

## šiptu A

Deller, OLZ 1965 248 f.; Parpola, SAA 1 p. 156 note to No. 202: 9 f.

**šiptu A** s. fem.; incantation, spell; from OAKk. on, Akkadogram in Hitt.; pl. *ši-pātu* (dual *šiptān* Westenholz OSP 1 No. 7 iv 5 and 7); wr. syll. and ÉN, TU<sub>6</sub>; cf. *āšiptu*, *āšipu*, *āšipātu*, *šiptu A* in *ša šipti*, *uššupu*.

en ÉN = *ši-ip-tum* S<sup>b</sup> II 41; en ÉN = *ši-ip-tum* (vars. *šip-tú*, *ši-ip-tu*) Ea I 345; [tu-ú] KAXLI = [*šip*]-*tum* S<sup>b</sup> I 263; tu-u KAXLI = [*ši-ip-tum*] Recip. Ea A v 32; [mu-ú] [KAXLI] = *šip*-[*tum*] (restored from sign name) ibid. E 7; KAXLI.KAXLI = *ši-ip-tum* Proto-Diri 30; [mu-mu] [KAXLI.KAXLI] = [*ši*]-*ip-tum*, *a-ši-pu* Diri I 62 f.; [i]-šib ME = *išippu*, *āšipu*, *ellu*, *ramku*, *šip-tum* A I/5: 1 ff.; KAXLI.dug<sub>4</sub>.ga = *ši-ip-tum*(var. -*tu*), KAXLI.ZU+AB = *ši-pat* AN, KAXLI.én.é.nu.ru = *šip-tú*(var. -*tu*) *ana* GIG ŠUB-u (var. [*ši-i*]-*p-tum a-na mar-ša na-du-ú*) Erimhuš VI 25 ff.; KAXLI.KAXLI.abzu(ZU+AB) = *ši*-[*pat apsi*], nam.šub.NUN.ki.ga = MIN [*Eridu*], én.é.nu.ru = MIN [...], KAXLI.én.é.nu.ru = MIN [*na-dá*(?)] Antagal F 132 ff.; [si-i] [SUM] = [*na-d*]-*u-u šá* [*šip*]-*te* S<sup>a</sup> Voc. S 8', also Idu II 88 and Antagal A 98; udu.ki.si.ga = UDU *kispi*, UDU *ši-ip*-[*tú*] Hh. XIII 154-154a.

tu<sub>6</sub>.tu<sub>6</sub> tu<sub>6</sub> <sup>a</sup>asar.ri lú.ka.pirig alam <sup>a</sup>asar.lú.ħi: *šip-tum ši-pat Marduk āšipu šalam Marduk* (see *āšipu* lex. section) AFO 14 150: 225 f. (*bī mēširi*), cf. tu<sub>6</sub>.mu tu<sub>6</sub> <sup>a</sup>en.ki.ke<sub>x</sub>(KID) tu<sub>6</sub>.tu<sub>6</sub>.mu tu<sub>6</sub>.tu<sub>6</sub> <sup>a</sup>asar.lú.ħi.ke<sub>x</sub>: *tūa tū ša Ea šip-ti*(var. -*tú*) *šip-tum*(var. -*tú*) *ša Marduk* CT 16 6: 207 f.; tu<sub>6</sub> <sup>a</sup>asar.ri abzu.a [...] tu<sub>6</sub>.tu<sub>6</sub> abzu NUN.KI.ga m[aħ ...]: *ši-pat Marduk ša apsi ši-pat apsi u Eridu* [...] ZA 30 189: 41 f. and dupl. AJSL 35 144 r. 8 ff.; tu<sub>6</sub> <sup>a</sup>asar.lú.ħi tu<sub>6</sub> <sup>a</sup>en.ki.ke<sub>x</sub> ad.đa.zu: *ina šip-ti ša Marduk ina tē ša Ea abika* KAR 101 ii 9 f., also Or. NS 36 288 r. 1 (namburbi); tu<sub>6</sub>.tu<sub>6</sub>(var. adds. e) abzu NUN.ki.ga nam.mu.un.ši.in.búr.re: *ši*-[*pat apsi*] *Eridu aj ippašir* may the incantation of the *apsi* of Eridu not be nullified ZA 61 16: 33; [tu<sub>6</sub>.t]u<sub>6</sub> zalag.ga.a.ni.ta ħé.im.ma.an.šed<sub>7</sub>.dè: [*ina šip-ti*]-*šú elleti lipašših* may he relieve him through his holy spell CT 16 37: 10 f.; tu<sub>6</sub> nam.ti.la.zu na.ri.ga.àm kin.gi<sub>4</sub>.a u.me.ni.du<sub>8</sub>: *ina šip-ti-ka elleti ša balāti e'iltasu pušurma* loose his bonds through your life-giving spell Šurpu VII 78 f.; tu<sub>6</sub> nam.ti.la za.a.ke<sub>x</sub>(KID): *ši-pat balātu kammu* yours (O Marduk) is the life-giving spell 4R 29 No. 1: 35 f.; tu<sub>6</sub> nam.ti.la.[zu] ħé.en.[š]ub.[ba]: [*ši*]-*pat balāti ina nad[ka]* (var. *linnadika*) when you are casting the spell of life (var. may the spell of life be cast for you) Craig ABRT 2 11 r.(!) iii 15 f.,

