Crises and Well-Being as Expressed in the Teratological Omens of Ugarit

Matahisa KOITABASHI**

In this paper we deal with one births-omen text from Ugarit (RS 24.247+, [KTU2 1.103+1.145]) with respect to philology and socio-cultural history. From the protases of RS 24.247+, we can see that the absence of some body part is the major type of animal malformation in the Ugaritic births-omen text. The Mesopotamian auspicium and the Ugaritic Baal text might suggest that the right side is superior to the left side for divination in Ugarit. From the apodoses of RS 24.247+, we can see the matters of concern in the daily life of the Ugaritic people. The people of Ugarit perceived animal malformations as portending some critical event, whether for good or bad. Negative signs are in a majority among the malformed animal births listed. The Ugaritic people were deeply afraid of famine and war. It was an important duty for the Ugaritic kings to protect the city-state against enemies’ attacks. Ugaritic kings also had to keep control over their own guards or mercenaries who sometime might rebel. Long life and offspring for the king promoted the welfare of the people.

Keywords: Ugarit, births-omen, divination, ritual, cult

I. Introduction

The Ugaritic discoveries are of signal importance for the history of religion in the ancient Near East.1 Ugaritic mythological and ritual texts, which have been excavated mainly from the so-called high priest residence and the house of Hurrian priest, have been studied by many scholars.2 Since 1980, several significant books on the ritual texts have been published, and hence the study of Ugaritic ritual has much advanced.3 Referring to recent results of studies on the Ugaritic ritual texts, I deal with divinatory texts related to “Conflict and Peace.” Divinatory texts deal with a limited range of events which evidently reflect politics, societies and cultures on a small scale. In this paper I focus on one omen text from Ugarit with respect to philology and socio-cultural history. Because we need further investigations about the Ugaritic omen texts from socio-cultural views,4 I would like to discuss the following problem: what is the

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socio-cultural significance in the Ugaritic omen text related to malformed animal births?

II. Matters of concern and malformed animal fetuses
We have two Ugaritic omen texts related to abnormal births. One (RS 24.247+ [KTU² 1.103+1.145]) deals with malformed animal births; the other (RS 24.302 [KTU² 1.140]) deals with malformed human births. The later text is too broken to provide any useful information. Thus, here we deal with the first text in respect to its philology and what it can show us about socio-cultural history. The Ugaritic divinatory text which discusses malformed animal fetuses reflects the fears and desires of the Ugaritc people. What were the matters of concern in the daily life of the Ugaritic people? What kinds of difficulties did the people of Ugarit meet with?

I. The Ugaritic omen text related to malformed animal births
The structure of Ugaritic omen texts is basically that of protasis and apodosis: if such-and-such a malformed birth is observed, such-and-such an event occurs. The genre is well known from Mesopotamian literature, where it conventionally goes by the name of the first two words of the protasis, šūmma izbu, ‘if (there is) a malformed birth’. The Ugaritic omen text related to malformed animal births documents translation into the local language of a type of divination text which is typically Mesopotamian.

RS 24.247+ (KTU² 1.103+1.145; RSO 12 Ch.35; RCU 42)⁷

<table>
<thead>
<tr>
<th>Text</th>
<th>Obv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 tat⁸ sin’- smo dat. abn. madtn⁹ tqln b hwt</td>
<td></td>
</tr>
<tr>
<td>2 ‘s. hn’- smo atr yldl. bhmtth t’-...[...]¹⁰</td>
<td></td>
</tr>
<tr>
<td>3 gms¹¹ [ n ykn b hwt</td>
<td></td>
</tr>
<tr>
<td>4 w¹² ṭn hwn tlq</td>
<td></td>
</tr>
<tr>
<td>5 ’-y ]¹³ rgbn ykn b hwt</td>
<td></td>
</tr>
<tr>
<td>6 [ ]’- w ḫr apm. hwtn’-[----(-)]’m’yn rgm</td>
<td></td>
</tr>
</tbody>
</table>
Crises and Well-Being as Expressed in the Teratological Omens of Ugarit

7 [w]‘in3 [m]mlkn yihd hw[t ibh w' ] mrly14 mlk 't'dln
8 [-]-'h. ml't[-][-]-[m]ylt. bhmt'n[-][-]‘-3
9 ‘w3 in sq. [sml]‘b'h. mlkn ‘y[-][-]‘-3‘b'h
10 ‘w3 in qsr[t sm]'a'l mlkn'n[-][-]‘-3‘b'h
11 w qrn št'r-315 [h]‘p'yith. šm‘a[l ]nt
12 thl. in bh[-]‘-3dn. ‘-3 [m]mln‘y[-3]‘n‘...]
13 mlkn. lypq ‘š[p]lh
14 [w] in uškm b' h. d‘r'[‘ ]‘-316
15 ‘w3 in kr‘ y'd‘h‘-3[ y‘h]lhq bhmt [-[-]‘-3
16 [-]-[y]‘-3[ i]b. yhlq bhmt ‘hw‘t
17 [ ‘-3. tnn ‘z yuhd ib mlk
18 [ ]h]lhq. mtn rgm
19 [ ]rgb. w tp. msq‘t‘
20 [ ]‘y‘zzn
21 [ ]rn
22 [ ]bh
23 [ ]‘f‘sf[-3...]

