

Old Anatolian Myths

Introduction

The myths in this section, although none of their extant copies derives from the Old Hittite period, are thought to have been current during that early period. Although we do not yet possess any version of the stories in a language other than Hittite, most scholars assume that they were adopted by the Hittites at an early time from the indigenous population groups of Central Anatolia, principally the so-called Hattians. In contrast, the myths of our second division were translated into Hittite, and probably adapted in certain ways, from Hurrian versions. Unilingual Hurrian mythological texts have been found in Hattusa, but they are difficult to translate. To date, very little has been deduced from them which clarifies the Hittite versions. No tablet datable to the Old Kingdom has yet appeared which contains a Hittite mythological text of Hurrian origin, but the recent recovery in Hattusa of a Hurrian-Hittite bilingual version of a literary text with mythological sections which dates from the Middle Hittite period shows the probable *terminus a quo* for the Kumarbi Cycle of myths.

In his catalogue of Hittite texts, as well as in his transliteration of Hittite mythological texts, the eminent French Hittitologist Emmanuel Laroche distinguished Anatolian myths from foreign (i.e., extra-Anatolian) myths. Güterbock (1961) has observed how the myths of the first group (here Texts 1-13) tend to be rather simple, unsophisticated stories. Stylistically they lack the polished structure and the abundant formulae and similes of the myths in group two. The vanishing god myths do indeed contain abundant similes in the portions containing analogic spells (Text 2, version 1, §§10-15), but these reinforce the magic, and do not serve the interests of artistry. Although the myths of the Kumarbi Cycle (Texts 14-18) are called "songs" in the native terminology, which suggests at least some artistic pretension, the Old Anatolian myths have no such characterization.

The Anatolian myths tend to serve the interests of the cult. The Illuyanka stories (Text 1) formed the cult legend of the Purulli Festival. The stories of Telipinu (Texts 2-5, 7-9, and 13) and other vanishing deities were associated with rituals to entice the offended deity to return in solicitude to his land and people. This is not

so with the myths of Hurrian origin. They may not be pure and simple *belles lettres*, but they probably had a looser connection with ritual and worship than the myths of Hattian origin. The Hurro-Hittite bilingual Song of Debt Release published by Neu (1996) served in part to support the observance of certain religio-social obligations connected with what in other ancient Near Eastern cultures was termed the periodic remission of debts and release of debt slaves (Babylonian *andurāru*, Hebrew *derôr*, Greek *seisachtheia*). But this is quite a different picture from the ritual-supported narratives of the Anatolian myths.

As might be expected, the geographical background of the Anatolian stories is local. This is especially evident in Illuyanka, where place-names like Kiskilussa, Zigaratta, Nerik, Kastama, and Tanipiya tie the action to familiar terrain to the north of Hattusa. Hittite geographical names are less common in the vanishing god stories, but even there one finds mention of Lihzina and Hattusa. In contrast, the myths of Hurrian origin mention cities and lands of North Syria (Mount Hazzi, Tuttul) and Mesopotamia (Urkes, Kummiya).

Although the myths of foreign origin are more polished literary creations, this is not to say that the Anatolian myths have no subtlety (Hoffner 1975). Both versions of the Illuyanka stories show consequences flowing from the major plot of the Storm God's recovery of his strength and defeat of the serpent. These consequences fall tragically upon a mortal who is the instrument of the Storm God's victory. In both stories this mortal is confronted with a conflict of allegiances, a kind of moral dilemma. In the first version, the ultimate consequence of his decision is unknown because of textual breaks, but in version 2 the decision of the human son of the Storm God costs him his life. At least in the second instance, where the consequence is clear, it is not too much to claim that the author intended the audience to feel the tragedy. Such a plot may not be "literary" in the strict sense, but it is surely evidence for good storytelling technique! Moreover, since this subordinate plot line, unlike the main plot of the Storm God's recovery, has no obvious relationship to the cult applications, it would seem to indicate that the stories were also told to entertain, not just for the benefit of theology.

