

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 DINGIR.LÚ na-aš-ma DINGIR.MUNUS
me-na-aḫ-ḫa-an-da ȳa-x x x x []
2 nu-uš-ši-kán ZI-an-za uk-tu-u-ri-pát an-da [o -d]a'-za- [at']-[t]a*
nu- [uš] -ši ḫu-u-ma-an [UD^{KAM}-tí]
3 KALA.GA na-aš GE₆-an-da-az Ú-UL šu-up-ta-a- [ri] [na-aš-ká]n
UD^{KAM}-[t]i* iš-pa-an-t[i-ia]
4 i-da-a-la-u-i an-da ḫa-an-te-eš-ki-iz-zi [nam*] -[ma-aš'-za-kán]

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- 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.
- 3 See *Babyloniaca Hethitica: The babili-Rituals from Boğazköy*, in: *Recent Developments in Hittite Archaeology and History*, ed. H.A. Hoffner, Jr., and K. Aslihan Yener (Winona Lake, 2002), 35-41.

- te-eš-[┌] hu[┐] -uš i-da-l[a-mu-uš]
 5 uš-ki-iz-zi nam-ma-za-kán te-eš-ḥa-an Ú-U[L šu-up-pa-ri-ja-a]z^{*}-zi
 6 na-aš-kán kar-tim-mi-iš-ki₉-ta-ri nam-ma-an-za-kán [o o o] ar-ḥa
 ga-a-ri-pí-iš-[kán-z]i
 7 nu-kán a-pé-e-da-ni an-tu-uḥ-ši DINGIR.LÚ na-aš-ma DINGIR.MUNUS
 me-na-aḥ-ḥa-an-da ṽa-ar-ši-[ja-nu-an-zi[?]]
-
- §2 8 nu ṽa-aš-du-li du-ud-du ḥal-za-i i-ja-az-zi-ma-at ki-iš-ša-an nu SIG₅-an-da-aš
 9 A-NA ITU^{HIA} ku-e-da-ni im-ma ITU^{KAM}-mi du-ud-du ḥal-za-i nu SIG₅-in
 10 I-NA UD.V^{KAM} I-NA UD.VIII^{KAM} I-NA UD.XVI^{KAM} I-NA UD.XXVI^{KAM}
 I-NA UD.XXVIII^{KAM} er SIG₅-in
-
- §3 11 nu ne-ku-uz me-ḥur ku-it-ma-an-kán^dUTU-uš na-a-ṽi₅ u-up-zi nu-za
 a-pa-a-aš LÚ-aš
 12 ṽa-ar-ap-zi na-an^{LÚ}ŠU.I ga-ru-up-zi dan-na-re-eš-na-aš te-e-da-ni-iš
 13 gal-gal-ta-ni-iš-ša te-e-da-ni-iš GÜB-la-aš da-a-i GÜB-la-aš-ša ŠU^{MEŠ}-aš
 14 GÌR^{MEŠ}-aš-ša ša-an-ku-ṽa-i da-a-i na-at-kán A-NA[┌] BUR^{*}.ZI^{*} Ú[┐] -UL
 za-nu-ṽa-an-ti
 15 an-da da-a-i na-at-kán še-er ka-a-ri-ja-a[z-zi na-at-kán A-NA P]A-NI
^dMA-DA-NI₇
 16 da-a-i nu-kán a-ra-aḥ-za-an-da IŠ-TU ZÌ.DA [gul-aš-zi nu-]za EGIR-an-da
 17 šu-up-pa ṽa-ar-ap-zi šu-up-pa-ja-az-zi-ṽi[a-za Ì.GIŠ-it iš-ki-i]š-ki-iz-zi
 18[┌] TÚG[┐].GIBIL-ja-za GÜB-la-<az> ṽa-aš-ši-ja-az-zi[nu A-NA
 SAG.DU-ŠÚ] ŠA^{GIŠ}GIŠIMMAR
 19 an-da PA-an da-a-i na-at III-ŠÚ ḥa-ma-an-ga-[zi na-at A-NA] SAG.DU-ŠÚ
 20 ŠU[!].ZAG-ŠÚ GÌR-ŠÚ-ja an-da ḥa-ma-an-ga-zi nu(-)[o o o o o -p]i-ir
 ŠA GI^{HIA}
 21 Ú ŠA ZÌ.DA gul-zi-uš i-ja-an-zi na[m-ma(-) o o o o SÍ]G BABBAR
[┌]SÍG ZA.GÌN[┐] SÍG SA₅
 22 SÍG BABBAR^a-ja da-a-i nu-kán ŠA SÍG ZA.GÌN SÍG SA₅ [SÍG BABBAR
 SÍG GE₆[?]-ja] x x x [ku-it-ta[?]]
 23 ar-ḥa te-pu da-a-i na-at-kán GI-az [zu-up-pa-ri^{HIA} i-ja-zi]
 24 nam-ma-kán É^dMA-DA-NI₇ ÛÉ^dŠAR-[PA-NI-TÌ IŠ-TU ZÌ.DA] x x []
 25 gul-aš-zi nu-kán KÁ^dMA-DA-NI₇ IŠ-[┌]TU[┐] [ZÌ.DA gul-aš-zi]
 26 IŠ-TU E-RE-EB^dUTU da-a-la-i nu GIŠ[?] []
 27 da-a-i nu XX NINDA^{HIA} ZÀ.AḤ.LI ḤÁD.DU.A SA[R da-a-i]
 28 nam-ma-aš-ša-an A-NA DUG NA₄^{GIŠ}MU-UR-R[A-NU še-er da-a-i[?]]
 29[┌]A-NA[┐] PA-NI^dMA-DA-NI₇-ma VI NINDA^{HIA} da-[a-i]
 30[┌]GIŠ[┐]BU-RA-A-]ŠI ZÀ.AḤ.LI ḤÁD.DU.A S[AR]

