

29 [büyü]lü yiyeceği verirsin, ölü adaklarını sunarsın. Yedi sedir ağa-
[cı . . (.).]

30 [(.)] . . şarap sunarsın. Bu efsunu [x-defa]

31 [okursun] ve bu hasta adam iyi olacak. Ef[sun (?)] .

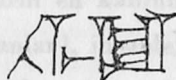
32 Babil'li *mašmaššu*-rahibi *Marduk-šāpik-zēri* e[liyle] .

KOLLASYONLAR

st. 6 taparrasa(ku₅)^{sa}



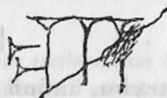
st. 14 ù



st. 28 [tu]-ret(?)—ta



st. 29 tu-šá—kal



SOME REMARKS ON A SULTANTEPE TABLET*

GALİP ÇAĞIRGAN

Among the Sultantepe Tablets one, STT 69, draws attention to itself because the colophon names the scribe "*Marduk-šāpik-zēri, maš-maššu*-priest of Babylon." (cf. W.G. Lambert, RA 53, p.122). Since the script is Assyrian this is probably a colophon copied from a previous copy of the text. According to its registration number, 51/18, the tablet was unearthed during the 1951 campaign of the Sultantepe Excavation and its contents were given by O.R. Gurney and J.J. Finkelstein as "šu. ila prayer to Zappu (?) (the Pleiades); possibly related to BMS. 48"¹ (STT I, p.6). This is supported by the text itself, where the verbal forms and the personal pronouns are always in plural, as the Zappu are described as the *ilāni sibitti* "The Seven Gods" (KAV 218, A i. 11. 12 and 19; cf. K. Tallqvist, AGE, p.482).

The tablet is badly damaged on the obverse; incomplete lines survive at the top right hand and bottom left hand portions. On the reverse, a few signs are missing from each line, except for the first, which is largely broken away.

The tablet is composed in the classical manner of the incantation, which means it consists of: a) an address, b) requests, c) expression of thanks, and proceeding with a ritual. Normally the tablet would begin with the word *šiptu* (én) "incantation" and one would expect next the name of the star, Zappu "the Pleiades", which appears in the rubric, 1.22. The following three lines (2-4) were probably devoted to the address. Lines 5-7, except the beginning of line 5, are duplicated by BMS 62 + OECT VI, 22 K 2784 (see JRAS 1929, p.295 ff.; also cf. Iraq 18, p. 62, LKA 109). Line 8 starts with the introduction of the person himself and continues describing his sufferings. Unfortunately, the damage on the

* Thanks are due to Prof. W.G. Lambert who kindly read the manuscript and made valuable suggestions. However, final responsibility rests upon the author.

¹ These two texts, STT 69 and BMS 48, have nothing in common about wordings, except they are both incantations for Zappu or Sibzianna.

obverse, does not permit us to diagnose the exact nature of his illness. However, it is clear that the incantation and the following ritual were to be performed for a person who suffered from some illnesses of the forehead, the head, the foot and the flesh, to judge from the surviving ideograms *sag.ki*, *sag.du*, *gir* (1.9), *gig.sag.ki* (1.15), *gig.uzu*^{meš} (1.16). The last line of the obverse (1.19) is not considered because of its bad preservation.

The first two lines of the reverse (11.20–21) belong to the part known as expression of thanks in such incantations. The rubric in line 22 informs us that the preceding incantation and the proceeding ritual are to be recited and performed for Zappu. Line 23 commences the ritual with the conventional formulae *dù.dù.bi* (see W.G.Kuntsmann, *Gebetsbeschwörungen*, p.64; cf. BRM IV, 32, 4) and states that the following ritual is to be performed either in the evening or late afternoon in the countryside, in a deserted place with a *gi.du*₈ “reed altar” (11.24–25), the reading of which as *paṭīru* is proved by A.Falkenstein in LKU, p.17 note 6 (cf. also AfO 18, p.333, 1.732; MSL 7, p.45, 1.198 a). After the placing of the reed altar, a censer of cypress is offered; then wine, prime beer, another thing, which is illegible, are libated (1.25). In the following line, after a “pure lamb” is sacrificed, the shoulder, the fatty tissue and roast meat are offered.

Thereafter, a number of pellets, which are made of pure *buṭuttu*-cereal, are hardened (?) with oil and honey, and they are wrapped up. Bewitched meal was eaten, offerings are described for the dead and a libation of wine. Finally, instruction is given for the recitation of this incantation.

TRANSLITERATION

- 1 [šiptu(én) . . .] x-ti dan-n[u]-t[i]
- 2 [. . .]-ti al-lal-li ilānimeš šá-qu-ti
- 3 [. . . ša-ki-nu] na-mir-ti ra-’i-mu ba-am-la-a-ti²
- 4 [. . .] x-a-ni mu-šad-di-ḥu šu-[š] e-e
- 5 [. . .] x x zi ti [. . .] x u balāṭi(ti.la) at-tu-nu-ma t[a-š]im-ma

2 The word *bamlāti* should stand for *ba’ūlāti*, which fits the meaning. Change of *alef* to *m* is documented by W.von Soden in GAG § 31 d and § 33 c.