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var. from dupl. BA 10/1 81 No. 7: 11 f.; a.bi tu<sub>6</sub> kù.za na u.me.ni.sum tu<sub>6</sub> kù.za na u.me.ni.ri: *ana mē šunūti ši-pat-ka elleti idīma ina tēka elli ullilma* recite your holy incantation on this water and purify it with your holy spell CT 17 26: 67 f., cf. [tu<sub>6</sub> kù.za na] u.me.ni.ri: *ina ši-ip-ti-ka elleti ullilma* ibid. 39: 61 f.; note umuš <sup>a</sup>nin.[ħur].sag.gá.ke<sub>x</sub> máš ge<sub>6</sub>.ra tu<sub>6</sub>.dug<sub>4</sub>.ga pa.è bí.in.ak: *ina [tēm Belet]-ili uriša šalmu ina šip-ti-ú-šá-pi-ma* (see *apú A* lex. section) BIN 2 22: 200 f., restored from dupl. CT 16 38 iv 7 f.

tu<sub>6</sub>.dug<sub>4</sub>.ga <sup>a</sup>Nin.A.ĤA.KUD.DU.ke<sub>x</sub> nam.šub NUN.ki.ga.ke<sub>x</sub> abzu NUN.ki.ga tu<sub>6</sub>.maħ: *ina tuduqqē ša <sup>a</sup>MIN ina šip-ti ša Eridu ina [ši]-pat apsi u Eridu širti* (var. *šip-ti širti ša apsi u Eri[du]*) by the incantation of DN, by the spell of Eridu, by the august spell of the Abyss and Eridu CT 16 46: 174 ff.; ka kù maħ.di nam.šub NUN.ki.ga.ke<sub>x</sub>: *ina pī elli tizqāri ši-pat Eridu* at the holy, lofty command, the spell of Eridu CT 16 38 iv 9 f., dupl. BIN 2 22: 202 f.; ka.tu<sub>6</sub>.gál NUN.ki.ga.ke<sub>x</sub> nam.šub galam.ma.me.en: *āšip Eridu ša ši-pat-su naklat anāku* (see *naklu* lex. section) CT 16 28: 52 f.; dingir.é.[x] nam.šub ba.an.sum [tu<sub>6</sub>.dug<sub>4</sub>].ga nam.šub ba.a.ak: *ina bīti ša šip-tu imadū ina MIN-e ša šip-ti uššapu* BIN 2 22: 188 f., dupl. AMT 6,2: 4 f., see AAA 22 92; note <sup>a</sup>Nin.geštin.an.na dub.sar maħ é.KUR.BAD.ke<sub>x</sub> šir kù nam.šub kù.ga mu.un.na.an.šid: <sup>a</sup>MIN *tušsarratu širtu ša arallē šip-tú elleti ina panīja imanni* DN, the august scribe of the netherworld, recites the holy incantation in front of me CT 16 3: 95 ff. (coll. M. Geller); nam.šub NUN.ki.ga na.ri.ga u.me.[ni.sum]: *ši-pat Eridu šip-tum elletu idišum* recite the incantation of Eridu, the holy spell, over him CT 17 12: 31 f.; <sup>a</sup>asar.lú.ħi [dumu NUN].ki.[ga].ke<sub>x</sub> nam.šub ba.an.sum: *Marduk mār Eridu šip-tum iddi* BA 5 649 No. 14 r. 8 f.; úr pa.bi izi ù.tag nam.šub ba.an.sum: *appi išdī išāti alput šip-tú addi* I have charred (the stick) at both ends and cast a spell STT 176: 10 f.; tu<sub>6</sub>.tu<sub>6</sub> nam.šub ba.an.sum: *idīšuma šip-tú* AFO 14 150: 231 f.; for other refs. see *nadū* v. lex. section.

a nam.išib.ba egir.bi u.me.ni.sud: *mē šip-ti arkiš ziri[q]* (see *zarāqu* lex. section) CT 17 1: 8; <sup>a</sup>amar.utu nam.išib.ba.a.ni.šè ní[g ...]: *Marduk ša ina šip-ti-šú li* [...] STC 1 180: 6 f.; nun.gal <sup>a</sup>en.ki en ka.inim.ma.bi: *rubū rubū Ea bēl ÉN* (var. *šip-ti*) the great prince Ea is the originator of (this) incantation STT 172: 7 f., dupl. CT 17 6: 37 f. and 37 Z 9; ka.inim.ma tu<sub>6</sub> maħ NUN.ki.ga na.ri.ga: *ina šip-ti širti ši-pat Eridu ša tēlilti* CT 16 45: 143 f., dupl. von Weiher Uruk 1 iii 19 f.; ka.inim.ma ne.e sag.gá.na ħé.fb.ta.an.zi.zi.e.ne: *ina šip-ti anniti ina rēšišu linnashu* may they (the evil demons) be driven out of his head by this incantation CT 16

