a suitable meaning here, and suggests "grapes that have ripened (šēbālīla), from which new wine can be made, and called after their product (sāpām)." This is close to the view proposed here, but places too much emphasis on wine-making; tīrōš may indicate grapes in general, whether ripe or not.

7 For detailed discussion, see R. Murray, Symbols of Church and Kingdom, (Cambridge, 1975), p. 285, n. 1.

8 In common with Targum Jonathan, which reads: kēmā dē'ētīkah nōōah zakkay bēḏārā dētīpānā wa'aʿāmarīt dēlū lēḥābabātēh bēdīl lēqāyāmā t'almā' minēh kēn 'a'ābēd bēdīl 'abcdy waddiqāyāmā.


11 The Mishnah at Nazir II 1 is explained by the Jerusalem Talmud (51d) on the same lines. The Mishnah records that, in the view of Bet Shammai, on a man who declares himself a Nazirite (abstaining) from gērōgūt ūteḥēlāh indeed becomes a Nazirite. R. Simeon b. Lakish explains that these Hebrew terms (even though they normally denote varieties of dried figs) could be understood as indirect substitutions for grapes, which are of course the primary prohibition of the Nazirite. R. Judah b. Pazi supports this last view: in common parlance, gērōgūt may be called tīrōś, and tīrōš in turn is equivalent to 'ētkōl in the Hebrew text of Isa. lxv 8.

12 This stage is represented in the interpretations of Isa. lxv 8 by R. Simon and R. Judah b. Pazi. It is in any case implied by the fourth stage.

THE "BLOODBATH OF ANAT" AND PSALM XXIII

The text which John Gray called "the bloodbath of Anat", CTA 3.2 [KTU 1,3 II] has been discussed in relation to the Bible, but not in relation to Ps. xxiii. Yet the points of contact between the "bloodbath" text and Ps. xxiii are striking. Here is a translation of the text, following mainly Gray's pioneering translation:

Anat has closed the gates of the house. And confronts the youths in the foothills. And behold, Anat fights in the valley, Cuts her way between the two cities. She smites the people of the seaside. She annihilates the folk of the sunrise

Under her (roll) heads like balls. Above her (fly) hands like locusts, Like destructive grasshoppers, the hands of warriors.

Fastening heads on her back, She slung hands in her girdle,
brkm. tgl(l) bdm. qmr.  She plunges her knees in the blood of soldiers.

hlqm. bmm(τ) mhrm.  Her hips in the gore of the warriors,
mhm. tgrš šbm.  With her arrows she drives off the old men,
bksl. qšth. mndt  With the stave of her bow-string weaklings.
whln. šnt. lbth. tmgyš  Behold, Anat arrives at her house;
tšgl. šlt. thkš  The goddess comes to her palace.
wš'b. tmhš. b'mq  Yet she was not sated with her fighting in the valley

thtšb. bn. qrtm.  Nor with her cutting her way between the cities.

lflr ks²at. lmhr.  She arranges seats for the warriors,
l²r. lhlnt šš²im.  Arranges tables for the soldiers,
hdm. lgśm  Footstools for the heroes (lines 3-22).

*** (skip 5 lines; Anat is filled with joy and triumph)

kbrkm. tgl(b) bdm qmr.  She plunges her knees indeed in the blood of soldiers,

hlqm. bmm(τ). mhrm 'd. šš². tmthš. bbt  Her hips in the gore of the warriors,
Until she has had her fill of fighting in the house,
thlšb. bn. tlhnm.  Of cutting her way between the tables.
ymh (b)ht. dm. qmr.  The blood of the soldiers is wiped from the house,

ysq. šmn. šlm. bs²  The oil of peace is poured from a bowl (lines 27-32).

(14 more lines)

This enigmatic text seems to have a number of points of connection to Ps. xxiii, which together seem to indicate that there is a Ugaritic background to the psalm, or parts of it. The most important connection is that of

l²r. lhlnt šš²im. . Arranges tables for the soldiers.

This cries out for comparison to Ps. xxiii 5, "You prepare a table for me in the presence of my enemies" (New Revised Standard Version). In the Ugaritic poem, Anat arranges chairs and tables for her soldiers, but the enemy soldiers are there in the house. The poet has differentiated Anat's soldiers from the enemy soldiers by the terminology he or she uses: the soldiers of Anat are called mhr, šš²im, and lgśm, while the enemy are called qmr, and mhrm. The latter are clearly in Anat's house at the time or her arranging the tables, because the goddess proceeds to fight them. She has prepared a