A NEW RITUAL CALENDAR FROM UGARIT

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The new mythological, magical, and liturgical texts which are published by M. Virolleaud in *Ugaritica V* are very important. I want to thank Professor Schaeffer for giving me the opportunity to work on these texts. One very important text from this group is text 612 (RS 24.249). M. Virolleaud thinks that we are missing about ten lines from the lower edge or the central portion of the text. This text is the most complete ritual calendar that we have from Ugarit for any one month. Texts 3 and 173 (in Gordon, *UT*) give us more than one month but they are also very fragmentary. Text 613 (RS 24.253) of the new texts is also a text that covers more than one month but it does not seem to use the same structure as the other texts. At any rate, I think that it is important to use text 612 as a basis for this study, and therefore at the outset I want to give my translation.

TEXT 612
RS 24.249

A

yrh . hyr . b ym ḫdt

alp . w § . l b'lt bhtm

b arb't šrt . b'l 'rk'm

The month of Hiyyar, in the day of the new moon.
A bull and a ram for the goddess of the temple.
On the fourteenth, Baal, the Warrior


Text 612 equals text 12 of *Ugaritica V*, 588-90. I am following GORDON’s suggestion that we add 600 to VIROLLEAUD’s numbers. See CYRUS H. GORDON, supplement to the Ugaritic Textbook, 549. I will refer to GORDON’s *Ugaritic Textbook* as *UT*. Also PRU stands for Palais Royal d’Ugarit.
On the eighteenth, the king, the purifier, washes himself.^

In addition, a sound\(^{\circ}\) from the cloud of Sapān.

An ingot of silver and gold (for an) offering; two rams for Btbt.

A bull and a ram (for) a burnt offering; a bull for a peace offering for Baal; a bird for Sapān.

A man\(^{\circ}\) and a ram for the Rjsp Bbt\(^{\circ}\)

[F]owl for Inš Il\(\overline{m}\)

a ewe

B

[From] the cloud some Resep-gods\(^{\circ}\) and a man

A burnt offering and šp hršḥ (a metal)

In addition, in the dark of Hiyyar\(^{\ast}\)

Thirty-eight small cattle; seven bulls

(In) the temple of Baal of Ugarit:

two rams

In addition, for the Rjsp mlk,

A bull and a ram; for the goddess of the temple, a ram of Itṭqāb,

and a ram of Nbkm, and a ram of Gt mlk, and a ram. In addition,

for Kṭr, two. In addition, a sound \(\ldots\ldots\), two rams (and) a bull.
UGARIT CALENDAR 487

Footnotes (facing page):

1 VIROLLEAUD reads this line 'ṣrm lh.ršp l(f) m., but after examining the text and comparing this text with text 1:22, 173:6, 29, 44 (GORDON, UT), the reading that I have given is the best.

2 Again, when looking at the text, I could see a p but not an h.

3 This last line is also read different than VIROLLEAUD. I cannot understand t over the h and z.

4 For this expression also see text 3, 173 and 9 (GORDON, UT) and from the new texts see text 613 (RS 24.253). In this translation I have followed BARUCH LEVINE in his "Ugaritic Descriptive Rituals," JCS (Dec., 1963).

5 Here the meaning is uncertain, but I have taken it as a Ugaritic word. The word appears again in B13 of 612 and in text 4 from PRU V (text 2004 in GORDON's UT), which I will discuss below. For this word in Hurrian ritual texts see Ugaritica V, RS 24.278, line 8 (p. 510); RS 24.644, line 10 (p. 516); and RS 24.643A, line 17 (p. 517). This last text is a part of text 609 (pp. 579ff.) which has only one section in Hurrian. tšk in Hurrian may be read ti-še-he or "chief" (see LAROCHE's remarks in Ugaritica V, 517. Also see GELB, PURVES, and MACRAE, Nuzi Personal Names, 268, and E. A. SPEISER'S Introduction to Hurrian, AASOS, Vol. XX, 47). In this case (because of the context of the Hurrian texts) tšk would relate to 'Attart.

6 I cannot be certain about this translation, but it is certainly a real possibility which seems to be avoided by most scholars.