(Gap)

Rev. 24’ [ ‘-3. ‘l[-3...]
25’ [ ‘fr. lk[-3...]

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26' w in. ṣq ymn. b’ḥ [ . . ]

27' w in. ḥrṣp 17. b k’[ . . ]

28' w in. kr’. ydh [ . . ]
29' l ypq ṣph

30' w in. ḫr apm. kl[ . . ]

31' w in. ḥsn bh. ṛ[ . . ]

32’ ṣph. ḥṭyî 18. k’[ . . ]

33’ pnḥ. pn. ʿrnn 19. ṛ’[ . . ] ʿtqṣrn[ . . ]
34’ ymy 20. b‘l ḫn bhm[ . . ]

35’ w in. udn. ymn 21. ʾb’y[. ibn y]ṣdd ḫwt
36’ [ w y][ḥslnn]

37’ w in. udn ʿṣma 22. ʾb’y[. ṣmlkn y]ṣdd ḫwt iʾb’y[ h]
38’ w. yḥslnn

39’ w qṣrt. p’nḥ. b‘ln yḡt 23. [. ḫy]rd. w ṣḥ ḫr y. ykly ḫṣp

40’ ʾwʾṣp ḥ[. k ap. ʾṣr. ilm. tbʾrnn 24. ḫwt
41’ [ . . ] ʾṣṭ. w ṣdu

42’ [ . . ] ʾrʾ l ṛṣḥ. ḫrʾ[. ] ʾmʾlk ḫwt
44’ [ . . ] ṣmlkn. ḫrdh. ṣḍl 26

45’ [ . . ] ṣḥ. mrḥy. mlk ṭnšn
46’ [ . . ] ṣḥ. ṭb. ydh
49' [-----]-\* atrt\(^{27}\). ‘nh. w ‘nh b l\$bh
50' [ibn y]rps hwt

51' [-----]bh. b ph. ysu. ibn. yspu hwt

52' w [in] p'nt. bh. hydn. yhpk. l mlk

53' w [-----] l\$nh. hwt. tpr\$t

54' b\^t\(^{28}\)-[-----]hrh. b pith. mlkn. y\$lm l ibh

55' w [n]k'bm\(^{29}\). bh. dr\*t. hwt. hyt. yhs\$l

U. E. 56' w ‘\*\-[----]\(^{30}\). ilm. tb'rn hwt. hyt

57' w ‘nh [b] \^T\$bh. mlkn y'zz l lph\(^{31}\)

58' w hr. ‘w\^[\-\^\*]\(^{32}\). bh. mlkn yb'r ibh

59' w in yd s'ma'l bh. hwt ib t\$lq

Translation
1 As for the ewes of the sheep, [when t]hey give birth(!) to a stone,\(^{33}\) many will fall in the land.
2 If it is a piece of wood, behold [ ] ....... its cattle will .......
3 If the fetus is smooth, without h[air(?)], there will be [ ] in the land.
4 And if [it has no ] , the land will be devastated.
5 [ ] there will be famine in the land.
6 [ ] nor nostrils, the land [ ] ditto.
7 [And] if it has no [ ], the king will seize the land[ of his enemy and(?)] the lance of the king will subdue it.
8 [ ] [ ] ...... cattle [ ].
9 And if it has no [left] thigh, the king will [ ] his enemy.
10 And if there is no lower left leg, the king [ ] his enemy.
11 And if there is a horn of flesh [in] its left[ te]mple, [ ].
12-13 If it has no spleen [ ] di[to;] the king will not obtain offspring.
14 [And] if it has no testicles, the (seed-)gra[in ].
And if it has no knuckle in its foreleg, he will destroy the cattle [        ].
the enemy will destroy the cattle of the land.
the mighty archers will seize the enemy of the king.
ditto.
famine, the appearance of trouble.
will strengthen him.
[    ] ...... [    ]
[    ] ...... [    ]
[    ] ...... [    ]

(Gap)

