

The “Death” of Kamrušepa

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The fragment KBo 43.4^{*}, though somewhat small and not easily comprehensible, attracted my attention primarily because it contains a phrase that turns out to be a *unicum* in Hittite religious literature: “The goddess Kamrušepa dies.” (*nu*^d *Kam-ru-še-pa a-ki*). For the reflections on this fragment, I wish to dedicate to Professor S. Košak as a sign of friendship and gratitude for his important contribution to Hittitological studies. The fragments are as follows:

KBo 43.4 Obv.[?] II

x+1]x-ja-an-x- [

2' *me-mi-iš-]*ki-mi ku-it-*u*a GAM[
3' -z]i ták-ku-*u*a-ra-aš-ta *h*u-u-[
4']x-ki ták-ku-*u*a-ra-aš-ta na-at-[ta[?]
5']nu^d *Kam-ru-še-pa a-ki* [

6' ^d*Kam-ru-š*]e-pa-aš-ši a-ap-pa tar-ši-ki-iz-zi[
7' -]a-at-ta na-a*h*-ta ka-aš-ma[(-)
8' -š]um-ma-aš DUMU-la-aš a-ši-iš-me-e[t

9' a-ap-]pa^d *Kam-ru-še-pí* tar-[ši-ki-iz-zi
10']x-at e-eš-tu x[
11'] x-x x-x[
Rev.[?] III
x+1]x IV GU₄[?] x[
2']x *h*a-at-ta-i[r

3' -]mi-li ga-an-kán-[ti
4']x ta-aš ki-il-*d*i
5' l]a-a*h*-*h*a-ú-ša-an-*d*a-

* The text has also been covered by D. Groddek in his article entitled “Varia mythologica“ which, unfortunately, I was able to see, by courtesy of the author, just before the drafts were corrected.

6']x-na-a-ít-ša-an^d[
 7' iš-t]a-ma-aš -ta[

KBo 43.4 Obv.² II

x+1] ... [
 2' he/she spe]aks: “What/why down[
 3']... if he/she to/for you ...[
 4']... if he/she to/for you no[t²
 5'] then Kamrušepa dies [

 6' Kamruše]pa to him/her tells[
 7']... he/she feared; lo![
 8' ou]rs, the son, that mine [

 9'] to Kamrušepa he/she spea[ks
 10']... let he/she be .[

Rev² III

x+1'] four oxen ...[
 2']... they slash[ed
 3'] ... vegetab[le dish
 4']and he/she the wholen[ess
 5'] lahḫaušanda[la
 6'] ... the goddess[
 7' h]eard

We know very well the role of the goddess in the Telipinu myth and in other myths, often of uncertain identification; the importance of the fragment is noted, first of all, by the fact that it attests the existence of a myth dedicated to the disappearance (or death) of Kamrušepa, which up until now has not been considered by scholars; and secondly, the interpretation of the verb *aki* places important issues for the history of the Hittite religion and for the history of Near Eastern religions in general regarding the existence of the category of the so-called “dying and rising gods”.

The issue has particular relevance for the Anatolian world because the evidences known to us attest a completely different reality; this verb is, to my knowledge, an *hapax* in mythological texts related to the disappearance of a divinity; we know in fact, that the “disappearance” of the god Telepinu is narrated as a form of “parting or going away”¹ (perhaps to a swampy place), but never as a “death” (real

1 KUB 17.10 I 10: ^d*Te-li-pí-nu-uš-ša ar-ḫa i-ja-an-ni-iš*.

or presumed), and equally the reappearance of the god is described as a homecoming².

The analysis of other myths concerning the disappearance of the divinity (the Storm god, the personal god of the queen Ašmunikal, and Anzili and Zukki) confirms this specific concept of a “parting” which tallies with “reappearance”, understood as a voluntary re-entry or homecoming. In all cases it is a verb that expresses a “movement” whereby the divinity expresses his/her very *own willingness* to depart and come back.

