redactor of Isaiah has taken the verses from 2 Kings. The forms of King hizqiyaḥ's name show us that it is more probable that the redactor of 2 Kings made use of the Isaiah text. Otherwise, it would be very hard to explain the fact that just those verses in 2 Kgs xviii which have the long form are those we have in Is. xxxvi.

Lund Stig Norin

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1 Vetus Testamentum Hebraicum, edidit Benjamineus Kennicott, (Oxonii, 1776-80).
2 The only scholar arguing for the priority of the Isaiah text is Alfred Jepsen. See his works Nabi (München, 1934), pp. 86ff. and Die Quellen des Königsbuches (Halle, 1953), p. 77. According to Jepsen, the nebiistic redactor (RII) added the Isaiah-legend to the deuteronomistic history.

RAS IBN HANI 78/20 AND SOME OLD TESTAMENT CONNECTIONS

The discovery of new Ugaritic documents is an exciting event for students of the Old Testament who, as is well known, have always suffered from "parallelomania". Such a tendency is notoriously risky, although in this case, as in few others, it has been essential for shedding light on the linguistic and, more generally, cultural background of the growth and maturation of some of the categories meaningful for Israel. Attempts to draw such parallels are probably destined to be repeated now that a provisional publication of the texts which came to light during the fourth set of excavation at Ras Ibn Hani has taken place. The most important of these provides the occasion for this note, which has no other purpose than to point out some possible linguistic connections between the ritual numbered RIH 78/20 and some Old Testament passages. The editor argues that the contents of this tablet are of mythical-magic nature, and the version which he offers follows this line of interpretation. However, the study which we have made independently has convinced us of the possibility that it may be a ritual (or rituals) of exorcism of a very special nature. The recurrent term ht, which is a major difficulty in Caquot's translation, seems here to furnish the key for a reading of RIH 78/20 as the directions for a procedure to be carried out for individuals suffering from sexual impotence: ht meaning "rod", "penis".

Within the limits of this note we shall not linger over the numerous problems which our text presents at the level of meaning;

Vetus Testamentum XXXII, 3 (1982)
for the sake of clarity we will set out the points which are of interest, arranging the text according to its most probable stichometry; alongside it is our translation.

(1) *ydy ddbm dgzr*  
* tghtk r[ ] (1) May he drive away the flies of the Hero;  
the suffering of your rod [may he send away(?)],

(2) *b'l tghtk*  
* wtsu lPN ql f'y (2) Baal, the suffering of your rod.  
And may they go out at the voice of the officiant

(3) *kqtr urbtm*  
* kb'tn m'dm (3) like incense from the ‘window’,  
like a serpent from the pillar,

(4) *ky'nlm zrh*  
* klh'm smh (4) like a buck towards the rock,  
like a lion towards the lair,

...  
* l'bš(13) il yšt (5) a garment (13) El puts on you;  
c'r'n il yšt (5) a skin El puts on you;

...  
(15) *adm banšt nपz (15) the man from the infirmity is peeled.*

Line 1 *ddbm dgzr:* *dmb* appears at Ugarit in *KTU 1. 4* (= *CTA 4*) I 39-40 and occurs as a proper name in *KTU 4. 611 7;* we believe that in both cases and in the text under discussion we have an equivalent of the Hebrew *zebicb*, ‘fly’; such an interpretation gains probability from the following line; ‘flies of the hero’, ‘of the youth’, if one takes *gzr* in a generic sense, well aware of the difficulty of linking this term to a specific semantic referent. For all that, we believe that further clarification is possible: *gzr* is frequently employed in mythological texts as an epithet for *Môt* (*KTU 1. 6* [*CTA 6*] VI 30-31; *KTU 1. 4* [*CTA 4*] VII 46-47; etc.), and if one agrees that in *KTU 1. 4* I 39-40 (*CTA 4* I 40-41) the *ddbm* are related to Hades (*msdt ars*) it is probable that in this context such (demon-)flies have connotations which relate them to the divine force which arouses them, the god *Môt*. If such an interesting hypothesis is correct, there may be a connection with *Qoh.* x 1, an old exegetical problem which, though not altogether solved by our text, at least gains an unexpected light on the initial formula *z'bhê mawet*, which we can read in its more natural sense, obscure until now, of ‘‘Flies of *Môt’’’. That these demon-flies are also capable of giving their name to some insects, whose precise nature escapes us.