- 31 [o] x [^{DU}] ^G KU-KU-UB KAŠ x x []
 32 ku-e-da- ni-ja []
 33 ù IŠ-TU ^{GIŠ} KIRI₆ []
 34 še-er hu-u-e-nu-uz-z[i]
 35 nam-ma-kán a-pu-u-un an-ṭ[u-uh-ša-an]
 36 na-an ŠU-an e-ep-zi [nu ki-iš-ša-an me-ma-i]
-
- §4 37 DINGIR-< UT² -> KA I-NA DAN-NA-T[I]
-
- §5 38 nam-ma-an-kán pa-ra-a ṭ¹ -u[a-te-ez-zi]
 39 na-an-kán SAG.DU-an an-d[a]
 40 ^{GIŠ} BU-RA-A-ŠU da-a-i n[a* -aš²]
 41 ki-nu-uz-zi nu IŠ-T[U]
 42 nu ṭa-a-tar KAŠ-ja ši-ip-[pa-an-ti]
 43 nu ki-iš-ša-an III-Š[U me-ma-i]
-
- §6 44 ^dUTU DI.KU₅ AN.KI x x [E-GI AḤ-ṬI²]
 45 E-ŠE-EṬ Ú-GAL-[LI-IL₅ EN-IA]
 46 ù ^dGAŠAN-IA K[I-IA ZI-NU-U²]
 47 ŠI-GU-U¹ ^dU[TU]
 48 ṭ¹ ù² ^dTE² -[]
 49 [o] x []
- at most one line lost at bottom of obverse*
- A. rev.
- 1 [E-GI AḤ-TI E-Š]E-EṬ Ú-[GAL-LI-IL₅]
 2 [o o o o] x ^{MEŠ²} -IA A-NA x []
 3 A-NA I-DU-U LA-A I-DU-U A-[NA-KU A-NA ŠI-GU-U E-RU-UB]
 4 ^dÉ.A ^dBU-NE-NE EL-[TI É-IA NUMUN-IA]
 5 ù LI-IL₅-LA-TI-IA PU-U[Ṭ¹-RA]
 6 ŠI-GU-U ^dEN.LÍL ù ^dNIN.[LÍL]
 7 ḤUR.SAG EL-PA-TI ^dÉ.A ^dB[U-NE-NE²]
 8 DINGIR-LU₄ KÍ-IT-TI DINGIR-LU₄ MI-Š[A-RI]
 9 ^dQA-AQ-QA-AD ^dKU-NU-UŠ-<KAD-> RÙ^d []
 10 ù ^dKU-ŠA-RI-IḤ-ḤUDINGIR ^{MEŠ} É².[KUR² E-GI AḤ-ṬI
 E-ŠE-EṬ]
 11 Ú-GAL-LI-IL₅ AR-NI ḤI-ṬI¹ ^GGI₅-IL₅-LA-TI¹ [MA-MÌ-TI PU-UṬ-RA]
 12 VII GI₅-IL₅-LA-TÙ-IA VII MA-MÌ-TÙ-IA AŠ-ŠU₁₄ PU-[]
 13 A-NA I-DU-U NU I-DU-U A-NA PA-ṬAR AR-NI-IA[A A-NA PA-ṬAR
 EL-TI-IA]