- 6 [u₅urāt(gi₅.hur)^{meš} balāṭ]i([ti.l]a) at-tu-nu-ma tu-[u]š-ša-ra
purussê(eš.bar) balāṭi(ti.la) at-tu-n[u-ma] taparrasa(ku₅)^{sa}
- 7 [šipat(tu₆)-ku-nu balā]tu ([ti.l]a) ši-it pí(ka)-ku-nu šá-la-mu
e-peš pí(ka)-ku-nu balāṭum(ti.la)-ma
- 8 [ana-ku annanna(nenni)] mār(a) annanna(nenni) [š]ag-šu ardu(îr)
pa-liḫ-ku-nu
- 9 [muruš(gig)] pūti(sag.ki) qaqqadi(sag.du) [. . . qāt]ē([š]u)ⁱⁱ(?)
- 10 [. . . š]im-ma-ti x [. . .] x ra xx
- 11 [. . .]meš-ni x [. . .] sag
- 12 [i(?) -n]a(?) -an-na i-na x [. . .] a a x
- 13 [.] gu x šá az(?) [. . .]
- 14 ù ina an-ni-x [. . .]
- 15 muruš(gig) pūti(sag.ki) x [. . .]
- 16 muruš(gig) šīrī(uzu)^{meš} x [. . .]
- 17 [(.)] x da ma x [. . .]
- 18 [(.)] x x lu x [. . .]
- 19 [. . . (.)] di [. . .]
- 20 [. (.)] tal li x [. . .] x [. . .] x x
- 21 [na] r-bi-ku-nu lu-šá-pi dā-lí-lí-ku-nu x [.] a ša a ti(?) lud-lul
- 22 [in]im.inim.ma šu.íl.lá ^dzap-[p]u.ke₄
-
- 23 dū.dū.bi lu-<ú> ina ši-mi-tan lu-ú ina qid-da-at u₄ -mi
- 24 ina šēri(edin) ina ba-li-ti ašar šepu(gir) parsat(ku₅)^{at} x [.] x
[. . .] x x
- 25 [(.)] paṭīra(gi.du₅) tukân(gin) niqnaq(níg.na) burāši(šem.li) karā-
nu(geštin) šikāru rēštu(kaš.sag) u x (.) [tana]qqi([bal])^{qt}
- 26 ^{ud}uⁿnīqa(siskur) eb-ba tanaqqi(bal)^{qt} ^{uzu}imittu (zag) ^{uzu}hinšu
(me.ḫé) ^{uzu}š[um]ē(k[a.iz]i) tu-[ta]ḫ-[ḫ]a

- 27 [.] kup-pi-né-ti še-bu-tu-ut-ti eb-bé- ti ina šamni(i.giš) dišpi
(lal)
- 28 [tu]-ret(?) -ta mar-kaš kup-pi-né-ti tu-kaš-pa [t]
- 29 [ki]š-pí tu-šá-kaš kišpu(ki.sè.ga) ta-kaš-sip 7^{si}erēn[u(eri[n])]
. . (.)]
- 30 [(.)] x e karānē (geštin)^{meš} tanaqqi (bal)^{qí} šiptu(én) an-ni-tu [x-
šu]
- 31 [tamannu(šid)]-ma úgig.bi ina + e [š] ši [ptu](é[n])(?)
-
- 32 [qa-t]i ^{md}marduk(amar.utu)-šāpik(dub)-zēri(numun) úmaš-maš
bābili(ká.dingir.ra)^{k(i)}

TRANSLATION

- 1 [Incantation . . .] . . str[o]n[g].
- 2 [. . .] . bravests of the lofty gods.
- 3 [. . . who establish] light, who love the human beings.
- 4 [. . .] . . . , who walk upon the marshland.
- 5 [. . .] . . . you alone de[ter]mine [. .] . and of life.
- 6 You alone draw [the designs of lif]e, you alone decide the decision
of life.

3 CAD treats the word *kuppinēti* as a plural of a not yet attested singular *kuppittu*, a variant of *kupatinnu*. The word was discussed by M.Weir and R.Labat in Or.NS 8, p.301 ff. and RA 40, p.120 ff. respectively, concluding that the suffix *-innu* in Akkadian gives a diminutive meaning so that *kupatinnu* was derived from an original *kupattu*. The meaning is given by CAD: "pill" and AHw: "Kugelchen, Pille". It seems quite reasonable to take the word as a variant of *kupatinnu*, since it is commonly attested with the verb *kupputu* "to roll, to press".

In our case, however, the problem remains that the nasal consonant *n* has been infixed between the last two radicals *p* and *t*, if the derivation of the word is accepted from *kupputu*. W.von Soden offers the solution, with reservation, in a single parallel: *piqittu-piqinētu* (see AHw. sub.voc. *kuppittu* and *piqittu*), which might mean that in the plural of a fem. noun, made from a verb ending with a dental, i.e. *d, t, ṭ, n* might be infixed between the last two radicals. On the other hand, one might suppose that the scribe was mistaken, and assumed that there was an assimilation of *n* to *t* in the singular *kuppittu*, so the consonant *n* has come up in the plural of the word, as will be observed in the case of *šattu-šanātu*.