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35:42f., dupl. BIN 2 22:124f.; i.nun kù.ga tūr.sikil.ta ka.inim.ma u.me.ni.sum : ana *himēti elleti ša tarbaši ellu šip-ta idīma* recite the incantation over pure ghee from the holy cattle pen (and smear it on the patient) CT 17 23 iii 174f., cf. BIN 2 22:174f. and dupl. CT 16 36:28f., see AAA 22 90; [lú.mu<sub>7</sub>.mu<sub>7</sub>] KA.kù.ga.aš nu.mu.ni.fb.te.en.te.en : *āšipu ina š[i-īp]-ti ul upaššahšu* the exorcist is not able to relieve him by incantation 4R 22 No. 2:14f.

KA×LI.KA×LI.BAR = *ši-pa-a-tū a-ḫa-a-tū* BRM 4 20:77 (astrol. comm.); TU = [ba-nu]-ú, TU<sub>6</sub> = *šip-[t]um* (comm. on En. el. VII 11) STC 2 56:11; [<sup>d</sup>E]-a : ba-nu-u *šip-tum* : é : ba-nu-ú : A : mu-ú : A *šip-t[um]* BM 47458:26, restored from dupl. BM 47661 (comm. on god name, courtesy I. L. Finkel); <sup>d</sup>ŠIR.KÙ = *ša ši-pat-su ellet*, <sup>d</sup>TU<sub>6</sub>.KÙ = *ša tūšu ellet* (comm. on <sup>d</sup>TU<sub>6</sub>.KÙ En. el. VII 33f.) STC 2 pl. 61:26f.

a) applications, uses — 1' as an apotropaion: *ana marši ina teḫēka adi ÉN ana ramanika taddū [an]a bulluṭi[šu] la teḫēhi* when you (the exorcist) are to see a patient, do not proceed to heal him before you have cast a spell upon yourself Labat TDP 16:85; *addi ÉN ana ramanija lirḫi ramanīma lišēši lumnu* I have cast a spell upon myself, may it pervade my body and remove the evil Maqlu VII 27; *āḫuzu pagrī ši-pat balāṭi mimma lemnu ana zumrija aj iḫā* I have attached the healing spell to my body, may nothing evil approach me STT 215 iii 11; *ašar ši-īp-tū addū la tasanniq* (evil demon) do not approach the place where I have cast the spell CT 51 142:34.

2' used for healing: a dog bit PN so he went to Isin to be healed, PN<sub>2</sub> the priest of Gula in Isin *imuršuma ÉN iddišuma uballissu* examined him, cast a spell over him, and (thus) healed him Bagh. Mitt. 10 115:5 (SB lit.); *qāti marši šabat ÉN DN idi* grasp the hand of the patient and cast the spell of Ea AMT 52,1:6 (inc.); I carry with me all the herbs, I drive away disease *ezḫeku tukkanu ša ši-pat balātu našaku maštaru ša šalāmu* I (the goddess) am girt with a pouch of life-giving spells, I carry health-giving texts Or. NS 36 120:81 (SB hymn to Gula); *inandin té ša šupšuḫi ši-pat*

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*balāṭi* she (Gula) gives the relieving spell, the incantation of life JRAS 1929 15 r. 27; <sup>f</sup>*Ši-pat-sa-balātu* (personal name) PBS 2/2 53:26 (MB); *mē našū elija id[di] ši-pat balāṭi iddā umašši' z[umri]* he poured over me the water he was carrying, pronounced the life-giving incantation, and rubbed my body Lambert BWL 48:28 (Ludlul III); [<sup>t</sup>ūka *tāb Marduk ši-pat-ka ša balāṭi* Marduk, your spell is good, your incantation gives life AfO 19 66:11 (SB prayer); *bēlu ša ina šip-ti-šu elleti uballitu ili mītūti* (Asalluhi) the lord who with his holy incantation restored to life the dead gods En. el. VI 153, cf. *lizziz Asalluhi mašmāš ili rabūti ša ina TU<sub>6</sub>-šū mītu iballuṭu itebbū maršu* (see *balātu* v. mng. 1b) Šurpu IV 99; <sup>d</sup>*Damu iddīma ši-pa-as-sū ibluṭ anāku ši-īp-ti anandi li-ib-<lu>-uṭ* YOS 11 16:6f. (OB inc.); *muṭib simmī maršūti asū [. . .] ša ši-pat balāṭi la iteḫḫū ina x [. . .]* BA 5 391 No. 20 K.9595:9 (SB hymn to Marduk); *anandi ÉN tāridat kal mar-ša-[ti]* I am casting a spell which drives off all diseases STT 137:1 and dupl. 12 N 657, cf. *luddikum TU<sub>6</sub> tāridat kala murš[ti]* BiOr 18 71:1 (OB inc.), *liddikum Ea TU<sub>6</sub> balāṭim* ibid. 3, also, wr. *ši-pa-at* Böhl Leiden Coll. 2 3:1 (OB); (Asalluhi) *iddi ÉN ša balāṭi tu-ú ša šul[me]* Köcher BAM 248 ii 63; note, in parallelism with medical treatment: (if migraine?) *ina pan šindi u ÉN la ipparras* cannot be stopped through bandages or incantations AMT 102,1:2; *enūma šibtišu ūtašširūšu šamma u ÉN la tunakkar* (even) when his seizure leaves him, do not alter the medication and the incantation ZA 45 208 v 28 (Bogh. rit.).