Besides indicating a physical death (of an enemy, for instance), we know that the verb *ak-* is very often used in astronomical texts to indicate the moon cycles or eclipses³; hence we wonder if, in this case, the use of this verb might not be linked to identifying the goddess Kamrušepa with some astronomic phenomena, but the hypothesis appears hardly plausible. Neither does the supposition seem very credible of it being, in this case, a simple literary *variatio* compared to the verb used in other texts that have come down to us, precisely for the extreme diversity of the semantic content of the two verbal forms that imply very different conceptions of the idea on the “disappearance” of the divinity.

The “death” of a divinity is a well-known phenomenon in Mesopotamian religious texts, suffice to remember Kingu in the text of the *Enuma Eliš*, of We in *Atramḫašiš*, and of the goddess Inanna, but unknown to the Anatolian world. The only attestation of the verbal form *aki* that I am aware of in a literary mythical context is the one related to the death of Enkidu in the Hittite version of the poem of Gilgameš⁴.

The only example of the “death” of a god outside Mesopotamia is the death of the god Baal, in the Ugarit myth, in the episode on the struggle against Mot⁵.

Recently D. Groddek⁶, after pointing out an indirect join between KBo 31.77 and KBo 31.78 due to the terms ^{GIS}*laḫaušantala-* and *kukkunait*, suggested that this text belonged to KBo 43.4, by wholly reconstructing Obv.⁷ III 6'-7': DUMU. MUNUS ^dUTU *ku-uk-k[u-]i-na-a-it ša-an ^d[UTU-uš] ne-e-pí-ši iš[-t]a-ma-aš-ta* “the daughter of the Sun god *kukkuinait*. The Sun god heard her in the sky”. The two fragments are as follows:

KBo 31.77 Obv. I

x+1 x[]x

2 KUB 17.10 IV 20: ^d*Te-li-pí-nu-uš ap-pa pá-r-na-aš-ša ú-it*; KUB 33.12 IV 2: *an-da pa-it*.

3 For example KUB 8.1 passim: ^d*SÎN a-ki* “The Moon is eclipsed”.

4 KUB 8.48 I 14.

5 On this theme s. recently P. Xella in (idem), *Quando un dio muore. Morte e assenze divine nelle antiche tradizioni mediterranee*, Verona 2001, 73-93.

6 IJDL 2 (2005), 19.

- 2' ^{GIŠ} *la-aḥ-ḥa-ú-x* [
 3' *ku-uk-ku-i-na* [

 4' *ša-an* ^dUTU-*uš x-x* [
 5' *nu ú-e-eš-ga-u-ḡa-an* [

 6' *ša-an gi-ir-ši-it* [
 7' *iš-ḥa-aḥ-ru-uš-še-it* [

 8' ^d*I-la-a-li-ja-an-du* [-
 9' *i-it-te-in-ku¹ a-uš-t[e-en*
 10' *ma-am-ma-ri-iz-zi* [
 11' *ša-an gi-ir-me-it* [

 12' *iš-ḥa-aḥ-ru-mi-it x* [
 13' [*a*]-*uš-tén* ^d*Ma-x-x* [
 14' [*š*]*a-an-kán* [

 15' [] *ḥa* [-

Rev.

