About This Course and How to Begin

This eight-week course was created specifically for teenagers who are being homeschooled and relies upon numerous different methods and materials to teach Hittite Culture and Mythology and anthropological terms and concepts. These methods include textual records, recorded introductory lecture, and several interactive study guides.

In order to complete this course, you will first need to purchase or borrow via interlibrary loan the course textbook: Hoffner, Harry A. Hittite Myths, 2d. Atlanta, Georgia: Scholarly Press, 1991. ISBN 0788504886. All the other materials that you need can be found in the course bundles.

Students are required to spend at least two days each week for this course and to track all of time they spend on the course along with their grades. Each day, students will read their required readings, take a quiz, and complete several different exercises. During the first week, students will watch a recorded lecture and will also watch a documentary on the Hittites. Students will then have seven weeks to write a two page research paper which will be due at the end of the course. On the eighth week, a comprehensive final exam will be taken. All of the keys for the quizzes, exercises, and the exam are included in the solutions manual. Also included are the synopses of all the myths that will be read during the course.

At the beginning of this course, students will watch one recorded introductory lecture and will also watch a film, Lost Cities of the Ancient: The Dark Lords of Hattusha. Links to these films can be found in the syllabus.

Two interactive study guides have been included in this bundle. These guides will help you to learn the material. It is recommended that students use both guides at least once a week.

Whenever you're ready to begin, watch the Introductory lecture.
Unlike the Greek and Roman civilizations, there is a paucity of information about Hittite mythology. The ancient Hittites created a complex civilization which was deeply embedded within religion and ritual, only to later vanish without a trace. Through interdisciplinary scholarly research and collaboration, Hittite myths, culture, and history are being reconstructed. Throughout this course, students will not only learn about the ancient Hittite myths and the gods they worshipped, but will also gain a deeper understanding of Hittite culture and history.

With each weekly unit, students will become acquainted with centuries-old myths, relying upon original translations from cuneiform tablets. Throughout the course, students will learn anthropological terminology and concepts that will help them to understand the Hittite culture. During this eight-week course, students will learn to identify major gods and goddesses from Ancient Anatolia, the seat of Hittite power. In addition to learning to understand the Hittites through an understanding of their history, culture, and geographic location.

**COURSE GOALS**

1. To acquaint students with the myths of the ancient Hittites through the study and use of scholarly sources based on cuneiform texts.
2. To introduce students to the geography, history, and culture of Turkey, with an emphasis on ancient populations and their cultures.
3. To develop students’ writing and the critical analytic skills needed to enter university classes.
4. To provide students with the necessary skills in which they can learn to reflexively understand and appreciate the diversity of another culture.

**COURSE OBJECTIVES**

1. Students will be able to define and correctly use anthropological concepts and terms in mythological discussions and in broader issues regarding culture and humanity.
2. Students will be able to correctly identify geographic features in modern Turkey and relate how that affected the country’s strategic importance to the world at large.
3. Students will be able to identify at least two mythological figures in the Hittite pantheon in each weekly unit and will be able to correlate those figures with a deeper understanding of Hittite culture and history.
4. Students will correctly learn to properly format a university-style essay paper.
5. Students will be able to critically evaluate and understand how interactions with other cultures affected, or was affected by, Hittite mythology, religion, and rituals.
6. Students will gain a deeper understanding of how scholarly research adds to human understanding of other cultures.

**COURSE REQUIREMENTS**

This course is comprised of weekly readings, lectures, workbook exercises, quizzes, an essay paper, and a final exam.

- **Readings**: Students are required to attend lectures prepared by keeping up-to-date on all their assigned readings.
- **Lecture**: Although the myths discussed will be gleaned from the required readings, the lecture contains information that will not be found in either the workbook or the assigned coursebook. It is imperative that students listen to this lecture.
- **Workbook Exercises**: Students will complete fifteen (15) workbook exercises. These exercises are worth twenty (20) points each, for a total of 300 points.
- **Quizzes**: Fifteen (15) quizzes will be given throughout this eight-week course. These quizzes, which are comprised of ten multiple-choice questions, are worth twenty (20) points each, for a total of 300 points.
- **Essay Paper**: Each student will write a two-page essay paper based after watching the documentary, *Lost Cities of the Ancients: The Dark Lords of Hattusha*. A link to this film is located in this syllabus. Students are expected to complete each of the required essay paper exercises in their weekly workbook units and to hand those materials in on time. Requirements for the paper are listed later in the syllabus. Students are also required to keep weekly records of the time they spend conducting essay exercises and the time they spend writing the essay. An “Essay Record Sheet” is provided in this workbook.
• **Final Exam**: A comprehensive final exam consisting of multiple choice questions, will be given during the final week (Week 8).

• **Recordkeeping**: Students are required to keep records of their weekly grades and the time they spend on this course. Records should be maintained in the space provided at the beginning of each unit, in addition to the “Master Record Sheet” provided in this workbook.

**REQUIRED MATERIALS**

**GRADING**
- 15 Quizzes @ 20 points each= 300
- 15 Exercises @ 20 points each=300
- 1 Exam @ 300 points= 300
- 1 Essay Paper @ 100 points= 100

**TOTAL** 1000 points

Grading Scale: A=100%-90%, B=89%-80, C=79%-70%, D=69%-60%, F=59%-0%

**FILM LINKS**
To watch the film and recorded lecture, login to the following:

- **Website**: https://vimeo.com/gwyllion
- **Password**: hattusa

### COURSE OUTLINE

#### 1. INTRODUCTION

**WEEK ONE**

| Unit 1 | Week 1 Recorded Lecture: Introduction to Hittite Mythology  
Quiz 1  
Readings: Hittite Mythology Course Book Overview  
Unit 1 Exercise  
Essay Paper: Watch film “Lost Cities of the Ancients: The Dark Lords of Hattusha.” A link to this documentary can be found at the end of the recorded lecture. |
|---|---|
| Unit 2 | Readings: Hoffner, pp. 1-6, The Land of 1,000 Gods  
Quiz 2  
Unit 2 Exercise |

#### 2. THE PURULLI FESTIVAL

**WEEK TWO**

| Unit 3 | Readings: Hoffner, pp. 9-12, The Illuyanka Tales—Version 1  
Quiz 3  
Unit 3 Exercise |
|---|---|
| Unit 4 | Readings: Hoffner, No. 1 pp. 12-14, The Illuyanka Tales—Version 2  
Quiz 4  
Unit 4 Exercise  
Essay Paper: Documentary notes DUE |

#### 3. THE ALIENATED GOD

**WEEK THREE**

| Unit 5 | Readings: Hoffner, pp. 14-18, The Disappearance of Telepinu—Version 1  
Quiz 5  
Unit 5 Exercise |
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| Unit 6 | Readings: Hoffner, pp. 18-20, The Disappearance of Telepinu—Versions 2 and 3  
Quiz 6  
Unit 6 Exercise  
Essay Paper: subtopic choice DUE |
<table>
<thead>
<tr>
<th>Week</th>
<th>Unit</th>
<th>Activities</th>
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| 4. THE STORM GODS | Unit 7 | Readings: Hoffner, pp. 21-22, The Disappearance of the Storm God  
Quiz 7  
Unit 7 Exercise |
| | Unit 8 | Readings: Hoffner, pp. 22-24, Sacrifice and Prayer to the Storm God of Nerik  
Quiz 8  
Unit 8 Exercise  
Essay Paper: Paper formatting DUE |
| 5. STORM, SEA, AND SUN | Unit 9 | Readings: Hoffner, pp. 24-26, Myths of Lost Storm Gods  
Quiz 9  
Unit 9 Exercise |
| | Unit 10 | Readings: Hoffner, pp. 26-28, Telepinu and the Daughter of the Sea God and The Disappearance of the Sun God  
Quiz 10  
Unit 10 Exercise  
Essay Paper: Outline DUE |
| 6. POWERFUL GODDESSES | Unit 11 | Readings: Hoffner, pp. 29-32, Hannahanna and Inara  
Quiz 11  
Unit 11 Exercise |
| | Unit 12 | Readings: Hoffner, pp. 33-34, Kamrusepa and The Voyage of the Immortal Human Soul  
Quiz 12  
Unit 12 Exercise  
Essay Paper: First draft DUE |
| 7. GODS AND RITUALS | Unit 13 | Readings: Hoffner, pp. 34-36, When the Storm God Thunders Frightfully  
Quiz 13  
Unit 13 Exercise |
| | Unit 14 | Readings: Hoffner, pp. 37-39, Lost and Found Deities  
Quiz 14  
Unit 14 Exercise  
Essay Paper: Final Paper DUE |
| 8. REVIEW AND FINAL EXAM | Unit 15 | Readings: Self-Review  
Quiz 15  
Unit 15 Exercise |
| | Unit 16 | Final Exam |
## MASTER RECORD SHEET

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**COURSE GRADE:** ________
ESSAY PAPER REQUIREMENTS AND GRADING RUBRIC

For this project, you will watch the documentary *Lost Cities of the Ancients: The Dark Lords of Hattusha* and will write a two-page essay paper based on a subtopic of your choice that was featured in the documentary. Students are required to relate how their subtopic affected, or was affected by, Hittite mythology. Neither myths nor the pantheon need to be discussed. Instead, students should focus on how those innovations or events discussed in the documentary lead to our knowledge, or lack of knowledge, about Hittite mythology. A link to this film can be found at the end of the introductory lecture.

The instructions and requirements for this essay paper are provided below. In addition, the grading rubric for this project is also included.

INSTRUCTIONS AND REQUIREMENTS
1. The essay must be two pages in length, typed, and double-spaced using 12 point font and 1 inch margins. Your paper should include your first and last name, the course title (Hittite Mythology I), and the due date.

2. The paper must include an introduction and a conclusion.

3. Students should pick one subtopic of their choice from the documentary and provide at least one paragraph based upon the documentary.

4. Using at least one paragraph, students must describe how their chosen subtopic deals either directly or in part with Hittite mythology. Students should link their subtopic with one of the following:
   a. How your subtopic reveals the importance of mythology to Hittite culture.
   b. How your subtopic resulted in the loss of modern knowledge about Hittite mythology.
   c. How your subtopic is helping scholars to reconstruct knowledge of Hittite myths.

3. At least five of the words below must be incorporated in your paper. Definitions should not be used in the paper, but instead the words should be included in sentences in a way that indicates that you understand what they mean. These terms should be bolded in your paper to make them easy to locate. Terms can be used in any tense.

   social control  taboo  archaeology  oath
   religion  norms  comparison  linguistics
   cuneiform  myth  ritual  decipher
   innovation  Latin  worldview  effigy
   Hattusili  culture  disintegration  hieroglyphs

GRADING RUBRIC

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<td>Paper included both an introduction and a conclusion (@ 5 points each)</td>
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<td>All five terms were used correctly (@ 5 points per term)</td>
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<tr>
<td>Student properly addressed their chosen subtopic</td>
<td>25</td>
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<tr>
<td>Student addressed how their subtopic tied in with Hittite mythology</td>
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<td>Watch the documentary “Lost Cities of the Ancients: The Dark Lords of Hattusha” and take notes.</td>
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QUIZ 1

Note: You should first watch the documentary before taking this quiz.

1. What supplemented the data that linguists gleaned from the clay tablets?
   a) Egyptian literature
   b) archeological research
   c) nothing
   d) music

2. What oath enabled the Hittite kings to remain in power?
   a) Oath of the Just
   b) Oath of the Gods
   c) Oath of Telepinu
   d) Oath of Brotherhood

3. The Hittite capital was located at which city?
   a) Nerik
   b) Hattusha
   c) Kadesh
   d) Rome

4. What country is Anatolia located in?
   a) Turkey
   b) Syria
   c) Israel
   d) Greece

5. What ethnicity do scholars believe the Hittites were?
   a) Syrian
   b) Hebrew
   c) Indo-European
   d) Russian

6. What year did the Battle of Kadesh take place?
   a) 1274 BC
   b) 500 AD
   c) 1279 BC
   d) 795 BC

7. What was discovered that enabled scholars to decipher Hittite hieroglyphics?
   a) clay tablets
   b) clay seals
   c) a book of prayers
   d) Egyptian papyri

8. When the Hittites were evacuating the city, what did they set fire to?
   a) temples
   b) commoner homes
   c) royal houses
   d) both a and c

9. Who discovered that the Hittite language had old English and Latin roots?
   a) A Czech linguist
   b) An American archaeologist
   c) A British biological anthropologist
   d) An Australian biologist

10. What was the Hittite’s “super weapon”?
    a) a Chinese-built gun
    b) a new and improved chariot
    c) bows and arrows
    d) bronze axes
Name: 

**EXERCISES 1 (Exercises are open-book and open-notes)**

**Exercise A**
Master the following definitions below.

**Culture**  
Learned behaviors, ideas, and beliefs that are acquired by people in the societies in which they live.

**Worldview**  
The way or ways in which an individual or group of people, sees, thinks about, and interprets the world in which they live.

**Ethnocentrism**  
The belief that your way of life is the best way to live as a human being and is superior to other lifestyles.

**Cultural Relativism**  
An understanding that no single culture is superior to another and that the norms and values of each culture should be viewed within that culture's historical and social context.

**Anthropology**  
The holistic study of humans, their primate ancestors, and their living primate relatives. There are four subfields of study in anthropology: cultural anthropology, linguistic anthropology, biological anthropology, and archaeology.

**Archaeology**  
The subfield of anthropology that focuses on the material culture left behind by past human civilizations.

**Monotheism**  
The belief in a single deity or supreme god.

**Polytheism**  
The belief in a multitude of deities.

**Exercise B**
Find the words in the puzzle below. Completion of this exercise is worth 20 points.

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C W N F A U V O J A T K T B I E M C A J B
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T N P I E P N U P H M T C K Z B I Y L T A
U V U N N O S M F B G I R I E P R T Z H A
R W V U N L C Y H X H Z N A G Y J H Q N W
A X N L R Y J O A R C H A E O L O G Y Y O M
L X L F R T C N N G V W N Q H A I P Z C O
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Anthropology  
Archaeology  
Cultural relativism  
Culture  
Ethnocentrism  
Hattusha  
Hittite  
Monotheism  
Mythology  
Polytheism  
Turkey  
Worldview
1. The majority of the Hittite Kingdom was located in which country?
   a) Syria
   b) Greece
   c) Turkey
   d) Egypt

2. The definition of “worldview” is best described as:
   a) A belief that other people should think the way that we do.
   b) The way or ways in which an individual or group of people, sees, thinks about, and interprets the world in which they live.
   c) A concept that states that humans have limited knowledge of the world around them and shouldn’t bother to try to understand it.
   d) The way or ways in which animals live and procreate in the natural world.

