



Observations on “inan-” in Hittite Cuneiform Texts

Z. Nihan Kırçıl¹ 



¹Dr., Independent Researcher, Kırşehir, Türkiye

ORCID ID: Z.N.K. 0000-0002-7214-9571

Corresponding author:

Z. Nihan Kırçıl,

Kırşehir, Türkiye

E-mail: nihanozgunkircil@outlook.com

Submitted: 07.03.2024

Revision Requested: 25.05.2024

Last Revision Received: 03.06.2024

Accepted: 07.11.2024

Published Online: 12.12.2024

Citation: Kırçıl, Z.N. (2024). Observations on “inan-” in Hittite cuneiform texts. *Anadolu Arařtırmaları-Anatolian Research*, 31, 117–129. <https://doi.org/10.26650/anar.2024.31.1448472>

ABSTRACT

In Hittite cuneiform texts, the word *inan-* has meanings encompassing a certain disease, mental illness, discomfort, malaise, trouble. Unfortunately, there is no specific definition of the word *inan-*, which appears in various sources including prayers, rituals, and medical texts. The exact symptoms of this disease are not given in any of these sources. However, the clues given by the usages of the word *inan-* in a medical text and a *Zuwi* ritual suggest that it may have been related to a skin disease, though this is not conclusive, and more evidence is necessary to confirm this. This article also examines other texts in which the word *inan-* occurs and the effects and treatments of *inan-* disease that are discussed in these sources. In addition, evidence from magic rituals demonstrates that various adjectives were used for the Sun God, and according to the *Ayartaša* rituals that are discussed in this study, it is apparent that one of the epithets of the Sun God may have been the word *inan-*.

Keywords: *inan-*, ancient illness, Hittite medicine, skin diseases, Hittite Rituals



Introduction

Despite the existence of extensive surviving Hittite cuneiform archives in Anatolia, no Hittite equivalent of the term “medicine” has been identified (Ünal, 1980: 476). The Hittites, who adhered to a polytheistic belief system, attributed the causes of diseases to the gods. According to Hittite sources, neglecting the gods, angering them, practicing black magic, and spiritual and physical impurities were cited as examples of what might cause an individual’s affliction with illness. In wider Mesopotamia, diseases were understood through a firmly theocentric worldview in ancient times. This applied to the Babylonian world as well, where diseases were rooted in an ancient belief system attributing them to demons or angry gods (McGrath, 2016: 3).

The word *inan-* means “a certain illness, mental illness, discomfort, resentment, malaise, trouble”.¹ Meanwhile, the word GIG has been defined as either “disease” (GIG/*MURŠU*) or “skin wound” (SIM_x/*SIMMU*). According to Hutter, the Sumerogram GIG seems to correspond to the term *inan-* (HW² IV/1: 57). Akkadian dictionaries provide multiple meanings for *SIMMU*, including “abscess, skin disease, boil (carbuncle), illness, or wound” (AHw: 1045b, 1049b; CAD 15: 276a; CDA: 323b). It has also been suggested that GIG could signify “skin wound” due to the threats of causing skin wounds in the incantations performed by the Babylonian healing goddess Gula. Additionally, the Ninive tablet K.6057+ also mentions the Gula in relation to wounds, stating, “there are so many wounds that I do not know their names!” (Böck, 2004: 55–56, 109–110). This further supports the interpretation of GIG as meaning “skin wound.” In the curse section of the Hammurabi Code, reference is made to a severe skin wound that was undiagnosable and untreatable even with bandages. This wound was often associated with Ninkarrak, also known as a healing goddess.² In the Adapa myth, the disease *SIMMU*, or “skin wound,” is described as a condition brought about by the south wind, afflicting people’s bodies.³ There are other names for skin diseases that are categorized under the word *SIMMU* and which have been clearly defined. For example, if the wound looks red, swollen, and oozes fluid, and the patient has a persistent fever and vomits, this is known as a soft tissue infection called *ŠAMMANU* (Scurlock-Bruton, 2005: 62). Meanwhile, *ŠADANNU* was a skin disease in which the wound is hard, hot, extends up to the neck, and the patient has a reduced appetite.⁴

1 HW: 82; HW² IV/1: 57a; HED 1/2: 365 ff.; HEG 1: 358; Alp, 1957: 39 fn.43; Burde, 1974: 18; Goetze, 1928: 72; Jakob-Rost, 1972: 56 ff.; Kloekhorst, 2008: 386; Oettinger, 1976: 29; Puhvel, 1980: 204 ff.; Ünal, 2016: 259; Zinko, 2004: 667 ff. According to Akkadian texts, the words for “disease” are *MIQTU*, *SIMMU* and *MURŠU*. See Stol, 1993: 11.

2 See the transcription and translation in Roth, 1995: 139–140.

3 For the transcription and translation of lines 15–16 of the Adapa myth, see Izre’el, 2001: 38–39.

4 For other diseases, see Steinert, 2020: 157 ff.

inan- is generally believed to be associated with the Sanskrit *énaś-* meaning “mischief, evil, crime, sin, [or] misfortune” (HW² IV/1: 59a; HED 1/2: 366; Puhvel, 1980: 205). Other interpretations include the potential expression of discomfort related to a specific body part (HED 1/2: 366; Kloekhorst, 2008: 386). According to Alp, *inan-* can signify “pain, suffering, illness,” and it can also appear as a general term used for problems in various body organs (Alp, 1957: 39 fn. 43). Oettinger clarifies that *inan-* is not used for “mental illness,” only physical illness. Furthermore, *inan-* never appears alongside words like *irman-* or *erman-*, which mean “illness [and/or] discomfort,” suggesting that *inan-* and *irman-/erman-* could potentially be synonymous (Oettinger, 1976: 29).⁵ In this study, based on certain Hittite texts in which the word *inan-* occurs, the meaning and contextual uses of this term are examined with the aim of achieving a better understanding.