And if it has no right thigh [     ].
[    ] ....... [     ].
And if it has no right thigh [     ].
And if it has no right thigh [     ].
And if it has no tongue [     ].
If its lower lip [       ].
If its face is that of a puppy-dog, [     ] will shorten the days of lord; behold, the cattle [    ].
And if [it] has no right ear, [the enemy will] devastate the land [and will] destroy it.
And if [it] has no left ear, the king [will] devastate the land of [his] enemy and will destroy it.
And if its legs are short, the lord will confront the guard and Rašap will consume the progeny.
And if its nose is like the nose of a bird the gods will destroy the land [     ] will fly.
[     ] on its head, the seed of that king [will     ]
[     ] ...... comes out, the Sun/Šapšu will be the oppression of that land.
[     ] the king will subdue the hand of his guard.
[     ] its penis, the spear of the king will be raised [     ] his hand.
in the place of its eyes and its eyes are in its forehead, [the enemy will] trample on the land.
[     ] ...... comes out from its mouth, the enemy will devour the
land.

52’ And if it has [no] rear legs, the guard will turn against the king.

53’ And if [ ] its tongue, the land will be expanded.

54’ ...... its intestines are in the its temple, the king will make peace with his enemy.

55’ And if it has [no] intestines, the seed of that land will be destroyed.

56’ And if ..........., the gods will destroy that land.

57’ And if its eye(s) is/are [in] the forehead, the king will have power over with his mercenaries.

58’ And if it has ..........., the king will destroy his enemy.

59’ And if it has no left foreleg, the land of the enemy will perish.

2. Animal malformation in the protases of RS 24.247+

We have several terms related to animal body parts in the protases of RS 24.247+, though the meanings for some of them remain problematic.34 We can classify the protases of RS 24.247+ according to the malformation: (1) the absence of some body part, characterized by the Ugaritic term “in,” which means “there is not,” (2) abnormal length of a body part, (3) abnormal position of a body part, and (4) abnormal appearance. Here is a list of malformations according to our classification. (P) or (N) refers to a positive or negative apodosis.

(1) The absence of some body parts

i) Head

[it] has no right ear (in. udn. ymn. ’b[ ’h] (l. 35’) (N)
[it] has no left ear (in. udn. šmal. ’b[ ’h] (l. 37’) (P)
[it has] no nostrils (in. hr apm) (l. 30’) (?)
it has no tongue (in. lsn bh) (l. 31) (?)

ii) Leg

it has [no] rear legs ([in] p’nt) (l. 52’) (N)
it has no left foreleg (in yd šmal) (l. 59’) (P)
there is no low[er] left leg (in qsr[t šm]’a’l) (l. 10) (?)
there is no tendon (in. hršp) (l. 27’) (?)
it has no [left] thigh (in šq. šmal)**b’h) (l. 9) (?)
it has no right thigh (in. šq ymn ’b’h) (l. 26’) (?)
it has no knuckle in its foreleg (in. kr’y’d’h) (l. 15) (N)
it has no knuckle in its foreleg (in. kr’. ydlh) (l. 28’) (?)
iii) Organs
   it has no intestines (ṣ[i] n kbm bh) (l. 55’) (N)
   it has no spleen (ṭhl. in) (l. 12) (N)
   it has no testicles (in uškm) (l. 14) (?)

(2) Abnormal length of body parts
   its legs are short (qṣrt. p’nh) (l. 39’) (N)

(3) Abnormal position of body parts
   its eye(s) is/are [in] the forehead (‘nh [b] ḫlṣbh) (l. 57’) (P)

(4) Abnormal appearance
   its face is that of a puppy-dog (pnh. pn. irn) (l. 33’) (N)
   its nose is like the nose of a bird (a’ph^n. kap. ṣr) (l. 41’) (N)

The absence of some body part is the major type of animal malformation in the Ugaritic births-omen text. The absence of a left side body part is positive (ll. 37, 59), whereas the absence of a right side body part is negative (l. 35).

And if [it] has no right ear, [the enemy will] devastate the land [and will] destroy it. (ll. 35’-36’) (N)
And if [it] has no left ear, the king [will] devastate the land of [his] enemy and will destroy it. (ll. 37’-38’) (P)
And if it has no left foreleg, the land of the enemy will perish. (l. 59’) (P)

We have the same parallels in the Akkadian texts. If an anomaly has no right ear, some disaster will occur, whereas if an anomaly has no left ear, there will be good fortune. Absence or abnormality of right side body parts is negative, whereas the absence of left side body parts is positive in abnormal human births.
Throughout the Akkadian omen series an ominous feature on the right is negative, an ominous feature on the left side is positive.

According to Tsukimoto, the right side is superior to the left side in the ancient Mesopotamia. In the ancient Mesopotamian auspicium, the existence of a falcon at the right side of a man divines a favourable future for him, while the same falcon at the left side indicates an evil one. One passage in the Ugaritic Baal cycle (KTU^2 1.4 V 46-48) illustrates the social significance attached to the right hand. To sit at someone’s right hand was to take the place of honour, in this case to be the special guest in whose honour the feast is given.

