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Epic of ba'al

Clay tablets inscribed with cuneiform script, containing the Baal Cycle poem, reveal the Canaanite-Phoenician mythology. The story revolves around the sea god Yamm's conflict with fertility god Baal, his defeat, and Baal's supremacy over chaos and death. Archaeologists discovered these tablets in Ugarit (modern-day Syria) during an excavation following the ancient city's discovery in 1928 CE. Although the tablets date back to circa 1500 BCE, they are believed to be a written record of a much older story passed down through oral transmission. The tablets were unearthed at the site where the ancient city was once located. Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.2 or any later version published by the Free Software Foundation; with no Invariant Sections, no Front-Cover Texts, and no Back-Cover Texts. Share — copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt — remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution — You must give appropriate credit , provide a link to the license, and indicate if changes were made . You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. Note: The content linked from this page may have different licensing terms. Slipping across the Missouri River led into The Eastern Front (1941-5), also known as the Western Front or Great Patriotic War to Soviets. This was by far the bloodiest part of World War II (1939-45). William M. Mitchell, a free-born Black overseer in North Carolina from circa 1826 to circa 1879, managed slaves on a plantation for 12 years before... Lear Green, an enslaved African American woman in Baltimore, Maryland, around 1839-1860, shipped herself in a chest to Philadelphia, Pennsylvania. The German-Soviet War was known as the Great Patriotic War or Eastern Front of World War II... The Underground Railroad was a network of abolitionists, free Blacks, former slaves, Mexicans, Native Americans, and others opposing slavery. The Battle of Smolensk in August-September 1943 saw Soviet Union and Third Reich fighting over the city on Dnieper for the second time during World War II. Christopher Marlowe, also known as Kit Marlowe, was one of Elizabethan theatre's most influential dramatists from 1564 to 1593... The Battle of Kursk in July-August 1943 involved nearly 6,000 tanks and ended with a decisive victory for the Soviet Union. This statue gallery covers English kings and queens over 1400 years from early Anglo-Saxon rulers to Queen Elizabeth II (reign 1952-2022). On May 5, 1593, anti-Protestant bills were posted in London, including one written in iambic pentameter... On the evening of May 30, 1593, a heated argument was heard at a boarding house in Deptford, a district of London. The Narrative of Henry Box Brown's Life (1851) is the autobiography of Henry Box Brown, who became the most famous fugitive slave after his escape from slavery around 1815-1897... The Ugaritic text known as the Baal Cycle revolves around the Canaanite deity Ba'al (meaning "Owner" or "Lord"), a storm god associated with fertility. Dating back to circa 1500-1300 BCE, this mythological cycle consists of six clay tablets inscribed in cuneiform abjad script. The tablets were discovered in the 1920s at the Tell of Ugarit, modern-day Ras Shamra, situated on Syria's Mediterranean coast. Baal's cosmic battle against the sea god Yam is described in the first two tablets (KTU 1.1-1.2), where Ba'al emerges victorious. The subsequent tablets detail the construction of Baal's palace, signifying his cosmic kingship, and his struggle against Mot, the god of the underworld. The text identifies Baal as Hadad, a Northwest Semitic form of Adad, and is written in Ugaritic, a Northwest Semitic language. This epic tale includes The Myth of Ba'al Aliyan and The Death of Ba'al, among other stories. A critical edition of the Baal Cycle was published by Vroilleaud in 1938. Kothar, a skilled craftsman and spell-caster, serves various deities, primarily in Memphis and Capthor Shapshu, the sun god. Other messenger gods like Servants of Yam, Pidray, Tallay, and Arsay serve higher-ranking deities. Notably, Baal has a limited kingship, gained through single combat with difficult challenges and assistance from other gods. The battle between Ba'al and Yam is shrouded in mystery, but Kothar-wa-Khasis, the craftsman of the gods, plays a significant role in the story. In the beginning, El summons Kothar to build a palace for Yam, warning that Yam might take hostile action. Athtar, a messenger god, bears this and is told by Shapash that El will bestow royal power on Yam. However, Athtar complains of his situation, fearing defeat at the hands of Yam. El then proclaims Ba'al as his son's name 'darling of El' but informs him that he must drive Yam from his throne. When Kothar-wa-Khasis arrives under the sea, he warns Yam about Ba'al's impending attack and offers divine clubs to aid him. However, Ba'al attacks the envoys before hearing the warning on the mount of Lel. The battle resumes, with Ba'al struggling against Yam's power and fierce sea-creatures. Kothar-wa-Khasis reassures Ba'al that he will emerge victorious and secure a kingdom without end. Ba'al takes out Yam twice himself, then Ba'al kills him off with Athtart telling him to scatter Yam's rival. After that, Ba'al proclaims he will be the king and holds a banquet on Mount Zephon. Meanwhile, Anat closes her mansion door, meets her servants in a valley with two cities, and slaughters everyone. She then performs a peace-offering. Later, Ba'al