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Hittite *gēnzu*

I. Translations

A. As a body part: “lap, womb, lower abdomen, an internal organ, entrails, genitals, loins, pelvis(?), scrotum(?)”

B. Metaphorically an attitude: “pity, mercy, friendliness, fondness, consideration”

C. KUB I 16 (Political testament of Hattusilis I)

II 6 Ū[L-as *genzuwait*] = I 6 *remam ūl ipuš*

II 7 ŪL g[*enzuwalas*] = ūl *rēmenū*

Akk. *rēmu* “womb, pity, compassion” and *rēmenū* “kind, compassionate”

II. Phonological peculiarities

A. *VnsV > VssV

hāssu “king” < *h₂é/ónsu-, *dāssu*- “strong” < *dé/ónsu-

B. *ensC > asC

kwaskē- iterative of *kwēn*- “strike, kill” from **kwen-ske*- > **kwanske*- > *kwaskē*-

3. Etymologies

A. IE *gem-s- or *gen-s- “compress, grasp”

Laroche *RHA* 23 (1965): 51: γαστήρ “stomach, womb” and Gk. γέντα (pl.) “entrails” in:

γέντα κρέα, σπλάγχα (Hesch.),

Call. Fragment 309 γέντα βοῶς μέλδοντες “entrails of cows softened by boiling”

Nicander Epic., *Alexipharmaca* 62 (of a cow), 557 (of a pig)

IE *gem-s- cf. *gem- “grab, be full” in e.g., Gk. aor. γέντο “grasped” < *γέμ-το), γέμω “am full,” γόμος m. “shipload, cargo”, γέμος n. “load”, Umb. *gomia*, kumiaf “gravidās”

OCS *žimo*, “compress, jam, constrict, squeeze, pack”

Note gi-im-zu in KBo V 3 I 24

(*IEW* 368-9, *LIV* 186)

Weitenberg *U-Stämme* 165 root *gens-

gēnz- < *gensu-, γαστήρ < *gns-ter (connection with *gen- in γέντο and γέντα uncertain)

Zucha *Nominal Stem types in Hittite* 255-257 *gemt- : *gem-

in root noun γέντα, γαστήρ < *gmt-tēr, gēnz- < *gemt-s-

*msC > asC

wast(a)- “sin, miss the mark” < *h₂womst- : Gk. ἁτή “error, sin” (Melchert, *AHP* 50 w. refs.)

*ms > PA *mss > Hitt. nss, Luv. mss

Hitt. anassa-, a part of the back < *ómso-, *ómso- “shoulder” : Skt. āmsa-, Arm. us, Gk. ὤμος, Lat.umerus etc. but note Kloekhorst *EDHIL* 214-215

Hitt. hassa- “descendant”, Cluv. hamsa/i- “grandchild” < *h₂é/ómso- (Melchert *AHP* 163)

Hitt. āns- “wipe”, CLuv. amass- < PA *ámss-, or *ómss-

B. from IE *ǵenh₁- “bear, engender, beget”

Eichner *MSS* 35 (1973): 55, 86

*ǵenh₁-su- > *genasu- > *genzu* with syncope cf. Skt. *rāmsu-* “enjoyable” and *dhákṣu-* “burning”

Rieken *Nominale Stammbildung* 220-221

dhákṣu- is remodeled from an o-stem and *rāmsu-* is a derivative of an s-stem *reme/os- in Go. *rimis* “rest,” Gk. ἡ-ρεμέσ-τερος “more calmly”

adjective *ǵenh₁-s-u- “erzeugend” beside an s-stem *ǵenh₁ e/os- in Skt. *janah*, Gk γένος, Lat. *genus*, cf. *tepus* “small” beside a *tepe/os-

Kloekhorst *EDHIL* 541-543 IE *ǵenh₁-s-u-

*ǵénh₁-su- > *gēnz* with regular *Vnh₁sV > VnzV beside *VnsV > VssV.,

e.g. in *dāssu* “strong” if < *dénsu-

parallel to *mh₁s > ns in *h₂ómh₁sei > ānsi “wipes” beside *ms > ss ,

e.g. in *hāssu* “king” < *h₂émsu-

ib. 219-220 ānsi < *h₂ómh₁sei from *h₂emh₁-s- : *h₂emh₁- in Gk. ἁμάω “I mow, reap”, OE *māwan* “to mow”

