2009

A READER IN COMPARATIVE INDO-EUROPEAN MYTHOLOGY

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Zagreb

11/19/2009

FOREWORD

Comparative Indo-European religion is a study of the history of religious ideas. The central idea of this approach is that by comparing the religious ideas of the peoples who speak (or spoke) Indo-European languages we can plausibly reconstruct some of the religious ideas of the speakers of the common Proto-Indo-European language, from which the attested languages are descended. As in the case of the reconstruction of the PIE phonology and morphology, the reconstruction of the PIE religion is not an end in itself. Rather, it is intended to shed some light on the earliest history of religious ideas of the early historical communities of speakers of IE languages.

The approach adopted here is strictly inductive; we do not make any *a priori* assumptions about what the system of belief of Indo-Europeans may have been, nor do we posit any original „ideology“, or mythopoetic „structure“. We believe we can know about the PIE religion only what the reconstructed fragments of PIE religious texts can teach us. Since „Proto-Indo-European“ is primarily a linguistic entity, our primary data are mythological *texts* attested in different IE traditions, and all conclusions are based on their comparison.

It should be stressed that this booklet is not in the first place about what Indo-Europeans believed, or how they represented their gods. It is about how they expressed their beliefs in words, and how they addressed their gods in their prayers, hymns, and incantations. We hope to reach a picture of this by a careful semantic reconstruction of the religious terminology of PIE, including the poetic formulas dealing with religious matters These formulas have been preserved thanks to the stubborn and uninterupted oral poetic tradition extending from PIE to the daughter languages. Much in that picture is likely to remain fragmentary and unclear, but a fragmentary reconstruction reached by sound methodology is preferable, in our opinion, to aprioristic speculations of any kind, however persuasive and rational they might appear to the uninformed reader.

Zagreb, November 2009

PART I: ELEMENTS OF PROTO-INDO-EUROPEAN RELIGION

1. BASIC RELIGIOUS TERMINOLOGY OF PIE

GOD

Since we have been living in a monotheist society for centuries, the very meaning of „god" in our modern languages has evolved: „god" is the all-powerful who is in charge of, ultimately, everything (or so many of us like to think). In societies unaffected by monotheist way of thinking, this definition will obviously not do. For our purpsoses, we can consider as gods all beings capable of entering into a religious bond with humans, so that they can be addressed in prayers and expected to assist humans, provided that appropriate rites are performed. It follows that it is not necessary to have a cover term for such a being, and indeed, there is little reason to believe that there was an all-inclusive term for „god" in PIE. What we have, is rather a list of terms covering various aspects of divine beings:

PIE *deywos „caelestial god": Lat. *dīvus*, Skt. *devás*, Lith. *diẽvas* OE *Tīw*, OIr. *dia*; this word denotes the deity as a celestial being, in opposition to the earth-bound humans, the name of which is derived from „earth" in PIE (cf. Lat. *homo: humus* < *d^hg^{rh}om-o-, OIr. *duine* < *d^hg^{rh}om-yo-). Its meaning probably does not include chthonic deities (Lat. *di inferi*), or deities belonging to the social sphere rather than to the cosmic sphere of existence.

PIE *d^heh$_1$s / *d^hh$_1$sos „religious inspiration, religious gift": Gr. *theós*, Arm. *di-k^c* „gods", Lat. *fānum* „consecrated place" < *fasnom, *fēriae* „religious festival"; this word did not necessarily refer to gods, but rather to any divinely inspired being. In Greek, *theós* took on the general meaning of „god", while another word, *daímōn*, took the original semantic sphere of *d^heh$_1$s- („a divine power that may seize an individual"). In origin, *daímōn* is a derivative of *daíomai* „divide, share" (< PIE *deh$_2$i-, Ved. *dáyate* cf. the similar semantic development of Slavic *bogъ* below).

*h$_2$nsu- > Hitt. *aššu-* „king", OIc. *áss* „a kind of god", Skt. *ásura-* „a kind of god"; I believe this word originally referred to divine beings in their social aspect. In the Rig-Veda, the Asuras (Bhaga, Mitra, Varuna, Aryaman) are notably the deities belonging to the social sphere of existence (in contradistinction to the „cosmic" *devas*.

b^hh$_2$eg- (b^hag-) > Skt. *bhága-* (one of the Asuras), Av. *baγa-* „god", OCS *bogъ*. Some linguists think that the Slavic word is an Iranian loanword, but I find that it is more probably inherited. The old derivative OCS *ubogъ* „poor" testifies that the original meaning in Slavic was „share, lot", as in Indo-Aryan. A further cognate might lie in Gr. *phágos* „a glutton".

Gods are often represented as „bestowers of wealth": Gr. Hom. *dotéres eáōn*, e.g. Od. 8.335, Ved. *dātā́ vásūnām* RV 8. 51. 5 (cf. OCS *daždьbogъ*, Russ. *dažbog*). The PIE expression would have been *deh$_3$tores h$_1$weswom.

In many traditions, we hear about „many-named" gods, PIE *polh$_1$-h$_3$nomn-o- > Skt. *puruṇā́ man,* Gr. *polyónymos* (RV 8. 93. 17, AV 6. 99. 1, of Indra; *Hymn. Dem.* 18 and 32, of Hades; *Hymn. Ap.* 82, of Apollo). Gods have many names, but the correct name must be used

in prayer, otherwise it is void. A Roman prayer invokes Jupiter Optimus Maximus *sive quo alio nomine te appelari volueris* „or by whatever other name you wish to be addressed“ (Servius, Aen. II, 351).

Finally, in contrast to us mortals, the gods are, of course, „immortal“, PIE *n-mrtōs deywōs > Skt. *devā́ amŕ̥tās* RV 3. 4. 11, 5. 69. 4; Gr. *athánatoi* Il. 1.520. In this case it is probable that Gr. *athánatoi* replaced the original epithet *ámbrotoi*.

SACRED

To conclude from the number of preserved cognates, PIE had a rather rich terminology connected with the sacred sphere:

PIE *seh₂k-/ sh₂k- > Lat. *sacer, sacerdōs, sācer* „worthy to be sacrificed“, TochB *sākre* „happy, blessed“, Lat. *sancio* „establish a law“, *sanctus* „sanctified“, Hitt. *sāklāi* „rite, custom“.

PIE *k'wento- > Goth. *hunsl* „sacrifice“, Lith. *šveñtas̨* OCS *svętъ*, Av. *spənta-*, perhaps TochB *känts-* „right, firm“.

?*sewp- > Umbr. *supa* „viscera of sacrificed animal“, Hitt. *suppa-* „flesh of sacrificed animal“, *suppi-* „pure“.

*weh₂ti- > OIr. *fáith* „prophet“, Lat. *vātēs*, Goth. *wōds* „demon-possessed“, Skt. *api-vat-* „inspire“.

PIE *(H)ish₂ro- > Gr. *hierós, hiarós*, Skt. *iširás*

PIE *yag- > Gr. *hágios, hagnós* (Hom.); cf. *házomai* „I am afraid“, Skt. *yaj-* „sacrifice“, *yajn̄á* „a sacrifice“

PIE *yewos- „divine rule“ > Lat. *iūs*, cf. *iūdex* „judge“: Av. *yaož-dātar-*, *yaoždāta-* „holy“. Some linguists derive this term from PIE *h₂oyu- „life force“ (Skt. *āyu-*), but I find the semantics of this etymology unconvincing.

PIE *noybʰo- ?„holy“ > OIr. *noíb* „holy“, OPers. *naiba-* „good, beautiful“, cf. also MW *nwyf* „passion, joy“.

In most early IE traditions there is a bipolar opposition between „holy“ as a negative concept – something separated from the profane world (Lat. *sacer,* Gr. *hágios*, Goth. *weihs*, Av. *spənta-*) and „holy“ as a positive concept – something endowed with a divine power (Lat. *sanctus,* Gr. *hierós*, Goth. *heilags*, Av. *yaoždāta-*).

PRIESTS

There is no common PIE term for „priest“; however, here are two terms that are at least reasonably good candidates for PIE status, whatever their exact original meaning:

PIE *kowh₁- > Gr. *koíēs* „priest of the Samothracian mysteries", Lyd. *kaveś* „priest", OInd. *kaví-* „seer".

Lat. *flāmen*: Skt. *brahmán-* might, in principle, be from something like *bʰlag'smen, however non-Indo-European that reconstruction looks. Note also that the Lat. word is usually derived from *bleh₂-, cf. Goth. *blōtan* 'sacrifice'). Skt. *brahmán-* is also related to OIc. *bragr* „poetry". Although this etymology is disputed, it is interesting to note that there are several common taboos affecting the desired behavior of both Roman flamines and Vedic brahmins:

	Brahmán	Flāmen Diālis
1.	cannot be killed	cannot have hands laid upon him
2.	cannot be compelled as witness	cannot be compelled to swear oath
3.	must avoid smoke of funeral pyre	most not approach funeral pyre
4.	must not drink alcohol	must avoid intoxicants
5.	must not touch unsacrificed meat	must not touch raw meat
6.	other than head, must not have oil on body	must not rub himself with oil outdoors
7.	must cease religious activitiy at time of warfare	must not see army
8.	must not study on horseback	must not mount or touch horse
9.	must not read Vedas when he hears barking dog, avoid dogs	must not touch or mention dog
10.	never be naked nor see wife so	must always have some priestly sign on

Priest Prohibitions of Indic and Roman priest classes.

SACRIFICE

The functions of the PIE priest would have included the performance of various rites, including the sacrifice. The most common types of sacrifice are the libation and the slaugthter of animals; of these, the cattle, the sheep and the horse are the most prominent sacrificial animals, and there are several combinations, such as the Roman *Suovetaurilia* (the sacrifice of a sheep, a pig, and a bull, chiefly during the festival of *Ambarvalia* in May, when the sacrificial animals are led around the crops to protect them from blight).

Any self-respecting sacrificer ended the sacrifice with a feast, on which the sacrificed animal was shared with the gods. This feast seems to be denoted by PIE *dapnom „sacrificial meal" (Lat. *daps,* ON *tafn* „sacrificial animal", Arm. *tawn* „feast", Hitt. ᴸᵁ*tappala-* „person responsible for court cooking", Gr. *dapánē* „ostentatious expenditure").

The term for libation is PIE*spend-, hence Lat. *spondeo* „promise, vow", Gr. *spendō* „pour a libation", *spondḗ,* Hitt. *išpand-* „pour a libation", TochAB *spänt-* „trust". The development of meaning in Lat. *spondeo* (cf. also *sponsa* „the promised bride, *fiancée*) is clear if we recall that a libation is the proper time to make a promise to the deity in expectation of a returned favor.

Another root which denoted the libation was *gʰew- > Gr. *khéō*, Phryg. *zeuman* „libation", Skt. *hu-* „pour", *hótar* „priest", Arm. *jawnem* „offer, consecrate". The original meaning was perhaps less tightly tied to the religious sphere.

In contrast to PIE *spend-, which denoted the sacrificial pouring of a substantial amount of liquid (milk, or mead, or anything pleasing the gods), PIE*leyb- probably meant „to pour a few drops" , hence Lat. *lībo*, *lībum* „sacrificial cake", Gr. *leíbō*; de Vaan derives Lat. *lībo* from *h$_2$leyb^h- „to anoint" (Gr. *aleíphō, áleiphar* „unguent"), cf. Lat. *lino*.

PRAYER

Prayer is closely connected with incantation and magic, the chief difference being that, in a prayer, you don't expect the desired outcome to occur as a direct consequence of your prayer (as in a charm, or incantation); the prayer is intended to persuade the supernatural beings, while the charm should coerce them. Moreover, since prayers usually involve a promise to the deity that the supplicant would do certain things, it is clear that the words for „prayer" will to some extent overlap with the words for „vow", or „solemn declaration". There are several verbal roots in PIE that can be translated as „to pray"; it is difficult to ascertain which of them were used in the specifically religious sense of „prayer".