7 For Bbt see text 607, line 31 (RS 24.244), Ugaritica V, 565, where we have ršp bbth, and here bbth seems to be a place. In text 611 (RS 24.260), Ugaritica V, 586, we have bbt bbtl, and here bbtl could be a god or a place (i.e., the gate). I have dealt with text 611 which will soon be published in Ugaritica VI under the title of An Ugaritic Ritual and Genesis 1:1-5. VIROLLEAUD'S suggestion (Ugaritica V, 588) that Bbt is the proper name of Baal must be given up. He made this suggestion after reading in text 613 (RS 24.253), line 11, w bbt.b'l.ugrt (Ugaritica V, 592). However, this cannot be treated as a proper name in text 613. As I have said above, text 613 is a calendar with a different form. We begin in line 5 with a ritual for the tenth month. Here the emphasis is on various locations for the ritual (cf. 612, B, 6). In line 11 we have w bbt.b'l.ugrt and in line 19 w burbt il ib and then a major division starting at line 24 with w.snpt. That bbtl is a place in text 613 is obvious when this text is compared to RS 24.261 (Ugaritica V, 499), which is a Hurrian text published by LAROCHE. Even though the text is Hurrian, the locations are given in Ugaritic. It begins bgrn, "at the threshing floor," and then in line 10 the location changes with the note w bbtl. This is what we are dealing with in text 613, line 11 — which should be read, "and in the house of Baal of Ugarit."

8 This line is very difficult and uncertain. One must compare it to PRU V, text 4 (text 2004 in GORDON's UT), line 15 (see below).

9 If this translation is correct, then this would be the end of the month.
This is a ritual calendar for the month of Hiyyar. This month is well known and appears in various groups of texts. Gordon and Lacheman\textsuperscript{10} show that it is the second month of the year at Nuzu as in the Babylonian and later Jewish calendars. However, they question the use of it among the Phoenicians in terms of the second month because in 1 Kings 6:1 it says that Ziv was the second month. Nevertheless, H. Donner and W. Röllig take Ṣiwa as the second month.\textsuperscript{11} This name is present in the Alalakh Tablets and in fact it is used a great deal.\textsuperscript{12} E. Koffmahn sees this month at Ugarit as the first month.\textsuperscript{13} However, even though this would be very interesting to me, I do not see how one can maintain this. It does head a list of four months in PRU II, text 88 (1088 in Gordon's $UT$), but this is not conclusive proof. Actually, the issue is very complex, but I would suggest that the people of Ugarit (and the Phoenicians) had their own names for the months but that they also used Babylonian names (plus the use of numbers to indicate the month). Therefore, Hiyyar would be the second month at Ugarit. One should note that we now know that the Babylonian names were used at Ugarit. In the Akkadian texts in \textit{Ugaritica V} this is quite clear.\textsuperscript{14} At least Nisan, Iyyar, and Siwan were used.

Now, on the first day of the month of Hiyyar a bull and a ram are to be offered to the goddess of the temple. This is probably the goddess 'Anat. On the fourteenth of Hiyyar,\textsuperscript{15} Baal was worshiped as the Warrior. I accept M. Virolleaud's suggestion that $b'l$ 'rk$m$ means "hommes de guerre."\textsuperscript{16} The Hebrew root $יִי$ has

\textsuperscript{11} H. Donner — W. Röllig, Kanaänische und Aramäische Inschriften, Band III, 8.
\textsuperscript{12} D. J. Wiseman, \textit{The Alalakh Tablets}, Nos. 6, 310, 346, 348, 269.
\textsuperscript{13} E. Koffmahn, Sind die altsisraelitischen Monatsbezeichnungen kanaänäisch — Phönikischen identisch? \textit{Biblische Zeitschrift} (Juli, 1966), 197ff.
\textsuperscript{14} See Nougayrol's comments on $si$-ma-an on page 70 (note one) and then note on p. 314, line 46, $in$-$bu$ ša $pa$-$na$ šatti\textsuperscript{14} $mu$-$ut$-ḫu-mi $ni$-iš-sū-ni. The use of Siwan is in a letter — the report of a general. I think that Hiyyar was the second month and that it was in the spring. The fact that in \textit{Ugaritica V} we have some Hurrian ritual texts in which the main sections are introduced by Ugaritic lines (RS 24.261, lines 1, 2, and 10, p. 499) might indicate that Hiyyar in the Ugaritic rituals comes via Hurrian texts.
\textsuperscript{15} Virolleaud thinks that the feminine form of the numbers suggests that it was on the evening of the fourteenth day. See \textit{Ugaritica V}, 590.
\textsuperscript{16} \textit{Ugaritica V}, 590.
several meanings, such as the following: “prepare for war,” “order,” “arrange” (a table or an offering\(^\text{17}\)), or “compare.” I take ‘rk\(^m\) as an active participle (‘ārik-) plus enclitic m.\(^\text{18}\) This should be compared to the use of the passive participle in the Bible in the phrase "one prepared as a man of war."\(^\text{19}\) Professor T. H. Gaster has also drawn my attention to a very interesting use of this root in 1 Sam. 17:45, where David says to Goliath, “I come to you in the name of Yahweh of Hosts, God of the troops of Israel” (יוהד צבאות אלהי מערכות ישראל). Actually, the term ‘rk has a double meaning in our text. Baal is Warrior and he orders all things. In contexts where Yahweh is called “Man of War” (גיבור) or “Mighty Man” (אריש מלחמה) it is clear that he is the Warrior-King or the Creator-King who orders all things.\(^\text{20}\) If Baal is praised as a Warrior, this is another

\(^\text{17}\)This meaning would probably be covered in Ugaritic by ‘db or t’r.

