**The Ugaritic Myth of Baal’s Love for the Heifer**

**A. Scientific Background**

The myth of Baal’s love for the heifer, his intimacy with her, and her giving birth to a calf, is included in two different Ugaritic works, and there are echoes of that myth in two additional Ugaritic writings. Like the two central episodes in the Baal cycle—Baal’s battle with Yam and Baal’s descent into Sheol—this myth too has precedents, parallels, and echoes in the cultures of the Ancient Near East and the Mediterranean, which point to its considerable centrality in the literature of antiquity. Even so, no comprehensive research has yet been undertaken to examine its place in Ugaritic literature and its relationship to its contemporary parallels in the literature of the Ancient Near East. The goal of the present research, then, is to trace the myth of Baal’s love for the heifer at Ugarit and to assess its uniqueness, its sources, and its connection to the surrounding cultures through a philological and literary-historical examination of the relevant Ugaritic texts and the contemporary sources outside Ugarit.

The principal Ugaritic texts on which the research will focus are KTU 1.10 and KTU 1.5 V, in which the myth in question is included. The first is an independent work, the beginning of which (column I) is quite broken, rendering a continuous reading impossible, and at its center (the end of column II and the beginning of column III) some lines are missing, while the second text, one column in length, is included in the second part of the Baal cycle that relates Baal’s struggle with Mot, and its beginning and end are also broken. Those two texts are included in many anthologies of translations that include a short commentary, while the more thoroughgoing discussions about them have been in the context of other issues: the question of the relationship of Baal and Anath (in the case of the first text; see also, in addition to those listed above, …) and the question of the connection to the story of Baal’s descent into Sheol (in the case of the second text; see also, in addition to those listed above, …). Since no studies have yet been conducted examining the myth in question independently of others, little attention has been paid in the existing scholarly literature to the questions of the myth’s origins, its place in Ugarit, and its connection to the vast extra-Ugaritic literature.

Outside of Ugarit, among the Ancient Near Eastern cultures of the time, the greatest number of textual finds have been discovered in tablets from Mesopotamia (see the table below), and consequently those have received scholars’ extensive attention. The myth’s hero in Mesopotamia is usually the moon god Sîn, who is mentioned as that culture’s patron god of cows in many texts, some of which predate the first occurrences of the myth (for most of the occurrences, see...). In contrast to Ugarit, the story of the moon god’s love for the cow is included, in Mesopotamia, only in incantations (and thus it is frequently labeled a historiola*)*, and specifically, solely in incantations for a women experiencing difficulty in labor. Thus, in all the historiolas there is a description of the pregnant cow’s pain and her weeping, which are absent from the narrative from Ugarit. Discussions of those historiolas have until now focused mainly on lower criticism, meaning the question of the original version of the historiola (see principally…), although questions of literary theory and the relationship between myth and healing have also been discussed.

The earliest historiola has been dated to the Early Babylonian period, and the latest to the Neo-Assyrian period, as the following table shows…

Various scholars have suggested including in the Mesopotamian finds the historiolas in which there is mention of the crying of a pregnant woman to the moon god or of sexual relations between a bull and a woman, but those bear no hint of their authors’ familiarity with the story of the god’s love for the cow, and while they may help us understand the development of certain motifs, they do not contribute to our understanding of the myth as a whole.

Outside Mesopotamia, as the table above shows, one fragmentary manuscript of one of the versions of the historiola has been found at Ugarit, where it served as material for the study of Akkadian in the school for scribes, and two fragmentary versions have been found at Hatti, where they served the same purpose (see below). Despite that evidence, which may be indicative of one of the paths of transmission of the myth from Mesopotamia to its neighbors, its significance in relation to the aforementioned Ugaritic texts has yet to be examined, and the same is true of the relationship among the traditions of the story in those two cultures. (For suggestions that have been raised about the common characteristics of the storm god and the moon god who play a role in this myth, see…. Their suggestions—astral gods and fertility gods, respectively—lack sufficient support.) It has long been suggested that two other Ugaritic texts, KTU 1.24 and KTU 1.12, be regarded as reflecting the influence of the Mesopotamian historiola. The suggestion regarding KTU 1.24 disappeared over time from the research literature, but that regarding KTU 1.12, which depends on the mention of a minor figure called “the maid of Moon-god” and a description of her difficulties in pregnancy, continues to be mentioned in various studies. Nonetheless, since not one of those texts mentions the myth of the god’s love for the heifer, they provide no assistance in understanding the development of the myth in Ugarit, but instead perhaps they testify to the Ugaritic scribes’ familiarity with certain components of the Mesopotamian historiola.