Of course, the last sentence is only valid if the main cult application of the Illuyanka tales was to the disablement and recovery of the Storm God himself. This has usually been assumed to be the case. Since the myths of the vanishing deity type (Texts 2-8 and 13) concern a certain deity who is incapacitated, kidnapped, or infuriated so as to depart in a huff, all of which makes it impossible for that deity to perform his function for the benefit of mortals and gods, the Illuyanka tales fit the pattern better if we regard the conflict between Storm God and serpent as their principal focus. Nevertheless, the recent attempt by Pecchioli Daddi (1987) to attribute to the Purulli Festival certain cult texts about the deity Teteshapi, whom she identifies with the goddess Inara, would perhaps suggest that the role played in Text 1 by that goddess was not considered subordinate by the Hittites themselves.

1. The Illuyanka Tales

These simple tales, taken over from the Hattian people, attribute a poor spring to the defeat and incapacitation of their chief deity, the Storm God, by an evil and

powerful reptile. Reptiles are not universally symbols of evil and destruction: In Egypt the uraeus serpent protected the pharaoh from evil. But clearly in Hittite culture, as in Babylonia and ancient Israel, serpents usually represented evil. In both versions of the myth, the Storm God needs the help of a mortal and a trick in order to regain supremacy over the serpent. These stories were probably told or sung during the course of the Purulli Festival, about which we know relatively little outside of these stories. If Pecchioli Daddi (1987) is right in including the Teteshapi cult texts under the rubric of Purulli, we know more. See the discussion by Pecchioli Daddi and Polvani (1990: 39-55) with additional literature.

Although the Illuyanka text shows much linguistic archaism, which suggests that the narratives go back at least to the Old Hittite period (c. 1750-1500), the surviving copies date only from the New Kingdom (c. 1500-1190).

Version 1

In the first story the serpent is a land creature who emerges from a hole in the ground. The defeated and disabled Storm God calls for a feast, at which his daughter, the goddess Inara, a goddess of the wild animals of the steppe land, in partnership with a mortal man, Hupasiya, tricks the serpent and renders him powerless. Haas (1982: 45, 111) has characterized Hupasiya as a *Jabreskönig*, a king who with his priestess queen guarantees the flourishing of livestock and vegetation. In suggesting that there are allusions in Hupasiya to ritual regicide, Haas seems to assume that Hupasiya is eventually killed. But these interpretations rest upon a superficial use of comparative evidence and lack a proper foundation in solid textual evidence from the Hittite sources. Nothing in the narrative suggests that Hupasiya becomes a king, and it is still uncertain that he is killed. It also goes beyond the present evidence to assert that Hupasiya's sleeping with Inara was a *hieros gamos* (sacred marriage) (Haas 1982), the nature (and even existence!) of which in other ancient Near Eastern cultures is still seriously questioned. In the first version of the story all the characters have names, and the earthly action is set in or near known Anatolian cities, such as Tarukka and Zigaratta.

§1 (A i 1-4) (This is) the text of the Purulli (Festival) for the [. . .] of the Storm God of heaven, according to Kella, [the GUDU-priest] of the Storm God of Nerik: When they speak thus—

§2 (A i 5-8) "Let the land prosper (and) thrive, and let the land be protected"—and when it prospers and thrives, they perform the Purulli Festival.

§3 (A i 9-11) When the Storm God and the serpent fought each other in Kiskilussa, the serpent defeated the Storm God.

§4 (A i 12-14) Then the Storm God invoked all the gods: "Come together to me." So Inara prepared a feast.

§5 (A i 15-18) She prepared everything on a grand scale: storage vessels full of wine, storage vessels of *marnuwan* beer and *walbi* drink. In the vessels she prepared abundant (refreshment).

§6 (A i 19-20) Then [Inara] went [to] (the town of) Ziggarratta and found a mortal named Hupasiya.

§7 (A i 21-23) Inara spoke as follows to Hupasiya: "I am about to do such-and-such a thing. You join with me."

§8 (A i 24-26) Hupasiya replied as follows to Inara: "If I may sleep with you, then I will come and perform your heart's (desire)." [So] he slept with her.

§9 (B i 3-8) Then Inara led Hupasiya off and concealed him. Inara dressed herself up and called the serpent up from its hole, (saying:) "I'm preparing a feast. Come eat and drink."

§10 (B i 9-12) The serpent and [his offspring] came up, and they ate and drank. They drank up every vessel, so that they became drunk.

§11 (B i 13-16) Now they do not want to go back down into their hole again. Hupasiya came and tied up the serpent with a rope.