\(^\text{18}\)It is also important to note that the root means “warrior” in Arabic. Terry Fenton has suggested to me that this second part of the text refers to the worship of Baal on the fourteenth and that ‘rk\(^m\) may just mean that one uses the same sacrifices as indicated in the previous section of this text (“at the like,” i.e., “ditto”). Another suggestion would be to see ‘rk\(^m\) as plural and simply translate “Baal of the warriors/army.” In any case it is Baal who is worshiped on this occasion.

\(^\text{19}\)Jer. 6:23 and 50:42.

\(^\text{20}\)I have discussed Baal’s creative role in Creation at Ugarit and in the Old Testament, Vetus Testamentum, Vol. XV (July, 1965), and in From Chaos to Cosmos, Encounter (Spring, 1965). I have tried to show that there are at least two types of creation at Ugarit. The creation of the El type is basically a theogonic creation; El is the father of the gods. However, there is also a creation of the Baal type (which is used in the O.T.). This is a cosmogonic creation, a creation in which Baal creates order and the possibility of life. In text 602 (RS 24.252) we have a situation which seems to be prior to the time when Baal became a creator. In the creation of the Baal type the titles of the creator are very often “King” and “Judge.” Therefore, when one encounters these titles, it is natural to think of Baal, but on the basis of text 602, we are warned not to do this automatically. The titles and the rôles of the gods change from time to time and place to place, and this can be a source of confusion. Hence the terminology “creation of the Baal type” rests upon the texts of the Baal cycle. El could certainly have participated in both types at certain times or places. (Also in texts 607 [RS 24.244] and 608 [RS 24.251] Špś, the sun goddess, may bring the two types very close together as they seem to be in Egyptian materials.) In text 602, the mlk.’lm, “King Eternal,” is apparently El, and he “sits” (yb) and “judges” (tp). In lines 3 and 4, “El judges with Hadd (Baal),” who is called the “Shepherd,” and Hadd’s rôle is that of a musician in El’s court (šl’tpt.bhd r’y.dyšr w ydmr (4) b.knr.w šlb. šlp.w mlšlm). It should be noted that in this line we have another pair of verbs that are used in the same sequence in biblical poetry (yšr and dmr), e.g., Ju. 5:3; Ps. 27:6; 101:1; 104:33; and 105:3. Also on the Verso of text 602, lines 6 and 7, we have the words ‘z and dmr. In line 9 the phrase ‘zk dmrk l[n], “your strength, (even) your song/ might is for us” is very interesting and must be seen in light of Is. 12:2; Ps. 118:14; Ex. 15:2 הזיווהסף אֱלֹהֵינוּ וַאֲבו́יָן).
way of speaking about his victory over Yamm and of his rôle as the Creator. Also from these new texts we have a descriptive ritual which includes recitations that could have been used at this point in the calendar. This text is number 603 (RS 24.245), and F. Brent Knutson and I have dealt with text 603 at length in a separate paper. In this text there is the enthronement of the victorious Baal and 'Anat praises his beauty. Then she prepares for the sacred marriage. The important point is that it describes a ritual that could have been used here on the fourteenth of Hiyyar. I am convinced that these calendars give us only a very short indication as to what happens at a given time. They may indicate who is to be worshiped, what the king must do, and the number of the sacrifices and offerings, but nothing more. In order to show how an item in the calendar could be expanded with longer texts, it is necessary to look at some other texts.

