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Myths of Non-Functioning Fertility Deities in Hittite and Core-Indo-European

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A. IE Non-Functioning Fertility Deities

Non-functioning fertility deity myth: main character(s) (“fertility d.”) distressed → cosmic disorder.¹

(1) Hittite myth of fertility god Telipinu’s rage and disappearance: comparanda in IE traditions.

(2) Greek myth of Kore’s rape and Demeter’s rage and disappearance (*Homeric Hymn to Demeter* et al.): parallels with Telipinu’s myth, cf. Burkert 1979:123–142.

(3) Norse myth of Baldr’s death (*Gylfaginning* 49 et al.): parallels with Telipinu’s myth, cf. Schröder 1962:354–356; parallels with Demeter’s myth, cf. Bugge 1889:244–248.

(4) Vedic and Sanskrit myths of Cyav(ā)na’s rage (*Śatapathabrāhmaṇa* 4.1.5, *Jaiminīyabrāhmaṇa* 3.120–8, *Mahābhārata* 3.122–5 et al.):² parallels with Telipinu, Demeter and Baldr.

1. Method

Generic similarities between mythological texts: often universal motives or areal diffusion (especially Anatolian and Greek, cf. Watkins 1995:448ff).

To determine whether a specific feature may be reflex of IE poetics and themes: analysis of traditional devices (“ready-made surface structures”, Watkins 2004:77) such as formulas and thematic structures.

2. Proposal

Phraseological matches in the descriptions of the condition of the [NON-FUNCTIONING – FERTILITY DEITY] and of the consequent cosmic disorder (C1): parallels in IE poetic phraseology concerning the condition of [DEAD] and other [NON-FUNCTIONING] animate figures and of the cosmic disorder which will arise at the end of time, respectively (C2).

Matches between scenes involving horse-riding characters attested only in Greek, Norse and Indo-Aryan (D1): Core-Indo-European innovation or archaism not attested in Anatolian (D2).

B1. The Hittite Myth of Telipinu (≈ other Disappearing Fertility Deities)³

- For unknown reasons, the god Telipinu gets angry and disappears.

- Cosmic disorder: mothers do **not care about their children** [1], plants do **not grow** [2], **gods do not get satiated** at their own feasts [3].

- The gods send a bee to search for the god [4–6]. Telipinu is **sleeping/lying down** [7]. The Bee forcibly makes him **stand up** [4,7] and **speak** [8]. Telipinu is not happy about it and gets even more angry.

- Several ritual acts are required to appease him; among other things, T. is told to **eat and drink** [9].

- Cosmic order is restored: mothers **care about their children** [10], plants grow properly, and so on.

Abbreviations: *BFL.* = *Branwen ferch Llŷr*; *CMT* = *Cath Maige Tuired*; *DBP.* = *Devībhāgavatapurāṇa*; *Gylf.* = *Gylfaginning*; *HDem.* = *Homeric Hymn to Demeter*; *JB.* = *Jaiminīyabrāhmaṇa*; *MBh.* = *Mahābhārata*; *ŚB.* = *Śatapathabrāhmaṇa*.

¹ The designation of the main character as “fertility deity” is justified by the cosmic consequences of their distress: e.g. Cyavana is a *ṛṣi* ‘seer’ and not a deity (although he is even more powerful than Indra), but he still acts like one, causing cosmic disorder when distressed. The terms “functioning” and “non-functioning” shall be better defined in C2.

² On Cyav(ā)na, cf. Hopkins 1905; Witzel 1987; Parpola 2004–5:35²¹⁴, 54; West 2017; on his name, cf. García Ramón 1999.

³ Almost identical narrative structure and phraseology are attested e.g. by the myth of the disappearance of the Storm-god (CTH 325) and by the myth of the disappearance of Ḫannaḫanna (CTH 334): features of IE mythical narratives about non-functioning fertility deities imposed upon mythology of pre-existing Hattic fertility deities? On Telipinu’s myth in general, cf. e.g. Haas 2006:103ff; Asan 2014.

B2. The Greek Myth of Demeter and Kore

- The goddess Kore is kidnapped by the god Hades. As long as she **sees the sun** and the upper world [11], she is still calm, until Hades takes her **to the darkness** of the underworld [12].
- Kore’s mother Demeter searches for her. Distressed, Demeter wanders on the earth and does **not eat or drink** [13]. At some point she arrives in the countryside near Eleusis. Grieved, she **sits in the shadow**, assuming the appearance of an **old woman** [14].
- She is found there by Eleusinian girls who bring her to the royal palace. Grieved, she **sits** on a stool and does **not speak** to anyone [15]. She is made to laugh by Iambe and **drinks** the sacred beverage *cyceon* [16]. After some other misadventures, she “**thrusts old age away**” from herself [17].
- Cosmic disorder: plants do **not grow** [18], men are starving, **gods** are **deprived of sacrifices** [19]. Zeus takes notice and sends Hermes to bring Kore **back to the light from the darkness** of the underworld [20].
- Hermes arrives in the underworld and finds Hades **seated** on a couch with Kore, who is distressed [21]. Hades tells her she’s free to leave and she **springs up** out of happiness [22].
- Hermes **takes Kore by chariot to the place where Demeter is** [23].
- Cosmic order is restored: **plants grow** [24], men prosper, gods receive their offerings.

