A Hittite Ritual for Depression (CTH 432)

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This text has attracted the attention of scholars since the very earliest work treating material from Boğazköy¹, but the first (almost) complete edition was published only rather recently². I became interested in this composition during the course of my inquiry into the appropriation of Mesopotamian religious literature by the Hittites³. It is my great pleasure to contribute this fuller study of CTH 432 to a volume in honor of my old friend and colleague Silvin Košak. I only hope that he will not find the subject matter too gloomy.

Text

A. KUB 4.47
B. KBo 45.193
A. obv.

§1  1 [ma-]a-an-kán an-tu-uḫ-ši DINIGIR.LÚ na-aš-ma DINIGIR.MUNUS
   me-na-aḫ-ḫa-an-da  ya-x x x x [ ]
   2 nu-uš-ši-kán ZI-an-za uk-tu-u-ri-pát an-da [ o -d]a'-za- -a' [ ]
   nu- us' -ši ḫu-u-ma-an [UDKAM-ti]
   3 KALAGA-na-aš GE₆-an-da-az Ú-UL šu-up-ta-a- -ri[ ] [na-aš-kâ]n
   UD₆KAM-[ ] [iš-pa-an-[ ] [i-[ ]
   4 i-da-a-la-u-i an-da ḫa-an-te-eš-ki-iz-zi -nam [ ] -[ma-aš]-za-kân

¹ A. Jeremias, Das Alter der babylonischen Astronomie (Leipzig, 1909), 33. The astronomical section has also been discussed by E. Weidner in: Alter und Bedeutung der babylonischen Astronomie und Astrallehre (Leipzig, 1914), 17-22; and RIA 3, 1957, 73-74 (sub “Fixsterne”).
² K. van der Toorn, Sin and Sanction in Israel and Mesopotamia: A Comparative Study (Assen/ Maastricht, 1985), 124-133. The author was assisted by Ph. Houwink ten Cate with the Hittite-language portions of the composition. Earlier important discussions of the tablet include those of G. Meier, ZA 45 (1939), 196-198; A.L. Oppenheim, Analecta Biblica 12 (1959), 292; and A. Kammenhuber, Or 45 (1976), 137.
te-eš-Šu-uš i-da-[l a-mu-uš]
5 uš-ki-iż-zi nam-ma-za-kán te-eš-ḫa-an Û-[L šu-up-pa-ri-ja-a]z’-zi
6 na-aś-kán kar-tim-mi-iš-kīt₃-ta-ri nam-ma-an-za-kán [ o o o ] ar-ḫa
g-a-ri-pi-iś-[kán-z]i
7 nu-kán a-pé-e-da-ni an-tu-uh-ši DINGIR.LÚ na-aś-ma DINGIR.MUNUS
me-na-ah-ḫa-an-da ūya-ar-ši-[ja-nu-an-zí³]

§ 2
8 nu ūya-aś-du-lu du-ud-du ḫal-zaz-i i-ja-az-zi ma-at ki-iš-ša-an nu SIG₅-an-da-aš
9 A-NA ITU^{HLA} ku-e-da-ni im-ma ITU^{KAM} mi du-ud-du ḫal-zaz-i nu SIG₅-in
10 I-NA UD.V^{KAM} I-NA UD.VI^{KAM} I-NA UD.XVI^{KAM} I-NA UD.XXXVII^{KAM}
I-NA UD.XXVIII^{KAM} er SIG₅-in

§ 3
11 nu ne-ku-už me-ḫur ku-it-ma-an-kán ū UTU-uš na-ā-šu, u-up-zi nu-za
a-pa-a-š LÚ-aš
12 ūa-ar-ap-zi na-an₂ ± ŠU.I ga-ru-up-zi dan-na-re-eš-na-āš te-e-da-ni-iš
13 gal-gal-ta-ni-iš-ša te-e-da-ni-iš GÜB-la-āš da-a-i GÜB-la-āš-ša ŚU^{MES}-aš
14 GİR^{MES}-aš-ša-ša-an-ku-ūya-i da-a-i na-at-kán A-NA ‘BUR’.ZI’ Ú’-UL
za-nu-ūya-an-ti