However, one of my students, Eugene Roop, has pointed out that this line could be read 'zk dmrk l[a] □ n □ k htkk nrmtk btk ugrt, “your strength, your might, your victory, your fatherhood, your splendor are in the midst of Ugarit.” I have now checked the original text and this is the correct reading. This may be more significant because now one can see a fuller description. In text 602, the interesting point is that even here Baal is described in terms that are very fitting for the “hero-to-be.” It is well known that both gods and kings are referred to as shepherds, and when we hear of Baal’s musical ability, it is almost as if the description was of David in Saul’s court (hence David as shepherd and musician has to do with epic description). From such a description we should expect Baal to become creator-king. We know that Baal does become King (the theme of text 51, Corpus 4) and even Judge (51:IV, 44). This may mean that El was once connected with a cosmogonic type of creation but Baal took over this rôle but not the rôle of Father. It is well to remember, as I have stated before, that these changes may have occurred in some localities and not in others, and that we have a large area to deal with. In text 607 (RS 24.244) and text 608 (RS 24.253) El’s influence covers a large area. His pantheon includes gods that are far to the south of Ugarit, and one should not expect uniformity in every cultic center. I take all the terms following the names of the gods in text 607 as seats or locations, and I would follow JOHN GRAY in seeing mlk 'ttrth (line 41) as “Mlk of Ashtaroth” (also note kmt). I would translate mlk.b'tirt (text 608, line 17) as “Mlk from Ashtaroth.”

\[21\] An Enthronement Ritual at Ugarit, JNES (July, 1969).

\[22\] There are some traditions which indicate that this is a proper month for the sacred marriage. See T. H. GASTER, Thespis (Doubleday, 1961), 414. Also all ICHIRO NAKATA, Problems of the Babylonian Akitu Festival, Journal of the Ancient Near Eastern Society, Vol. I, No. 1 (Fall, 1968), 47. If text 603 summarizes and dramatizes the entire 'Anat text, then one should probably add, at least for the 'Anat tradition, the sacred marriage to the series of events that equal creation of the Baal type (i.e., conflict, kingship, order, temple building, banquet, and sacred marriage).
Text 2004 (RS 19.15 in PRU V) is not a ritual calendar but it does preserve moments in a ritual which are like those mentioned in the calendars. Apparently this text lists these moments in order to account for the wine and meat that is used in the ritual. The localities that have given these items are listed on the reverse. Even though it is not a calendar, we have calendar-type notations. (I refer to this type of a text as “archival notations.”) Now we are very fortunate because in this case some of these notations can be expanded via other texts (“expanded notations”). I will first give the basic text and then give the texts where the notations are expanded or at least found in a longer form.

2004 (Gordon, UT)

PRU V, Text 4 (RS 19.15)

| (1) | yn.d.ykl.bd. | Wine which is ykl to in the hand[
|     | b.dbh/mlk   | in the banquet of the King. |
| (5) | [i]lib      | The banquet of Sapān:
|     | [t(?)] zgm  | [The sound/voice of] |
|     | [p(?)] dry.bt/mlk | [The ancestral god] |
|     | [a(?)] lp.izr | [P]dry, daughter of the King |

20 This may mean “to be completed,” “finished,” or “held” in the hand, but all of these meanings are difficult, and we do not have the end of the line. The next letter could be the beginning of a k (hence Khn?). Vidal-leaud refers us to PRU II, 89, 15 yn.d.nkly and 143.6 ksp.d.nkly.b.id. Also see Shemaryahu Talmon, The New Hebrew Letter from the Seventh Century B.C. in Historical Perspective, BASOR, No. 176 (Dec., 1964), 30f., and Frank Cross, Epigraphic notes on Hebrew Documents of the Eighth–Sixth Centuries B.C., BASOR, No. 165 (Feb., 1962), 44, note 42. They both discuss the root kwl in the sense of “measure.”

21 This can also mean “sacrifice.” I do not think that mlk modifies dbh. For this option see PRU V, 8. Also see text 125:40 (Gordon's UT) for dbh/mlk and note other phrases such as: dbh spn, dbh b'l, and dbh 'trt (for this last one see Ugaritica V, 499).

22 This line and the following two lines contain ritual instructions. For tzg see above text 612, A, 7 (RS 24.249). It may be the sound of a musical instrument. Note Num. 29:1, "The day of the sound of the horn" or Ps. 81:4 "Below at the new moon a shophar, at the full moon on the day of our feast." (see Job 29:9 for "full-moon") and note text 610 6 [Ugaritica V] for yrh w ksa). Also the word tzg may be Hurrian (see the above note on text 612, A, 7) and in this case it could refer to Attart.

23 The entire discussion concerning ilib needs additional work in light of Nougayrol's suggestions and questions in Ugaritica V, 45ff., and Laroché's discussion on pages 518ff.

24 Pdry is the daughter of Baal.

25 Also izr could be some kind of a garment, or it may be worth considering izr as relating to nr, “to devote” or “to dedicate.”
This text needs additional work, and it is of course important in its own right, but we will now deal with lines 3, 5, 10, and 11 and their long forms in text 609 (RS 24.643 in Ugaritica V) and text 5 (Gordon, UT).