B3. The Norse Myth of Baldr

- Hit with a mistletoe twig by his brother Høðr, the god Baldr **falls** dead, while the other gods are so shocked that they can not lift him up [25].
- Cosmic disorder: Baldr’s death unluckiest deed ever done among gods and men [25].
- Baldr’s mother Frigg sends the god Hermóðr to bring Baldr back from Hel (the underworld). He **rides a horse to to the place where Baldr is**, and finds him **seated** [26].
- All efforts to bring Baldr back from the dead fail for the moment. When cosmic order will be restored after the end of time, Baldr will come back and cornfields will **grow without sowing** [27].

B4. The Vedic and Sanskrit Myths of Cyavana, Sukanyā and the Aśvins

- The seer Cyavana has become very **old** and **lies down** near a lake [28]. King Śaryati arrives with his people and Cyavana is harassed by them, e.g. **blinded** by Śaryati’s daughter Sukanyā [29].
- Cosmic disorder: mothers do **not recognize their sons** [30]; fathers **fight with sons**, brothers **with brothers** [31].
- Śaryati **takes Sukanyā by chariot to where Cyavana is** [32]. Śaryati marries Sukanyā to Cyavana.
- Cosmic order restored: **discord** among the tribe **ends** (i.e. mothers **recognize sons**, etc.) [33].
- The fertility gods Aśvins are told by Cyavana that they are not complete because they do **not drink soma, the food of the gods** [34]. Cosmic disorder: the **gods** do **not sacrifice properly** [35].
- The Aśvins make Cyavana **young** again, **removing his old age “like a cloak”** [36], and making him **see again** [37]. The Aśvins join the other gods and **drink soma** with them [38]. Cosmic order is restored: the gods sacrifice properly together with the Aśvins.
- In another narrative, Cyavana is distressed because of King Kauśika and goes to live with him to test him in several ways, e.g. he tells the king not to wake him up while he **lies down sleeping** for weeks [39], until Cyavana finally **rises up of his own will** [40], and does **not speak** to anyone [41], in the hope that Kauśika will forcibly wake him up or make him speak. Such disrespectful acts would allow Cyavana to curse Kauśika [42], but the king does nothing of the sort and, after several of these tests, he wins Cyavana’s favor.

C1. Non-functioning fertility deities and non-functioning Cosmos

Several parallels between narratives. Descriptions of the fertility deities’ condition of distress and of the consequent cosmic disorder: system of structural oppositions (cf. Handout B, section C1).

	Non-functioning	Functioning
(1) STAND, MOVE UPRIGHT	-	+

[NON-FUNCTIONING – FERTILITY DEITY] – [NOT STAND UPRIGHT = SIT, LIE, SLEEP, FALL]

- [7] CTH 324.3, 23 *śumeś=a=wa=mu śaśandan* [*kuwat aranutten*]
 “[Why] did you [make] me (Telepinu) [rise], **when I was sleeping?**”
- [15] *HDem.* 197–201 *ἔνθα καθεζομένη* προκατέσχετο χερσὶ καλύπτρην:
δηρὸν δ’ ἄφθογος τετιμημένη ἦστ’ ἐπὶ δίφρου, [...] *ἦστο* πόθῳ μινύθουσα βαθυζώνοιο θυγατρὸς,
 “Then she (Demeter) **sat down** and held her veil in her hands before her face. A long time she **sat upon the stool** without speaking because of her sorrow, [...] but **rested**, [...] because she pined with longing for her deep-bosomed daughter.”
- [21] *HDem.* 342–4 *τέτμε δὲ τὸν γε ἄνακτα δόμων ἔντοσθεν ἐόντα,*
ἦμενον ἐν λεχέεσσι σὺν αἰδοίῃ παρακοίτι,
πόλλ’ ἀεκαζομένη μητρὸς πόθῳ [...] *ἦστο*
 “And he found the lord Hades in his house **lying on a couch, and his shy mate (Persephone) with him**, much reluctant, because she yearned for her mother.”
- [25] *Gylf.* 49 [...] *ok fell hann dauðr til jarðar*. [...] *Þá er Baldr var fallinn þá fellusk öllum Ásum orðtök ok svá hendr at taka til hans* [...] *fell*
 “and he (Baldr) **fell** dead to the ground. [...] When Baldr **had fallen**, then all the Æsir’s tongues failed them, as did their hands for lifting him up”
- [26] *Gylf.* 49 [...] *Þá reið Hermóðr heim til hallarinnar ok steig af hesti, gekk inn í höllina, sá þar sitja í ondugi Baldr bróður sinn* [...] *sitja*
 “Then Hermod rode up to the hall and dismounted from his horse, went into the hall, saw **sitting** there **in the seat of honour** his brother Baldr”
- [28] *ŚB.* 4.1.5.5 [...] *púruṣa evāyaṃ jīrṇih kṛtyārūpaḥ śete* [...] *śete*
 “Yonder **lies** a man, decrepit and ghostlike”
- [39] *MBh.* 13.52.31ab *na prabodhyo 'smi saṃsupta ity uvācātha bhārgavaḥ*
 “The son of Bhr̥gu (Cyavana) said to them, 'Do not, **while I sleep**, awake me'.”
 NB: *SVAP* ‘sleep’ here, but *ŚAY* ‘lie down’ (PIE **kej-*) elsewhere.⁴
- ≠ [FUNCTIONING – FERTILITY DEITY] – [STAND UPRIGHT, RISE UPRIGHT]
- [4] CTH 324.2, 29–32 *^atelipinun zik śanḥ(a) mān[=an wemi]eśi* [...] *n=aś śar[ā] tittanut*
 “Go search for Telipinu. When you find [him], [...] **make him stand up.**”
- [22] *HDem.* 370–1 [...] *γήθησεν δὲ περίφρων Περσεφόνηα, / καρπαλίμως δ’ ἀνόρουσ’ ὑπὸ χάρματος* [...] *ἀνόρουσ’*
 “Wise Persephone was filled with joy and hastily **sprang up** for gladness.”
- [40] *MBh.* 13.52.36ab *bhārgavas tu samuttasthau svayam eva* [...] *svayam*
 “The son of Bhr̥gu **rose of his own accord.**”