³ MA-DA-Nl₃
17 šu-up-pa ūya-ar-ap-zi šu-up-pa-ja-aż-zi-[a-za I.GIŠ-it iš-ki-i]š-ki-iż-zi
SAG.DU-ŠU] ŠA GIŠ GIŠIMMAR
19 an-da PA-an da-a-i na-at III-ŠU ḫa-ma-an-ga-[zi na-at A-NA] SAG.DU-ŠU
20 ŠU Detector-ŠU GİR-SU-ja an-da ḫa-ma-an-ga-zi nu(-)[0 0 0 0 0 0 -p]i-ir
ŠA GI^{HLA}
21 Ū ŠA ZI.DA gul-zi-uš i-ja-an-zi na[ma(-) 0 0 0 0 ŠI[G BABBAR
‘SIG ZA.GIÎN’ SIG SA₃
22 SIG BABBAR₄ ja da-a-i nu-kán ŠA SIG ZA.GIÎN SIG SA₃ [SIG BABBAR
SIG GE₇,ja] x x x [ku-it-ta³]
23 ar-ša te-pu da-a-i na-at-kán GI-aż [zu-up-pa-ri^{HLA} i-ja-zí]
24 nam-ma-kán É³ MA-DA-NI₂ ŪÉ³ ŠAR-[PA-NI-TI IŠ-TU[ZI].DA] x x [ ]
25 gul-aš-zi nu-kán KÁ d MA-DA-NI₁ IŠ-γ TU³ [ZI.DA gul-aš-zi
26 IŠ-TU E-RE-EB³ UTU da-a-la-i nu GIŠγ³ [ ]
27 da-a-i nu XX NINDA^{HLA} ZA.ÅH.LI HAD.DU.A S[A[R da-a-i]
28 nam-ma-aš-ša-an A-NA DUG NA₄ GIŠ MU-UR-[X A-NU še-er da-a-i³]
29 ‘A-NA’ PA-NI³ MA-DA-NI₁ ma VI NINDA^{HLA} da-[a-i]
30 GIŠ BU-RA-A-[SJ ZA.ÅH.LI HAD.DU.A S[AR]
31 [ o ] x\[DU\]₃ \[G\] KU-KU-UB KAŠ x x [ ]
32 ku-e-da- ni-ja [ ]
33 \(邻里) \(T\) \[GiS \(T\) \(KIR\) \(I\)₆ [ ]
34 še-er hu-u-e nu-u-uz-z[i [ ]
35 nam-ma-kán a-pu-u-un an-t[u-uh-ša-an [ ]
36 na-an ŠU-an e-ep-zi [nu ki-iš-ša-an me-ma-i [ ]

§4 37 DINGIR-<\(UT^2\)> KA I-NA DAN-NA-T[I [ ]

§5 38 nam-ma-an-kán pa-ra-a [n[ a-te-ez-zi ]
39 na-an-kán SAG.DU-an an-d[a [ ]
40 GiS BU-RA-A-ŠU da-a-i n[a-aš [ ]
41 ku-nu-u-zi nu IŠ-T[U [ ]
42 nu ya-a-tar KAŠ-ja ši-ip-[pa-an-ti [ ]
43 nu ki-iš-ša-an III-[U me-ma-i [ ]

§6 44 \(d\)UTU DI.KU₅ AN.KI x x [ ]

\[E-GI AH-\(TI\)\]
45 E-ŠE-ET Ü-GAL-[LI-IL₅ EN-[IA\]
46 Ü \(d\)GAŠAN-[A KI-[IA ZI-NU-U [ ]
47 ŠI-GU-U \(d\)Ü[TU [ ]
48 Ü \(d\) \(d\)TE [ ]
49 [ o ] x [ ]

at most one line lost at bottom of obverse

A. rev.

1 [E-GI AH-\(TI\) E-ŠE-ET Ü-[GAL-LI-IL₅ \[MES\]
2 \[0000\] x [ ]
3 A-NA I-DU-U LA-A I-DU-U A-[NA-KU A-NA ŠI-GU-U E-RU-UB [ ]
4 \(d\)É.A \(d\)BU-NE-NE EL-[TI È-[IA NUMUN-[IA\]
5 ÜLI-IL₅ LA-TI-[A PU-[T₇-RA [ ]
6 ŠI-GU-U \(d\)EN.[IL ü \(d\)NIN.[IL [ ]
7 HUR.SAG EL-PA-TI \(d\)É.A \(d\)B[U-NE-NE [ ]
8 DINGIR-LU₄ KI-IT-TI DINGIR-LU₄ MI-[A-RI [ ]
9 \(d\)QA-AQ-QA-AD \(d\)KU-NU-UIS [<KAD-> R[U \(d\) [ ]
10 \(d\)KU-SA-RI-\(H\)DINGIR \(MES\) \(É\) [KUR [ ]
\[E-GI AH-\(TI\]