At Hatti a fragmentary work in the local language was unearthed—CTH 363, known today as “The Sun-god, the Cow, and the Fisherman”—that opens with a description of the sun-god’s lust for the cow and the birth of their shared offspring. Similar to Ugarit, at Hatti evidence of two copies of the Mesopotamian historiola have been found, one of each tale-type. In the first commentaries to the local composition, scholars mentioned the connection to similar tales in Mesopotamia, Ugarit, and Greece, but upon the publication of one of the versions of the Mesopotamian historiola mentioning the sun-god instead of the moon-god (VS 17.34 1–10), many focused on the connection to the Mesopotamian material and left everything else aside as “folkloristic motifs.” In addition, scholars pointed to the Hittite-Luwian incantation for a woman in childbirth that mentions the moon god (CTH 767.7) and the Hurrian incantation/prayers of pregnant women to the moon god (CTH 790, CTH 788) as evidence of the Mesopotamian historiola’s influence on Hittite literature. However, as in the instances cited above, here too, since these texts do not contain motifs from the narrative but perhaps indicate a certain connection between the moon god and a pregnant woman, some of them may be indicative of a degree of familiarity on the part of residents of Anatolia with the Mesopotamian historiola, and they should be discussed in that context. They are, however, insufficient to contribute to answering the question of the development of the myth among the Hittites.

In Egypt we have no occurrences of a local story about the love of one of the gods for the cow and the birth of an offspring, in the pattern of those found at Ugarit, Mesopotamia, and Hatti. (For the connections between the cult of Apis from the first millennium BCE and the classic compositions of Io, which are not part of the subject of this study, see….) Similarly, no evidence has been found of local use in scribal academies of any of the versions of the Mesopotamian historiola, as was found at Hatti and at Ugarit. (For the Mesopotamian school material at Amarna, see….) Nevertheless, as with many instances from the Late Bronze Age, Egyptian literature may be useful as a significant witness to the literature of the Levant, because of the incursion of ideas and mythologies from the Levant into the land of the Nile. Thus, use will be made in this study of Egyptian writings that may support some perspectives on Ugaritic literature that have a connection to the myth of the Baal’s love for the cow, or that may assist us in understanding its development at Ugarit. Among other things, we will examine Anath’s epithet, “Seth/Baal’s Big Cow,” which parallels the epithet “Baal’s Cow” in an Ugaritic text about the infertility of a human woman, and the description of Anath as the consort of Seth/Baal (along with Ashtoret) in two texts, in the later of which she is defined (along with Ashtoret) as having been “pregnant but unable to give birth.” In addition, the symbolizing of Seth/Baal by a bull, parallel to the descriptions of the storm god in Phoenicia, Syria, Anatolia, and Mesopotamia, which may explain the description of Baal in a few writings from Ugarit (KTU 1.12 I 30–33, 39, 53–55), will be examined in this study. These motifs are, it is true, rather inconsequential in Ugaritic literature, but their repeated occurrence in Egyptian literature, under the influence of the culture of the Levant, shows that their distribution is greater than had been thought. In the past, scholars have also drawn a connection between the historiola described in pChester Beatty VII vv. 1.5–2.4 and parallels (one version of which portrays Seth copulating as a bull and later mentions Anath) and the Ugaritic myth discussed here, following the completion by Gardiner 1935: 61–63 of the beginning of the broken Egyptian text with lines about Seth copulating with Anath. With the publication of additional manuscripts it became evident that Anath functions in this historiola only as an intermediary between the wounded Seth and the sun god, her father, so most scholars abandoned that notion. Nevertheless, there is good reason to go back and clarify the Levantine motifs integrated into this historiola, which might parallel in other senses the descriptions of Baal and Anath in the Ugaritic texts under consideration, especially in light of additional manuscripts of the historiola that have been found since then.