	Non-functioning	Functioning
(2) SEE, BE in LIGHT	-	+

[NON-FUNCTIONING – FERTILITY DEITY] – [NOT SEE, NOT BE in LIGHT = BE in DARKNESS]

- [29] *DBP.* 7.3.37b–38a [...] *andhasya* [...] / [...] *jarārtasya krodhanasya viśeṣataḥ*

⁴ Cfr. *MBh.* 13.55.3a; *MBh.* 13.55.4c.

- [12] *HDem.* 80–1 “of the **blind**, oppressed by old age, and, above all, very irritable (Cyavana)”
[...] ὁ δ’ ὑπὸ ζόφον ἠερόντα / ἀρπάξας ἵπποισιν ἄγεν [...]
“having seized her (Kore), (Hades) took her **down to the nebulous darkness**”
- [14] *HDem.* 98–102 ἔζετο δ’ [...] τετιμημένη ἦτορ, [...] / ἐν σκιῇ [...]
“Vexed in her heart, she (Demeter) sat [...] **in the shadow**”

≠ **[FUNCTIONING – FERTILITY DEITY] – [SEE, BE IN LIGHT]**

- [11] *HDem.* 33–7 ὄφρα μὲν οὖν γαῖαν τε καὶ οὐρανὸν ἀστερόντα
λεῦσσε θεὰ καὶ πόντον ἀγάροον ἰχθυόοντα
αὐγάς τ’ ἠελίου, [...] / τόφρα οἱ ἐλπὶς ἔθελγε μέγαν νόον ἀγνυμένης περ⁵
“And so long as she, the goddess, yet **beheld** earth and starry heaven and the
strong-flowing sea where fishes shoal, and the **rays of the sun**, [...] so long
hope calmed her great heart for all her trouble.”
- [20] *HDem.* 336–8 ὄφρ’ / [...] ἀγνήν Περσεφόνειαν ὑπὸ ζόφου ἠερόντος / ἐς φάος ἐξαγάγοι
“so that he **lead forth** chaste Persephone **to the light from the misty gloom**”
- [37] *DBP.* 7.5.46 *andhasya cātivrddhasya bhogahīnasya kānane*
yuvābhyāṃ nayane datte yauvanam rūpamadbhūtam
“I was very aged and blind and was without any enjoyment but it is you that
coming to this forest **have brought to me eyes**, youth and exquisite beauty.”

	Non-functioning	Functioning
(3) EAT, DRINK	-	+

[NON-FUNCTIONING – FERTILITY DEITY] – [NOT EAT, DRINK]

- [13] *HDem.* 49–50 οὐδέ ποτ’ ἀμβροσίης καὶ νέκταρος ἠδυπότιο / πάσσατ’ ἀκηγεμένη [...]
“grieved, she **never tasted ambrosia and the sweet draught of nectar**”
- [34] *JB.* 3.124.4 [...] *yuvam vā asarvau stho yau devau santān asomapau sthaḥ* [...]
“You (Aśvins) are not complete, who, being gods, are **not soma-drinkers**”
- ≠ **[FUNCTIONING – FERTILITY DEITY] – [EAT, DRINK]**
- [9] CTH 324.4, 13–15 [*nu=za*] *iṣpāi* [...] [*nu=za*] *ninga*
“[...] [and] **satisfy your hunger** (Telipinu)! | [...] [and] **satisfy your thirst!**”
- [16] *HDem.* 208–11 [...] ἄνωγε δ’ ἄρ’ ἄλφι καὶ ὕδωρ
δοῦναι μίξασαν **πέμμεν** γλήχωνι τερεῖνη. [...]
δεξαμένη δ’ ὀσίης ἔνεκεν πολυπότνια **Δηώ**
“she bade them mix meal and water with soft mint and give her to **drink**. So
the great queen **Deo received it** to observe the sacrament”
- [38] *JB.* 3.127 [...] *tān adhvaryū āstām tat tān apisomān abhavatām* [...]
“they (the Aśvins) acted as two Adhvaryus and **became partakers of Soma**”

	Non-functioning	Functioning
(4) SPEAK	-	(+)

[NON-FUNCTIONING – FERTILITY DEITY] – [NOT SPEAK]

- [8] CTH 324.3, 24 [*nu=wa=mu*] *śāntan kuwat memanutten*
“[And] why did you **make** [me] (Telipinu) **speak, when I was angry?**”
- [15] *HDem.* 198–9 δηρόν δ’ ἄφθογος τετιμημένη ἦστ’ ἐπὶ δίφρου,
οὐδέ τιν’ οὔτ’ ἐπεῖ προσπτύσσετο οὔτε τι ἔργω
“A long time she (Demeter) sat upon the stool **without speaking** because of
her sorrow, **and greeted no one by word or by sign**”

⁵ On “vertical” linear sequences (ὄφρα [...] / λεῦσσε θεὰ [...] / αὐγάς τ’ ἠελίου [...]) in IE, cf. Watkins 1995:39–40.