\textit{t ‘db. ksu} \\
A chair is prepared
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wyttb. l ymn. aliyn. b‘l. and they seat (him) at the right hand of
Mighty Baal,
‘d. lhm. šty [. ilm] while [the gods] eat and drink.

The Mesopotamian auspicium and the Ugaritic Baal text might suggest that the right side is superior to the left side for divination in Ugarit. The absence of a right side body part is negative because there is a lack of a superior part. The absence of a left side body part is positive because there is a lack of an inferior part. Thus it seems that the superiority of the right side over the left side is related to the divinatory outcomes in the Ugaritic births-omen text.

3. Matters of concern as seen in the apodoses of RS 24.247+
The word order of almost all the apodoses in the text can be analyzed as subject + object + verb. The verbs are important to define the divinatory outcome. However, the forms and meanings of some of the verbs remain uncertain.

A. Negative omens
We can classify negative omens in the apodoses of RS 24.247+ as follows: (1) famine or damage to crops and livestock, (2) sterility or loss of children, (3) king’s short life, (4) devastation of land by enemies, (5) military rebellion against the king, (6) death of a multitude, and (7) destruction of the country.

(1) Famine or damage to crops and livestock
there will be famine in the land (rgbn ykn b hwt) (l. 5)
[ ] will destroy the cattle [ ] (yylq bhmt) (l. 15)
the enemy will destroy the cattle of the land (ibn yylq bhmt hw’t) (l. 16)
the grain of that land will be consumed (dr. hwt. hyt. yhsl) (l. 55’)

(2) Sterility or loss of children
the king will not obtain offspring (mlkn l ypq p) (l. 13)
he will not obtain offspring (lypq sph) (l. 29’)
Rašap will consume the progeny (uhry ykly rs?p) (ll. 39’-40’)

(3) King’s short life
[ ] will shorten the days of lord (tqṣrn [- - ]ymy. b ‘l) (l. 33’-34’)

(4) Devastation of land by enemies
[the enemy will] devastate the land [and will] destroy it (ibn yṣdd hwt [w y]hslnn) (ll. 35’-36’)

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[the enemy will] trample on the land ([\textit{ibn y}]rps \textit{hw}t) (l. 50’)
the enemy will devour the land (\textit{ibn. yspu. hw}t) (l. 51’)

(5) Military rebellion against the king
the lord will confront the guard (\textit{b’ln y\textgreek{g}t}\textit{r}^[\textit{b}][\textit{r}d.]) (l. 39’)
the guard will turn against the king (\textit{hrdn. yhpk. l mlk}) (l. 52’)

(6) Death of a multitude
many will fall in the land (\textit{madtn tqln b hwt}n) (l. 1)

(7) Destruction of the country
the land will perish (\textit{hw}tn \textit{t}h\textit{lq}) (l. 4)
the gods will destroy the land (\textit{ilm. t}b’\textit{rn?}, \textit{hw}t) (l. 41’)
the Sun/Šapšu will be the oppression of that land (\textit{spśn. tpślt hw}t \textit{hyt}) (l. 45’)
the gods will destroy that land (\textit{ilm. t}b ‘\textit{rn} \textit{hw}t. \textit{hyt}) (l. 56’)

B. Positive omens
We can classify positive omens in the apodoses of RS 24.247+ as follows: (1) destruction of enemies, (2) peace with enemies, (3) king’s control over army, and (4) expansion of the land.

(1) Destruction of enemies
the lance of the king will subdue it (\textit{mrhy mlk \textit{t}ḍ\textit{l}nn}) (l. 7)
the mighty archers will seize the enemy of the king (\textit{ṭmn ‘z yuḥd ib mlk}) (l. 17)
the king [will] devastate the land of [his] enemy and will destroy it (’\textit{mlkn}^\textgreek{y} \textit{ṣdd hw}t \textit{i\textgreek{b}ḥ [h] ṭ yh}ś\textit{l}nn) (ll. 37’-38’)
the king will destroy his enemy (\textit{mlkn yb’r ibh}) (l. 58’)
the land of the enemy will perish (\textit{hw}t \textit{ib t}h\textit{lq}) (l. 59’)

(2) Peace with enemies
the king will make peace with his enemy (\textit{mlkn. yślm l ibh}) (l. 54’)

(3) King’s control over army
the king will subdue the hand of his guard (\textit{mlkn. yd. ḥrdh. y’d} ṭ\textit{dl}) (l. 46’)
the king will have power over his mercenaries (\textit{mlkn y’zz l ḫp\textgreek{h}) (l. 57’)

(4) Expansion of the land
the king will seize the land of [his enemy] (’\textit{mlkn yḥd hw}t \textit{ibh}) (l. 7)
the land will be expanded (\textit{hw}tn \textit{tprs}) (l. 53’)

50
The people of Ugarit perceived positive or negative omens in animal malformations. We classify the divinatory outcomes in the teratological omens of Ugarit (RS 24.247+) as positive or negative in Figure 1 and 2. The negative rate (about 70%) is almost the same rate as that in the Akkadian omen series (Figure 3, 4). Thus we might say that negative signs are a majority among the malformed births listed.