PIE *meld^h- > OE *meldian* „announce", Lith. *meldžiù* „pray", OCS *moliti*, Hitt. *maldāi* „pray"; as Pol. *modlić* „pray" shows, we have to assume the metathesis in Proto-Slavic (*ld > *dl). I am not sure whether Arm. *malt^{c}em* „pray" also belongs here, because of the unexpected –*t^c*- (*d would be regular). The semantics of the reflexes in Germanic point to the conclusion that the original meaning was probably „utter a solemn prayer" or similar;

PIE *g^{wh}ed^h- > OIr. *guidid* „pray", Gr. *théssasthai* „ask, pray", Av. *ĵaiδyemi* „pray", OCS *žeždą* „thirst";

*h$_1$or- > Lat. *oro*, Hitt. *ariya-* „consult an oracle";

*h$_1$weg^h- „vow" > Lat. *voveo*, Gr. *eúkhomai* „pray", Skt. *oh-* „utter solemnly, pride oneself", Av. *aog-* „utter (with authority)";

The correspondence between Lat. *lito* „to obtain or give favourable omens" and Gr. *litḗ* „request" (usually a request for a compensation when one has been wronged, or when one has wronged the gods); many linguists think that Lat. *lito* is a denominative verb from unattested *lita, which is in turn borrowed from Gr. *litḗ* (cf. the Gr. denominative *líssomai* „beg").

In several IE traditions, prayers begin with a standard invocation to the deity, PIE *k'lud^{h}i moy „hear me" > Gr. *klythí moi* (e.g. Il. 5.115)*,* Skt. *śrudhí me* „hear me" (e.g. RV 8.66.12). Gods are then often called to come to the sacrifice, e.g. in RV 1.1.5 (of Agni): *devó devébhir ā́ gamat*„the god may come here with the gods"; Sappho calls on Aphrodite (1. 5) thus: *týid' élth' aí pota katérōta tàs émas aúdas aíoisa pḗ loi / éklyes* „but come here, if ever at another time you heard my voice far of and hearkened". Other parts of the prayer may include a reminiscence of the past services done to the deity, or of the past favours the deity has done to the supplicant, and a detailed request, specifying what is desired of the deity. The preciseness of formulation of such requests is particularly developed in Roman prayers, both private and public.

A particular formula associated with IE prayers is „protect men and livestock“, PIE *wiHro- *pek'u- peh₂-, reflected as Umbrian *ueiro pequo ... salua seritu,* Lat. *pastores pecuaque salua seruassis,* Av. *θrāyrāi pasvā vīrayā*, Skt. *trāyántām... púrušam páśum.*

MAGIC

Magic is the method of directly achieving one's goals – without the intercession of a deity that needs to be persuaded – through magical deeds or incantations. In many languages, the magical action is seen as „binding“, PIE *seh₁-i- (ON *seiđr* „band, belt“, Lith. *saitas* „bond, fetter“, from which we have W *hud* „magic“, ON *seiđ* „magic“, perhaps also TochB *nesait* „magic“. The root *kʷer- „make, do“ may have been used in the technical sense of performing magical rites or composing incantations, cf. OIr. *creth,* W *prydydd* „poet“, OCS *čari,* Lith. *kerai* „magical spells“ and the Ved. formula *vācam kr-* (e.g. RV 10.71.2: *vācam akrata* „they (the poets) made the Word“). It has been argued that the visible sign of supernatural action was denoted by PIE *kewdos > Gr. *kŷdos*, OCS *čudo* (Gen. sg. *čudese*) „miracle“.

In a number of traditions magical incantations have been preserved, e.g. the Gaulish Phraseological correspondences have been discovered in a number of charms used for healing the disjointed leg. The Atharva-Veda (4.12) heals the disjointed leg by putting „marrow to marrow, skin to skin and flesh to flesh“, and the same procedure is applied in the OHG „Second Merseburg Charm“, where various deities cure the leg of Baldur's horse by joining *ben zi bena, bluot zi bluoda, lid zi* geliden „bone to bone, blood to blood, limb to limb“. Finally, in the OIr. tale *Cath Maige Tuired* (34. 135-6) we read how the Irish physician Míach tried to rejoin the severed arm of the god *Núadu* by chanting *ault fri halt di, & féith fri féith* „joint to joint of it, and sinew to sinew“. Similar incantations are found in Hittite, Latvian, and Russian, but in the absence of specific etymological correspondences, they may have spread by diffusion, or simply be the result of chance (or similar ways of thinking about healing).

BELIEVE

In our modern world-view, „to believe“ is to have a particular attitude towards the truth of a proposition. We „believe“ that there was a thing the physicists call the „Big Bang“, because that belief is consistent with other things the physicists teach us, although this particular belief does not affect our everyday lives and actions at all. This modern sense of „believe“, however, is the result of a long semantic evolution; in pre-modern societies, „to believe“ is to place one's trust into a set of actions, to establish a bond with the supernatural. In PIE, this is the sense of the phrase *k'red-dʰeh₁- > Lat. *credo*, OIr. *cretid*, Skt. *śrad-dhā-*, Hitt. *karatan-dai*; the first element of this compound is often related to PIE *k'erd- „heart“ (Lat. *cor,* OCS *srъdьce* etc.), but this is doubtful, since this word never occurs with the full grade in the second syllable (*k'red-). The appurtenance and the exact meaning of Hitt. *karatan-* have also been doubted.

Perhaps it is possible to reconstruct another verb, PIE*h_2oh_3- „believe" > Hitt. *hā-zi*, Lat. *ōmen* „omen, augury"; the semantics of the connection would work if the original meaning of *h_2eh_3- men- > Lat. *ōmen* was „the credible (sign of the gods)". Note that an alternative etymology derives Lat. *ōmen* from *h_3e^w-s-men („what is seen", from the root of *oculus* „eye").

2. ELEMENTS OF PIE MYTHOLOGY

SKY GOD

There are reasons to believe that PIE *dyēws „sky, Sky-god" was the supreme deity of the PIE pantheon. He was certeainly most often preserved in the individual pantheons, cf. Ved. *dyaús*, Lat. *Dius Fidius*, Gr. *Zeús*, Hitt. *sius*; He is commonly addressed as „father", PIE *dyēws ph₂tēr „Sky Father" > Lat. *Iuppiter,* Umbr. *Iupater*, Gr. *Zeùs patēr*, Skt. *Dyauš pitā*, Luv. *tātis tiwaz*, Latv. *Dievs debess tēvs*; cf. also ON *Óđinn Álföđr* „Odin, father of all" and OIr. *(Echu) Ollathir* „(Echu) father of all".

The sky god often bears the standard epithet „All-knowing": Gr. *eurýopa Zeús*, RV 6.70.6 *viśvávedas Dyaús*.

DAWN GODDESS

The Vedas praise the Dawn as a young maiden, and Ved. *Ušās* is clearly the same etymon as Gr. Hom. *ēṓ s* this deity plays almost no role in Greek mythology, so it seems that several of her attributes were taken by other deities, chiefly *Aphrodítē* and *Helénē* < *welenā, from PIE *welh₁- „wish, desire, choose" (Lat. *velle*, OCS *volja* „will"). Similarly in Lat. *aurora* is just an appelative, but the cult of the Dawn was preserved in the rites devoted to *Mater Matuta*. In Lith. dainas *Aušrinė* „dawn" is a young maiden often represented as marrying *Mėnuo* „the moon". Lasicius (a Polish writer of the 16th century, on Lith. *Aušra): Ausca dea est radiorum solis vel occumbentis vel supra horizontem ascendentis*.

The Dawn was originally the „daughter of the Sky", PIE *dʰugh₂tēr diwos > Ved. *duhitā́ divás,* Gr. *thygátēr Diós* (especially of Aphrodite, Helen, and the Muses); Lith. *Dievo dukrytė* (of Saule). The common epithet of the PIE dawn was „Shiny Dawn", PIE *bʰeh₂- (RV 3. 6. 7: *Ušó vibhātī́*, Gr. Hom. *phaeinḗ*); she was the one who regularly opened the „doors of heaven" RV 1. 48. 15: *dvā́ rau divás*, Latv. *dieva durvis*, cf. RV 7.79.4 *ví drl.hśya dúro ádrer aurṇoš* „you (Ušas) have opened the gates of the closed rock". Vedic Ušas was a patron of the rishis, the Vedic poets, and the Old Irish goddess *Brigit* (*dea poetarum* according to Cormac, who wrote in the tenth century) was born at dawn. Her name comes from PCelt. *brigantī < PIE *bʰrg'ntih₂ and the same proto-form is derived as one of the epithets of Ušas, *brhatī* „the exalted one".

MOTHER EARTH

Although it appears that the Earth was represented as „mother" in most IE traditions, it is not generally represented as the spouse of „father sky"; the Earth is a deity in Ved., where she is called *Prthivī́* (Gr. *plateîa,* Gaul. *Litavi,* OE *folde*) < *pltHwih₂ „The broad one". Gr. *Gaîa*, also called *Khthṓ n* (Aesch. *Eum.* 6, fr. 44. 1), Gr. *Dāmā́ ēr* is sometimes believed to be a

personification of the same earth-goddess, but there is little evidence that *dā-* actually meant „earth“. Other deities that belong here are Hitt. *Dagan-zipas annas*, Lith. *Žemynė*, ON *Iörđ* (Odinn's wife), and perhaps Thracian Semele; In Old English we have *Folde, fīra modor* „Earth, mother of men“ (in a charm). Tacitus claims that the Germans worship 'Nerthum, id est Terram matrem' (*Germ.* 40. 2). Finally, OIr. *Anu* is called *mater deorum Hiberniensium* (by Cormac in the 10th century), cf. *Dá chích Anann* (in Killarney) „two breasts of Anu“.

The standard epiteths of earth is „dark“, cf. Hitt. *dankuiš tekan*, Gr. *khthṓn mélaina*, Russ. *Mat' čërnaja zemlja*, perhaps OIr. *domunn donn*. Another common expression is „broad earth“: Hom. *eureîa khthṓn* RV 6.17.7. *kšām urvīm*

SUN-GOD AND SUN MAIDEN

The Sun is the only heavenly body that was worshipped by Indo-Europeans. In contrast to, e.g., the Semitic religions, the Moon plays a very modest role in Indo-European mythologies. The PIE word for „sun“, on the other hand, is a theonym in sevareal traditions. PIE *seh_2wōl „sun“ is preserved as Ved. *Sū́rya* and *Sū́ryā*, Gr. *Hḗlios*, Latv. *Saule* and *Saules meita*. As a common noun, it is preserved in Lat. *sōl,* as well as in OCS *slъnьce*, etc.

As a mythological creature, the Sun shares a number of epithets across several IE traditions; e. g. it is a „seer“, cf.Ved. *sūryam...spaśam*, RV 4. 13. 3 Gr. *Eḗlion..skopón* „sun, the seer“; Also in Hymn to Demeter; since the sun is a „seer“, we can easily understand the semantic evolution in OIr., where *súil* means „eye“, cf. also Arm. *aregakn* „sun“ < „eye of the sun“.

Moreover, the Sun drives across the sky in a chariot. Hence the expressions Ved. *sūryasya cákram,* Gr. *Hḗliou kýklos* „the wheel of the sun“ Aesch. *Pers.* 504. Its course is „fast“, cf. Mimnermus fr. 11a. *ōkéos ēelíoio* and AV 13.2.2 *āśúm Sū́ryam* < PIE *h_1ōk'u- *seh_2wōl „swift sun“.