- [41]
- MBh.*
- 13.55.3b
- akiṃcid uktvā gamanaṃ bahiś ca [...]*

“(Cyavana, what was thy object in) going out **speaking to no one?**”

	Non-functioning	Functioning
(5) VIGOROUS (YOUNG)	-	+

[**NON-FUNCTIONING – FERTILITY DEITY**] – [**NOT** (sexually) **VIGOROUS = DECREPIT**]

- [14]
- HDem.*
- 101–2

γρηὶ παλαιγενεὶ ἐναλίγκιος, ἤτε τόκοιο / εἶργηται δῶρων τε φιλοστεφάνου Ἀφροδίτης“And **she was like an ancient woman** who is cut off from childbearing and **the gifts of garland-loving Aphrodite**”

- [28]
- ŚB.*
- 4.1.5.5

[...] *pūruṣa evāyaṃ jṛṇih kṛtyārūpaḥ sete [...]*“Yonder lies a man, **decrepit** and ghostlike”≠ [**FUNCTIONING – FERTILITY DEITY**] – [(sexually) **VIGOROUS = NOT DECREPIT**]

- [17]
- HDem.*
- 275–6

ὥς εἰποῦσα θεὰ μέγεθος καὶ εἶδος ἄμειψε / γῆρας ἀπωσαμένη [...]“When she had so said, the goddess changed her stature and her looks, **thrusting old age away from her**”

- [36]
- RV*
- 5.74.5

prā cyānānāj jujurūṣo vanrīm átkaṃ ná muñcathaḥ / yúnvā yádī kṛthāḥ púnar ā kāmam ṛnve vadhívah

“You remove the covering like a cloak from Cyavāna, who had become old; as a youth—since you made him so again—he meets the desire of his wife.”

	Non-functioning	Functioning
(6) FAMILY TIES WORK	-	+

Non-functioning Cosmos: parents do not recognize children, brothers fight brothers

- [1]
- CTH*
- 324.1, 25–6

UDU-uš=za SILA₄-SU mimmaš GU₄=ma AMAR-ŠU mimmaš“The ewe **rejected her lamb**. The cow **rejected her calf**.”

- [31]
- ŚB.*
- 4.1.5.3

sá śāryātébhyaś cukrodha tebhýo 'saṃjñāṃ cakāra / pitaivá putrēna yuyudhe bhrātā bhrātrā“He (Cyavana) was wroth with the Śāryātas, and sowed **discord** among them: **father fought with son, and brother with brother**.”

- [30]
- JB.*
- 3.121.3–4

[...] *so 'saṃjñāṃ śāryātyebhyo 'karot / tan na mātā putram ajānān, na putro mātaram [...]*“He (Cyavana) sowed **discord** among Śāryāta’s people: **then the mother did not recognize her son, nor the son his mother**.”≠ **Functioning Cosmos: parents recognize children again**

- [10]
- CTH*
- 324.1, 251–3

*nu=za annaš DUMU-ŠU penništa**UDU-uš SILA₄-SU penništa GU₄ AMAR-ŠU penništa*

“The mother recognized her child. The ewe recognized her lamb. The cow recognized her calf.”

- [33]
- ŚB.*
- 4.1.5.7

[...] *tāsya ha táta eva grāmaḥ saṃjajñe [...]*“And from that same time **his tribe was at peace**”

	Non-functioning	Functioning
(7) PLANTS GROW	-	+

Non-functioning Cosmos: plants do not grow (= winter)

- [2]
- CTH*
- 324.1, 31–7

nu namma ḥalkiṣ ZÍZ-tar UL māi [...] *n=ašta par(a)šduš UL wēzzi*“Therefore **barley and wheat no longer ripen** [...] **shoots do not come (forth)**”

- [18]
- HDem.*
- 306–7

[...] *οὐδέ τι γαῖα / σπέρμ' ἀνίει, κρύπτεν γάρ [...]* Δημήτηρ

“the ground would **not make the seed sprout**, for [...] Demeter kept it hidden”

≠ **Functioning Cosmos: plants grow (= spring)**

- [24] *HDem.* 470–3 [...] Δημήτηρ / αἴψα δὲ καρπὸν ἀνήκεν ἀρουράων ἐριβόλων
πᾶσα δὲ φύλλοισίν τε καὶ ἄνθεσιν εὐρεῖα χθῶν / ἔβρισ' [...] ‘And Demeter straightway **made fruit to spring up** from the rich lands, so that the whole wide earth was laden with leaves and flowers.’
- [27] *Vsp.* 62¹⁻⁴ *Muno ósánir* | *acrar vaxa* / [...] | *Baldr mun koma*
“without sowing **cornfields will grow**; [...] Baldr will come”

