

## Handout B

### B1. The Hittite Myth of Telipinu

- [1] CTH 324.1, 25–6<sup>1</sup> UDU-*uš*=za *SILA*<sub>4</sub>-*SU mimmaš* GU<sub>4</sub>=*ma AMAR-ŠU mimmaš*  
“The ewe **rejected her lamb**. The cow **rejected her calf**.”
- [2] CTH 324.1, 31–7<sup>2</sup> *nu namma ḫalkiš ZÍZ-tar UL māi* [...] *n=ašta par(a)šduš UL wēzzi*  
“Therefore **barley and wheat no longer ripen** [...] **shoots do not come (forth)**”
- [3] CTH 324.1, 42–7<sup>3</sup> GAL-*iš*=za <sup>d</sup>UTU-*uš EZEN*<sub>4</sub>-*an yēt nu=za* 1 *LIM DINGIR*<sup>MEŠ</sup> *ḫalzaiš*  
*eter n=e UL išpiyēr ekwiēr=ma n=e=za UL ḫašš[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.**”
- [4] CTH 324.2, 29–32<sup>4</sup> <sup>d</sup>*telipinun zik šanh(a) mān[=an wemi]eši* [...] *n=aš šar[ā] tittanut*  
“(Bee,) go search for Telipinu. When you find [him], [...] **make him stand up.**”
- [5] CTH 324.2, 44 *namma=war=aš ḫanti tuḫš[anži]*  
“And furthermore, **it (the Bee) is splitting** in front!”
- [6] CTH 324.2, 49–51 *aram[uš ḪUR.SAG*<sup>MEŠ</sup> *šaḫt]a | n=ašta ÍD*<sup>Hl.A</sup>-*uš* [...] *šaḫt]a | PÚ*<sup>Hl.A</sup>-*kan* [...]”  
“It (the Bee) searched the high **mountains**, [it search]ed the **rivers**, [...] the **springs.**”
- [7] CTH 324.3, 23<sup>5</sup> *šumeš=a=wa=mu šašandan* [*kuwat aranuttēn*]  
“[Why] did you [make] me (Telipinu) [rise], **when I was sleeping?**”
- [8] CTH 324.3, 24<sup>6</sup> [*nu=wa=mu*] *šāntan kuwat memanuttēn*  
“[And] why did you **make** [me] (Telipinu) **speak, when I was angry?**”
- [9] CTH 324.4, 13–15<sup>7</sup> [*nu=za*] *išpāi* [...] [*nu=za*] *ninga*  
“[...] [and] **satisfy your hunger** (Telipinu)! | [...] [and] **satisfy your thirst!**”
- [10] CTH 324.1, 251–3<sup>8</sup> *nu=za annaš DUMU-ŠU penništa*  
UDU-*uš SILA*<sub>4</sub>-*SU penništa* GU<sub>4</sub> *AMAR-ŠU penništa*  
“The mother **recognized her child**. The ewe **recognized her lamb**. The cow **recognized her calf.**”

### B2. The Greek Myth of Demeter and Kore

- [11] *HDem.* 33–7 ὄφρα μὲν οὖν γαῖάν τε καὶ οὐρανὸν ἀστερόεντα  
*λεῦσσε* θεὰ καὶ πόντον ἀγάρροον ἰχθυόεντα  
*αὐγὰς τ' ἡελίου*, [...] / τόφρα οἱ ἐλπὶς ἔθελγε μέγαν νόον ἀχθυμένης περ  
“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.”
- [12] *HDem.* 80–1 [...] ὃ δ' ὑπὸ ζόφον ἠερόεντα / ἀρπάξας ἵπποισιν ἄγεν [...]”  
“having seized her (Kore), (Hades) took her **down to the nebulous darkness**”

<sup>1</sup> KUB 17.10 i 8–9.

<sup>2</sup> KUB 17.10 i 13–6.

<sup>3</sup> KUB 17.10 i 19–20 + KBo 34.24 i 3–5.