STORM-GOD (THUNDERER)

The name of the PIE Storm-God is probably preserved in Hitt. *Tarhunt-*, ON *Thórr*, OIr. *torann* < *$torh_2$-nt-; we find a rather different etymon in Lith. *Perkūnas*, Russ. *Perún*, ON *Fjörgynn* (cf. also Gr. *keraunós* „thunder“) < PIE *per-k^w-u-no-. In this PIE form, we may have the amalgam of two distinct etymons, a word for „rock“ (cf. Hitt. *peruna-* „rock“, OInd. *parvata-* < *perwn-to-), and the word for „oak“ (PIE *perk^{w}u- > Lat. *quercus*). The thunder is believed to be rocky (cf. the Byeloruss. expression *kamen Peruna*), and the oak is the tree most often hit by thunder, hence it is dedicated to the Storm-God. On the other hand, these theonyms are probably unrelated to Ved. *Parjanya-*, who is mostly associated with rain in the RV, and whose name is difficult to reconcile with the PIE proto-form *per-k^w-u-no- (which is problematic anyway).

DIVINE TWINS

The following mythological creatures are divine twins, a mythological conception of probably PIE origin: Gr. *Dióskouroi* (Castor and Polydeuces), Ved. *Aśvínā* (dual), also called *Nāsatyā*, Latv. *dieva dēli* („the sons of Dievs). In the RV, the Aśvins are called „Descendents (or sons) of the Sky": Ved. *divó napātā* RV1. 117. 12, 182. 1; they are often described as „youthful", *yuvānā* (RV 1. 117. 14), and in Latin, Castor and Pollux (< Polydeucēs) are called *iuvenes* (Cicero, *De natura deorum* 2.6).

They are associated with horses: Pindar (*Ol.* 3. 39) calls them *eúippoi*, 'having good horses', and RV 7.68.1 has *suáśvā* „with good horses"; Castor is usually called *hippódamos* „horse-taming" in Homer. They are „bright": RV8.5.32: *púruścandrā*, The name of *Polydeukēs* is probably dissimilated from *polyleukēs* „with many lights" (cf. Gr. *leukós* „white").

They are brothers of the Dawn (in the RV), and of Helen (in Greek Myth); in both the Greek and in the Vedic traditions they are invoked as the saviours, or helpers, Gr. *sōtéres*. Their Vedic name *Nāsatyā* probably also originally meant „saviours", cf. Goth. *nasjands* „Saviour, Christ".

HORSE SACRIFICE

Ved. *aśvamedha-* was a ritual of royal inauguration; after running around the kingdom freely for an amount of time, the queen was made to symbolically mate with it, and then it was butchered. The Vedic name of the ritual is sometimes compared with the Gaul. name *Epomeduos*, but this does not amount to much; more importantly, the coronation ritual of Ulster kings, as recorded by Giraldus Cambrensis in the 12th century also included the ritual slaughter of a horse, in whose broth the elected king was made to bath. One important character in the Ulster sagas, *Medb*, is often seen as a sovereignty figure (she spends men quite ostentatiously, including several kings), and her name contains the same element (*medʰwo-* „intoxication") recognized in *aśvamedha-*. Finally, the Roman ritual October Equus (unsurprisingly held in October) involved horse racing followed by the sacrifice of a horse, whose head was put on a stake outside of the *Regia*. The ritual involved the *Rex sacrorum*, so it is quite possible that it had something to do with the consecration of a king in Rome's days of kingship. In the Slavic folklore songs studied by Radoslav Katičić, the hero whose return marks the beginning of spring (*Jarylo*) is slaughtered in the form of a horse at the end of the fertility rite.

DRAGON-SLAYING MYTH

It has been claimed that a PIE formula *g^{wh}ent h_3eg^{wh}im „he slew the serpent" can be reconstructed on the basis of the formulaic exprssions such as the following: Ved. *áhann áhim* (of Indra, who slew the dragon Vrtra)*,* Av. *ĵanaṯ ažīm* (of Thraetaona, who slew the nasty serpent Aži Dahaka, Hitt. *^{muš}Illuyankan kuenta* (of the Storm God, Hitt. *Tarhunt-*), OIr. *gono*

míl „I slay the beast" (in charm texts). Pindar also uses verbs from the same root, e.g. *épephnen*, when describing the slaying of several monsters. For example, in his description of how Bellerophontes slew the Chimaira (Il. 6. 179-186): *prôton mén rha Khímairan amaimakétēn ekéleusen pephnémen... tò tríton aû katépephnen Amazónas anianeíras* „first he decided to kill the terrible Chimaira... and thirdly he killed the Amazons, who were similar to men". The same phraseology is used in Pindar's account of the same myth (Ol. 6. 179-186): "So mounted, out of the cold gulfs of the high air forlorn, he smote the archered host of women, the Amazons, and the Chimaira, breathing flame; and the Solymoi, and slew (*épephnen*) them" .

The original dragon-slayer was probably the Storm-God, PIE *torh$_2$nt-, as in the Slavic myth, where the thunderer *Perunъ* slays the snaky dragon Velesъ (Volosъ in Russian).

DRINK OF IMMORTALITY

Many IE traditions have a story about the drink and/or food of the immortals; this substance is often said to provide the consumer with immortality, cf. Ved. *soma*, Gr. *ambrosía* (the food of the gods, from PIE *n-mrto- „immortal")*, and *néktar*, the drink of the gods, from PIE *nek'-terh$_2$- „death-overcoming", with the regular loss of the laryngeal in compounds. Compare AV 4.35 *tarāṇi mrtyum* „I will overcome death". In the Norse tradition, a parallel is perhaps represented by the story of Mímir's well, a drink from which gives supernatural wisdom.

COSMOGONY

In a number of traditions, the origin of the world – either in its physical or in its social aspect – is connected with the myth of the „twin" (PIE *yemo- > Skt. *yama-,* Av. *yima-,* Latv. *jumis*, ON *Ymir,* perhaps also Lat. *Remus* (if from *yemos on the analogy with *Romulus*). This primeval twin has, in all appearances, nothing to do with the divine twins, the sons of the sky (see above). In th Norse myth (*Grīmnismál* 40-41) the giant *Ymir* is dissected and the mountains are formed from his skull, the trees from his hair, etc. Tacitus (in *Germania,* 2), tells how the Germans believe that they originate from a primeval *Tuisto* (originally „twin"?), who had a son called *Mannus* „man". This is reminiscent of the Vedic myth, where Yama was the first mortal to die, and he was subsequently given the rule of the Otherworld. His brother, Manu, the progenitor of the humankind, sacrificed him. The legend of a miraculous birth of twins also lies in the legend of the foundations of *Emain Machae*, the ancient capital of Ulster in the Old Irish Ulster Cycle.

OTHERWORLD

There is no evidence for a consistent picture of the PIE otherworld. We do not know where it was, but it appears that the abode of the dead is reachable by boat, cf. OIr. *tír inna mban,*

which is an island, as is the *tech Duinn* „the house of Donn". Likewise, the island of Avalon in the British legend is the resting place of heroes, such as King Arthur (Welsh *Arthwr*). OCS *navъ* „the otherworld" is derivable from the word for „boat", PIE *neh_2u- (Lat. *nāvis*, Skt. *naú-,* etc.), and in the Greek belief, one has to cross the river Styks to reach the otherworld. The idea that one crosses the river is here combined with the other one, namely that the realm of the dead is underground; in the Old Irish sagas, you enter it via the fairy mounds, the *síd* (< PIE *sēdos „seat"). In a few traditions we find the idea that the dead abide in a wonderful meadow, rich in horses, cf. Hitt. *wēllu-* „meadow (of the otherworld)", Gr. *(W)ēlýsion pedíon* „Elysean fields", RV 10.14.2: „this cow pasture is not to be taken away", OIr. *mag mell*; in TochA the word *walu* „dead" may be related, as well as ON *val-höll* „Valhalla".

In the Rig Veda, we find a belief that the realm of the deceased („the fathers", *pitaras*) is in the sky, more precisely in the Milky Way (*svarga-*, which is compared to Gr. *ólbios* „blessed" < *swel-g^w(H)o-).

The otherworld may have been ruled by the original progenitor of mankind, *Yemo- (Skt. *Yama-*, Av. *Yima-*).

FIRE IN WATER (?)

A mythological fiery protector of waters is reconstructed on the basis of Lat. *Neptūnus*, Skt. *Apā́m Nápāt* (< *$h_2$epom nepōt- „the descendant of water (*ap-*)", identified with Agni, the fire), OIr. *Nechtan* (a mythical spouse of *Boand,* the river Boyne), cf. also ON *saevar niðr* „descendant of the sea" (a kenning for „fire"). All of this, however, is on a very shaky soil. *Neptūnus* is plausibly derived from PIE *neb^h-tu- „moisture" (Av. *napta-* „moist"), and *Nechtan* may be from the root *$neyg^w$- „to wash" (OIr. *nigid*).

THE WORLD-TREE

In a number of traditions we find a conception of a world-tree, growing through the three cosmic spheres: the earth, the middle sphere (Ved. *antarikša-*) and the sky. The most famous example is the Old Norse *yggdrásil*. Here is its description in Grímnismál 32: *Ratatoskr heitir íkorni, / er renna skal /at aski Yggdrasils; /arnar orð /hann skal ofan bera /ok segja /iðhöggvi niðr.* "Ratatosk is the squirrel who shall run on the ash-tree Yggdrasil; from above it bears the words of the eagle and tells them to Nidhogg (the world serpent) beneath". Similar motives are found in Slavic folk-lore and in the Celtic mythology (e.g. the wonderful tree on which the god Llew is sitting in the shape of the eagle in the Mabinogi). The first element of the name *Ygg-drasil* contains the root *IHwo- "yew" which is also found in the name of the mythological world-tree of the Hittite myth (^{GIŠ}*Eya-*, KUB XVII, 10. IV 27-31.).

BATTLE OF GODS

In a number of traditions, we find mention of „former gods", Gr. *theoì próteroi* (Hesiod, *Th.* 424, 486, Ved. *pū́rve devā́s* (RV 1.164.50), Hitt. *karuilies siunes*. Also, in several traditions, we find the two generations of gods fighting each other for supremacy, like Ved. Asuras and Devas, Av. Daevas and Ahura Mazda (the supreme deity established by Zarathuštra), the Greek Olympian gods and Titans, OIr. *Túatha Dé Danann,* the *Fir Bolg* and the *Fomoire*, and the Norse *Aesir* and *Vanir*.

A FEW OTHER MYTHOLOGICAL CREATURES

Gr. *Pān* and Ved. *Pūšán-* < *pewh$_2$sōn; both deities are protectors of cattle and are associated with wilderness and traveling.

Skt. *rbhu-* and Gr. *Orpheús*; the Rbhus are divine craftsmen in the Veda, resembling the musical artistry of Orpheus; the *rbhus* have also been related to Norse *Alfs* (dwarves), but that is even less convincing.

Skt. *Aryamán-* (Av. *airyaman-* „friendship") and OIr. *Éremón* (son of Míl), OIc. *Iormönr* (a name of Óđinn); all three names could be derived from the alleged PIE ethnonym *h$_2$eryo- „the Aryan".

„The fire-thief" Gr. *Promētheús* bears a name similar to Skt. *Māthava-*, a mythical king who had fire in his eyes. The root would have been PIE *meth$_2$- „to steal" (Ved. *mathnā́ti*).

Gr. *ōkeanós* (a mythical river encompassing the world) has been compared to the Vedic epithet *ā-śáyāna-*, predicated of the dragon *Vrtra-* (e.g. RV 4.17.7), who captured the cows/rivers (for the mythical equivalence of cows and rivers compare also OIr. *Bóand* „the river Boyne < *bow-windā „white cow"). And indeed, the Okeanos is represented with a dragon-tail on some early Greek vases.

The hell-hound, or the dog guarding the entrance to the underworld, is sometimes posited on the basis of the correspondence between Gr. *Kérberos* and Ved. *śábala-* (later also *śárvara-* „speckled", but the epithet is applied to the two hounds guarding the otherworld). However, a proto-form *k'erbero- looks distinctly non-Indo-European, so it is probable that both *Kérberos* and *śábala-* are loanwords from some unknown source.