- 14 A-NA NA-SÁ-AḤGIG-IA A-NA ŠU-UP-ŠUR MA-MÌ-TI-I[A
A-NA-KU A-NA]
15 ŠI-GU-U E-RU-UB ŠI-GU-UDINGIR^{MEŠ} ŠA É.KUR x []
B x+1 / [Š]I-G[U-U]
A rev. 16 EL-TI É-IA NUMUN-IA Û LI-IL₅-LI-TI-I[A PU-UṬ-RA EN-IA]
B 2' /EL-T[I]
A rev. 17 ÛGAŠAN-IA A-^ΓBU-TI^Γ ŠA-[AB-TA]
B 3' /Û^dIŠT[AR]

§7

- A rev. 18 nu^{DUG}BUR.ZI ZÌ.DA Û^{GIŠ}BU-RA-^ΓA^Γ-ŠI ša-r[a-a da-a-i' na-aš]
B 4' /[n]u^{DUG}BUR.ZI ZÌ.DA []
A rev. 19 kat-ta ú-iz-zi na-an PA-NI^dMA-DA-NI₇ Û P[A-NI^dŠAR-PA-NI-TI^d
da-a-i]
B 4'f. [^Γ] / [n]a-an PA-NI^dM[A-]
A rev. 20 ^Γna-an ki¹ -iš-ša-an me-mi-ja-nu-uz-zi^dŠAR-P[A-NI-TU₄ UM-MU
RE-ME-NI-TU₄]
21 [QA-I-ŠA-A]T² BÁ-LA-ṬÌ NA-ŠI-RA-AT ZI-^ΓTI^Γ LE-QA-AT
Ú-[NI-NI GAŠAN]
22 [GAL-TU₄ DING]IR-LA-AT DINGIR¹-LA¹-A¹-TI^b <AT-TI-MA>
A-NA-<KU> AḤ-ṬÙ-U E-ŠE-EṬ Ú-G[AL-LI-IL₅]
23 [A-NA I-DU-U] LA-A I-DU-U A-NA DU₈ EL-TI-IA A-NA DU₈
AR-^ΓNI^Γ-I[A]
24 [A-NA-KU A-NA Š]I-GU-U E-RU-UB A-NA <<A-BU-TI>>
^dAMAR.UTU ḤA-A-ME-RI-[KI]
25 [A-BU-TI ŠA-]AB-TI AR-NU-IA LI-IP-PÁṬ-RA ḤI-ṬA-TÙ-IA
LI-I[P-PÁṬ-RA]
26 [MA-MI-T] Û-IA LI-IP-PÁṬ-RA EL-TI LI-IP-PA-ṬE₄-ER
<<DA>> GI₅-IL₅-[LA-TI LI-IP-PA-ṬE₄-ER]
27 [^dGAŠAN-IA] U₄-ME-ŠA-MA LU-UD-LU-UL-KI

§8

- 28 [ma-a-an-kán] GE₆-an-za ki-ša-ri nu^{DUG}BUR.ZI ZÌ.DA Û^{GIŠ}
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]i nu GEŠTIN pa-aš-šu-ú-i-la-aš-ša ḡa-a-tar ši-ip-pa-an-ti

31 [*nu-kán a-p*]u-u-un an-tu-uḫ-ša-an pár-ša-an-ti-nu-uz¹-zi^{1c} nu ki-iš-ša-an
me-ma-i