E-ŠE-ET\]
11 Ü GAL-LI-IL₅ AR-NI HI-\(TI\) \(GiS \(IL₅-\)LA-\(TI\) [MA-MI-TI PU-UT-RA\]
12 VII \(GI₅-IL₅-\)LA-TU-[A VII MA-MI-TU-[JA AŠ-ŠU₁₄ PU [ ]
13 A-NA I-DU-U NU I-DU-U A-NA PA-TAR AR-NI-[A A-NA PA-TAR EL-TI-[IA\]
14 A-NA NA-SÀ-AH GIG-IA A-NA ŠU-UP-SAUR MA-MÌ-TI-[A
A-NA-KU A-NA]  
15 ŠI-GU-U E-RU-UB ŠI-GU-U DINGIR MES ša É.KUR x [ ]
B x+1 / [Š]I-G[U-U]
A rev. 16 EL-TI É-I JA NUMUN-IJA Ū LI-IL5-LI-TI-I[A PU-UÎ-RA EN-IJA]
B 2'/EL-T[I]
A rev. 17 ÜGAŠAN-IJA A- Ṯ BU-TI Ṯ SA-[AB-ΤΑ]
B 3'/Üd IŠT[AR]

§7
A rev. 18 nu DUG.BUR.ZI ŽI.DA Û GÎŠ BU-RA- Ṯ A-ŠI ša-r[a-a da-a-i' na-aš]
B 4'/[n]u DUG.BUR.ZI ŽI.DA
da-a-i]
B 4'/[n]a-an PA-NI 4 M[A-
A rev. 20 na-an kī 'iš-ša-an me-mi-ja-nu-už-zi 4 ŠAR-P[A-NI-TU₄ UM-MU
RE-ME-NI-TU₄]
Ū-[NI-NI GAŠAN]
22 [GAL-TU₄ DING]IR-LA-AT DINGIR-LA'-A'-TI₄ "AT-TI-MA
AR- Ṯ NÎ₄- [A]
4 AMAR.UTU ŽA-A-ME-R[KI]
LI-I[P-PĀ'T-RA]
26 [MA-MI₅]Ü-IJA LI-IP-PĀ'T-RA EL-TI LI-IP-PA-ΤΕ₅-ER
< <DA > ] GÎ₂-IL₅-[LA-TI LI-IP-PA-ΤΕ₅-ER]

§8
28 [ma-an-kān] GE₆-an-za ki-ša-rī nu DUG.BUR.ZI ŽI.DA Û
GÎŠ BU-RA-A-ŠI x [ ]
29 [ša-ra]-a da-a-i nu III ḥa-a-li-ja-aš GE₆-an-da-aš ḥu-up-ru-uš-ḥi-in
[ ]
30 [ o o o -z]ī nu GEŠTIN pa-aš-šu-u-i-la-aš-ša ḳa-a-tar ši-ĭp-pa-an-ti
31 [nu-kán a-p]u-u-un an-tu-uh-ša-an pár-ša-an-ti-nu-uz'-zi'kè nu ki-iš-ša-an me-ma-i