§12 (B i 17-18) The Storm God came and killed the serpent, and the gods were with him.

§13 (C i 14-22) Then Inara built a house on a rock (outcropping) in (the town of) Tarukka (north of Hattusa) and settled Hupasiya in the house. Inara repeatedly instructed him: "When I go out to the open country, don't look out the window. If you look out, you will see your wife and children."

§14 (C i 23-24) When twenty days had passed, he looked out the window and saw his wife and children.

§15 (C i 25-27) When Inara returned from the open country, he began to weep, (saying): "Let me go back home."

§16 (A ii 9-14) Inara said [to Hupasiya: . . .] away [. . .] by means of an offense [. . .] the Storm God, the meadow [. . .] she [. . .] and him [. . .]. [Text broken.¹]

§17 (A ii 15-20) Inara [went] to (the town of) Kiskilussa. How did the hand of the king establish her house and the [. . .] of the watery abyss? Because we celebrate the first Purulli [Festival], the [hand] of the king [. . . s] the [river(?)] of the watery abyss of Inara.

§18 (A ii 21-24) The (divine) mountain Zaliyanu is first (in rank) of all (the gods). When he has granted rain in Nerik, the Staff Bearer brings thick bread from Nerik.

§19 (A ii 25-29) He asked Zaliyanu for rain,² so he brings it to him (namely) the [thick] bread. . . .

[Several damaged lines followed by a gap of about forty lines. A double line marks the end of the first composition on the tablet.]

Version 2

In the second story the characters have no names but are identified by functional expressions, such as "daughter of a poor man" and "son of the Storm God."

No geographical names occur. The two battles of the Storm God and the serpent take place at an unspecified sea. The Storm God's ruse involves a special type of marriage known from the Hittite laws.³ If a young suitor was too poor to pay a bride-price for a wife, he could offer himself as a "live-in" husband to a wealthy father-in-law in exchange for a "bride-price" paid to himself. The Storm God's son thus finds himself in a classic situation of divided loyalty: he is son of the Storm God but also live-in son-in-law of the serpent. His agonizing choice costs him his life. The fact that the Storm God's mortal son was also the son of "the daughter of a poor man" helps us to understand why such a marriage arrangement would be necessary for him. Pecchioli Daddi has pointed out that "the daughter of a poor man" plays a role in certain cult texts of the deity Teteshapi, whom she identifies with Inara (Pecchioli Daddi 1987).

§21 (D iii 2-5) That which [Kella, the GUDU-priest] said: [First] the serpent defeated [the Storm God] and took [his heart and eyes], and the Storm God [feared(?)] him.

§22 (A iii 4-8) So he took as his wife the daughter of a poor man and sired a son. When (the son) grew up, he took the daughter of the serpent as his wife.

§23 (A iii 9-12) The Storm God repeatedly instructed him: "When you go (to live in) the house of your wife, demand from them (my) heart and eyes (as a bride-price)."

§24 (A iii 13-19) So when he went, he demanded from them the heart, and they gave it to him. After that he demanded from them the eyes, and they gave those too to him. He brought them to his father, the Storm God, and the Storm God took back (his) heart and his eyes.

§25 (A iii 20-28) When he was again sound in body as before, he went again to the sea to do battle. When he gave him battle, and he at last began to defeat the serpent, the Storm God's son was with the serpent and called up to his father in the sky:

§26 (A iii 29-33) "Include me with them; have no pity on me." So the Storm God killed (both) the serpent and his own son. And that Storm God [. . .].

§27 (A iii 34-35) Thus says Kella, [the GUDU-priest of the Storm God of Nerik]: When the gods [. . .].

[Gap of undetermined length.]

§28 (D iv 1-4) For the GUDU-priest they made the first gods last, and the last ones first.

§29 (D iv 5-7) The cult provision for Zalinuwa is much. Zalinuwa is his (i.e., Zashapuna's) wife. Zashapuna is greater than the Storm God of Nerik.

§30 (D iv 8-10) Thus speak those same gods to the GUDU-priest Tahpurili: "When we go to Nerik, where shall we take seats?"

