

against you,^b

So that the scorpion^c not stand up under you.⁵

The serpent will indeed not come up against you,

The scorpion will indeed not stand up under you!

Incantation Against Sorcerers (lines 8-13)

In like manner, may the tormenters, the sorcerers⁶
not give ear^{7 d}

^b Cf. Prov

30:19

^c Deut 8:15;

Ezek 2:6

^d Deut 1:45;

Ps 135:17

^e Pss 1:1;

55:4; 119:1-

10: Prov

11:18; 12:5,

6; 19:28;

Job 10:3; 21:16; 22:18

To the word of the evil man,^e

To the word of any man:⁸

When it sounds forth⁹ in their mouth, on their lips,

May the sorcerers, the tormenters, then¹⁰ pour it to
the earth.

Dedication to Urtenu (lines 14-15)

For Urtenu,¹¹ for his body, for his members.¹²

text 1.94).

⁵ The verb used for the movement of the serpent is the common ^cly, "to ascend, go/come up, attack," while the scorpion is described by a verb previously unattested in Ug. (root *qnn*), perhaps best explained as geminate and compared with Arabic *qanna*, one meaning of which is "to stand on top of something," for the latter meaning is reminiscent of the stance taken by a scorpion when threatened.

⁶ The two words used in this text to designate the enemies of ²Urtenu are *dbbm* and *kšpm*. Both occur in RIH 78/20 (text 1.96), where they also designate the adversaries of the person in need of the incantation (Pardee 1993a; forthcoming). The first is derived from a root meaning basically "to speak," secondarily "to attack verbally," while the second is cognate with Akk. *kaššāpu*, "sorcerer."

⁷ Because the verbal form ^tudn is followed by *hwt*, "word," it appears best to analyze it as denominative from ²udn, "ear," meaning "give ear to, listen to" (cf. Heb. *he²zdn*).

⁸ The terms designating the enemies of Urtenu who hire the sorcerers are *rš^c*, "the evil man" (cf. Heb. *ršā^c*) and *bn nšm*, previously unattested in Ug., apparently similar in formation to Heb. *ben ²ādām/²īš* and to Aram. *bar ²nōš*, "son of man." *Nšm* in Ug. is masculine, not feminine as in Heb.

⁹ The root *ghr* is previously unattested in Ug. In Syriac it denotes weakness, especially of the eyes, while in Arabic, it denotes strength, especially of the voice and of the sun's rays. Because of the context of speaking here, the semantic field of the Ug. verb seems to be closer to that of Arabic.

¹⁰ *kmm* is here taken as correlative with *km*, "in like manner," in line 8. It may also be analyzed, in proximity with the verb *špk*, "to pour," as consisting of the preposition *k* + a rare form of the word *myl/mym*, "water."

¹¹ See the introduction to this text.

¹² "Body" and "members" represent another pair of words that occur also in RIH 78/20, *gb* and *tmnt*, designating the trunk and the extremities, i.e., the entirety of the body. In the text from Ras Ibn Hani, they also designate the body of the person in whose favor the incantation is made (there nameless), but in the context of that person potentially committing evil deeds against his own body, probably of a sexual nature (Pardee 1993a; forthcoming). Here the terms designate what Urtenu wants to be protected from serpent bite.

REFERENCES

Arnaud 1982; Bordreuil and Pardee 1996; Lipiński 1983; Pardee 1978b; 1993a; forthcoming.

THE LONDON MEDICAL PAPYRUS (1.101)

Richard C. Steiner

The London Medical Papyrus, usually dated to the late 18th dynasty (fourteenth century BCE), contains a number of short Semitic magical texts transcribed into hieratic syllabic script (Wreszinski 1912:150-152). Like magical texts of later periods, they are written in a *Mischsprache*, reflecting their transmission from one group to another. As befits a period when Canaanite vassals wrote to their Egyptian suzerain in Akkadian colored by their own dialects, we appear to be dealing with a mixture of Northwest Semitic dialects (Canaanite and Aramaic), with Egyptian phrases (rendered below in bold letters) and a few Akkadian terms thrown in for good measure. The determinatives used by the scribe show that he understood the texts and provide invaluable guidance to the decipherer. It appears that in these texts, Egyptian *k* renders Semitic *k*, and Egyptian *s* renders Semitic *š* and *s* (as well as *š* and *š*), against the norm for this period. The notes given below are meant to supplement those of Steiner (1992);¹ they are fullest for those phrases which were not yet deciphered in that article.

(Number 27) [Another] incantation against ḥ-m-k-tu-sickness in the language of those who dwell beyond the desert edge (= foreigners):

[Hea]ler, hidden one (= Amun), honor your spirit ...