PART II. A SELECTION OF TEXTS

1. HITTITE

Principal theonyms: Wurusemmu, Wurukatte, Lelwanni, Taru, Telepinu, Estan, Halmašuitt (Hattic), Šerri, and Hurri (two bulls), Šawoška, Tešub, Kumarbi (Hurrian), Sius (< *dyēws „sky", Tarhunt (< *torh₂nt- „thunder"), Dagan-zipa < *dʰegʰ'ʰom-, with the Hattic suffix –zipa.

ILLUYANKAS AND THE STORM GOD

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1   UM-MA ᵐKi-il-l[a ˡúIM.ME] dU¹ ᵘʳᵘNe-ri-ik
2   ne-pí-ša-aš dIM[-x-x-]x-[n]a²
3   pu-ru-ul-li-ya-aš ut-tar nu    ma-a-an³
4   ki-iš-ša-an                    ta-ra-an-zi
_____
5   ud-ni-wa⁴  ma-a-ú še-eš-du nu-wa ud-ni-e
6   pa-ah-ša-nu-wa-an e-eš-du nu ma-a-an
7   ma-a-i še-eš-zi nu EZEN pu-ru-ul-li-ya-aš
8   i-ya-an-zi
_____
9   ma-a-an dIM-aš ᵐᵘšil-lu-ya-an-ka-aš-ša
10  I-NA⁵ ᵘʳᵘKi-iš-ki-lu-uš-ša ar-ga-ti-[i]-e-er
11  nu-za ᵐᵘšil-lu-ya-an-ka-aš⁶ dIM-an tar-ah-ta
_____
12  dIM-aš-ta-aš-ša Dᵐᵉš-na-aš hu-u-ma-a[n-du]-uš
13  mu-ú-ga-it⁷ an-da-ma ʿPAʾ-ti-i-ya[x-x-]x-te-en
14  nu-za dI-na-ra-aš EZEN-an            i-e-et⁸
_____
15  nu hu-u-ma-an me-ek-ki ha-an-da-it
16  GEŠTIN-aš DUG pal-hi mar-nu-wa-an-da-aš DUG pal-hi
17  [wa-]al-hi-ya-aš DUG pal-hi [nu DU]G pal-ha-aš
18  an-[da]-an i-ya-a-da            i-[e-et]
_____
19  nu d[I-na-ra-aš I-NA ᵘʳᵘZ]i?-ig-ga-ra-at-ta pa-it
20  nu ᵐHu-u-pa-ši-ya-an LÚ.ULÙ.LU ú-e-mi-it
_____
21  UM-MA dI-na-ar ᵐHu-u-pa-ši-ya ka-a-ša-wa
22  ki-i-ya ki-i-ya ut-tar i-ya-mi
23  nu-wa-mu-uš-ša-an zi-iq-qa har-ap-hu-ut
_____
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24 UM-MA ᵐḪu-u-pa-ši-ya A-NA ᵈI-na-ar
25 ma-a-wa kat-ti-ti še-eš-m[i n]u-wa ú-wa-mi
26 kar-di-aš-ta-aš i-ya-mi [n]a?-[aš] ka[t-t]i-ši še-eš-ta

27 nu ᵈI-na-ra-aš ᵐḪu-u-p[a-ši-ya-an p]é-e-ḫu-te-et
4 na-an mu-ú-un-na-a-it⁹ ᵈI-na-ra-aš-ša-az
5 ú-nu-ut-ta-at na-aš-ta ᵐᵘˢil-lu-ya-an-ka-[an]
6 ḫa-an-te-eš-na-az¹⁰ ša-ra-a kal-li-iš-ta
7 ka-a-ša-wa¹¹ EZEN-an i-ya-mi
8 nu-wa a-da-an-na a-ku-wa-an-na e-ḫu

9 na-aš-ta ᵐᵘˢil-lu-ya-an-ka-aš¹² QA-DU [DUMUᵐᵉˢ⁻ŠU]
10 ša-ra-a ú-e-er nu-za e-te-er e-ku-e[r]
11 na-aš-ta DUG pal-ḫa-an¹³ ḫu-u-ma-an-da-an e-k[u-er]
12 ne-za ni-in-ke-e-er

13 ne nam-ma ḫa-at-te-eš-na-aš kat-ta-an-t[a]
14 nu-u-ma-a-an¹⁴ pa-a-an-zi ᵐḪu-u-pa-ši-ya-aš-ša ú-it
15 nu ᵐᵘˢil-lu-ya-an-ka-an¹² iš-ḫi-ma-an-ta
16 ka-le-e-le-e-et

17 ᵈIM-aš ú-it nu-kán ᵐᵘˢil-lu-y[a-an-ka-an]¹²
18 ku-en-ta Dᵐᵉˢ⁻ša kat-ti-iš-ši e-še-er

Thus speaks the priest Kilas of the city of Nerik

on the feast-day of the Tarhunt, the Caelestial One:

When the feast of Purulliya is held, they speak thus:

There should be peace in the land of Hatti

and the earth should be steadfast,

and when the earth is steadfast

Purulliya is held.

When Tarhunt, the Storm God escaped from Illuyanka

in the land of Kiskilu

Illuyanka overcame him.

Then Tarhunt became sad

and he was with all the gods.

Inara made a feast:

she prepared many things,

a barrel of wine, a barrel of beer

and a barrel of another drink.

There was plenty of drink there.

Inara then went to Zigarat

and found Hupasiyas.

Inara said:

„Hupasiyas, look, behold!

I will say something to you:

come here and join me!“

Hupasiyas said to Inara:

„I will do your heart's desire

if I may sleep with you.“

And she lay with him.

Inara took Hupasiyas to a temple,

and locked him there.

She called Illuyanka from its hole:

„Behold, I will make a feast,

come eat and drink!“

Then Illuyanka came with its offspring,

they ate and they drank,

they drank a barrel of each drink

and became very drunk.

Thus, they could not return to their hole,

and Hupasiyas tied Illuyanka with a rope.

Then Tarhunt came,

and slew Illuyanka,

and all the gods were with him.

The myth of Telipinu, the vanishing God

^{GIŠ}lu-ut-ta-a-us kam-ma-ra-a-as IŞ-BAT
É-er tuh-hu-is IŞ-BAT
I-NA GUNNI-ma kal-mi-i-sa-ni-iş ú-i-su-u-ri-ya-an-ta-ti
is-ta-na-na-as an-da DINGIR^{MEŠ} ú-i-su-u-ri-ya-an-ta-ti
I-NA TÙR an-da UDU$^{HI.A}$ KI.MIN
I-NA É.GU$_4$ an-da-an GU$_4$$^{HI.A}$ ú-i-su-u-ri-ya-an-ta-ti
UDU-us-za SILA$_4$-ZU mi-im-ma-as
GU$_4$-ma AMAR-ŠU mi-im-ma-as
^{D}Te-le-pe-nu-sa ar-ha i-ya-an-ni-is
hal-ki-in ^{D}Im-mar-ni-in sa-al-hi-an-ti-en ma-an-ni-it-ti-en is-pi-ya-tar-ra pe-e-
da-as
gi-im-ri ú-e-el-lu-i mar-mar-as an-da-an ^{D}Te-le-pe-nu-sa pa-it
mar-mar-ri an-da-an ú-li-is-ta
se-e-ra-as-se-is-sa-an ha-le-en-zu hu-wa-i-is
nu nam-ma hal-ki-is ZÍZ-tar Ú-UL ma-a-i
nu-za nam-ma GU$_4$$^{HI.A}$ UDU$^{HI.A}$ DUMU.LÚ.U$_{19}$.LU^{MEŠ} Ú-UL ar-ma-ah-ha-
an-zi ar-ma-u-wa-an-te-sa ku-i-es nu-za a-pi-ya Ú-UL ha-as-sa-an-zi
HUR.SAG$^{DIDLI.HI.A}$ ha-a-te-er
GIŠ$^{ŠHI.A}$-ru ha-a-az-ta
na-as-ta par-as-du-us Ú-UL ú-e-ez-zi
ú-e-sa-es ha-a-te-er
TÚL$^{HI.A}$ ha-a-az-ta
nu KUR-ya an-da-an ka-a-as-za ki-i-sa-ti
DUMU.LÚ.U$_{19}$.LU^{MEŠ} DINGIR^{MEŠ}-sa ki-is-ta-an-ti-it har-ki-ya-an-zi
GAL-is-za ^{D}UTU-us EZEN$_4$-an i-e-et
nu-za 1 LI-IM DINGIR^{MEŠ}-sa hal-za-i-is
e-te-er ne Ú-UL is-pi-i-e-er
e-ku-i-e-er-ma ne-za Ú-UL ha-as-si-ik-ke-er

5 the fog kept (filled) the windows; the smoke kept (filled) the

house;

6 the woods in the oven were smothered;

7 At the altars the god were smothered, the sheep in the fold were

smothered, in the stable

8 the cattle were smothered, the sheep refused her lamb,

9 the cow refused her calf.

10 Telipinu too went away;

11 the fertility of animals and seeds, their productivity and (also)

their abundance to desert and

12 meadow he took away. Telipinu too went into the field and in the

filed

13 he disappeared (mixed in). Over him, *halenzu* plant grew. So

14 the barley and the wheat haven't grown anymore. Cattle, sheep

and human beings

15 didn't become pregnant anymore and the pregnant ones didn't

give birth.

16 In order to sprout not, mountains and trees got dry.

17 In order to be hunger in the country, pastures and springs got dry.

18 The human beings and the gods are dying of hunger.

19 The Great Sun God arranged a banquet and he invited thousand gods.

They ate.

20 But they weren't full up; they drank, but they didn't slake their thirst.

2. VEDIC

Principal theonyms: *Indra-* (of unknown origin, no relation whatsoever to OCS *jędrъ* „strong"), *Mitra-* (from the abstract noun *mitrá-* „contract") , *Varuṇa-* (probably from the root *wel- „to close, cover, ensnare", Gr. *élytron* „covering, case", no relation whatsoever to Slav. *Velesъ*), *Aśvinā(u)* (dual, literally „horsemen", from *h₁ek'wo- „horse", Skt. *áśva-*), *Uśās-* (the word for „dawn", PIE *h₂ewsōs, Gr. *ēṓs* etc.), *Rudrá-* < *(H)rewd- „be coarse" (Lat. *rudis*), *Parjánya-* (of unclear etymology, often connected to Lith. *Perkūnas* etc.; as a comon noun, *parjánya-* means „rain cloud"), *Dyauš* (the word for „sky", PIE *dyēws), *Agni-* (= *agni-* „fire" < *ngʷni-, Lat. *ignis*), *Rātrī-* „Night" (from the root *rā-* „to bestow", *rātí-* „gift" < PIE *(H)reh₁-, cf. Lat. *rēs* „thing, wealth"), *Soma-* („what is being pressed, from *sew- „to press"), *Višṇu-* (of unclear etymology, despite attempts to derive it from *viś-* „village", Lat. *vīcus*), *Marutas* (pl., presumably from the same root as Skt. *marya-* „young warrior"), *Vāyú-* (the word for „wind", PIE *weh₁-yu-, cf. Lith. *vėjas*), *Savitar-* („the impeller", from the root *sewH- „to impel, drive"), *Pūšan-* (like Gr. *Pân* a protector of cattle, PIE *pewh₂sōn).