33 [MU.UL MI.U.L A-NA ŠE.GA MU.UL ŠA A-NA KU.U.GA AN ŠI.KI.LA (= SIKIL) KI ŠI.KI.LA
34 [AN.KI ŠI.]KI.LA KI.KI ŠI.KI.LA MU.UL A-NA ŠE.KI.LA MU.UL A-NA ŠE.GA
35 [MU.UL ŠA A-NA ŠE.KI.LA AN.KI ŠE.GA KI.KI ŠE.GA MU.UL A-NA ŠE.GA
36 [MU.UL MU.UL A-NA ŠE.GA MU.UL ŠA A-NA ŠE.GA KU-ŲA-ĮA MUL
37 [ŠA] I'k' -NA ŠA-ME-E IZ-ZI-IZ-ZU dA-NU dEN.LIL IB-NU-KU-NU-ŠI ER'-ŠU' dNU.DIM.MUD
41 KÁ.GAL. ŠA DINGIR MEŠ GAL.GAL ER-BÁ-NIM-MA DINGIR MU-ŠI-TI dIŠTAR MU-ŠI-TI
42 QA-AQ-QA-AD TÚ.MU.UL.LA (= TU₁₂₅.U₁₈.LU) TÚ.ŠI.ȘI (= TU₁₅.SI.ȘÁ) TÚ.MU.KU.U.RA (= TU₁₅.KUR.RA)
TÚ.MU.GAR₁₆.TÚ (= TU₁₅.MAR.TU)
43 MUL A-HA-TI MUL DUG.DUG MULD DUMU.ZI MULD NIN.GI₅ ZI DA MUL E- KU-E
44 MUL MUL IS-E-LE- MUL ŠI.PA.ZI.A NA (= SIPA.ZI.AN.NA) er MUL KÁ₄.AK.ZI.ZI (= KÁ.SI.SÁ)
45 MUL GIS PAN MUL GİR.TAB MUL TI₈ MUSEN MUL KU₆ MUL ŠA.AM.MA.AH (= ŠIM.MAH)
46 MUL KÁ₄ AD.DU.UH.HA (= KÁ.DÚ.A) MUL MÁŠ MUL MAR.TU ŠU-Ū-UT dÉ.A IZ-ZI-ZA-NI
47 ŠU-Ū-UT dÉ.A NAP-ĤAR ŠU-Ū-UT dA-NI er RU-ŠÁ-ĆI ŠU-Ū-UT dEN.L[I]
48 GI₅-ME-ER-KU-NU ZU- RA-NI ME-HE-ER-KU-NU TÁ-MI-TU
*collated on photo

a. error for GE₆ or SIG₇, SIG₇?
b. Text: LA-A-AN-TI
c. Text: pár-ša-an-ti-nu-šī

Translation

§1 If a god or a goddess is [angry(?)] with a person, so that his mind is ever spinning(?), and [during the day] everything is difficult for him while at night he cannot sleep. (If) by day [and] night he is always in a foul mood. Further[more], (if) he keeps having bad dreams and cannot [get a good night’s] sleep, so that he is always irritated, and [ ... ] consume him – then [they] placate the god or goddess in respect to that person (in the following manner):

§2 He cries out for mercy in his offence and does as follows: (During the propitious months, in whatever month he cries for mercy, it will be fine. On the fifth, eighth, sixteenth, twenty-sixth, or twenty-eighth day it will be fine.)

§3 At night, before the sun rises, that man bathes, and the barber shaves him/her. (The practitioner) takes the hair of (his/her) armpits and the shorn hair of (his/her) left side, as well as the fingernail and toenail parings of (his/her) left side, and places them in a bowl of unfired clay. He covers it up and sets [it] before Madânu (= Marduk?). He [draws] (a circle) around (it) with flour. Afterwards (the patient) takes a purificatory bath. (S)he [an]joins [him-/herself] repeatedly with pure [oil] and dresses in a new garment on the left. (The practitioner) places a date-palm frond [on his/her head] and ties it on three times: he binds [it on] his/her head, on his/her right hand, and on his/her (right) foot. And [ ... ] they make drawings of reed and flour. Then he takes [ ... ] (skeins of) white wool, blue wool, red wool, and black(!?) wool. And he removes a little [each] (from the skeins) of blue, red, [white, and black] wool. With reed [he fashions] it [into torches]. Then he draws a temple of Madânu and a temple of Șar[panitu with flour ... ], and [he draws] the gate of Madânu with [flour ... ] After sunset he abandons [ ... ], and [ ... ] he places(?). Then [he takes] twenty loaves of bread, dried cress, [and ... ] Furthermore [he puts pseudo]-myrrh(?) on a stone vessel. He sets six loaves before Madânu [ ... juniper,]er, dried cress, [ ... ] a jug of beer [ ... ] to which [ ... ] and from the garden [ ... ] he pulls up [ ... ] Furthermore that person [ ... ] And he takes him/her by the hand [and speaks as follows (in Akkadian):]

