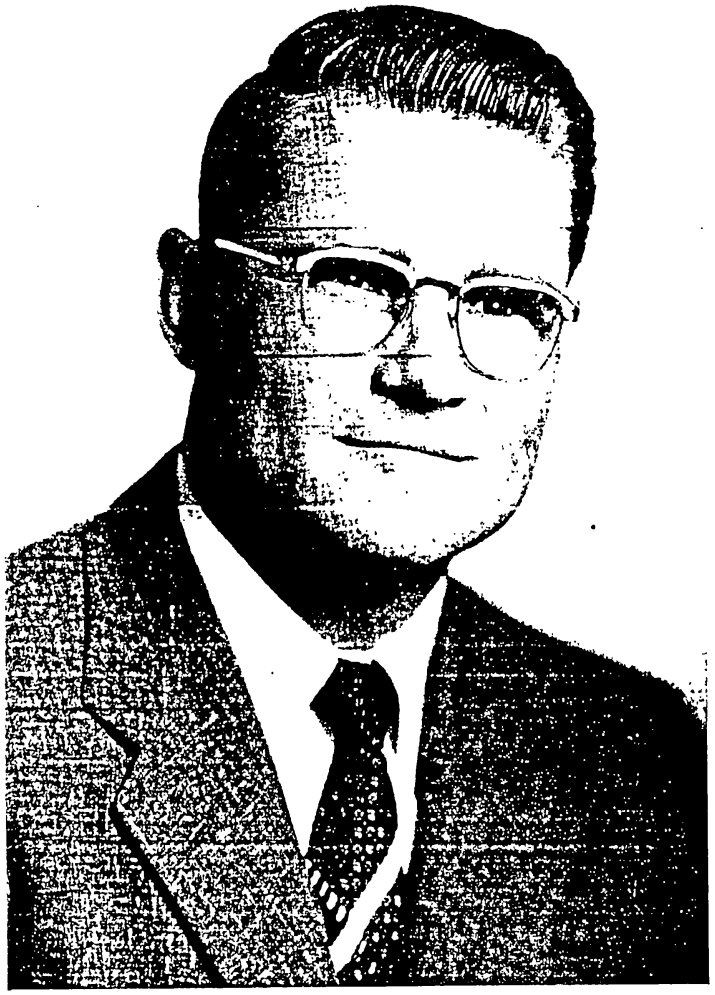

Dwight W. Young

"Go to the Land I Will Show You"