Figure 1. Divinatory outcome in the teratological omens of Ugarit (derived from RS 24.247+)

<table>
<thead>
<tr>
<th>Omen Line</th>
<th>Positive or Negative</th>
<th>Omen Line</th>
<th>Positive or Negative</th>
<th>Omen Line</th>
<th>Positive or Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 1</td>
<td>N</td>
<td>XVII 18</td>
<td>?</td>
<td>XXXIII 37'-38'</td>
<td>P</td>
</tr>
<tr>
<td>II 2</td>
<td>?</td>
<td>XVIII 19</td>
<td>N</td>
<td>XXXIV 39'-49'</td>
<td>N</td>
</tr>
<tr>
<td>III 3</td>
<td>?</td>
<td>XIX 20</td>
<td>?</td>
<td>XXXV 41'-42'</td>
<td>N</td>
</tr>
<tr>
<td>IV 4</td>
<td>N</td>
<td>XX 21</td>
<td>Broken</td>
<td>XXXVI 43'-44'</td>
<td>?</td>
</tr>
<tr>
<td>V 5</td>
<td>N</td>
<td>XI 22</td>
<td>Broken</td>
<td>XXXVII 45'</td>
<td>N</td>
</tr>
<tr>
<td>VI 6</td>
<td>?</td>
<td>XII 23</td>
<td>Broken</td>
<td>XXXVIII 46'</td>
<td>P</td>
</tr>
<tr>
<td>VII 7</td>
<td>P</td>
<td>XXIII 24'</td>
<td>Broken</td>
<td>XXXIX 47'-48'</td>
<td>?</td>
</tr>
<tr>
<td>VIII 8</td>
<td>?</td>
<td>XXIV 25'</td>
<td>Broken</td>
<td>XL 49'-50'</td>
<td>N</td>
</tr>
<tr>
<td>IX 9</td>
<td>?</td>
<td>XXV 26'</td>
<td>?</td>
<td>XLI 51'</td>
<td>N</td>
</tr>
<tr>
<td>X 10</td>
<td>?</td>
<td>XXVI 27'</td>
<td>?</td>
<td>XLII 52'</td>
<td>N</td>
</tr>
<tr>
<td>XI 11</td>
<td>?</td>
<td>XXVII 28'-29'</td>
<td>N</td>
<td>XLIII 53'</td>
<td>P</td>
</tr>
<tr>
<td>XII 12-13</td>
<td>N</td>
<td>XXVIII 30'</td>
<td>?</td>
<td>XLIV 54'</td>
<td>P</td>
</tr>
<tr>
<td>XIII 14</td>
<td>?</td>
<td>XXIX 31'</td>
<td>?</td>
<td>XLV 55'</td>
<td>N</td>
</tr>
<tr>
<td>XIV 15</td>
<td>N</td>
<td>XXX 32'</td>
<td>?</td>
<td>XLVI 56'</td>
<td>N</td>
</tr>
<tr>
<td>XV 16</td>
<td>N</td>
<td>XXXI 33'-34'</td>
<td>N</td>
<td>XLVII 57'</td>
<td>P</td>
</tr>
<tr>
<td>XVI 17</td>
<td>P</td>
<td>XXXII 35'-36'</td>
<td>N</td>
<td>XLVIII 58'</td>
<td>P</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>XLIX 59'</td>
<td>P</td>
</tr>
</tbody>
</table>

Figure 2. Total numbers of divinatory outcome in the teratological omens of Ugarit (derived from RS 24.247+)

<table>
<thead>
<tr>
<th>The Actural Numbers</th>
<th>Positive</th>
<th>Negative</th>
<th>Positive or Negative Unknown</th>
<th>Broken Lines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rate</td>
<td>33%</td>
<td>67%</td>
<td>17</td>
<td>5</td>
</tr>
</tbody>
</table>
Figure 3. Divinatory outcome in the teratological omens of Mesopotamia (derived from Leichty, *The Omen Series Summa Izbu*).