§31 (D iv 11-16) The GUDU-priest Tahpurili speaks as follows:

"When you sit on basalt throne(s), and the GUDU-priest(s) cast lots, whichever GUDU-priest holds (the image of) Zaliyanu will be seated on a basalt throne which is set above the spring/basin.

§32 (D iv 14-17) All the gods will assemble and cast lots. And of all the gods of the town of Kastama, Zashapuna will be the greatest."

§33 (D iv 18-21) Because she is the wife of Zaliyanu, and Tazzuwasi is (his) concubine, these three men (i.e., unnamed GUDU-priests?) remain in the town of Tanipiya.

§34 (A iv 22-23) Thereafter in the town of Tanipiya a field is given by the king.

§35 (A iv 24-28) Six *kapunu*-measures of field, one *kapunu* of vineyard, a house and threshing floor, three buildings for the servants. So it is on the tablet. I am careful with regard to the narratives. I have spoken this (truly).

§36 (colophon of A) Tablet one, complete, of the word of Kella, the GUDU-priest. Pihaziti, [the scribe], wrote it under the supervision of Walwaziti, the chief scribe.

2. The Disappearance of Telipinu

With this story we begin the section of Old Hittite myths dealing with deities who become alienated from the land and people whom they normally protect, leave their posts, and go into hiding. The effects of their departure upon gods, humans, animals, and plants are graphically portrayed. The Telipinu myth is the best preserved and most familiar of this type. Telipinu was the son of the great Storm God. His competence lay in fostering agriculture, particularly cereal culture. Compare Text 7, §6. He shows his anger with thunder and lightning (Text 2, version 1, §16). Therefore, although his usual designation is by his Hattic name, Telipinu, he is clearly a Storm God. Hence, the myth which relates his anger and disappearance shares much with those which concern the disappearance of other storm gods (Texts 3, 4, and 5). When, however, it is the Sun God who disappears (Text 7), the effects on nature are predictable. Without the sun's warming rays, the land falls under the power of the personified Jack Frost (Hittite *habhimas*), who paralyzes everything and "dries up" the waters. In many of the stories the gods organize a mass search by their own membership; this, however, fails. A swiftly flying, sharp-eyed eagle is then dispatched on aerial reconnaissance, but it too finds nothing. The wise Mother Goddess Hannahanna then sends out the tiny bee, whom the gods think unlikely to succeed. The bee finds the hiding deity, stings him awake, pacifies him by spreading soothing wax on the welt, and brings him back home. For an Italian translation and full discussion of this myth see Pechioli Daddi and Polvani (1990: 71-87).

Version 1

§1 (A i 1-4) Telipinu [. . . screamed]: "Let there be no intimidating language." [Then] he drew [on the right shoe] on his left foot, and the left [shoe on his right foot].

§2 (A i 5-9) Mist seized the windows. Smoke [seized] the house. In the fireplace the logs were stifled. [At the altars] the gods were stifled. In the sheep pen the sheep were stifled. In the cattle barn the cattle were stifled. The mother sheep rejected her lamb. The cow rejected her calf.

§3 (A i 10-15) Telipinu too went away and removed grain, animal fecundity, luxuriance, growth, and abundance to the steppe, to the meadow. Telipinu too went into the moor and blended with the moor. Over him the *halenzu*-plant grew. Therefore barley (and) wheat no longer ripen. Cattle, sheep, and humans no longer become pregnant. And those (already) pregnant cannot give birth.

§4 (A i 16-20) The mountains and the trees dried up, so that the shoots do not come (forth). The pastures and the springs dried up, so that famine broke out in the land. Humans and gods are dying of hunger. The Great Sun God made a feast and invited the Thousand Gods. They ate but couldn't get enough. They drank but couldn't quench their thirst.

§5 (A i 21-25) The Storm God thought about (i.e., remembered) his son Telipinu: "My son Telipinu is not there. He became enraged and removed everything good." The great and small gods began to search for Telipinu. The Sun God sent the swift eagle: "Go search the high mountains."

§6 (A i 26-31) "Search the deep valleys. Search the Blue Deep." The eagle went, but didn't find him. But he brought back a message to the Sun God: "I couldn't find Telipinu, the noble god." The Storm God said to Hannahanna: "How shall we act? We are going to die of hunger." Hannahanna said to the Storm God: "Do something, Storm God. Go search for Telipinu yourself."