<sup>4</sup> KUB 33.5 ii 5–7.

<sup>5</sup> KUB 33.10 ii 7.

<sup>6</sup> KUB 33.10 ii 8.

<sup>7</sup> KUB 33.11 ii 11–2; cf. KUB 33.14 ii 7ff. (CTH 324.5), as per Rieken et al. 2009, ad loc.

<sup>8</sup> KUB 17.10 iv 24–5.

- [13] *HDem.* 49–50 οὐδέ ποτ’ ἀμβροσίης καὶ νέκταρος ἠδυπότοιο / πάσσατ’ ἀκηχεμένη [...]  
 “grieved, she **never tasted ambrosia and the sweet draught of nectar**”
- [14] *HDem.* 98–102 ἔζετο δ’ [...] τετιμημένη ἦτορ, [...] / ἐν σκιῇ [...] /  
 γρηῖ παλαιγενεὶ ἐναλίγκιος, ἦτε τόκοιο /  
 εἴργηται δῶρων τε φιλοστεφάνου Ἀφροδίτης  
 “Vexed in her dear heart, she **sat** [...] **in the shadow**. And **she was like an ancient woman**  
**who is cut off from childbearing and the gifts of garland-loving Aphrodite**”
- [15] *HDem.* 197–201 ἔνθα καθεζομένη προκατέσχετο χερσὶ καλύπτρην:  
 δηρὸν δ’ ἄφθογος τετιμημένη ἦστ’ ἐπὶ δίφρου,  
 οὐδέ τιν’ οὔτ’ ἔπει προσπτύσσετο οὔτε τι ἔργω, [...]  
 ἦστο πόθω μινύθουσα βαθυζώνοιο θυγατρὸς,  
 “Then she **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, **and greeted no  
 one by word or by sign**, but **rested**, because she pined with longing for her deep-  
 bosomed daughter.”
- [16] *HDem.* 208–11 [...] ἄνωγε δ’ ἄρ’ ἄλφι καὶ ὕδωρ  
 δοῦναι μίξασαν **πέμεν** γλήχωνι τερεῖνη. [...]  
**δεξαμένη** δ’ ὀσίης ἔνεκεν πολυπότνια **Δηῶ**  
 “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”
- [17] *HDem.* 275–6 ὧς 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**”
- [18] *HDem.* 306–7 [...] οὐδέ τι γαῖα / σπέρμ’ ἀνίει, κρύπτεν γὰρ [...] Δημήτηρ  
 “the ground would **not make the seed sprout**, for [...] Demeter kept it hidden”
- [19] *HDem.* 311–2 [...] **γεράων** τ’ ἐρικυδέα **τιμῆν**  
 καὶ **θυσιῶν ἡμερσεν** Ὀλύμπια δώματ’ ἔχοντας  
 “she **would have robbed** them who dwell on Olympus **of their glorious right of  
 gifts and sacrifices**”
- [20] *HDem.* 336–8 ὄφρ’ / [...] ἀγνήν Περσεφόνηαν ὑπὸ ζόφου ἠερόεντος / ἐς φάος ἐξαγάγοι  
 “so that he **lead forth** chaste Persephone **to the light from the misty gloom**”
- [21] *HDem.* 342–4 τέτμε δὲ τὸν γε ἄνακτα δόμων ἔντοσθεν ἐόντα,  
 ἦμενον ἐν **λεχέεσσι** σὺν **αἰδοίῃ παρακοίτι**,  
 πόλλ’ ἀεκαζομένη μητρὸς πόθω [...]  
 “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.”
- [22] *HDem.* 370–1 [...] γήθησεν δὲ περίφρων Περσεφόνηα, /  
 καρπαλίμως δ’ ἀνόρουσ’ ὑπὸ χάρματος [...]  
 “Wise Persephone was filled with joy and hastily **sprang up** for gladness.”
- [23] *HHDem.* 375–85 ἵππους δὲ προπάροιθεν ὑπὸ χρυσείοισιν ὄχεσφιν  
 ἔντυεν ἀθανάτους Πολυσημάντων Αἰδωνεύς.  
 ἦ δ’ ὄχεων ἐπέβη, πάρα δὲ κρατὺς Ἀργειφόντης  
**ἦνία καὶ μάλιστα λαβὼν μετὰ χερσὶ φίλησι**  
**σεῦτε διέκ μεγάρων**: τὼ δ’ οὐκ ἀέκοντε **πετέσθην**.  
 ῥίμφα δὲ μακρὰ κέλευθα διήνυσαν: οὐδὲ **θάλασσα**  
 οὐθ’ ὕδωρ **ποταμῶν** οὔτ’ ἄγχεα **ποιήεντα**