1) *inan-* in Military Oaths

inan- occurs in one oath text likely intended for Hittite military personnel:

*“Whoever transgresses these divine oaths, and employs a trap against the Hittite king, and sets his eyes on the land of Hatti as an enemy, let these divine oaths seize him! May he be broken apart by (inan-)illness(es), and may he suffer a horrible death!”*⁶

In both in this and other texts, as noted above, Oettinger has argued that the use this term does not indicate mental illness (Oettinger, 1976: 29). The curse for oath-breakers is a physical one. Meanwhile, in a ritual oath dating to the Middle Hittite period, the term *inan-* appears in the following context:

*“[Then] they grasp the stone with their hands from below. And they [sa]y [thus]: “Just as this rock is [heavy], may [lat]er be this oath and the inan- disease in [your hearts] similarly heavy!”*⁷

Considering the mention of large and heavy stones that can hardly be lifted by hand, it is likely that these stone represent distress (i.e., grief and sorrow). As the disease of *inan-* is also likened to a stone, it is implied to be a severe disease that causes great distress.

5 See also Akdoğan, 2007: 4.

6 KBo 53.33+ (CTH 427.A) obv. I ³⁴ku-iš-kán ku-u-uš-ša NI-IŠ DINGIRMEŠ šar-re-ez-zi ³⁵na-aš-ta A-NA LUGAL KUR URU^{URU}HAT-TI ap-pa-a-li da-a-i ³⁶nu-za-an A-NA KUR URU^{URU}HAT-TI LÚKÚR-li IGI^{HILA}-wa ³⁷da-a-i na-an ke-e NI-IŠ DINGIRLIM ap-pa-an-du ³⁸na-aš-kán i-na-na-aš še-er ar-ha pár-ši-ia-ad-da-ru. See transcription and translation Oettinger, 1976: 8–9; Hoffner, 2010: 136.

7 KUB 43.48 (CTH 627) rev. ²⁵[EGIR-an-]ma-aš-^{*}ša-an NA₄ ŠU-it kat-ta ap-pa-an-zi nu [an-da] ²⁶[ki-iš-š]a-an ^{*}me^{*}-mi-an-zi ka-a-aš-wa NA₄ ma¹-ah-ha-an d[a-aš-šu-uš] ²⁷[EGIR-an-d]a-wa-aš-ša-an NI-IŠ DINGIRLIM i-na-an-na I-NA [ŠÀ-KU-NU] ²⁸[QA-TAM-MA] da-aš-ši-iš-du. See the transcription and translation in Christiansen, 2012: 412–413. See also Feder, 2010: 126.

2) *inan-* in the Ritual of *Ambazzi*

The ritual of *Ambazzi*, which was practiced against pollution and sorcery, seems to have been part of the Luwian milieu.⁸ This ritual implores the god *Tarpattašša* for the eradication of the *inan-* disease:

“God Tarpattašša, pla[ce] the eya- tree before me! And s[et] me free! Don’t le[t] the [evi]l inan- disease enter! [And] keep m[y wif]e, my children, my grandchildren al[iv]e! [...] You are a god! God Tarpattašša, you who are in front, always speak well to all gods!”⁹

The *eya-* tree (^{GIŠ}*eya-*), which does not shed its leaves and remains evergreen, was the symbolic tree of the god *Telipinu*. The relationship of the *eya-* tree with strength, life, and longevity is exemplified by the *Telipinu* myth. This perpetually green tree likely symbolized eternal youth (Mazoyer, 2003: 74–75). In the ritual’s text, the ritual practitioner wants the God *Tarpašša* to protect him and his family from the *inan-* disease through the presence of the *eya-* tree.¹⁰ Additionally, the provided example illustrating the relationship of the *eya-* tree with long life and many generations, found in the hanging *kursa-* bag, is the myth of the disappearance of the Storm God (Karağuz, 2001: 93–94, 105).

In the *Ambazzi* ritual, various practices are conducted to eradicate the *inan-* disease:

“She pours pinecones [into the red bowl]. She pours white-red [wheat o]n them. [And the]y roast them. Then she [extinguish]es the pinecone with water. And she says: “[As] I destroy this, may the evil [ina]n- disease be extinguished over the lords in the same manner!”¹¹

As observed in this passage, the natural elements associated with nature and the earth are utilized to eliminate the *inan-* disease. The likening of the disease to pinecones and the symbolic or ritualistic significance attributed to them, in which they are first burned and then extinguished with water, may have been performed in the ritual context to both protect the afflicted individual and provide healing.

8 See Christiansen, 2012: 326.

9 KBo 43.35+ (CTH 391.1.A) rev. IV 9’-10’: ^{9D}*Tar-pa-at-ta-aš-ši-iš zi-ik-]mu-kán* ^{GIŠ}*e-a-an da-a-i* ¹⁰*nu-mu-kán a-ra-wa-ah[nu i-da-]ju i-na-an an-da* ¹¹*le-’e’ tar’-na-at-i[i nu DA]M’-IA DUMUMES-IA* ¹²*DUMU. DUMUMES-IA TI-an h[ar-ak -]iš DINGIRLUM zi-’ik’* ^{13D}*Tar-pa-at-ta-aš-ši-iš [ku-iš pé-ra]an ú-e-ha-at-’ta’* ¹⁴*nu hu-u-ma-an-da-aš DINGIRMES[-aš SI]G₃-in me-mi-iš-ki*. See the transcription and translation in Christiansen, 2006: 56–57.