2004 (Gordon, UT) Text 609 (RS 24.643) Text 5 (Gordon, UT)
PRU V, Text 4 (Ugaritica V) (Ugaritica V)

(3) dbh špn

(1) dbh.šp[n
(2) il.alp.wš[.
(3) b'lm.alp.wš[
(4) b'lm.alp.wš[
(5) ars.wšmm.š ktr[t]š
  yrh
(6) špn.š.ktr.š.pdry.
  š.grm.š[
(7) aṭrt.š.nts.š.spš.
  š.arsy.š.ṭṭrt.š
(8) ušḥry.š.ilt.ṭdr.š.b'l.
  š.ršp. š.ddmš. š
(9) pḥr.ilm.š.ym.
  š[.kı]nr.š.?šrm
  gdlt

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Note that in text 51, VII, 41 (Gordon, UT), the cedar belongs to Baal. See Fisher and Knutson, op. cit., for a discussion of the tree.

I suppose that this line includes more ritual instructions.

This line must be compared to text 612, A, 7; B, 3; or better yet to B, 1. See above for the translation.

The king in lines 2 and 7 is Baal. Also the temple of the king in lines 10, 11, and 14 should be equated with Baal's temple. Also, I think that the phrase dbh mlk is a general term which is made more explicit by such phrases as dbh špn and dbh b'l. Or are these separate phases of the dbh mlk? The study of this text cannot be completed until one studies the Hurrian ritual texts published in Ugaritica V by Laroché. Note especially RS 24.261 (p. 499) that begins in Ugaritic as follows: dbh. ḫtrt qrat.bgrn.
The long forms of line 10 are certainly the most apparent. However, even here, the contents of the two expansions in text 609 and

\[\text{I have used HERDNER'S Corpus, 33, p. 116, fig. 79, and pl. XXXVIII, for some of my readings. The last two signs of this word are very strange.}\]

\[\text{Here the first two signs are strange. In fact the } t \text{ looks like } a.\]

\[\text{HERDNER says that this may be a } z. \text{ The problem with reading } tt \text{ is that one would then expect } rmtm.\]

\[\text{uipt is a noun that remains difficult in spite of its use in text 609, 21 and } PRU \text{ V, text 1, verso, 4 (where it is followed by } tblr).\]
5 are different. I am not trying to prove that all three must stand together. Rather, I want to show that notations certainly refer to rituals which have been described at length. In fact text 609 and 5 are really not expansions. Rather, text 2004 reduces the long text to the first word or line. Text 2004, lines 14 and 15 could very well refer to the same situation that we have seen in text 612 (RS 24.249), our ritual calendar for the month of Hiyyar. Certainly, I think that the dbh.b'l could refer to the fourteenth of Hiyyar. However, we do not have the long form beginning with dbh b'l, unless one takes the rather difficult route of relating this to the fourteenth of Hiyyar and then sees the last section of text 609 which begins with il.hyr as being the longer form. My hypothesis, as stated above, is that the descriptive ritual in text 603 (RS 24.245, Ugaritica V) gives us some of the liturgical moments which took place on the fourteenth of Hiyyar. On the basis of the comparative study of texts 2004, 609, and 5, it is clear that notations can refer to full texts. In the above comparisons the full text gives the sacrifices and offering of the occasion in detail. This is a fact. However, my hypothesis carries

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**TEXT 609**

(18) As 'Attart of the field enters the temple of the King:

(19) Two skm, seven cloaks, four garments

(20) fifty-three riders of the ass,"

(21) A I g of perfumed oil, šr'm

(22) A box of balm, a box of perfumed honey . . .

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**TEXT 5**

(1) As 'Attart of the mount enters the temple of the King:

(2) The temple of the King: pour, pour, (as) Fshe arrives at the temple of the Gods

(3) ... two? ...

(4) a cloak and a garment uṣpgt

(5) gol[d upon] three balances

(6) bring in a sheep, an ox and three

(7) goats. A communio[n], seven times

(8) to the gods. Seve[n] to Kōtar.

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(a) It looks as if the scribe first wrote n and then wrote a above it, so I read atn. However, the combination looks like r. It is impossible to know what this means.

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One explanation for the difference might be that in text five you really have the long form of "(as) [she arrives] at the temple of the gods" (5:2b) rather than the long form of "As 'Attart . . . enters the temple of the king," unless bt mlk and bt itm should be equated.

Also, the b'lt.bhtm appears in both texts as well as the phrase bīgb ršp. In text 2004, the ršp of the sīti (host or warrior!) would be very appropriate for the fourteenth of Hiyyar.

