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Reallexikon der Assyriologie und Vorderasiatischen Archäologie

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terms for particular ailments or symptoms. It may well be that one or more such terms includes what would now be diagnosed as skin cancer. For leprosy see *Lepra** and also F. Köcher, "Saḫaršubbû - zur Frage nach der Lepra im alten Zweistromland" in (ed.) J. H. Wolf, *Aussatz - Lepra-Hansen-Krankheit: Ein Menschheitsproblem im Wandel* (1986) 27-34 and M. Stol, "Leprosy: New Light from Greek and Babylonian Sources", *JEOL* 30 (1987-88).

§ 3.16. Mental illness probably included a wide range of conditions which resulted in memory loss or unusual behavior. See *Geisteskrankheiten**, also Kinnier Wilson, "Mental Diseases of Ancient Mesopotamia" in: (eds.) D. Brothwell/A. T. Sandison, *Diseases in Antiquity* (1967) 723-33, and idem, "An Introduction to Babylonian Psychiatry", *AS* 16 (1965) 289-98. See also Edith K. Ritter/J. V. Kinnier Wilson, "Prescription for an Anxiety State: A Study of BAM 234", *AnSt.* 30 (1980) 23-30.

§ 3.17. The life-sustaining importance of blood was obvious, though its true functions in the body cannot have been known. It seems likely that it was seen as a possible carrier of evils causing illness in view of the fact that bloodletting was practiced to some extent. An explicit reference is *ina NA₄.ZU SAG.KI-šú te-eš-ši-ma ÚŠ-šú ta-tab-bak*, "with an obsidian blade you slit his temple and let (some of) his blood drain out" Köcher, *BAM IV* 323:94f. See also the discussion of Stol, "Old Babylonian Ophthalmology", p. 164 on the use of the verb *maḫāšu* to indicate bloodletting.

§ 3.18. A number of additional bodily afflictions could be mentioned, among them paralysis or stroke, sometimes attributed to demons. Various parts of the body might be affected, though the role of the brain was unknown. Treatments were both therapeutic and magical. See *CAD M/2* s.v. *mišittu* A for relevant passages. Whether rheumatism can be identified in medical texts is uncertain (see *Gelenkschmerz-Gliederkrankheiten**).

§ 4. Veterinary medicine is known from several ancient texts. A passage in the Hammurabi Code refers to treatments for oxen and asses (§§ 224-225), and an Old Babylonian text (TCL 1, 132:7) refers to a veterinarian for cattle. A Pre-Sargonic lexical text (SF 70 iii 4ff.) lists an *a-zu_x anše*, veterinarian for asses. For the Akkadian term see *muna'išu*. For Akkadian texts dealing with illnesses of horses, see D. Pardee, *Les Textes hippatriques*, Ras Shamra-Ougarit II (1985), especially pp. 73-76 and see also M. Stol, "Das Pferd und seine Krankheiten im alten Babylonien" in M. Dietrich/O. Loretz, *Omina und medizinische Pferdetexte aus Ugarit und Ras Ibn Hani*, *AOAT* 35 [forthcoming, as of 1990].

R. D. Biggs 1969: *Medicine in Ancient Mesopotamia*, *History of Science* 8, 94-105; id., 1978: *Babylonian*, in: (eds.) H. Schepperges/E. Seidler/P. U. Unschuld, *Krankheit, Heilkunst, Heilung*, 91-114. - J.-M. Durand 1988: *Maladies et médecins*, *AEM* 1/1, 541-584. - A. Finet 1954/57: *Les médecins au royaume de Mari*, *AIPHOS* 14, 123-144. - D. Goltz 1974: *Studien zur altorientalischen und griechischen Heilkunde: Therapie - Arzneibereitung - Rezeptstruktur*, *Sudhoffs Archiv, Beiheft* 16. - P. Herrero 1984: *Thérapeutique mésopotamienne*. - J. V. Kinnier Wilson 1982: *Medicine in the Land and Times of the Old Testament*, in: (ed.) T. Ishida, *Studies in the Period of David and Solomon and Other Essays*, 347-358. - A. L. Oppenheim 1962: *Mesopotamian Medicine*, *Bull. of the History of Medicine* 36, 97-108. - E. Reiner 1964: *Medicine in Ancient Mesopotamia*, *Journal of the International College of Surgeons* 41, 544-550. - E. K. Ritter 1965: *Magical-expert (= āšipū) and Physician (= asū): Notes on Two Complementary Professions in Babylonian Medicine*, *AS* 16, 299-321.