- §9a 32 [AN KU.U.]GA (= KÙ.GA) KI KU.U.GA AN.KI KU.U.GA KI.KI*
KU.U.GA MU.UL A-NA ŠE.GA
33 [MU.UL M]U.UL 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
MU.UL A-NA ŠE.KI.LA
35 [MU.U]L ŠA A-NA ŠE.KI.LA AN.KI ŠE.GA KI.KI ŠE.GA MU.UL
A-NA ŠE.GA
36 [MU.U]L MU.UL A-NA ŠE.GA MU.UL ŠA A-NA ŠE.GA KU-ŪA-IA
MUL
37 [ŠA] ḫ¹ T¹ -NA ŠA-ME-E IZ-ZI-IZ-ZU^d A-NU^d EN.LÍL IB-NU-KU-NU-ŠI
ER¹-ŠU^d NU.DÍM.MUD
38 [Ú-Š]A-AT-LI-IM-MA ŠA-QÚ-TÙ ŠU-NU-TÙ DINGIR^{MEŠ}.GE⁶ HI.A
IZ-ZI-ZA-NI-MA EL-TI PU-UṬ-RA
§9b 39 [Š]U-Uḫ-RU-UR ŠE-E-RU ḫUR.SAG ŠU- ḫ¹ QÁM¹ -MA-MA
AŠ-QA-A-AN^{GIŠ} IG TÚR-RA
40 [K]Á NA-DU-Ú ŠÍ-GAR-RA ŠU-QÁM-MA-<< KA->> MA
DINGIR. GE⁶ HI.A GUR* -KAM^{1?}-MA MA-ḫA-AŠ PÉ-TI-MA
41 KÁ.GAL ŠA DINGIR^{MEŠ} GAL.GAL ER-BÁ-NIM-MA DINGIR
MU-ŠI-TI^d IŠTAR MU-ŠI-TI
42 QA-AQ-QA-AD TÙ.MU.UL.LA (= TU₁₅.U₁₈.LU) TU.ŠI.ŠI
(= TU₁₅.SI. SÁ) TÙ.MU.KU.U.RA (= TU₁₅.KUR.RA)
TÙ.MU.GAR₁₄.TÙ (= TU₁₅.MAR.TU)
43 MUL A-HA-TI^{MUL} DUG.DUG^{MUL.d} DUMU.ZI^{MUL.d} NIN.GI₅.ZI.DA
MUL E- ḫ¹ KU-E¹
44 MUL MUL^{MUL} IS-LE-E^{MUL} ŠI.PA.ZI.A.NA (= SIPA.ZI.AN.NA)^{er}
MUL KA₄.AK.ZI.ZI (= KAK.SI.SÁ)
45 MUL.GIŠ PAN^{MUL} GÍR.TAB^{MUL} TI₈ MUŠEN^{MUL} KU₆ MUL ŠA.AM.MA.Aḫ
(= ŠIM.MAḫ)
46 MUL KA₄.AD.DU.Uḫ.ḫA (= KA.DÙ.A)^{MUL} MÁŠ^{MUL} MAR.TU ŠU-Ú-UT
^dÉ.A IZ-ZI-ZA-NI
47 ŠU-Ú-UT^dÉ.A NAP-ḫAR ŠU-Ú-UT^d A-NI^{er} RU-ŠÁ-NI ŠU-Ú-UT
^dEN.L[ÍL]
48 GI₅-ME-ER-KU-NUZU* -RA-NI ME-ḫE-ER-KU-NU TÁ-MÌ-TÙ

*collated on photo

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

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 Madānu (= Marduk?). He [draws] (a circle) around (it) with flour. Afterwards (the patient) takes a purificatory bath. (S)he [an]oints [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 Madānu and a temple of Šar[panītu with flour ...], and [he draws] the gate of Madānu 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 Madānu [... junip]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 libat[es] water and beer [...] And [he speaks] three times as follows (in Akkadian):

§6 “O Šamaš, 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 Šamaš [... *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 respons[ibility 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 Kušariḫḫu, 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 perjuries. 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 Madānu and [before Šarpanītu]. Then he has (the patient) speak as follows (in Akkadian): “O Šarp[anītu, 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 unknown, I have entered [into] lamentation for the absolution of my responsibility and for the removal of my misdeed. Intercede [for me] with [your] husband 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 *paššuil*-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 purification; 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 Nudimmud 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*⁴

Obv. 1 The traces following *ua-* 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 ŠI, 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 UD^{KAM}-*az išpanti idālaui anda hanteškizzi*, “day joins up with evil night,” but the photo shows that the complementation of UD^{KAM} is *-ti*.

Obv. 5 For the use of *šupparija-* with *tešha-*, see A. Mouton, *Le rêve au Proche-Orient au deuxième millénaire avant J.-C.: étude des sources hittites mises en perspective avec le reste du Proche-Orient ancien*, diss. l'École Pratiques des Hautes Études, 2003, vol. 2, 21.