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See Ugaritica V, 584.
this a step further. Just as notations can refer to detailed lists, so notations in calendars may refer to descriptive-ritual texts such as text 603 (RS 24.245, Ugaritica V). However, whereas the details of text 2004 can be seen in the lists of sacrifices and offerings, the calendar form is different. In the calendar, the text gives a fair amount of detail as to the sacrifices and offerings, but it gives no details of the general shape of the ritual (including any hymns or songs). Therefore, I think that for the calendars the long forms which could be related to the notations would be liturgies for recitation with only a few ritual instructions rather than detailed lists of sacrifices. I cannot prove that text 603 (RS 24.245, Ugaritica V) was used on the fourteenth of the month of ḫiyyar, but it would be very fitting. If this were the case, then we would see the 'Anat text as the myth behind this particular ritual, because text 603 is obviously related to the 'Anat text.41

If the above discussion points to the enthronement and sacred marriage of Baal as the warrior in the second month of the spring,

41 It may be important to give here the translation of text 603 which Knutson and I have made for our paper, An Enthronement Ritual at Ugarit, JNES (July, 1969). The translation is as follows:

OBVERSE: 1) Baal returns because of the throne to (his) mountain, Hadd, the Shepherd, (2) because of the Flood to the midst of his mountain, (Yea), the god of Sapān to the [midst of] (3) the mountain of (his) victory.
Seven lightnings [and] (4) eight store-houses of thunder, the tree of lightning he [creates].
5) His head is wonderful.
Dew is between his eyes.
6) Of hostility speaks his leg
(even) [his] horns (7) which are upon him.
His head is descending from the heavens,
8) [from the tent] of the bull.
There is his mouth as two clouds.
9) [ ] as wine, the beloved. .[
10) -------

REVERSE: 1) -------
2) -------
3) [ she] poured out, the lovely one, the bottle[
4) [ p]ouring the oil of peace from a bowl[.
[She washes] (5) her hands, the Virgin Anat,
[her] fingers, [the sister-in-law] (6) of the nations.
She takes her lyre in [her] hands;
[ she places] (7) corals on her breast;
she sings to the beloved,
to Al[iyan] (8) Baal (whom) she loved.
what are the implications of this for Ugaritic and Biblical studies? Some scholars affirm the importance of enthronement for both Baal and Yahweh. However, they usually relate this sort of thing to a celebration of the New Year in the fall. However, the enthronement of Baal may have nothing to do with the New Year and it seems to take place in the spring. Since the spring is a time for warfare, it would be a proper time to praise the warrior. The spring enthronement of Baal does not demand the same for Yahweh (just as Baal’s marriage does not prove that Yahweh had one), but this must be considered as a possibility. This would mean that Yahweh, Man of War, was enthroned in the spring, perhaps at Passover. A hymn like Exodus 15:1-18 might well have been used at such a time. With Yahweh, at the time of Passover, it would be easier, though not necessary, to relate all of this to a New Year in the spring, since Passover is in the first month. A study of this calendar should force us to rethink our views concerning the New Year and enthronement both at Ugarit and in the Bible.

After the worship of Baal on the fourteenth we move on to the eighteenth in this calendar. Here the king, probably the king of Ugarit, washes himself. If we had the long form of this note, it might be possible to say more about this occasion. However, all we know is that “in addition” to what happened on the eighteenth there were some other sacrifices. Because of the break in the tablet we do not know if there were any more special days noted for this month, but we do have in B, 3, the “additional” sacrifices for the end of the month and then three more “additional” sections (B, 7ff.; B, 11ff.; B, 12f.). The next part of this paper will attempt to deal with the importance and meaning of these “additional” sections.

This does not rule out a New Year in the spring, but if Ḫiyyar is the second month, it is not easy to think in these terms.

See J. B. Segal, The Hebrew Passover (London, Oxford Univ. Press, 1963), who argues for the early passover as a New Year festival. H. Kosmala is overly critical of this work (Vetus Testamentum, Vol. XIV, No. 4 [Oct. 1964], 504ff.).

Traditional arguments for a Canaanite and early Hebrew New Year in the fall are very weak.