3. The major bodies of water near the Hittite homeland include:
   a) Aegean Sea, Black Sea, Dardanelles, Atlantic Ocean, and the Bosphorus
   b) Black Sea, Mediterranean, Bosphorus, Dardanelles, and the Aegean Sea
   c) Dardanelles, Pacific Ocean, Aegean, Caspian Sea, and the Black Sea
   d) Bosphorus, Aegean Sea, Marmara Sea, Caspian Sea, and the Strait of Gibraltar.

4. Scholars believe that the ancient Hittites:
   a) were natives of Turkey.
   b) came from India.
   c) came from Saudi Arabia.
   d) migrated to Turkey.

5. Ethnocentrism is a term that is defined as:
   a) The belief that your own way of life should be judged within the context of its culture.
   b) The idea that other cultures have discovered better ways of living on the earth.
   c) The opinion that other cultures should be tolerated.
   d) The belief that your way of life is the best way to live as a human being and is superior to other lifestyles.

6. This body of water separates the Asian side of Turkey from the European side:
   a) Dardanelles
   b) Mediterranean
   c) Bosphorus
   d) Caspian Sea

7. The word “culture” is defined as:
   a) Behaviors, ideas, and beliefs that each person is born with.
   b) Learned behaviors, ideas, and beliefs that are acquired by people in the societies in which they live.
   c) Behaviors that are genetically passed down from one generation to the next.
   d) A collective effort by a group of similar people to educate their own members.

8. Most of the Hittites’ land—as well as their gods—formerly belonged to:
   a) the Kaska.
   b) the Hatti.
   c) the Assyrians.
   d) the Mitanni.

9. The term “cultural relativism” is defined as:
   a) A concept that different cultures should all be viewed with the same norms and values that we have in our own culture.
   b) A principle that states that no other culture should be understood as being valid unless they follow the same moral, ethical, and social values as our own.
   c) An understanding that no single culture is superior to another and that the norms and values of each culture should be viewed within that culture’s historical and social context.
   d) A belief that each culture’s morals and values should be judged equally without regard to historical or social circumstances.

10. Turkey is a country that strategically lies within the following regions:
    a) Europe, Asia, and the Middle East
    b) Africa, Europe, and Asia
    c) Asia, Africa, and the Middle East
    d) Middle East, Africa, and Europe
EXERCISE 2 (Exercises are open-book and open-notes)

Exercise A
Master the following definitions below.

Colophon  An inscription on a written text which includes important information written by the author, including but not limited to, date, title, and the name of the scribe.

Lingua Franca  A common language that is used as the mode of communication between two speakers of different languages.

Religious Syncretism  When elements from two or more different religions are merged together to become a single religion.

Acculturation  To adopt some of the cultural traditions of another culture.

Assimilation  The complete abandonment of one's own cultural traditions and identity and the adoption of another culture's characteristics. Assimilation is done by choice, in contrast to forced assimilation, where people are forced to abandon their own culture against their will.

Exercise B
Using your own words, write a short synopsis of the six-page introduction that you read. Worth 10 points.

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
3 Was the first to decipher Hittite language (6)
4 A king during the Old Kingdom (7)
5 Began his reign in 1380 (12)
7 Hittite lingua franca (10)
9 Hittite capital (7)

Down
1 Successor to Hattusili (9)
2 Linguists consider Hittite to be this kind of language (4)
5 This allowed the Hittites to assimilate new religious groups (9)
6 Hittites migrated into this area in Turkey (8)
8 Battle of Kadesh was fought on this river (7)
QUIZ 3

1. The Hittites readily incorporated aspects of other cultures by into their own by a process known as:
   a) acculturation
   b) migration
   c) assimilation
   d) education

2. Archaeologists began to excavate Hattusa in:
   a) 1977
   b) 1906
   c) 2010
   d) 1933

3. The earliest Hittite kings were:
   a) Suppiluliuma I and Hattusili I
   b) Hattusili I and Mursili I
   c) Tudhaliya I and Labarna I
   d) Labarna I and Hattusili I

4. Foreign gods were added to the Hittite pantheon through religious syncretism. Religious syncretism is:
   a) Completely removing one’s religion and adopting another religion.
   b) Merging elements of different religious traditions to form a single religious tradition.
   c) Removing elements of a religion to make room for another culture’s religion.
   d) Refusing to accept another religious tradition because it violates one’s religious dogma.

5. Scholars refer to the two major periods of Hittite history as:
   a) Old Kingdom, the Middle Kingdom, and the (Early) Empire
   b) Old Kingdom and the (Early) Empire
   c) a and b
   d) neither a nor b

6. A lingua franca is:
   a) A language that is adopted by a population after their original language is lost.
   b) A common language that is used as the mode of communication between two speakers of different languages.
   c) A language that is used in religious rituals during holy festivals.
   d) A language that is used by the common people but is never found in textual records.

7. Hittite mythology is comprised of:
   a) Old Anatolian and Hurrian myths
   b) Hittite mythology had only original myths.
   c) Old Anatolian, Hurrian, Hattian, and myths from other peoples they came into contact with.
   d) Old Anatolian, Hurrian, Luwian, and Hattian myths

8. A “colophon” is defined as:
   a) A seal that was used by priests and priestesses to document the rituals that took place in the city of Hattusa.
   b) An inscription on a written text which includes important information written by the author, including but not limited to, date, title, and the name of the scribe.
   c) A marking that is related to the colon which is often found in Hittite texts to separate words.
   d) A type of bread that the Hittite priests made to offer the gods during the Purulli Festival.

9. Hattusa is another name for the city of:
   a) Mitanni
   b) Nerik
   c) Hupasiya
   d) Boghazköy

10. The Battle of Kadesh was fought between the Hittites and what other empire?
   a) Persia
   b) Egypt
   c) Babylon
   d) Assyria
Name:

EXERCISE 3 (Exercises are open-book and open-notes)

Exercise A
Master the following definitions and concepts below.

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priest</td>
<td>A full-time specialist in religious ritual who has a deep knowledge of religious texts and practices.</td>
</tr>
<tr>
<td>Polygamy</td>
<td>A marriage where someone has multiple partners at the same time.</td>
</tr>
<tr>
<td>Polygyny</td>
<td>A marriage where a man has multiple wives at the same time.</td>
</tr>
<tr>
<td>Polyandry</td>
<td>A marriage where a woman has multiple husbands at the same time.</td>
</tr>
<tr>
<td>Monogamy</td>
<td>A marriage or relationship between only two people.</td>
</tr>
<tr>
<td>Serial Monogamy</td>
<td>Several unions that occur during a person’s lifetime, with each union being monogamous.</td>
</tr>
</tbody>
</table>

Exercise B

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
1 Number of versions of Illuyanka’s tales (3)
4 Stories that formed cult legend of the Purulli Festival (9)
6 Town where the Storm God and the serpent first fought (10)
7 Name of the divine mountain (8)
8 Name of the Storm God’s daughter (5)

Down
1 Town where Storm God’s daughter built a house (7)
2 Helps the Storm God’s daughter to trick the serpent (8)
3 Indigenous people of Central Anatolia (8)
5 When grain is granted by Gods, this is brought to them (5)
6 The Storm God of Nerik’s priest (5)
1. This myth served as the text for which festival?
   a) The Storm God Festival
   b) The Hattusa Festival
   c) Purulli Festival
   d) The Festival of Inara

2. Who was the mortal that the Goddess Inara found in the town of Ziggaratta?
   a) Kella
   b) Hupašiya
   c) Zaliyanu
   d) Hattusa

3. What are the two types of marriage found throughout the world?
   a) Monogamy and Polyandry
   b) Polygyny and Polyandry
   c) Polyandry and Polygamy
   d) Monogamy and Polygamy

4. How did Inara and the mortal trick the serpent Illuyanka and his children so that the Storm God could kill them?
   a) They lured the serpent and his offspring to the town of Nerik.
   b) They told the serpent and his children that the Storm God had changed his mind.
   c) They told the serpent and his offspring that the Storm God was dead.
   d) They got the serpent and his offspring drunk.

5. When Inara asked the mortal to help her defeat Illuyanka, he agreed but only if she agreed to the following condition:
   a) Inara had to sleep with the mortal.
   b) Inara had to build him a new house
   c) Inara had to bless the mortal’s family.
   d) Inara had to sponsor a Purulli Festival each year.

6. What is the definition of the word “priest”?
   a) A full-time specialist in religious ritual who has been ordained by other members of the religion.
   b) A part-time specialist in religious ritual who has a deep knowledge of religious texts and practices.
   c) A full-time specialist in religious ritual who has a deep knowledge of religious texts and practices.
   d) A full time specialist in religious symbolism who understands the inner workings of society.

7. When Inara built the mortal a house in Tarukka, why did she tell the man to not look out of the window?
   a) Because he would see Inara turn into an ugly basalt giant.
   b) Because the Storm God would see him and try to kill him.
   c) Because he would see his wife and children and would miss them.
   d) Because he would know he was missing the Purulli Festival.

8. In what town did the Storm God of Nerik and the serpent Illuyanka first fight?
   a) Nerik
   b) Kiskilussa
   c) Ziggaratta
   d) Tarukka

9. Who tied up the serpent and his children with rope?
   a) Inara
   b) the Storm God
   c) Hupašiya
   d) Kella

10. What are the two forms of Polygamous marriage?
    a) Polygyny and Polyandry
    b) Monogamy and Polygyny
    c) Serial Monogamy and Monogamy
    d) Polyandry and Monogamy
EXERCISE 4 (Exercises are open-book and open-notes)

Exercise A
Master the following definitions below.

Bride Price Any kind of wealth, including money and property, that a groom and his family pays to the bride and the bride’s family.

Dowry Any kind of wealth, including money and property, that a bride and her family pay to the groom and the groom’s family.

Exercise B

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
2 The second thing the serpent took from the Storm God (4)
5 Field in this town was given by the king (8)
6 Where the Storm God and the serpent battled (3)
7 The scribe who wrote down the myth (8)
8 Whoever holds the image of Zaliyanu will be seated on this (6,6)

Down
1 The Storm God’s priest (5)
3 The chief scribe who supervised the writing of the myth (9)
4 Zalinuwa was the wife of whom (9)
5 Name of Zaliyanu’s concubine (9)
9 The first thing the serpent took from the Storm God (5)
1. At the end of the myth, why did the Storm God kill his own son?
   a) The Storm God didn’t love his son anymore.
   b) Illuyanka demanded retribution.
   c) The Storm God’s son angered his own father.
   d) The Storm God’s son wanted to die with his wife and father-in-law.

2. Of all the gods in the town of Kastama, which god was the greatest of all?
   a) Zashapuna
   b) Inara
   c) Storm God
   d) Zaliyanu

3. Who is responsible for paying a bride price?
   a) The bride.
   b) The local priest.
   c) The bride’s parents.
   d) The groom.

4. What did Illuyanka take from the Storm God and made him poor?
   a) His wealth and his home
   b) His heart and his eyes
   c) His eyes and his speech
   d) His hands and his will to live

5. Who was the God Zaliyanu?
   a) An enemy of the Storm God.
   b) The best friend of the Storm God’s son.
   c) The patron god of priests and scribes.
   d) A deified mountain.

6. Where did the battles between the Storm God and Illuyanka take place
   a) In Syria.
   b) The Sea.
   c) At Illuyanka’s home.
   d) In the town of Nerik.

7. When the Storm God’s son grew up, who did he marry?
   a) Illuyanka’s niece.
   b) Hannahanna’s daughter.
   c) Illuyanka’s daughter.
   d) Storm God’s sister.

8. What is the definition of a dowry?
   a) Money, property, and services that are donated to the local temple.
   b) Any kind of wealth, including money and property, which a bride and her family pay to the groom.
   c) Acts of charity to the less fortunate, and especially to people with small children.
   d) Any type of ritual that is performed for the gods.

9. How did the Storm God get his organs back?
   a) The Storm God’s son demanded them as a bride price.
   b) the Storm God fought Illuyanka in a battle and won.
   c) The Storm God took Illuyanka’s daughter as a hostage.
   d) Illuyanka’s daughter stole them from her father.

10. What was the God Zaliyanu’s throne made of?
    a) quartz
    b) hematite
    c) basalt
    d) amethyst
EXERCISE 5 (Exercises are open-book and open-notes)

Exercise A
Master the following definitions and concepts below.

Symbolism The use of arbitrary signs, gestures, and other things that are used to represent meanings and ideas.

Rites of Passage A ceremony which marks the important changes in a person’s life where they move from one social status to another. For example, a wedding is a ceremony where a person’s social status changes from being single to married.

Separation The first stage in the right of passage where an individual is set apart from the everyday world. For example, prior to a wedding ceremony, the bride and groom are separated from one another and also from the guests.

Liminality The second stage in the right of passage where an individual is in an “in between stage.” This is a transitional stage. For example, during a wedding ceremony, a bride is neither single nor married, but somewhere in between.

Reintegration The third stage in the right of passage where an individual re-enters society in their new social role. For example, after the wedding ceremony officially ends, the priest or reverend announces both individuals as a couple (“Please welcome Mr. and Mrs. So-and-So”).

Exercise B

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
2 What was sent to wake up the Storm God’s son (3)
6 Name of Goddess who was sent to wake up the Storm God’s son (10)
8 Type of tree where a goddess performed her ritual (8)
9 Number of doors the gatekeeper opened (5)
10 Number of Gods invited to the Sun God’s feast (8)

Down
1 Telepinu was a god of this (7)
3 Name of the pole the hunting bag was hung from (4,4)
4 Another name for the “rams of Kamrusepa” (5,6)
5 The Goddess of Magic’s name (9)
7 The son of the Storm God (8)
QUIZ 6

1. What did the Goddess Hannahanna send to wake up Telepinu?
   a) sheep  
   b) eagle  
   c) bee  
   d) goat

2. Symbolism is….
   a) the idea that concepts are as they appear to everyone who see them.
   b) the use of arbitrary signs, gestures, and other things that are used to represent meanings and ideas.
   c) the belief that humans aren’t smart enough to figure out messages on their own.
   d) the anthropological concept that states that what humans believe in is a cultural construction.