- x+1 []-*an* [
 2' []-*ša-an* [
 3' []-*ḡa-at-te-en* [

 4' []*x-aš-kán a-aš-ki* [
 5' []^{MEŠ}-*eš GUNNI* [

 6' []-*az kat-ta* [
 7' []*x-iš-ša-ú-x* [
 8' [*ḥa-a*]*n-te-iz-zi* [

 9' []*x-an a-lu-e-x* [
 10' [*ap*]-*pa pa-it x* [-

 11' []*x-zi-ma-na* [

 12' []-*an* [
 13' []-*ša-an* [
 14' []-*ḡa-at-te-en* [

 15' []*x-aš-kán a-aš-ki* [
 16' []^{MEŠ}-*eš GUNNI* [

 17' []-*az kat-ta* [
 18' []*x-iš-ša-ú-x* [
 19' [*ḥa-a*]*n-te-iz-zi* [

 20' []*x-an a-lu-e-x* [
 21' [*ap*]-*pa pa-it x* [-

 22' []*x-zi-ma-na* [

 23' []-*an* [
 24' []-*ša-an* [
 25' []-*ḡa-at-te-en* [

 26' []*x-aš-kán a-aš-ki* [
 27' []^{MEŠ}-*eš GUNNI* [

 28' []-*az kat-ta* [
 29' []*x-iš-ša-ú-x* [
 30' [*ḥa-a*]*n-te-iz-zi* [

 31' []*x-an a-lu-e-x* [
 32' [*ap*]-*pa pa-it x* [-

 33' []*x-zi-ma-na* [

 34' []-*an* [
 35' []-*ša-an* [
 36' []-*ḡa-at-te-en* [

 37' []*x-aš-kán a-aš-ki* [
 38' []^{MEŠ}-*eš GUNNI* [

 39' []-*az kat-ta* [
 40' []*x-iš-ša-ú-x* [
 41' [*ḥa-a*]*n-te-iz-zi* [

 42' []*x-an a-lu-e-x* [
 43' [*ap*]-*pa pa-it x* [-

 44' []*x-zi-ma-na* [

 45' []-*an* [
 46' []-*ša-an* [
 47' []-*ḡa-at-te-en* [

 48' []*x-aš-kán a-aš-ki* [
 49' []^{MEŠ}-*eš GUNNI* [

 50' []-*az kat-ta* [
 51' []*x-iš-ša-ú-x* [
 52' [*ḥa-a*]*n-te-iz-zi* [

 53' []*x-an a-lu-e-x* [
 54' [*ap*]-*pa pa-it x* [-

 55' []*x-zi-ma-na* [

 56' []-*an* [
 57' []-*ša-an* [
 58' []-*ḡa-at-te-en* [

 59' []*x-aš-kán a-aš-ki* [
 60' []^{MEŠ}-*eš GUNNI* [

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 63' [*ḥa-a*]*n-te-iz-zi* [

 64' []*x-an a-lu-e-x* [
 65' [*ap*]-*pa pa-it x* [-

 66' []*x-zi-ma-na* [

 67' []-*an* [
 68' []-*ša-an* [
 69' []-*ḡa-at-te-en* [

 70' []*x-aš-kán a-aš-ki* [
 71' []^{MEŠ}-*eš GUNNI* [

 72' []-*az kat-ta* [
 73' []*x-iš-ša-ú-x* [
 74' [*ḥa-a*]*n-te-iz-zi* [

 75' []*x-an a-lu-e-x* [
 76' [*ap*]-*pa pa-it x* [-

 77' []*x-zi-ma-na* [

 78' []-*an* [
 79' []-*ša-an* [
 80' []-*ḡa-at-te-en* [

 81' []*x-aš-kán a-aš-ki* [
 82' []^{MEŠ}-*eš GUNNI* [

 83' []-*az kat-ta* [
 84' []*x-iš-ša-ú-x* [
 85' [*ḥa-a*]*n-te-iz-zi* [

 86' []*x-an a-lu-e-x* [
 87' [*ap*]-*pa pa-it x* [-

 88' []*x-zi-ma-na* [

 89' []-*an* [
 90' []-*ša-an* [
 91' []-*ḡa-at-te-en* [

 92' []*x-aš-kán a-aš-ki* [
 93' []^{MEŠ}-*eš GUNNI* [

 94' []-*az kat-ta* [
 95' []*x-iš-ša-ú-x* [
 96' [*ḥa-a*]*n-te-iz-zi* [

 97' []*x-an a-lu-e-x* [
 98' [*ap*]-*pa pa-it x* [-

 99' []*x-zi-ma-na* [

 100' []-*an* [
 101' []-*ša-an* [
 102' []-*ḡa-at-te-en* [

 103' []*x-aš-kán a-aš-ki* [
 104' []^{MEŠ}-*eš GUNNI* [

 105' []-*az kat-ta* [
 106' []*x-iš-ša-ú-x* [
 107' [*ḥa-a*]*n-te-iz-zi* [

 108' []*x-an a-lu-e-x* [
 109' [*ap*]-*pa pa-it x* [-

 110' []*x-zi-ma-na* [

 111' []-*an* [
 112' []-*ša-an* [