Note though, *(h₂)omh₁s- > *(h₂)oms- with loss of *h₁ via “Saussure's Law”? (IE/PA)

4. Semantics

Puvhel *HED* 154-157 (following Eichner on the etymology) “Perhaps a nominalized neuter adjective ‘that which engenders, the genital area.’ The metonymic sense, abetted for Hittite by Akkadian, subtly adheres in this root through the ages: Lat. *genitus* ‘begotten’ and *gens* ‘kingroup’ spawned the adjectives *genitalis* and *gentilis* which live on as *genital* and *gentle*; like their Germanic analogues e.g. Eng. *kin* and *kind*, they still reflect a range of meanings similar to *genzu*.”

Kloekhorst *EDHIL* “for the meaning ‘kindness’ cf. Lat *gentilis* “gentle,” Mod. Eng. *kind*.”

But

OED gentle (< Old French *gentil*, *jentil*, etc. “high-born, noble”)

13thc “Of persons: Well-born, belonging to a family of position; originally used synonymously with *noble*, but afterwards distinguished from it, either as a wider term, or as designating a lower degree of rank.”

13thc “Of persons: Having the character appropriate to one of good birth; noble, generous, courteous.”

16thc “Of persons: Mild in disposition or behaviour kind, tender.”

OED kind sense II

4. 14thc “Of good birth, kind, nature or disposition.”

5. “14thc Of persons: Naturally well-disposed; having a gentle, sympathetic, or benevolent nature; ready to assist, or show consideration for, others; †generous, liberal, courteous (*obs.*). Also of disposition. ..”

IV. What is the *genzu*?

A. It's possessed by both females and males

Female

KBo XV 10 I 24 (Ziplantawiya)

Perhaps

KBo XII 100 Medial ritual with Luvian

[mān DU]MU-an *genzu* istarkzi (2) nas]ma
MUNUS-te!-in-pat kuinki istarkzi

“If a child is sick in the g. or if some woman is similarly sick ...”

See Starke *StBoT* 30: 212-213

MUNUS-te!-in = Luv. wanattin “woman”

Alternatively nas]ma sallin-pat kuinki istarkzi “... or if some adult similarly gets sick...”
cf. Burde *StBot* 19: 41-2

Possessed by a male goat (MAS.GAL): KBo XI 32 Vs. 25, KBo XVII 61 Rs. 13

B. A body can have more than one?

KUB XLIII 53 II 11 genzu-sset ge<en>zuwas dākki “His genzu (or his genzus pl.?) matches the the genzus”

KBo XII 100 Vs. 9-10 kēdaniya DUMU[-li] (10) ^{UZU}genzu hamenkantat “And for this child the genzus were bound.”

C. It's edible?

KBo X 31 II 16-19

(16) ŠA 12 UDU^{HIA} UZUkars[i] (17) ^{UZU}kēnzu ^{UZU}h[apess]ara (18) sakutāe 10 NINDA^{HIA} 20[-is] (19) ANA MUNUS^{MEŠ} URUKilissa[ra]

“Of twelve sheep stomach, g, limbs, upper thighs(?) (and) 20 times(?) 10 breads for the women of Kilissara.”

D. It can be detached

KBo XI 32 Vs 25-27 Festival for infernal deities

(25) GUNNI-kan parā KIN-anzi genzu-se!-kan la[-x] (26) ^{LU}Ú.HÚB arahzada udai MUN-zi (27) ariyanzi duwan duwanna 3-ŠU tarnai

“At the brazier they prepare (the goat's meat) (or “they fully prepare the brazier?”). [He detaches(?)] the g. from it (or: “its g. is detached(?)]. The deaf man brings it, i.e., the goat) outside; they salt (it), truss/sew (it) up(?), and he *tarna*-s (it) three times on this side and that.” (CHD S 258)

E. It can be inflated

KUB XLIII 56 III 11-17 Stormgod of Kuliwisna (MH+)

(11) n-asta ŠAH parā pēdanzi (12) n-an-kan kunanzi nu ēshani kattan (13) NINDA.SIG kattan appanzi (14) n-at-san PANI DINGIR^{LIM} EGIR-pa tianzi (15) ŠAH-ma ēssanzi [n-a]n-kan pittalwan markanzi n-asta ^{UZU}genzu parianzi (16) n-an]-kan markanzi nu SAG.DU ŠAH [x-x-a]nzi (17) nu-ssi ^{UZU}genzu a-x[-;-]-x,

“They drive out a pig and they kill it. They hold a thin loaf of bread under the blood and place it back before the deity. But the pig they prepare(?). They gut it and inflate its g. They butcher [it]. The pig's head they [. . .]. In/On it the g. (acc.) they [. . .].” (Collins JANER 6: 161; see also CHD P, 95, 134 sub *parai*-).