10 See Christiansen, 2012: 152.

11 KBo 43.35+ (CTH 391.1.A) rev. III 7[*nu-uš-ša-an A-NA* ^{DUG}*DÍLIM.GAL SA₅ h]u-ul-li-iš šu-uh-ha-a-i* ⁸[*še-ra-aš-ša-an hal-ki*]-*in kar-aš iš’-hu-wa-a-i* ⁹[*na-at-kán ša-an-h]u-’wa’-an-zi nam-ma-kán hu-ul-li-iš* ¹⁰[*ú-i-te-ni-i]t ki-iš-ta-nu-zi nu me-ma-i* ¹¹[*ma-ah-h]a-an-kán ki-i ki-iš-ta-nu-un i-da-lu-ia-aš-ša-an* ¹²[*i-na]-an A-NA BE-LU-TIM še-er QA-TAM-MA ki-iš-ta-ru*. See the transcription and translation in Christiansen, 2006: 48–51.

3) *inan-* in the Ritual of *Alli*

The purpose of the ritual against black magic performed by the Arzawa sorceress *Alli* is to identify the person who cast the evil spell on the petitioner. In this passage, the word *inan-* appears as follows:

“[And the Old] Women says to the figurines: “Come! Give [back] what we have done!”
The human being says, “We can no longer resist. We are tired. We treated the *inan-* disease.
[The]n take them! Take them away!”¹²

The sorceress makes five clay figurines to perform this ritual, and the Old Woman speaks to the figurines. In the sentence, it is clearly stated that the protection and defense mechanisms against diseases no longer work. The desire for a cure to the *inan-* disease is clear, even if the treatment process is not clearly stated.

4) *inan-* in the Rituals of *Ayatarša*, *Wattiti*, and *Šuššumaniga*

The rituals of *Ayatarša*, *Wattiti*, and *Šuššumaniga* are all dated to the Middle Hittite period. Steitler has noted that the *Ayatarša* ritual is a more suitable comparison for medical texts than rituals against black magic (Steitler, 2017: 331, fn. 1051, 332, 344). *Ayatarša* offers a sacrifice to the Sun God for the cure of a child from the *inan-* disease:

“*Ayatarša*, a servant of Nawili, declares: “If a child is weak or if their intestines are consumed, I offer a sacrifice to the Sun God of the *inan-* disease in this manner: On the first day, I sacrifice a sheep to the Sun God of the *inan-* disease. And I say: ‘Here, I offered a sacrifice to the Sun God of the *inan-* disease.’ Then, I invoke the child’s name through magic. ‘Sun God of the disease, defeat this child’s *inan-* disease!’ They butcher the sheep. Then they take clean raw meat. They present the skin, chest, and shoulder of the sheep before the god. Next, they cook the liver over a fire. He/she breaks a thick loaf of bread dedicated to the Sun God of the disease. He/she cuts the liver and places it on the raw meat. They make libations with the KUKUBU- vessel before the god. And I say as follows: ‘Sun God of the *inan-* disease, you will eat! You will drink! Defeat this child’s *inan-* disease!’”¹³

12 KBo 12.126 (CTH 402.A) obv. I ²³[nu MUNUS]ŠU.GI A-NA ALAM^{HI.A} te-ez-zi ú-wa-at-ti-en-wa iš-šu-u-en-wa ku-e nu-wa-na-ša-at ²⁴[EGIR]-pa pé-eš-ti-en UM-MA DUMU.LÚ.U₁₉.LU-MA Ú-UL-wa nam-ma ma-az-zu-u-e-ni ²⁵[kat-í]a-an-wa da-a-ri-ya-u-en nu-wa i-na-[an] a-ni-ya-ue-en nu-wa-ra-at-za EGIR-pa ²⁶[na]m-ma da-a-at-tén ne-ez pé-e-da-at-te-en. See the transcription and translation in Jakob-Rost, 1972: 24–25.

13 KBo 43.320+ (CTH 390.B) obv. I ¹UM-MA ^{1A}ia-tar-ša GEME ¹Na-a-ú-i-la ma-a-an DUMU-la-aš ²al-pa-an-za na-aš-ma-aš-ši-kán ga-ra-a-ti-eš a-da-an-te-eš ³nu-uš-ši i-na-na-aš ^DUTU-un ki-iš-ša-an ši-pa-an-ta-ah-hi ⁴ha-an-te-ez-zi-kán UD-ti ^{UDU}i-ia-an-ta-an i-na-na-aš ^DUTU-i ⁵ši-pa-an-ta-ah-hi nu ki-iš-ša-an te-e-mi ⁶i-na-na-aš ^DUTU-i ka-a-ša-at-ta ŠISKUR pi-ih-hu-un ⁷nu DUMU-an ku-in hu-uk-ki-iš-ki-mi na-an ŠUM-ŠU te-e-mi i-na-na-aš ⁸DUTU-i ki-i-da-ni-wa DUMU-li i-na-an EGIR-an ar-ha kar-aš ⁹nu-kán ^{UDU}i-ia-an-ta-an ar-kán-zi na-aš-ti ^{UZU}hu-i-šu ¹⁰šu-up-pa da-an-zi KUŠ UDU ^{UZU}GABA ZAG PA-NI DINGIRLIM ti-an-zi ¹¹EGIR-an-da-ma ^{UZU}NÍG.GIG ha-ap-pí-ni-it za-nu-wa-an-zi nu ININDA.KUR₄.RA ¹²i-na-na-aš ^DUTU-i pár-ši-ia še-er-ra-aš-ša-an ^{UZU}NÍG.GIG ku-er-zi ¹³na-at hu-i-ša-aš šu-up-pa-aš še-er da-a-i nu IŠ-TU ^{DUG}KU-KU-UB ¹⁴PA-NI DINGIRLIM ši-pa-an-ti nu ki-iš-ša-an te-e-mi ¹⁵i-na-na-aš ^DUTU-i zi-ik az-zi-ik-ki ak-ku-uš-ki ¹⁶nu e-da-ni DUMU-li i-na-an EGIR-an ar-ha kar-aš. See the transcription and translation at <http://www.hethiter.net/CTH%20390>.

