

יָם

## Strong's Concordance

**yam: sea**

**Original Word:** 

**Part of Speech:** Noun Masculine

**Transliteration:** yam

**Phonetic Spelling:** (yawm)

**Short Definition:** sea

<http://biblehub.com/hebrew/3220.htm>

יָם

# يم

Definition from Wiktionary, the free dictionary

*See also:* يم

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## Arabic

### Etymology

Borrowed from Northwest Semitic. Compare Classical Syriac ܝܡܐ, (*yammā*), Hebrew יָם (*yām*), and Ugaritic 𐎎𐎍𐎗𐎎 (*ym*),

### Noun

يَم • (*yamm*) *m* (plural يَمُوم *yumūm*)

1. open sea
2. (*Syrian*) side

### Declension

Declension of noun يَم ( <i>yamm</i> )	[show ▼]
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### Synonyms

- **بَحر** (baḥr)

## Descendants

- Beja: **يم** (yam)
- Persian: **يم** (yam)

## References

- Stefan Weninger, *The Semitic Languages: An International Handbook*, Walter de Gruyter, 2011, ISBN 3110251582, page 191

# Beja

## Noun

**يم** (yam)

1. water

## References

- *Etudes berbères et chamito-sémitiques: mélanges offerts à Karl-G. Prasse* (2000, ISBN 9042908262), page 38
- Václav Blažek, *A Lexicostatistical comparison of Omotic languages*, in *In Hot Pursuit of Language in Prehistory: Essays in the four fields of anthropology*, page 122

# Pashto

## Pronunciation

- IPA<sup>(key)</sup>: /jəm/

## Verb

**يم•** (yēm) (*simple past* **وم**)

1. I am.

Retrieved from "http://en.wiktionary.org/w/index.php?title=بہ&oldid=32124885"

Categories: Arabic lemmas | Arabic nouns | Syrian Arabic | Arabic nouns with basic triptote singular | Arabic nouns with broken plural | Arabic nouns with basic triptote broken plural | Beja lemmas | Beja nouns

| Pashto terms with IPA pronunciation | Pashto lemmas | Pashto verbs

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# Yam (god)

**Yam** was the Levantine god of the sea, popular in the Bronze and Early Iron Ages. *Yam*, from the Canaanite word *Yam* (Hebrew יָם) meaning “Sea”, also written *Yaw*, is one name of the Ugaritic god of Rivers and Sea. Also titled *Judge Nahar* (“Judge River”), he is also one of the 'ilhm (*Elohim*) or sons of El, the name given to the Levantine pantheon. Others dispute the existence of the alternative names, claiming it is a mistranslation of a damaged tablet. Despite linguistic overlap, theologically this god is not a part of the later subregional monotheistic theology, but rather is part of a broader and archaic Levantine polytheism.

Yam is the deity of the primordial chaos and represents the power of the sea, untamed and raging; he is seen as ruling storms and the disasters they wreak. The gods cast out Yam from the heavenly mountain Sappan (modern Jebel Aqra; *Sappan* is cognate to *Tsephon*). The seven-headed dragon Lotan is associated closely with him and he is often described as *the serpent*. He is the Canaanite equivalent of the Sumerian Tiamat, the primordial mother goddess.

Of all the gods, despite being the champion of El, Yam holds special hostility against Baal Hadad, son of Dagon. Yam is a deity of the sea and his palace is in the abyss associated with the depths, or Biblical *tehom*, of the oceans. (This is not to be confused with the abode of Mot, the ruler of the netherworlds.) In Ugaritic texts, Yam's special enemy Hadad is also known as the “king of heaven” and the “first born son” of El, whom ancient Greeks identified with their god Cronus, just as Baal was identified with Zeus, Yam with Poseidon and Mot with Hades. Yam wished to become the Lord god in his place. In turns the two beings kill each other, yet Hadad is resurrected and Yam also returns. Some authors have suggested that these tales reflect the experience of seasonal cycles in the Levant.

## 1 Speculative similarities in other traditions

“Yam, Judge Nahar” also has similarities with Mesopotamian Tiamat and Abzu and the battle between Yam and Baal (the Storm God) resembles the battle in Hurrian and Hittite mythology between the sky God Teshub (or Tarhunt) with the serpent Illuyanka. In this respect the battle with Baal resembles the battle between Tiamat and Enlil and Babylonian Marduk. In

the case of Yam, however, there is no indication that he was slain, as it appears from the texts that he was put to sleep through the intervention of Baal's “sister” and wife, Anath.<sup>[1]</sup>

Moreover, a comparison with the evil Jörmungandr (Norse world-serpent and deity of the sea) is accurate, given his description. Like Yam and Hadad, he and Thor (son of Odin) slay each other at the end of the world (Ragnarök or Twilight of the Gods).

There are also many similarities with the Egyptian chaos serpent, Apep and his animosity with the sun god Ra. They are described as eternally slaying each other.

In addition, the serpent-Titan Typhon battled the god Zeus over Olympus and was cast into the pits of the Earth.

Yam shares many characteristics with Greco-Roman Ophion, the serpentine Titan of the sea whom Cronus cast out of the heavenly Mt. Olympus.

The story is also analogous to the war between the serpent Vritra and the god Indra, son of the 'Sky Father' Dyaus Pita.

