of food
(and be told): "Get away <from> this gate."
They (lit., he) would be wary of him
as of spies.

*Sarmuge Sent to Babylonia as Governor to Collect
Tribute (XVII.14-18)*

(Then came) 'da^lys
which had not been,
years which had not
passed / been spent / been turned.
The king
spoke up and said,
addressing
Sar[mu]ge:
"Go
to (!) the land
of Babylonia.
Eat 'its^l bread
(as good) 'as la^lmb
Dri^lnk^l its wine
(as good) as the finest imported wine.
Devo<te> yourself
to its payment
of tribute
to [A]^lssy^lria."
Sarmuge went
'to^l the land
of Ba^lby^llonia.
He (!) 'a^lte its bread
(as good) as [lamb].
He [d]^lra^lnk its wine
(as good) as the finest import^led wine^l.
He *devoted himself*
to 'its^l p[ay]me^lnt^l
of tribu^lte^l
[to] [A]^lssy[ria].

aaa Gen 18:5;
1 Kgs 17:10-
11

bbb Lev
26:19; Deut
28:23; Jer
20:14

ccc 2 Sam
8:2, 6

ddd 2 Sam
10:4; 1 Kgs
22:27

eee Jer 37:20;
Dan 2:47

fff Dan 5:11;
Ezra 9:7

ggg Gen
41:14;
Ezek 16:10

hhh Gen
27:13;
2 Sam 14:9

iii Ps 104:34

Col. XVIII

*A Defiant Message Instead of Tribute from
Sarmuge's Emissaries (XVIII.1-4)*

(Then came) days
which had not [b]^le^ln,
years which had not
passed / been spent / been turned.
The emissaries went out
from <Ba>bylon
until they were ushered
into Nineveh.
They longed to (lit., for) rest
and to satiate themselves, (lit., and satiation)
dressed in their tunics.
"From Sarmuge
to Sarbanabal.
I am the king
of (!) / in (!) Babylon,
and you are
the/a governor
of/in Ni<ne>veh.
Pay tribute to me! ^{ccc}
Why should I show you respect?"

The Emissaries Imprisoned and Released (XVIII.5-15)

The king became angry
at the emissaries.
"Let them be brought down
from the dining hall, / to (!) the dungeon,
allotted bread and water." ^{ddd}
The sun shone (and) rose.
The general sent up 'ser^lvants
to (!) the palace / from his palace.
"The word of our lord
to the king:
'O lord of kings, hear! ^{eee}
From the days of your father, ^{fff}
from the days of
your father's fathers,
emissaries
have not been imprisoned,
allotted bread and water.
Take out the emissaries
from the dungeon.
Let them be brought
to the bathhouse.
Dress them in embroidered garments. ^{ggg}
Go to the prince;
be gracious to him.
Count their sin against me. ^{hhh}
The advice was pleasing to the king. ⁱⁱⁱ
The king
spoke up and said:
"I will take out the
emissaries

from the dungeon.
 Let them be ^lbrought
 to the ba^lt^h house.
 I will dress them
 in embroi^ldered^l garments.
 I shall go to the *prince*;
I shall be gracious to him.
 Go out, emissaries, < from > the dungeon.^{jjj}
 Be brought
 to the ^lba^lt^h house.
 Pu^lt^l on
 embroidered garments.
 I shall go ^lto^l [*the prince*];
 [*I sha*]^lll be grac^lious to ^lhi^lm.”

Saritrah Sent to Reason With an Ungrateful Brother
 (XVIII.15-XIX.8)

The king
^lspo^l[ke up] and [*sai*]:
 “Let them call
 [*S*]aritrah,
 my sister.
^lLet^l Saritrah ^lbe^l ^lbr^l[ought].^{kkk}
^lLet her (!)^l be caused
 to [*st*]and
 in the ga^lte^l
 of the [*p*]ala^lce^l
 of the king”
 The ^lki^l[ng]
 [*spoke up and said,*]
Col. XIX
 add[re]^lss^ling
 Saritrah:
 You ...
 The rotten fellow
 who has sinned against me —
 I made him the/a governor ^{lll}
 of (!) / in (!) Babylon,
 while I am king
 in/of Nineveh.
 A mighty horse
 from (!) Media —
 it was brought
 to Sarmuge.
 {Mighty} linen from (!) Egypt ^{mm} —
 we brought (it)
 to our brother.
 Daggers / Purple (wool)
 from .../Ty <re>
 we brought <to> Sarmuge.
 A mighty bow from Elam ⁿⁿ
 we brought to our brother.
 Go to the rotten fellow.
 Speak,
 say (it) to him.
 Let him know,
 listening to your words ^{ooo}
 and giving heed
 to your remarks.”