V. Gēnzu in lists of body parts

A. Opposed to *ZĒ* “gall bladder” and *arkiēs* “testicles”

KBo XVII 61 Rs.

11. ... IG[I]^{HLA}-kan *ANA* IGI^{HLA}-*ŠU* handān īniras-kan īniri KIMIN (= handān)
12. KI.3] GEŠTU^{HLA}-kan *ANA* GEŠTU^{HLA}-*ŠU* KA^U^{HLA}-kan *ANA* KA^U-*ŠU* KI.5!
13. [UZU^{NÍG}.GIG-kan *ANA* UZU^{NÍG}.GIG KI.6 ZĒ!-kan *ANA* ZĒ!-kan (sic?) KI.7 genzu-kan
14. [genzui x]ti KI.8 zasgarais-kan zasgari-ssi KI.9
15. [x]-danni KI.10 arkiēs-kan
16. [arkiyas KI.11 gē]nu-kan *ANA* genuwas KIMIN GĪR-kan *ANA* GĪR KIMIN

“Eyes are arranged against his eyes, eyebrow to eyebrow ditto; [... ditto 3]; ears to his ears ditto 5; mouths (sic!) to his mouth ditto 5!; liver to liver ditto 6; gall bladder to gall bladder ditto 7; g. to g. ditto 8; anus to anus ditto 9; [(to)] ditto 10; testicles to testicles ditto 11; knees to knees ditto foot to foot ditto” (Beckman *StBot* 29: 44-45 *genzu* as “pelvis”)

B. Opposed to *panduha-* “bladder”(?)

KUB VII 1 III 5-8

5. n-as UZU^{NÍG}.GIG hamikta n-as genzu hamikta
6. n-as UZU^{pantuha}-ssan hamiktat
7. n-as UZU^{arras}-san hamiktat n-as UZU^{genu}-ssit
8. hamiktat

“His liver was bound his g. was bound

his p. was bound, his arse was bound, his knee was bound.”

Note ib. III 24-25

24. ...n-an UZU^{genzu}
25. KIMIN (= lāun) n-an UZU^{ulan} KIMIN ...
 “...the genzu ditto (“I loosened”)
 the u. ditto.” *ulan* = *wālan* “bladder”(?)

The *pantuha-* is hollow and can be filled with water

KUB IX 1 III 21-22 (Pre-NH/NS)

(21) n]-asta kwelwanas watar (22) [UZU^{panduhas} anda lāhuwanz[i

“They pour water of the washbasin into the (cows') bladders(?)”

C. Opposed to *sarhuwant-* “stomach”

KBo XIII 99 Rs 8-10 Ritual fragment

(8) -a]z ŠĀ-az NÍG.GIG-az (9) [... sarhu]wandaz genzu[waz(?) ... (10) gen]uwaz GĪR-az

From the ..., from the heart, from the liver, [...] from the [be]lly, [from] the g. [...]. from the [kn]ee. from the foot”

(CHD S 253)

For *sarhuwant-* as “stomach, belly” note

Law Code par. 90 (KBo VI 3 IV 27-28)

(27) takku UR.GI-as Ì ŠAH karāpi *BEL* Ì wimiya<zi> n-an-kan kuenzi (28) n-asta Ì-an sarhuwantaz-set KAR-ezzi

“If dog eats up lard and the owner of the lard finds (the dog), and kills it, he shall retrieve the lard from its stomach.”

D. Opposed to ŠĀ (*karāt-* “innards, entrails” or “womb” or *ker* “heart”)

KBo XV 10 I 22-25 MH

22. [sumas] āssa ishunas ^DUTU-un ^PŠKUR-ann-a EGIR-pa lilāriskewan[i]

23. [nu kē] idālauēs EME^{HIA} hatesdāntes nu EGIR-pa ^FZI

24. [QAD]U DUMU^{ME[Š-ŠU]} harkandu ser SAG.DU-ZU harkansu ŠĀ-ŠU genzu-set

25. [ge]nu-sset QATI-ŠU GIR^{HIA}-ŠU harkandu ...