RV I.1

agním īḷe puróhitaṃ   ī́ḍyo nū́tanair utá |
yajñásya devám ṛtvíjam | sá devám̐ ehá vakṣati ||
hótāraṃ ratnadhā́tamam ||

                            agnínā rayím aśnavat
agníḥ pū́rvebhir ṛ̥ṣibhir   póṣam evá divé-dive |

yaśásaṃ vīrávattamam ||

ágne yáṃ yajñám adhvaráṃ
viśvátaḥ paribhū́r ási |
sá íd devéṣu gachati ||

agnír hótā kavíkratuḥ
satyáś citráśravastamaḥ |
devó devébhir ā́ gamat ||

yád aṅgá dāśúṣe tvám
ágne bhadráṃ kariṣyási |
távét tát satyám aṅgiraḥ ||

úpa tvāgne divé-dive

dóṣāvastar dhiyā́ vayám |
námo bháranta émasi ||

rā́jantam adhvarā́ṇāṃ
gopā́m ṛtásya dī́divim |
várdhamānaṃ své dáme ||

sá naḥ pitéva sūnáve-
-ágne sūpāyanó bhava |
sácasvā naḥ svastáye ||

1. I Laud Agni, the chosen Priest, God, minister of sacrifice,
The hotar, lavishest of wealth.
2 Worthy is Agni to be praised by living as by ancient seers.
He shall bring. hitherward the Gods.
3 Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.
4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.
5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.
6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.
7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

RV I.32 1-5

1. índrasya nú vīryā́ṇi prá vocaṃ   ā́ sā́yakam maghávādatta vájram

yā́ni cakā́ra prathamā́ni vajrī́ | áhann enam prathamajā́m áhīnām ||

áhann áhim ánv apás tatarda

prá vakṣáṇā abhinat párvatānām || 4. yád índrā́han prathamajā́m áhīnām

                                      ā́n māyínām áminā́ḥ prótá māyā́ḥ |

2. áhann áhim párvate śiśriyāṇáṃ   ā́t sū́ryam janáyan dyā́m uṣā́sam

tváṣṭāsmai vájraṃ svaryàṃ tatakṣa | tādī́tnā śátruṃ ná kílā vivitse ||

vā́srā iva dhenávaḥ syándamānāḥ-

áñjaḥ samudrám áva jagmur ā́paḥ || 5. áhan vṛtráṃ vṛtratáraṃ vyàṃsam

                                      índro vájreṇa mahatā́ vadhéna |

3. vṛṣāyámāṇo 'vṛṇīta sómaṃ   skándhāṃsīva kúliśenā vívṛkṇā-

tríkadrukeṣv apibat sutásya | -áhiḥ śayata upapṛ́k pṛthivyā́ḥ ||

1 I WILL declare the manly deeds of Indra, the first that he achieved, the Thunder-wielder.
He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.
2 He slew the Dragon lying on the mountain: his heavenly bolt of thunder Tvastar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.
3 Impetuous as a bull, he chose the Soma and in three sacred beakers drank the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.
4 When, Indra, thou hadst slain the dragon's firstborn, and overcome the charms of the enchanters,
Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.
5 Indra with his own great and deadly thunder smote into pieces Vrtra, worst of Vrtras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.

RV 1.48

1. sahā́ vāména na uṣo

vy ùchā duhitar divaḥ |

sahā́ dyumnéna bṛhatā́ vibhāvari

rāyā́ devi dā́svatī ||

2. ā́svāvatīr gómatīr viśvasuvído

bhū́ri cyavanta vā́stave |

úd īraya práti mā sūnṛ́tā uṣaś

códa rā́dho maghónām ||

3. uvā́soṣā́ uchā́c ca nú

devī́ jīrā́ ráthānām |

yé asyā ācáraṇeṣu dadhriré

samudré ná śravasyávaḥ ||

4. úṣo yé te prá yā́meṣu yuñjáte

máno dānā́ya sūráyaḥ |

átrā́ha tát káṇva eṣā́ṃ káṇvatamo

nā́ma gṛṇāti nṛṇā́m ||

5. ā́ ghā yóṣeva sūnárī-

uṣā́ yāti prabhuñjatī́ |

jaráyantī vṛ́janam padvád īyate-

út pātayati pakṣíṇaḥ ||

6. ví yā́ sṛjáti sámanaṃ vy àrthínaḥ

padáṃ ná vety ódatī |

vā́yo nákiṣ ṭe paptivā́ṃsa āsate

vyùṣṭau vājinīvati ||

7. eṣā́yukta parāvátaḥ

sū́ryasyodáyanād ádhi |

śatáṃ ráthebhiḥ subhágoṣā́ iyaṃ

ví yāty abhí mā́nuṣān ||

8. víśvam asyā nānāma cákṣase jágaj

jyótiṣ kṛṇoti sūnárī |

ápa dvéṣo maghónī duhitā́ divaḥ-

uṣā́ uchad ápa srídhaḥ ||

9. úṣa ā́ bhāhi bhānúnā

candréṇa duhitar divaḥ |

āváhantī bhū́ry asmábhyaṃ saúbhagaṃ

vyuchántī díviṣṭiṣu ||

10. víśvasya hí prā́ṇanaṃ jī́vanaṃ tvé

ví yád uchási sūnari |

sā́ no ráthena bṛhatā́ vibhāvari

śrudhí citrāmaghe hávam ||

11. úṣo vā́jaṃ hí váṃsva
yáś citró mā́nuṣe jáne |
ténā́ vaha sukŕ̥to adhvarā́ṃ úpa
yé tvā gr̥ṇánti váhnayaḥ ||

12. víśvān devā́ṃ ā́ vaha sómapītaye
-antárikṣād uṣas tvám |
sā́smā́su dhā gómad áśvāvad ukthyàm
úṣo vā́jaṃ suvī́ryam ||

13. yásyā rúśanto arcáyaḥ
práti bhadrā́ ádr̥kṣata |
sā́ no rayíṃ viśvávāraṃ supéśasam
uṣā́ dadātu súgmyam ||

14. yé cid dhí tvā́m ŕ̥ṣayaḥ pū́rva ūtáye
juhūré ’vase mahi |
sā́ na stómāṃ abhí gr̥ṇīhi rā́dhasā-
-úṣaḥ śukréṇa śóciṣā ||

15. úṣo yád adyá bhānúnā
ví dvā́rāv r̥ṇávo diváḥ |
prá no yachatād avr̥kám pr̥thú chardíḥ
prá devi gómatīr íṣaḥ ||

16. sáṃ no rāyā́ br̥hatā́ viśvápeśasā
mimikṣvā́ sám íḷābhir ā́ |
sáṃ dyumnéna viśvatúroṣo mahi
sáṃ vā́jair vājinīvati ||

DAWN on us with prosperity, O Usas, Daughter of the Sky,
Dawn with great glory, Goddess, Lady of the Light, dawn thou with riches, Bounteous One.
2 They, bringing steeds and kine, boon-givers of all wealth, have oft sped forth to lighten us.
O Usas, waken up for me the sounds of joy: send us the riches of the great.
3 Usas hath dawned, and now shall dawn, the Goddess, driver forth of cars
Which, as she cometh nigh, have fixed their thought on her, like glory-seekers on the flood.
4 Here Kanva, chief of Kanva's race, sings forth aloud the glories of the heroes' names,-
The. princes who, O Usas, as thou comest near, direct their thoughts to liberal gifts.
5 Like a good matron Usas comes carefully tending everything:
Rousing all life she stirs all creatures that have feet, and makes the birds of air fly up.
6 She sends the busy forth, each man to his pursuit: delay she knows not as she springs.
O rich in opulence, after thy dawning birds that have flown forth no longer rest.
7 This Dawn hath yoked her steeds afar, beyond the rising of the Sun:
Borne on a hundred chariots she, auspicious Dawn, advances on her way to Men.
8 To meet her glance all living creatures bend them down: Excellent One, she makes the light.
Usas, the Daughter of the Sky, the opulent, shines foes and enmities away.
9 Shine on us with thy radiant light, O Usas, Daughter of the Sky,
Bringing to us great store of high felicity, and bearning on our solemn rites.
10 For in thee is each living creature's breath and life, when, Excellent! thou dawnest forth.

Borne on thy lofty car, O Lady of the Light, hear, thou of wondrous wealth, our call.
11 O Usas, win thyself the strength which among men is wonderful.
Bring thou thereby the pious unto holy rites, those who as priests sing praise to thee.
12 Bring from the firmament, O Usas, all the Gods, that they may drink our Soma juice,
And, being what thou art, vouchsafe us kine and steeds, strength meet for praist and hero might.
13 May Usas whose auspicious rays are seen resplendent round about,
Grant us great riches, fair in form, of all good things, wealth which light labour may attain.
14 Mighty One, whom the Rsis of old time invoked for their protection and their help,
O Usas, graciously answer our songs of praise with bounty and with brilliant light.
15 Usas, as thou with light to day hast opened the twin doors of heaven,
So grant thou us a dwelling wide and free from foes. O Goddess, give us food with kine.
16 Bring us to wealth abundant, sent in every shape, to plentiful refreshing food,
To all-subduing splendour, Usas, Mighty One, to strength, thou rich in spoil and wealth.

2. AVESTAN

Principal theonyms: *Mithra, Ahura Mazda, Haoma, Vāyu-* (see the etymologies of the equivalent Vedic theonyms), *Rashnu* „judge", *Sraosha* „obedience".

Yasna 29 1-2

xšmaibiiā gə:uš uruuā gərəždā kahmāi mā θβarōdūm kə: mā tašat

ā mā aēšəmō hazascā rəmō [ā]hišāiiā dərəšcā təuuišcā

nōit mōi vāstā xšmat aniiō aθā mōi sąstā vohū vāstriiā

adā tašā gə:uš pərəsat aṣəm kaθā tōi gauuōi ratuš

hiiat hīm dātā xšaiiaṇtō hadā vāstrā gaodāiiō θβaxšō

kə:m hōi uštā ahurəm yə: drəguuō dəbīš aēšəməm vādāiiōit

The soul of the cow complains to You: For whom did You shape me? Who fashioned me?

Wrath and oppresion, fury, spite and violence, hold me fettered.

I have no other shepherd other thanYou. So appear to me with good pastoral work.

Thereupon the fashioner of the cow asks Truth: What is the nature of thy judgement for the cow?

When cow-milking zeal, together with forage, takes possession of her, o you ruling ones,

whom do you wish to be her Ahura, one who might break through the wrath caused by the deceitful?

XIV.

(Varhrān Yašt.)

42–46.

42 pərəsaṯ zaraϑuštrō ahurəm mazdąm: «ahura mazdā, mainyō spəništa, dātarə gaēϑanąm astvaitinąm ašāum, kva asti vərəϑraγnahe ahuraδātahe nąma.azbāitiš, kva upa.stūitiš, kvaništūitiš?» 43 āaṯ mraoṯ ahurō mazdā̊: «yaṯ spāδa hanjasånte, spitama zaraϑuštra, raštəm rasma katarasčiṯ, vaštå̄ŋhō ahmya nōiṯ vazyå̄nte, jatå̄ŋhō ahmya nōiṯ janyå̄nte, 44 čataṇrō pərənå̊ viδārayōiš avi paϑąm katarasčiṯ. yatārō pourvō frāyazāite — amō hutaštō huraoδō, vərəϑraγnō ahuraδātō —, atārō vərəϑra hačaite. 45 ʿaməmča vərəϑra-γnəmča āfrīnāmi dva apātāra dva nipātāra dva nišharətāra. dva †adwō.žən dva †vīδwō.žən dva †fraδwō.žən dva āmarəzən dva vīmarəzən dva framə-rəzən!ʾ 46 zaraϑuštra, aētəm mąϑrəm mā fradaēsayōiš ainyaṯ piϑre vā puϑrāi brāϑre vā haδō.zātāi āϑravanāi vā ϑrāyaone. aētaēča tē vāčō, yōi uγra ās dərəzra ās uγra ās vyāxcaine ās uγra ās vərəϑraγne ās uγra ās baēšazya ās.

42. We worship Ahura-created Wərəthraghna.

Zarathushtra asked Ahura Mazdā: Ahura Mazdā, most beneficent Spirit, righteous Creator of the material world, where is it that one should invoke Ahura-created Wərəthraghna by name? where praise (him)? where call (him) down?