§7 (A i 32-35) The Storm God began to search for Telipinu. In his city (the Storm God) [grasps] the city gate, but can't manage to open it. Instead the Storm God broke his hammer and his wedge(?). He wrapped himself up (in his garment) and sat down. Hannahanna sent [a bee]: "Go search for Telipinu."

§8 (A i 36-39) [The Storm God] said [to Hannahanna]: "Since the great and small gods have been searching for him, but haven't found him, will this [bee find] him? His wings are small, and he himself is small, and in addition he is. . . ."

§9 (A ii 3-8) Telipinu [. . .]. The malt and "beer bread" is. . . . He . . . ed. He cut off goodness(?) [. . .] at the gate. May the sweet odor [invoke you], Telipinu. Frustrated, [may you be] relaxed.

§10 (A ii 9-11) Here [lies] water of. . . [May it . . .] your soul, O Telipinu. So [turn] in favor toward the king.

§11 (A ii 12-14) Here lies *galaktar*. May [your soul, O Telipinu], be made tranquil. Here [lies] *parbuenas*-fruit. May (its) essence(?) implore him, [namely, Telipinu].

§12 (A ii 15-18) Here lie *samama*-nuts. Let [. . .] be manifest(?). Here [lie] figs. Just as [a fig] is sweet, so let [your soul], Telipinu, become sweet in the same way.

§13 (A ii 19-21) Just as an olive [holds] its oil in its heart, [just as a grape] holds its wine in its heart, so you, Telipinu, must hold goodness in your soul and heart in the same way.

§14 (A ii 22-27) Here lies resinous wood(?). Let it anoint [your soul], Telipinu. Just as malt and beer bread are united in "soul," let your soul, [Telipinu], be united in the same way with the words of (these) mortals. [Just as wheat] is pure, so let Telipinu, (namely) his soul, become pure in the same way. [Just as] honey is sweet, as ghee is mild, so let the soul of Telipinu become sweet in the same way, and let it become mild in the same way.

§15 (A ii 28-32) I have just sprinkled your paths, Telipinu, with sweet oil. Set out, Telipinu, on paths sprinkled with sweet oil. Let *sabis* (boughs) and *happuriyasas* (boughs) be pleasant. Just as reed(?) (and) . . . are pleasant, so you be pleasant, Telipinu, in the same way.

§16 (A ii 33-36, iii 1-2) Telipinu came in anger. He thunders together with lightning. Below he strikes the Dark Earth. Kamrusepa saw him and moved (for) herself [with(?)] the eagle's wing. She stopped it, namely, anger. She stopped it, the wrath. She stopped [sin]. She stopped sullenness.

§17 (A iii 3-7) Kamrusepa says to the gods: "Go, O gods. Now tend the Sun God's sheep for Hapantali, and cut out twelve rams, so that I may treat Telipinu's *karas*-grains. I have taken for myself a basket (with) a thousand small holes. And upon it I have poured *karas*-grains, the "rams of Kamrusepa."

§18 (A iii 8-12) And I have made a burning back and forth over Telipinu, on one side and on the other. And I have taken from Telipinu, from his body, his evil; I have taken his sin; I have taken his anger; I have taken his wrath; I have taken his pique(?); I have taken his sullenness.

§19 (A iii 13-20) Telipinu is angry. His soul and essence were stifled (like burning) brushwood. Just as they burned these sticks of brushwood, may the anger, wrath, sin, and sullenness of Telipinu likewise burn up. [And] just as [malt] is sterile, so that they don't carry it to the field and

use it as seed, (as) they don't make it into bread and deposit it in the Seal House, so may the anger, wrath, sin, and sullenness of Telipinu likewise become sterile.

§20 (A iii 21-23) Telipinu is angry. His soul and . . . are a burning fire. And just as this fire [is extinguished], so [may] (his) anger, wrath, and sullenness likewise [be extinguished].

§21 (A iii 24-27) Telipinu, let anger go. [Let] wrath [go]. Let sullenness go. And just as (the water in) a drain pipe doesn't flow backward, so may [the anger, wrath], and sullenness of Telipinu likewise not come back.