“Look you, we will appease the Sungod of Blood and the Stormgod. These evil tongues are h. Let them hold Z. along with her sons. Above, let them hold her head. Let them hold her innards/womb, her g., her knee, her hands, her feet.”

E. Opposed to ŠĀ (*karāt-*? “innards, womb” or *ker* “heart”), ^{UZU}NÍG.GIG “liver”, ^{UZU}KALÁMDARA “kidney”, KARŠU “belly”, and ^{UZU}UR “limb”, member, “penis, genitals”

KUB XLIII 53 Vs I

- X+1 [ēssari-si-ta-pa] ēssari-[si dākk]i SAG.DU-ZU
 2. [ANA SAG.]DU-ŠU d[ā]kki KA_xKAK A[NA KA_xKA]K-si dākki
 3. [IGI^{HIA}-Š]U ANA IGI^{HIA}-sas dākki GEŠT[U^{HIA}] ANA GEŠTU^{HIA}-ŠU
 4. [dākk]i aīssi-ta-pa KA!xU-i dāk[k]i
 5. [EME-Š]U ANA EME dakki kapru-se-ta-pa kapruī dākki
 6. meliyas-sis melias iski-se-ta iski-ssi dākki
 7. palt[an]a-ssa-pa paltanī dākki GAB-ŠU ANA GAB-ŠU dākki
 8. ŠÀ-ŠU ANA ŠÀ-ŠU dākki UZU^{NIG}.GIG ANA UZU^{NIG}.GIG
 9. dākki hahris-se-tta hahrisni dākki
 10. UZU^{KALÁMDARA}-ŠU ANA UZU^{KALÁMDARA}-ŠU dākki
 11. genzu-sse-ta ge<en>zuwas d[ā]kki KAR-ŠA-ŠU
 12. ANA KARŠI-ŠU dākki UZU^{ÚR}-ŠU ANA UZU^{ÚR}-ŠU (sic) dākki
 13. «KARŠA-ŠU ANA KARŠI-ŠU dākki UZU^{ÚR}-ŠU ANA UZU^{ÚR}-ŠU dākki»
 14. [mi]euras-sis miuras genu-se-ta genuwas dākki
 15. GÌR^{MES} ANA GÌR^{MES} takkanzi ŠU^{HIA}-sa-pa ŠU^{HIA}-as takkanzi

“His shape matches his shape; his head matches his head; tooth matches his tooth; his eyes matches his eyes; ears matches his ears; mouth matches mouth; his tongue matches tongue; his throat matches throat; his m. matches m.; his back matches his back; his shoulder matches shoulder; his breast matches his breast; his innards (ŠÀ) matches his innards; liver matches liver; his lung matches lung; kidney matches kidney; genzu(s?) matches genzus; his belly matches his belly, his member (penis?) matches his member; <<his belly matches his belly his member (penis?) matches his member;>> his m. matches the m.; his knee(s) matches the knees; his feet match the feet; his hands match the hands.”

(See Haas, *Orientalia* 40 (1971): 410-430 and Neu *StBot* 26: 24-26)

VI. Metaphorical uses

A. From a god to a human

KUB XXX 10 Rs. 3 Prayer

nu-mu kuis DINGIR-YA inan pais nu-mu genzu [namma daddu]

“The deity who gave me sickness, may he also take pity on me!”

KBo III 7 III 30 Myth of Illuyanka

lē-mu genzuwaisi “

“Do not show me any mercy” (Beckman *JANES* 14)

B. From a king to a vassal

KUB XIX 49 I 48 Manapa-Datta Treaty

...nu tuk GIM-an ^DUTU^{Ši} genzu dahhun

“when I the king took pity on you”

KBo V 6 IV 9-15 Deeds of Suppililiuma

(9)... AŠPUR DUMU^{MEŠ}-KA-wa-tta (10) meqqaus memiskanzi nu-wa-mu 1-EN

(11) DUMU-KA pāi nu-war-as ammuk ^{LÚ}MUDI-YA (12) I-NA KUR

^{URU}Mi<Z>ri-ma-wa<ra>-as LUGAL-us (13) nu ABU-YA genzuwalas kuit ēsta

(14) n-as ŠA MUNUS-*TI* memiyani kārī tiyat (15) nu ŠA DUMU-*RI* kattan *ISBAT*

“They say your sons are many: so give me one son of yours! To me he will be husband, but in Egypt he will be king.’ So, since my father was kindhearted, he complied with the word of the woman and concerned himself with the matter of a son.”