3. After Telepinu became angry and disappointed, the gods had a feast and what happened?
   a) They ate and drank until they became full.
   b) They ate and drank but could never become full.
   c) They praised Telepinu for his virtues.
   d) They and drank until they got sick.

4. In the “Disappearance of Telepinu” what goddess performed a ritual to heal Telepinu of his anger?
   a) Inara  
   b) Kamrusepa  
   c) Hannahanna  
   d) Sun Goddess of Arinna

5. During the magic ritual performed on Telepinu, where was his anger sent?
   a) To the throne in the royal palace.
   b) To the heavens away from humanity.
   c) To a hole in the wall where it would be contained.
   d) To the vats in the Dark Earth.

6. What are the three items that anthropologists refer to as the Rites of Passage?
   a) Love, Hope, and Charity
   b) Ideas, Formation, and Creation
   c) Birth, Marriage, and Death
   d) Separation, Liminality, and Reintegration

7. Who were the first people that Telepinu took care of after he was healed of his anger?
   a) the king and queen
   b) the gods
   c) the farmers
   d) the starving animals

8. At the end of the story, the Hittite people left a sheep-skin bag hanging on a pole for Telepinu which contained sheep fat and various symbols. They left this beg for him because:
   a) They knew he would be hungry after not eating for such a long time.
   b) They were sorry that they made him so angry that he left and wanted to appease him.
   c) They wanted to remind him that they relied on him to supply their needs and wants.
   d) They wanted him to present these items to the king so that the king would lower their taxes.

9. Under what tree did the goddess perform her magical healing ritual of the gods to purify them of their anger and resentments?
   a) An oak tree
   b) A hawthorn tree
   c) A pine tree
   d) An elm tree

10. When someone is in between stages, they are said to be in what stage?
    a) The Middle Stage
    b) The Goddess Stage
    c) The Liminal Stage
    d) The Relativistic Stage
EXERCISE 6 (Exercises are open-book and open-notes)

Exercise A
Master the following definitions below.

Progeny  Descendants of a person or thing; offspring.
Fecundity  The ability to produce many healthy and vigorous offspring; fertility.
Ritual  Social practices that include symbolic meaning and which are performed for a specific purpose in that particular society.

Exercise B
Using your own words, write a short synopsis of the myth, “The Disappearance of Telepinu, Versions 2 and 3.” Worth 10 points.

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
2 This God made a feast for the other Gods (3,3)
4 Who Hannahanna sent (3)
5 Telepinu’s father (5,3)
8 The God who became angry (8)
9 When the God became angry and left, this broke out in the land (6)
10 The bee used this to purify Telepinu (3)

Down
1 The lids of the iron vats were made of this (4)
3 The place where Telepinu’s anger was sent (4,5)
6 Who the Sun God sent (5)
7 The town where Telepinu was found (7)
QUIZ 7

1. Who did the Sun God send to look for Telepinu?
   a) the gentle lamb
   b) the swift eagle
   c) the industrious bee
   d) the Goddess Hannahanna

2. After Telepinu returned, what did the gods try to entice him with in order to improve his mood?
   a) a place at the head of the other gods
   b) a new home for him to live in
   c) delectable fruit and the best cut of meat
   d) a promise to never make him angry again

3. The definition of “progeny” is:
   a) Descendants of a person or thing; offspring.
   b) A long and fruitful life for an individual.
   c) Ancestors of a person or thing; lineage.
   d) The ability to make lots of friends.

4. When Telepinu was finally located and forced to wake up, how did he react?
   a) Telepinu told the messenger he was glad that someone finally found him.
   b) Telepinu cried to the messenger and asked to be forgiven.
   c) Telepinu ignored the messenger and went back to sleep.
   d) Telepinu yelled at the messenger because the messenger woke him up.

5. During the magical ritual, Telepinu’s anger was sent into a number of vats whose lids were made of what?
   a) iron
   b) lead
   c) bronze
   d) gold

6. What did the goddess tell the bee to do to Telepinu?
   a) To wake Telepinu up with its buzzing.
   b) To return home and tell the other gods where Telepinu was.
   c) To sting Telepinu’s hand and feet.
   d) To watch over him and report back on what it saw.

7. The term “ritual” can best be defined as:
   a) Social practices that require the participation of all a society’s members.
   b) Social practices that are strictly tied to the agricul- tural successes of a community.
   c) Social practices that include symbolic meaning and which are performed for a specific purpose in that particular society.
   d) Social practices that deal specifically with gods and have no bearing on day-to-day human activities.

8. How did the goddess instruct the bee to temporarily soothe Telepinu’s pain?
   a) He was instructed to cover Telepinu’s hands and feet with wax.
   b) He was instructed to call Telepinu a cry baby.
   c) He was instructed to let Telepinu swat at him, and those swats really hurt!
   d) He was instructed to let Telepinu chase him back to where the gods were.

9. Where was Telepinu found?
   a) In a temple in the town of Nerik
   b) On a mountain near the town of Kastama
   c) In a meadow in the town of Lihzina
   d) On a rock outcropping near Hattusa

10. Fecundity is…
    a) The desire to produce healthy children.
    b) The ability to produce many healthy and vigorous offspring; fertility.
    c) The high rate of death among one’s offspring; mortality.
    d) A magic ritual to protect one’s chances of survival.
Exercise A
Master the following definitions below.
Satiety Feeling gratified and fulfilled, especially with food.

Exercise B

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
3 First God(dess) the Storm God's father went to (5)
4 Number of holes in the basket (8)
5 When the Storm God left, this cereal no longer grew (6)
6 The Sun God sent this to look for the Storm God (5)
8 During the ritual to cleanse the Storm God of his anger, this was symbolically burnt (8,4)
9 Who Hannahanna sent to find the Storm God (3)

Down
1 Second Goddess the Storm God's father went to (10)
2 Person in the Storm God's family accused of sinning (6)
5 The name that the Hittites used to describe the ocean (4,4)
7 Who could no longer quench their thirst (4)
1. After the eagle returned to the Storm God’s father, who did the Storm God then go to see?
   a) the bee  
   b) Inara  
   c) the Storm God’s Grandfather  
   d) Kamrusepa

2. The word “satiety” is defined as:
   a) feeling gratified and fulfilled, especially with food  
   b) the feeling that one feels very good about themselves  
   c) the act of eating a lot of wine  
   d) feeling like you haven’t had enough to eat or drink

3. After being threatened, who did the Storm God’s father go to see?
   a) Hannahanna and Kamrusepa  
   b) Inara and Hannahanna  
   c) Guls and Inara  
   d) Hannahanna and Guls

4. The Hittite’s often described the ocean as:
   a) the Great Beyond  
   b) the Blue Deep  
   c) the Water of Fury  
   d) the Never-ending Stream

5. Which God made a feast to feed the Gods?
   a) Storm God  
   b) Inara  
   c) Sun God  
   d) Hannahanna

6. Karas-grain is believed by some scholars to be:
   a) wheat that was used not only in rituals, but also used by the population at large.  
   b) a type of wheat that was used only for rituals.  
   c) a type of grain that the Hittite’s used to feed their cows and bulls.  
   d) a flour made from the root of cattails.

7. When the Storm God returned, he restored:
   a) fear, criticism, and revenge  
   b) the Hittite king and queen to the throne  
   c) abundance, plenty, and satiety  
   d) his grandfather as the head of the gods

8. What did the Storm’s God’s Grandfather threaten the father with?
   a) He threatened to refuse to attend the Storm God’s father’s feast.  
   b) He threatened to kill the Storm God’s father.  
   c) He threatened to kill Hannahanna.  
   d) He threatened to kill the Storm God.

9. The ritual at the return of the Storm God included the burning and extinguishment of:
   a) a ritual candle  
   b) alter cloth  
   c) some of the gods’ hair  
   d) kindling wood

10. Which gods did the Storm God invite to the feast?
    a) Guls, Hannahanna, and his father  
    b) the Thousand Gods  
    c) the gods from the town of Nerik  
    d) Kamrusepa and Inara
Name:

EXERCISE 8 (Exercises are open-book and open-notes)

Exercise A
Master the following definitions below.

Primogeniture  A law or cultural tradition that the first-born child, usually a son, should inherit a family’s wealth and titles.

Genealogy  The written or oral history of a family line that shows how each family member is related to one another.

Exercise B
Using your own words, write a short synopsis of the myth, “Sacrifice and Prayer to the Storm God of Nerik.” Worth 10 points.

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
3 Second item the priest ritually threw into the pit (4)
4 The beer supplier of what city provided beer (9)
6 The bread was fashioned into what shape (5,8)
7 The river that the Storm God made flow near Nerik (10)
8 Fourth item the priest ritually threw into the pit (5)

Down
1 This animal was sacrificed to the Storm God (5)
2 The first city the Storm God was summoned from (4)
4 First item the priest ritually threw into the pit (5,6)
5 Third item the priest ritually threw into the pit (4)
6 The second city the Storm God was summoned from (5)
QUIZ 9

1. From what cities was the Storm God of Nerik summoned?
   a) Hattusa and Nerik  
   b) Nera and Lalla  
   c) Lalla and Catalhöyük  
   d) Nera and Hattusa

2. Why was the Marassanta River important to the Storm God of Nerik?
   a) Because the river worshipped the Storm God of Nerik.  
   b) Because the river was where the god got all his water from.  
   c) Because the river was the main water source for all of the banquets when the gods feasted at the town of Nerik.  
   d) Because if anyone angered the god, the river would not allow that person to go to another water source.

3. What is the definition of “primogeniture”?
   a) A law or tradition that the youngest child, usually a son, should inherit a family’s wealth and titles.  
   b) A law or cultural tradition that provides wealth and titles to the eldest son and demands that any younger male siblings be executed prior to adulthood.  
   c) A law or cultural tradition that the first-born child, usually a son, should inherit a family’s wealth and titles.  
   d) A law or cultural tradition that the first-born daughter should inherit a family’s wealth and titles.

4. Which river was considered close to the Storm God of Nerik’s soul?
   a) Nakkiliyata River  
   b) Halys River  
   c) Marassanta River  
   d) Iris River

5. When the sacrificial bread loaves were made for the Storm God of Nerik, how were they shaped?

6. What river was commanded to evoke the Storm God of Nerik?
   a) Halys River  
   b) Marassanta River  
   c) Iris River  
   d) Nakkiliyata River

7. What were some of the items sacrificed to the Storm God of Nerik?
   a) wine, porridge, beer, and onions  
   b) bread, beer, wine, and porridge  
   c) porridge, sheep meat, soup, and wine  
   d) bread, wine, sheep meat, and soup

8. During the Hittite priest’s ritual, he spoke:
   a) only in the Hattic language.  
   b) in the Hittite and Babylonian languages.  
   c) only in the Hittite language.  
   d) in the Hittite and Hattic languages.

9. What is the definition of “genealogy”?  
   a) Both c and d.  
   b) The written history of a family which shows how only blood-related members are connected.  
   c) The written history of a family line which shows how each family member is related.  
   d) An oral history of a family line which shows how each family member is related.

10. According to the priest, who were the parents of the Storm God of Nerik?
   a) Sun God and Inara/Hecate  
   b) Sulinkatte and Ereshkigal/Sun Goddess of Arinna  
   c) Sea God and Hannahanna/the bee  
   d) Storm God of the Sky and Kamrusepa/Sun Goddess of Arinna
EXERCISE 9 (Exercises are open-book and open-notes)

Exercise A
Master the following definitions below.
Pantheon The collective deities in a culture or religion.

Exercise B
Using your own words, write a short synopsis of the myths, “Myths of Lost Storm Gods.” Worth 10 points.

Exercise C
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
5 Type of plant placed inside the hunting bag (9)
8 In Myth A, who the Gentle Message was actually from (4,3,5)
9 Item meant to pacify the Storm God in Myth A (8)

Down
1 Type of meat placed in the hunting bag (5,5)
2 In front of what was the bag placed (5)
3 What the hunting bag was made of in Myth A (9)
4 What the hunting bag was made of in Myth B (5,6)
6 In Myth B, queen who had her own Storm God (9)
7 In Myth A, queen who had her own Storm God (9)
QUIZ 10

1. After the Storm God of Queen Asmunikal, the queen's personal Storm God, became angry, he returned only after having been appeased. When he returned, the people left a sheepskin bag containing offerings which were called:
   a) the Wailing Cry of the People
   b) the Gentle Message of the Lamb
   c) the Gift of the Marassanta River
   d) the Right Shank for the High God

2. In the myth “The Storm God of Queen Harapsili, what was the hunting bag made of?
   a) cow stomach
   b) sheep skin
   c) lamb's fleece
   d) doe hide

3. What is the definition of “pantheon”?
   a) Both c and d.
   b) The collective deities in a culture or religion.
   c) The temple to Athena in Greece.
   d) The place where the Hittite Gods lived.

4. In “The Storm God of Queen Harapsili,” in addition to The Gentle Message, what was also placed in the hunting bag?
   a) food
   b) the king and queen
   c) blood
   d) plants

5. Another name for the royal family's Personal Storm God was:
   a) A law or tradition that the youngest child, usually a son, should inherit a family's wealth and titles.
   b) Storm God of the Head
   c) A law or cultural tradition that the first-born child, usually a son, should inherit a family's wealth and titles.
   d) A law or cultural tradition that the first-born daughter should inherit a family's wealth and titles.

6. In the myth “Return of the Appeased God” what does it say the god should give to the king and queen?
   a) long lives
   b) sons and daughters
   c) children and grandchildren
   d) all of the above

7. In “The Storm God, the Personal God of Queen Asmunikal,” when the Storm God left, what happened?
   a) Everything became stifled.
   b) The royal family held a banquet.
   c) The queen cried.
   d) The sheep followed the god.