Studies in Honor of Dwight W. Young

Edited by
Joseph E. Coleson
and
Victor H. Matthews

HOFFNER
BODY PARTS

EISENBRAUNS
Winona Lake, Indiana
1996

Flesh Side

Hebrews 1:[-]*6–9*[-]				*Hebrews 1:11–13*
[ⲟⲩⲟⲩⲱ]ⲙ[ⲧ̄ ⲛⲁϥ		1		
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[ⲉⲗⲟⲥ] ⲡ̣ⲛ[ⲟⲩ]ⲧⲉ̣		3		
[ⲙⲁϥ]ⲁⲟⲟⲥ ⲙⲉⲛ	(1:7)	4	(1:11)	ⲛⲧ]
[ⲛ̄ⲛⲁ]ⲣⲣⲛ̄ ⲛ̄ⲁⲥⲥⲉ		5		ⲫ̣[ⲟⲩ ⲥⲉⲛⲁⲣⲉ ⲉ]
[ⲗⲟⲥ ⲁ]ⲉ ⲡⲉⲧⲧⲁ		6		ⲃⲫ̣[ⲗ ⲛ̄ⲧⲟⲕ ⲁⲉ ⲕⲙⲟ]
[ⲙⲓⲟ ⲛ̄]ⲛⲉϥⲁⲥⲥⲉ		7		ⲟⲡ̣ [ⲁⲩⲱ ⲛ̄ⲧⲟⲟⲩ]
[ⲗⲟⲥ ⲙ̄ⲡ]ⲛ̄ⲁ ⲛⲉϥ		8		ⲧ[ⲏⲣⲟⲩ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩ]
ⲁⲉⲓⲧⲟⲩⲣⲥ]ⲟⲥ ⲛ̄[1]		9		[ⲣⲟⲓⲧⲉ ⲥⲉⲛⲁⲣ̄ⲡⲁ̄]
[ⲟⲩⲙⲁⲣ ⲛ̄ⲥⲁⲧⲉ] ⲓⲛ̄	(1:8)	10	(1:12)	ⲟⲉ ⲓⲁ̣[ⲩⲱ ⲕⲛⲁⲧⲟⲩⲏ][2]
[ⲛⲁⲣⲣⲙ̄ ⲡⲙⲏⲣ]ⲉ		11		ⲧⲫ̣ⲩ [ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲣ̄]
[ⲁⲉ ⲁⲉ ⲏⲉⲕⲟⲣ]ⲟ		12		ⲙⲱⲛ̣ ⲛ̄ⲍ̣[ⲉⲙⲓⲃⲉ][3]
[ⲛⲟⲥ ⲡⲛⲟⲩⲧ]ⲉ		13		ⲛ̄ⲧⲟⲕ ⲁ[ⲉ ⲛ̄ⲧⲟⲕ]
[ⲙⲟⲟⲡ ⲙⲁ]ⲉ̣ⲛⲉⲣ		14		ⲟⲛ ⲡⲉ· ⲁ̣[ⲩⲱ ⲛⲉⲕ]
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[ⲁⲩⲱ ⲡ]ⲥⲉ̣ⲣⲱⲃ ⲙ̄		16	(1:13)	ⲓⲛ̄ⲧ[ⲁϥⲁⲟⲟⲥ ⲁⲉ]
[ⲡⲥⲟ]ⲟⲩⲧⲛ̄ ⲡⲉ		17		[ⲛ̄ⲛⲓⲙ ⲛ̄ⲛⲉϥⲁⲥⲥ]
ⲡⲥⲉⲣⲱⲃ ⲛ̄ⲧⲉⲕ		18		[ⲉⲗⲟⲥ ⲉⲛⲉⲣ ⲁⲉ]
ⲙⲛ̄ⲧⲉⲣⲟ ⲙ ⲓⲁⲕ	1:9	19		[ⲣⲙⲟⲟⲥ ⲣⲓ ⲟⲩⲛⲁ]
[ⲙ]ⲉⲣⲉ ⲧ̣[ⲁ]ⲓⲕⲁⲓⲟ		20		ⲙ [ⲙ̄ⲙⲟⲓ ⲙⲁⲛ†ⲕⲱ]
[ⲥⲩⲛⲏ ⲁⲕ]ⲙⲉⲥⲧⲉ		21		ⲛ̄ⲛ[ⲉⲕⲁⲁⲁ ⲛ̄ⲣⲩ]
[ⲡⲁⲓ ⲛ̄ⲑⲟⲛ]ⲥ̄ ⲉⲧ		22		ⲡⲫ̣[ⲡⲟⲁⲓⲟⲛ ⲛ̄ⲛⲉⲕ]
[ⲃⲉ ⲡⲁⲓ ⲁϥⲧ]ⲁ̣ⲣⲣⲥⲕ̄		23		[ⲟⲩⲉⲣⲏⲏⲧⲉ

1. ⲛⲟⲩⲙⲁⲣ] Bo; ⲛⲙⲁⲣ, H δ
2. ⲧⲟⲩⲏⲧⲟⲩ] ⲥⲟⲟⲩⲣⲟⲩ, H
3. ⲣⲙⲱⲛ ⲛⲥⲉⲙⲓⲃⲉ] ⲣⲙⲱⲛ [ ], H
4. ⲛⲉⲕⲣⲟⲙⲡⲉ ⲛⲛⲉⲩⲱⲁⲛ] ⲛⲉⲕⲣⲙⲡⲟⲟⲩⲉ ⲥⲉⲛⲁⲱⲁⲛ, H

From Head to Toe in Hittite: The Language of the Human Body

Harry A. Hoffner, Jr.