43. Then Ahura Mazdā said: When two armies should come together, O Spitamid Zarathushtra, . . . (?),

44. you should arrange four feathers on the way. Whichever of the two (armies) shall be first to worship (with the words), "O well-made, well-built Strength, O Ahura-created Wərəthraghna!", that one shall be accompanied by victory.

45. I propitiate Strength and Wərəthraghna, the two protectors, the two defenders, the two guardians. . . . [The remainder is obscure.]

46. O Zarathushtra, do not teach this spell to anyone other than a father or a son or a blood brother or an athrawan student. And these (are) words for you which are strong (and) firm, strong (and) eloquent, strong (and) victorious, strong (and) curative; and these (are) words for you which (can) save even a forfeited head, (can) repel even the arm already unpraised (to strike) a blow.

3. GREEK

Principal theonyms: *Zeús* < *dyēws „sky", *Hḗra* (Myc. *E-ra*, etymology unknown), *Apóllōn* (though sometimes compared to ON *afl* „strength" the etymology is ultimately unknown; the name is probably borrowed from Anatolian, cf. the theonym *Apalliunaš* attested in Hittite documents dealing with Wiluša/Troy), *Athḗnē* (Myc. *A-ta-na*, of Minoan origin, perhaps „lady"), *Árēs* (from *ará* „curse"), *Hḗphaistos* (of unknown origin), *Aphrodítē* (no relation whatsoever with *aphrós* „foam", despite the folk-etymology; the true origin of the name is unknown), *Hermâs* (Myc. *E-ma-ha*) < *ser- „fasten together" (Gr. *eiírō,* Lat. *sero* „link together", *sermo* „speech", Skt. *sísarti* „stretches, extends", often of Mitra's hands), *Poseidáōn* (Myc. *Po-si-da-wo-ne*, dat.), originally *potey-dāwōn „the lord (*potis) of *dā, whatever that is (cf. *páti- dā́ nunas* „the lord of waters", RV 1.136.3 of Varuna), *Ártemis* (Myc. *A-ti-mi-te*, dat.) – probably pre-Greek (cf. Lyd. *Artimuś*, Etruscan *Aritimi*), *Pân* (< *pewh₂son-, Ved. *Pūšan-*), *Diónysos* (Myc. *Di-wo-nu-*

so < *diwos nuso- „the *nuso-* of the Sky, whatever *nuso-* originally meant, *Persephónē* (probably from *peírein* „pierce" and *phaós* „light"), *Haídēs* (according to some from *sm-wid-* (?) „the place where one sees his ancestors again", but more probably from *Haywid-* < *sh₂eyw-, cf. Lat. *saevus* „cruel", from the root *sh₂ey-„to bind", cf. Ved. *sétu-,* the fetter of Varuna), *Moûsa* (< *montyā „memory" < *men- „think"), *Hestía* (from the word for „fireplace", Gr. *hestía* < *westi-, cf. Lat. *Vesta*).

Homeric Hymn 6 to Aphrodite

αἰδοίην, χρυσοστέφανον, καλὴν Ἀφροδίτην
ᾀσομαι, ἣ πάσης Κύπρου κρήδεμνα λέλογχεν
εἰναλίης, ὅθι μιν Ζεφύρου μένος ὑγρὸν ἀέντος
ἤνεικεν κατὰ κῦμα πολυφλοίσβοιο θαλάσσης
5 ἀφρῷ ἔνι μαλακῷ: τὴν δὲ χρυσάμπυκες Ὧραι
δέξαντ᾽ ἀσπασίως, περὶ δ᾽ ἄμβροτα εἵματα ἕσσαν:
κρατὶ δ᾽ ἐπ᾽ ἀθανάτῳ στεφάνην εὔτυκτον ἔθηκαν
καλήν, χρυσείην: ἐν δὲ τρητοῖσι λοβοῖσιν
ἄνθεμ᾽ ὀρειχάλκου χρυσοῖό τε τιμήεντος:
10δειρῇ δ᾽ ἀμφ᾽ ἀπαλῇ καὶ στήθεσιν ἀργυφέοισιν
ὅρμοισι χρυσέοισιν ἐκόσμεον, οἷσί περ αὐταὶ
Ὧραι κοσμείσθην χρυσάμπυκες, ὁππότ᾽ ἴοιεν
ἐς χορὸν ἱμερόεντα θεῶν καὶ δώματα πατρός.
αὐτὰρ ἐπειδὴ πάντα περὶ χροῒ κόσμον ἔθηκαν,
15ἦγον ἐς ἀθανάτους: οἳ δ᾽ ἠσπάζοντο ἰδόντες
χερσί τ᾽ ἐδεξιόωντο καὶ ἠρήσαντο ἕκαστος
εἶναι κουριδίην ἄλοχον καὶ οἴκαδ᾽ ἄγεσθαι,
εἶδος θαυμάζοντες ἰοστεφάνου Κυθερείης.
χαῖρ᾽ ἑλικοβλέφαρε, γλυκυμείλιχε: δὸς δ᾽ ἐν ἀγῶνι
20νίκην τῷδε φέρεσθαι, ἐμὴν δ᾽ ἔντυνον ἀοιδήν.
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ᾽ ἀοιδῆς.

I will sing of stately Aphrodite, gold-crowned and beautiful, whose dominion is the walled cities of all sea-set <u>Cyprus</u>. There the moist breath of the western wind wafted her over the waves of the loud-moaning sea [5] in soft foam, and there the gold-filleted Hours welcomed her joyously. They clothed her with heavenly garments: on her head they put a fine, well-wrought crown of gold, and in her pierced ears they hung ornaments of orichalc and precious gold, [10] and adorned her with golden necklaces over her soft neck and snow-white breasts, jewels which the gold-filleted Hours wear themselves whenever they go to their father's house to join the lovely dances of the gods. And when they had fully decked her, [15] they brought her to the gods, who welcomed her when they saw her, giving her their hands. Each one of them prayed that he might lead her home to be his wedded wife, so greatly were they amazed at the beauty of violet-crowned Cytherea.

Hail, sweetly-winning, coy-eyed goddess! Grant that I may gain the victory in this contest, [20] and order you my song. And now I will remember you and another song also.

Sappho, fr. 1 (Hymn to Aphrodite)

Ποικιλόθρον', ἀθάνατ' Ἀφρόδιτα,
παῖ Δίος, δολόπλοκε, λίσσομαί σε
μή μ' ἄσαισι μήτ' ὀνίαισι δάμνα,
    πότνια, θῦμον·

ἀλλὰ τυῖδ' ἔλθ', αἴποτα κἀτέρωτα
τᾶς ἔμας αὔδως ἀΐοισα πήλυι
ἔκλυες, πάτρος δὲ δόμον λίποισα
    χρύσιον ἦλθες

ἄρμ' ὑποζεύξαισα· κάλοι δέ σ' ἆγον
ὤκεες στροῦθοι περὶ γᾶς μελαίνας
πύκνα δινεῦντες πτέρ' ἀπ' ὠράνω αἴθε-
    ρας διὰ μέσσω.

αἶψα δ' ἐξίκοντο· τὺ δ', ὦ μάκαιρα,
μειδιάσαισ' ἀθανάτῳ προσώπῳ,
ἤρε', ὄττι δηῦτε πέπονθα κὤττι
    δηῦτε κάλημι,

κὤττι μοι μάλιστα θέλω γένεσθαι
μαινόλᾳ θύμῳ· τίνα δηῦτε Πείθω
μαῖς ἄγην ἐς σὰν φιλότατα, τίς σ', ὦ
    Ψάπφ', ἀδικήει;

καὶ γὰρ αἰ φεύγει, ταχέως διώξει,
αἰ δὲ δῶρα μὴ δέκετ' ἀλλὰ δώσει,
αἰ δὲ μὴ φίλει, ταχέως φιλήσει
    κωὐκ ἐθέλοισα.

ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον
ἐκ μεριμνᾶν, ὄσσα δέ μοι τελέσσαι
θῦμος ἰμέρρει, τέλεσον· σὺ δ' αὖτα
    σύμμαχος ἔσσο.

Immortal Aphrodite of the broidered throne, daughter of Zeus, weaver of wiles, I pray thee break not my spirit with anguish and distress, O Queen. But come hither, if ever before thou didst hear my voice afar, and listen, and leaving thy father's golden house camest with chariot yoked, and fair fleet sparrows drew thee, flapping fast their wings around the dark earth, from heaven through mid sky. Quickly arrived they; and thou, blessed one, smiling with immortal countenance, didst ask What now is befallen me, and Why now I call, and What I in my mad heart most desire to see. 'What Beauty now wouldst thou draw to love thee? Who wrongs thee, Sappho? For even if she flies she shall soon follow, and if she rejects gifts shall yet give, and if she loves not shall soon love, however loth.' Come, I pray thee, now too, and release me from cruel cares; and all that my heart desires to accomplish, accomplish thou, and be thyself my ally.

4. ITALIC

Principal theonyms: *Jūpiter, Juppiter* < *dyēws ph₂tēr „father Sky", *Jūno* < Etruscan *Uni,* but perhaps originally from *diw- „sky", *Quirīnus* < *co-virīnus (originally the protector of the community, cf. *cūria* < *co-viria), from *wiHro- „man", Lat. *vir, Mars* < *Mavors,* of unknown origin, *Venus* (originally abstract numen, from the neuter *wenos „desire, lust", Skt. *vanas), Apollo* (from Greek), *Mercurius* (from *merx* „commerce", of unknown, perhaps Etruscan origin), *Janus* (from *iānus,* „arched passage, doorway" < PIE *yeh₂-no-, cf. Skt. *yā́ti* „goes", Lith. *jóti* „ride"), *Minerva* (probably from Etruscan, but perhaps from *Mēneswā, a derivative of PIE *meh₁nos- „moon", Lith. *mėnuo), Saturnus* (of unknown origin, sometimes compared to Ved. *Savitar-), Faunus* (of unknown origin, sometimes derived from *bʰh₂u-no-, from the root „to be, become"), *Vesta* (= Gr. *Hestía), Līber* < *h₁lewdʰro- „free (man)" (OCS *ljudьje,* etc.), *Volcanus* (of unknown origin), *Tellus, Lār* < *Las, of unknown origin, *Manēs* (pl. of unknown origin), *Pales* (of unknown origin), *Lemures* (of unknown origin), *Bona Dea* („the good goddess"), *Fortūna* (derived from *fors* „destiny, fate", from the root *bʰer- „carry"), *Neptūnus* (usually related to Skt. *Apām Napāt* „the descendant of waters", an epithet of Agni, but a different etymology is also viable: *Neptūnus* can be from the root *nebʰ-, as in *nebula* „fog", *imber* „rain" with a dental suffix, i.e. *nebʰ-tu- > *neptu-).

Cato's prayer (*Suovetaurilia*, from „De re rustica")

Mars pater, te precor quaesoque uti sies volens propitius mihi domo familiaeque nostrae, quoius re ergo agrum terram fundumque meum suovitaurilia circumagi iussi, uti tu morbos visos invisosque, viduertatem vastitudinemque, calamitates intemperiasque prohibessis defendas averruncesque; utique tu fruges, frumenta, vineta virgultaque grandire beneque evenire siris, pastores pecuaque salva servassis duisque bonam salutem valetudinemque mihi domo familiaeque nostrae; harumce rerum ergo, fundi terrae agrique mei lustrandi lustrique faciendi ergo, sicuti dixi, macte hisce suovitaurilibus lactentibus inmolandis esto; Mars pater, eiusdem rei ergo macte hisce suovitaurilibus lactentibus esto

"Father Mars, I pray and beseech thee that thou be gracious and merciful to me, my house, and my household; to which intent I have bidden this suovetaurilia to be led around my land, my ground, my farm; that thou keep away, ward off, and remove sickness, seen and unseen, barrenness and destruction, ruin and unseasonable influence; and that thou permit my harvests, my grain, my vineyards, and my plantations to flourish and to come to good issue, preserve in health my shepherds and my flocks, and give good health and strength to me, my house, and my household. To this intent, to the intent of purifying my farm, my land, my ground, and of making an expiation, as I have said, deign to accept the offering of these

suckling victims; Father Mars, to the same intent deign to accept the offering of these suckling offering."