8. In two separate texts, who are also called upon to also serve as a Gentle Message to the Storm Gods?
   a) The priests of the town of Nerik.
   b) The Hurrian gods.
   c) Royal family members.
   d) The 1,000 gods in the Hittite Pantheon.

9. What is the reason why the Storms Gods usually leave?
   a) They attend banquets.
   b) They have to go hunting.
   c) They become angry.
   d) They have to get some sleep.

10. In “The Storm God of Queen Harapsili,” part of the text pays homage to what species of tree that was sacred to the Hittites?
    a) White Oak Tree
    b) Hawthorn Tree
    c) Bald Cypress Tree
    d) Hackberry Tree
EXERCISE A
Using your own words, write a short synopsis of the myths, “Telepinu and the Daughter of the Sea God” and “The Disappearance of the Sun God.” Worth 10 points.

Exercise B
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
1 Who paralyzed the entire land in Myth No. 7 (5)
3 This came to the Storm God and demanded a bride price in Myth No. 6 (5)
6 In Myth No. 6, this was the Storm God’s first-born son (8)
8 When this God left, Frost appeared (3,3)
9 Hittite word for Frost (8)
10 This number of sacrificial items are to be offered to the Sun God (4)

Down
2 This can be offered by a poor man to the Sun God (3,5)
4 This kind of vessel was covered with wax (6)
5 In Myth No. 7, what Goddess gave humans directions in what to sacrifice to the Sun God (10)
7 This is the only thing that Frost can’t paralyze (5)
1. Why did the Sea God give Telepinu his daughter?
   a) The Sea God wanted to create an alliance with Telepinu.
   b) The Sea God wanted to exact his revenge against the Storm God.
   c) The Sea God was afraid of Telepinu.
   d) The Sea God was angry with his own wife.

2. What is the name that the Hittite's gave to the deified “Frost”?  
   a) War God 
   b) Hahhimas 
   c) Kukubu 
   d) Zaliyanu 

3. Who is the brother of the deified “Wind”? 
   a) the Storm God 
   b) the Sea God 
   c) Frost 
   d) Gulsu 

4. Why did Telepinu’s father tell him to go to the sea? 
   a) To collect offerings made by the people 
   b) To bring the Sun God of the Sky back 
   c) To fish so they would have something to eat 
   d) To get a wife from the Sea God 

5. In the myth, “The Disappearance of the Sun God,” the Goddess Hannahanna outlined the sacrificial requirements for the Sun God. In this myth, she dictated that: 
   a) That all people had to sacrifice the same number of animals when thanking the god. 
   b) That men had to sacrifice nine animals, but women only had to sacrifice one. 
   c) That poor men could sacrifice one sheep in lieu of the required nine animals. 
   d) That adults were required to sacrifice nine animals, but children were exempt from this.

6. Who did Telepinu ask if he should honor the Sea God’s request for a bride price? 
   a) Kamrusepa 
   b) Inara 
   c) Sun Goddess of Arinna 
   d) Hannahanna 

7. Who were the only gods that Frost didn’t seize? 
   a) his wife and mother-in-law 
   b) Telepinu and Hannahanna 
   c) his half-brothers 
   d) Hasamili and his sisters 

8. Who did the Sea God send to demand a bride price from the Storm God? 
   a) a river 
   b) a wave 
   c) his daughter 
   d) a whale 

9. What did Telepinu pay for the Sea God’s daughter? 
   a) 1,000 cattle 
   b) 1,000 loaves of bread 
   c) 1,000 sheep 
   d) both a and c 

10. How did the Sun God of the Sky end up in the sea? 
    a) He was captured by the Sea God after a battle. 
    b) He was hidden there after a quarrel with the Sea God. 
    c) He was visiting the Sea God and lost track of time. 
    d) He became blinded and couldn’t find his way home.
**Exercise A**
Using your own words, write a short synopsis of the myths, “The Disappearance of Hannahanna” and “Myths of the Goddess Inara.” Worth 10 points.

**Exercise B**
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

**Across**
2 This living tree was ritually invoked to remove anger from Hannahanna (8)
6 The God sent this to find Inara in Myth 9C (3)
7 In Myth 9D, the bee searched for whom (5)
8 In Myth 9C, which God searched for Inara (5,3)
10 Miyatanzipa sat under this tree in Myth 9B (7-4)

**Down**
1 This wood was placed in the hearth for the ritual to remove Hannahanna’s anger (7-4)
3 In Myth 9A, this God made a sound from a goat’s horn (8,5)
4 In the ritual for Hannahanna, this person brought holy water from the Queen of the Spring (9)
5 In Myth 9E, Hannahanna invoked this to become her attendant (4-5)
9 The first thing that Hannahanna promised Inara in Myth 9C (4)
QUIZ 12

1. Who was Inara the daughter of?
   a) the Sun God of the Sky
   b) the Sea God
   c) Zaliyanu
   d) the Storm God

2. In “The Female Attendant” what city was destroyed?
   a) the female attendant’s city
   b) Nerik
   c) Hattusa
   d) Çatalhöyük

3. In “Incantation and Distress” who is asked to remove Hannahanna’s anger?
   a) Dark Earth
   b) Kamrusepa
   c) hawthorn tree
   d) palhi-vessels

4. In “Hannahanna and the War God” what did Hannahanna tell the War God to do?
   a) to go on military campaigns each year
   b) to make peace with his enemies
   c) to watch over the Hittite military
   d) to find Inara

5. In “Hannahanna and the War God” how many children did the female attendant have?
   a) two
   b) three
   c) none
   d) one

6. In “A Mission of the Bee” who did Hannahanna send her bee to?
   a) Tutelary Deity
   b) Inara
   c) Storm God
   d) Telepinu

7. In “The Search for a Hunting Bag” who brought Hannahanna the bag?
   a) Inara
   b) a bee
   c) a female attendant
   d) the War God

8. What type of wood did Hapantali bring to burn away Hannahanna’s anger?
   a) hawthorn wood
   b) pine wood
   c) karsani-wood
   d) white oak wood

9. In “The Storm God Searches for Inara” what did the Storm God send to find Inara?
   a) a bee
   b) an eagle
   c) a deer
   d) a hunter

10. In “The Search for a Hunting Bag” what tree did Miyatanzipa sit under?
    a) pine tree
    b) karsani-tree
    c) hawthorn tree
    d) ippiyas-tree
EXERCISE 12 (Exercises are open-book and open-notes)

Exercise A
Using your own words, write a short synopsis of the myths, “Kamrusepa Myths” and “The Voyage of the Immortal Human Soul.” Worth 10 points.

Exercise B
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
4 If the human soul is on or near the sea, this animal will seek it out (7-4)
5 In Myth 11, the Invisible Road is also known as this (5,4)
7 This God complained that the heat left his crock (3,3)
10 How many steps are on the staircase in heaven in Myth 10 (4)

Down
1 In Myth 10, this was the second color of wool that Kamrusepa enchanted (5)
2 Another name for Kamrusepa (6)
3 If the human soul is on or near a river, this will be sent to bring it back (7-4)
6 In Myth 10, this was the first color of wool that Kamrusepa enchanted (3)
8 In Myth 10, this was the third color of wool that Kamrusepa enchanted (5)
9 If the human soul is on land, this will be sent to find it (3)
1. What does *tenewas* do?
   a) helps wheat seed to sprout
   b) causes beer and wine to ferment
   c) makes magical rites possible
   d) causes the dead to forget

2. When the fire lost its heat, what did it do?
   a) got angry
   b) took revenge
   c) cried
   d) sang

3. What did Kamrusepa command that people give to the fire?
   a) wood
   b) illnesses
   c) water
   d) a sacrifice

4. If the human soul goes to a river, who is supposed to bring it back?
   a) a bee
   b) the eagle
   c) the *huwalas*-bird
   d) the Storm God

5. Where did Kamrusepa tell others to get the fire from?
   a) the Sea God
   b) Hannahanna
   c) the Dark Earth
   d) the steppe

6. In “The Voyage of the Immortal Human Soul” the human says that it would rather fall into a river or become forgetful than:
   a) enter the Dark Earth
   b) go into a pit
   c) visit Nerik
   d) fall into the sea

7. In “The Kamrusepa Myths” where were they supposed to wind the enchanted objects onto?
   a) his neck and his hands
   b) his sword and his neck
   c) his neck and his feet
   d) his feet and his hands

8. What colors of wool did Kamrusepa command them to get?
   a) red, black, and green
   b) white, yellow, and red
   c) red, yellow, and green
   d) green, yellow, and black

9. Who is responsible for leading the human soul after death?
   a) the bee
   b) a Guide
   c) the Dark Earth
   d) the Mother Goddess

10. In “The Voyage of the Immortal Human Soul” what road does the soul take?
    a) the Great Road
    b) the Invisible Road
    c) the Hattusa Road
    d) both a and b
Name: 

EXERCISE 13 (Exercises are open-book and open-notes)

Exercise A
Using your own words, write a short synopsis of the myth, “When the Storm God Thunders Frightfully.” Worth 10 points.

Exercise B
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
2 This deity who sent after the fallen God in Version B (9)
3 These many loaves of bread were prepared for the ritual in Version A (5)
5 In Version B, this libation is poured (5,4)
9 This type of vessel in Version B is used to store honey (8)

Down
1 This God recited a magical spell over the fallen God in Version B (9)
3 This many sheep were fathered in Version B (4)
4 This Hittite King’s name was mentioned in Version B (7)
6 The second color of wool gathered in Version A (5)
7 In Version B, this God fell from the sky (4,3)
8 In Version C, these are symbolically used to represent the Gods (4)
1. Who performed a magical spell over the fallen Moon God?
   a) Kamrusepa  
   b) the Storm God  
   c) Hapantali  
   d) Labarna

2. Severe thundering was attributed to the Storm God’s:
   a) displeasure and hopelessness  
   b) irritability and sadness  
   c) anger and revenge  
   d) fears and anxieties

3. This myth is also known as:
   a) The Man of the Storm God  
   b) The Kukubu Vessel  
   c) The Moon that Fell from Heaven  
   d) Fears and Anxieties of the Storm God

4. Who does the title “The Man of the Storm God” refer to?
   a) anyone  
   b) the scribe  
   c) a priest  
   d) the gods

5. During the ritual, what is symbolically used to represent gods and objects?
   a) bread  
   b) cups  
   c) figurines  
   d) meat shanks

6. The ritual was performed in order to:
   a) To make the Storm God angry.  
   b) To reconcile Hapantali and the Storm God.  
   c) To remind the people that they must continue to serve the gods.  
   d) To restore order to the universe.

7. When the Storm God saw Hapantali, what did he do?
   a) He screamed at him.  
   b) He sent rain after him.  
   c) He cried out to Kamrusepa.  
   d) He thanked him for the spell.

8. These myths was originally written in:
   a) Hattic  
   b) Hittite  
   c) Hurrian  
   d) both a and b

9. What major food item was used ritually?
   a) fruit  
   b) mutton  
   c) leeks  
   d) bread

10. After the Moon God fell from the sky, what did he fall on?
    a) the royal apartments  
    b) the city of Nerik  
    c) the gate complex  
    d) the Sea God
EXERCISE 14 (Exercises are open-book and open-notes)

Exercise A
Using your own words, write a short synopsis of the myth, “Lost and Found Deities.” Worth 10 points.

Exercise B
Use the required readings for this week to complete the crossword puzzle. The parentheses (...) behind each clue indicate the number of letters. Each answer is worth 1 point.

Across
2 The Man of the Storm God spoke in this language in Version B (6)
3 These were the first set of Goddesses missing in Version C (4)
4 In Version D these nuts are listed (6)
6 The angry God placed his right shoe on this in Version A (4,4)
7 In Version D this is used to appease the God and the royal family (6)
8 The Gods summoned this for the Sun God in Version A (5)

Down
1 In Version B, the springs are surrounded by these (7-5)
2 The bee keeps his honey here in Version B (5)
5 These were the second set of Goddesses missing in Version C (6)
6 This is used for an omen in Version D (5)
1. In “Ritual to Appease the Deity” what was the liver used for?
   a) food for the royal couple
   b) both c and d
   c) an omen
   d) food for the god

2. Who made a feast and summoned the gods?
   a) the Sun God
   b) the Sun Goddess of Arinna
   c) the Sea God
   d) Kamrusepa

3. When the myth discusses the second and third generations of the royal family, to whom are they referring?
   a) the number of rituals that the royal family have to perform
   b) the children and grandchildren of the king and queen
   c) the brothers and sisters of the king and queen
   d) the number of times bread and libations should be offered to the gods

4. According to myth, what does the bee have in its heart?
   a) Hannahanna
   b) hate for mankind
   c) blood of the gods
   d) honey

5. What major crop was raised by the Hittites?
   a) corn
   b) wheat
   c) cotton
   d) potatoes

6. In addition to the bee, what other creature is seen as a messenger of the gods?
   a) the dog
   b) the cricket
   c) the eagle
   d) the cat

7. During what era was Çatalhöyük settled?
   a) the Neolithic
   b) the Mesolithic
   c) the Paleolithic
   d) the Epipaleolithic

8. In “Ritual to Appease the Deity” what were some of the offerings provided to the god?
   a) raisins and cheese
   b) samama-nuts and mutton
   c) both a and b
   d) liver and fruit

9. In “Missions of the Eagle and the Bee” what was surrounding the springs?
   a) rushing streams
   b) the Dark Earth
   c) ippiyas-trees
   d) the holy temple

10. According to the myth, what did raisins have inside of them?
    a) wine
    b) honey
    c) blood
    d) rain
EXERCISE 15 (Exercises are open-book and open-notes)

Exercise A
Using your own words, write a short synopsis of, “Fragments of Myths about Lost and Found Deities.” Worth 10 points.