There are approximately seventy known Hittite words for parts of the human body.[1] Most are marked with the Sumerian determinative UZU 'flesh'.[2]

Although no single passage contains anywhere near the entire repertoire of seventy terms, several magic rituals for removing evils from suffering clients contain a representative group.[3] The same curative spell is repeated over each body part. The fact that the enumeration starts with the head and ends with the feet prompted my title "From Head to Toe in Hittite." Since there is nothing intuitive about proceeding from the top down, we must conclude that this was part of a cultural given in ancient Ḫatti.

Author's note: My first teacher of ancient Near Eastern languages was Dwight W. Young, who initiated me as a 22-year-old into the mysteries of Biblical Hebrew and Classical Arabic at Dallas Theological Seminary in 1956–58. During the years 1960–63 he taught me Akkadian, Egyptian, and Coptic at Brandeis University and inspired me with his exacting scholarship. With great pleasure I dedicate this study to him as my teacher, my colleague, and my friend.

The substance of this paper was presented at the 1990 national meeting of the American Oriental Society in Atlanta, Georgia, as part of a panel on The Language of the Body.

1. Most were listed in Hoffner 1967.

2. Thirty examples can be found in Reichert 1963: 140–41. Additional examples can be found in texts published since 1963.

3. Two of these, KUB 9.34 and duplicates (CTH 448.1) and KUB 9.4 (CTH 760), have recently been treated by Hutter 1988: 24–32 and Beckman 1990.

Human, Divine, and Animal Physiognomy

Hittite lists of male and female apparel share very few items,[4] but differences in anatomical terms between two sexes are limited to words for the sex organs: penis, testicle, vulva, and woman's breast. The same word (*parḫa-*) was used for 'nipple' in both sexes.[5]

Since deities were usually conceived in anthropomorphic terms, they obviously had the same inventory of body parts as human beings. In the Illuyanka Myth, the Storm-god loses his heart and eyes.[6] In the Telepinu Myth the bee is instructed to sting the hands and feet of the sleeping god.[7] In the Song of Kumarbi, Kumarbi bites off the genitals of the god Anu.[8] In innumerable scenes in the Song of Ullikummi, a god prepares to travel by taking a staff in his hand and putting shoes on his feet.[9]

The Distribution of the Terms

For some body parts several different terms coexisted. The penis could be called *pišnatar, lalu, ḫapušaš,* and possibly also *ḫarniu.* Two terms have been claimed as referring to the testicle: *arki-* and *taški-*, but the latter is less certain than the former and may designate the scrotum. The head was properly *ḫaršar.* But in an Akkadian-Hittite lexical list Akkadian *rēšu* is glossed not by *ḫaršar* but by a unique word *ḫalanta.*[10] And the skull or cranium was called *tarnaš.*[11]

For some body parts there was a single shared term. In many languages there are separate words for the 'leg' and 'foot'.[12] But in Hittite a single term,

4. Hittite terminology for the items of male and female attire was thoroughly investigated and discussed by Goetze 1955.

5. Cf. CHD s.v.

6. *ANET* 126, left column.

7. *ANET* 127, left column; Hoffner 1990, text 2, version 2, §5.

8. *ANET* 120, right column with note 1.

9. *ANET* 121, right column.

10. Friedrich, *HW* 46.

11. Hoffner 1977.

12. The following examples are taken from Afro-Asiatic languages. In Akkadian *šēpu* 'foot' is distinguished from *išdu* and *purīdu* 'leg'. Modern Literary Arabic uses *qadam* for 'foot' and *rijl* or *sâq* for 'leg', but dialectally *rijl* is also used for 'foot'. In Middle Egyptian *wᶜrt* likewise covered both areas. And in both ancient and Modern Hebrew the word *regel* denotes both 'leg' and 'foot'. Among the classical Indo-European languages (Greek and Latin) distinct terms are used (πούς/*pes* versus σκέλος/*crus*). But note C. D. Buck's observation: "Some words [in Indo-European languages] which meant originally only 'foot' have been extended to designate the 'leg' also (like 'hand' > 'arm', 4.31)" (1949: 241).