... spittle of our lord,² spittle ...

... spittle of our father.³ Ishtar, mother⁴ ...

¹ That article was written under the guidance of two outstanding Egyptologists: S. G. J. Quirke and R. K. Ritner.

² So Helck (1971:528). For the use of divine spittle as a remedy, see Ritner (1993:78-82).

³ *Bu-n* = *būnā* < ²*abūnā* "our father" by aphoresis. Cf. *bā* < ²*abbā* "father" in Targum Onkelos and the Galilean Aram. name *Būn*, derived from the word for "our father" (Dalman 1905:97). No. 28 has the full form, ²-*bu*-[n].

⁴ So, approximately, Helck (1971:528). According to one interpretation of Amarna letter 23, Ishtar was a goddess of healing for the Egyptians

<p>(Number 28)</p> <p>... [E]shmun,⁵ [our] father Ishtar and ...</p> <p>(Number 29)</p> <p>... physician ...</p> <p>... ... healing</p> <p>(Number 30) An incantation against the fnt-snake/-worm: "[L]eave us," I say, "I <ea>ve us." (Twice.) We have said our incantation.</p>	<p>(Number 31)</p> <p>It is not so-and-so but I, the daughter of Spr.tw-n.s,⁶ the daughter of my lord,⁷ the governess.⁸</p> <p>(Number 33) An incantation against s-mu-n-sickness.⁹</p> <p>And [through] the vomiting up of the drunken demon,¹⁰ let h-m-k-tu¹¹ go out, (O) my healer, great one, mother.¹²</p>
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(Helck 1971:459), but this interpretation has been disputed by Moran (1992:62).

⁵ So Bossert (1946:114), noting that the Phoenician god Eshmun is equated with Asklepios, the Greek god of healing, in a trilingual inscription from Sardinia commemorating the healing of a certain Kleon.

⁶ A scorpion goddess, the wife of Horus and daughter of Re. A daughter of this goddess would be a scorpion, for which the Eg. words (*wh^c.t*, *ḡr.t*) are feminine. The patient proclaims, "It is not so-and-so but I, the daughter of Spr.tw-n.s," by which he/she means that he/she is no longer so-and-so but rather a scorpion. The declaration is designed to establish kinship with the scorpion whose venom is attacking him/her. I am indebted to R. K. Ritner for this entire interpretation and to S. G. J. Quirke for correcting Helck's reading of this spell.

⁷ This Semitic phrase describes *Spr.tw-n.s* as the daughter of Re (personal communication from R. K. Ritner).

⁸ This epithet of *Spr.tw-n.s* seems to be the feminine of *rābiṣu* "governor," an Akk. word common in the Amarna letters, which can be used of officials in the world of the demons.

⁹ For this disease, see Massart (1954:50-52). For the Mesopotamian *samana/sāmānu* disease, which Massart believes may be identical, see now Kinnier Wilson (1994). I am indebted to R. D. Biggs for this reference.

¹⁰ *W^lb^l-ki st s-bu-² = wa-^lba^l-kṛ²) šēdi sabū²i*. The word for "vomiting" is followed, appropriately, by the dirt-sickness determinative. For the widespread use of beer (Akk. *sibu*) as an emetic, see Ritner (1993:81). The pathogenic demon is intoxicated and then regurgitated.

¹¹ The word *h-m-k-tu*, written with the disease determinative in the introduction to no. 27, is written here with the seated-person determinative, suggesting that the disease is personified as a demon. In Steiner (1992:198), I compared it with the two strangling goddesses (²*iltm hnkṫm*) of Ug. and the strangling-demon (*hnt*) of the first Arslan Tash incantation. I subsequently learned from Hoch (1994:227-228) that Ebbell (1924:149) had equated it with Arabic *ḥumḍq* "smallpox." Ritner informs me that "papular eruptions" indicative of smallpox have been found in the mummy of Ramses V (Smith and Dawson 1924:105-106; Harris and Weeks 1973:166). Ebbell's theory is phonetically simpler than mine, but is based on far later sources.

¹² The Aram. ending of ²-*m-²* = ²*imma²* "(the) mother," in a text which is otherwise Canaanite, and its position following an Eg. phrase at the end mark it as a later addition. This is further evidence for the theory that these texts are Phoen. spells which were borrowed and adapted by Arameans (Steiner 1992:199-200).

REFERENCES

Bossert 1946:114; von Deines, Grapow, and Westendorf 1958:254-259; Ebbell 1924:149; Helck 1971:528-529; Massart 1954:50-52; Steiner 1992; Wreszinski 1912.

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