3' used to ward off witchcraft, sorcery, evil portents, to subdue evil demons: *lik-tumkunūši ÉN ezzetu rabītu ša Ea maš-māši* may the fierce, magnificent incantation of conjurer Ea overwhelm you Maqlu II 156, also STT 215 v 55 and dupl. K.255+ vi 343 (courtesy I. L. Finkel); *ina ÉN-ka elleti ša [balāṭi] lišīma māmīt* through your holy, life-giving spell let the curse leave BRM 4 18:21, cf. *ša ina šip-ti-šū mimma šumšu*

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*ipaššahu* CT 16 6:232; *rikis kaššāpi u kaššāpti* [lipattir] *šip-ti ša Eridu* let the incantation of Eridu break the bonds of the sorcerer and sorceress Mayer Gebetsbeschwörungen 446:17; <sup>d</sup>TU<sub>6</sub>.KÜ . . . *ša ina ÉN-šú elleti issuhu nagab lemnūti* (Marduk exalted as) Holy-Spell, who with his holy incantation extirpated all the evil ones En. el. VII 34; *imanni šip-ta ittanandi tāšu* (see *manū* mng. 3a) *ibid.* IV 91.

4' used in black magic: *šip-pat-ki aj iqriba* KA.MEŠ-ki *aj ikšudainni* may your (the witch's) spells not draw near me, may your words(?) not reach me Maqlu V 9; (Lamaštu) follows pregnant women *ana ālidāti nadāti šip-tū* (and) casts a spell over the pregnant women ("Bring me your children!") LKU 33:16.

5' other uses: [š]i *šip-ta ittanandi ušamnāši Ea āšib mahriša* she (Mama) recites the incantation again and again, (and) Ea, seated before her, provides her with (the words) to be recited Lambert-Millard Atra-hasīs 60 I 253, cf. [. . . É]N *ušamnāši Ea . . .* [DN tam]nu *šip-ta ištuma tamnū šip-pa-sa rūt[a ta]tadi eli ṭiddiša* *ibid.* 60 iii 2 f. (both SB), see *ibid.* p. xif. and see von Soden, ZA 68 92.

b) etiology — 1' in the formula *šiptu ul jattu(n) šipat* DN: *šip-da-an la jattān šip-da* DN the two incantations are not mine, they are incantations of Ningilima Westenholz OSP 1 No. 7 iv 5 and 7 (Oakk.), cf. *šip-tum ul jattum šip-pa-at Ni(n) girima Ea Asalluḫi* JCS 9 11A:31 f., cf. Böhl Leiden Coll. 2 5:41 f., *šip-tum ul jattum šip-pa-at* <sup>d</sup>Enlil *šip-tum ul jattum šip-pa-at* <sup>d</sup>Šamaš <sup>d</sup>Šamaš *šip-tam iddi* YOS 11 3:10 ff. (all OB); *šip-pát ú-li-[i]a-ti šip-pát Dami u Nikkarrik* Ugaritica 5 19:10, cf. *šip-pa-at ú-ul i-ia-a-[ti] . . . šip-pa-at ša* <sup>d</sup>[. . .] KBo 1 18 i 16 ff.; *šip-tum ul jattun šip-pat Ea u Asalluḫi šip-pat MAŠ.MAŠ ili Marduk šunu iddāma anāku ušanni* Köcher BAM 398 r. 20 f., cf. *ibid.* 508 ii 9, AMT 45,5:7, LKU 36 r. 7 ff.; *šip-tū ul jattun šip-pat Ea u Asalluḫi šip-pat Damu*

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*u Gula šip-pat Ningirima bēlet šip-ti* AfO 23 41:16 ff., wr. ÉN *ibid.* 34 ff., BMS 61:20 f., Köcher BAM 543 iii 48 ff., and passim; note, wr. TU<sub>6</sub>: TU<sub>6</sub> *ul jattu* [. . .] *šip-pat Damu* [u] *Ninkarr[ak]* Köcher BAM 538 iv 46 f.