	Non-functioning	Functioning
(8) SACRIFICES WORK	-	+

Non-functioning Cosmos: gods' feasts/sacrifices do not work

- [3] CTH 324.1, 42–7 GAL-*iš=za* ^dUTU-*uš* EZEN₄-*an* *yēt nu=za* 1 LIM DINGIR^{MEŠ} *halzaiš*
eter n=e UL išpiyēr ekwiēr=ma n=e=za UL hašš[i]kker
“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.**”
- [19] *HDem.* 311–2 [...] γεράων τ' ἐρικυδέα τιμῆν
καὶ θουσιῶν ἡμερσεν Ὀλύμπια δώματ' ἔχοντας
‘she **would have robbed** them who dwell on Olympus **of their glorious right of gifts and sacrifices**’
- [35] *JB.* 3.126 [...] *devā vā ete kurukṣetre 'paśīrṣṇā yajñena yajamānā āsate*
te taṃ kāmam nāpnuvanti yo yajñe kāmam [...] “The gods are now sacrificing in the Field of the Kurus; but their sacrifice has no head. **They do not obtain what they desire to obtain with the sacrifice.**”

C2. IE non-functioning animate characters and the End-of-Time Cosmos

Perspective of IE poetic language: [STAND UPRIGHT], [SEE], [EAT], [SPEAK] etc., share same contiguity relations and (obvious) semantic associations with concept [FUNCTION (as a LIVING ANIMATE) = LIVE (FUNCTIONALLY)].⁶ Some (mostly negative) collocations already shown to be inherited: formulaic contiguity of [LIE DOWN (**kei-*)] and [SLAIN (**g^{uh}en-*)] (Watkins 1995:500–6); collocation [NOT SEE – LIGHT] as metaphor for [BE DEAD] (Durante 1976:116–8; Dunkel 1993:106–8; West 2007:86); [EAT and DRINK] as metaphor for [LIVE] (Watkins 1995:209); more examples (often litotic) attested in descriptions of the condition of dead, cursed, sick, angry characters. Parallels for the cosmic disorder which follows the deity's distress attested in IE narratives about the “End of Time” (e.g. Ragnarök).

	Non-functioning	Functioning
(1) STAND, MOVE UPRIGHT	-	(+)

[NON-FUNCTIONING – ANIMATE = SLAIN (**g^{uh}en-*)] – [NOT STAND = LIE (**kei-*)] (C.W.)⁷

- [43] RV 1.32.10d *dīrghām tāma āśayad indraśatruḥ*
“He whose rival was Indra **lay** there in the long darkness (of death).”
- [44] *Il.* 18.20 *κεῖται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται γυμνοῦ*

⁶ Durante's “pienezza della vitalità psicofisica” (1976:117), different from the plain biological condition of being alive. Cf. also RV 10.125.4ab *māyā só ānnam atti yó vipásyati / yáḥ práñiti yá im śrñóti uktám* “Through me he **eats food**—whoever sees, whoever **breathes**, whoever **hears what is spoken**” (= whoever is **functionally alive**; cf. Jamison-Brereton 2014, ad loc.: “[...] Eating is essential to life: one can't see, breathe, or hear without being alive [...].”)

⁷ Watkins 1995:500–6. Cf. also Italic texts in Marrucinian (Pocetti 205: *sacracrix cibāt. cerra Licina Saluta* “(Here) **lies** the priestess of Ceres, Licina Saluta”); South Picene (MC 1, Loro Piceno: *apaes qupāt esmín púpúnis nír mefiin veiat vepeti* “The elder **lies** in this (tomb), the Picene chief, **lies** in the middle of the tomb”); on these texts, cf. Watkins 1995:129; 132–3.

- [45] *Yt.* 10.80 ‘Low **lies** Patroclus, around his corpse are they fighting, his naked corpse’
yahmi sōire miθrō.drujō / aipi vīθiši jata / pauraua mašiiākāñhō
 “At whose divinatory trial men false to contract **lie** in masses, slain.”
[NON-FUNCTIONING – ANIMATE = SLAIN, IMPURE] – [NOT STAND = LIE, SLEEP] (C.W.)⁸
- [46] *Beo.* 2745b–6a *nū se wyrm ligeð / swefeð säre wund*
 “Now that the dragon **lies**, / **sleeps** sorely wounded”
- [47] *Eur. Her.* 1061–2 ναί, εὔδει γ’ ὕπνον ἄπνον ὀλόμενον, ὃς ἔκτανεν ἄλοχον [...]
 “Yes, **he sleeps the un-sleep of the dead**, for he slew his wife.”
[NON-FUNCTIONING – ANIMATE = DEAD, OLD/SORROWFUL] – [NOT STAND = SIT, LIE]
- [48] *Od.* 11.142 ἦ δ’ ἀκέουσ’ ἦσται σχεδὸν αἵματος [...]
 “(Odysseus’ dead mother) **sits** in silence near the blood”
- [49] *Od.* 11.195 ἔνθ’ ὃ γε κεῖτ’ ἀχέων, μέγα δὲ φρεσὶ πένθοσ ἀέξει
 “There he (old Laertes) **lies** sorrowing, and nurses his great grief in his heart”