<table>
<thead>
<tr>
<th>Tablet</th>
<th>The Subject Matter</th>
<th>Positive</th>
<th>Negative</th>
<th>Positive or Negative Both</th>
<th>Positive or Negative Unknown</th>
<th>Broken Lines</th>
<th>Lines Remaining on Tablet</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Human</td>
<td>23</td>
<td>67</td>
<td>0</td>
<td>245</td>
<td>39</td>
<td>131</td>
</tr>
<tr>
<td>II</td>
<td>Human</td>
<td>6</td>
<td>45</td>
<td>0</td>
<td>146</td>
<td>15</td>
<td>67</td>
</tr>
<tr>
<td>III</td>
<td>Human</td>
<td>21</td>
<td>78</td>
<td>247</td>
<td>0</td>
<td>0</td>
<td>101</td>
</tr>
<tr>
<td>IV</td>
<td>Human</td>
<td>10</td>
<td>38</td>
<td>148</td>
<td>149</td>
<td>23</td>
<td>73</td>
</tr>
<tr>
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<td>14</td>
<td>34</td>
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<td>XXIV</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>14</td>
<td>14</td>
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</table>

Figure 4. Total numbers of divinatory outcome in the teratological omens of Mesopotamia (derived from Leichty, *The Omen Series Summa Izbu*).

<table>
<thead>
<tr>
<th>The Subject Matter</th>
<th>Positive</th>
<th>Negative</th>
<th>Positive or Negative Both</th>
<th>Positive or Negative Unknown</th>
<th>Broken Lines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animal (Tablet V, XVIII–XXIV)</td>
<td>56</td>
<td>144</td>
<td>4</td>
<td>6</td>
<td>187</td>
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<tr>
<td>Rate</td>
<td>28%</td>
<td>72%</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>
Cries and Well-Being as Expressed in the Teratological Omens of Ugarit

The people’s concerns were to secure provisions, to protect the city-state against enemies’ attack, and to keep peace in the land. It was also of concern for kings to keep control over their guards or mercenaries, who sometimes rebelled. Furthermore, long life and offspring for the king were of concern to the people. The people of Ugarit were deeply afraid of famine and war. Devastation of land by enemies, sterility or loss of children, military rebellion against kings, death of multitudes and destruction of the country were among their fears.

III. Conclusions
The people of Ugarit perceived animal malformations as portending some critical event, whether for good or bad. Negative signs are in a majority among the malformed animal births listed. The right side was considered superior to the left side for divination in Ugarit just as in Mesopotamia.

The Ugaritic people were deeply afraid of famine and war. It was an important duty for the Ugaritic kings to protect the city-state against enemies’ attacks. Ugaritic kings also had to keep control over their own guards or mercenaries who sometime might rebel. Long life and offspring for the king promoted the welfare of the people.

Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AfO</td>
<td>Archiv für Orientforschung</td>
</tr>
<tr>
<td>ALASP</td>
<td>Abhandlungen zur Literatur Alt-Syrien-Palästinas und Mesopotamiens</td>
</tr>
<tr>
<td>AOAT</td>
<td>Alter Orient und Altes Testament</td>
</tr>
<tr>
<td>BZAW</td>
<td>Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft</td>
</tr>
<tr>
<td>HISM</td>
<td>Hirayama Ikuo Silkroad Museum (in Japan)</td>
</tr>
<tr>
<td>HSM</td>
<td>Harvard Semitic Monographs</td>
</tr>
</tbody>
</table>

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Notes

*I gratefully thank Professor David T. Tsumura for his valuable suggestions for this article. I thank also Mrs. Tsumura for her constructive criticism for this article and revising my English with care.


3 Major studies on the ritual texts of Ugarit since 1980 are the following: A. Caquot and M. Sznyrcz, Ugaritic Religion (Iconography of Religions XV/8), Leiden, 1980; J.-M. de Tarragon,
Crises and Well-Being as Expressed in the Teratological Omens of Ugarit


5 For the Akkadian omen series derived from malformed births, consult the following study; E. Leichty, The Omen Series šumma Izbu (Texts from Cuneiform Sources IV), Locust Valley, New York, 1970.

6 Xella, in Handbook of Ugaritic Studies, 353-354.

7 Editio princeps: Herdner, Ugaritica VII (1978), 44-60. Photograph: of del Olmo Lete, La Religión Cananea según la Liturgia de Ugarit, pls. XVI-XVII; P. Bordreuil and D. Pardee, Manuel d’outharitique, Paris, 2004, Texte 20 (Fac-Similés). For the full textual and philological notes, see the following studies: Pardee, AF 33, 117-144; idem, Les Textes Rituels, 536-563; MU, 92-158.