After the destruction of Ugarit and Hatti at the end of the second millennium BCE, the literary traditions of the love of a god for a cow did not cease to exist. They can be found in the first millennium BCE as well, both in the Mesopotamian incantation literature and in classical literature. It may even be that a few motifs from them made their way into the Hebrew Bible. A discussion of those, however, goes beyond the aim of the proposed research regarding the Ugaritic finds and their relationship to contemporary cultures, so they will be discussed only to the extent that those traditions support the finds from the second millennium BCE (e.g., the Assyrian Compendium from the first millennium BCE, which contains a version of the historiola identical to that find in Ugarit and Hatti, or pLeiden T32 [The Book of Traversing Eternity] from the first century CE, which hints at the figure of Anath as a cow).

**B. Research Objectives and Expected Significance**

The present study seeks to trace the narrative of the story of Baal’s love for the cow at Ugarit and identify its sources and its connection to the cultures of the area by means of a philological and literary-historical examination of the relevant Ugaritic texts and the contemporary extra-Ugaritic sources. To accomplish this, the study will be divided into four stages: (1) a preliminary examination of the Ugaritic literature and related literatures (such as Egypt in the New Kingdom period); (2) examination of the Mesopotamian material; (3) examination of the Hittite material; (4) examination of the Ugaritic material with reference to the extra-Ugaritic material: sources and influences.

**1. Preliminary Examination of the Ugaritic Literature and Related Literatures**

At this stage, the Ugaritic texts that contain documentation of the story of Baal’s love for the cow will be examined, and a preliminary inquiry into the central motifs of the story will be conducted, in order to establish the “standard” Ugaritic version. As stated above, the two texts that will stand at the center of this stage are KTU 1.10 and KTU 15.5 V. The former text is an independent literary work, the last two columns of which tell about Baal’s lust for the cow and the birth of their calf. Another protagonist in this text is Anath, Baal’s sister, to whom the text relates as Baal’s beloved in terms reminiscent of love songs from Mesopotamia and the Hebrew Bible, including the absence of the male lover and the search for him, the use of euphemism to describe their intimate relations, and the like. The second text, which tells about Baal’s love for the cow using language specific to animals and about the birth of their offspring, is integrated into a description of Baal’s descent into Sheol, with no mention at all of Anath. This text constitutes an independent, distinct tradition within the Baal cycle, one that contradicts other places in the story of Baal’s descent into Sheol, and it is evident that the author borrowed it from elsewhere. The present study will first examine each text on its own, using both philological and historical-literary tools, and then sketch out the shared tradition that underlies those two texts.

Three additional Ugaritic texts will be examined as well at this preliminary stage: the fragmentary KTU 1.1, the few remnants of which indicate a close similarity to KTU 1.10, although it may be that it is an additional version (some think it can be inserted into the missing lines in the third column of KTU 1.10); KTU 1.93, of which only the beginning is extant, containing a dialogue between Baal and the cow but not in a sexual context (for attempt to establish the text’s genre, see…); and KTU 1.12, which mentions “the maid of the Moon-god” and her difficulties in pregnancy, which may, as stated above, indicate a familiarity with the Mesopotamian historiola, which calls the cow experiencing difficulty in giving birth by the same name, “the maid of the Moon-god.” Aside from the Ugaritic sources, use will be made as necessary of the contemporary Egyptian sources, in which the influence of the Levant is evident (such as pLeiden I 343 + I 345 and pChester Beatty VII vs. 1.5-2.4 and their parallels), and biblical sources that share a common tradition with the Ugaritic sources, wherever they dealt with the relevant topics.

In the absence of prior research dealing with the story of Baal’s love for the cow, this preliminary part of the project is necessary to gain familiarity with the characteristics of the story at Ugarit, but in order to examine its possible sources and unique development, one must consult texts from outside Ugarit that deal with the love of one of the gods for a cow before turning back to the Ugaritic material.