	Non-functioning	Functioning
(2) SEE, BE in LIGHT	-	+

- [NON-FUNCTIONING – ANIMATE = DEAD] – [NOT SEE, NOT BE in LIGHT] (M.D., G.D, M.W.)**⁹
- [50] *Il.* 5.119–20 [...] οὐδέ μέ φησι / δηρὸν ἔτ’ ὄψεσθαι λαμπρὸν φάος ἡελίοιο.
 “and he says / **I won’t look** much longer **on the** shining **sunlight** (= I will die)”
- [51] *Eur. Hec.* 706 ὦ τέκνον, οὐκέτ’ ὄντα Διὸς ἐν φάει.
 “my son, now **no more within the bright sunshine** (= dead)”
- [52] *RV* 1.32.10d *dīrghām tāma āśayad indraśatruḥ*
 “He whose rival was Indra **lay** there **in the long darkness** (of death).”
≠ [FUNCTIONING – ANIMATE = ALIVE] – [SEE, BE in LIGHT]
- [53] *KUB* 24.5, 8 *nu=wa^DUTU AN-E IGI.ḪI.A-it ušgallu*
 “Let me see the sun of heaven with my eyes (= let me live)”
- [54] *HHv.* 39³⁻⁴ *buðlungr, sá er var, | baztr und sólu*
 “the king, who **was** the best **under the sun** (= the best who lived)”

	Non-functioning	Functioning
(3) EAT, DRINK	-	+

- [NON-FUNCTIONING – ANIMATE = DEAD (HUMAN), CURSED (GOD)] – [NOT EAT, DRINK]**
- [55] *CTH* 457.7.2, 15–6 [*āšš*]u adatar *UL adanz[i]* āššu akuwatar=mi[t U]L akuwanzi
 “they (the dead) do **not eat** [goo]d food; they do [**no**]t **drink** my good drink”
- [56] *Hes. Th.* 796 οὐδέ ποτ’ ἀμβροσίης καὶ νέκταρος ἔρχεται ἄσσον / βρώσιος [...]
 “(the cursed god) **never comes near to taste ambrosia and nectar**”
 Cf. also in Scandinavia *Gylf.* 34 [...] *Hungr diskur hennar, Sultr knífr hennar* [...].¹⁰
≠ [FUNCTIONING – ANIMATE = ALIVE (HUMAN)] – [EAT, DRINK] (C.W.)¹¹
- [57] *KBo* 3.1+ ii 13–5 *nu=wa=za azzikkandu akkuškandu*
idālu=ma=šmaš=kan lē ku[itki] taggašši
 “Let them **eat and drink** (= let them live). Let one do no evil to them.”
- [58] *KUB* 1.16 ii 33–34 *nu azzikkeddu akkuškedd[u mān=aš āššus] n=ašta šarā uiškettaru*

⁸ Watkins 1995:506–7. On [SLAY] as [PUT TO SLEEP] in Vedic, cf. Jamison 1982:11.

⁹ Durante 1976:116–8; Dunkel 1993:106–8; West 2007:86–7. Cf. also Bremer 1976:37 (on Ancient Greek); Roesler 1997:264–5 and Oberlies 1998:455–8 (on Vedic).

¹⁰ “Her (the death goddess Hel’s) dish is **hunger**; **famine** is her knife.”

¹¹ Watkins 1995:209; on this collocation as a banishment formula, cf. Dardano 2012:627–33.

“Let him continue to eat and drink (= let him live). [So long as he is on good behavior,] let him continue to come up (to the palace).”

	Non-functioning	Functioning
(4) SPEAK	-	(+)

[NON-FUNCTIONING – ANIMATE = CURSED (GOD), DEAD (HUMAN)] – [NOT SPEAK]

- [59] Hes. *Th.* 797 [...] ἀλλά τε κεῖται ἀνάπνευστος καὶ ἄναυδος [...] ‘but he (the cursed god) lies spiritless and **voiceless**’
- [48] *Od.* 11.142 ἡ δ’ ἄκέουσ’ ἦσται σχεδὸν αἵματος, οὐδ’ ἐὼν υἱὸν ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι. ‘she (Odysseus’ dead mother Anticlea) sits **in silence** near the blood, and **deigns not** to look upon the face of her own son or **to speak to him**.”
- [60] *BFL.* 44.10 *Ac yna y byrywyt y kalaned yn y peir, [...], ac y kyudyn tranoeth y bore yn wyr ymlad kystal a chynt, eithyr na ellynt dywedut.* ‘and they cast **the dead bodies** into the cauldron [...], and the next day they came forth fighting-men as good as before, except that **they were not able to speak**”

	Non-functioning	Functioning
(5) VIGOROUS (YOUNG)	-	+

[FUNCTIONING – ANIMATE] – [VIGOROUS = NOT DECREPIT]

- [61] *Il.* 9.445–6 [...] οὐδ’ εἴ κέν μοι ὑποσταίη θεὸς αὐτὸς γῆρας ἀποξύσας θήσειν νέον ἠβώοντα ‘not though a god himself should promise **to strip from me my old age** and render me **strong in youth**,”
- [62] *Nostoi* fr. 7 Bernabé αὐτίκα δ’ Αἴσωνα θῆκε φίλον κόρον ἠβώοντα γῆρας ἀποξύσασα ἰδυίησι πραπίδεσσι, ‘Forthwith Medea made Aeson a sweet **young boy** and **stripped his old age** from him by her cunning skill”¹²