§22 (A iii 28-34) The gods [are sitting(?) in the place] of convocation under the hawthorn tree. And under the hawthorn tree long [. . . s are . . .] And all the gods are sitting: [Papaya], Istustaya, the Fate Goddesses, the Mother Goddesses, the Grain Goddess, Miyatanzipa, Telipinu, the Tutelary Deity, Hapantali [and . . .]. I have treated the gods under (the hawthorn) for long years [. . .]. I have purified him.

§23 (C 9-12) [I have taken] evil from Telipinu's body. I have taken his [anger. I have taken his] wrath. I have taken his [sin]. [I have taken] sullenness. I have taken [the evil] tongue. [I have taken] the evil [path].

[The remainder of column iii is broken away. In what follows the thorny hawthorn tree is addressed.]

§24 (A iv 1-3) [The ox passes under you], and you pull its lock of hair. The sheep passes under you, and you pull its tuft of wool. Pull the anger, wrath, sin, and sullenness from Telipinu too.

§25 (A iv 4-7) The Storm God comes, full of anger, and the Man of the Storm God stops him. The bowl comes, and the wooden . . . stops it. In addition may my mortal words likewise stop Telipinu's anger, wrath, and sullenness.

§26 (A iv 8-13) May Telipinu's anger, wrath, sin, and sullenness depart. May the house release it. May the middle . . . release it. May the window release it. May the hinge <release it.> May the middle courtyard release it. May the city gate release it. May the gate complex release it. May the King's Road release it. May it not go into the fruitful field, garden, or forest. May it go the route of the Sun Goddess (of the Dark Earth).

§27 (A iv 14-19) The gatekeeper opened the seven doors. He drew back the seven bars. Down in the Dark Earth stand bronze vats.⁴ Their lids are of lead. Their latches are of iron. That which goes into them doesn't come up again; it perishes therein. So may they seize Telipinu's anger, wrath, sin, and sullenness, and may they not come back (here).

§28 (A iv 20-26) Telipinu came back home to his house and took account of his land. The mist released the windows. The smoke released the house. The altars were in harmony again with the gods. The fireplace released the log. In the sheepfold he released the sheep. In the cattle barn

he released the cattle. Then the mother looked after her child. The sheep looked after her lamb. The cow looked after her calf. And Telipinu too <looked after> the king and queen and took account of them in respect to life, vigor, and longevity.

§29 (A iv 27-31) Telipinu took account of the king. Before Telipinu there stands an *eyan*-tree (or pole). From the *eyan* is suspended a hunting bag (made from the skin) of a sheep. In (the bag) lies Sheep Fat.⁵ In it lie (symbols of) Animal Fecundity and Wine. In it lie (symbols of) Cattle and Sheep. In it lie Longevity and Progeny.

§30 (A iv 32-35) In it lies The Gentle Message of the Lamb. In it lie . . . and . . . In it lies . . . In it lies The Right Shank. In it lie Plenty, Abundance, and Satiety.

[The remainder of column iv is broken away. This is the end of version 1 of the Telipinu myth.]

Version 2

The beginning of column i is broken away. Most of the restorations in the following sections are drawn from version 1. §§1-2 are paralleled by version 1 §§3-4.

§1 (A i 2-3) [Cattle, sheep], and humans [no longer become pregnant]. [And even those who] do [cannot give birth].

§2 (A i 4-6) In the [land] famine broke out. [The Great Sun God made a feast and invited] the great gods [and the lesser] gods. [They ate but] couldn't get enough. They drank but [couldn't quench their thirst].

§3 (A i 7-11) [The Storm God] said to the gods: "[My son is missing]. He became enraged and [removed everything good], so that famine broke out in the land." The great gods and the lesser gods began [to search for] Telipinu, but [they did] not [find] him.

§4 (A i 12-16) The Sun God sent the swift eagle: "[Go] search for Telipinu." The eagle went. It searched [the springs(?). It searched] the rivers. But it didn't find him. So it brought back a report to the Sun God: "I didn't find him."⁶

§5 (B ii 4-9) Hannahanna sent a bee: "You go search for [my son] Telipinu. When you find [him], sting his hands and feet and make him stand up. Then take wax and wipe him off. Then purify him and make him holy again. Then conduct him back here to me."

§6 (B ii 10-14) The Storm God said to Hannahanna: "Now the great gods and the lesser gods were searching for him, but didn't find him. So will this bee go find him? Its wings are small. It too is small. And furthermore it is all by itself(?)."