C. To a king

KUB XIII 20 I 30-31 (Military Instructions of Tuthaliya I

30. nu-za summes mahhan tweqqass-a ANA DAM^{MEŠ}-KUNU DUMU^{MEŠ}-KUNU
É^{MEŠ}-KUNU genzu harteni

31. LUGAL-uwas sakliya genzu QATAMMA harten n-at SIG₅-in mānihahisketten

“Just as you have consideration/fondness for your own persons, your wives, your children, and your homes, even so have consideration/fondness for the king’s law, and administer it well!”

KBo V 3 I 22-24 Hukkana Treaty

22. nu-za māt tuel mahhan ANA SAG-DU-KA ZI-KA Û ANA RAMANI-KA

23. genzu harsi ŠU^{HLA}-us-za arahzanda harsi māt ANA SAG.DU ^{DUTU}Ši

24. ZI ^{DUTU}Ši RAMĀN ^{DUTU}Ši gimzu(sic) QATAMMA ÛL harsi

“If as you have consideration/fondness for your own head, soul, and self, and hold your hands around you, if for the heart, soul, and self of my majesty you do not likewise have consideration/fondness”

D. From a Prince

KUB I 16 II 17-19 Testament of Hattusili I

17. [... UL-ma-as ZI (?)]

18. LUGAL-as genzuwait m[ahhan-as apel ZI-as assuli (?)]

19. ^{URU}KU.BABBAR-si genzu h[arsi]

“He was not considerate of the king’s will; how then, from the goodness of his own heart, does he have consideration for Hatti (cf. Sommer HAB 4-5)

VII. The *gēnzu* as an organ: things the *gēnzu* is not

A. The *gēnzu* and other abdominal organs

not the *ZÉ* “gallbladder” KBo XVII 61
 not the *sarhuwant-* “stomach” KBo XIII 99
 not the *UZUNÍG.GIG* “liver” KUB XLIII 53
 not the *UZUKALÁMDARA* “kidney” KUB XLIII 53
 not the *KARŠU* “stomach, belly” KUB XLIII 53
 not the *karsi-* “stomach, belly” KBo X 31
 not the *panduha-* “bladder”? KUB VII 1
 not the *UZUŠĀ* (= *ker* “heart”? *karāt-* “entrails”?) KUB XLIII 53

B. The *gēnzu* as a male sex organ? Scrotum?

not the *arkiēs* “testicles” KBo XVII 61
 not the *UZUUR* “penis”? KBo XVII 61, KUB XLIII 53
 cf. *tasku-* “scrotum” ? Katz *HS* 111 (1998): 62-67

C. The *gēnzu* as a female sex organ? Vagina?

not the *UZUŠĀ* = *karāt-* “womb” or *ker* “heart” KBo XV 10

karāt- as “womb”

KUB XXX 11 Rs. 19 Prayer
 annaz kartaz “from mother's womb”
 (pace Kloekhorst *EDHIL* 516)

KUB XXXI 127 + XXXVI 79 IV 24 Hymn and prayer to the Sun
 nu karū mahhan annaza ŠĀ-za hassanza esun
 “Even as I was once born from my mother's womb”

Note Hitite words for female genitalia

MUNUS-natar “womanhood”, “vagina”
katta-kan kuit harzi “what she has below”
 Peled *Pax Hethitica* 258

VIII. The *genzu* as “spleen”?

A. The spleen can be inflated

“Spleen of the antelope, inflated from the veins.”
 (*Catalogue of the Anatomical and pathological preparations of Dr. William Hunter* 15.10: 276)

B. The spleen as a seat of emotions

Gk. σπλήν “spleen,” σπλάγχνα “viscera”, εὖσπλαγχνος “with healthy entrails” NT “compassionate” (influenced by Hebrew)

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