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 114' []*x-aš-kán a-aš-ki* [
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 116' []-*az kat-ta* [
 117' []*x-iš-ša-ú-x* [
 118' [*ḥa-a*]*n-te-iz-zi* [

 119' []*x-an a-lu-e-x* [
 120' [*ap*]-*pa pa-it x* [-

 121' []*x-zi-ma-na* [

 122' []-*an* [
 123' []-*ša-an* [
 124' []-*ḡa-at-te-en* [

 125' []*x-aš-kán a-aš-ki* [
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 127' []-*az kat-ta* [
 128' []*x-iš-ša-ú-x* [
 129' [*ḥa-a*]*n-te-iz-zi* [

 130' []*x-an a-lu-e-x* [
 131' [*ap*]-*pa pa-it x* [-

 132' []*x-zi-ma-na* [

 133' []-*an* [
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 137' []^{MEŠ}-*eš GUNNI* [

 138' []-*az kat-ta* [
 139' []*x-iš-ša-ú-x* [
 140' [*ḥa-a*]*n-te-iz-zi* [

 141' []*x-an a-lu-e-x* [
 142' [*ap*]-*pa pa-it x* [-

 143' []*x-zi-ma-na* [

 144' []-*an* [
 145' []-*ša-an* [
 146' []-*ḡa-at-te-en* [

 147' []*x-aš-kán a-aš-ki* [
 148' []^{MEŠ}-*eš GUNNI* [

 149' []-*az kat-ta* [
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 151' [*ḥa-a*]*n-te-iz-zi* [

 152' []*x-an a-lu-e-x* [
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 174' []*x-an a-lu-e-x* [
 175' [*ap*]-*pa pa-it x* [-

 176' []*x-zi-ma-na* [

 177' []-*an* [
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 183' []*x-iš-ša-ú-x* [
 184' [*ḥa-a*]*n-te-iz-zi* [

 185' []*x-an a-lu-e-x* [
 186' [*ap*]-*pa pa-it x* [-

 187' []*x-zi-ma-na* [

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 207' []*x-an a-lu-e-x* [
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 217' [*ḥa-a*]*n-te-iz-zi* [

 218' []*x-an a-lu-e-x* [
 219' [*ap*]-*pa pa-it x* [-

 220' []*x-zi-ma-na* [

 221' []-*an* [
 222' []-*ša-an* [
 223' []-*ḡa-at-te-en* [

 224' []*x-aš-kán a-aš-ki* [
 225' []^{MEŠ}-*eš GUNNI* [

 226' []-*az kat-ta* [
 227' []*x-iš-ša-ú-x* [
 228' [*ḥa-a*]*n-te-iz-zi* [

 229' []*x-an a-lu-e-x* [
 230' [*ap*]-*pa pa-it x* [-

 231' []*x-zi-ma-na* [

 232' []-*an* [
 233' []-*ša-an* [
 234' []-*ḡa-at-te-en* [

 235' []*x-aš-kán a-aš-ki* [
 236' []^{MEŠ}-*eš GUNNI* [

 237' []-*az kat-ta* [
 238' []*x-iš-ša-ú-x* [
 239' [*ḥa-a*]*n-te-iz-zi* [

 240' []*x-an a-lu-e-x* [
 241' [*ap*]-*pa pa-it x* [-

 242' []*x-zi-ma-na* [

 243' []-*an* [
 244' []-*ša-an* [
 245' []-*ḡa-at-te-en* [

 246' []*x-aš-kán a-aš-ki* [
 247' []^{MEŠ}-*eš GUNNI* [

 248' []-*az kat-ta* [
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 259' []-*az kat-ta* [
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 268' []*x-aš-kán a-aš-ki* [
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 270' []-*az kat-ta* [
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 272' [*ḥa-a*]*n-te-iz-zi* [