§7 (B ii 15-19) [Hannahanna] said to the Storm God: "Desist. It will

go find him." The bee [went]. It began to [search for Telipinu]. It searched the . . . [. . .]. It searched the [. . .] rivers. It searched the [. . .] springs. [. . .] [The rest of this section is broken away.]

§8 (D ii 1-12) [In these two small, badly damaged paragraphs there is mention of "finding" Telipinu and "making him stand up," as well as a question "How shall we act?" and a statement "Telipinu became angry."]

§9 (D ii 13-17) [. . .] says: "[Summon] the mortal. [Let him . . .] the . . . [on] Mount Ammuna. Let him move him. [Let] the eagle [approach and] move [him] with a wing. Let the mortal make [him] arise." The eagle [moved(?)] him with its wing.

§10 (D ii 18-20) They stopped him [. . .] sat down [. . .] and he previously [. . .].

§11 (D ii 21-26) Telipinu [. . .] sent: Go [. . .] head [. . .] with thick bread and libation [. . .] purify(?) [. . .].

§12 (C ii 1-3) [Here] lies [galaktar for you, Telipinu]. Let [the . . . s] be [pacified]. [Turn] in favor [toward the king, queen, and princes].

§13 (C ii 4-6) [Here] lies [parbuenas-fruit for you]. You [be . . . , and] be [invoked] for the king, queen, [and princes].

§14 (C ii 7-10) [Here] lies [The Right Shank for you. . . . And] as [. . . , and . . .], so in the same way [let it stand] . . . to you.

[Several paragraphs too broken to read.]

§15 (B iii 2-4) [Here] lies wax for you. Drive [Telipinu's] anger, wrath, [sin, and sullenness] out from your presence.

§16 (C iii 5-7) Here lies wheat for you. Just as (this) wheat is pure, let Telipinu's [heart and soul] become pure again in the same way.

§17 (C iii 8-17) Here lie malt and "beer bread" for you. Just as malt and "beer bread" blend in essence, so that their soul and heart become one, [so may . . .]. They get an angry person drunk with beer of [. . .], and his anger vanishes from him. They get a timid man drunk, and his timidity vanishes from him. Let [the malt and "beer bread"] get you drunk, [Telipinu, in the same way . . .] wrath [. . .] let it vanish [. . .].

§18 (A iv 1-2) [As the fire is extinguished], so [may] Telipinu's evil [anger, wrath, sin, and sullenness be extinguished] in the same way.

§19 (A iv 3-7) [O Telipinu], let go of anger, [let go of] wrath, let go of [sin] and sullenness. [As] (the water in) drain pipes doesn't flow backward, so may [the evil anger], wrath, sin, and [sullenness] of Telipinu likewise not come back.

§20 (D iii 3-14) May the evil anger, wrath, [sin], and sullenness go away. But may it not go into the fruitful field, the forest, or the garden. May it go on the road to the Dark Earth. Down in the Dark Earth stand iron vats. Their lids are of lead. Whatever goes into them doesn't come up again; it perishes therein. So may Telipinu's evil anger, wrath, sullenness, and sin go into them and not come up again, but perish therein.

§21 (D iii 15-22) (Telipinu,) eat fine things; drink fine things. May (your) path, O Telipinu, be sprinkled with fine oil. Then set out upon it. May your bedding be (fragrant) *sahis* and *happuriyasas* (boughs). Then sleep upon it. As fragrant reed is pleasant, may you be pleasant also to the king and queen and to the land of Hatti. [End of version 2.]

Version 3

[Only parts of columns ii and iii of a four-column tablet are preserved.]

§1 (A ii 2-6) [". . . You, O bee, should look for Telipinu]. And when you find (him), sting [him on his hands and feet. Make] him stand up. [Take wax] and [wipe off] his eyes and his hands. Purify him and bring him back to me."

§2 (B ii 1-5) The bee searched the high mountains; it searched [the deep valleys; it searched the Blue] Deep. The honey was exhausted in its interior, [the . . .] was exhausted [in its . . .]. But [it found] him in a meadow in the town of Lihzina, in a forest. It stung [him] on his hands and feet, so that he got up.