padaš, which is related to Latin *pes, pedis,* Greek *pous, podos,* and English 'foot', denotes either the foot or the entire leg.[13] Similarly, the word *keššar* 'hand' can also denote the entire arm.[14] A common noun *kalulupaš* 'digit' was used for both the finger and the toe. Speakers who wanted to distinguish the two did so by adding the words 'of the hand' or 'of the foot'. The fingernail and toenail were likewise denoted by a single word, *šankuwai-*.[15] The same noun, *šarḫuwanza,* in the singular denotes the stomach of a dog and in the plural the unborn child of a woman who has miscarried.[16]

For some parts of the body there was an indirect or descriptive term, a euphemism. As one might suspect, it is secondary sex characteristics that are most commonly designated by euphemisms. The vulva is once described in the Ullikummi Myth as *katta=kan kuit ḫarzi* 'what she has below'.[17] The penis is often referred to as *pišnatar* 'manhood'. A rarely attested word for the penis is *ḫapušaš,* which also denotes a plant 'stem' or 'stalk'.

Certain anatomical terms arose as words taught to very young children (German *Lallwörter*). Some have an onomatopoetic quality. The word for 'tongue' *lalaš* is phonetically appropriate, in that the tongue is the primary articulator of the sounds of its own name. Less obvious is the case of 'lip', Hittite *puriš,* whose initial stop is a bilabial and whose initial vowel is rounded and fronted, causing the pursing of the lips. In the English 'tooth' and Latin *dens, dentis* the articulation at the dental ridge is conspicuous, although strangely the Hittite word for 'tooth' *kaka-* contains no dental stop. The word for the windpipe (trachea) *ḫuwaḫḫurti-* with its *ḫ*'s and *w* has a distinctly "windy" sound.

13. Cf. CHD sub *pada-*.

14. In laws dealing with assault and battery (§§11–12) the texts speak only of breaking the *keššar* and *padaš* (Friedrich 1959 and *ANET* 189). And since fractures of entire limbs are much more common than fractures of hands or feet, it is probable that here and in other passages these terms refer not to 'hand' and 'foot', but 'arm' and 'leg'. But compare Laws of Eshnunna §§44–45, where Goetze (*ANET* 163) translated 'hand' and 'foot'. Neither 'hand/arm' nor 'foot/leg' is mentioned in the corresponding battery clauses of the Code of Hammurapi §§196ff., the same ground being covered by the term 'bone' §§197–99.

15. KUB 4.47 i 13–14 ('nails of the left hands and feet').

16. Friedrich 1959 and *ANET* 190 §§17–18 and *ANET* 193 §90.

17. Güterbock 1952: 12–13 (*JCS* 5: 146–47). The phrase is left untranslated by Goetze in *ANET* 121, right column.

Words taught to children are also occasionally euphemisms. One of the Hittite words for the penis is *lalu*, which—with its playful reduplicated syllables—almost certainly was the particular term taught to children.

Metaphorical Extension of the Terms

In many languages terms for body parts have extended meanings. We speak of the 'head' or 'foot' of the bed or of the two 'arms' and the four 'legs' of a chair or of a table. Hittite too possessed beds with four[18] and kneading troughs with three[19] *padiyalliš*, a term clearly derived from the word *padaš* 'foot, leg'.[20] As we do, the Hittites referred to heads (*ḫaršar*) of grain.[21] We call the small hole in the needle its 'eye'. They spoke of the tiny holes in a sieve as its 'thousand eyes' (IGI.ḪI.A = *šakuwa*).[22] A clove of garlic, which looks like a canine tooth, was called a *kaki-* ('tooth').[23]

In his autobiographical apology, King Ḫattušili III tells how, after he had won an especially important battle, he 'built a hand' ŠU-*an*[24] *wetenun*. This has been understood to refer to a victory monument, perhaps a stela. The use of the Hebrew word 'hand' (*yad*) to refer to such a monument in the Hebrew Bible[25] and the recovery of small upright stone monuments on which raised hands are chiseled in relief[26] support this interpretation of the Hattušili passage.

Pastries were sometimes molded in the shape of human body parts (ears, tooth, tongue, and so on). In one text an elaborate pastry is described as depicting 'the mouth, the tongue and twelve teeth'![27]

Most languages build idioms on anatomical terms. In English we say "Don't stick your nose into my business," or "He is sniffing around in my things." We can also say "I'm all ears," or that someone "has a lot of cheek."