Augustine (*De civitate dei, 6.9.3*)

Cum mas et femina coniunguntur, adhibetur deus Iugatinus; sit hoc ferendum. Sed domum est ducenda quae nubit; adhibetur et deus Domiducus; ut in domo sit, adhibetur deus Domitius; ut maneat cum viro, additur dea Manturna. Quid ultra quaeritur? Parcatur humanae verecundiae; peragat cetera concupiscentia carnis et sanguinis procurato secreto pudoris. Quid impletur cubiculum turba numinum, quando et paranymphi inde discedunt? Et ad hoc impletur, non ut eorum praesentia cogitata maior sit cura pudicitiae, sed ut feminae sexu infirmae, novitate pavidae illis cooperantibus sine ulla difficultate virginitas auferatur. Adest enim dea Virginensis et deus pater Subigus, et dea mater Prema et dea Pertunda, et Venus et Priapus. Quid est hoc? Si omnino laborantem in illo opere virum ab diis adiuvari oportebat, non sufficeret aliquis unus aut aliqua una? Numquid Venus sola parum esset, quae ob hoc etiam dicitur nuncupata, quod sine vi femina virgo esse non desinat? Si est ulla frons in hominibus, quae non est in numinibus, nonne, cum credunt coniugati tot deos utriusque sexus esse praesentes et huic operi instantes, ita pudore afficiuntur, ut et ille minus moveatur et illa plus reluctetur? Et certe si adest Virginensis dea, ut virgini zona solvatur; si adest deus Subigus, ut viro subigatur; si adest dea Prema, ut subacta, ne se commoveat, comrpimatur: dea Pertunda ibi quid facit? Erubescat, eat foras; agat aliquid et maritus.

VI*

```
este persclo
    aueis aseriater enetu
    parfa curnaśe dersua
    peiqu peica merstu

poei angla aseriato ¹ eest
eso tremnu serse arsferture ehueltu
stiplo aseriaia
    parfa dersua
    curnaco dersua ¹
    peico mersto
    peica mersta
    mersta auuei
    mersta angla esona

arfertur eso anstiplatu ¹
    ef aserio
        parfa dersua
        curnaco dersua
        peico mersto
        peica mersta
        mersta aueif
        merstaf ⁵ anglaf esona                    5
    mehe
    tote iioueine
    esmei stahmei stahmeitei

sersi pirsi sesust
    poi angla ¹ aseriato est
erse neip mugatu
        nep arsir andersistu
nersa courtust
        porsi angla anseriato ¹ iust
sue muieto fust
ote pisi arsir andersesust
            disleralinśust ¹
```

This rite

shall start with the observation of the birds

parfa (?owl), *the horned one, dersua*

woodpecker, *peica, merstu*

He who will go to observe the messages (of birds)

should, sitting at the *tremno* ask the priest (*arfertur*):

Ascertain that I am observing

the owl, the *dersua*, the horned one *dersua*

the woodpecker *merso*

the peica *mersta*

mersta birds

mersta divine messengers.

The *arfertur* ascertains in his answer:

There you should observe

the owl, the *dersua*, the horned one *dersua*

the woodpecker *merso*

the peica *mersta*

mersta birds

mersta divine signs

for me,

for the city of Iguvium

in this *stahmo stahmito*.

When one who went to watch the messengers

will have sat on the seat,

no sound should be made,

and others should not sit at the same time (with him)

until he who went to watch the messengers

shall have returned.

If any sound is made

or if anyone sits in the meanwhile (with him)

the rite is void.

5. CELTIC

Principal theonyms: Gaul. *Lugus* (of unknown origin, sometimes compared to Gr. *lýnks* „lynx"), *Maponos* (from PCelt. *makkwo- „son, boy", OIr. *macc*), *Rosmerta* (of unknown origin), *Taranis* (probably from the same root as OIr. *torann* „thunder"), *Borvo* (a god of termal spring, whose name is from the root of OIr. *berbaid* „brew"), *Teutates* < *tewto- „tribe", cf. OIr. *túath*, *Epona* (from *epos „horse" < PIE *$h_1$ek'wos, Lat. *equus*) OIr. *Echu Ollathir* (related to OIr. *ech* „horse"; his epithet means „the father of all"; he is also called *Dagdae* „the good god" < *dago-deywo-), *Étain* (of unknown etymology), *Danu* (of unknown etymology), *Brigit* (< *brigantī < *b^hrg^{ih}ntih$_2$ „the exalted one", Ved. *brhatī*), *Óengus* < *oyno-gusto- „the only strong one", *Lug* (= Gaul. *Lugos*), *Lir* (= *lir*, W *llyr* „the sea", perhaps from the root *leyH- „to pour", but this has been doubted on both semantic and formal grounds), *Goibniu* (cf. *gobae, gobann* „smith", perhaps related to Lat. *faber* < *g^{wh}ob^h-), *Anu* (of unknown origin), *Ogmae* (presumably the same as Gaul. *Ogmios*), *Macha* (of unknown origin), W *Mabon* (= Gaul. *Maponos,* probably the same as OIr. *Macc ind Óc* „the young son"), *Rhiannon* < *rīgantōnā „the great queen" (from *(H)rēg's „king", OIr. *rí*, Lat. *rēx*), *Llew* (= Gaul. *Lugos*).

Caesar, De Bello Gallico VI, 17: *Deorum maxime Mercurium colunt. Huius sunt maxima simulacra, hunc omnium inventorem artium ferunt, hunc viarum atque itinerum ducem, hunc ad questus pecuniae mercaturasque habere vim maximam arbitrantur. Post hunc Apollinem et Martem et Iovem et Minervam. De his eandem fere quam reliquae gentes habent opinionem: Apollinem morbos depellere, Minervam operum atque artificiorum initia tradere, Iovem imperium caelestium tenere, Martem bella regere.*

Among the gods they worship Mercury most of all. He is most often represented in pictures, and they think of him as the inventor of all the arts and a guide on the roads and on journeys and the most influential for money-making and commerce. After him, they worhip Apollo, Mars, Jupiter and Minerva. They have almost the same opinion of them as the other peoples do: they think that Apollo drives away diseases, that Minerva takes care of the works and arts, that Jupiter holds the empire of the sky and that Mars rules over war.

Inscription from Chamalières: *Andedion uediiumi diiiuion risun / aritumapon arueriiatin / lopites snieđđic sosbrixtiaanderon / clucionfloronnigrinon adgarion aemili / on paterin claudion legitumon caelion / pelign claudio pelign marcion uictorin asiaticonađđedilli etic secoui toncnaman toncsiíontío meíon toncsesit buetid ollon reguccambion exops pissíumítsoccantí rissuis onson bissíet luge dessummiíis luge dessumíis luge dessumíís luxe.*

Tentative translation: „I invoke Maponos Arveriatis among the infernal deities; may you punish (?) and torture them with infernal magic: Caius Lucius, Florus Nigrinus, the *adgarios* (?"accuser"), Aemilius Paterinus, Claudius Legitumus, Caelius Pelignus, Claudius, Pelignus, Marcus Victorinus, and Asiaticus Aððedili. And those who swear by such false oaths, moreover, he swore: „May everything be crooked (?bad) to him! I see it blind (?). It will be good (?) for us (?). O Lugus, take them (?), take them, Lugus, take them, Lugus (?)"

Echtrae Chonnlai maic Cuinn Chétchathaig in so.

[1] Connlae Rúad mac do Chunn Chétchathach, a mboíe laa n-and for láim a athar i n-úachtur Uisnig, co:n-accae in mnaí i n-étuch anetargnad.

[2] As:bert Connle: "Can do:dechad-so, a banscál?"

[3] Mulier respondit:

> "Do:dechad-sa a tírib béo, i-nna:bí bás na peccad na imarmus.
> Do:melom fleda búana cen frithgnam.
> Caínchomrac lenn cen debuid.
> Síd már i:taam, conid de suidib no-n:ainmnigther áes síde."

[4] "Cía ad:gláiter?" ol Conn Cétchathach. Ní:acci nech in mnaí acht Connle a óenur.

[5] Mulier respondit:

> "Ad:gládadar mnaí n-oic n-álaind sochenéoil
> nad:fresci bás na sentaid.
> Ro:carus Connle Rúad.
> Co-t:ngairim do Maig Meld
> inid rí Bóadag bithsuthain
> cen gol cen mairg inna thír
> ó gabais flaith.
> Tair lemm,
> a Chonnlai Rúaid muinbric caindildeirc.
> Barr buide for-dut:tá óas gnúis chorcordai,
> bid ordan do rígdelbae.
> Ma cho-tum:éitis, ní:crínfa do delbae oítiu áilde
> co bráth mbrindach."

[6] As:bert Conn fria druid, Coran a ainm-side, a rro:cólatar uilí an ro:rádi in ben na-che:n-acatar:

> "No-t:álim, a Chorinn
> mórchétlaig mórdánaig.
> Forband do-dom:ánic
> as-dom moo airli,
> as-dom moo cumachtu,
> níth na-cham:thánic
> ó gabsu flaith.

This is the voyage of Connlae, the son of Conn Cétchathach.

1. Connlae the Red, the son of Conn Cétchatach, was standing once before his father on the heights of Uisnech, when he saw a women in unusual clothes.

2. Connlae said: „Whence do you come, woman?"

3. *Mulier respondit*:

„I come from the Land of the Living, where there is no sin or transgression. We eat in constant feasts without exertion. We have peace without strife. We live in a *síd* and therefore they call us 'people of the síd'.

4. „Who are you talking to?" asked Conn Cétchathach. Nobody saw the woman except Connlae.

5. *Mulier respondit*: "He is speaking to a young, lovely woman from a good family, who does not expect either death or old age. I have fallen in love with Connlae the Red. I call him to Mag Mell, where the eternal Bóadag reigns, without cry or laments he is in his land since he had assumed his throne. COme with me, Connlae the Red, o speckled-necked, candle-red one. The red hair on your purple face will be the ornament of your royal appearance. If you come with me, the youth and beauty of your appearance will not be lost until the Judgement."

6. Conn said to his druid, whose name was Corann, because everyone heard what the woman had said, but they have not seen her:

„I beseech you, Corann, with great song and great art, an excessive demand has come upon me that is beyond my counsel, that is beyond my power, a struggle that has not come upon me since I assumed sovereignty. It is a deceitful contest of unseen forms that compels me with a view to stealing my exceedingly fair son through evil moves. Female charms take him away from my royal hand."

The Fourth Branch of the Mabinogi (Math mab Mathonwy), p. 176ff.:

Sef a wnaeth ynteu: edrych ym blaen y prenn; a phan edrych, ef a welei eryr ym blaen y
prenn. A phan ymysgytwei yr eryr, y syrthei y pryuet ar kic pwdyr ohonaw, ar hwch yn yssu y
rei hynny. Sef a wnaeth ynteu: medylyaw, mae Lleu, oed yr eryr; a chanu eglyn:

Dar a dyf yrwng deu lynn;

Gordu-wrych awyr a glynn:

Ony dywetaf i eu,

Oulodeu Lleu pan yw hynn.

"Then he looked at the top of the tree and saw an eagle; whenever the eagle shook, worms and rotten flesh would drop off, and the sow would eat them. Gwydion thought that the eagle was Lleu, and he sang an *englyn*:

An oak-tree grows between two lakes:

dark sky and a plain;

If I should not tell a lie,

these are Lleu's feathers."