Exercise B
Find the names of Hittite Gods in the word search below. Completion of this exercise is worth 10 points.

```
FATEGODESSESSESSIHOXAYT
VFNGNHAFUKUJDXEYSOCTZ
LSGWCLOMHUAOLOKINYSAX
UUTATYIFMFGMMJQWDBYUK
ONKEZZECKNBQROOMGRVIC
VGVJUXAGLOBYYDUONAORZ
RDNKMWZNCNVTSYPXGIA
TEIZASHAPUNAKCOVOACNA
RSQFAADCNWyWDOUJIZNPI
OSLTYLPFFQAOLEIJIFX
EDNAECILRYTGRBRNRZJQL
CPQBLEYSMIHAHANTALI
FAOUIZERARZICJXAINARA
PAPTLIRPONENTTTYXMJMP
GBQANTIZUGIANRSUEGB
SESKCTSRWNGYAGWNKYE
HANNAHANNAUSSSEAGODDC
ISTUSTAYABMLODGULSALX
ERESHKIGALTAZZWASIJY
Arinna
Ereshkigal
Fate Goddesses
Gulsa
Hannahanna
Hapantali
Inara
Istustaya
Kamrusepa
Miyatanzipa
Moon God
Papaya
Sea God
Storm God of Nerik
Sun Goddess
Tazzuwasi
Telepinu
Uruzimu
Zalinuwa
Zaliyanu
Zashapuna
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APPENDIXES
APPENDIX A: MAPS
APPENDIX B: ROYAL SUCCESSION

—EMPIRE ERA—

The existence of Hattusili II as a king is tenuous. It is possible that he may have been an elder brother of Tudhaliiya II who died at an early age. More evidence is needed to determine his location in the family if indeed he existed at all.
### ARCHAEOLOGY SITES

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### HISTORY SITES

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### LANGUAGE AND LINGUISTICS SITES

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The Hittite Empire was often referred to as the, “Land of 1,000 Gods.” Although this list of is by no means a complete compendium of the entire Hittite pantheon, it does provide a great number of those deities, including those who feature prominently in Hittie mythology.

Aduntarri

Agilim
A deity mentioned in the myth “The Song of Kumarbi.”

Ala
A goddes who was a tutelary deity. She was sometimes paired with the God Lamma. Source: Singer 2002: 89; McMahon 1991: 11-14.

Alalu
The ruler of both the heaven and the other gods. He is mentioned in the myth “The Song of Kumarbi.” Source: Hoffner 1998: 42.

Alanzu
She was the daughter of Tesub and Hebat. Source: Burney 2004: 225.

Allani (Hurrian)
aka Hittite: Sun Goddess of the Earth
aka Mistress of the Netherworld

Allatu
Source: Burney 2004: 225.

Allatum

Ammama of Hanhana
Source: Singer 2002: 90.

Ammezadu
A deity mentioned in the myth “The Song of Kumarbi.”
Source: Hoffner 1998: 42.

Ammunki
A deity mentioned in the myth “The Song of Kumarbi.”
Source: Hoffner 1998: 42.

Antu

Anu
A Mesopotamian sky god who also a part of the Hurrian pantheon. After being dethroned from the heavens, he was sent to the Underworld. He is mentioned in the myth “The Song of Kumarbi.” Source: Burney 2004: 24; Hoffner 1998: 42.

Apara of Samuha

Ararzah River

Artemis
The Temple of Artemis (Artemis Tapınağı) was a famous temple dedicated to the Greek Goddess Artemis at the city of Apas (Ephesus). It was one of the Seven Wonders of the Ancient World. Source: Bammer 1974: 202; Lethaby 1917.

Asgasipa

Ashertu aka Asherah

Astaibi
Source: Burney 2004: 224.

Aya
Source: Burney 2004: 225.

Cybele
See Kybele (Phrygians).

Daganzipas

Dakitu
Source: Burney 2004: 225.

Darru
Source: Burney 2004: 225.

Ea

Earth Goddess
A goddess mentioned in the myth “The Song of Kumarbi.”
Source: Hoffner 1998: 45.

Ellil
A deity mentioned in the myth “The Song of Kumarbi.”
Source: Hoffner 1998: 42.

Elkunirsia aka El
A Canaanite god who appears in the myth “Elkunirsia and Ashertu.” According to scholars, this god was the husband of Asherah, a goddess with whom he lived on the Euphrates River. Source: Hoffner 1998: 90-92.

Enlil

Erishkigal

Estan

**Fate Goddesses**
Deities mentioned in “The Disappearance of Telepinu.”

**Gods of Gastama**

**Gods of the House of Gazzimara**
Source: Singer 2002: 90.

**Gods of Neriqqa**

**Gods of the Storm**

**Grain Goddess**
A deity mentioned in “The Disappearance of Telepinu.”

**Gulsa**
A deity mentioned in “The Disappearance of the Storm God.”

**Hahhimas**
Translated as “frost” from the Hittite language, he appears in Hittite texts as the manifestation of winter cold. Sources: Hoffner 1998:110.

**Halki**

**Halmasuit**

**Hannahanna**

**Hantidassu**

**Hapantali(ya) (Hattic)**
A tutelary God mentioned in “The Disappearance of Telepinu” and “Moon that Fell From Heaven.” During the Festival for All Deities, Hapantali was offered a billy goat. Source: Hoffner 1998: 17; McMahon 1991: 14-16, 19

**Hasammeli**

**Haşgala (Hattic)**

**Hasigasna ananza of Lawanzatiya**

**Hatahha of Ankuwa**
Source: Singer 2002: 90.

**Hatepinu**

**Hebat aka Sun Goddess of Arinna**
A sun goddess and the consort of Taru. She was later named Wurusemu and was probably of Hattian origin. Source: Burney 2004: 29, Singer 2002: 87.

**Hebat of Apzina**
Source: Singer 2002: 90.

**Hebat of Halab**

**Hebat of Kummanni**

**Hebat of Samuha**

**Hebat of the Sinapsi**

**Hebat of Wasuduwanda**
Source: Singer 2002: 90.

**Hebat-Sarruma**
Source: Singer 2002: 89.

**Hedammu**
A monster, he was the son of Kumarbi and Sertapsuruhi; mentioned in “The Song of Hedammu.” Source: Hoffner 1998: 50-55.

**Hepat aka Hebat**

**Hesui**
Source: Burney 2004: 224.

**Hulla**

**Hurri**
One of the two bulls who were responsible for leading the Storm God’s chariot. Seri and Hurri were Hurrian language names which meant “day” and “night.” Source: Burney 2004: 250-251.

**Hutena**

**Hutelluna**

**Huwassana of Hupsina**
Source: Singer 2002: 89.

**Illuyanka**

**Inara**
A daughter of the Storm God, she was the goddess of the wild animals of the steppe. Source: Hoffner 1998: 11.
APPENDIX D: HITTITE PANTHEON

Irsirra Goddesses
These goddesses were mentioned in the myth “The Song of Ullikummi.” Source: Hoffner 1998: 55-65.

Ishara
A Syrian goddess who was the guardian of the treaty oath. She is mentioned in “The Song of Kumarbi.” Source: Burney 2004: 224, Hoffner 1998: 42, 65.

Istar aka Ištart aka Anat-Astarte

Istustaya

Iyarri
God of War and Pestilence. Source: Singer 2002: 64.

Kamrusepa aka Kattahziwuri (Hattic)

Kappariyamu

Karzi
A stag god and a tutelary deity. During the Festival for All the Tutelary Deities, Karzi was offered a billy goat. Source: Burney 2004: 224; McMahon 1991: 18-19.

Karuna of Kariuna
Source: Singer 2002: 90.

Katahha
Source: Singer 2002: 90.

Kazal

King God of Hurniya
Source: Singer 2002: 89.

Kubaba aka Kybebe (Lydians) Kybele (Phrygians)
A goddess who is mentioned in “The Song of the God Lamma.” Priestesses of her cult are shown bearing sheaths of grain in one hand while their other hand bears a staff. Other images show Kubaba sitting upon a throne on a lion's back holding both a mirror and a pomegranate. Source: Singer 2002: 88; Hoffner 1998: 46; Museum of Anatolian Civilizations.

Kulitta

Kumarbi aka Neo-Hittite: Kuparma
A son of Alalu and a grain god; the equivalent of God Dağan in Mesopotamia. His cult center was located at Urkesh (Tell Mozan). He is mentioned in the myth “The Song of Kumarbi.” He was the husband of Sertapsuruhi, daughter of Sea God and father to Ullikummi, Silver, and Hedammu. Source: Burney 2004: 165, 224; Hoffner 1998: 42, 50-51, 53, 111.

Kusuh

Kybebe aka Kubaba
See also Kubaba and Kybele (Phrygians).

Kybele (Phrygians) aka Cybele
See also Kubaba, Kybebe, Hepat, Sun Goddess of Arinna. A Mother Goddess, she was also known as the Mistress of the Land and the Mother of the Mountains. According to text accompanying her statue at the Museum of Anatolian Civilizations, Kybele was the Phrygians main deity and, “a sort of Mother Nature.” Her cult center was located at the ancient city of Pessinus (Ballhisar, Turkey) in Western Anatolia. Texts accompanying carved images of this goddess state she is “also known as Artemis, Diana, Astarte, Ishtar and Sibel.” Source: Museum of Anatolian Civilizations.

Lamma

Lamma Aniyattaš
This God is also known as the, “Tutelary Deity of the Ritual
Lamma Ašri
This God was also known as the, “Tutelary Deity of the Place.” Source: McMahon 1991: 46.

Lamma Édingirlim
This God was also known as the, “Tutelary Deity of the Temple.” Source: McMahon 1991: 46.

Lamma Éša
Also known as the “Tutelary Deity of the Inner Chamber.” Source: McMahon 1991: 43.

Lamma Gal
This God was also known as the, “Great Tutelary Deity.” Source: McMahon 1991: 51.

Lamma Gazbaa
This God was also known as the, “Tutelary Deity of Huwaššana.” Source: McMahon 1991: 49.

Lamma Hatenzuwa

Lamma Hatti

Lamma Hursagmeš
Also known as the, “Tutelary Deities of the Mountains.” Source: McMahon 1991: 44.

Lamma Id
Also known as the, “Tutelary Deity of the River.” Source: McMahon 1991: 44.

Lamma Inbu
Also known as the, “Tutelary Deity of Fruit.” Source: McMahon 1991: 43.

Lamma Innarawanza
This God, known as the Tutelary Deity of Manliness/Strength, played an important role in the Ritual of Anniwiyani. Source: McMahon 1991: 49.

Lamma Karahna
A tutelary Goddess of Karahna who was a prominent oath goddess. Source: McMahon 1991: 36-37.

Lamma Karaš

Lamma Kuršaš
This tutelary God is also known as the, “Tutelary Deity of the Hunting Bag.” Source: McMahon 1991: 39-41.

Lamma Lugal
This God was also known as the, “Tutelary Deity of the King.” Source: McMahon 1991: 47.

Lamma Lulimmi
This God was a Tutelary Deity. Source: McMahon 1991: 49-50.

Lamma Ma-uru-uru
This tutelary God is also known as the, “Tutelary Deity of the Quiver.” Source: McMahon 1991: 41-42.

Lamma Nigka
Also known as the, “Tutelary Deity of the Inventory.” Source: McMahon 1991: 43.

Lamma Šarlaimi
This God was a Tutelary Deity of the Huwaššana cult in Hupišna. Source: McMahon 1991: 50.

Lamma Šukur
This God is also known as the, “Tutelary Deity of the Spear.” Source: McMahon 1991: 42.

Lamma Tauriša

Lamma Tir
This God was also known as the, “Tutelary Deity of the Grove.”

Lamma Urmah
This God was also known as the, “Tutelary Deity of the Lion.” Source: McMahon 1991: 47-48.

Lamma Zeriyalli
Also known as the, “Tutelary Deity of the Pot Stand.” Source: McMahon 1991: 43.

Lammas Zeriyalli

Lelwani
A Hattic underworld deity who was first a deified god and later became a goddess. Source: Burney 2004: 301.

Lord of Lanta
Source: Singer 2002: 90.

Lusiti of Nenassa
Source: Singer 2002: 89.

Marduk

Mezzulla

Mighty Goddess of Sahhaniya
Source: Singer 2002: 89.

Minki
A deity mentioned in the myth “The Song of Kumarbi.”
Miyatanzipa

Moon God

Mulliyara

Nanaya
This deity dwelt in the city of Kissina. Source: Hoffner 1998: 84.

Napaarbi
Source: Burney 2004: 225.

Napsara

Nara aka Nara Napsara
A deity mentioned in the myth “The Song of Kumarbi.” He was the brother of the god Ea. Source: Hoffner 1998: 42, 113.

Nera

Nikkal
Source: Burney 2004: 225.

Ninatta

Ningal

Ninil

Papaya

Pthami of Sanahuita

Pirinkir
Source: Burney 2004: 224.

Pirwa

Pirwa of Duruwaduruwa
Source: Singer 2002: 90.

Pirwa of Iksuna
Source: Singer 2002: 90.

Pirwa of Nenisakuwa
Source: Singer 2002: 90.

Pisanuhi

Prominent Calf

Protective God of the Army Camp of His Majesty’s [Mursili’s] Father
At the time this prayer was written, the camp was located in Marassantiya. Source: Singer 2002: 64.

Protective God of Garahna
Source: Singer 2002: 89.

Protective God of Hatenuzuwa

Protective God of Hatti

Protective God of Kalasmitta
Source: Singer 2002: 90.

Protective God of the Field
Source: Singer 2002: 90.

Protective God of the King
Source: Singer 2002: 90.

Protective God of the Kursas

Queen of Heaven

Queen of Kadapa

Queen of Paliya
Source: Singer 2002: 90.

Sahhasara of Tuwanuwa
Source: Singer 2002: 89.

Salas-Bitinhii
Source: Burney 2004: 225.

Sarruma aka Calf of Tesub aka in Pre-Hittite times: Sarma
Son of Tesub and Hebat. This god was an ancient Anatolian divinity that was later adopted into the Hurrian pantheon. With his parents, he formed a divine triad. Tesub was often depicted in the form of a rabbit or deer, and often with weapons like spears and bow and arrows. Source: Burney 2004: 238-239.

Sausga/Sauska
A Goddess of War and Love, she dwelt in the city of Nineveh. Although Sausga is sometimes referred to as the sister of Tesub, records also indicate that Sausga was a hermaphrodite. Excavations reveal that while Sausga wore a tiara, she was habitually depicted standing with male rather than female deities and the clothing that she wears resembles that clothing and styles of the Hittite army. She is mentioned in “The Song

**Sea God**

**Seri**
One of the two bulls who were responsible for leading the Storm God’s chariot. Seri and Hurri were Hurrian language names which meant “day” and “night.” This deity is mentioned in the myth “The Song of Kumarbi.” Source: Burney 2004: 250-251; Hoffner 1998: 45).

**Sertapsuruhi**
A daughter of the Sea God, she is mentioned in “The Song of Hedammu.” Source: Hoffner 1998: 50-51.

**Silver**

**Simegi aka Sun God of Heaven**
Source: Burney 2004: 225.

**Siwat**
A Hattic underworld god associated with mortuary rituals. His name translates as “The Lucky Day” or a “Day of Death.” Source: Burney 2004: 301.

**Storm God of Alzhan**
Source: Singer 2002: 90.

**Storm God of Apzina**
Source: Singer 2002: 90.

**Storm God of the Army**

**Storm God of Arinna**

**Storm God of Arziya**
Source: Singer 2002: 64.

**Storm God of Garahna**
Source: Singer 2002: 89.

**Storm God of the Growth**
Source: Singer 2002: 90.

**Storm God of Halab**

**Storm God of Harziuna**
Source: Singer 2002: 89.

**Storm God of Hasuna**
Source: Singer 2002: 64.

**Storm God of Hattra**
Source: Singer 2002: 90.

**Storm God of Hatti**

**Storm God of Help**

**Storm God of Hissashappa**
Source: Singer 2002: 89.

**Storm God of the House of Tawannanna**

**Storm God of Hulassassis**

**Storm God of Hupsina**
Source: Singer 2002: 89.

**Storm God of Hurma**

**Storm God of Hurniya**
Source: Singer 2002: 89.

**Storm God of Illaya**
Source: Singer 2002: 89.

**Storm God of Life**

**Storm God of Lightning**

**Storm God of Lihzina**
Source: Singer 2002: 64.

**Storm God of Kuliwisna**
Source: Singer 2002: 89.

**Storm God of Kummanni**

**Storm God of Lihsina**
Source: Singer 2002: 89.

**Storm God of Mount Manuzziya**

**Storm God of Nenassa**
Source: Singer 2002: 89.

**Storm God of Nerik aka Storm God of Zippalanda**

**Storm God of Neriqqa**

**Storm God of Pahtima**
Source: Singer 2002: 89.

**Storm God of Parashunta**
Source: Singer 2002: 90.

**Storm God Pihami**
APPENDIX D: HITTITE PANTHEON


**Storm God of Pittiyarik**
Source: Singer 2002: 89.

**Storm God of the Rain**
Source: Singer 2002: 90.

**Storm God of the Ruin**

**Storm God of Sahhaniya**
Source: Singer 2002: 89.

**Storm God of Sahhuwiya**
Source: Singer 2002: 89.

**Storm God of Sahpina**

**Storm God of Sallapa**
Source: Singer 2002: 90.

**Storm God of Salvation**

**Storm God of Sarissa**

**Storm God of the Sinapsi**

**Storm God of Sugazziya**
Source: Singer 2002: 89.

**Storm God of Tegarama**
Source: Singer 2002: 90.