18. KBo 13.260 iii 23.

19. KBo 19.129 obv. 22.

20. Cf. CHD sub *pada-* and *padiyalli-*.

21. Otten, StBoT 8, pp. 36–37, lines 19–20 ('heads of barley . . . heads of wheat').

22. KUB 9.6 i 2–4. Cf. Popko 1974: 181–82 and CHD sub *pattar* and *šakui-*.

23. Hoffner (1974) 109.

24. Although I am well aware of the alternative transliteration ŠU.AN or ŠU.DINGIR proposed by Otten (1981), I am not persuaded by it.

25. 1 Sam 15:12 (NIV): "Saul has gone to Carmel. There he has set up a *monument* in his own honor."

26. See the stela from Hazor pictured, among other places, in Negev 1976: pl. 25.

27. Hoffner 1974: 208 below.

Hittite too had idioms that employed anatomical terms. The phrase *aiš duwarna-*, literally 'to break the mouth', meant 'to divulge a confidence'.[28] Similarly, *aiš anda ḫamenk-* 'to bind up the mouth' meant 'to force someone to remain silent'.[29] These idioms remind us of the expression "my lips are sealed." The phrase *nu=kan kuelka iššaz karpta* 'he lifted from the mouth of someone' 'he contradicted the statement or command of someone'.[30]

The combination *ḫanza ḫar-*, literally 'to hold the forehead', meant 'to support' someone. There is no similar English idiom known to me, but Akkadian *rēšam kullum* (lit. 'to hold the head') has the similar meaning 'to take care of, be at the disposal of'.

In the law code if someone injured another accidentally, or at least without premeditation, it was said *keššaršiš waštai* '(only) his hand is at fault'.[31]

Some anatomical terms are extended to refer to aspects of the psyche. The word 'heart' can designate several things. (1) It is the seat of emotions and desire: *kardiaš=šaš* 'that of his heart' means 'his desire/wish'.[32] In Hittite, wishes arise from the 'heart'. This shades over into affection in the expression *kardiaššaš* DUMU 'the child of his heart', that is, 'his favorite child'. The words for 'anger' and 'angry', *kardimmiyaz* and *kardimiyawanza*, contain the word 'heart' *kard-*.

(2) Another mental state is reflected in the compound word *šallakardatar* —literally meaning 'great-heartedness'—which has been translated by some as 'arrogance'. The German *Hochmut* by coincidence has made a tempting literal equivalent. To be sure, the word's usages show that it is a blameworthy trait. Yet from the words of a civil servant being investigated for embezzlement we can see that the word denotes one of the less serious faults, one that is not premeditated, for he describes the behavior for which he is being

28. Von Schuler 1957: 14, 20 left column; Friedrich, *HW* ² 1.48 bottom right; Puhvel 1984–: 1.16.

29. So probably in *apāš=ma* KA×U.ḪI.A-*uš anda ḫamankta* KUB 14.4 ii 10 (Neu 1976: 304–5, Puhvel HED 1 17, cited without translation or comment in Friedrich, *HW* ² 1.50 right).

30. One of these is KUB 26.9 + Bo 69/1256 iv 9–11 (edited by Otten 1983: 136–37): 'You, the *ḪAZANNU* official, must keep the regulations of Ḫatti just so' *nu=tta=kan uddana[z] lē kuiški karpzi* 'and let no one contravene your word'. Otten construed *=tta* as an accusative, translating: 'und niemand soll *dich* von dieser Sache abhalten' (emphasis mine).

31. See laws 3, 4, 5, and 7. The standard edition is Friedrich 1959. English translation by A. Goetze in *ANET* 189.

32. Sommer 1938: 93–94; Friedrich, *HW* 103 sub *kard-*.

charged as follows: 'It was carelessness (*šallakardatar*) on my part, but not a deliberate plan (*kupiyatiš*) to defraud'.[33]

(3) The heart was also the seat of courage. A Hittite draft for a letter to a member of the Assyrian court, commenting on the accession of a new Assyrian king, says: 'God has given him heart'.[34] Undoubtedly the sense of 'heart' here is 'courage'.[35] In the second version of the Old Hittite Myth of Illuyanka,[36] the dragon at first defeats the Storm-god and takes from him his heart and eyes. The incapacitated Storm-god has no more courage (heart) and cannot intimidate a foe with his fierce eyes. He can only concoct a plan to be carried out by his mortal son cleverly to regain his heart and eyes as the "bride-price" given to a live-in husband. In the New Hittite myth "The Song of Kumarbi,"[37] the god Kumarbi menaces the god Anu, and it is said 'now Anu could not withstand Kumarbi's eyes, so he fled'. Here the eyes stand for the intimidating gaze of Kumarbi.