**2. Examination of the Mesopotamian Material**

The story of the love of the moon god Sîn for a cow, the latter’s pregnancy, and the birth of her calf is mentioned in many scholarly studies as one of the most widespread and ancient myths in Mesopotamia (some date it as early as the period of the third dynasty of Ur or even to the pre-Sargonic period) and as the first of the stories that spread around the Near East and the Mediterranean basin about the mating of one of the astral gods, in the figure of a bull, with a cow. However, a preliminary study I have undertaken on this topic in preparation for the present project has shown that we have no evidence that the story was known before the Old Babylonian period (but instead only isolated motifs that found their way into the story). The preliminary inquiry also showed that there is no evidence of widespread dissemination of such a story in Mesopotamia, since all ten versions that have been found originated with only two tale-types with one shared tradition, and we lack evidence of familiarity with this story from other texts. Moreover, in none of the extant manuscripts is there mention of a god in bull form who has sexual relations with a cow and impregnates her, followed by her giving birth to their offspring. The first explicit mention of a story in which a cow mates with a divinity and gives birth to offspring occurs in extra-Mesopotamian literature at Hatti and Ugarit in the Late Bronze period and constitutes a significant development in the story of the love of a god for a cow. (For a separate development related to the figure of Šakkan, mentioned as one of the gods in tale type B, in apotropaic incantations against demons, see….)

As is well known, the discussions of the Mesopotamian materials, as of the other materials to which we have access, are naturally based on the written versions that are extant, and in the case of the Mesopotamian tales, these versions belong only to the incantation genre. However, since an incantation, by its nature, is meant to be heard by an audience that is not part of the scribal circles, we can assume that in this case—parallel to the development of the narrative reflected in various versions of the written historiolas—there has been a development of the narrative independent of those incantations. The present study will therefore attempt to determine whether indications can be found that the oral development of the myth in Mesopotamia, of which there is no evidence in the historiolas being studied, was close to the findings that emerge from the writings at Hatti and Ugarit. To make that determination, we will explore additional Mesopotamian (and Eblaite) texts that may shed light on this question, texts that include one or more of the myth’s motifs but are not among its versions, along with visual descriptions that may be ascribed to one or more motifs from the myth. These findings, to the extent that they emerge, will be joined with the previous studies of the literary development of the Mesopotamian historiola of the moon god’s love for the cow, and together they may be able to provide a more extensive and well-founded answer regarding the dissemination of the myth of the moon god’s love for the cow in Mesopotamia.

**3. Examination of the Hittite Material**

As has been stated, the principal find from Hatti is a fragment that opens the work known as *The Sun-god, the Cow, and the Fisherman* (CTH 363). This work belongs to a small group of folktales that tell about a childless hero. With it in that group is the Hittite work *Appu and His Two Sons* (CTH 360), in which too, as in *The Sun-god, the Cow, and the Fisherman*, the hero supplicates the sun-god for offspring. (Haas includes in this group, for which he finds additional shared characteristics, the very fragmentary *The Hunter Kešši and his Beautiful Wife* [CTH 361], which describes the protagonist’s long separation from his wife, and it may be that fragmentary work *The Deeds of Gurparanzah* [CTH 362], which tells about the protagonist’s rejection by the woman who had been promised to him, also belongs in this group.) In the case of *The Sun-god, the Cow, and the Fisherman*, the fisherman’s desire for offspring becomes known only after the description of the Sun-god’s desire for the cow and the birth of their common offspring, with which the story opens. After the newborn is found by its mother to be unfit, the sun-god, his father, took care to bring him into the vicinity of the fisherman, after the latter had prayed to him, and the fisherman and his wife adopted the youngster. We do not have the rest of the story.

Because the composition under review is preceded by a Hurro-Hittite psalm to Ištar, and in light of the literary propinquity of the work to three additional works of Hurrian origin (*Appu*, *Kešši* and *Gurparanza*), some have thought that its origin too is Hurrian. (Its similarity to *Appu* even led to the view that the two legends belong to one literary unit. See …) This suggestion has been rejected by a few scholars after they concluded that there is no literary connection between the Hurro-Hittite psalm and the work that follows it, and there are no clear Hurrian features in that work and in *Appu*. Nevertheless, the disagreement remained. As noted, scholars have also long noted the connection between the work under consideration and the Mesopotamian historiola about the love of the moon/sun god and the cow and argued that the historiola exerted a strong influence. (Hass 2006 even suggested that the choice of a “fisherman” as protagonist may stem from an “error” in understanding the unknown Akkadian original.) However, the close connection of the work in question to the Ugaritic texts, in regard both to the god’s mating with the cow and the birth of their offspring and to the childless protagonist who appears as a salient feature of works in the Levant, such as Keret and Aqhat from Ugarit and many biblical stories, requires a reexamination of the nature of the traditions and central motifs comprised by the Hittite story being discussed, both against the background of the local literature and in relation to its parallels in Mesopotamia and at Ugarit.