§4 “In distress your divinity(?) [ ... ]”
§5 Then he le[ads] him/her out […] And he […] his/her head […] He takes(?!) juniper and [he … ] He opens […] and from […] Then he liba[tes] water and beer […] And [he speaks] three times as follows (in Akkadian):

§6 “O Śamaš, judge of Heaven and Earth, […] I have been negligent, I have sinned]. I have committed an outrage, I have given offen[ce … My Lord] and My Lady [are angry] with [me. … ] Alas, O Śamaš […] gap of around three lines] … I have been negligent, I have sinned, I have com]mitted an outrage, I have given [offence … ] … for reasons known and unknown I [have entered into lamentation]. O Ea and Bunene, ab[solve] the respon[ability of my household, my descendants], and my offspring. […] Alas, O Enlil and Nin[lil, … ] O Mountain of Rushes, Ea, Bu[nene, … ], God of Truth, God of Jus[tice, … ], Qaqqad, Kunuš<kad>ru, […], and Kušarîhû, deities of the E[kur(?)], … I have been negligent, I have sinned, I have committed an outrage], I have given offence. [Absolve] my misdeed, my sin, my offence, [and my perjury]. Seven are my offences, seven are my per]uries. Because of […] for reasons known and unknown, for the absolution of my misdeed, [for the dissolving of my responsibility], for the removal of my suffering, for the release of my perjury, I have entered into lamentation. Alas, O deities of the Ekur, […] Absolve] the responsibility of my household, my descendants, and my offspring. May [My Lord] and My Lady inter[cede] for me!”

§7 Then (the practitioner) [picks] up the bowl of flour and juniper [and] comes down and [sets] it before Madânu and [before Šarpanîtu]. Then he has (the patient) speak as follows (in Akkadian): “O Šarp[anîtu, merciful mother], <You are> [the bestower] of life, guardian of the soul, recipient of pr[ayers, great lady, god]dess of goddesses. I have been negligent, I have committed an outrage, I have given of[fence]. For [reasons known] and unk]nown, I have entered [into] lamentation for the absolution of my respon[sibility and for the removal of my misdeed. Intercede [for me] with [your] hus]band Marduk. May my misdeeds be removed. May my sins [be absolved]. May my [perjuries] be released. May my responsibility be absolved. [May my] of[fences be undone. O My Lady], let me sing your praises daily!”

§8 [When] night falls, (the practitioner) picks [up] the bowl of flour and juniper [from(?) …] During the three watches of the night [he … ] a basin, and libates wine and paššu]-water (therein). [Then] he(!) … [th]at person and speaks as follows (in Akkadian):

§9a “[O pure Heaven], pure Earth, pure Heaven-and-Earth, pure places, star for compliance (with prayers), [stars] for hearing, star that is for purif[ication; O immaculate Heaven, immaculate Earth, [im]maculate [Heav-
en-and-Earth], immaculate places, star for cleansing, stars for cleansing, [star] that is for cleansing; O compliant Heaven-and-Earth, compliant places, star for compliance, star[s] for compliance, star that is for compliance ... star(s) [that] stand in the heavens – Anu and Enlil created you. Wise Nudim-mud bestowed your(!) prominence(?). O gods of the Night, stand by me and absolve my responsibility!"

§9b “Quiet is the countryside, silent are the hills. The door is ..., the gate is closed, and the door-bolt is set. The gods of the night are silent .... The city gate of the great gods is open. Enter, O gods and goddesses of the night: Qaqqad, the South Wind, the North Wind, the East Wind, the West Wind, Mars, Jupiter, Saturn, Mercury, Pegasus, the Pleiades, Hyades, Orion, Sirius, Canis Major, Scorpius, Aquila, Pisces Austrinus, Pisces W, Cygnus+Cepheus, Lyra, and Perseus. O those of Ea, stand by me! O those of Ea and all those of Anu, help me! O all those of Enlil, ... me your answer!”
Response.

Commentary

Obv. 1 The traces following ụa- are illegible on the photograph. My translation is suggested solely by the context.

Obv. 2 The sign immediately following an-da was copied by Weidner as ȘI, but it does not have a final horizontal in the photo; read -D]A? In any case, we seemingly have a 3.sg.prs. M/P verb [...]x-zatta. The TA at the end of this form is clear on the photo (incorrectly GA in the copy) and renders impossible the reading and restorations of Houwink ten Cate, Sin and Sanction, 125 (see n. 2).