(4) The heart was also the seat of self-awareness, which is reflected in the idiom *kardi=šši piran mema-* 'to speak before one's heart', which means 'to think' or 'deliberate', that is, to say to oneself.[38]

The term *genzu* 'lap' is somewhat like Akkadian *rēmu* and Hebrew *raḥămîm* in that 'to take *genzu*' means 'to take pity on (someone)'. This suggests that the anatomical zone of the *genzu* was considered the seat of compassion and pity. A king who showed no mercy was not *genzuwalaš*, that is, he did not make use of his *genzu*.

A particularly intriguing case is the word *karat-*. Both Kammenhuber and Otten originally wished to equate it with *kard-* and translate it 'Leibesinneres'. In recent years, newly published evidence has made that equation unlikely. On the one hand it is known in the plural to denote a physical body part that can be 'eaten up' by disease. It is also attested with the determinative for 'flesh' (UZU).[39] The part also exists in animals and as such could

33. This text is edited by R. Werner (1967).

34. DINGIR-LUM-*ši maḫḫan* ŠÀ-*er piyan ḫarzi* KUB 23.103 rev. 8ff., commented on by Sommer 1938: 68.

35. CAD L 170b cites two Middle Babylonian extispicy texts in which *libbu* has the meaning 'courage'.

36. The most easily available translation is by Goerze in *ANET* 125–26. The latest edition is by Beckman 1982: 11–12. A new English translation appeared in Hoffner 1990.

37. Entitled "Kingship in Heaven" in *ANET* 120–21; titled "The Song of Kumarbi" in Hoffner 1990.

38. Cf. CHD L–N 260 sub *mema-* 9a.

39. [U]^{ZU}*ka-ra-ta* 103/x i 6, cited in Otten 1969: 27.

be eaten by humans. These facts point to an internal organ of some kind. But in the Old Hittite tale of the Queen of Kanesh we see a different use. Her sons whom she has not seen for years return, and the text says that the gods had put in/on them another *karat-*, here in the singular, so that the mother did not recognize them. One expects here some term for overall appearance, or even possibly our word 'character'. Another psychological use of the term, this time in the plural, occurs in the Madduwatta Text, where the king speaks of the 'valiant *karatau*[*š*] of my troops'.[40]

Physical Disabilities

Temporarily or permanently disabled persons occasionally play a major role in literary texts. We have already mentioned the case of the Storm-god as described in the Illuyanka Story. In the Song of Ḫedammu the goddess Šauška successfully weakens her brother's enemy, the sea monster Ḫedammu, by dancing and singing before him naked. But when she tries this same tactic in the later Song of Ullikummi against the Stone Monster, a wave rises from the sea to inform her that the monster is blind and deaf and thus immune to her charms. We are reminded, of course, of Odysseus and the Sirens.

That Hittite law sometimes required the blinding of criminals as a punishment we learn not from the laws themselves, but from outside references, such as the Ma at letters.[41] Other forms of physical mutilation were performed on slaves found guilty of certain crimes.[42] Injuries inflicted on persons not guilty of such crimes were themselves punishable by law. The laws[43] refer to examples of blinding (laws §§7–8), knocking out teeth (laws §§7–8), battering the head (§9), breaking an arm or a leg (§11), biting off the nose (§13), tearing the ear (§15). For all these injuries, monetary compensation was required and, in some cases, the provision of medical care (§10).[44]

The malfunction or dysfunction of some part of the body was expressed in the picturesque words *tapuša pait* 'it went to the side'. This implies that 'to go straight ahead' was the term for proper functioning of the body. The idiom *tapuša pait* applied to a body part first appeared in the account of King

40. KUB 14.1 + KBo 19.38 rev. 41; cf. Otten 1969: 27.

41. Alp 1980: 39–42; cf. Otten 1979: 276.

42. Sturtevant 1935, "Instructions for Priests," col. i 29–30; *ANET* 207, right column below.

43. Edited in Friedrich 1959; translation in *ANET* 166.

44. On the provision of medical care in law 10, see Watkins 1976. On Hittite medicine in general, see Güterbock 1962 and the edition of the medical texts by Burde 1974.