**4. Examination of the Ugaritic Material with Reference to the Extra-Ugaritic Material: Sources and Influences**

In this part, a comparative examination will be undertaken of the findings that emerge from the three earlier parts of the study in connection with the story of the god’s love for the cow as it is expressed in Mesopotamia, Hatti, and Ugarit, and the question of the relationships among them regarding this story will be taken up as well. According to the data above, in both extra-Mesopotamian cultures examined here there has been found at least one witness to the transfer of the story from Mesopotamia—so we are not dealing with merely speculated transmission. In addition, material has been found in the local language that makes a connection between the moon god and difficulties in pregnancy, alongside local literary works that connect all the components of the myth to another local divinity (not the moon-god)—and these provide evidence for the stages in the reception of the myth in each place. The conclusions that emerge from this part, which are dependent on the findings in the previous three parts, will assist in exploring the paths of development of the traditions that compose the myth of the god’s love for the cow at Ugarit from their earliest appearances to their taking on their final form. Those conclusions may even form a broad, solid basis for follow-up research on the transmission of the traditions of the Ancient Near East to classical Greece.

**C. Detailed Description of the Proposed Research**

1. **Working Hypothesis and Preliminary Results**

Most of the Ugaritic works that have been unearthed at Ras Shamra since 1928, despite their unique final form, contain only relatively few motifs or traditions that were completely unfamiliar to modern scholars prior to their discovery. Not only the names of the gods and heroes, which were already known from biblical, Egyptian (mainly of the New-Kingdom period), and epigraphic material, but also some of the tales themselves. The best example is the Ugaritic Baal Cycle, both of whose topics—the conflict of Baal with Yam, and the descent of Baal to the netherworld—were already familiar to us thanks to the Mesopotamian and Egyptian materials that were unearthed some decades before (the Hittite material was joined later to this list as well) and due to the biblical and classical texts that were transmitted through generations.

## This close similarity of the Ugaritic myth to its cognates in the neighboring cultures is actually unsurprising in light of the location of Ugarit in the center of the ancient Near Eastern trade routes and caravans: the Syrian and coastal-Levantine cities and the Egyptian kingdom to the south, Hatti and Asia Minor to the north, the great Mesopotamian kingdoms to the east, and, because Ugarit is located just opposite the north-eastern coast of Cyprus, all the Aegean islands spread out to the west. This location appears to contribute to the discovery of scripts and languages in the city of Ugarit from all over the Ancient Near East and the Mediterranean cultures, including Sumerian, Egyptian, Hittite, and Aegean, but first and foremost the cuneiform syllabic Akkadian—which served the scribes as a *lingua franca*. The central location of Ugarit also made it a destination of mass migrations, such as that of the Hurrians in the beginning of the second millennium, as well as of military occupations, such as that of the Hittite kingdom at the end of that millennium.

My research on the two parts of the Baal Cycle-—the combat of Baal vs. Yam and vs. Mot—revealed that the central location of Ugarit, its international relationships, and the creative literacy of its scribes—to date Ugarit is the sole vassal kingdom known to us that maintained its own script—are reflected well in this literary work. I trust that this will also prove true of the myth of the god’s love for the cow, which reached us inscribed on tablets from Mesopotamia, Hatti, and Ugarit, and in classical manuscripts as well.

On the basis of our current knowledge, it is difficult not to give credence to the possibility of a genetic connection between the Mesopotamian, Hittite, and Ugaritic texts that tell of the god’s love for the cow and the birth of their offspring. The present study seeks to examine that idea. As a first hypothesis we can suggest that the myth began its journey in Mesopotamia entirely as a historiola, but it underwent two important developments during the Late Bronze age in the cultures of Hatti and Ugarit, directly connected with each other. One is its complete disengagement from an incantation for a woman in childbirth, and the second is the removal of all references to difficulty in childbirth (characteristic of the Mesopotamian historiola) and the emphasis on the god’s lust for the cow (absent from the historiola). Moreover, it may be possible to show the step-by-step nature of this process through an investigation of the relationship between the literary work from Hatti and those from Ugarit, with the first retaining the ancient *Sitz im Lebe*n of the myth as it integrates it into a work that tells about the travails of a human woman in childbirth and the birth of a child whom the cow sees as damaged, while the works from Ugarit are already entirely severed from even that connection to the earlier narratives. On the other hand, unlike the Hittite composition, those from Ugarit, like the Mesopotamian historiola, describe the birth of what is unmistakably a calf. The continuation of the literary process evident in the classical works goes beyond the scope of this study.