2' identified as *šipat* DN: *apšuška šaman balāti addika ÉN Ea bēl Eridu* I have anointed you with life-giving oil, I have cast over you the incantation of Ea, the lord of Eridu Maqlu VII 38, but *ina* TU<sub>6</sub> (var. *te-e*) *ša Ea ina ÉN ša Asalluḫi* *ibid.* 44; ÉN *šip-pat Bēlet-ili šarrati rabīti* AfO 23 43:33 (SB fire inc.); ÉN *annītu ÉN ša* <sup>d</sup>[. . .] *u Ningirima* STT 138 r. 15.

3' *bēl (bēlet) šipti*: (Marduk as <sup>d</sup>TU.TU) *bēl šip-tu elleti muballiṭ mīti* En. el. VII 26; *bēl šip-pat balāti Ea šar apsī liddika tāšu ša balāti* CT 23 11 iii 32; [Asallu]ḫi *mašmāš ili . . . ÉN ÉN* Craig ABRT 1 59:7, cf. (Marduk) *bēl ÉN ru'tu u tē* Köcher BAM 338 r. 3 and dupl.; ÉN *Asalluḫi Marduk ÉN Ningirima ÉN ÉN u Gula ÉN asūti* Köcher BAM 510 iv 38 f.; *Ningirima ÉN ÉN* STT 215 ii 42 and vi 5, 252:15, AMT 45,5:1, AfO 14 146:116 (*bīt mēsiri*), and passim, wr. EN TU<sub>6</sub> STT 241:28, also *liddikum* TU<sub>6</sub> <sup>d</sup>*Nin-nig-erim-me-e bēlet šip-pa-tim* may DN, the lady of incantations, cast a spell over you QT 42 32:5 (OB inc.), see von Soden, BiOr 18 71, also *ibid.* 6.

c) identified — 1' with ref. to purpose: *šip-tum ša šeḫrim nuḫḫim* ZA 71 63 r. 12 (OB), cf. *ibid.* lower edge; *šip-tu ša multap-šiqte* incantation for a woman in labor Iraq 31 31:50 (MA); *šip-pa-a-a[t] awurriqān[im]* spell against jaundice UET 5 85:9 (OB inc.), see JNES 14 14 n. 7; *šip-pa-at ŠA.MEŠ iša-rūti* incantation against diarrhea PBS 1/2 111:5; *šip-pa-at tūltim* YOS 11 4:3, cf. *šip-pa-at zuqaqipim* *ibid.* 19 (OB inc.); *šip-pa-at ša* MUŠ [. . .] incantation for [. . .-ing] a snake KBo 1 18 i 21, cf. *šip-pa-at zubbī* *ibid.* iv 13; uncert.: *šip-tu ša ŠU DINGIR* <sup>d</sup>MAŠ.TAB.BA CT 51 142:11; 10 ÉN.MEŠ *šumma amēlu x* STT 281 ii 6, 3 ÉN.MEŠ [. . .] CT 51 199 r. 17; ÉN TU<sub>6</sub>.MEŠ [ŠA.

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z]I.GA (subscript to catalog of incipits)  
Biggs Šaziga p. 14 iii 9.

2' by incipit: *ina muḫḫi nēpeše ša* ÉN ḫul.gál ḫé.me.en concerning the ritual of the incantation “verily you are evil” ABL 24:7, see Parpola LAS No. 172, cf. ÉN ḫul.dúb è.ba.ra *adi bābi imannu* (the exorcist) recites the incantation “evil ḫul-tuppu, go out” until (he reaches) the door ibid. r. 9; ÉN *Ea [Šamaš Asalluḫi] ša* NAM. BÚR.BI ḫ[UL DÛ.A.BI] . . . *ētapas* ABL 23:13, cf. ABL 549 r. 6', see Parpola LAS Nos. 185 and 160; ÉN.MEŠ *ša tummu bitu imannu* (the exorcist) recites the incantations of (the ritual) “the house is exorcised” RAcc. 141:355 (New Year's rit.); ÉN *Išt[ar bēlet qabli]* . . . *aktanak ana šarri bēlija ussēbila* I have sealed and dispatched to the king, my lord, (a tablet inscribed with) the incantation “Ištar, lady of battle” ABL 12 r. 2', see Parpola LAS No. 151 (all NA); ÉN *Girra gašru ūmu nanduru šalam ḫiddi* incantation “mighty fire, furious storm” – (to be recited over) a figurine of clay Maqlu IX 32 and passim in ritual instructions in Maqlu, Šurpu, and other exorcistic compositions; ÉN *udug.ḫul edin.na.zu.šè adi bābi kamī tamannūma* Iraq 22 224:26; one exorcist (standing) to the right of the house and another to the left of the house ÉN *u<sub>4</sub> du<sub>7</sub>.du<sub>7</sub>.a.meš imannū u šitti āšipi* ÉN *udug.ḫul.meš imannū* recite the incantation “impetuous storms” and the rest of the exorcists recite the incantation “evil ghosts” BRM 4 6:35f. (eclipse rit.); LÛ. MAŠ.MAŠ.MEŠ ÉN *lugal.e an.ki.a . . . 4-šú imannū* ÉN *ikalluima* the exorcists recite four times the incantation “king of heaven and earth” and then stop (reciting) the incantation BRM 4 7:9f., cf. ibid. 12f. and 21f. (New Year's rit.), see RA 20 107f.; ÉN *i-[i bīti] Ištar bīti tamannūma ibal-luḫ* Farber Ištar und Dumuzi 63:98; *qāt marši tašabbatma* ÉN *Marduk [bēl mātāti]* 3-šú ŠID-šú you grasp the hand of the patient and have him recite the incantation “Marduk, lord of the lands” three times BMS