Muršili's hysterical aphasia, where the king says *aišš=a=mu=kan tapuša pait* 'my mouth went to the side'.[45] Understandably, some interpreters considered that the phrase might quite literally describe muscle failure or paralysis on one side of the face such as can be a secondary result of a stroke or of Bell's palsy. But the phrase has now occurred in another context where it describes the failure of the mouth, the eyes, and the nine body parts.[46] The phrase 'the nine body parts', like the more common one 'the twelve body parts, probably refers to the aggregate of all human body parts. Since it follows the specific mention of the mouth and the (two) eyes, it might even be understood as obtained by subtraction of these three from the stereotyped total twelve. Nowhere to my knowledge in published texts does a list of exactly twelve body parts occur. Scholars generally understand the term as an arbitrary number, similar to the phrase 'the Thousand Gods', which denotes the entire Hittite pantheon.

For example, the well-known list from KUB 9.34[47] begins with the words 'I arrange the twelve body parts'. The speaker then proceeds to mention (1) the head, (2) the cranium, (3) the ear(s), (4) the shoulder, (5) the upper arm, (6) the arm/hand, (7) the fingernail, (8) the rib, (9) the genitals, (10) the *ḫupparatiyatiš*, (11) the testicle, (12) the penis, (13) the leg/foot, (14) the sole, (15) the toenail, (16) the musculature, and (17) the blood. 'I have arranged his twelve body parts' the speaker concludes, after he has listed seventeen!

The Language of Significant Symbolic Gestures Frequently Included Body Parts

(1) The eyes: *ḫaššuš šakuwa iyazzi* 'the king makes eyes' occurs often in the descriptions of the liturgy of the great festivals. It indicates a signal that the king makes to functionaries that they should proceed with the next activity.

(2) The hands: *ḫaššuš keššaran dai* 'the king places the hand' is a second common gesture. Sometimes the words 'from a distance' (*tuwaz*) are added, implying that the gesture was usually made with a nearby referent. This is a gesture of authorization, permitting someone else to perform an act on the king's behalf, usually the slaughter of a sacrificial victim. The Hittite gesture has been compared to biblical *sāmak yādāyw*. On several occasions in the texts a king speaks of raising his hand to a deity. The Hittite verbal expression is *keššaran šara ep-*. This can be a gesture of taking a vow. But it is also seen on royal reliefs as a simple sign of worship or homage to the deity who sits or stands opposite the king. Kings tell with pride how a deity has 'seized me by the hand'. The gesture is shown on several royal reliefs.[48] The deity who stands behind the king reaches around him to hold him by the upraised wrist. In the formula of blessing and good wishes found in letters it is sometimes said 'may the gods hold their arms around you and protect you'.[49] This same gesture of protection is referred to in the treaties, where the vassal is urged figuratively to hold his arms around the Hittite king. One passage is particularly interesting, since it also contains a comparison: 'As your own soul is dear to you, so that you hold your arms about it, so may the life of the king be dear to you, so that you hold your arms about the king's life'.[50]

(3) The knees: taking to the knees is to us such a self-evident sign of submission and veneration that we hardly think of it as significant. Hittite possessed several verbs for kneeling or prostrating oneself: *genuššariya-* actually contains a word for 'knee' (*genuššali-*). The word *ḫaliya-* is something done at the feet of the person venerated. An interesting expression used to show supplication is *nu=za genuššuš epzi*. This used to be translated 'he (the supplicant) seizes his (the other man's) knees'. But a proper consideration of the crucial role played by the reflexive particle *=za* has led to the improved translation 'he betakes himself to his (own) knees', that is, he falls to his knees.