**2. Research Design and Methods**

The definition of “myth” for the tale of the god’s love for the cow, his mating with her, and tاe birth of their calf relates only to the identification of the protagonist as a divine being, and to the events as supernatural, without saying anything about the genre or its *Sitz im Leben*. Rather, the present study is devoted to certain traditions (in this case, the Ugaritic traditions regarding Baal’s love for the heifer) that are reflected in written texts and the links they exhibit with contemporaneous traditions prevalent in the same geographical region. Therefore, it will make use of the historical-philological approach. This method—which combines approaches originally designed to trace the genetic development of manuscripts with those dedicated to a genetic analysis of oral stories—enables identification of the features unique to the provenance of each tradition, and its adaptation and transformation in a different setting.

**3. Conditions for Conducting the Research**

The study requires close familiarity with various languages and literature. I believe that my acquaintance with the relevant ancient Near Eastern languages and my earlier studies that have examined ancient Near Eastern texts and their mutual relations provide me with the tools for direct access to the essential primary and secondary sources. In addition, since Israeli universities have a long and respected tradition of ancient Near Eastern research in all the related disciplines, I will be able to consult with local colleagues and find research assistants from among a range of M.A., Ph.D., or post-doctoral students. In recent years I have also established contacts with experts in these fields all around the globe, which allow me to consult with and become acquainted with new texts and forthcoming research.

The study requires extensive use of professional literature in diverse research fields. For some, the university libraries in Israel are more than adequate. For others, some of the primary materials and bibliographic resources are unavailable. They will thus need to be purchased, if possible, or photocopied at universities abroad. The budget includes funding for the purchase of books and photocopying.

**4. Expected Results and Pitfalls**

At the conclusion of the study, I intend to publish a monograph relating to the formation of the Ugaritic myth of Baal’s love for the heifer, from its origin to its final setting in the Ugaritic texts. This publication, which will include a detailed philological commentary on *KTU* 1.10 and 1.5 V and the related material from Ugarit, Mesopotamia, and Hatti, is expected further to broaden available knowledge with respect to the complex traditions of the god’s love for the heifer in the Ancient Near East in the second millennium BCE.

The difficulties anticipated are those that face all ancient historical and literary endeavors. The findings are dependent on archaeological discoveries on the one hand and ancient writing customs on the other. Furthermore, the findings are based solely on the material at hand and cannot be generalized to ancient cultures as a whole. The fragmentary state of many of the findings, their lost provenance in many cases, and the extinction/development of the languages in which they were written must also be considered, requiring meticulous and expert investigation. Taking all this into account is the difficulty common to all scholars of ancient literature, but overcoming those difficulties using philological, comparative, and literary-historical tools, as planned in this study, can lead to a fascinating, unmediated acquaintance with the great cultures that preceded our own.

Recent ISF grant:

**The Formation of the Ugaritic Account of Baal’s Conflict with Mot:**

**A Philological and Comparative Study (1393/18)**

In this study, I sought to trace the history of the entwined traditions in the story of Baal’s conflict with Mot, which is in the second part of the Baal cycle from Ugarit (KTU 1.4 VII 43-1.6). In light of the nature of the Baal cycle, the course of the study was divided into two unequal parts. The first, which, as the basis for the entire study, demands the bulk of the resources, focuses on each tradition separately in light of the Ugaritic and extra-Ugaritic sources. The second part, based on the findings in the first, is dedicated to the ways in which those traditions—which in part contrast and/or overlap with each other—have been woven into the final narrative as we have it today on tablets from Ugarit.