12:16, cf. ibid. 117, Köcher BAM 194 iv 3, and passim in magic and med., note exceptionally following an incipit: *a-ra-a-pu-ra a-ra-a-ba-pu-ra* ÉN *tamannu* ZA 45 208 v 26 (Bogh. rit.).

d) in appositional use (wr. with log. only) – 1' preceding the text of an incantation or prayer: passim, see Falkenstein Haupttypen p. 4.

2' as final element of the text of an incantation, mostly wr. TU<sub>6</sub> ÉN (*tē šipti*) STT 136 iv 22, 247 r. 8, 14, Köcher BAM 510 iv 3, 513 iii 23, 514 iv 30, but occasionally ÉN alone, e.g., ibid. iii 18, AMT 52,1:14, CT 23 10 iii 17, STT 138 r. 27, 279:50, also TU<sub>6</sub> ÉN É. NU.RU Köcher BAM 513 ii 28, etc., see *tā*.

e) with verbs indicating the manner of recitation – 1' *manū* to recite – a' over the magic or medical ingredients in order to make them efficacious: *ana libbi šaman pūri* ÉN *tamannu ana [muq]qalpīti tumašša' šu u* ÉN *tamannūma ina'eš* you recite the incantation into *pūru* oil, you massage him (with it) downwards and recite the incantation and he will get well CT 23 11 iii 36, cf. *ana libbi šamni* ÉN *tamannūma* [. . .] CT 40 27b:6; (you prepare a salve) ÉN *ezzēta ana libbi tamannu* you recite the incantation “you are fierce” into it (and apply it to the patient) AMT 85,1 vi 14, and passim; uncert.: the diviner sets up the holy water basin NA *tullal* ÉN *ana libbi mākali* [. . .] you purify the man(?), [recite(?)] an incantation into the (diviner's) libation bowl BBR No. 11 iv 16; ÉN *annītu ana muḫḫi ū šu.GIDIM.MA tamannu* AMT 97,6:10, (with *ana muḫḫi napšalti* [UDUG].ḫUL.GÁL.E over the ointment against evil demons) AMT 104,1 iii 36, cf. 2 ÉN.MEŠ *ana muḫḫi napšalti qutāru* [. . .] Köcher BAM 216:4; ÉN.MEŠ ŠEŠ.MEŠ (= *annāti*) *ana muḫḫi tamannu* (referring to phylacteries) Thompson A Catalogue of the Late Babylonian Tablets pl. 4 B5:8; *ana muḫḫi unqi eré* ÉN 3-šú *tamannūma [ina] ubānika tašakkan* you recite the incantation three

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times over a copper ring and put it on your finger (so that when you enter into the presence of the king he will be pleased with you) KAR 71 r. 10 (egalkurra rit.), cf. *ibid.* obv. 12; ÉN 7-[šú . . .] *ana IGI<sup>d</sup>15 ana muḫḫi mēli tamannu* you recite the incantation seven times over the phylactery before Ištar RA 18 22 ii 4; you bury *ap-kallu* figurines at the head of the bed ÉN 7 NUN.ME.MEŠ *ašaridūtu ana IGI-šú-nu tamannu* and recite the incantation “seven foremost sages” before them KAR 298:11, and *passim*, note ÉN-*su-nu* ŠU.BI. DIL.ĀM *ibid.* 16.

**b'** over the patient: ÉN 3-šú *ina muḫḫi qaqqadišu tamannu* you recite the incantation over his head three times CT 23 34 iii 35; ÉN *annītu 7-šú ana muḫḫi idišu tamannūma ina'eš* you recite this incantation over his arm seven times and he will get well AMT 93,3:14, also *ibid.* 3; 2 ÉN. MEŠ *annāti ina muḫḫi šēpišu tamannūma iballuṭ* you recite these two incantations over his feet and he will be healed Köcher BAM 152 iv 15, parallel ÉN *an-na-a-ti 3. T[A.ĀM] . . . ina muḫḫi šēpišu [tamannu]* AMT 70,5 ii 14; ÉN *annītu ana muḫḫi ziqit zuqaqīpi tamannu* you recite this spell over the scorpion sting CT 38 38:68 and *dupls.*, also *ibid.* 58 (Alu namburbi), see Or. NS 34 121.