	Non-functioning	Functioning
(6) FAMILY TIES WORK	-	+

Death/End-of-Time Cosmos: parents do not recognize children, brothers fight brothers

- [63] CTH 457.7.2, 5–9 *annanekē[š UL kan]ēššanzi pappā-ŠE[š^{MES} UL kan]ēššanzi annaš=za DUMU-a[n UL k]anēšzi [DUMU-aš=za] AMA-a[n UL k]anēšzi* ‘Sisters having the same mother do [not] recognize (each other). **Brothers having the same father** do [not] recognize (each other). **A mother** does [not] recognize [her] own **child**. [A child] does [not] recognize [its own] **mother**”¹³
- [64] Hes. *Erga* 183–5 οὐδὲ πατὴρ παίδεσσιν ὁμοίος οὐδέ τι παῖδες, [...] οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ. ‘The **father** will **not agree with his children**, nor the children with their father, [...]; **nor will brother be dear to brother** as aforetime.”¹⁴

¹² Cf. [OLD AGE] as [COVER] in Greek and in Vedic: Gk. γῆρας ἀπωσαμένη/ἀποξύσας : Ved. *prá* [...] *vavṛim átkam ná muñcathah*.

¹³ A description of the realm of the dead. Hitt. *kaneš-* : pie. **gneh₃-* (s. HED, s.v. *ganes(s)-, kanes(s)-*; Kloekhorst 2008, s.v. *kane/išš-^z*); cf. Ved. *jñā-* ‘recognize’ (pie. **gneh₃-*) in *JB*. 3.121.4 quoted above: [...] *tan na mātā putram ajñān, na putro mātaram* [...] ‘then the mother **did not recognize** her son, nor the son his mother”.

¹⁴ Cf. also Hes. *Erga* 185ss: αἶψα δὲ γηράσκοντας ἀτιμῆσουσι τοκῆας : μέμψονται δ’ ἄρα τοὺς χαλεποὺς βάζοντες ἔπεσσι / σχέτλιοι οὐδὲ θεῶν ὄπιν εἰδότες: οὐδέ κεν οἳ γε / γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν / χειροδίκαι ‘Men will dishonor their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing

- [65] *Vsp.* 45 *Bræðr muno beriaz* | *oc at bōnom verðaz / muno systrungar* | *sifiom spilla*;
“brothers will fight and kill each other, sisters' children will defile kinship”
- [66] *CMT.* 838–40 *Foglaidd cech mac. Ragaid mac i lligie a athar. Ragaid athair a lligie a meic.*
[...] *immera mac a athair*
‘Every son an enemy (of his father). The son will go to the bed of his father,
The father will go to the bed of his son. [...] Son will betray his father’

	Non-functioning	Functioning
(7) PLANTS GROW	-	+

End-of-Time Cosmos: plants do not grow = cosmic winter

- [67] *CMT.* 831 *Ni accus bith nombeo baid: sam cin blatha* [...] “I shall not see a world which will be dear to me: summer without blossoms”
- [68] *Gylf.* 51 [...] *vetr sá kemr er kallaðr er fimbulvetr. Þá drífr snær ór þllum áttum.*
Frost eru þá mikil ok vindar hvassir. Ekki nýtr sólar. [...] “there shall come that winter which is called the Awful Winter: in that time snow shall drive from all quarters; frosts shall be great then, and winds sharp; there shall be no virtue in the sun”

“there shall come that winter which is called the Awful Winter: in that time snow shall drive from all quarters; frosts shall be great then, and winds sharp; there shall be no virtue in the sun”

To sum up: 2 main moments of the IE narratives on “Non-functioning fertility deities,” namely main character’s distress and following cosmic disorder, seem to reflect PIE phraseology and themes.

D1. Scenes involving characters riding horses/chariots

These structural and phraseological matches are exclusively attested in non-Hittite narratives.

- (1) [HARNESS] – [HORSE/CHARIOT]_{OBJ.}
- [23] *HDem.* 375–6 *ἵππους δὲ [...]* / *ἐντυεν* “he **harnessed the horses**”
- [26] *Gylf.* 49 *ok gyrði hann fast* “he **harnessed him (the horse) tightly**”
- [32] *ŠB.* 4.1.5.6a *sa rátham yuktvá* “he, **yoked his chariot**”
- (2) [PUT/GET – on HORSE/CHARIOT]
- HDem.* 377 *ἦ δ’ ὀχέων ἐπέβη* “she (Persephone) **mounted the chariot**”
- Gylf.* 49 *steig upp* “he **mounted (the horse)**”
- ŠB.* 4.1.5.6b *sukanyāṃ śāryātīm upādhāya* “**putting Sukanyā thereon (the chariot)**”
- (3) [SET FORTH] (–[with SPUR/WHIP])
- HDem.* 378–9 *ἦνία καὶ μάστιγα λαβὼν μετὰ χερσὶ φίλησι / σεῦδε διέκ μεγάρων*
“he **took reins and whip in his dear hands and drove forth** from the hall”
- Gylf.* 49 *ok keyrði hann sporum* “he **spurred it on**”
- ŠB.* 4.1.5.6b *prásisyanda* “he **set forth**”
- (4) [HORSE/CHARIOT]_{SUBJ.} – [SPRING/FLY] – [over OBSTACLE]
- HDem.* 379–83 *τὼ δ’ οὐκ ἀέκοντε πετέσθην [...]* / *ὑπὲρ αὐτῶν βαθὺν ἠέρα τέμνον ἰόντες*
“they **flew readily** [...] they split the deep air **above them (the obstacles)** as they went”
- Gylf.* 49 *en hestrinn hljóp svá hart ok yfir grindina*
“the **horse jumped so hard and over the gate**”
- (5) No contact between [HORSE/CHARIOT] and [OBSTACLE].
- HDem.* 382 *ἵππων ἀθανάτων οὐτ’ ἄκριες ἔσχεθον ὀρμήν*
“**nor mountain-peaks halted the career** of the immortal horses”
- Gylf.* 49 *at hann kom hvergi nær* “that it **came nowhere near (the gate)**”