**Storm God of Thunder**

**Storm God of Tupazziya**
Source: Singer 2002: 90.

**Storm God of Tuwanuwa**
Source: Singer 2002: 89.

**Storm God of Uda**
Source: Singer 2002: 89.

**Storm God of Ussa**
Source: Singer 2002: 90.

**Storm God of Zarwisa**
Source: Singer 2002: 89.

**Storm God of Zippalanda aka Storm God of Nerik**

**Sulinkatte**
A Hattian underworld god who was the equivalent of Nergal. Source: Burney 2004: 301.

**Sun God**
This god dwelt in the city of Sippar. He appears in the myth “Appu and His Two Sons.” Source: Hoffner 1998: 82-85.

**Sun God of Hatti**

**Sun God of Malitaskuriya**
Source: Singer 2002: 89.

**Sun God of the Earth aka Hurrian: Allani**

**Sun Goddess of Arinna**

**Sun Goddess of the Earth**

**Sun Goddess of Washaniya**
Source: Singer 2002: 90.

**Suwaliyat**

**Sword God**

**Tamisiya of Tapiqqa**

**Tapkina**
Source: Burney 2004: 225.

**Tasimi**
Source: Singer 2002: 89.

**Tasmisu**
Son of the Weather God and a brother of Tesub, he was the god of fertility. He is mentioned in the myth “The Song of Kumarbi.” Source: Burney 2004: 224-225, 268; Hoffner 1998: 43.

**Tauri**

**Tazzuwasi**

**Telipinu**
A son of the Storm God, he was a god of fertile soil who married the Sea God’s daughter. He appears in “The Disappearance of Telepinu.” Source: Hoffner 1998: 15, 17, 26-27.

**Tazzuwasi**

**Telinpu of Durmitta**
Source: Singer 2002: 89.

**Telepinu of Hanhana**
Source: Singer 2002: 90.

**Telepinu of Tuwiniya**
Source: Singer 2002: 90.
Tenewas
An evil spirit that attacks souls after death causing them to forget. According to Hoffner, this spirit is comparable to the Greek Lethe. Source: Hoffner 1998: 113.

Tesub/Tessub
A Hurrian storm god and consort of Hebat. He dwelt in the city of Kummiya. He was incorporated into the Hittite pantheon during the 13th century BC and is mentioned in the myth “The Song of Kumarbi.” Source: Burney 2004: 278; Hoffner 1998: 43, 84.

Teteshapi
A Hattic goddess of animals. A festival was held in her honor and her cult center was located at Tawaniya. Source: Burney 2004: 278-279.

Tutelary Deity

Tutelary Deity of Mt. Tapala

Tutelary Deity of the Pleiades

Two Lords of Landa
Source: Singer 2002: 64.

Ubelluri
According to Hoffner, Ubelluri was the Hurrian equivalent of Atlas who lived in the Netherworld. Source: Hoffner 1998: 56.

Uliliyassi of Parmanna
Source: Singer 2002: 64.

Ullikummi
A basalt stone giant who was originally a god of the Hurrian mountain Ulligamma. According to the myth “The Song of Ullikummi,” he was the son of Kumarbi and a Great Rock. Source: Burney 2004: 300; Hoffner 1998: 55.

Uruzimu

Valiant Storm God

Washaliya of Harziuna
Source: Singer 2002: 89.

Wurusemu
A Hattic underworld goddess who was titled Sun Goddess of the Earth. Source: Burney 2004: 317.

Yam

Zababa aka Wurunkatte (Hattic) aka Astabi

Zithariya (Hattic)
Also known as the Storm God of the Amry, Zithariya was a tutelary God who was prominently featured in the, “Ritual at an Enemy Border” and is also found in the “Great Substitution Ritual.” His cult was centered in the cities of Halenzuwa and Zithara. A festival was celebrated in his honor and he had his own temple of worship. Source: McMahon 1991: 19-23.

Zubaba of Arziya
Source: Singer 2002: 89.

Zababa of Hupsina
Source: Singer 2002: 89.

Zababa of Illaya
Source: Singer 2002: 89.

Zababa of Neriqqa

Zahapuna

Zanduza of Sallapa
Source: Singer 2002: 90.

Zinduhiya

Zithariya

Zintuhi

Zulima
Source: Singer 2002: 89.


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Studies 33: 205-217.


Hittite Culture and Mythology
Solutions Manual
One of four major empires in the ancient world, the Hittite culture was unknown to scholars until the discovery of a cuneiform tablet in the early 20th century. This clay tablet discussed Hattusili the Great of Hattusha. Scholars were perplexed because they had no knowledge of Hattusili and his civilization. Later, the city of Hattusha, also spelled Hattusa—the Hittite's capital—was located in Anatolia (now central Turkey). When scholars found this city, they noted how securely the city was built. While searching throughout the ruins, scholars located five separate libraries containing stacks of clay tablets, all written in cuneiform. Unfortunately, no one could understand that language.

While looking over the text, a Czech linguist who was familiar with several languages began to notice several similarities in a single line of the cuneiform text, realizing that some words had old English and Latin meanings. It was only through this scholar's work that researchers were finally able to begin understanding the Hittite language. It was also through this and other finds that scholars deduced that the Hittites were an Indo-European people with roots not in the Middle East, but more likely in Europe.

When scholars began to translate the cuneiform tablets, they began to learn a lot about the Hittite culture and history. Of particular interest to the researcher's was how the Hittite Empire used various methods of social control and obedience to create a cohesive society in which they royal family would remain in power. These methods included rituals—such as burning their enemies in effigy, taboos, laws, and especially oaths. Of particular import was the Oath of Brotherhood which enabled Prince Hattusili and his predecessors to remain in power. It was through the translation of the cuneiform tablets that scholars also learned about the extent of Hittite power through their war with the Egyptians over the Battle of Kadesh. This war—which took place in 1274 BC—was won by the Hittites primarily because of an innovation of their own creation. Both the Hittites and the Egyptians used chariots in battle. However, prior to the battle, chariots were only capable of carrying two people. The Hittite's found that if they moved the chariot's wheel to the center of the structure from the rear, the chariot would become strong enough to carry three people instead of two. This new “super weapon” enabled the Hittites to win the war.

Despite the valuable data found in the libraries, scholars still couldn’t explain how this great civilization had vanished. Later, archaeologists found hieroglyphic writing in Hattusha. Once again, no one could translate the writing. However, other archaeologists found clay seals that included both cuneiform and hieroglyphic writing, enabling scholars the ability to comparatively analyze both and eventually decipher the hieroglyphics. It was through this hieroglyphic writing that scholars finally began to understand what happened to the Hittite Kingdom. Scholars now know that Hattusili’s victory at the Battle of Kadesh sparked problems within the royal family, resulting in jealousy and greed. Hattusili broke the Oath of Brotherhood, arresting the king and forcing him into exile. This act started the civil war over time later engulfed the entire empire. What is poignant about this civil war is that the city was built to withstand attacks from other empires, but could not withstand the civil war erupting from within.

Archaeological research supplemented the data gleaned from the hieroglyphs. During excavations, archaeologists found burnt bricks. As they continued to excavate the city, they learned that fires took place only within the important buildings of state—the royal housing and the temples—and that these buildings were first cleared of their contents before being set ablaze. Scholars now believe that the Hittites organized a massive evacuation, taking with them the last cuneiform tablets and abandoning Hattusha forever. These last missing tablets, scholars believe, explain what happened at the very end of the civil war. Finding these tablets are extremely important to Hittite scholars because the area in which Hattusha was built was so remote that ensuing civilizations did not rebuild the city and because of this geographic disruption of the culture, Hittite mythology and religion was effectively wiped out. It is only through extant cuneiform tablets and hieroglyphs that scholars are able to reconstruct Hittite mythology.
PAPER SUBTOPIC EXAMPLES
There are a variety of subtopics within the documentary that students can choose to discuss. Students do not need to use outside resources and can rely on information provided by the documentary to write their paper. They are also welcome to include their own opinions within their paper. However, they should be able to link each subtopic with at least one of the following:

a. How their subtopic revealed the importance of mythology to Hittite culture.
Example: The making and taking of oaths features prominently in Hittite myths and are revealed in Hittite prayers. These oaths were integral to the maintenance of cohesion within Hittite society and without them, the empire crumbled.

b. How their subtopic resulted in the loss of modern knowledge about Hittite mythology.
Example: The Battle of Kadesh and the creation of a stronger chariot—along with unchecked jealousy and greed—resulted in a civil war that eventually wiped out oral knowledge of Hittite mythology, forcing scholars to rely exclusively on textual records for information.

c. How their subtopic is helping scholars to reconstruct Hittite myths.
Example: Archaeologists and linguists are relying upon knowledge gleaned from cuneiform tablets and hieroglyphics to reconstruct modern knowledge of Hittite mythology. Without their efforts, modern people would never have the opportunity to learn these ancient myths.

Some subtopics that students might consider include:

- oaths
- interdisciplinary research
- Hittite innovations
- translation
- archaeology
- cuneiform
- jealousy and greed
- geographic location
- linguistics
- hieroglyphics
- warfare
- social control

STUDENTS WITH PHYSICAL, MENTAL, OR LANGUAGE CHALLENGES
This project can be successfully completed by students who have either physical or language challenges by applying a number of different variations. This is especially encouraged because what is most important is not the length of the written paper, but rather the content itself. A students’ final grade should not suffer or be reduced because they cannot meet the requirements of the essay as-is. In addition, the grading rubric should be adjusted to incorporate the changes in how the project will be graded. Some variations could include:

- A reduction in required length from two pages to one page or even a paragraph.
- A complete verbal discussion of the essay in lieu of writing it.
- Using sign language to explain meanings in lieu of writing or verbal explanation.
- A combination of orally answering questions with a concluding written paragraph.
- Drawing pictures to convey important points from the documentary.

For verbally discussing the essay, some questions can include:

1) What interested you most about this film?
2) What part of this movie (e.g., subtopic) fascinated you the most?
3) Why did it interest you?
4) What happened?
5) After that happened, were people in the future able to learn about the mythology?
6) Why or why not?
## Hittite Mythology I
### QUIZ KEY

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Hittite Mythology I  
WEEK 1: INTRODUCTION EXERCISE KEY

Introduction to Hittite Mythology

Land of 1,000 Gods

SYNOPSIS: The introduction provides a very basic introduction to the Hitties, including information on their history, their civilization, their myths, and Hittite linguistics. Although the Hittite language was importantly in antiquity, the *lingua franca* was Babylonian. Touching briefly on the Indo-European origins of the Hitties, both the Old and Middle Kingdoms are briefly discussed, along with the very important Battle of Kadesh.
SYNOPSIS: The Storm God and the serpent Illuyanka fought one another and the Storm God lost the battle. Afterwards, the Storm God invited the other gods to a banquet, and the goddess Inara prepared wine, marnuwan beer, and walhi. She then traveled to Ziggaratta and found a man named Hupašiya, telling him about her plans to trick the serpent. He agreed to help her but only if she slept with him, which she consented to. Afterwards, Inara concealed Hupašiya and after she had done so, she dressed herself in banquet attire. Inara then asked the serpent to attend the banquet. The serpent arrived with his children and they got drunk. Hupašiya sneaked up and tied up the serpent. After he was tied up, all the gods entered the banquet hall and the Storm God killed the serpent. After the banquet was over, the jealous Inara wanted to keep Hupašiya so she built a house on a rock outcropping in Tarukka, warning him to not look out the window or he would begin to miss his wife and children. On the 20th day, he looked out, saw his wife and children, and when she returned he begged her to allow him to go home and she sent him away forever.

SYNOPSIS: The Storm God and the serpent Illuyanka got into a fight. When the serpent won, he took the Storm God’s heart and eyes of the Storm God. Not long after the Storm God married a poor woman and together they had a son. After the son grew up, he met a beautiful woman, who was none other than the daughter of the serpent. The Storm God told his son that the son should demand the eyes and heart from Illuyanka as a bride price [should be dowry]. The son asked for and received the eyes and heart and returned them to the Storm God. As soon as the Storm God received his heart and eyes back, he went to battle with Illuyanka. The Storm God won the fight and prepared to destroy Illuyanka. However, this placed the Storm God’s son in a precarious situation. He had been living for some time in the household of his wife’s family and obviously was deeply in love with his wife and had perhaps grown fond of his father-in-law. When he realized that his father the Storm God was going to kill Illuyanka and the serpent family, the Storm God’s son told him that he should kill him as well. The Storm God knew he had to kill Illuyanka once and for all, but he could not bring himself to kill his son. However, he knew that he had to kill his son because his son was now considered a member of Illuyanka’s family. Seeing that his father was divided, the Storm God’s son said, “Father, I know you must kill Illuyanka. But I cannot live while they are dead. Treat me as you would your enemy and have no mercy on me.” After this, the Storm God killed both Illuyanka and his own son.
Hittite Mythology I
WEEK 3: THE ALIENATED GOD EXERCISE KEY

The Disappearance of Telepinu, Version 1