**c'** other occs.: ÉN *annīta ina takpirti pēmi tamannu* you recite this incantation during the wiping of the thigh CT 23 1:9; ÉN *ša ina muḫḫi uridimmi šatratu [7-šú] ana abri ša DN 7-šú ana abri ša DN<sub>2</sub> tamannu* you recite the incantation written on the figurine of the “rabid dog” seven times to the brushwood pile of Marduk, seven times to the brushwood pile of Erua KAR 26 r. 25; 7 *u 7 kišrī takaššar ēma takaššaru* ÉN *tamannu* AMT 10,1 iii 15, 11,1:2, and *passim*, see *kašāru* mng. 1a, *kišru* mng. 1a; 7-šú *tatabbak ēma tatabbaku* ÉN *tamannu* you pour (water) seven times and each time you pour (it) you recite the incantation CT 23 9 iii 1; 14 *kupatinni*

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*tukappat . . . ēma kupatinni* ÉN *tamannu* (see *kupatinnu*) AMT 45,5:6; ÉN *annītu 3-šú tamannu* RA 18 25 ii 9, AfO 18 297:10f., also (7-šú) Iraq 22 222:19, (7-šú *u* 7-šú) *ibid.* 224:25, also (with incipit) BE 31 60 r. ii 19 and CT 23 40 i 24, 3-šú 7.TA.ĀM Š[ID]-*nu* Köcher BAM 533:23 and 31; ÉN *kīam tamannu* you recite the following incantation AMT 5,1:20, 52,8:9, 70,5 ii 11, Köcher BAM 152 iv 10 and 492:2.

**2'** *qabū* to say: the incantation is not mine, it is the spell of DN (etc.) *šunu iqbānimma anāku a[šš]i* they said it to me, I recited it STT 252:15, cf. Köcher BAM 438 r. 6; ÉN . . . 3-šú *liq-bi* (the patient) should utter the incantation three times RA 50 24 No. 30:15 (namburbi), also AMT 3,1:3, cf. [ÉN DN DN<sub>2</sub> DN<sub>3</sub>] *ilāni rabāti tušaqbāššū* you have him say the incantation “O Ea, Šamaš and Asalluhi, great gods” LKU 34:5', also AMT 104,1 iii 3 and Köcher BAM 487 iii 6.

**3'** *lahāšū* to whisper: see *lahāšū* mng. 2b.

**f)** with verbs indicating the manner of applying or undoing the incantation: [ÉN] *anandika šip-tum* CT 17 13:26 (catch line to *muššu'u* IV), cf. [ÉN] *anandi* ÉN *ibid.* 14:18 (catch line to *sag.gig* VII); *Ningirim inandi* ÉN RAcc. 142:380; *idi* ÉN-*su ša apkal ilāni Marduk* Maqlu I 55; ÉN *tanaddišumma ibal-luṭ* Labat TDP 42 r. 37, also *ibid.* 196:68 and 222:38, and *passim*, see *nadū* v. mng. 6; ÉN *annītu ina muḫḫi uridimmi tašatṭar* you write this incantation on (the figurine of) the “rabid dog” KAR 26 r. 12, cf. ÉN *ša ina muḫḫi uridimmi šatratu* *ibid.* r. 25; *Girra qardu* ÉN-*su-nu lipaššir* my valiant Fire undo their (the witches') spells Maqlu I 134.

**g)** qualifying a noun — **1'** with the connotation “magic”: a. bi nam. šub šu gal ù. mu. e. ni. du<sub>7</sub> : *mē šip-ti rabīš šuklīlma* make the water used for the spell highly effective CT 17 31:34f.; a nam. šub : *mē šip-ti* (see *nadū* lex. section) CT 17 21 ii 86f.,

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also 4R 25 iv 14f., see also CT 17 1:8, in lex. section; uncert.: *šaman* ÉN *ša Ea šaman* ÉN *ša Asalluhi* Maqlu VII 34, *Ú šip-ti ša attalē ki aššá* ABL 276:12 (NB).