8 KTU² reads the first part of the line as follows: att šin. [k t]ld. at abn. Dietrich, Loretz and del Olmo Lete take the term at to mean “omen, ominous sign” (MU, 92-3; DUL, 121). In the photograph of RS 24:247+, before the a-sign, I can identify a small sign which is plausibly a š-sign. I take the term šatt to be the plural form of šatt “ewe” and read the first part of the line as follows: šatt šin. [k][l]d. abn. But whether the term šatt is a plural form or not remains problematic. It may be a question of scribal error. Cf. Pardee, AF 33, 126; idem, Les Textes Rituels, 553.

9 Hofijzer was the first to suggest that the ending -n is not a pronominal suffix of the first person plural but a -n of apodosis (“Quodlibet Ugariticum,” in Th. J. Krispin, M. Stol and K. R. Veenhof (eds.), Zikir Šumim. Assyriological Studies Presented to F. R. Kraus on the Occasion of his Seventieth Birthday, Leiden, 1982, 121-127). Pardee strengthens Hofijzer’s theory and
indicates correctly that “whenever a singular noun in the absolute state begins the apodosis, it bears a final -n” in RS 24.247+ (AfO 33, 126). On the other hand, Dietrich and Loretz take the ending -n as having “eine deiktische Funktion” (MU, 104).

10 KTU² reads the word at the end of the line as ṭp̄n derived from /‘-tp̄n/ “to be weak.” Cf. DUL, 192. On the other hand, Pardee tries to read the end of line as ṭʰṣḥ’a derived from /b-‘ṣḥ/ “to ignite; to burn; scorch the earth.” (AfO 33, 129; cf. DUL, 212). These restorations remain problematic.

11 KTU² reads the beginning of the line as gm źl[x]. Pardee reads gmš źl[ ] and connects the term gmš with the Arabic ǧamaša “raser”, gamiššu “mu” (AfO 33, 129).

12 In RS 24.302 (KTU² 1.140) the protasis is introduced by k “that; because, for; when; if”: RS 24.302 (KTU² 1.140): 1, 3, 5, 7, 9, and 14. However, RS 24.247+ does not use a conditional particle and introduces the protasis with the simple copula w “and,” for which we should infer a conditional force (“and [if]”) (Dietrich and Loretz, MAARAV 5-6, 100).

13 KTU² reads and restores the first of line as follows: w [qrbh.] pt. However, I can’t identify pt at all on the photograph of RS 24.247+ because of damage of the tablet.

14 I follow Pardee’s proposal that merḥy may be analyzed as a singular construct form of the feminine noun merḥ “spear” (AfO 33, 130-131).

15 Could the phrase qrn šr be parallel to the phrase SI.MEŠ šal เกือUZU in the Akkadian omen series? (Leichty, The Omen Series Summa Izbu 74 V 15.)

16 The interpretation of the Ugaritic verb /b-‘ṣḥ/ into two types, comparing it to the Biblical Hebrew b ’r (I) qal “to burn” and b ’r (II) pi “to scorch, devastate.” He takes yḥʳ’ (l. 58’) as /b-‘ṣḥ/ (I) “to scorch the earth” and tbḥn (l. 56’) as /b-‘ṣḥ/ (II) “to forsake” (DUL, 212; cf. L. Koehler and W. Baumgartner, The Hebrew and Aramaic Lexicon of the Old Testament, Leiden, 1994, 145-146). Dietrich and Loretz take yḥ’r (l. 58’) as /b-‘ṣḥ/ (II) (MU, 98-103). The notion of “destruction” seems to be preferable to one of “abandonment” in l. 58’ because the king does ḫhr to his enemies. Cf. Pardee, AfO 33, 139. It is probable from the context that the verb /b-‘ṣḥ/ in this text has the notion of “destruction.”
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The term *ptlt* must be part of the predicate, either nominal or verbal. In the first case, the noun is unknown, in the second case the form is anomalous. Herdner takes *ptlt* as a noun compared with the Arabic *fasila* “étre vil” (Ugaritica VII, 56). Dietrich and Loretz translates it as “Unterdrückung” (MU, 139-140), and del Olmo Lete translates it as “oppression” (DUL, 875), based on the Akkadian *pašalu* “to crawl.” Based on the Arabic *fasila*, Pardee takes *ptlt* as a verb and emends the form, either to *pšl* or to *pšhn* “she will abase” (AFO 33, 125, 140). I take *ptlt* as a noun, without emending the text.

The term *ydlll* is problematic. It is probable that we should connect *ydlll* in this line with *tādllu* in line 7 and take that both terms are derived from /d-ll/ “to oppress, subdue, subjugate.” Given the occurrence of *tādllu* in line 7, it is plausible to emend *y(ddlll)* which is the form of D-stem prefix conjugation. On the other hand, because the word order of this line is aberrant, as most of the apodeses can be analyzed as subject + object + verb, one might consider taking *yd bhrāh* as an adverbial phrase and *ydlll* as a passive form. In that case, it may be the form of N-stem or D-stem. Cf. Pardee, AFO 33, 140; idem, Les Textes Rituels, 560; MU, 142; DUL, 270.