When a child becomes weak or suffers from an intestinal disease, the recommended cure is making an offering to the Sun God on behalf of the child. Here, a sheep and a loaf of bread are offered to the Sun God and libation is performed with a *KUKUBU*-vessel. The Sun God we see in the rest of the text (obv. I 36 *na-an* ^DUTU EGIR-*an tar-na-a-i*) can be identified with the Sun God of sickness mentioned in the introduction of the ritual. In magic, various adjectives were used as epithets for the Sun God. These were selected according to the ritual being performed and either directly or indirectly referred to the evil that the ritual was meant to eliminate. From the *Ayatarša* ritual text, we can infer that one of the epithets of the Sun God was *inan-*.¹⁴

5) *inan-* in the Ritual of *Tunnawiya*

In the *Tunnawiya* ritual, which was performed for the biological and psychological healing of a woman experiencing sexual problems due to a stillbirth, the term *inan-* disease is mentioned as follows:

“For his twelve body parts I have arranged. Right now, the body parts of the ram are claiming the sickness [inan-] of the body parts of this mortal”.¹⁵

In the following lines of the text, diseases of the various organs of the body including the head, throat, ear, foot and penis are listed.¹⁶ It is clear that an analogy is made between the limbs of the ram and those of the patient, and this section of the text aims for the eradication of the *inan-* disease in her limbs, much like in the *Ambazzi* ritual, which says:

*“May the gods completely clean [this] person’s bad inan- disease in the same manner!”*¹⁷

6) *inan-* in *Kantuzzili’s* Prayer to the Sun God

Kantuzzili’s prayer to the Sun God also mentions *inan-*. In this text, he expresses his grievances and seeks to learn the desires of the deity who caused his illness:

14 For other attributes of the Sun God, see Haas, 1994: 379–380.

15 KUB 55.20+ (CTH 409.IV.Tf02.A) obv. I ¹⁹A-NA 12 UZUR^{HI.A}-*ia-aš-ši-kán ha-an[˘]-da-nu[˘]-un* ²⁰*ki[˘]-nu-na ka-a-[š]a ŠA ˘UDU*.[Š]IR *ha-ap-pi-iš-na-an-[t]e-eš* ²¹*ke-e-el ŠA DU*[MU.NA]M.LÚ.˘U¹⁹.LU *ha-ap-pi-iš-na-aš* ²²*i-na-an ú-e-w[a-a]g-ga-an-zi*. See transcription and translation Beckman, 1990: 36, 45.

16 See the transcription and translation in Beckman, 1990: 36–37, 45.

17 KUB 27.67+ (CTH 391.1.A) obv. II ²⁹[*ke-e-e*]-*l-ma an-tu-uh-ša-aš i-da-a-lu i-na-an* DINGIR^{MEŠ} ³⁰[NÍ.T]E-*az ar-ha QA-TAM-MA pár-ku-nu-w-an-du*. See the transcription and translation in Christiansen, 2006: 44–45.

“But life is bound to death. Death in turn is bound to life. Man is not in life forever. His days of life are numbered. If a man were to live forever, and then if he were to fall ill with a bad inan- disease, would there not be vengeance [sorrow] for him? My house has become a house of sickness. Because of sickness, my spirit is constantly leaking elsewhere. Likewise, throughout the year, I have been a sick man. And now, for me, inan- disease and distress have multiplied. And my lord, I am constantly telling you about it”.¹⁸

This passage illustrates the limited nature of human life and the profound psychological distress caused by *Kantuzzili*'s inan- disease. He seeks relief from the deity, expressing his suffering and desiring a remedy for his illness. Additionally, *Kantuzzili* mentions having questioned a sorcerer about whether he contracted the inan- disease while in utero:

“I asked the sorcerer once whether you carved this inan- disease into me while I was in my mother's womb”.¹⁹

Kantuzzili's prayer reflects his contemplation of the relationship between life and death, highlighting the finite nature of human life and the significance of that mortality. Similarly, in another prayer text found in Tell Haddad (formerly Meturan), an unnamed individual appeals to the Sun God DUTU to understand their fate (Cavigneaux, 2009: 7):

“A person's life is but a glance. If a person were to live forever, there could be a bad [force?], an unpleasant thing - it would not harm that person. Life is bound to death, but life is not equal to death. A god can count the days of life but cannot count the days of death. The day life ends carries greater weight”.²⁰

Both *Kantuzzili*'s prayer and the prayer found in the Sumerian tablet above demonstrate deep contemplations on the relationship between life and death. They emphasize the finite nature of human life and the importance and value of mortality. These personal prayers depict the human struggle with spiritual distress and the quest for divine intervention to overcome it. In this passage, *Kantuzzili* seeks communication with the deity to alleviate his feelings of despair and loneliness, underscoring his desire to be rescued through divine intervention.