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Medizin. B. Bei den Hethitern.

§ 1. Need. - § 2. Relation to magic. - § 3. Medical texts. - § 4. Physicians. - § 5. Praxis. - § 6. Summary.

§ 1. Need. Hittite texts reveal many instances in which therapeutic intervention was appropriate for responding to physical problems or restoring soundness of body. The most notable of these were virulent epidemics mentioned in the "Plague Prayers" of Muršili II (CTH 378), in oracle questions (KUB 5, 4 ii 44; 15, 1 i 23ff.; 15, 15 iv 6'), and in administrative correspondence

(KBo. 18, 10). The specific disease – or diseases – in question remains unknown, and it seems that the Hittites could do little to combat such mass death save request divine intervention and remove important individuals from the immediate areas of contagion.

Also attested are unspecified illnesses of prominent persons such as prince(?) Kantuzzili of the Middle Hittite period (CTH 373, esp. KUB 30, 10 rev. 14 ff.), princess Gaššuliawiya (CTH 380), and king Hattušili III. Hattušili was a sickly child (KBo. 4, 12 obv. 5–8), and was also often ill as an adult, a condition reflected in the munificent vow made by his wife Puduhepa to the goddess Lelwani seeking improvement in his health (CTH 585).

§ 2. Relation to magic. The modern student of Hittite healing differentiates between therapies based upon purely physiological techniques such as the administration of drugs and the manipulation of injured limbs, on the one hand, and those of magical character on the other. While only the former will be discussed here, the Hittites made no such distinction and often applied both approaches in a single regimen of treatment. Magical activities are much more commonly attested than medical – see *Magie und Zauberei. B.*

§ 3. Medical texts. While Hittite rituals, basically magical in nature, occasionally contain medical material, there are also a few exclusively medical texts. Several of these were among the scholarly compositions brought from Mesopotamia. CTH 808 is an Akkadian-language text about the manufacture and application of poultices. Its poor quality, as well as the presence of Hittite and Luwian glosses, indicates the product of an Anatolian student under an Assyrian master. In contrast, two of the exemplars of CTH 809, an ophthalmological treatise, seem to be imports from the south, while the third (KUB 4, 55) may be a local copy. In this connection note also the “medical” prognostications collected under CTH 537, most of which are in Akkadian, although one text (KUB 37, 190+ +) has Hittite glosses, and two (KBo. 13, 32 and 33) constitute full Hittite translations.

Seemingly of indigenous origin, however, are the Hittite language medical texts edited in StBoT 19. Their generally poor state of preservation together with our uncertainty as to the meaning of many technical terms makes interpretation difficult, but it is clear that the therapeutic measures set forth are preponderantly medical. Above all we encounter the internal and topical administration of drugs. Conditions discussed include wounds (Text D) and flatulence (?) (Text Q), as well as disorders of the eyes (Text D), of the intestines (Text A), and of the neck or throat (*auli-* – Texts C and J). Text K, which represents approximately one-third of an archival catalogue, contains entries for about twenty compositions treating problems of the head (eyes, throat, and mouth). This suggests that many additional medical texts have been lost, but we cannot be certain that the tablets listed in Text K were all necessarily medical, or that the missing entries belonged to this genre.

§ 4. Physicians. Members of this profession are indicated in the Boğazköy texts by the Sumerogram ^{lu}A.ZU or by the Akkadian *asû*. The corresponding Hittite word remains unknown. For attestations see F. Pecchioli Daddi, *Mestieri* (1982) 119 f., to which add KBo. 28, 30: [32]; KUB 53, 15 ii 13', 19'; VAT 7685: 8, 10 (StBoT 19 [1974] 10); and 1506/u: 8' (R. Lebrun, *Samuha* [1976] 215). It is also possible that the hieroglyph L 135,2 (G 55) found on several seals denotes a physician – see H. G. Güterbock, *Glyptik aus dem Stadtgebiet von Boğazköy* (1987) 66 sub No. 188.

Although most of the cuneiform references are general or to anonymous individuals, eight physicians are known by name: Akiya, Hutubi, Lurma, Parimaḫu, Piḫa-Datta, Rabâ-ša-Marduk, Tuwatta-ziti, and Zarpīya (for references see Daddi, *Mestieri* 120). To this list should probably be added Mittanamuwa, who cared for the youthful Hattušili III, although the title given him in KBo. 4, 12 obv. 5–8 is rather GAL.DUB.SAR, “chief of the scribes.”