Some scholars take *atr* in this line as a verb: “geh vor” (Dietrich, Loretz and Sanamrtín, UF 7, 135, 139); “è sporgente” (Xella and Capomacchia, OrAnt 18, 47). Dietrich, Loretz and Del Olmo Lete take *atr* as a noun: “Hinterteil, Rückseite” (M. Dietrich and O. Loretz, “Ugaritisch ṭr; ṭr, ṭr yat und ṭr,” UF 16 [1984], 60); “back part (of the head), nape” (?) (DUL, 128). Pardee take *atr* either as a noun (a feminine equivalent of *ṭr* “place” or the plural or dual of the latter) used adverbially, “in the place(s) of”, or simply as an expanded form of the preposition *ṭr* (AFO 33, 141 n. 205). If we compare with the Akkadian omens related to ears, Parde’s translation is attractive. Cf. BE iz-bu GEŠTU.MEŠ-šu₂ a-tar IG.LMEŠ GAR-na “If an anomaly’s ears are where its eyes should be” (Leichty, The Omen Series Summa Izbu 135 XI 61’).

One Akkadian omen reads BE iz-bu ARḪUS-su u TUN₂-šu₂ ina SAG.KI-šu₂ E₂-at “If an anomaly’s womb and its stomach protrude from its forehead...” (Leichty, The Omen Series Summa Izbu 170 XVII 73’). On the basis of this omen, Pardee suggests tentatively the following reconstruction: *yy ṭn(w)h w | ṭhr. bṭt r̲ “(If) its stomach/womb and its vulva (are) in its temples” (AFO 33, 143).

Dietrich and Loretz translate *kmb* as “Därme” on basis of the Akkadian *kippu* “loop” (MU, 152 ff.). Pardee assumes that there is a sign before *kmb* (AFO 33, 143). I would follow the interpretation proposed by Dietrich and Loretz.

*KTU²* reads the first four signs as *w ’q(l)*. Considering the available space and comparing the Akkadian omens, Pardee suggests tentatively reconstructing *w ’̣r[ṣ]* or *w ’̣r[ṣ]h l* (AFO 33, 144).

Del Olmo Lete classifies *ḥpt* into three meanings. 1) “fugitive, runaway” 2) a “legionary” or ‘mercenary’ of some kind 3) “loose cattle, on the loose from the herd” (DUL, 401). In this line, “mercenary” fits the context. Like ḫab/piyru, they comprise refugees, fugitives or brigands living on the margins of settled life outside the control of the city-states and occasionally raiding settlements. They may sometimes be employed by the state as mercenaries. The movement of ḫuṣušu are also a matter of concern in several unpublished late Old Babylonian omen texts related to malformed births (HIS 102663:38, 39, 63; HIS 103492:37, 40; HIS 102607:32, 63’, 64’; HIS 103042: 15, 25, 28; HIS 103491:3, 12, 13, 25, 30, 40). The author read these unpublished texts by courtesy of Professor Ikuo Hirayama and Professor Akio Tsukimoto.

*KTU²* reads and restores the first of line as follows: *w br w šr bh*. Considering the available space and comparing with the Akkadian omen US u SAL.LA GAR “... has both a penis and a vulva” (Leichty, The Omen Series Summa Izbu 6 III 70), Pardee suggests tentatively the following reconstruction: *wbr ’̣r[ṣ][h]t bh “And (if) it has two vulvas” (AFO 33, 144).

This translation is based on the following reconstruction. *tatt šin. [kṭ]l’dn*, abn. See note 8.

*b̜rs* (l.27’), *pn in* (l. 33’), *q’bm* (l. 55’).


We have almost complete lines in Tablet III of the Akkadian omen series. The negative rate in the Tablet III is 78%. It is calculated that the negative rate in the Akkadian omen series is 80% at maximum, 70% at minimum.

We have almost complete lines in Tablet III of the Akkadian omen series. The negative rate in the Tablet III is 78%. It is calculated that the negative rate in the Akkadian omen series is 80% at maximum, 70% at minimum.
strong; the land will not be happy for six years; its (the mare’s) owner will die” (XX 19’).

61 LUGAL ZI-MA UGU KUR KUR-MA 2-i-3U-2-as-si-MA KUR-2-su2 KUR-ad EN-su2 BA.UG6 “the
king will attack and threaten the land of his enemy and capture his enemy; its (the mare’s)
owner will die” (XXI 10).

62 BE-MA ZI-ut GIŠ.MAR [u IL2] “muster for marru-service and tupikku-service” (XXII 13’).