18 KUB 30.10 (CTH 373.A) obv. ²⁰*hu-iš-wa-tar-ma-pa an-da hi-in-ga-ni ha-mi-in-kán hi-in-ga-na-ma-pa an-da hu-iš-wa-an-ni-ya ha-mi-in-kán* ²¹*da-an-du-ki-iš-na-ša DUMU-aš uk-tu-u-ri na-at-ta hu-iš-wa-an-za hu-iš-wa-an-na-aš UD^{III}.A-ŠU kap-pu-u-an-te-eš* ²²*ma-a-am-ma-an da-an-du-ki-iš-na-ša DUMU-aš uk-tu-u-ri hu-u-[i]š-wa-an-za e-eš-ta ma-na-aš-ta ma-a-an* ²³*[a]n-tu-wa-ah-ha-aš i-da-a-lu-wa i-na-an ar-ta ma-na-at-ši na-at-ta kat-ta-wa-tar*; KUB 30.10 (CTH 373.A) ay. ¹⁴*nu-mu É-YA i-na-ni pé-ra-an pít-tu-li-ya-aš É-er ki-ša-at nu-mu pít-tu-li-ya-i pé-ra-an* ¹⁵*iš-ta-an-za-aš-mi-iš ta-ma-at-ta pé-e-di za-ap-pi-iš-ke-ez-zi nu MU-ti mi-e-ni-ya-aš ar-ma-la-aš* ¹⁶*ma-ah-ha-an nu-za ú-uk-ka QA-TAM-MA ki-iš-ha-at ki-nu-na-mu-uš-ša-an i-na-an pít-tu-li-ya-aš-ša* ¹⁷*ma-ak-ke-e-eš-ta na-at ši-i-ú-ni-mi tu-uk me-e-mi-iš-ke-mi*. See the transcription and translation in García Trabazo, 2002: 280–281, 284–287.

19 KUB 30.10 (CTH 373.A) rev. ²⁰... *ma-a-an-mu-kán an-na-az-ma kar-ta-a[z]ki-i i-na-an gul-aš-ta* ²¹*ú-ga-at-za a-ap-pa* ^{MUNUS}*ENSI-ta na-at-ta ku-uš-ša-an-ka pu-nu-uš-šu-un*. See the transcription and translation in Cotticelli-Kurras, 1995: 93.

20 For the text see H 150 rev. 3'–9'. See the transcription and translation in Cavigneaux, 2009: 9, 11; Metcalf, 2011: 173.

Similarly, in a prayer text dated to the Middle Hittite period, an unidentified king suffering from *inan-* disease questions the Sun God about the reason for his affliction:

*"Which god gave me this inan- disease? Whether this god is in the heavens or on earth, you, the Sun God, go to him. Go! Speak to that god! My god, what have I done to you? What sin have I committed? You, the god who created me, my god! You who created the mortal! Now what I have done to you (that you gave me this inan- disease)?"*²¹

In this passage, the afflicted king questions why he has been given the *inan-* disease and seeks to understand the sin or wrongdoing that led to his condition. He begs the Sun God to reach out to the offended deity on his behalf and give him relief from his plight.

7) *inan-* in the Myth of the Storm God of Liḫzina

In the myth of the Storm God, it is mentioned that the *inan-* disease is placed inside the *palhi-* vessels in the sea:

"In the sea, there are copper palhi- vessels. Its lid is of lead. And [] (everything) was put inside. He/she put the tarpi- (demon). He/she put evil. He/she put blood. He/she put misfortune. He/she put red. He/she put tears. He/she put sickness of eyes. He/she put pus. He/she put fog. He/she put white. He/she put inan- disease".²²

The *palhi-* vessel appears both in the myths of *Telipinu* and the Disappearance of the Storm God. In both myths, the iron *palhi-* vessel, referring to the underworld, is described as containing the sins, wrath, bad language, resentment, and anger of both gods, entering and disappearing within it (Karauğuz, 2001: 97, 104). The similarity between the *palhi-* vessels in the two Hittite myths and Pandora's Box containing all evils in the ancient Greek myth is noteworthy. In the Pandora's Box myth, Zeus gives a box to a woman created by Zeus and instructs her not to open it. However, overcome by curiosity, the woman opens the box, releasing all kinds of evils into the world (Sevinç, 2008: 238 fn. 3). In the Hittite myth, the *palhi-* vessels are sent to the underworld to contain and eliminate all evil, including the presence of *inan-* disease among these evils.

21 KUB 30.11+ (CTH 374.A) obv. II ⁹ku-iš-mu [(DINGIRLUM ki-i i-)]na-an pa-iš nu-uš-ša-[(an DINGIRLUM)]¹⁰a-pa-a-aš ma-[(a-an n)]e-pi-ši ma-a-na-as tak-ni-i ¹¹zi-ga ¹²U[(TU-uš)] kat-ti-iš-ši pa-i-ši ¹³nu i-it A-N[(A DINGIR)]LIM a-pe-e-da-ni me-mi u-uk-[(za)] ¹⁴ne-ku DINGIR-IA [(tu-u)]k ku-it i-ia-nu-un ¹⁵nu ku-it w[(a-aš-t)]a-ah-hu-un ¹⁶DINGIR-IA ša-am-[(na-a-eš-m)]u zi-ik da-an-du-k[i-iš-na-an] ¹⁷zi-ik i-i[(a-aš u-g)]a-at-ta ki-nu-un ¹⁸ku-it i-ia-[(nu-)]un. See transcription and translation Murat, 2003: 93. See also the transcription and translation in Ünal, 1980: 478–479.