Attestations of an UGULA ^{lu}A.ZU, “overseer of physicians” (KUB 5, 12 rev. 5), and GAL ^{lu}.mešA.ZU, “chief of physicians” (IBoT

2, 44: 2'), as well as of ^{lu}A.ZU SAG, "head physician" (KBo. 21, 42 vi? 5'), and ^{lu}A.ZU TUR KAB.ZU.ZU, "apprentice, junior-grade physician" (KBo. 11, 1 rev. 26'), demonstrate that this profession was hierarchically structured. Unfortunately nothing can be said concerning the education and training of Hittite medical doctors.

The vast majority of physicians were male, but female members of this profession were also known (KUB 30, 42 i 8; 39, 31: 19). Mention should also be made here of midwives (Hittite *haš(ša)nupalla-*, Sumerographic ^{mi}ŠA.ZU), whose chief area of expertise was of course birth, but who also concerned themselves on occasion with other problems – see G. Beckman, *StBoT* 29 (1983) 232–35.

The Hittite court did not confine itself to the talents of native physicians, but sought additional aid from abroad. Several foreign medical missions to Hatti are known from the diplomatic correspondence of Hattušili III. In a letter to the Kassite king Kadašman-Enlil II, he mentions two visits of Babylonian physicians to Hatti, one in his own reign and another under his brother Muwatalli II (KBo. 1, 10 rev. 34–48 – see Beckman, *JCS* 35 [1983] 106 f.).

Egyptian medical assistance to the Hittites is well documented – see E. Edel, *Ägyptische Ärzte und ägyptische Medizin am hethitischen Königshof* (1976). In this connection a letter from Ramses II attests to the dispatch of an Egyptian specialist and medicines to treat an illness of Hattušili himself (CTH 155), while other correspondence deals with an Egyptian medical mission to the court of Kurunta of Tarhuntašša, member of a collateral line of the Hittite royal house (CTH 163, 164).

Most striking, however, is Hattušili's request that Ramses send a gynecological expert to Hatti to aid his barren sister Matanazi in conception (KBo. 28, 30). Since the lady in question was at least fifty years of age, the naiveté of this request testifies to the limitations of Hittite gynecology – see *StBoT* 29, 253 f.

§ 5. Praxis. The contexts in which physicians are active in Hittite documents reflect

the failure to distinguish the magical from the medical in healing. Thus, for example, the measures taken by the physician Zarpiya against plague in the ritual CTH 757 are entirely magical, consisting chiefly of a ritual meal and the recitation of incantations. Indeed, physicians sometimes participate in cultic activities with no apparent relation to healing, as in a festival at Nerik where a physician chants in Hattic (KUB 28, 80 i 33 ff.), or in a ritual for Telipinu in which a physician sings while accompanying himself on a musical instrument (KUB 53, 15 ii 13 ff.).

The physician is found already during the Old Hittite period, where Paragraph 10 of the Hittite Laws (KBo. 6, 2 i 16–19' and dupls.) stipulates that an assailant pay the doctor's fee on behalf of his victim. Paragraph IX of the Middle Hittite parallel text (KBo. 6, 4 i 25' f.) sets this fee at 2–3 shekels of silver, depending upon the social status of the wounded.

Complaints for which the consultation of a physician is attested include disease of the eyes (KUB 22, 61 i 15'–18'), of the throat (KUB 48, 123 i 10'), fever (KUB 34, 45 + KBo. 16, 63 obv. 12), plague (KBo. 16, 99 i 5), and reproductive difficulties (KBo. 8, 130 iii 7' f.; KBo. 28, 30). In general, these references say little about the actual techniques of Hittite medicine.

§ 6. Summary. It is difficult to evaluate Hittite medicine on the basis of the scanty information at our disposal. While it was undoubtedly influenced by imported medical texts and the example of specialist physicians from Egypt and Mesopotamia, a native medical practice is reflected in the Hittite-language medical texts and in areas such as pregnancy and childbirth dominated by folk traditions. Here too, however, the importance of magical activities far outweighed that of the medical – see *StBoT* 29 (1983) 249–55.

H. G. Güterbock, *Bulletin of the History of Medicine* 36 (1962) 109–13. – H. M. Kümmel, *StBoT* 3 (1967) 97 f. – C. Burde, *StBoT* 19 (1974). – A. Kammenhuber, *THeth.* 7 (1976) 137–42.

G. Beckman