Obv. 3f. Puhvel, HED 3, 104, reads UDₖₐ[m]-az ışpanti idālaʿi anda ḥanteškizzi, “day joins up with evil night,” but the photo shows that the complementation of UDₖₐ[m] is -ṭī.


Obv. 13 D. Bawanyeck, SMEA 40 (1998), 79-82, demonstrates that Hittite galgaltani- is the equivalent of Akkadian gulibatu.

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4 I must express my thanks to the authorities of the Vorderasiatisches Museum in Berlin for providing me with a photograph of VAT 7445 (= KUB 4.47), and particularly to Dr. Horst Klengel for his help in this regard.
Obv. 15 According to CAD M/1, 11, Madānu is known elsewhere as a name of Enlil or of Marduk. The latter identification is more likely here, where a drawing of the temple of Madānu is paired with one of the shrine of Marduk’s partner Șarpa-nītu. Given the therapeutic context, Marduk is undoubtedly present here in his manifestation as Asalluḫi.

Obv. 20 V. Haas, Materia Magica et Medica Hethitica (Berlin, 2003), 659, suggests “[? ma-a-an ta-ru-up-p]īr,” but this is unlikely, since we expect a direct object with this verb, and there is hardly room to restore anything further.

Obv. 28 For GIS MURRĀNU, see CAD M/II, 220.

Obv. 37 Since so little space has been devoted to this speech, perhaps we are dealing only with an incipit. The divine addressee is not mentioned in the short preserved portion, but since the ritual activity immediately preceding ends with an offering to Madānu, it must have been directed to him.

Obv. 44 Since the prayers in this text have been imported from Mesopotamia, I have rendered the divine names expressed with Sumerograms into Akkadian.

Rev. 7 For “Mountain” as an epithet of a god, most often Enlil, see CAD Š/I, 57, sub šadū. Because Enlil is mentioned in the preceding line, it is unlikely that he is again referred to here.

Rev. 26f. Although van der Toorn restores [li-ip-pat-ra-ma] at the beginning of rev. 27, there is not enough space to accommodate this (checked on photo). I tentatively suggest that the verb was written on the right edge of rev. 26, which has been broken away.

Rev. 30 See CHD P, 10f., for paššul, paššul, paršul.

Rev. 31 Is the anomalous employment of the 2.sg. here a reflection of Akkadian usage? According to CHD P, 186, paršantai is a hapax legomenon.

Rev. 36 W. Mayer, Untersuchungen zur Formensprache der babylonischen Gebetsbeschworungen” (Rome, 1976), 428, asks whether KU--UA-IA might mean “alle” in Hittite. Unfortunately, the answer is “No.” Nor in this context can this puzzling sequence of signs have anything to do with Luwian kuuja-, “be fearful” (see H. C. Melchert, CLL 118).

Rev. 38 I have interpreted ŠA-QŪ-TŪ-ŠU-NU-TŪ as an error for ŠAQŪT-KUNU, “your (pl.) Š.” Perhaps šaqūtu, although otherwise unattested, is an abstract to šaqū, “be high,” meaning something like “prominence.”

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5 According to B.H.L. van Gessel, Onomasticon of the Hittite Pantheon (Leiden, 1998), 957, this goddess appears only here in the Boğazköy texts. Beyond this composition, Madānu is attested only in a list of Hurrian deities in KUB 45.58 IV 17 (OHP, 954).

6 Otherwise found in the Hittite archives only in the Sumerian incantation KUB 30.1 (CTH 800.1); see A. Kammenhuber, Or 59 (1990), 194. A new edition of the obverse of this text is provided by M. Geller in FS Sjöberg, 1989, 193-205.
Rev. 39 G. Meier, ZA 45 (1939), 197, reads PÁ-ĄŠ-KA₄-A₄(A-AN), but this must be rejected because the final sign value is attested only under restricted circumstances in Neo-Babylonian texts (so Borger, AOAT 305, No. 839).

Rev. 48 For the reading of the end of the line, see von Soden, AIO 34 (1987), 71.