 273' []*x-an a-lu-e-x* [
 274' [*ap*]-*pa pa-it x* [-

 275' []*x-zi-ma-na* [

 276' []-*an* [
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 279' []*x-aš-kán a-aš-ki* [
 280' []^{MEŠ}-*eš GUNNI* [

 281' []-*az kat-ta* [
 282' []*x-iš-ša-ú-x* [
 283' [*ḥa-a*]*n-te-iz-zi* [

 284' []*x-an a-lu-e-x* [
 285' [*ap*]-*pa pa-it x* [-

 286' []*x-zi-ma-na* [

 287' []-*an* [
 288' []-*ša-an* [
 289' []-*ḡa-at-te-en* [

 290' []*x-aš-kán a-aš-ki* [
 291' []^{MEŠ}-*eš GUNNI* [

 292' []-*az kat-ta* [
 293' []*x-iš-ša-ú-x* [
 294' [*ḥa-a*]*n-te-iz-zi* [

 295' []*x-an a-lu-e-x* [
 296' [*ap*]-*pa pa-it x* [-

 297' []*x-zi-ma-na* [

 298' []-*an* [
 299' []-*ša-an* [
 300' []-*ḡa-at-te-en* [

 301' []*x-aš-kán a-aš-ki* [
 302' []^{MEŠ}-*eš GUNNI* [

 303' []-*az kat-ta* [
 304' []*x-iš-ša-ú-x* [
 305' [*ḥa-a*]*n-te-iz-zi* [

 306' []*x-an a-lu-e-x* [
 307' [*ap*]-*pa pa-it x* [-

 308' []*x-zi-ma-na* [

 309' []-*an* [
 310' []-*ša-an* [
 311' []-*ḡa-at-te-en* [

 312' []*x-aš-kán a-aš-ki* [
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 314' []-*az kat-ta* [
 315' []*x-iš-ša-ú-x* [
 316' [*ḥa-a*]*n-te-iz-zi* [

 317' []*x-an a-lu-e-x* [
 318' [*ap*]-*pa pa-it x* [-

 319' []*x-zi-ma-na* [

 320' []-*an* [
 321' []-*ša-an* [
 322' []-*ḡa-at-te-en* [

 323' []*x-aš-kán a-aš-ki* [
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 325' []-*az kat-ta* [
 326' []*x-iš-ša-ú-x* [
 327' [*ḥa-a*]*n-te-iz-zi* [

 328' []*x-an a-lu-e-x* [
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 331' []-*an* [
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 333' []-*ḡa-at-te-en* [

 334' []*x-aš-kán a-aš-ki* [
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 336' []-*az kat-ta* [
 337' []*x-iš-ša-ú-x* [
 338' [*ḥa-a*]*n-te-iz-zi* [

 339' []*x-an a-lu-e-x* [
 340' [*ap*]-*pa pa-it x* [-

 341' []*x-zi-ma-na* [

 342' []-*an* [
 343' []-*ša-an* [
 344' []-*ḡa-at-te-en* [

 345' []*x-aš-kán a-aš-ki* [
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 348' []*x-iš-ša-ú-x* [
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 350' []*x-an a-lu-e-x* [
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 352' []*x-zi-ma-na* [

 353' []-*an* [
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 358' []-*az kat-ta* [
 359' []*x-iš-ša-ú-x* [
 360' [*ḥa-a*]*n-te-iz-zi* [