SYNOPSIS: In Hittite mythology, a common recurring theme is when the gods become angry and leave. As a result, the earth dies and people suffer. In this myth, the god Telepinu becomes angry and leaves. When he leaves, animals reject their young, pregnant women can't give birth, and everything and everyone begins to starve and die. The gods have a banquet and everyone eats and drinks but never feel satiated. The Storm God, Telepinu's father, remembers his son is not there and realizes that this is the reason why. The Sun God sends his eagle to find Telepinu, but the eagle returns without luck. The Storm God gets depressed and Hannahanna tells him to go look for his son. He does so, but with no luck. Hannahanna then sends out bees, and the gods think that a little insect like a bee will have no luck. When Telepinu returns, the goddess of magic, Kamrusepa, performs a ritual for him under a hawthorn tree to remove Telepinu's anger. She removes his anger and sends it to the Dark Earth into bronze vats with lead lids. Telepinu then returns home and prosperity returns to the earth. He made sure that the royal family was taken care of and finds that they left him a sheepskin bag on a pole containing sheep fat and symbols of prosperity, reminding Telepinu to not forget the needs of humans.

The Disappearance of Telepinu, Versions 2 and 3

SYNOPSIS: In Version 2, after the bee stings Telepinu, the Sun God's eagle brings Telepinu back on his wing. Then Kamrusepa performs the ritual to cleanse Telepinu of his anger. In Version 3, the bee is told to look for Telepinu and it finds him in Lihursta. The bee stung Telepinu and Telepinu begins to destroy entire cities out of anger, killing people and animals out of anger. Then the eagle brought Telepinu back.
The Disappearance of the Storm God

**SYNOPSIS:** In this myth, the Storm God left and took all the good things with him, such as prosperity and abundance. After he left, the Sun God prepared a banquet and invited the Thousand Gods, but none could quench either their thirst or their hunger. At the feast, the Storm God’s father announced that his son wasn’t at the feast, so all the gods began to look for him. One unnamed God sent his eagle, but the eagle couldn’t find the Storm God. The Storm God’s father visited his own father and asked who was to blame for his son’s disappearance. The grandfather claimed it was him, the Storm God’s father, and threatened to kill him. The grandfather then commanded the Storm God’s father to go search for the Storm God, so the father went to the gods Gulsa and Hannaanna. When they asked why he was there, he told them what had happened. Hannaanna replied that whether or not it was his fault, that she would rectify the situation. He then asked her where he should start looking, and she said that she would send the bee. The Storm God’s father expressed disbelief that the bee could find his son. After several breaks in the manuscript, the Storm God returned, and then it continues from there directly into a ritual by the goddess Kamrusepa to remove the anger and wrath of the Storm God, thereby restoring order to the universe.

Sacrifice and Prayer to the Storm God of Nerik

**SYNOPSIS:** In this myth, how humans are supposed to sacrifice to the gods if one of them disappears is outlined in the beginning of the text. Nearly every town had their own Storm God. In this text, the Storm God of Nerik disappeared. As a result, the city’s people began to suffer. The priest sacrifices sheep and offers bread in the shape of lunar crescents, porridge, wahl̄ beer, marnuwan beer, and wine to the missing god. The priest then recites incantations and performs a ritual. The priest invokes other gods to speak on behalf of the people, and also asks the Marassanta and Nakkiliyata Rivers to plead to the Storm God on their behalf. The priest also invokes the goddess Ereshkigal (aka The Sun Goddess of Arinna), the Storm God of Nerik’s mother, to call her son to return. The priest reminded the Marassanta River that the Storm God of Nerik made an oath that should the Storm God get angry and leave that under no circumstance should the river stop flowing towards the city. One of the most important aspects of Hittite mythology was the importance that the culture placed upon the taking of oaths. Although the text does not state exactly how the people of Nerik are suffering, it is likely that there was a drought and the river may have either dried up entirely or had become so low that the water shortage caused problems for the city’s residents. At the end of the myth, the priest calls on the Nakkilyata River to bring the Storm God back to the city.
Hittite Mythology I
WEEK 5: STORM, SEA, AND SUN EXERCISE KEY
Myths of Lost Storm Gods

SYNOPSIS: In Myth A, Queen Asmunikal’s personal god, a Storm God, got angry and left. When he left, everything died and no one could be satiated. After the god returned, order was restored. In front of the altar, a sheepskin bag was hung and inside it is, “The Gentle Message of the Lamb.” This message is a reminder to the god that the king and queen, and the population at large that the royal family represented, needed the Storm God. The Gentle message included galaktar, parhuenas plants, and also the right shank. Although the text doesn’t describe these materials, the right shank is most likely the right shank of a butchered sheep. The meaning of the word galaktar is disputed by scholars; some claim it means soothing ointment, while others say it describes a liquid, and still others say that it is milk. According to scholars, parhuenas is a form of grain, so parhuenas plants would be grain plants. Myth A then ends with a prayer that the Storm God should give the king and Queen Asmunikal many children. In Myth B, “The Storm God of Queen Harapsili,” the Storm God returned after an absence and life returned. The text continues by describing a hunting bag made of lamb’s fleece which holds the Gentle Message of the Lamb, which included the same materials that were listed in Myth A. The text then ends with asking the Storm God to bless Queen Harapsili with children, grandchildren, and great-grandchildren.

Telepinu and the Daughter of the Sea God and The Disappearance of the Sun God

SYNOPSIS: In “Telepinu and the Daughter of the Sea God,” the Sea God and the Sun God got into a fight and the Sea God took the Sun God out of the sky and hid him. Everything got dark and people were miserable, but the Sea God was too powerful to beat. The Storm God called his son, Telepinu, and told him to return the Sun God back to the sky. When Telepinu went to the sea, the Sea God became afraid of him and handed over the Sun God and his own daughter as a wife. Afterwards, the Sea God continued to send a river to the Storm God demanding a bride price. Finally, the Storm God asked Hannahanna if he should pay the bride price, and she said yes. The Storm God then gave the Sea God 1,000 cattle and 1,000 sheep as a bride price for the Sea God’s daughter. In “The Disappearance of the Sun God,” both the Sun God and Telepinu are invoked. The Sun God disappears and everything is seized by Frost. The Storm God sent people to find the Sun God, but they had no luck. Then he sent the War God, the Tutelary Deity, and Telepinu in succession, and they all became gripped by Frost. The Storm God then asked people to find Gulsa and Hannahanna, reasoning that if those two gods died, that all of humanity would be dead as well. The Storm God then called Hasamili’s full brothers. These brothers were Frost’s half-brothers, so they were the only ones that weren’t seized by Frost. At the end, Hannahanna declared that if the Sun God helped anyone that they were to sacrifice nine animals, but that a poor man could sacrifice one sheep.
Hittite Mythology I
WEEK 6: POWERFUL GODDESSES EXERCISE KEY
The Disappearance of Hannahanna and Myths of the Goddess Inarra

SYNOPSES: In 8A, Hannahanna disappears and the text is asking that her anger and wrath be sent to the Dark Earth and never return. The text relies upon symbolism to explain that the goddess’ anger and wrath should be removed. Everything is dead or dying. Finally, she returns to her house. In 8B, Hannahanna is offered the right shank, most likely of sheep. In the following ritual, brushwood is burned to remove her anger. The text describes how someone brought water from the Queen of the Spring and the water was poured on the fire. The resulting vapor went into Hannahanna’s body and removed her wrath. For Myths A-E, the clay tablets were broken so badly that a good translation of the myths is nearly impossible. Despite this, the texts are important because it mentions Hittite traditions and several deities’ names.

Kamrusepa and The Voyage of the Immortal Human Soul

SYNOPSES: In the Kamrusepa Myths, the Goddess of Magic, Kamrusepa, performs a spell which removes illness from someone and sends it another object, in this case fire. The materials in the spell include fire; wheat; red, black, and green wool; and reed stalks. The fire began to wail and the Sea God asked why and the fire responds that his heat has vanished (he is sick). He approached Kamrusepa and she led him to the river. In “The Voyage of the Immortal Human Soul,” someone prays that if their soul wanders that it will be returned. If the soul wanders to the mountain, the plains, or the plowed field, then the bees should be summoned to return it. If the soul wanders to the sea, then the labanza-duck should return the soul. If the soul wanders to the river, then the huwala-bird should return the soul. The text states that the human soul travels the Great Road, or the Invisible Road, which was made for human souls by The Guide. The text continues by asking why should a human soul go into a pit and that the author would rather be thrown into a river and any other place. The author states that even tenewas would be a better place for the soul to go rather than a pit. According to Hoffner, tenewas is an evil force that seizes human souls. When this force takes a human soul, people forget who their loved ones are and end up with a miserable existence in the afterlife where, instead of feasting on good food, they end up eating mud.
Hittite Mythology I
WEEK 7: GODS AND RITUALS EXERCISE KEY

When the Storm God Thunders Frightfully aka The Moon that Fell From Heaven

SYNOPSIS: In the A. Introduction (Version A,) whenever the Storm God thunders frightfully, or he is angry, it states that the Man of the Storm God (probably a priest) should make a sacrifice with the following items: two bulls; three copper instruments, including a knife and an axe; and red, white, and black wool. After getting all of these materials, he should take fifty loaves of bread, and a number of different pegs made out of a variety of materials. In Version B=C, the Man of the Storm God should take an ox, five sheep, dipping vessels, 9 loaves of bread, flour, two warm loaves of bread, cheese, rennet, fruit, honey, and salt. After this, the Man of the Storm God should daily face the Storm God with wine while breaking open a single bread loaf, pouring out milk, and speaking an incantation. In B. The Myth, the Moon God fell out of the sky and fell near the city gates. The Storm God saw him and rained on him and the Moon God became afraid. The god Hapantali went to the Moon God and performed a magical spell over him. Kamrusepa looked down from the ska=y and asked what was going on, and she sent someone or something after the Moon God. In C. The Ritual, when the Storm God begins to thunder, the text outlines several different rituals for priests and priestesses to perform and discusses the types of offerings to be given.

Fragments of Myths about Lost and Found Deities

SYNOPSIS: In 13A, one of the gods becomes angry and leaves, and everything dies, while the appetites of both humans and gods can’t be quenched. The Sun God makes a banquet and asks the other gods to summon the eagle. When the eagle arrives, the Sun God tells him to search for the missing god. in 13B, the eagle was sent out to search for the missing god but was unsuccessful, and the bee was sent as well. In 13C, the Fate Goddesses and Mother Goddesses disappeared and the gods couldn’t find them. In 13D, the text is in fragments, but basically discusses a ritual to please a god by providing offerings of food.
FINAL EXAM AND KEY
PART I: GEOGRAPHY
On the map below, identify the major bodies of water. Each answer is worth 1 point.

1. _____ Black Sea
2. _____ Sea of Marmara
3. _____ Aegean Sea
4. _____ Bosphorus
5. _____ Dardanelles

On the map below, identify the mountains and mountain ranges. Each answer is worth 1 point.

6. _____ Ilgaz Mountains
7. _____ Taurus Mountains
8. _____ Karasu Aras Mountains
9. _____ Pontic Mountains
10. _____ Mount Ararat
11. _____ Caucasus Mountains
On the map below, identify the countries that surround Turkey. Each answer is worth 4 points.

12. _____ Iraq
13. _____ Greece
14. _____ Armenia
15. _____ Syria
16. _____ Bulgaria
17. _____ Azerbaijan
18. _____ Cyprus
19. _____ Georgia
20. _____ Iran

PART II: MYTHOLOGY
Answer the multiple choice questions below. Each answer is worth 4 points.

21. According to the texts, what cut of meat was offered to the gods?
   a. leg
   b. rack
   c. shank
   d. neck
22. What mortal helped Inara to trap Illuyanka?
   a. Hupašiya
   b. Hannahanna
   c. The Sea God’s daughter
   d. Kamrusepa

23. How many Storm Gods were in the Hittite pantheon?
   a. one
   b. too many to count
   c. one hundred and five
   d. one thousand

24. Who performed a ritual for Telepinu after he returned?
   a. Kamrusepa
   b. Gulsa
   c. Man of the Storm God
   d. the king

25. What reoccurring theme can be found in many Hittite myths?
   a. marriage between deities and mortals
   b. wars with neighboring peoples
   c. the destruction of crops
   d. disappearing gods

26. In “The Voyage of the Immortal Human Soul,” what did the author state was a better place for the soul to go than the pit?
   a. tenewas
   b. the Great Road
   c. the Marassanta River
   d. Huwaššanna

27. What creature did Hannahanna send to find the missing god?
   a. the pig
   b. the dog
   c. the bee
   d. the eagle

28. When the Moon God fell from the sky, what god performed a magical ritual for him?
   a. Kamrusepa
   b. Hapantali
   c. Hannahanna
   d. Papaya

29. In “The Disappearance of the Sun God,” when the Sun God disappeared what seized the land?
   a. Ubelluri

30. In the second version of “The Illuyanka Tales,” what did the god’s son bring back to his father?
   a. his father’s eyes and legs
   b. his father’s heart and mouth
   c. his father’s brother
   d. his father’s heart and eyes

PART III: HISTORY
Identify if the statements are true or false. Each answer is worth 4 points.

31. True or False: The Hittites emigrated from Northern Africa.
32. True or False: The Hittites fought the Babylonians at the Battle of Kadesh.