22 KBo 23.4+ (CTH 331.1.A) obv. II ⁹a-ru-ni-ma "URUDU"-aš pal-ha-eš ki-an-da-[ri] ¹⁰iš-tap-pu-ul-li-iš-mi-it A.BÁR-aš nu-kán [] ¹¹an-da da-iš ta-ar-pi-in da-iš pár-[ni-in-kán] ¹²da-iš e-eš-har da-iš ha-pa-an-zi d[a-iš] ¹³SA₅ da-iš iš-ha-ah-ru da-iš 'IGI'^[H]A-aš G[IG-an] ¹⁴da-iš ši-pa-an da-iš kam-ma-ra-[a-a]n da-[iš] ¹⁵har-ki da-iš i-na-an "da"-iš. See the transcription and translation in Groddek, 1999: 37–40; Haas, 2003: 62 fn. 347.

8) *inan-* in the Ritual of *Zuwi*

In the *Zuwi* ritual, which was performed to alleviate the sexual problems of a male patient, the *inan-* disease is alleviated along with the problems of many organs. In this ritual, a puppy is presented to the Sun God, and the dog licks the god's limbs in the same way that the patient with *inan-* disease has their limbs licked:

“And I hold it (the puppy) on its right side. As the puppy licks its nine limbs, I pronounce the name of the person. Let it lick the inan- disease of its limbs in the same way! Let it lick the inan- disease of its shoulders! Let it lick the inan- disease of its shoulder blade! And I lead it back from the patient's back. I hold the puppy's head. Let it lick the inan- disease of its h[ea]d! Let it lick the inan- disease of its body p[art]s in the same way, its shoulders and back, its rough flesh, its anus, its x limb, its knee, its hand, let it li[ck] the [inan-] disease of its lower abdomen!”²³

Above, a puppy is used to relieve the patient of the *inan-* disease. Body parts such as the shoulders, shoulder blades, head, back, flesh, anus, knee, hand, and lower abdomen, which are all affected by the *inan-* disease, are listed as being licked by the puppy. This text demonstrates that ancient societies were aware of the potential healing effects of the antibacterial properties of dogs' tongues and used this on their wounds. In the Mesopotamian world, the dog was connected to the healing goddess Gula.²⁴ Similarly, dogs were associated with the Greek healing god Asklepios, and according to one document, the eyes of a blind person were healed through a dog's licks (Gökçe, 1989: 21). The practice of having dogs lick human patients' wounds as encountered in the *Zuwi* ritual seems to have been common in the ancient world.

9) *inan-* in Medical Texts

In the medical text KUB 44.61, dated to the Imperial period, the word *inan-* is found together with the word *šatar*, which is thought to mean “irritation”:²⁵

23 KUB 35.148+ (CTH 412.1.2.A) rev. III ¹⁴*na-an-ši an-da ZAG-az e-ep-mi* UR.TUR-*aš-za ma-ah-ha-an* ¹⁵IX ¹⁶*U²ha-ap-pi-eš-šar-še-et li-ip-zi* ¹⁷*nu-kán an-tu-uh-ša-an ŠUM-ŠU hal-zi-ih-hi* ¹⁸*ke-e-el-la ha-ap-pi-eš-na-aš i-na-an QA-TAM-MA* ¹⁹*li-ip-du U²ZAG.UDU-aš i-na-an li-ip-du* ²⁰*ga-ak-kar-ta-ni-ya-aš-ša-aš i-na-an li-ip-du* ²¹*na-an-ši EGIR-pa iš-ki-ša-az hu-i-nu-mi* ²²*nu UR.TUR SAG.DU-iš-ši an-da e-ep-mi S[AG.DU-aš]* ²³*i-na-an li-ip-du me-li-ya-[aš-ša-aš]* ²⁴*i-na-an KI.MIN U²ZAG.UDU-aš iš-ki-ša-a[š-ša]* ²⁵*i-na-an KI.MIN a-na-aš-ša-aš-ša-aš i-n[a-an KI.MIN]* ²⁶*ar-ra-aš-ša-aš i-na-an KI.MIN U²X[(-) i-na-an KI.MIN]* ²⁷*ge-e-nu-wa-aš-ša-aš i-na-an KI.MIN QA²-[TIM² i-na-an KI.MIN]* ²⁸*par-aš-na-aš-ša-aš i-na-an li-i[p-du]*. See the transcription and translation in Hırçın, 1989: 41–42; Collins, 1990: 215 fn. 19; Vanséveren, 2020: 162.

24 Heimpel, 1972–1975: 496; Fuhr, 1977: 144; Böck, 2004: 38; Ornan, 2004: 17; Kağnıcı, 2018: 33.

25 See Burde, 1974: 18–19; CHD Š/2: 312b ff.

"... [in]side inan- disease and irrit[ation]... if he cannot eat... he shall take these plants: seed of cress, poison parsley, a plentiful and AN.DAH.ŠUMSAR, ½ white plant (herb) he takes it. And it him for 7 days continuously he gives".²⁶

As seen in the text, these two diseases cause problems such as the inability to eat. Various herbs are used in a treatment process, which lasts seven days. Among these herbs, ZĀ.AH.LI^{SAR} was traditionally used for blurred eyes, digestive problems, and itching (Demirel and Çakılciöğlü, 2017: 312). The word *šatar* appears in the medical text VBoT 88, where blisters are deliberately created on the skin to treat a patient, a process known as "counter-irritation" (CHD Š/2: 312b). In this context, the co-occurrence of *inan-* and *šatar*, which potentially means "irritation," further suggests that *inan-* could possibly indicate a skin condition.

Conclusion

Although there is no specific definition for the word *inan-* in Hittite cuneiform texts, it is clear from the evidence of magic rituals, prayers, and military oaths that *inan-* disease caused significant discomfort and mental distress. This was so terrible that, as we see in the text of the military oath, any enemy who wanted to harm Hatti was cursed to catch and die from *inan-* disease. According to the Hittite cuneiform texts, the God *Tarpašša* and the Sun God were asked for help to understand the cause of the *inan-* disease and to be cured. Based on the *Ayartaša* ritual, one of the many epithets of the Sun God may have been the word *inan-*.