^{jjj} Isa 49:9

^{kkk} Ps 45:15

^{lll} Ezra 5:14

^{mm} Ezek
 27:7

ⁿⁿ Jer 49:35

^{ooo} Job 33:1

^{ppp} Gen^q
 41:43

^{qqq} Gen
 31:21

^{rrr} 2 Sam
 18:24

^{sss} 2 Kgs
 13:7;
 Isa 41:2;
 Ps 83:14

^{ttt} Prov
 1:23

^{uuu} Gen 29:1

Saritrah's Journey to Babylon (XIX.8-12)

Sarit(ah) went out
 from the palace.
 They seated her in the chariot. ^{ppp}
 She set her fac^le^l toward Babylon. ^{qqq}
 The lookouts went up on the wall ^{rrr}
 of Babylon.
 The lookouts
 spoke up (and) said:
 “The troop which
 is coming / has come
 is too large
 to consist of emissaries,
 too small
 to consist of warriors.”
Saritrah beckoned
from the city gate.
 “Who here
 is this / are you?”
 “I am Saritrah,
 sister of
 the twins / the equal brothers.”

An Attempt to Persuade Sarmuge to Return to Nineveh (XIX.12-XX.2)

Sarmuge
 spoke up and said:
 “*Nikkal is now*
 between me and Sarit(ah):
 She (=Nikkal) will not
 let her (! = Saritrah)
 see my face.”
 Saritrah
 spoke up (and) said:
 “Who made us/me
 like ^lstub^lble
 <for> her feet? ^{sss}
 Sarmuge, my brother!
 Fortune has con <fou>nded you
 and smiled upon (lit., been good to)
 your brother.
 Do listen to my words,
 and may you give heed ^lto^l my remarks. ^{ttt}
 Act like (lit., make yourself) a governor /
 Put your hands / (in) fetters.
 Lift up ^lyour^l feet from here. ^{uuu}
 Come to the king,
 your bro^lther^l.
 He is fo^lrbea^lring.
^lHe^l will not del <ay>
 in <re> ^lce^living you.”
Col. XX
 Sarmuge
 spoke up and said:
 “Have [you] rubbed down
^land rested^l
 your hor^lse^l?
 Why so swift
 your riding?

A Second Unsuccessful Attempt at Persuasion

(XX.2-6)

Sarit[rah]

spoke up (and) said:

"Listen / hear me, lord,

listen / hear me!

Truly, truly —

two kings

are being overturned

on account of

one of (!) them;

a man (lit., a brother)

and 'his' brother

are quarreling

on account of

one of (!) them.

If my advice may be heard — /

If my king will listen to me —

disregard the tribute

<which> they did not pay you.

Act like (lit., make yourself) a governor/

Put your hands (in) fetters.

Lift up your feet from here.

Come to the king,

your brother."

Sarmuge

did not listen to her,

and did not give <heed>

to her remarks.

Saritrah's Parting Advice (XX.6-11)

Sarit(ah) spoke up (and) said:

"If you will not listen

to my words,

and if you will not give heed

to my remarks,

go from the house of Bel,

away from the house of Marduk."^{vvv}

Let there be built for you

a bower (lit., a house of boughs);

a booth (lit., a house of sticks)

do constr<uct>.

Throw down tar and pitch ^{www}and sweet-smelling/Arabian perfumes."^{xxx}

Bring in your sons

and your daughters

and your doctors

who have made you act brashly.

When you see

how (low) they have sunk

on you (= to your detriment),

let fire burn you

together with your sons

and your daughters

and your doctors

who have made you act 'bra'shly."

Saritrah's Return and Report to the King (XX.11-15)

Sarit(ah) went out

from Babylon.

vvv Jer 50:2

www Isa 34:9

xxx 2 Chr
16:14yyy 1 Kgs
22:34

zzz Jer 42:9

aaaa Dan 3:6

bbbb Jer
51:27; 52:25

cccc Jer 46:4

She set her face (toward) Nineveh.

She turned 'her' ha'nd' (and) her foot ^{vvv}

to go out from Babylon

until she(!) was ushered

into Nineveh.

The king

spoke up (and) said,

addressing Saritrah:

"What said to you

the rotten fellow

to 'who'm I sent you?' ^{zzz}

"The mee'ti'ng was

stormy (lit., like a blazing fur'nace'). ^{aaaa}

He contemned me."