33. True or False: Hattusha (also spelled Hattuša) was the name of the Hittite capital.
34. True or False: When the capital was abandoned, the entire city was burnt to the ground.
35. True or False: Hittites used both cuneiform writing and hieroglyphics.
36. True or False: Mother Goddesses played a prominent role in Neolithic Turkish religions.
37. True or False: The Hittite capital was located in the ancient lands originally inhabited by the Hatti.
38. True or False: Innovations in spear making enabled the Hittites to win the Battle of Kadesh.
39. True or False: When the Hittites abandoned their city, they moved to Europe.
40. True or False: Ephesus is located near present-day Izmir.

PART IV: CULTURE
Short answers. Answer the questions below. You may use lists or bullet points to answer. Each answer is worth 15 points.

41. What were the three stages in Hittite marriage rites?
42. How did Hittite law differentiate between sorcery and magic?

43. What is the definition of a bride price?

44. What is the definition of a dowry?

45. Why were the Hittites referred to as the “People of 1,000 Gods”?

46. In Hittite myths featuring stories about disappearing gods, what happens after the gods leave?

PART V: PANTHEON

Match the deities with their correct information. Each answer is worth 4 points.

47. _____ Kusuh A. His messenger was the eagle
48. _____ Illuyanka B. Goddess of Fate
49. _____ Sun God C. Mother Goddess whose messenger was a bee
50. _____ Kamrusepa D. Son of the Storm God
51. _____ Storm God of Nerik E. Goddess of the Wild Animals of the Steppe
52. _____ Telepinu F. He made an oath that if he left the river would continue to flow
53. _____ Hannahanna G. Moon God
54. _____ Inara H. Daughter of the Sea God
55. _____ Ištuštaya I. A mythological serpent
56. _____ Sertapsuruhi J. Goddess of Magic
PART VI: SHORT ESSAY
Complete the short essay using complete sentences. The essay is worth 30 points.

Using your own words, retell the myth, “The Disappearance of Telepinu” in a narrative form. For this essay you will need to merge both of the fragmentted versions together to make a single complete story using modern language.
Hittite Mythology I Final Exam Key

PART I: GEOGRAPHY
Each answer is worth 4 points.

1. E
2. D
3. A
4. C
5. B
6. H
7. K
8. G
9. F
10. J
11. I
12. E
13. D
14. H
15. A
16. G
17. F
18. B
19. I
20. C

PART II: MYTHOLOGY
Each answer is worth 4 points.

21. C
22. A
23. B
24. A
25. D
26. A
27. C
28. B
29. D
30. D

PART III: HISTORY
Each answer is worth 4 points.

31. F
32. F
33. T
34. F
35. T
36. T
37. T
38. F
39. F
40. T

PART IV: CULTURE
Each answer is worth 15 points.

41. What were the three stages in Hittite marriage rites?
   1) Negotiation, 2) Bride Price, 3) Dowry

42. How did Hittite law differentiate between sorcery and magic?
   Magic was legal but was controlled by the state. It could be used for healing, removing hexes, and for cursing enemies. However, it could not be used to cause harm to other Hittites. Sorcery was illegal and was believed to be used for harming other people.

43. What is the definition of a bride price?
   A bride price is any kind of wealth, including money and property that a groom and his family pays to the bride and the bride's family.

44. What is the definition of a dowry?
   A dowry is any kind of wealth, including money and property that a bride and her family pay to the groom and the groom's family.

45. Why were the Hittites referred to as the “People of 1,000 Gods”?
   Whenever the Hittites conquered an area, they absorbed the local gods and goddesses into their pantheon.

46. In Hittite myths featuring stories about disappearing gods, what happens after the gods leave?
   Nothing is born, people and animals die of famine, and even the god eat and drink and never feel satisfied.

PART V: PANTHEON
Each answer is worth 4 points.

47. G
48. I
49. A
50. J
51. F
52. D
53. C
54. E
55. B
56. H

PART VI: SHORT ESSAY
Essay is worth 30 points.

The God Telepinu, a grain god, got very angry one day, so he decided that he was going to leave and so he did. As soon as he left, the whole world turned topsy-turvy. The grain quit growing, the sheep and cow would no longer take care of their young, and even the fires in the
fireplaces stopped burning. Animals began to suffer, but people began to suffer, too. Women couldn’t conceive anymore, and the women that were already pregnant couldn’t give birth. Then the world began to experience famine. Finally, the gods began to suffer as well.

One day not long after Telepinu left, the Sun God had a feast and invited all of the gods to attend. They ate and drank, and ate and drank, but no matter how much they ate or drank, they couldn’t satisfy their hunger or their thirst. While at the feast, the Storm God remembered that his son Telepinu wasn’t there.

“My son Telepinu isn’t here,” he told the other gods attending the banquet. “He got really angry and left and when he left, he took everything good with him—happiness, childbirth, love, and even our appetites.”

As soon as all the gods at the banquet heard this, everyone began to search for Telepinu, including the greatest and the least of the gods. No matter where they looked, they could not find him. Finally, the Sun God had an idea.

“I’ll send my eagle,” the Sun God said to himself. So he called his eagle. “Search every mountain, every valley, and all the seas and bring Telepinu back to us,” the Sun God told the eagle, and it quickly flew off. Later, the eagle returned but Telepinu couldn’t be found.

“I looked around the world,” the eagle told the Sun God, “but I couldn’t find him anywhere!” As soon as the Storm God found out that the eagle failed to bring back his son, he became distressed. “What are we going to do?” he cried desperately. “We’re all going to die of hunger!”

Hannahanna, the mother goddess, overheard the Storm God’s despair. She knew how upset he was but thought that if he went to search for Telepinu himself, that he would feel less depressed.

“Storm God, don’t sit around despairing! Go look for him yourself,” she encouraged him.

So the Storm God did as Hannahanna said. He decided to first search in his own city. After he arrived at the city gate, he tried to push it open, but no matter how hard he pushed, it would not budge. Finally, the Storm God began to feel desperate again, so in his despair, he took his hammer and began hitting the gate with it. The gate still wouldn’t open, and to make matters worse, he broke his hammer! At that point, the Storm God felt like giving up, and that’s exactly what he did! He threw down his hammer, wrapped his robe around him, and sat down.

Hannahanna saw what happened, and she was determined to bring back Telepinu on her own.

“Come here!” she called out to some bees who were buzzing nearby, “go find Telepinu!” Nearby, the other gods and goddesses heard Hannahanna and rolled their eyes. “As soon as you find him, make sure you sting him hands and his feet and then he’ll be forced to get up,” she said ignoring the other gods. “As soon as you sting him, he’s going to get really angry, so make sure that as soon as he stands up, put some of your wax on the sting bires and that should pacify him. When you’re done doing that, purify him and bring him back to me.” Then the bee left to find the missing god. Meanwhile, the Storm God heard what Hannahanna told the bee.

“How on earth can little bee find Telepinu?” the Storm God asked Hannahanna incredulously. “Every single god and goddess have looked for Telepinu and couldn’t find him. Do you seriously think those little insects can do what we couldn’t?” But Hannahanna was confident that the little bees would find Telepinu.

“Stop it!” she scolded the Storm God. “The bees will find Telepinu, I promise.”

The bees searched everywhere—mountains, valleys, seas—and couldn’t find him anywhere. Finally, after much searching, they found him near the town of Lihzina sleeping in a meadow not far from the forest. As soon as they saw him, they began to sting his hands and feet.

As soon as Telepinu felt the stings, he woke up and was furious.

“Why did all of you start stinging me!” he screamed at the bees. “I was sleeping!” The more he yelled at them, the angrier he got. He was so angry that he started knocking down houses and trees, rerouting rivers, and destroying entire cities. When the gods saw what Telepinu was doing, they got very upset.

“Now we know where he is, but he’s still angry! He’s destroying everything in his path! What are we going to do?”

Finally, the Sun God decided to send his eagle again.

“Go to Lihzina,” he commanded the eagle, “and bring Telepinu to us.” The eagle did as he was told. As soon as he got to Lihzina, he spotted Telepinu, opened up his wings, and brought him back to the gods.

“What are we going to do when he gets back?” the other gods wondered to themselves. “He’s still angry and as soon as he returns, he’ll begin throwing thunderbolts and will kill everything and everyone around him.”

“I know exactly what to do,” a goddess spoke up. It was Kamrusepa, the goddess of magic. “I will remove his anger by performing a ritual, but I’ll need your help.” So all the gods agreed to help her. “Wait for me under the hawthorn tree,” she told them, “and I’ll meet you there shortly.” As the other gods began to assemble near the hawthorn tree, Kamrusepa gathered everything she needed and then began walking to the tree. As soon as the eagle realized that all the gods were near the hawthorn tree, he flew towards it and gently placed the angry god on the ground.

When Kamrusepa saw him, she led him under the hawthorn tree and offered him bread and beer. Telepinu was still angry, but when he saw the food, he realized how long it had been since he had eaten or drank anything.
“Sit and eat, Telepinu,” Kamrusepa told him, and the hungry Telepinu did as he was told. “Telepinu, smell the sweet odor of the bread. It was made just for you, in your honor. The beer was made just for you as well.” Sitting under the hawthorn tree, he devoured the bread and drank all of the beer.

“Here is some galaktar, an offering just for you. May it make your soul tranquil. And here is some parhuenas-fruit,” she said, laying the food next to Telepinu, “may the fragrance of it please you. Here are some samama-nuts and figs, just for you. These figs are sweet, and as you eat them, may they make you sweet as well.”

After laying the food on the ground, Kamrusepa took a handful of olives and a handful of grapes out of her basket. “Telepinu,” she said as she kneeled down next to the angry god, “these olives have oil inside their hearts, and these grapes have wine inside of theirs. Just like the olives and the grapes, you must also have goodness in your heart.”

Telepinu remained sitting. He was still angry, but now that he had eaten his bread and drank his beer, he felt a little better. And he loved figs, too.

Kamrusepa then brought out some fragrant wood. “Telepinu, let this fragrant wood anoint your soul. Beer and Beer Bread are united like a single soul because of the malt. Telepinu, in the same way, allow your soul to be united with the prayers of humans. Don’t turn your back on them, because they need you!”

Telepinu began thinking about all the people he had hurt while he was angry and he began to feel bad.

“Do you see this grain?” she asked him. Telepinu looked up. Opening his hands, Kamrusepa handed him a handful of wheat. “This is pure, unadulterated wheat,” Kamrusepa told him, “so let your soul become pure in the same way. Honey is sweet, and ghee is mild, and you should be the same way as well, Telepinu.”

Then Kamrusepa took a bottle of sweet oil and sprinkled it around Telepinu as he sat under the tree. “Just as this oil and the boughs of trees are pleasant, you should be pleasant as well,” she reminded Telepinu.

Telepinu sat thinking. “She’s right,” he told himself.

“Telepinu,” Kamrusepa told him, “As a fire is extinguished, may your wrath also be extinguished. Let go of your anger, but don’t send it back to the earth, send it deep down into the Dark Earth and place your anger in iron and bronze vats whose lids are made of lead. Place your anger in there. Do you see all the other gods?” she said pointing to the other gods sitting under the hawthorn tree. Telepinu looked around him. He saw Papaya and Istitayta, the goddess of fate; all of the Mother Goddesses; the Grain Goddess; Miyatanzap; the Tutelary Deity; and even Hapantali.

“Telepinu, listen to me. Everyone here has been as angry as you are now. However, I was able to take away their anger. They sat under this very tree, just like you are now. Will you allow me to take your anger as well?”

Telepinu realized his anger had gotten the best of him. He knew he couldn’t let this happen again because he had caused a lot of sickness, heartache, and death. “I can’t do this anymore,” he said to himself.

“Kamrusepa,” he answered the goddess, “please take my anger.”

Kamrusepa stood up and opening up her arms, she chanted, “May Telepinu’s anger be gone, and may it never return. May everything be released of his anger—the fields, the gardens, doors, the windows—; may every creature be free from his wrath. May every place that has suffered under Telepinu’s anger be freed from the sorrow that his anger has provoked.”

When Kamrusepa was finished, Telepinu felt at peace. He looked around him and saw all of the other gods smiling at him.

“Go home, Telepinu,” Kamrusepa encouraged him. “Go home, and take care of everything that you neglected while you were gone. The humans and animals of the earth have suffered long enough in your absence.” So Telepinu returned home and assessed the damage. He was determined to not abandon everyone ever again. When Telepinu finally became settled in at home, the cows suckled their kids, the fires burned in the fireplaces, the grain began to grow, animals began to conceive, and the ones heavy with pregnancy finally gave birth. However, Telepinu knew that he had, in his anger, neglected the king, the queen, and all the people as well.

Telepinu traveled to the royal houses and when he got there, he saw a tree pole and hanging on the pole was a leather bag made from sheepskin, a gift to him from the very people he had neglected for so long. When he opened up the bag, he found sheep fat, and other symbols that represented wine, cattle, sheep, and offspring. He knew what this meant: “Don’t forget us,” the people were reminding him, “we need you and we haven’t forgotten you.” And Telepinu told himself that he would never forget them either. Telepinu blessed the land with happiness and prosperity, and order was restored to the universe once again.