Finally, although there is no specific feature or definition provided for *inan-* disease, *inan-* is used together with *šatar* in one medical text. Likewise, in the *Zuwi* ritual, the skin on the various parts of the body is licked by a puppy as part of the treatment. This suggests that "skin disease" could be added to the meanings of *inan-* given in dictionaries. However, further comparisons with other texts are still necessary.

Peer-review: Externally peer-reviewed.

Grant Support: The author declared that this study has received no financial support

Conflict of Interest: The author has no conflict of interest to declare.

26 KUB 44.61 (CTH 461.1) obv. ¹[a]n-dur-za in-na-na-aš ša-a-t[a-ar ²] x-ti nu NINDA-an Ú-UL e-ez-za-zi x[³] ke-e Ú^{HIA} da-a-i NUMUN ZĀ.AH.LI^{SAR} k[u-iš-ki ⁴] SA]R NÚ.LUH.HA^{SAR} AN.DAH.ŠUM^{SAR}-ia me-ek-ki-p[át⁵ ½ Úhar-k]i-ia me-na-ah-ha-an-da da-a-i na-at-ši I-NA UD 7^{KA[M} 6 [pé-eš-k]e-ez-zi... See the transcription and translation in Burde, 1974: 18–19; Demirel and Çakılciöğlü, 2017: 308 fn.16.

References

- Akdoğan, R. (2007). "inan" ile ilgili yeni bir hititçe tablet parçası, *Fs Koşak (Groddek D. - Zorman M. (ed.), Tabularia Hethaeorum Hethitologische Beiträge Silvin Koşak zum 65. Geburtstag, (DBH 25), Wiesbaden*, s.1-12.
- Alp, S. (1957). Zu den Körperteilnamen im Hethitischen, *Anatolia* 2, s.1-47.
- Beckman, G. M. (1990). The Hittite "Ritual of the Ox (CTH 760.I.2-3)", *Orientalia. Commentarii periodici Pontificii Instituti Biblici, Nova Series* 59, pp.34-55.
- Böck, B. (2004). The healing goddess Gula: towards an understanding of ancient Babylonian medicine, Leiden: Brill.
- Burde, C. (1974). Hethitische medizinische Texte, (StBoT 19), Wiesbaden.
- Cavigneaux, A. (2009). Deux hymnes sumériens à Utu, *Et il y eut un esprit dans l'Homme: Jean Bottéro et la Mésopotamie*, Paris, pp.3-18.
- Christiansen, B. (2006). Die Ritualtradition der Ambazzi. Eine philologische Bearbeitung und entstehungsgeschichtliche Analyse der Ritualtexte CTH 391, CTH 429 und CTH 463, (StBoT 48), Wiesbaden.
- Christiansen, B. (2012). Schicksalbestimmende Kommunikation. Sprachliche, gesellschaftliche und religiöse Aspekte hethitischer Fluch-, Segens- und Eidesformeln, (StBoT 53), Wiesbaden.
- Collins, B. J. (1990). The Puppy in Hittite Ritual, *Journal of Cuneiform Studies* 42, pp.211-226.
- Cotticelli-Kurras, P. (1995). Hethitische Konstruktionen mit verba dicendi und sentiendi, *2HitCongr. (Atti del II Congresso Internazionale di Hittitologia. Pavia 28 giugno - 2 Luglio 1993, (StudMed 9), Pavia*, pp.87-100.
- Feder, Y. (2010). The mechanics of retribution in Hittite, Mesopotamian and Ancient Israelite sources, *Journal of Ancient Near Eastern Religions*, Volume 10, Issue 2, pp.119-157.
- Friedrich, J. (1952-1954). Hethitisches Wörterbuch. Kurzgefasste kritische Sammlung der Deutungen hethitischer Wörter. 1.-4. Lieferung, Heidelberg.
- Friedrich, J. - Kammenhuber, A. - Giusfredi, F. (ed.) (2014). Hethitisches Wörterbuch. Zweite, völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte. Band IV/I, Lieferung 23, (HW² IV/23), Heidelberg.
- Fuhr, I. (1977). Der Hund als Begleittier der Göttin Gula und anderer Heilgottheiten. *Isin-Išān Ba-rīyāt I: Die Ergebnisse der Ausgrabungen 1973-1974*, ed. B. Hrouda. München: Verlag der Bayerische Akademie der Wissenschaften, pp.135-145.
- García Trabazo, J. V. (2002). Textos religiosos hititas. Mitos, plegarias y rituales, Madrid.
- George, A. - Black, J. - Postgate, N. (2000). A Concise Dictionary of Akkadian.
- Goetze, A. (1928). Madduwattaš, (MVAeG 32), Leipzig.
- Gökçe, A. N. (1989). Pergamon Asklepieion'u ve Tıp Tarihi Açısından Önemi, İstanbul Tıp Fakültesi, Yüksek Lisans Tezi.
- Groddek, D. (1999). "CTH 331: Mythos vom verschwundenen Wettergott oder Aitiologie der Zerstörung Liḫzinas?", *Zeitschrift für Assyriologie und Vorderasiatische Archäologie*, vol. 89, no. 1, pp.36-49.
- Güterbock, H. G. - Hoffner, H. A. - van den Hout, Th. P. J. (2005). The Hittite dictionary of the Oriental Institute of the University of Chicago. Vol. Š, fasc. 2: -ši-, (CHD Š/2) Chicago.