The General Sent to Bring Sarmuge Back Alive
(XX.15-18)

The king

spoke up and said,

addressing the general:

"I shall call up

the <t>roops

in(to) the rank<s> of

the Ninevites.

You appoint a scribe ^{bbbb}

for 'ba'tt<le>, / Ca'll' up

a war-scribe,

and polish all of your 'swo'rds and your

spea'rs'. ^{cccc}

Furthermore,/Afterwards,

to Babylon you shall go,

general,

at the head

of a det'achment'."

The 'k'in'g'

spoke up and said,

addre'ss'ing

the general:

"Furthermore,/Afterwards,

let them smite Babylon

(but) let them keep my brother alive."

An Appeal and a Warning from the General (XX.18-
XXI.7)

The ge'ne'ral went 'out'

from (!) the pala'ce'.

They seated him

in the cha'ri'ot.

He [se]'t' h'is' face

[toward] [Ba]bylon.

Col. XXI

The loo'kouts' went up

to the wall of Babylon.

The look[out]'s'

spoke up (and) said:

"The troop [which]

'is coming / has come' is

too large

to consist of emissaries,

too small

to be the army of the king."
 The general
 spoke up and said,
 addressing Sarmuge:
 "Listen / hear me, lord,
 listen / hear me!
 Truly — two kings
 are being overturned
on account of (!)
one of them.
 If my advice may be heard — /
 If my king will listen to me —
 disregard the tribute
 which they did not pay you
 Act like (lit., make yourself) a governor/
 Put your hand (in) fetters.
 Lift up your feet from here.
 Come to the king, your brother.
 He is forbearing.
 He will not del <ay >
 in receiving you."
 Sarmuge
 spoke up and said:
 "So he (= the king) decreed
 upon his governor,
your servant,
 and so it is decreed."
 "Then if so,
 listen to your words
 and may you give <heed >
 to your remarks.
 Begone,
 for the wall of Babylon
 in three days / after a day
 we shall capture;
 for the wall
I shall breach
 af <t > er a day."

Sarmuge's Suicidal Response (XXI.7-11)

Sarmuge went
 from the house of Bel,
 away from the house of Marduk.
 He {will have} built for himself
 a bower (lit., a house of boughs);
 a boot^h (lit., house of stic^{ks})
 he did con^{stru}ct.
He threw down tar and pitch
 [and] sweet-smel^{ling} / Ara^{bian}
 [pe]rfumes.
 He brou^{ght} in
 his sons
 and [his] daughters
 [and] [hi]^s doc^{tors}
 [who] had made him act brashly.
 Wh^{en} he [s]aw
 [how] (low) they had sunk
 on h^{im} (= to his detriment),
 ... [burned h^{im} ... *dddd*

dddd 1 Kgs
 16:18

eeee Ps 41:4

ffff 2 Sam
 1:24;
 Ezek 32:16

with hi[s] sons
 [and his daughters]
 and his doc[tor]s
 who had made h^{im} act brashly.

A Desperate Attempt to Bring Sarmuge Back Alive
 (XXI.11-15)

The g^{en}[er]al
 keeps al^{ive} ...
 y[ou]ng <and > old.
 He [we]^{nt} [out]
 [from the palace].
 They seated him
 in the chari[ot].
 He (!) [se]^t
 [hi]^s fa^c[e]
 toward <Ba > bylon^l. (*sic*!?)
 Sarmuge
 [he took] [with] [him].
 Away they hu^{rr}ied,
 and they [ca]me

...
 ...
 men

...
 The doctor pounds
 balm [and] [cas]sia;
 (with) fran^{kinc}[ense]
 and lau^{da}[num].
 He bandages

...
 He supports ... on ... a be^d. *eeee*
 [He ga^{ve}

...
 and [he hurried]
 ... [up] to the wall
 ...

Reactions to Sarmuge's Death (XXI.16-XXII.9)

...
 The daughters of As^{sy}[ria] ... [mou]^l [rned] [and]
 [wa]^l [iled]. *ffff*

...
 ...
 ...
 [to] <Ba > bylon

...
 [to perish]
 ... [and on]
 ...

Col. XXII

[my] [ha]^{nds}
 in/with his blood."