 361' []*x-an a-lu-e-x* [
 362' [*ap*]-*pa pa-it x* [-

 363' []*x-zi-ma-na* [

 364' []-*an* [
 365' []-*ša-an* [
 366' []-*ḡa-at-te-en* [

 367' []*x-aš-kán a-aš-ki* [
 368' []^{MEŠ}-*eš GUNNI* [

 369' []-*az kat-ta* [
 370' []*x-iš-ša-ú-x* [
 371' [*ḥa-a*]*n-te-iz-zi* [

 372' []*x-an a-lu-e-x* [
 373' [*ap*]-*pa pa-it x* [-

 374' []*x-zi-ma-na* [

 375' []-*an* [
 376' []-*ša-an* [
 377' []-*ḡa-at-te-en* [

 378' []*x-aš-kán a-aš-ki* [
 379' []^{MEŠ}-*eš GUNNI* [

 380' []-*az kat-ta* [
 381' []*x-iš-ša-ú-x* [
 382' [*ḥa-a*]*n-te-iz-zi* [

 383' []*x-an a-lu-e-x* [
 384' [*ap*]-*pa pa-it x* [-

 385' []*x-zi-ma-na* [

 386' []-*an* [
 387' []-*ša-an* [
 388' []-*ḡa-at-te-en* [

 389' []*x-aš-kán a-aš-ki* [
 390' []^{MEŠ}-*eš GUNNI* [

 391' []-*az kat-ta* [
 392' []*x-iš-ša-ú-x* [
 393' [*ḥa-a*]*n-te-iz-zi* [

 394' []*x-an a-lu-e-x* [
 395' [*ap*]-*pa pa-it x* [-

 396' []*x-zi-ma-na* [

 397' []-*an* [
 398' []-*ša-an* [
 399' []-*ḡa-at-te-en* [

 400' []*x-aš-kán a-aš-ki* [
 401' []^{MEŠ}-*eš GUNNI* [

 402' []-*az kat-ta* [
 403' []*x-iš-ša-ú-x* [
 404' [*ḥa-a*]*n-te-iz-zi* [

 405' []*x-an a-lu-e-x* [
 406' [*ap*]-*pa pa-it x* [-

 407' []*x-zi-ma-na* [

 408' []-*an* [
 409' []-*ša-an* [
 410' []-*ḡa-at-te-en* [

 411' []*x-aš-kán a-aš-ki* [
 412' []^{MEŠ}-*eš GUNNI* [

 413' []-*az kat-ta* [
 414' []*x-iš-ša-ú-x* [
 415' [*ḥa-a*]*n-te-iz-zi* [

 416' []*x-an a-lu-e-x* [
 417' [*ap*]-*pa pa-it x* [-

 418' []*x-zi-ma-na* [

 419' []-*an* [
 420' []-*ša-an* [
 421' []-*ḡa-at-te-en* [

 422' []*x-aš-kán a-aš-ki* [
 423' []^{MEŠ}-*eš GUNNI* [

 424' []-*az kat-ta* [
 425' []*x-iš-ša-ú-x* [
 426' [*ḥa-a*]*n-te-iz-zi* [

 427' []*x-an a-lu-e-x* [
 428' [*ap*]-*pa pa-it x* [-

 429' []*x-zi-ma-na* [

 430' []-*an* [
 431' []-*ša-an* [
 432' []-*ḡa-at-te-en* [

 433' []*x-aš-kán a-aš-ki* [
 434' []^{MEŠ}-*eš GUNNI* [

 435' []-*az kat-ta* [
 436' []*x-iš-ša-ú-x* [
 437' [*ḥa-a*]*n-te-iz-zi* [

 438' []*x-an a-lu-e-x* [
 439' [*ap*]-*pa pa-it x* [-

 440' []*x-zi-ma-na* [

 441' []-*an* [
 442' []-*ša*

2' *te-eš-šum-mi-x*[
 3' *še-e-ra-aš-ša-a*[*n*
 4' DUMU.MUNUS ^dUTU *ku-uk-ku*-[
 5' *ne-e-pí-ši iš*-[