### 1.1 “Yw” in the Baal Cycle

At least one writer has pointed out, regarding the occurrence of “Yw” in the Baal Cycle, that one possible vocalization is “Yaw”, and thus may possibly have etymological ties to YHWH of the Hebrew Old Testament.<sup>[2]</sup> In this case the struggle between Yam/Yaw and Baal, prefigures that mentioned between the priests of Baal and the priests of Yahweh, led by Elijah, at Mount Carmel in 1 Kings 18.<sup>[3]</sup>

## 2 In the Epic of Ba'al

In the *Epic of Ba'al* El, king of the Gods, appoints Yam to fight Hadad, Baal of heaven. KTU 1.2 iv reads:

“I, myself, Kindly `El the Beneficent, have taken you upon my hands.

I proclaim your name.

Yam is your name,

Your name is Beloved of `El, Yam.”

“[Go against] the hand of the Mighty Baal Most High (‘Aliyan Ba'al) —

Because he spoke ill to me —  
 [And] drive him from the throne of his king-  
 ship,  
 From the resting place,  
 the cushion on the seat of his dominion.  
 But if then you do not drive him from his throne  
 of kingship,  
 from the seat of his dominion,  
 He will beat you like...  
 He slaughters oxen and sheep.  
 He fells bulls and fatted rams, yearling calves,  
 sheep by the flock, he sacrifices kids.”

Now Mighty Baal, son of Dagon, desired the  
 kingship of the Gods. He contended with  
 Prince Yam-Nahar, the Son of El. But Kindly  
 El, Father Shunem, decided the case in favour  
 of His son; He gave the kingship to Prince  
 Yam. He gave the power to Judge Nahar.

Fearsome Yam came to rule the Gods with an  
 iron fist. He caused Them to labor and toil un-  
 der His reign. They cried unto Their mother,  
 Asherah, Lady of the Sea. They convinced Her  
 to confront Yam, to intercede in Their behalf.

Asherah went into the presence of Prince Yam.  
 She came before Judge Nahar. She begged that  
 He release His grip upon the Gods Her sons.  
 But Mighty Yam declined Her request. She of-  
 fered favours to the Tyrant. But Powerful Na-  
 har softened not His heart.

Finally, Kindly Asherah, who loves Her chil-  
 dren, offered Herself to the God of the Sea.  
 She offered Her own body to the Lord of  
 Rivers.

Yam-Nahar agreed to this, and Asherah re-  
 turned to the Source of the Two Rivers. She  
 went home to the court of El. She came before  
 the Divine Council, and spoke of Her plan to  
 the Gods Her children.

Baal was infuriated by Her speech. He was angered at the  
 Gods who would allow such a plot. He would not consent  
 to surrendering Great Asherah to the Tyrant Yam-Nahar.  
 He swore to the Gods that He would destroy Prince Yam.

He would lay to rest the tyranny of Judge Na-  
 har.

Ba'al Hadad warns Yam that the gods will not allow him  
 to usurp the throne of heaven. In KTU 1.2 iii, he warns:

“From your throne of kingship you shall be  
 driven,  
 from the seat of your dominion cast out!  
 On your head be Ayamari (Driver) O Yam,  
 Between your shoulders Yagarish (Chaser), O  
 Judge Nahar  
 May Horon split open, O Yam,  
 may Horon smash your head,  
 ‘Athtart-Name-of-the-Lord thy skull!

After a great war in heaven involving many of the gods,  
 Yam is roundly defeated:

And the weapon springs from the hand of Baal,  
 Like a raptor from between his fingers.  
 It strikes the skull of Prince Yam,  
 between the eyes of Judge Nahar.  
 Yahm collapses, he falls to the earth;  
 His joints quiver, and his spine shakes.  
 Thereupon Baal drags out Yam and would rend  
 him to pieces;  
 he would make an end of Judge Nahar.

However, Athtart pleads for Yam, who acknowledges the  
 Lord as king of heaven:

Then up speaks Yam: “Lo, I am as good as  
 dead! Surely, Baal now reigns as king!”

Hadad holds a great feast, but not long afterwards he bat-  
 tles Mot (death) and through his mouth he descends to  
 his realm below the earth. Yet like Yam, Death too is  
 defeated and in h. I AB iii the Lord arises from the dead:

For alive is Mighty Baal,  
 Revived is the Prince, Master of Earth.”  
 'El calls to the Virgin Anat:  
 “Hearken, O maiden Anat!”<sup>[nb 1]</sup>

### 3 See also

- Ebla
- Ugaritic religion
- Devil
- Satan
- Demiurge
- YHWH
- Iaoe
- Rahab (demon)

## 4 References and further reading

### 4.1 References

- [1] Pritchard.
- [2] Smith.
- [3] 1 Kings 18

### 4.2 Notes

- [1] Lilinah biti-ʿAnat, *The Myth of Baal*, “Baal Battles Yahm” (1997). (Accessed 2006.2.15). This site has an unusually complete online text based on several scholarly versions cited.

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- van der Toorn, Karel (1995). *Dictionary of Deities and Demons in the Bible*. New York: E.J. Brill. ISBN 0-8028-2491-9.

## 5 External links

- *The Epic of Ba'al* - online text
- The Historical Evolution of the Hebrew God
- “Putting God on Trial: The Biblical Book of Job” - a Biblical reworking of the combat motif between Yaw and Baal
- “Baalism in Canaanite Religion and Its Relation to Selected Old Testament Texts” - an overview of primary sources with a list of secondary sources
- *Yam in the Bible: Habakkuk 3:8, Psalms 74:13, Job 7:12* from a translation note in the New Jewish Publication Society of America Version

## 6 Text and image sources, contributors, and licenses

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