has messengers perform a rite for him to receive a message from Anat about the secret of lightning. They go to Zephon hill together. When Ba'al complains about not having his own palace like other gods, Anat makes a threat against El, forcing him to give her permission. Qodesh-wa-Amrur delivers Ba'al's message to Kothar-wa-Khasis in Egypt, asking for gifts for Athirat. Athirat sees the gifts and supports Ba'al, allowing him to have his own palace. She then performs her woman's work by the seashore. The king, Ba'al, is given a special task to collect various materials for his house, including cedar-wood, bricks, and precious metals. Kothar-wa-Khasis builds him an impressive palace with the condition that it must have no windows, to prevent his daughters from escaping or Yam from causing trouble again. The work is completed, and Ba'al celebrates. Ba'al reminisces about his victory over Yam and decides to conquer many cities. He eventually agrees to install windows in his palace by summoning thunderbolts to create them. While sitting on his throne, Ba'al wonders if anyone would dare challenge his authority. If they do, he instructs Mot, the god of death, to deal with them. Ba'al sends two messengers to invite Mot to a feast and acknowledge his dominance. However, Mot responds by threatening to cause chaos in the heavens and break Ba'al into pieces if he doesn't submit to him. Ba'al's fear of Mot grows, and he concedes defeat by agreeing to become Mot's eternal slave. Ba'al then expresses his concerns to El about losing control to Mot. He sends messengers to Sheger and Hhm to gather animals for a feast in honor of Mot. When Mot's messenger arrives at the divine assembly, he demands to know Ba'al's whereabouts. El is informed of the situation and summons Ba'al. Shapash advises Ba'al to find a substitute that Mot can sacrifice instead. She recommends moving two mountains to create a path into the underworld and hiding there until the crisis passes. Ba'al finds a heifer and a human child, dresses them in his robes, and offers them as a gift to Mot. Two deities arrive at El's abode, announcing that they have found Ba'al dead by the river of the dead. El mourns Ba'al's apparent demise, mourning deeply and shaving off his beard. Anat also wears sackcloth when she discovers the fake body. Shapash aids in burying Ba'al on Mount Zephon, while Anat sacrifices many oxen to honor her brother's death. Ba'al's death and Mot's rise to power are remembered as a significant event in the Ugaritic myths. Anat returns to El and tells Athirat that Ba'al is dead. El asks who can replace him, and Athtar is suggested. However, he proves too weak for the position. Meanwhile, Anat searches for her brother's shade in the netherworld but ultimately finds Mot and attacks him with a sword, killing him. She then returns to El and announces Mot's death. A dream later tells El that Ba'al lives, and he appears soon after. However, when Mot returns to life, he complains about his treatment and demands that Ba'al surrender one of his brothers. The two gods fight on Mount Zephon until exhausted. Shapash intervenes, warning Mot that fighting Ba'al is futile, as El now supports Ba'al. Mot declares Ba'al the king, acknowledging defeat. This myth has been interpreted as a seasonal story, with Ba'al's death and rebirth linked to summer droughts and autumn rains. However, some scholars argue it may represent a catastrophic event of drought and infertility. The Ugaritic Baal Cycle features elaborate details about Ba'al's palace construction, which may be connected to ancient Canaanite festivals. This narrative shares similarities with other ancient near-eastern myths, including Egyptian and Anatolian versions of sea-storm god battles. The Baal Cycle, an ancient Mesopotamian myth, tells the story of the storm god's victory over the sea god Yam. In Version B, a creation narrative is placed after the storm god's enthronement. Version A, which includes the Baal Cycle, has additional elements between the storm god's victory and his enthronement, including a sequence where the grain goddess tries to appease and seduce him. The myth also features a closing hymn that can be related to Sumerian and Akkadian disputation poems. Some scholars have compared the contest between Ba'al and Yam to the vision in Daniel 7:1-4, while others have drawn parallels with Revelation 21:1-4. Translations of the Baal Cycle have been published by various scholars, including Mark Smith and Wayne Pitard. The myth has been studied and analyzed by numerous experts, including Ayali-Darshan and Collins. The Baal Cycle in Canaanite Religion is a significant topic, extensively studied by scholars. Mark Smith's work, The Ugaritic Baal Cycle: Volume I, published in 1994, provides an in-depth examination of the subject. This publication explores the KTU 1.1-1.2 texts, offering translations and commentaries that shed light on the mythology surrounding El and Ba'al. Noga Ayali-Darshan's research, The Other Version of the Story of the Storm-god's Combat with the Sea, published in 2015, delves into Egyptian, Ugaritic, and Hurro-Hittite texts to offer a comprehensive understanding of the story. Building upon previous works, Smith and his co-authors wrote The Ugaritic Baal Cycle in 2009, providing a detailed analysis of CAT 1.3 and CAT 1.4 texts. Their study, published as Supplements to Vetus Testamentum, Vol. 114, offers valuable insights into the mythology of El and Ba'al, further expanding our knowledge on the subject.

Епіс бауан. Ва'ал епіс. Эпік батл.