4 W.von Soden reads tu-ša-saḥ (?) (cf. AHw sub.voc. *nasāhu*).

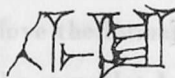
- 7 [Your incantation is lif]e, the opening of your mouth is he[al]th,
your utterance is life.
- 8 [I, so-and-so], son of so-and-so, the [i]ll-treated slave who re-
veres you.
- 9 [The disease] of forehead (and) head [. . . hand]s(?) and feet,
10 [. . . p]aralysis . [. . .]
-
- 11 [. . .] . . . [. . .] head
- 12 [N]ow(?), at /with [. . .]
- 13 [. . .] [. . .]
- 14 and at /with . . . [. . .]
- 15 The diseases of forehead . [. . .]
- 16 The diseases of fleshes . [. . .]
- 17 [(.)] [. . .]
- 18 [(.)] [. . .]
- 19 [. . . (.)] . [. . .]
- 20 [. (.)] . . . [. . .] . [. . .] . . .
- 21 May I exalt your glo[ry], may I praise your fame . [. . .]
-
- 22 Formula: hand-raising prayer for Zap[p]u.
-
- 23 Its rituel: either at the evening or late afternoon;
- 24 in the plain, in a desert place, an unfrequented place, [. . .]
- 25 You set up [(.)] reed altar. [You off]er censer of juniper, wine,
fine beer and . (.) .
- 26 You o[ffe]r a pure lamb, you present the fatty tissue, the shoulder
(and) the ro[ast me]at,
- 27 [You har]den(?) [. . .] pellets of pur[e] buṭuttu-flour with oil (and)
honey.

- 28 You rol[l] up the ties of pellets.
- 29 You give [be]witched meal, you offer the offerings for the dead.
Seven ceda[r. . (.)]
- 30 [(.)] . . wine you offer. [You recite] this incantation [. . times]
and
- 31 this sick man will recover. Incan[tation(?)]
-
- 32 [The han]d of Marduk-šāpik-zēri, the mašmaššu-priest of Baby-
lon.

COLLATIONS

1. 6 taparrasa(ku)^{ta}

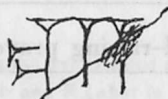
1. 14 ù



1. 28 [tu]-ret(?)-ta



1. 29 tu-šá-kal



RITUEL DES FÊTES D'AUTOMNE ET DE PRINTEMPS DU DIEU DE L'ORAGE DE ZIPPALANDA

à mon maître Emmanuel Laroche

HATICE GONNET

Le rituel que nous présentons ici est probablement celui qui était exécuté le sixième jour de la grande fête printanière hittite, dite de la plante AN.TAH.ŠUM¹. Le dieu de l'Orage de la ville de Zippalanda² (ville sanctuaire d'origine hattie) tenait une place très importante lors du déroulement de cette grande fête qui durait 37 (ou 38) jours. En effet, le sixième jour, la grande jarre de céréale (*du^ghar šiyalli*) que l'on ouvrait, geste ultime des fêtes du printemps³, se trouvait à droite du dieu de l'Orage de Zippalanda⁴. Mais notre texte étant lacunaire, certaines séquences (l'arrivée de l'égide dans le temple de Nisaba, principale divinité agraire; la grande réunion dans le *halentu*, la cour; l'ouverture de la jarre) mentionnées dans le programme quotidien de l'AN.TAH.ŠUM⁵, n'apparaissent pas dans notre rituel.

Nous connaissons le texte d'après KUB XXV 2 + 6, le texte principal: A, et d'après ses duplicats (KUB XX 28: B; KUB XI 16 + X 54: C; IBOT I 15: D; KUB XI 24: E; KUB XLI 44: F; KBo XXII 219: G) dont le plus complet est B; les autres fragments complètent le texte sporadiquement.

Trois colophons fragmentaires sont conservés (cf. plus bas): A ne mentionne pas de numéro de tablette; B semble avoir mentionné, dans la lacune, un numéro; G n'est que le colophon fragmentaire d'une tablette probablement numérotée.

1 Suggestion déjà faite par H.G.GÜTERBOCK, *JNES* 19 (1960) 88. Sur la plante d'AN.TAH.ŠUM, cf. H.G.GÜTERBOCK, *RAI* 17 (1970) 178.

2 Sur Zippalanda cf. G.F.DEL MONTE et J.TISCHLER, *Répertoire géographique des cunéiformes*, Bande 6, (1978) s.v. Zippalanda.

3 Cf. A.ARCHI, *Ugarit-Forschungen* 5 (1973) 14-18.

4 Cf. H.G.GÜTERBOCK, *JNES* 19 (1960) 81, 85.

5 Cf. *CTH* 604 et H.G.GÜTERBOCK, *ibid.* 80-89.