...
 to ...
 to which of (lit., to whom out of all of)
 ...
 one ... bring near.
 [To] my [sist^{er}
 let him be sent

<p>‘and let him’ say: ... the ...s who overturned him I shall bani‘sh’. They rebelled against me (lit., their hand they lifted up against me), <i>gggg</i> the one who nourished him ... Saritrah <i>urged</i> the king. She sent (and) <i>urged</i> the king to ‘wr’ite his wo[r]‘d’ “Let them ‘take away’ ... haughtiness from my presence. <i>hhhh</i> I shall break ... ‘r’lope ... To the ‘he’[ig]ht‘s’ of his temple [I shall] ascend, [I shall] go.”</p>	<p><i>gggg</i> 2 Sam 18:28; 20:21; 1 Kgs 11:26, 27 <i>hhhh</i> Dan 5:20 <i>iiii</i> 2 Sam 18:5, 12</p>	<p>Remember how he perished (lit., his perishing), (and) you shall bea‘r’ your yo[ke], refraining from ‘go’ing up to the hou[se] of the one who holds ‘h’[eav]‘en’ and earth. The king ‘spo’[ke up] and said ‘ad’[dress]ing the gener‘al’: “[Leave] the ‘pa’lace, get out. Your sentence I [pronounce] on behalf of my god, ... Your ‘fa’ce he will not let [me] ‘see’, [for] ‘I’ said [to you]: ‘Let them smite Babylon (but) let them keep my brother al‘ive’.” <i>iiii</i></p>
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REFERENCES

Bowman 1944; Kottsieper 1988; 1992; Nims and Steiner 1983; Segert 1986; Smelik 1983; Steiner and Nims 1984; 1985; Steiner 1991; 1995; Steiner and Moshavi 1995; Vleeming and Wesselius 1982; 1983-84; 1985; 1990; Weinfeld 1985a; 1985b; Zevit 1990.

A UGARITIC INCANTATION AGAINST SERPENTS AND SORCERERS (1.100)
(1992.2014)

Dennis Pardee

A new Ugaritic incantation text, similar in many respects to RIH 78/20 (text 1.96), was discovered in 1992 in the archive that has since been identified as belonging to Urtenu (Bordreuil and Pardee 1995), a high official in the city shortly before its demise (Arnaud 1982:106). The incantation was prepared especially for Urtenu (see lines 14-15) and shows a concern for venomous reptiles reminiscent of that visible in the “para-mythological” text RS 24.244 (text 1.94). We learn from this text that especially to be feared was the joining of forces between sorcerers and serpents. The text is expressed in the first person, the incantation priest speaking to the individual who fears attack.

<p><i>Incantation Against Serpents</i> (lines 1-8) (When) the unknown one¹ <i>a</i> calls you and begins foaming,²</p>	<p><i>a</i> Deut 11:28; 13:3, 7, 14; 28:64; 29:25; 32:17; Jer 7:9; 9:15; 14:18; 16:13; 17:4; 19:4; 22:28; 44:3</p>	<p>I, for my part, will call you. I will shake³ bits of sacred wood, So that the serpent⁴ not come up</p>
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¹ The Ug. formula is *dy l yd^c*, “the one not known.” Because neither this text nor RIH 78/20, where the term *d^ctm* designates a category of sorcerer, deals with necromancy, one may conclude that the “knowledge” in question was not linked in any particular way with necromancy. The same conclusion is probably applicable to the *yidd^c onim* of the Hebrew Bible. Necromancy would, therefore, have been one form of divination among others practiced by sorcerers. The formulation of this text, in spite of the fact that the *d^ctm* are not mentioned in it, may indicate that the name of this group arose from their ability to deal with the unknown.

² The vocabulary of line 1 is non-problematic except for the last phrase, *u zb*, taken here as cognate to Arabic *zabba*, which can mean “to foam.” If this analysis is correct, it seems to indicate that the “unknown one” earlier in the line is the serpent, for the motif of serpent venom as foam or spittle is well known from Mesopotamian literature (see CAD I-J 139-141), while the ability of the serpent to speak is known from biblical sources (Gen 3) and its general cunning from various Mesopotamian sources (Lipiński 1983:40-43).

³ The form is *amrmn*, a reduplicated verbal form either from the root meaning “pass on” (i.e., “make pass back and forth”) or from the one meaning “to bless” (Pardee 1978b). Though either solution is plausible, the former is chosen here because moving the bits of wood back and forth shows more similarity to the acts described in more detail in RS 24.244:64-67 (text 1.94).

⁴ The word for “serpent” here is *btⁿ*, which appears only near the end of the Ug. liturgy against serpent venom, RS 24.244 (see note 28 to