§3 (B ii 6-12) [This is what] Telipinu said: "I was both angry and [sleeping]. [Why did] you [plural] [arouse] me when I was sleeping? Why did you make [me] talk, when I was sulking?" [Telipinu] became (even more) angry. [He . . . ed] the spring. . . . He drew the rivers and brooks(?). He [. . .]ed [the . . .] and made them leap/flee. [He . . . ed] the riverbanks. He knocked down [cities(?)]. He knocked down houses.

§4 (B ii 13-16) He destroyed people. He destroyed cattle and sheep. The gods . . . ed [. . .]. "Telipinu has become angry. [. . .] How shall we act? [How] shall we act?"

§5 (B ii 17-22) "Summon [plural] a human being and let him [. . .] Let the eagle [. . .]. Let him bring [him]." The eagle brought [him]. It [. . . ed] with its wing. They . . . ed [him and . . .]. [The rest of column ii is lost in a break. The ends of lines of part of column iii remain. This section seems to describe the final success of the ritual to pacify the angry deity and restore prosperity to the cosmos.]

§6 (A iii 4-8) [. . .] on his body parts [. . .] he expelled. [He expelled(?)] anger, [wrath, sin, and sullenness], the evil fetter, [. . .], the envious eyes, [. . .]. He left [. . .] and [. . .]ed forth.

§7 (A iii 9-11) [. . .] brought forth [. . .] from the [. . .]. He brought forth grain, animal fecundity, [. . .], beneficial rains, beneficial winds. He brought forth all [. . .].

§8 (A iii 12-14) May [the . . .] wear out [the . . .]. May the apple tree [. . . the . . .] of the god [. . .]. May the *marsiggas*-tree [. . . the . . .] of [. . .]. His soul [. . .]. [The rest of the tablet is broken away.]

3. The Disappearance of the Storm God

Another myth features the chief Storm God as the disappearing god. Its structure is the same as that of the Disappearance of Telipinu. For an Italian translation, bibliography, and a thorough discussion see Pecchioli Daddi and Polvani (1990: 89-104).

§1 (A i 3-4) [Mist seized the windows. Smoke] seized [the house. In the hearth the logs] were stifled.

§2 (A i 5-7) [At the altars the gods were stifled]. In the sheepfold [the sheep were stifled. In the cattle barn the] cattle [were stifled. The ewe rejected her lamb. The cow] rejected her calf.

§3 (A i 8-13) [The Storm God of the Sky set out toward the steppe], the meadow, [and the moor(?). He carried off plenty, prosperity, and abundance. The Storm God departed], and barley [and wheat] no longer [ripened. Cattle, sheep], and humans did not [become pregnant]. And those who [were pregnant did not give birth] from that time.

§4 (A i 14-15) [The mountains] dried up. [The trees] dried up. And the shoots(?) [did not come forth. The pastures] dried up. The springs dried up.

§5 (A i 16-21) [The Sun God made] a feast and invited the Thousand Gods. [They ate], but couldn't get enough. They drank, but couldn't quench their thirst. [The Storm God's father] said: "My son [is not there]. He became angry and [carried off] everything good. He carried off grain, animal fecundity, abundance, plenty, and satiation."

§6 (A i 22-25) [All the gods] began to search for the Storm God. [. . .] sent the swift eagle: "Go search the high mountains. [Search] the deep valleys. Search the Blue Deep."

§7 (A i 26-29) [The eagle went], but did not find him. The swift eagle brought a report [to the Sun God]: "I searched the high mountains. I searched the deep valleys. [I searched] the Blue Deep, but I did not find him, the Storm God of the Sky."

§8 (A i 30-33) [The Storm God's] father went to his (i.e., the Storm God's) grandfather and said to him: "Who sinned [grievously(?)], so that the seed perished and everything dried up?" The grandfather said: "No one sinned; you alone sinned grievously(?)."

§9 (A i 34-36) The Storm God's father said: "It wasn't I who sinned." The grandfather said: "I will trace this matter out, and I will kill you. So go search for the Storm God."

§10 (A i 37-42) The Storm God's father went to Gulsa and Hannahanna. Thus said Gulsa and Hannahanna: "Why have you come, Storm God's father?" The Storm God's father replied: "The Storm God became angry, and everything dried up, and . . . perished. My father says: 'It is