ἵππων ἀθανάτων οὐτ’ ἄκριες ἔσχεθον ὀρμήν,  
 ἀλλ’ ὑπὲρ αὐτάων βαθὸν ἠέρα τέμνον ἰόντες.  
 στήσε δ’ ἄγων, ὅθι μίμνεν εὐστέφανος Δημήτηρ,  
 νηοῖο προπάροιθε θυώδεος [...]

“Then Aidoneus the Ruler of Many openly **harnessed his deathless horses** beneath the golden chariot. And she **mounted the chariot**, and the strong Slayer of Argus **took reins and whip in his dear hands and drove forth** from the hall, **the horses flew readily**. Swiftly they traversed their long course, and neither **the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they split the deep air above them as they went**. And Hermes **brought them to the place where rich-crowned Demeter was staying and checked** them before her fragrant temple.”

[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.”

### B3. The Norse Myth of Baldr

[25] *Gylf.* 49

[...] *ok fell hann dauðr til jarðar, ok hefir þat mest óhapp verit unnit með goðum ok mönnum. Þá er Baldr var fallinn þá fellusk öllum Ásum orðtök ok svá hendr at taka til hans [...]*

“and he (Baldr) **fell** dead to the ground, and this was the unluckiest deed ever done among gods and men. 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 þar til er hann kom at Helgrindum. Þá sté hann af hestinum ok gyrði hann fast, steig upp ok keyrði hann sporum. En hestrinn hljóp svá hart ok yfir grindina at hann kom hvergi nær. Þá reið Hermóðr heim til hallarinnar ok steig af hesti, gekk inn í hollina, sá þar sitja í ondugi Baldr bróður sinn [...]*

“Then Hermod rode on until he came to Hel’s gates. Then he dismounted from **the horse and tightened its girth, mounted and spurred it on**. The horse **jumped so hard and over the gate that it came nowhere near**. 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**”

[27] *Vsp.* 62<sup>1-4</sup>

*Muno ósánir | acrar vaxa / [...] | Baldr mun koma*

“without sowing **cornfields will grow**; [...] Baldr will come”

### B4. The Vedic and Sanskrit Myths of Cyavana

[28] *ŚB.* 4.1.5.5

[...] *púruṣa evāyaṃ jīrṇiḥ kṛtyárūpaḥ śete [...]*

“Yonder **lies** a man, **decrepit** and ghostlike”

[29] *DBP.* 7.3.37b–38a

[...] *andhasya [...]* / [...] *jarārtasya krodhanasya viśeṣataḥ*

“of the **blind, oppressed by old age**, and, above all, very irritable (Cyavana)”