6' *nu a-pa-a-aš ma-am-ma-ra*-[
 7' *ta* ^dUTU-*uš* ^d*I-la*-[
 8' *i-it-te-en-ya-ru-uš* x[

9' *nu-ya-aš-ma-aš ú-ug-ga* x[
 10' ^d*I-la-li-ja-an-te*-[
 11' *tar-ši-ik-kán-zl*[
 12' *pí-iḫ-ḫi* ^d/*an*-[

From the remaining fragments it is difficult to understand which is the narrative content and if really they are part of the same text; we know that ^{MUNUS}*Daganzipaš* is defined DUMU.MUNUS ^dUTU in KBo 3.38 Obv. 3'⁷, but a similar definition does not show for Kamrušepa, who instead, according to the interpretation of KBo 9. 127 +⁸, is the wife of the Sun god and their son is the god LAMMA of Tauriša. The same divinities appear to form a couple even in the ritual KUB 43.23 Rev. 35'-37'⁹.

The fragments seem to attest the alternation of one part that is narrative and another part in the form of a dialogue, for contained therein are some expressions that are particularly meaningful: the opposition between “her/his heart”¹⁰, “her/his tears”¹¹ and “my heart”¹², “my tears”¹³; the mention of the “door”¹⁴, of a “fire-place”¹⁵, of the “sky”¹⁶ and the “part of the body”¹⁷ and especially, in the event that the fragments are linked to KBo 43.4, the expression “she/he returned” is notably seen¹⁸.

7 S. H. Otten, StBoT 17, 1973, 37.

8 M. Hutter, in H. Craig Melchert, The Luwians, Leiden/Boston 2003, 225

9 (35') II NINDA.GUR₄.RA GÍD.DA (36') I GAL GEŠTIN I SILA₄ (37') A-NA ^dUTU ^{AŠ} ^dKam-ru-še-pa: “two long loaves of bread, (36') a jug of wine (and) a lamb (37') for the Sun god (and) Kamrušepa”. See V. Haas, Magie in hethitischen Gärten, in E. Neu/Chr. Rüster (Edd.), Festschrift für H. Otten zum 75. Geburtstag, Wiesbaden 1988, 134-142.

10 KBo 31.77 I 6': *gi-ir-ši-it*.

11 KBo 31.77 I 7': *iš-ḫa-aḫ-ru-uš-še-it*.

12 KBo 31.77 I 11': *gi-ir-mi-it*.

13 KBo 31.77 I 12': *iš-ḫa-aḫ-ru-mi-it*.

14 KBo 31.77, 4': *a-aš-ki*.

15 KBo 31.77, 5': GUNNI.

16 KBo 31.78, 5': *ne-pí-ši*.

17 KBo 31.78, 11': *ḫa-ap-pí-e*[š-.

18 KBo 31.77, 10': *ap-]*pa pa-it.

In this situation, if we understand the verb *aki* in a literal sense, since, after her presumed “death” the goddess dialogues with someone who we do not know, due to the lacuna, and since the context of the fragments alludes to a circumstance of “cry and tears” and to a “return”, then it is possible to put forward another, albeit bold, hypothesis, that the scene might have unfold in the Netherworld. Was there perhaps a myth of the goddess Kamrušepa that echoed the Descent of Inanna to the Netherworld?

The only thing we may affirm is what G. Kellerman had already noted, that the “myth of the Fire”, a myth difficult to interpret, in which the goddess Kamrušepa is the protagonist, can not be clearly considered an Anatolian myth, but shows strong ties with Mesopotamian literature, both mythological and magical¹⁹.

19 Hethitica 8 (1987), 215-235.