- Haas, V. (2003). *Materia Magica et Medica Hethitica*. Ein Beitrag zur Heilkunde im Alten Orient, Berlin - New York.
- Heimpel, W. (1972-1975). "Hund," D.O. Edzard (ed.), *Reallexikon der Assyriologie und Vorderasiatischen Archäologie* 4, Berlin - New York.
- Hırçın, S. (1989). *Zuwi Ritüeli (:CTH 412)*, Yüksek Lisans Tezi, İstanbul Üniversitesi.
- Hoffner, H. A. (2010). The Political Antithesis and Foil of the Labarna in an Old Hittite Text, *Fs Hawkins (Singer I. (ed.), ipamati kistamati pari tumatimis - Luwian and Hittite Studies Presented to J. David Hawkins on the Occasion of His 70th Birthday, Tel Aviv)*, pp.131-139.
- Izre'el, S. (2001). Adapa and the South Wind Language Has the Power of Life and Death.
- Jakob-Rost, L. (1972). Das Ritual der Malli aus Arzawa gegen Behexung (KUB XXIV 9+), (TH 2), Heidelberg.
- Kağınacı, G. (2018). Eski Mezopotamya Çivi Yazılı Metinlerde Kuduz, *Tarihsel Süreçte Anadolu'da Kuduz (Editörler Çağrı Büke, Şükran Köse, Fevzi Çakmak, Eren Akçiçek)*, Gece Akademi, Ankara.
- Karauğuz, G. (2001). *Hitit Mitolojisi, Çizgi Kitabevi*, Konya.
- Kloekhorst, A. (2008). *Etymological Dictionary of the Hittite Inherited Lexicon*, Leiden.
- Lester, L. U. - Rapinib, R. P. (2009). Kalın bağırsak bozukluklarının cilt bulguları, *Current Opinion in Gastroenterology*, Cilt 2, s.66-99.
- Mazoyer, M. (2003). Le ^{GI}šeya dans la religion hittite, *L'Arbre*, pp.73-80.
- McGrath, W. (2016). The Diagnostic Series SA.GIG: Ancient Innovations and Adaptations, Master of Arts, University of Toronto.
- Metcalf, C. (2011). New parallels in Hittite and Sumerian praise of the Sun, *Die Welt des Orients. Wissenschaftliche Beiträge zur Kunde des Morgenlandes* 41, pp.168-176.
- Murat, L. (2003). Ammihatna Rituelinde Hastalıklar ve Tedavi Yöntemleri, *Archivum Anatolicum* 6/2, s.89-109.
- Oettinger, N. (1976). Die Militärischen Eide der Hethiter, *StBoT* 22, Wiesbaden.
- Ornan, T. (2004). The Goddess Gula and Her Dog, *Israel Museum Studies in Archaeology* 3, pp. 13-30.
- Puhvel, J. (1980). Rev. of: Tischler J. 1977-1983a (Tischler J., *Hethitisches Etymologisches Glossar Teil 1, A-K, (IBS 20) Innsbruck*), *Bibliotheca Orientalis* 37, pp.202-205.
- Puhvel, J. (1984). *Hittite Etymological Dictionary Vol. 1: Words beginning with A; Vol 2: Words beginning with E and I*, Berlin - New York - Amsterdam.
- Reiner, E. - Biggs, R. D. (1984). *The Assyrian Dictionary of the Oriental Institute of the University of Chicago Volume 15 - S, (CAD 15)*, Chicago.
- Roth, M. (1995). *Law Collections from Mesopotamia and Asia Minor*, Atlanta.
- Sevinç, F. (2008). Hititlerde Yeraltı Dünyası, *Eskişehir Osmangazi Üniversitesi Sosyal Bilimler Dergisi*, Cilt 9, Sayı 1, s.231-247.
- Steinert, U. (2020). Disease concepts and classifications in ancient Mesopotamian medicine, *Medicine and the Body in Antiquity*, University of Kent, UK, pp.140-194.
- Stol, M. (1993). *Epilepsy in Babylonia. Cuneiform Monographs* 2, Groningen.
- Tischler, J. (1977-1983). *Hethitisches Etymologisches Glossar Teil 1, A-K, (IBS 20)*, Innsbruck.

- Ünal, A. (1980). Hitit Tıbbının Ana Hatları [Les traits essentiels de la médecine hittite], *Belleten* 44(175), s.475-495.
- Ünal, A. (2016). Hititçe Türkçe, Türkçe Hititçe Büyük Sözlük. Hattice, Hurrice, Hiyeroglif Luvicesi, Çivi Yazısı Luvicesi ve Palaca Sözlük Listeleriyle Birlikte/Grand Dictionary of Hittite-Turkish, Turkish-Hittite alongside with Word Lists of Hattian, Hurrian, Hieroglyphic and Cuneiform Luwian and Palaic, Ankara.
- Wolfram, von Soden (1965-1981). Akkadisches Handwörterbuch. Unter Benutzung des lexikalischen Nachlasses von Bruno Meissner (1868-1947), Wiesbaden.
- Vanséveren, S. (2020). The vocabulary of the body parts in Hittite in the perspective of Indo-European comparison, *Mouton A. 2020a (Mouton A. (ed.), Flesh and Bones. The individual and his body in the Ancient Mediterranean Basin, (Semitica & Classica Supplementa 2), Turnhout)*, pp.151-169.
- Zinko, M. (2004). Bedeutungswandel im Hethitischen: Zum semantischen Feld KRANKHEIT im Hethitischen, *Gs Forrer (Groddek D. - Rößle S. (ed.), Šarnikzel. Hethitologische Studien zum Gedenken an Emil Orgetorix Forrer; (DBH 10) Dresden)*, pp.667-690.

