INFANTILE AND CHILDHOOD CONVULSIONS, AND SA.GIG XXIX

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Introduction

The discovery of new texts and a Commentary of Tablet XXIX of the diagnostic series Sakikku or Sa.gig—a series well represented in this volume—was reported in 1988 in a familiar study.¹ Further information with a transliteration and translation of the first entry of the Tablet was provided by Marten Stol in his study of 1993,² although he declined to take the matter further owing to the difficulties and fragmentary nature of the text. In some defiance of the difficulties the present study feels able to discuss the first three entries of the Tablet, and has been helped in the interpretation by the proposal which heads this paper. The BM sources of the tablet are as given in the first reference, note 29; a copy and edition of the full tablet has been prepared by N.P. Heeßel as part of a larger study on the later Tablets of Sa.gig: Babylonisch-Assyrisches Diagnostik, Ugarit-Verlag, Münster (2000): editions 318–338, copies 462–465.

Transliteration

1. šumma Bēl-ūri (“lugal ˘ur.RA) itti-šu(KI.BI) alid(U.TU) ina šēpē-šū(GIRII-šū) bīt abi-šū(É AD-šū) issappah(BIR-ah) ana la sapāh(NU BIR-ah) bīt abi-šū
2. kīma kūbī(KÙ.BI) tu-ša-al-šu ma lumun-šu(HUL.BI) it-ta-bal itta-šu (GISKIM.BI) kīma “iballuṭu?” (’AL?’.TI)
3. i-bak-ki i<i-3a-ār>-3a-ār ū im-ta-nam-ga-ag

² Epilepsy in Babylonia, Cuneiform Monographs 2, Groningen, p. 88.
4. šumma ina MU 3 <KAM> ina rēši-šu(SAG.BA)-
ma ultabbār(TIL)c a-na la luburri?-šu(NU TIL-šu)
5. šakirā (Ú ŠAKIRA) šá ina UD '30.KAM' innasihu(ZI) nasāk(SÚD) ina mē(A) nārī(ID) tuballal(HE.HE) tapańas-su(ŠĒŠ-su)-ma iballū(DIN)
6. šumma ina MU 7.KAM ina实训-su(ŠUB-su) ina šatti-šu(MU.BI)d ultabbār(TIL) a-na la luburri?-šu(NU TIL-šu) annā(NE) attalē(ANTALU) ina UD 30.KAM
7. ina mē(A) nārī(ID) tuballal(HE.HE) tapańas-su(ŠĒŠ-su)-ma iballū(ALT)

a) Probably, if not quite necessarily, to be so restored as in line 6 and elsewhere on the tablet
b) Followed by ulta-ta, regarded uncertainly as a faulty anticipation of ultabbār (to have been written ul-tab-bar)
c) To be so read after the ul-tab-bar of lines 8 and 29
d) Preferred to šatti šāti which could also be read
e) For the reading at this point cf. Commentary

Translation

(1) If Bēl-uri (or, Lugal-urra) is present (with the child) from birth (lit.: ‘has been born with him’), at the foot of his bed his father’s household will disperse (in terror). That the household of his father should not disperse (2) you shall (pretend to) bury him as though he were a still-born child and the evil will be removed. The sign ‘when he recovers, (3) (the child) will begin to cry’, should be looked for; (during the convulsion) he will twist and ‘stiffen and relax’ (his limbs).
(4) If he (Bēl-uri) falls upon him in the third year, he may remain for a long time at the head of his bed. That he should not so remain, (5) a šakirū-plant which has been uprooted on the thirtieth day (i.e., the day of the moon’s disappearance) you shall bray, mix with river water and anoint him regularly therewith. So he will recover.
(6) If he falls upon him in the seventh year, throughout that year (Bēl-uri) may remain (at the head of his bed). That he should not so remain, the same (plant), (uprooted) at an eclipse or on the thirtieth day (of the month), (you shall bray), mix with river water and anoint him regularly therewith. So he will recover.