The Resurrection of Dumuzi in light of the Mari Evidence: A New Look

The publication of the Mari letter A.1146 in the 1990s, written by an Amorite chief, which testifies for Dumuzi's annual resurrection, had raise again the question of the existence of the dying and rising god’s mythologeme in Mesopotamia. While most scholars believe that this text reinforces the old suggestion of Sayce, Frazer and others from the late 19th and early 20th century (and later in the 1960th), regarding the resurrection of Dumuzi, they did not consider the provenance of this document and its singularity. Together with “Inana’s Descent”, this letter is among the very few old-Babylonian evidence referring to the annual resurrection of Dumuzi, while other contemporaneous and later literary, archival and calendrical texts, including reworked texts of “Inana’s Descent”, describe Dumuzi as a dying god *par excellence*. Considering this, the present paper suggests a new look on the emergence and disappearing of the dying and rising god’s mythologeme in Mesopotamia, and its origin. The implications of this survey upon the Levantine dying and rising god’s mythologeme, documented fragmentally during the 2nd and 1st millennia BCE and the Late Antiquity, is to be dealt as well.

**The Love of Baal for a Cow: Its Background, Dissemination and Development in Ugarit**

The occurrence of the mythologeme of Baal’s love for a cow in at least four differ Ugaritic literary texts – explicitly or implicitly – emphasizes its significance in the Ugaritic myth in general, and in the mythic image of Baal in particular. Nevertheless, according to the texts in extant, this mythologem is very limited; the Ugaritic Baal is never associated with herds or cows, nor his cow appears in any other texts such as god-lists or cultic texts. Thus, in contrast to the Mesopotamian moon-god whose love for a cow’s mythologeme, recorded in incantations, is in accordance with his image in hymns, works and iconography as a bull or herdsman, having a huge herd of cows. Surprisingly, this Ugaritic mythologeme had gain only minor attention in studies too. The current paper thus seeks to trace the sources of this mythologeme, examine its dissemination in the Ancient Near East in general, and its unique development in Ugarit in particular. An additional section will be devoted to the presumed reflections of the Ugaritic/Levantine adaptation of this mythologeme in a contemporary and later Mediterranean literature.