[30] *JB.* 3.121.3–4

[...] *so 'samjñām śāryātyebhyo 'karot*

*tan na mātā putram ajānān, na putro mātaram [...]*

- [31] *ŚB.* 4.1.5.3  
 “He (Cyavana) sowed **discord** among Śaryāta’s people: **then the mother did not recognize her son, nor the son his mother.**”  
*sá śāryātébhyaś cukrodha tebhyó 'samjñāṃ cakāra*  
*pitaivā putrēna yuyudhe bhrātā bhrātrā*
- [32] *ŚB.* 4.1.5.6  
 “He (Cyavana) was wroth with the Śaryātas, and sowed **discord** among them: **father fought with son, and brother with brother.**”  
*sa ráthaṃ yuktvā*  
*sukanyāṃ śāryātīm upādhāya prásiṣyanda sa ājagāma yatra ṛṣir āsa tát*  
 “He **yoked his chariot, and putting his daughter Sukanyā thereon, he set forth, and came to the place where the Rishi was.**”
- [33] *ŚB.* 4.1.5.7  
 [...] *tāsya ha táta eva grāmaḥ samjajñe* [...] “And from that same time **his tribe was at peace**”
- [34] *JB.* 3.124.4  
 [...] *yuvaṃ vā asarvau stho yau devau santāv asomapau sthaḥ* [...] “You (Aśvins) are not complete, who, being gods, are **not soma-drinkers**”
- [35] *JB.* 3.126  
 [...] *devā vā ete kurukṣetre 'paśīṛṣṇā yajñena yajamānā āsate*  
*te taṃ kāmam nāpnuvanti yo yajñe kāmah* [...] “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.**”
- [36] *RV* 5.74.5  
*prā cyāvānāḥ jujurúṣo vavrīm átkam ná muñcathaḥ*  
*yúvā yádī kṛtháḥ púnar á kāmam ṛnve vadhúvah*  
 “**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.**”
- [37] *DBP.* 7.5.46  
*andhasya cātivrddhasya bhogahīnasya kānane*  
*yuvābhyāṃ nayane datte yauvanaṃ 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.**”
- [38] *JB.* 3.127  
 [...] *tāv adhvaryū āstām tat tāv apisomāv abhavatām* [...] “they (the Aśvins) acted as two Adhvaryus and **became partakers of Soma**”
- [39] *MBh.* 13.52.31ab  
*na prabodhyo 'smi samsupta ity uvācātha bhārgavaḥ*  
 “The son of Bhr̥gu (Cyavana) said to them, 'Do not, **while I sleep, awake me.**”
- [40] *MBh.* 13.52.36ab  
*bhārgavas tu samuttasthau svayam eva* [...] “The son of Bhr̥gu **rose of his own accord.**”
- [41] *MBh.* 13.55.3b  
*akimcid uktvā gamanaṃ bahiś ca* [...] “(Cyavana, what was thy object in) going out **speaking to no one?**”
- [42] *MBh.* 13.55.17  
*yadi māṃ tvaṃ mahīpate | pṛccheḥ kva yāsyasīty evaṃ śapeyaṃ tvām iti*  
 “**If you had asked me** “Where are you directed?” **I would have cursed you.**”

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

FERTILITY DEITY (1–5) or COSMOS (6–8) inside a non-functioning fertility deity myth:

	Non-functioning	Functioning
<b>(1) STAND, MOVE UPRIGHT</b>	-	+
<b>(2) SEE, BE in LIGHT</b>	-	+
<b>(3) EAT, DRINK</b>	-	+
<b>(4) SPEAK</b>	-	(+)
<b>(5) VIGOROUS (YOUNG)</b>	-	+
<b>(6) FAMILY TIES WORK</b>	-	+
<b>(7) PLANTS GROW</b>	-	+
<b>(8) SACRIFICES WORK</b>	-	+

### C2. Non-functioning animate characters and End-of-Time Cosmos

ANIMATE (1–5) or COSMOS (6–7) not inside a non-functioning fertility deity myth:

	Non-functioning	Functioning
<b>(1) STAND, MOVE UPRIGHT</b>	-	(+)
<b>(2) SEE, BE in LIGHT</b>	-	+
<b>(3) EAT, DRINK</b>	-	+
<b>(4) SPEAK</b>	-	(+)
<b>(5) VIGOROUS (YOUNG)</b>	-	+
<b>(6) FAMILY TIES WORK</b>	-	(+)
<b>(7) PLANTS GROW</b>	-	(+)

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