2' *la šipti* unconjurable: *ašbat pi šerrī . . . šerri la šī-ip-ti* (var. adds *-im*) I seized the mouth of all snakes, of the snake that cannot be conjured TIM 9 66:3, var. from 65:2 (= Sumer 13 93:3 and dupl. 95 A 2, OB inc.), cf. *šubādam* MUŠ *la šī-ip-tim* (see *šammānu*) CBS 7005 r. 13 (unpub. OB snake inc., courtesy I. L. Finkel).

h) other occs.: <sup>d</sup>TU.TU *bān tēdištišunu* [šú]ma . . . *libnīma* ÉN (var. *šip-ti*) *ilū linūhu* he (Marduk) is Tutu, the author of their restoration, let him create incantation(s) so that the gods may be at rest En. el. VII 11, for comm. see STC 2 56:11, in lex. section; *šī-ip-tum annitum ša Marduk ina mātīm ušabšú* this incantation which Marduk created in the country PBS 7 87:3 (OB inc.); *ša* ÉN.MEŠ *kilallē ištēn DÙ.DÙ.BI-šī-na* the ritual for both incantations is the same AfO 12 142:6; *rēš šī-ip-ti* the beginning of the incantation (in broken context) TIM 9 73 r. 9 (OB); ÉN ŠÀ É.GAL GIBIL *e-tap-šú* (probably scribal error, cf. the subscripts *ina* ŠÀ É.GAL GIBIL *e-tap-šú* PRT 102 r. 10', etc.) PRT 105 r. 22.

Mayer Gebetsbeschwörungen 22f. and 359f.; Krebernik, Die Beschwörungen aus Fara und Ebla 197 ff.

šiptu A in *ša šipti* s.; conjurer; OB lex.\*; cf. *šiptu* A.

lú.KA×LI.dug<sub>4</sub> = *ša šī-ip-tim* OB Lu A 418.

šiptu B s.; (a goblet); syn. list.\*

*šipku*, *šī-ip-tum* (etc.) = *ka-a-su* An VII 127 ff.

šiptu A s.; 1. judgment, verdict, 2. punishment, threat; OB, SB, NA; wr. syll. (exceptionally GIŠ.PA AKA 256 i 4); cf. *šapātu* A.

gi-e GIL = *šī-ip-tu* A III/1:234; GI = . . . *šī-ip-tu šá-pí-ti ga-mi-rum* A III/1 Comm. B 36, in

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MSL 14 328; gi ki-i (pronunciation) = *šī-ip-tu*[m], gi.šú ki-i-šu (pronunciation) = *pu-ru-us*[-su-u] Erimhuš Bogh. E a 4f.

dingir.gal.gal.e.ne á.gál.bi.im e.n[e.gi.til.le.bi.ne] (var. e.ne.x.ti.le.bi.ne) : [i-ni-l]i *rabūtim muwa'erassunu širtum šī gāmira*[t] *šī-ip-ti-šu-nu* among the great gods she is their exalted leader, she passes the final judgment for them ZA 65 178:4 (OB hymn to Inanna); an.ta.gál dingir gal.gal.e.ne gi ka.aš.bar [. . .] : *šaқи ilī rabūti ša šip-tu u purussú* [. . .] (Nergal) the highest one among the great gods, who [. . .] judgment and decision 4R 24 No. 1:27f.; [dutu] gi.til.la an.ki.bi.da za.a.[kam] : [Šamaš] *ša šamē u eršeti šip*[-tu] [TIL(?)] *kūm*[ma] O Šamaš, it is your privilege to render final judgment in heaven and on earth (preceded by *purussē mātāti šutēšuru*) Gray Šamaš pl. 6:28f.

1. judgment, verdict – a) referring to divine judgment – I' in parallelism with *purussú*: *ašar šī-ip-ti-im u purussēm ina maḥar Enlil awassu lilemmin* may (Ninlil) gainsay his case before Enlil at the site of (final) judgment and decision CH xlii 87, also, wr. *šip-ti* AfO 8 28:25 (Šamši-Adad V treaty); *ašar šip-ti* (var. *de-e-ni*) *u purussē* [*itaplanni annu*] *kēnu* at the site of (oracular) verdict and decision always answer me firmly in the affirmative WO 8 44:5' (Asb.), cf. (Nusku) *ša ana nadān šip-ti u pu[russē usš]āma* Craig ABRT 1 35:14, var. and restorations from Bauer Asb. 2 p. 38 r. 8 and obv 14; (Ištar) [*nādin*] *at šip-tu u purussē* YOS 1 38:10 (Sar.), (Nabú) [*nādin*] *šip-ti purussē burumme* PBS 1/1 No. 18:7 and dupl. LKA 42:9; (Sin) *nādin šip-ti pāris purussē* Perry Sin No. 6:5, <sup>d</sup>Nin. *šubur sukkal gi sum.mu: suk-kal-lum na-din šip-ti* CT 24 2 i 37f. and dupl. (An = Anum I); note (Ninurta) *nādin* GIŠ.PA *u purussē ana naphar kal ālāni* who issues verdicts and decrees to all cities of the world AKA 256 i 4 (Asn.); (Šamaš) *ša šip-tu u purussú gummurūšu* (see *gamāru* mng. 2f) Streck Asb. 288:6; *gamrāti šip-ta u purussá úrti eršeti u šamāmi* you (Gušca) give final judgment and decision, direct the world STC 2 pl. 76:13, cf. *úrti Anūti šip-ta u purussá* [. . .] K.3371:9, joined to Craig ABRT 2 16 K.232; *Enlil Aššurá ša ela*