(4) The word 'head' could stand for the entire person or life. Hittite vassals were commanded to protect the 'head' of the Hittite king.[51] A person who paid compensation for a serious injury often had to pay a certain number of 'heads', by which subject persons (slaves) are probably meant.[52]

The Body as a Whole

The term for the body as a whole was *tuekka-*, which occurs in either the singular or plural to designate a single body. As we use the word 'body' by extension to designate a group of people, so in a difficult passage from the Hittite laws the term *tuikkant-* describes a group of people to which the culprit belongs.[53]

45. First edition by Götze and Pedersen 1934.
46. The text is KUB 44.4 rev. 7–8. It is edited and discussed by Beckman 1983: 185.
47. For example see Hutter 1988: 32–33, lines 22ff.
48. See Bittel 1976: 218–19, pls. 252–53.
49. Hagenbuchner 1989.
50. Friedrich 1926 and 1930.
51. Friedrich 1926 and 1930.
52. Cf. Güterbock 1961.
53. Friedrich 1959 §49 and pp. 98–99; Goetze in *ANET* 191 §49 (translating 'community').

A dead body was designated by other words: either the adjective 'dead' *akkant-* or the rare noun *anšaššiwi-*.[54] The usual Akkadogram for *tuekka-* is *RAMĀNU*. But in the lexical texts *tuekka-* was used to translate rather inaccurately other Akkadian words as well: *zīmu* 'appearance, looks, countenance' is an example. Since the same word *tuekka-* is used in the horse-training texts for the bodies of horses,[55] it is clear that it was not specialized for humans.

Cleanliness and the proper care of the body was obligatory for priests and temple personnel.[56] But from the prayer of Prince Kantuzzili we gather that guarding the body against ritual defilement was a virtue for any pious person.[57]

In order to pacify an angry god, one had to remove magically certain evils from the god's 'body'.[58] In the same way the rituals make it clear that evils attacked a mortal by entering his body.[59]

It was believed that an impotent man could be cured by sleeping in the sanctuary of the goddess Uliliyašši. As the impotent man slept, he would experience in a dream the goddess coming to him in her body, showing him her eyes, and sleeping with him.[60]

Although the previous example shows that the concept of the god's body was not limited to an image, in one text 'the garments that have grown old on the god's bodies' obviously refers to the clothing on the cult images.[61] The terms 'body and soul' sum up the entire person, whether it be a god or a human being. In a prayer to the Sun-god, a suppliant says he is 'your body and soul's servant', meaning 'your personal servant'.[62]

Since one's body is one's most intimate possession, a *tuekkaš uttar* 'matter of the body' comes to mean 'a personal or confidential matter'.[63] The eunuchs who guarded the intimate life of the king were said to 'touch the sacred body of the king'.[64] The ultimate value that an individual places upon

54. This word is a Hittite translation of the Akkadian entry *ŠALAMTU* in the vocabulary KBo 1.51 rev. 13.

55. Kammenhuber 1961.

56. Cf. "Instructions for Temple Officials" in *ANET* 207.

57. *ANET* 400, right column, above.

58. KUB 17.10 iii 9–11 (Telepinu myth, OH/MS), translit. Laroche 1969: 34.

59. Second Mast. iii 6–7, ed. Rost 1953: 356–59.

60. Full edition by Hoffner 1987: 279, §15; translation *ANET* 350, left column.

61. KUB 17.21 i 19–20 (prayer of Arn. and Asm., MH/MS), ed. Lebrun 1980; English translation, *ANET* 399.

62. FHG 1 + KUB 36.79 ii 21–22; also KUB 30.10 obv. 9 (translated 'thy favorite servant' in *ANET* 400, right column, above).

63. Kammenhuber 1964: 171.

64. KUB 26.12 + KUB 21.42 iv 33–34, ed. von Schuler 1957: 28–29.

his own body is used as an appeal to servants: 'Just as you hold you own bodies dear, your own wives, children and families, so in the same way you must hold the king's law (*šaklai-*) dear and administer it well'.[65] The sequence is revealing: the dearest thing is one's own body, and after that wives, children, and other relatives.

65. KUB 13.20 i 30–31.

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