In the first 2/3 of the grant period (which is to come to an end in the fall of 2021), I therefore focused on the first part of the research, the examination of the distinct traditions comprised by the second half of the Baal cycle. I have publicized the results of that research in a number of articles and conference presentations. In the remaining third until the conclusion of the grant, I intend to continue to the second part of the research, the examination of how the various traditions were women into the story of Baal’s conflict with Mot as it is extant today. This part, which is based on the first, broad phase of the study and includes two additional traditions I had examined in earlier years (the revival of Mot and the rise and fall of Athtar, which had been published earlier—2014 and 2019, respectively), is scheduled to appear as a separate monograph.

It can also be noted that exploring the topic of the struggle between Baal and Mot in Ugaritic literature led to the uncovering of a unique component of the wisdom literature that was studied in the scribal academies at Ugarit. An article on this topic has been accepted for publication. In addition, as a result of my work with the second half of the Baal cycle, I was invited to join the research group on “*Stratifikationsanalysen mythischer Stoffe und Texte in der Antike*” headed by Prof. Dr. Annette Zgoll (of the University of Göttingen in Germany), to contribute on the topic of “The Formation of the Traditions Embedded in the Ugaritic Myth of Baal’s Conflict with Mot and their Traces in Later Syro-Lavantine Texts (Biblical, Phoenico-Punic, Graeco-Roman and Patristic Literature): A Philological and Comparative Mythological Study.”

**Budget**

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| **Objective** |  |  |
| (1) Examination of the Ugaritic material relating to the myth of Baal’s love for the heifer (including the cognate motifs and traditions of New Kingdom Egypt). |  |  |
| (2) Examination of the Mesopotamian material relating to the myth of the god’s love for the heifer (including an examination of the “building blocks” of the Mesopotamian historiola and their development outside of the accepted versions of the historiola as well). |  |  |
| (3) Examination of the Hittite (and Hurrian) material relating to the myth of the god’s love for the heifer. |  |  |
| (4) A comparative study of the material gathered from Ugarit, Mesopotamia, and Hatti in order to trace the formation of the myth of Baal’s love for the heifer from the earliest written versions of the traditions to the final formation of the myth at Ugarit. |  |  |

**Explanatory Notes:**

Based on my preliminary research on the literary development of the myth of the Moon-god and his cow (Ayali-Darshan, forthcoming) and my experience in the study of the traditions in the Baal cycle in light of parallel traditions in the Ancient Near East, I estimate that this comprehensive study will take four years. According to the detailed proposal above, the first three years will be dedicated to the collection and examination of traditions in Ugarit, Mesopotamia, and Hatti. I expect to publish several articles regarding specific related traditions and sources during the first three years. In the fourth year, I intend to collate all my results and present them in a detailed monograph outlining and discussing the formation of the Ugaritic myth of Baal’s love for the heifer, from its origin to its final setting in the Ugaritic texts, in light of the Near Eastern material.

The equal distribution of the project over the four years is subject to circumstances. One sub-section may take longer than another to complete. Based on previous research experience and the vast amount of primary material and bibliographic resources from across several disciplines, however, my expectation is that the project will take four years to complete.

**Budget Justification**

1. **Personnel**

In order to keep to the schedule, I will require an advanced M.A./Ph.D. student with a strong background in one or more ancient Near Eastern disciplines as a research assistant (RA). The RA will assist me in gathering the massive primary and secondary materials at 50% of the RA’s time. Advanced students are preferable to undergraduates because of their mastery of the relevant ancient languages and proper philological method. The best candidates are those whose research coincides with their Ph.D. studies, such as Ugaritology, Hittitology, or Assyriology. I will also need to employ an M.A. student as an RA at 30% of their time over the three years to help scan and photocopy material (see section (e) below).

**B. Supplies, Materials and Services**

Computer equipment:

(a) A PC laptop for work in the university libraries, equipped with special programs and databases.

(b) A printer with photocopy and scanning functions will also be required.

Software:

(c) Accordance 13, which include the Ugaritic texts (tagged, with English translation and notes) and the Ugaritic Data Bank, as well as Hebrew Inscriptions (with Syntax and Index), in addition to the more common computerized tools for Biblical Hebrew and Old/classical Aramaic. This data base is essential today (even if not sufficient) in order to create the basic infrastructure for the study of the Ugaritic texts at the center of this study.  In addition, the software has various modules and requires annual upgrades (estimated around … NIS for the second and third year).