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

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/I*, 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 *Šarpa-nītu*⁵. Given the therapeutic context, Marduk is undoubtedly present here in his manifestation as *Asalluḫi*⁶.

Obv. 20 V. Haas, *Materia Magica et Medica Hethitica* (Berlin, 2003), 659, suggests “[? *ma-a-an ta-ru-up-p*]í-ír,” 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 *šadû*. 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-paṭ-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 *pašḫuil*, *paššuil*, *paršuil*.

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 “Gebetsbeschwörungen”* (Rome, 1976), 428, asks whether *KU-ŪA-ĪA* 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 *kuṽaja-*, “be fearful” (see H. C. Melchert, CLL 118).

Rev. 38 I have interpreted *ŠA-QÚ-TU-ŠU-NU-TU* as an error for *ŠAQÛT-KUNU*, “your (pl.) Š.” Perhaps *šaḳûtu*, although otherwise unattested, is an abstract to *šaḳû*, “be high,” meaning something like “prominence.”

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 *PA'-AŠ-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, AfO 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 Madānu(?) (incipit?)

§5: Fragmentary rite of libation

§6: Prayer of lament (*šigū*) to Šamaš (and Aija) (Mayer, Gebetsbeschwörungen, Šamaš No. 103)

§7: Rite of offering; Prayer to Šarpanītu (Mayer, Gebetsbeschwörungen, Šarpanītu No. 3)

§8: Rite of libation (continued through the night)

§9a-b: Prayer to the Gods of the Night (Mayer, Gebetsbeschwörungen, *ilū 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

7 M. Strock, Depression, NIH Publication No. 02-3561 (2000), 3-4.

appear among the symptoms addressed by this ritual to justify a diagnosis of depression⁸.

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 circle⁹. 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 he¹⁰ 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 *babili*-rituals (CTH 718)¹¹. But the quality of the Akkadian passages in this treatment for depression is far higher than that found in the *babili*-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

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 Išhara* [= ALASPM 11] (Münster, 1996), 116, n. 247.

namburbi from Assur intended to atone for lapses in cultic practice (KAR 38)¹², a ceremony from Nineveh to rid a city of plague (K 3507)¹³, a rite from Sültantepe to counter evil portents (STT 231)¹⁴, and a Neo-Babylonian tablet with the same purpose¹⁵.

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 extispicy¹⁶. 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 depressed.

The Boğazköy tablet we have been discussing displays thirteenth-century script¹⁷, and no features of the Hittite-language instructions indicate a date of composition earlier than the empire period – that is, before the middle of the fourteenth century¹⁸. 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 scribe¹⁹.

On the other hand, there can be little doubt that the Akkadian incantations were the contribution of a scholar steeped in the Mesopotamian tradition. Furthermore, a number of the elements of the text are most unusual for the Boğazköy library: The deities Madānu, Şarpanītu, and Bunene seldom if ever appear elsewhere in the Hittite corpus²⁰, and two references to “the deities of the Ekur” (rev. 10(?), 15) are definitely unparalleled at Boğazköy²¹. The practice of drawing magic

12 Most recently edited by R. Caplice, *Or* 39 (1970), 124-132.

13 Published by S. Langdon, *OECT* 6, pls. 12 and 29; re-edited by E. Ebeling, *Tod und Leben nach den Vorstellungen der Babylonier* (Berlin, 1931), No. 34.

14 Rev. 31-35.

15 Edited by A. L. Oppenheim, in: *Studia Biblica et Orientalia, Analecta Biblica* 12 (Rome, 1959), 282-301.

16 G. Dossin, *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 astronomical tradition, see T. Barton, *Ancient Astrology* (London, 1994), 11.

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.

18 It is unclear why CHD P, 10f. dates it OH/NS.

19 Cf. E. Reiner, *Astral Magic in Babylonia* (Philadelphia, 1995), 67.

20 For Madānu and Şarpanītu, 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 treaties (CTH 62); see B.H.L. van Gessel, *OHP*, 920.

21 See B.H.L. van Gessel, *OHP*, 992.

circles in flour was at home in the south, not in Anatolia²². 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 scribe²³ resident at the Hittite capital²⁴. 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.

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 “Kizzuāt-naean” cult, I do not believe that the presence of the *ḥuprušḫi*-vessel in rev. 29 is sufficient to justify the positing of Hurrian mediation in the transmission of this composition to the Hittites; see A. Kammenhuber, *THeth* 7, 68, n. 148.

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