Dennis PARDEE, *Ritual and Cult at Ugarit.*

Juan-Pablo Vita
recensions

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The work includes sixty Ugaritic texts, transcribed and translated, which according to the author (p. 1) “deal with the everyday contacts between the Ugaritians and their deities ... The texts fall into two primary categories: those that re

juvent des outils dénotant un artisanat spécialisé pratiqué soit dans un quartier particulier de Sidon soit sur un autre site. L’ouvrage se termine par une étude très aboutie de la faune par E. Vila qui nous livre, en dehors de l’identification des espèces, une synthèse sur la présence de l’hippopotame au Levant (p. 312-313), le lion et l’ours brun au Proche-Orient (p. 314-315), une étude des traces relevées sur les ossements, indices de pathologie, de morsure ou d’activités humaines, découpe, cuisson ou artisanat.

La publication détaillée et rapide des niveaux du Bronze ancien de Sidon vient combler une lacune importante de la documentation archéologique du Liban.

Christine KEPINSKI

The work is based on the monumental publication of the Ugaritic ritual texts previously carried out by the same author: D. Pardee, Les textes rituels, RSO XII, Paris 2000. In this work (cf. Syria, 81, 2004, p. 282-286), the author published a total of 82 texts; thus, Ritual and Cult produces a selection that follows the following criterion: “only texts that are well enough preserved to permit the translation of significant portions are included here” (p. 6). The structure of both works is also completely different. But there is a close link between both, as shown by the fact that Ritual and Cult resumes the transcriptions and interpretations of RSO XII: “With few exceptions, the interpretations offered here reflect conclusions reached in the course of preparing a new edition of the Ugaritic texts having to do with cultic practice [= RSO XII]. For a full defence of the positions reflected in the translations and notes that follow, the reader must go to that edition” (p. 5). Nevertheless, Ritual and Cult offers the reader good introductions to each section, specific presentations of each text or group of texts, as well as abundant epigraphic, lexicographic, grammatical or historical explanatory notes.

The work is rounded off with a very useful glossary in two sections regarding “Cultic Terms” and “Deities”, as well as indexes of “Deities and Other Extraordinary Beings”, personal names, place names and gentilics, subjects and, finally, the aforementioned passages from the Hebrew Bible.

To a certain extent, Ritual and Cult may be considered a complement of RSO XII. From the point of view of research work, both works must always be considered jointly. However, Ritual and Cult will unquestionably be a more accessible work to a wider audience, both from similar disciplines, and in general, to readers who may be interested in the history of religions.

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