the fear of the gods. They will not repay their aged parents the cost of their nurture, for might shall be their right: and one man will sack another's city.”

- (6) Reaching the [NON-FUNCTIONING – FERTILITY DEITY].
HDem. 384–5 **στῆσε δ' ἄγων ὄθι μῖμνεν** ἐυστέφανος Δημήτηρ,
 νηοῖο προπάροιθε θυώδεος [...]
 “(Hermes) **brought them to the place where** rich-crowned **Demeter was staying** and **checked** them before her fragrant temple.”
- Gylf. 49 *Pá reið Hermóðr heim til hallarinnar ok steig af hesti, gekk inn í hollina, sá þar sitja í qndugi Baldr bróður sinn*
 “Then Hermod **rode up to the hall** and dismounted from his horse, went into the hall, **saw** sitting **there** in the seat of honour **his brother Baldr**”
- ŚB.* 4.1.5.6b *sa ājagāma yatra rṣir āsa tát* ‘and he **came where the rishi (Cyavan) was**’
 Identical order of elements: inherited narrative structure? Cf. Hom. type-scene “chariot ride”.¹⁵
 NO horse-riding scenes to reach Telipinu in Hitt. narratives: Core-Indo-European innovation?

D2. Parallels in Hittite?

CTH 324.2, 44ff: Telipinu reached by flying object as well, the Bee: parallels with Greek narrative.

(1) [FLYING OBJECT – SPLIT]

- [5] CTH 324.2, 44 *namma=war=aš hanti tuḫš[anzi]*
 “«And furthermore, **it (the bee) is splitting**¹⁶ in front!»”
- [23] *HDem.* 379–83 **τὼ δ' οὐκ ἀέκοντε πετέσθην** [...] βαθὺν ἠέρα **τέμνον** ἰόντες
 “they (the horses) **flew readily** [...] **they split** the deep air as they went”
- (2) Merism [EARTH and WATER] (= [WORLD – under SKY])¹⁷
- [6] CTH 324.2, 49–51 *aram[uš HUR.SAG^{MEŠ} šaḫt]a | n=ašta ID^{HLA}-uš [... šaḫt]a | PÚ^{HLA}=kan [...]*
 ‘It (the Bee) searched the high **mountains**, [it search]ed the **rivers**, [...] the **springs**.’
- [23] *HDem.* 380–3 [...] οὐδὲ **θάλασσα** / οὐθ' **ὔδωρ ποταμῶν** οὐτ' **ἄγκεα ποιήεντα**
 [...] οὐτ' **ἄκριες** / [...] ἀλλ' ὑπὲρ αὐτάων βαθὺν ἠέρα **τέμνον** ἰόντες
 “neither the **sea** nor **river-waters** nor grassy **glens** nor **mountain-peaks**
 [could stop the horses], but they split the deep air above them as they went.”

E. To sum up

(1) Some features of the “Non-functioning fertility deity” myths attested both in Hittite and Core-Indo-European narratives, namely:

(a) conditions of non-functioning fertility deities in Hittite, Greek, Norse and Indo-Aryan myths: matches in IE poetic phraseology about the condition of [DEAD], [SAD], [CURSED] and other [NON-FUNCTIONING] animate figures;

(b) description of consequent cosmic disorder in Hittite, Greek, Norse and Indo-Aryan myths: matches in IE descriptions of eschatological cosmic disorder.

(2) Scenes involving horse-riding characters in Greek, Norse and Indo-Aryan: possible CIE innovation, but parallels between Hittite episode of the bee and Greek narrative may be *disiecta membra* of a similar scene lost in Hittite.

¹⁵ Cf. Arend 1933:86ff, which seems to attest parallels for elements (1–3 and 6), but not (4–5). Cf. Richardson 1979, ad locc.

¹⁶ Tentative translation: the meaning of the passage is unclear, cf. Rieken et al. 2009, ad loc. On hitt. *tuḫš-* ‘to cut off, to separate’, cf. Kloekhorst 2008, s.v. *tuḫš-^{al(n)}* with literature. Hitt. <-an-zi> as /-ants/ here, as per Hoffner-Melchert 2008:13. The Greek passage is also noteworthy, cf. Richardson 1979, ad loc.

¹⁷ [SKY and EARTH and WATER] is an (obvious) merism for [WORLD] attested e.g. in Ancient Greek (cf. text [11] *HDem.* 33–7) and Old Irish, cf. Mac Mathúna 1999.