Synopsis

§1: Introduction setting forth problem
§2: Propitious days for performance of regimen
§3: Ritual of purification and offering
   §4: Prayer to Madanu(?) (incipit?)
§5: Fragmentary rite of libation
   §6: Prayer of lament (šigū) to Šamaš (and Aja) (Mayer, Gebetsbeschworungen, Šamaš No. 103)
§7: Rite of offering; Prayer to Šarpanītu (Mayer, Gebetsbeschworungen, Šarpa-nītu No. 3)
§8: Rite of libation (continued through the night)
   §9a-b: Prayer to the Gods of the Night (Mayer, Gebetsbeschworungen, īlū mušīti No. 2a)
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Designated “Rituel contre l’insomnie”, by Emmanuel Laroche in his Catalogue des textes Hittites (No. 342), this text actually treats a more serious problem. Note that sleeplessness is only one of the complaints besetting the patient. Indeed, let us compare his or her condition as set forth in §1 with the symptoms of depression listed in a pamphlet issued by the American National Institute of Mental Health: “Persistent sad, anxious, or ‘empty’ mood; feelings of hopelessness; feelings of guilt, worthlessness, helplessness; loss of interest in hobbies and activities that were once enjoyed, including sex; decreased energy, fatigue; difficulty concentrating, remembering, making decisions; insomnia, early-morning awakening, or oversleeping; appetite and/or weight loss; thoughts of death or suicide; restlessness, irritability; persistent physical symptoms that do not respond to treatment, such as headaches, digestive disorders, and chronic pain.”7. Enough of these problems

appear among the symptoms addressed by this ritual to justify a diagnosis of depression.\(^8\)

In §3 the therapeutic regimen is described in detail: During the night, the patient washes and is shaved. His/her shorn hair and nail parings are placed before Šamaš in a vessel within a magic circle.\(^9\) Following a second bath, (s)he anoints him-/herself and changes clothes. Then the practitioner sets a palm frond on the client’s head and on his/her right hand and foot. The magician fashions torches of colored wool, and with flour he\(^10\) outlines (on the ground?) temples of Madānu and Šarpanītu. The ceremony closes with extensive offerings of baked goods and other foodstuffs. In contrast, the ritual actions prescribed in §§5, 7, and 8 are much simpler: manipulation of a bowl of flour and juniper (shavings?) followed by libations. It seems that all of these activities take place over the course of a single night.

Each operation is accompanied by a prayer seeking forgiveness for sins known and unknown and consequent relief from suffering. It is particularly interesting that this magical speech is recited in Babylonian. While it is not unusual for the Hittite magician or worshipper to address a deity in his or her “native language,” the use of Akkadian for this purpose is very rare. Indeed, the only real parallel among the Boğazköy texts is presented by the so-called babilili-rituals (CTH 718)\(^11\). But the quality of the Akkadian passages in this treatment for depression is far higher than that found in the babilili-rituals, not to mention the peripheral idiolect on display in the products of the Hittite chancellery, e.g., treaties and diplomatic correspondence. Not only are the grammatical norms of Middle Babylonian generally observed, but the vocabulary employed here is more varied and sophisticated than we commonly encounter in Akkadian-language material at Hattuša.

Indeed, close parallels to most of these prayers are attested in texts recovered from Mesopotamia itself, as identified by W. Mayer (see Synopsis above). Most striking is the appearance of a version of the well-known “Prayer to the Gods of the Night”. This topos is found in several rituals from first-millennium libraries: a

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8 For Mesopotamian medical and magical texts whose patients are suffering from depression, see J. Scurlock and B.R. Andersen, Diagnoses in Assyrian and Babylonian Medicine (Urbana, 2005), 382-83.
9 This procedure serves both to purify the client and to establish an intimate link between the sufferer and the deity.
10 Although neither the name nor a professional title is given for the practitioner here, I employ the masculine pronoun since the great majority of Akkadian ritual experts – at least as mentioned in the available texts – were male.
11 Note also the fragmentary KBo 32.206, transliterated by D. Prechel, Die Göttin Išḫara [= ALASPM 11] (Münster, 1996), 116, n. 247.
namburbi from Assur intended to atone for lapses in cultic practice (KAR 38)\textsuperscript{12}, a 
ceremony from Nineveh to rid a city of plague (K 3507)\textsuperscript{13}, a rite from Sülantepe to 
counter evil portents (STT 231)\textsuperscript{14}, and a Neo-Babylonian tablet with the same purpose\textsuperscript{15}.

