

The Illuyanka Myth: A Hittite Saturnalia?

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Text: CTH 321, main version KBo 3.7	Notes
§ 1. Thus (speaks) Killa, the anointed priest of the Storm God (^d U) of Nerik: [Regardin]g (<i>kui</i> ’t ²) the story (<i>uttar</i>) of the <i>purulli</i> -festival [for ²] the Weather God (^dIM) of the Sky , when they say as follows:	The narrative is not about the Storm God of Nerik, but about the Weather God of the Sky.
	(Reversal: no <i>Notzeitmythos</i>)
§ 2. “May the lands grow and prosper. May the lands be protected,” so, when there is growth and prosperity , they perform the <i>purulli</i> -festival.	The <i>p.</i> festival is celebrated when everything prospers already. It is a joyous time.
§ 3. When the Weather God and the Serpent battled in Kiskilussa, the Serpent beat the Weather God.	
	Reversal: no support
§ 4. The Weather God invoked all of the gods: “ Please join me! ” Inara prepared a feast.	Inara: patron goddess of Hattusa, wild animals It is remarkable that only Inara responds. It is not expressed explicitly here, but the other gods do not help , as opposed to other myths where the Weather/Storm God needs help. They <i>only</i> stand with the Weather God once he is victorious in a most cowardly way (see § 11). Alternative: abandonment out of fear. Happens in other, non-Hittite Serpent slaying myths.
§ 5. She prepared everything in great quantity: storage vessels of wine, storage vessels of <i>marnuwant</i> -drink, storage vessels of <i>walhi</i> -beer. She made an abundance in the vessels.	Still no gods.
§ 6. Inara went [to] Ziggarratta, and she ran into Hupasiya, a mortal.	Still not a god. <i>Hupa-siya</i> - something like ‘snare-hurler’? Comp. <i>hup(p)ala</i> - ‘net’.
§ 7. Thus (spoke) Inar to Hupasiya: “Look, I need to do all kinds of things. You too, team up with me! ” (<i>nu=wa=mu=ssan ziqq=a harphut</i>)	1. <i>harp-</i> = (separate and) associate with someone (else) 2. ‘You too’: Additive Focus implies that someone else also <u>teamed up with Inar</u> . <i>harp</i> -elsewhere associated with feasting.
	Reversal: deity is prostitute, subordinate to human
§ 8. Thus (said) Hupasiya to Inar: “If I sleep with you, I will then do what your heart desires”. [And so] he slept with her.	A woman who has sex in order to earn something is a ... prostitute .

	<p>Alternatively, Hupasiya interprets <i>harp-</i> in the sense of marrying. Ridiculous miscommunication for the audience? This is typical for comedy.</p> <p>Also: reversal of <i>do ut des</i> principle. Now a <i>deity</i> gives something in order to receive a favor from a <i>human</i>.</p>
§ 9. Inara led Hupasiya off and hid him, while Inara adorned herself. She called up the Serpent from the pothole: “Look, I am throwing a party. Come eat (and) drink!”	
	Reversal: feeding works
§ 10. Illuyanka came up with [his children]. They ate (and) drank. They drank up each vessel and were sated .	Typical in myths: they eat drink, but they are not satisfied .
	Reversal: breaking laws of hospitality
§ 11. They don’t want to go down into the potholes again. Hupasiya came and tied the Serpent up with a rope. The Weather God came and killed the Serpent. The gods were on his side .	<ol style="list-style-type: none"> 1. One does not kill one’s invited guests 2. The gods support the Weather God after he defeats his enemy.
General reversal of dragon-slaying theme and the princess	
Instead of the hero slaying the dragon to save and marry a princess, a high-ranking female deity and a human save the “hero”. In another blow to the “hero’s” ego, in order to achieve this the princess does not marry the dragonslayer after the defeat of the dragon, but a mere human before the defeat of the dragon.	
	Reversal: gender roles
§ 12. Inara built a house for herself, in the land of Tarukki. She settled Hupasiya inside , in the house. Inara commands him: “When I go into the field, you may not look out of the window . If you look out, you will see your wife and children.”	<ol style="list-style-type: none"> 1. Woman goes out, while man stays in the house. 2. Forced separation. Also inappropriate for man: one cannot ‘steal’ someone’s wife.
§ 13. When 20 days had passed, he looked out of the window, and [saw] his wife (and) children.	
§ 14. When Inara came back from the field, he began to wail: “Let me go back home!”	
	Reversal: gender roles?
§ 15. Thus (speaks) Inar[a to Hupasiya:] “[Why did you look ^{??}] out?” [And so she] divorced (<i>šū-ú-e</i>) [him.] [...] with the offense [.....]. The Weather God [...] the meadow [...]. [...], that one, and s/he [...] him a honor[ed ...].	Perhaps: Men divorce women because of disobedience, not the reverse
§ 16. Inara [came?] to Kiskil[ussa]. Just as she placed her house and the [rivers (?)] of the deep [in] the hand of the king, given that we celebrate the first <i>purulli</i> [...], (so) Inar also likewise (?) [...] both (?) the river(s) (?) of the deep [and ...].	