This notation about the king is used in several of the calendars from Ugarit, but the day is different. In text 613 (RS 24.253, Ugaritica V) the king washes himself on the fourteenth and in text 3 and 173 (Gordon, UT) on the thirteenth.
The "additional" sections are introduced in Ugaritic by 'lm. This term is also used outside of calendars in the expanded notations. In text 5 (Gordon, UT [see above for the text]), line 9, there is an example of this. It may be that 'lm should be taken as an adverb in the sense of "secondly" or "furthermore" (see Gordon, UT, 554) and related to Akkadian, ša-ni-tam (see text 37, RS 20.162, Ugaritica V, 115), but I think that 'lm equals 'l plus enclitic m and that it has a very special use. Donner and Röllig say that in the Marseilles Tariff special offerings are introduced with the preposition b, whereas usual offerings are preceded by 'l. It may be the case that in ritual calendars at Ugarit or in the Bible (see below) special offerings are introduced by a time clause (naturally with a b) and the usual things (ordinary or daily) are introduced with 'lm. Many examples could be given from the Hebrew Bible where 'l means "with" or "in addition to," and especially in ritual texts. Also the more specialized calendar use of 'l can be seen in Numbers 28 and 29. It will be clear as we look at these chapters that special things are introduced with a time clause, but "in addition to" the special occasion you must perform the "usual" or "ordinary" (in this case "the additional") sacrifices. Hans-Joachim Kraus in his book Worship in Israel treats the cultic calendars of the Pentateuch. He arranges them in chronological order, but it is rather a superficial treatment. Actually these texts as they now stand (Exodus 23:1-19; 34:18-26; Deuteronomy 16: 1-7; Leviticus 23:4-44; and Numbers 28 and 29) seem more like prescriptions than calendars. It would seem that of these texts only Numbers 28 and 29 preserve the structure of the calendar.

46 It may be that w.§npt in text 613, line 24 (RS 24.253, Ugaritica V) should be compared to Akkadian ša-ni-tam since it marks a major division with a subsequent 'lm in line 32.
47 H. DONNER — W. RÖLLIG, Kanaanäische and Aramäische Inschriften, Band II, 86. This is from a comment on text 69, line 12. The translation of this text in ANET, 503, is very poor. "Upon a cake and upon milk and upon fat and upon any sacrifice. . . ." This is as wooden as the translation of "y in Numbers 28:10 by elr in the LXX.
48 Exodus 12:8, 9; 23:18; 34:25; Lev. 2:2; 3:4; 4:11; Numbers 9:11; Deut. 16:3.
50 Most of my terminology for the various types of ritual texts is taken from
tion and 29:39 plus 30:1 make up the closing formula. It also
seems that the introduction makes older terminology mean-
ingful; it shows what can be included in an "offering by fire." Now,
if we push this tradition back to a more ancient stage, we can
see a very basic calendar form in the following chart:

<table>
<thead>
<tr>
<th>TEXT</th>
<th>TIME CLAUSE</th>
<th>SPECIAL ELEMENTS</th>
<th>ORDINARY ELEMENTS WITH</th>
<th>ORDINARY ELEMENTS WITH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbers</td>
<td>28:9-10</td>
<td>9a</td>
<td>9b-10a</td>
<td>10b</td>
</tr>
<tr>
<td></td>
<td>28:11-15</td>
<td>11a</td>
<td>11b-15a</td>
<td>15b</td>
</tr>
<tr>
<td></td>
<td>28:16</td>
<td>16a</td>
<td>16b</td>
<td></td>
</tr>
<tr>
<td></td>
<td>28:17-25</td>
<td>17a</td>
<td>17b-22</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td></td>
<td>24a</td>
<td></td>
<td>24b</td>
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<tr>
<td></td>
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<td>25</td>
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<td>28:26-31</td>
<td>26</td>
<td>27-30</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>29:1-6</td>
<td>1</td>
<td>2-5</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>29:7-11</td>
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<td>8-11a</td>
<td>11b</td>
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<td>29:12-16</td>
<td>12</td>
<td>13-16a</td>
<td>16b</td>
</tr>
<tr>
<td></td>
<td>29:17-19</td>
<td>17a</td>
<td>17b-19a</td>
<td>19b</td>
</tr>
<tr>
<td></td>
<td>29:20-22</td>
<td>20a</td>
<td>20b-22a</td>
<td>22b</td>
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<td></td>
<td>29:23-25</td>
<td>23a</td>
<td>23b-25a</td>
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<td>29:26-28</td>
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<td>28b</td>
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<tr>
<td></td>
<td>29:29-31</td>
<td>29a</td>
<td>29b-31a</td>
<td>31b</td>
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<td>29:32-34</td>
<td>32a</td>
<td>32b-34a</td>
<td>34b</td>
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<td></td>
<td>29:35-38</td>
<td>35a</td>
<td>35b-38a</td>
<td>38b</td>
</tr>
</tbody>
</table>

This should be compared with examples from Ugarit:

Baruch A. Levine, Ugaritic Descriptive Rituals, JCS 17 (1963), 105-11; The Descriptive Tabernacle Texts of the Pentateuch, JAOS 85 (1965), 307-18; and Baruch Levine and William Hallo, Offerings to the Temple Gates at Ur, HUCA 28 (1967), 17-58. I do not mean that Levine or Hallo would necessarily move to my way of relating these types. I understand the term "descriptive ritual" to be very basic and quite broad. This type of text has several sub-types: 1) archival notations (e.g., text 2004, PRU V, 4); 2) expanded notations (e.g., Ugaritica V, 609 [RS 24.643] and Gordon, UT, 5); 3) liturgies for recitation (e.g., Ugaritica V, 603 [RS 24.245]); 4) calendars (e.g., Ugaritica V, 612 [RS 24.249]); and 5) narrative descriptions (e.g., Ugaritica V, 611 [RS 24.260]). Sometimes these are mixed, but it is helpful to make these kinds of distinctions. Now it seems that these kinds of descriptive rituals may serve as source materials for historical narratives and prescriptive rituals. I should add that the structure, setting in life, and intent of these sub-types vary a great deal. For example, the calendar has the time clause at the beginning, and the narrative description has a time clause at the end. The setting in life may be the palace for the notations with a budgetary intent, whereas the setting of the liturgies is obviously the cult and they provide the words and drama for the worship.
I do not believe in such a thing as ideal forms. These charts show some real differences. However, in general the pattern is the same. At least text 612, A:5–13 and 173:54–56 show the same sequence as the Numbers chart. Also, just as the Numbers chart in 28:16 has no "ordinary elements," so it is with text 612, A:1–2 and 3–4. If there is nothing to put down, then there is nothing. The structure is not that demanding. Numbers 28:17–25 is rather confused. In this sequence it may be that verse 23 is a later insertion and that verse 25 is an additional element that is needed in this situation. For this study it may be that the "ordinary elements" are the most interesting.\textsuperscript{51} 'l is used in Numbers 28:15b, 15b and 24b (which would equal Ugaritic 'lm) to introduce the final phrase. However, all of the rest of these final phrases are introduced by מַלְאָכָּו. Actually, even though the entire calendar keeps its essential structure, we can see that Numbers 28:26–29:38 is different from the first part. The time clause in 28:26; 29:1, 7, 12 is really more than a time clause, and all "ordinary elements" introduced by מַלְאָכָּו are much fuller. I cannot prove that 28:9–25 is the oldest part of this calendar (i.e.,

\textsuperscript{51} It is possible that the phrase which refers to the sin offering in Numbers 28:15a, 22b, 30; 29:5, 11a, 16a, 19a, 22a, 25a, 28a, 31a, 34a, and 38a should also be a part of the "ordinary elements." However, I think that while this element was common to major events, it is to be distinguished from the common element in the sense of ordinary or usual things that went on with or without major events. Numbers 28:17–25 should be compared to Leviticus 23:5–8.
Numbers 28 and 29), but I suspect that this is the case. Even though in both parts (28:9–25 and 28:26–29:38) the sequential structure is very similar, we should still try to account for the difference in terminology. Obviously, this difference could be related to different locations as well as times. However, it is interesting that in 28:9–25 we have the oldest items in the calendar (i.e., Sabbath, New Moon, Passover, and Unleavened Bread). Also the Septuagint had a very wooden translation for 'l (in 28:10b, 15b, and 24b the translation is ἐπίλειμμα), and it is probably the case that the Hebrews later began to use פִּנְפִּים in their calendars because it was easier to understand (here the Septuagint gives παλέχιον). Therefore, I suggest that 28:9–25 is the oldest part of this text, and that terminology such as 'l was not up-dated in this tradition as was the case in later calendar traditions. Right or wrong, it is obvious that 28:9–25 and 28:26–29:38 were put together and then the introduction and the conclusion were added. Thus the text in its present form shows definite signs of development. However, it is very difficult to say, as most do, that this text is late because it has exact dates and many details (thus showing development in the ritual). In the first place it is not the same type of text as other so-called calendars in the Bible (see above). At Ugarit, the amount of detail and the use of dates depends on the type of text, not the age of the text. If one decides that the final form of this text is late, this conclusion should be based upon the fact that a tradition history is evident, and it may very well be the case that this type of text can add to our understanding of early ritual in Israel rather than showing only a late development of that ritual. The major development belongs to the text and especially the final form with all of its prescriptive force. I am convinced that more work on these texts will give us a much better understanding of Priestly traditions.

On the basis of one small text we have covered many points. This is only a sample and an illustration of the importance of the texts published in Ugaritica V (and I do not only refer to the Ugaritic texts). It is clear that this information will force us to reexamine our present understanding of the calendar, the New Year, enthronement, and many other cultic events both at Ugarit
and in the Bible. The entire ritual scene has always been so important for Old Testament literary criticism, history, and theology that it would be difficult to overestimate the importance of such new work for Biblical studies.