A. Leo Oppenheim showed that the earliest known version of the “Prayer to the Gods of the Night” is an Old Babylonian entreaty uttered by a diviner on the 
evening before he performed an extispicy\textsuperscript{16}. This invocation of the stars was probably taken up in the later rituals simply because these ceremonies too were nocturnal. This was definitely the case with our regimen for depression (see obv. 11), 
and reasonably so, since long, sleepless nights are a particular trial for the de-
pressed.

The Boğazköy tablet we have been discussing displays thirteenth-century 
script\textsuperscript{17}, and no features of the Hittite-language instructions indicate a date of com-
position earlier than the empire period – that is, before the middle of the 
fourteenth century\textsuperscript{18}. Since this ductus is typical of material inscribed at the Hittite 
capital – without a single exotic sign-shape – it must have been written by a native 
scribe\textsuperscript{19}.

On the other hand, there can be little doubt that the Akkadian incantations 
were the contribution of a scholar steeped in the Mesopotamian tradition. Further-
more, a number of the elements of the text are most unusual for the Boğazköy 
library: The deities Madānu, Šarpanītu, and Bunene seldom if ever appear else-
where in the Hittite corpus\textsuperscript{20}, and two references to “the deities of the Ekur” (rev. 
10(?), 15) are definitely unparalleled at Boğazköy\textsuperscript{21}. The practice of drawing magic

\begin{thebibliography}{9}
\bibitem{12} Most recently edited by R. Caplina, Or 39 (1970), 124-132.
\bibitem{13} Published by S. Langdon, OECT 6, plts. 12 and 29; re-edited by E. Ebeling, Tod und Leben nach 
den Vorstellungen der Babylonier (Berlin, 1931), No. 34.
\bibitem{14} Rev. 31-35.
\bibitem{15} Edited by A. L. Oppenheim, in: Studia Biblica et Orientalia, Analecta Biblica 12 (Rome, 1959), 
282-301.
\bibitem{16} G. Dossen, RA 32 (1935), 179-187. See now also the Old or Middle Babylonian fragment edited 
by W. Horowitz and N. Wasserman, JCS 48 (1996), 57-60. For the place of the star list in astrono-
mical tradition, see T. Barton, Ancient Astrology (London, 1994), 11.
\bibitem{17} Note especially the shape of LI (e.g., obv. 30) and of AG (rev. 44), as well as the use of ŠÚ (e.g., 
obv. 19). Text B is too fragmentary to allow a judgment as to date of inscription.
\bibitem{18} It is unclear why CHD P, 10f. dates it OH/NS.
\bibitem{20} For Madānu and Šarpanītu, see n. 5 above. Bunene, vizier of the Sun-god, is otherwise found at 
the Hittite capital only in prayers to the Sun-god (CTH 372, 374) and in one or two Syrian trea-
ties (CTH 62); see B.H.L. van Gessel, OHP, 920.
\bibitem{21} See B.H.L. van Gessel, OHP, 992.
\end{thebibliography}
circles in flour was at home in the south, not in Anatolia. And one wonders to what lengths the Hittite practitioner would have had to go in order to obtain the palm-frond required early in the proceedings! Although these ritual elements were most likely imported from Babylonia, the Hittite-language instructions are fluent and reveal no sign of translation from an original Akkadian text.

Therefore, I conclude that this text represents the collaboration of a Hittite student and his foreign teacher, a Babylonian scribe resident at the Hittite capital. One may hope that the aura of exoticism that we recognize in this rite would have contributed to its efficacy in easing the suffering of the Hittite patient.

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22 Among the material from Boğazköy, V. Haas, Materia Magica et Medica Hethitica, 385 (§233. 4) lists only this text and CTH 811, a ritual imported from Mesopotamia, as featuring this technique.

23 Since the ritual portion of CTH 432 displays few other similarities to the classic “Kizzuṣa-naean” cult, I do not believe that the presence of the ḫuṣurāḫi-vessel in rev. 29 is sufficient to justify the positing of Hurrian mediation in the transmission of this composition to the Hittites; see A. Kammařhuber, THeth 7, 68, n. 148.

24 See my Mesopotamians and Mesopotamian Learning at Ḫattuša, JCS 35 (1983), 97-114.