6. GERMANIC

Principal theonyms (in the ON form): *Óđinn* (from **Wōdanaz*, which is derived from PIE **weh$_2$tu-* „insight, inspiration", cf. Lat. *vātes* „sooth-sayer", OIr. *fáith* „prophet", *Thórr* (from the word for „thunder", PIE **torh$_2$n-*, *Fjörgynn* (often compared to Slav. *Perunъ*, etc., but more likely derived from **pork'o-* „furrow", Lat. *porca*), *Njörđ < *nertu-*, most probably from **ner-to-* „under, deep", Gr. *nérteros*, OIc. *norđr* „north", *Loki* (of unknown etymology, sometimes derived from PIE **lewg'-* „break, crush", cf. OE *to-lūcan* „destroy", Skt. *rujáti* „breaks"), *Frejya < *priHyo-* „friendly, pleasant" (Skt. *priya-*, OCS *prijati* etc.).

Völuspá 1-7.

1. Hljóðs bið ek allar
helgar kindir,
meiri ok minni
mögu Heimdallar;
viltu, at ek, Valföðr!
vel framtelja
forn spjöll fíra,
þau er fremst um man.

2. Ek man jötna
ár um borna,
þá er forðum
mik fædda höfðu;
níu man ek heima,
níu íviði,
mjötvið mæran
fyr mold neðan.

3. Ár var alda
þar er Ýmir bygði,
vara sandr né sær
né svalar unnir,
jörð fannsk æva
né upphiminn,
gap var ginnunga,
en gras hvergi.

4. Áðr Burs synir
bjöðum um ypðu,
þeir er Miðgarð
mæran skópu;
sól skein sunnan
á salar steina,
þá var grund gróin
grænum lauki.

5. Sól varp sunnan,
sinni mána,
hendi inni hægri
um himinjódyr;
sól þat ne vissi
hvar hon sali átti,
máni þat ne vissi
hvat hann megins átti,
stjörnur þat ne vissu
hvar þær staði áttu.

6. Þá gengu regin öll
á rökstóla,
ginnheilug goð,
ok um þat gættusk;
nátt ok niðjum
nöfn um gáfu,
morgin hétu
ok miðjan dag,
undorn ok aptan,
árum at telja.

7. Hittusk æsir
á Iðavelli,
þeir er hörg ok hof
hátimbruðu,
afla lögðu,
auð smíðuðu,
tangir skópu
ok tól görðu.

1. Hearing I ask | from the holy races,
From Heimdall's sons, | both high and low;
Thou wilt, Valfather, | that well I relate
Old tales I remember | of men long ago.

2. I remember yet | the giants of yore,
Who gave me bread | in the days gone by;
Nine worlds I knew, | the nine in the tree
With mighty roots | beneath the mold.

3. Of old was the age | when Ymir lived;
Sea nor cool waves | nor sand there were;
Earth had not been, | nor heaven above,
But a yawning gap, | and grass nowhere.

4. Then Bur's sons lifted | the level land,
Mithgarth the mighty | there they made;
The sun from the south | warmed the stones
of earth,
And green was the ground | with growing
leeks.

5. The sun, the sister | of the moon, from
the south
Her right hand cast | over heaven's rim;
No knowledge she had | where her home
should be,
The moon knew not | what might was his,
The stars knew not | where their stations
were.

6. Then sought the gods | their assembly-
seats,
The holy ones, | and council held;
Names then gave they | to noon and
twilight,
Morning they named, | and the waning
moon,
Night and evening, | the years to number.

7. At Ithavoll met | the mighty gods,
Shrines and temples | they timbered high;
Forges they set, and | they smithied ore,
Tongs they wrought, | and tools they
fashioned.

2ND Merseburg Charm

Phol ende Uuôdan uuorun zi holza.
Dû uuart demo Balderes uolon sîn uuoz birenkit.
thû biguol en Sinthgunt, Sunna era suister,
thû biguol en Frîia, Uolla era suister;
thû biguol en Uuôdan sô hê uuola conda:
sôse bênrenkî, sôse bluotrenkî,
sôse lidirenkî:
bên zi bêna, bluot zi bluoda,
lid zi geliden, sôse gelimida sin!

Phol and Wodan rode to the wood.

There Balder's foal disjointed his foot.

Then Sinthgunt addressed him, and Sunna, her sister,

Then Friia addressed him, and Wolla, her sister.

Then Wodan addressed him, so as he understood:

As the bone disjointment, so the blood disjointment,

so the limb disjointment.

Leg to leg, blood to blood,

limb to limb, so they should be joined!

7.   ARMENIAN

The name of the mythical hero *Vahagn* is from Iranian, cf. Av. *Vərəthrahan-*.

The birth of Vahagn (from „The History of Armenia" of Mowsēs Kcorenac^ci)

Erknēr erkin, erknēr erkin

erknēr ew covn cirani;

erkn i covown ownēr ew zkarmrikn ełegnik;

ənd ełegan pᶜoł cux elanēr,

ənd ełegan pᶜoł bocᶜ elanēr;

ew i bocᶜoyn vazēr xarteaš patanekikna hur her unēr, bocᶜ unēr mōrus,

ew ačᶜkunkᶜn ēin aregakunkᶜ.

"The Sky was in labour, the Earth was in labour,

The purple sea was also in labour;

Labour caught also a small red reed in the sea.

Through the reed's tube came a smoke,

and from the reed's tube came a flame,

and from the flame a red-haired youth jumped.

He had fire as hair, fire as beard,

and his eyes were Suns".

8. SLAVIC

Principal theonyms: *Perunъ* < *peru-n- „rock" and *perkʷu- „oak", *Velesъ/Volosъ* (probably related to Lith. *velė* „soul of the deceased", less certainly with Hitt. *wellu-* „meadow", etc.), *Svarogъ* (of unknown etymology), *Daždьbogъ* (a compound of *dati* „give" and *bogъ*), *Svętovitъ* (derived from *svętъ* „holy" and *vitъ* ?), *Morana* (most likely from *moriti* „to kill"), *Triglavъ* („three headed one"), *Mokošь* (of unknown origin; the connection with OCS *mokrъ* „wet" is slightly more probable than the relationship with OIr. *Macha*, a goddess connected with horses in the Ulster cycle).

A BYELORUSSIAN CHARM

Гэто спорував Бог (var. Илья) зь нячисьциком: я цябе, каець, забъю! – А як ты мяне забъёш: я схуваюся! – Куды? – Под чаловека! – Я чаловека забъю, грéхы ямý отпущу, – цябе забъю! – А я пот коня! – Я й коня забъю; чаловека на гэтым месьци награджу, а цябе забъю! – А я пот корову схуваюся! – Я й корову забъю; хозяину на гэто место награджу, а цябе забъю! – А я под будынок! – Я й будынок спалю; чаловека на гэтым месьци награджу, а цябе забъю! – А я под дзераво схуваюся; там ты мяне не забъеш! –Я дзераво разобъю, и цябе забъю! – Ну, дык я, каець, схуваюся у воду пот корч пот колоду! – Ну, там твоё место, там сабе будзь!

Дык гэто коли удариць идзе пярун, дык гэто Бог нячисьцика бъéць. Ён, як находзиць хмара, здаéтца ци собаком, ци свиньнéй, ци кошкую – абы чим; ды й хуваетца пот кого–нибудзь. Тоды там пярун бъець.

(Р 4, 155–156, Дополнение № 3)

This is how God (*var.* Ilias) quarrelled with the Devil: I will, kill you, he says!. -And how will you kill me? -I will hide. -Where? -Under a man! -I will kill the man, forgive his sins, and kill you. -Then I will hide under a horse! -I will kill the horse, too. I will recompensate the man, and kill you. -Then I will hide under a cow! -I will kill the cow too, recompensate her master at once, and I will kill you. -Then I'll hide under a building. -I will burn down the building, recompensate the man, and kill you. -Then I will hide under a tree. There you will not kill me. -I will crush the tree, and kill you! -Then, he says, I will hide in the water, under a trunk, under a plank! -Well, there is your place, there you should be! So, when a thunder comes to strike, it is God who strikes the devil. He changes

into a dog, or a pig, or a cat, as the dark cloud comes. He will change into anything and hide under anyone. Then the thunder strikes there.

9. BALTIC

Principal theonyms (in Lith. form): *Perkūnas* < *perkʷu- „oak" (Lat. *quercus*), *Saulė* < *seh₂wōl „sun" (Lat. *sol*), *Saulės dukrytė* (= „sun's daughter"), *Velnias* (derived from *velė* „soul of the deceased", which might be connected to Hitt. *wellu-* „meadow"), *Laimė* (abstract noun meaning „luck", without a clear etymology), *Žemynė* (a deminutive of *žemė* „earth" < PIE *dʰgʰʰem- (OCS *zemlja,* Lat. *humus*, etc).

A Latvian Daina

Barons 34127.

Kuplis auga ozoliņš
Dieva nama galiņē;
Speŗ pērkons, rīb zemiņ',
Ne lapiņa nedrebēja.

„A branchy oak-tree grows

by the house of Dievs;

Perkons shot it, the earth trembled,

not a leaf shivered".

A Lithuanian daina (Rhesa, 48 1-4)

Po klevelių šaltinaitis

Čystas vandenaitis.   O atėjo Dievo suneliai

Kur ateit Saulės dukrytės   su šilku tinkleliais

ankti burną praustis.   Ir žvejavo mano žiedaitį

                                               iš vandens gilumos.

Prie klevelio šaltinaičio

ėjau burną praustis;   Ir atjojo jauns bernytis

man beprausiant baltą burną,   ant bėro žirtaičio;

nuplovjau žiedaitį.   O tas bėrasis žirgaitis

aukso padkavaitėms.

Under the ash-three there is a well

of clear water,

where the daughters of the Sun

come to wash their faces in the morning.

I went to the ash-tree by the well

to wash my face.

And I washed my white face,

and my ring fell off.

And God's sons came

with silk little nets

they caught my ring,

from the depth of the water.

And a young boy came

on a brown horse;

and that brown horse

had golden hooves.

ILLUSTRATIONS

A HITTITE GOD

A PROCESSION OF HITTITE GODS IN THE SANCTUARY AT YAZILIKAYA

A VEDIC SACRIFICE

INDRA

VARUNA

AGNI

THE CARYATIDES FROM A GREEK TEMPLE

A STATUE OF APOLLO
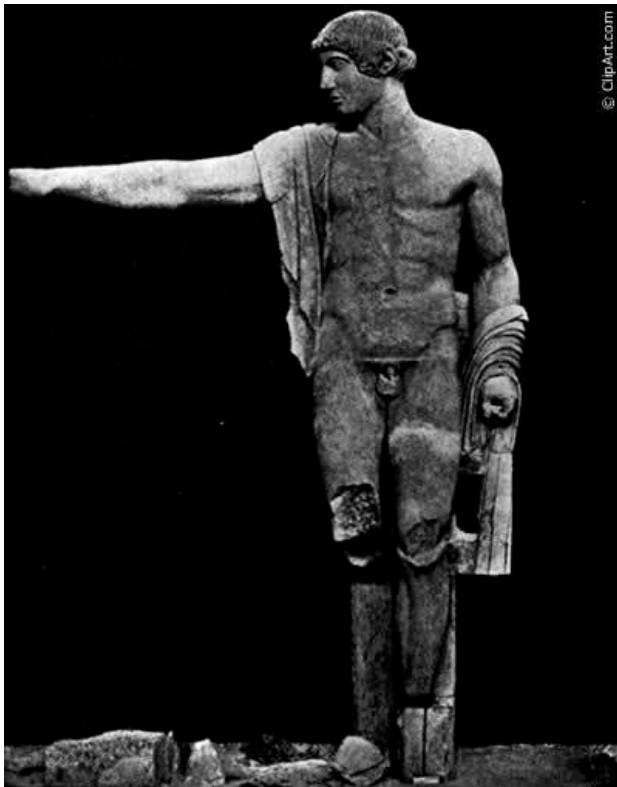
Apollo

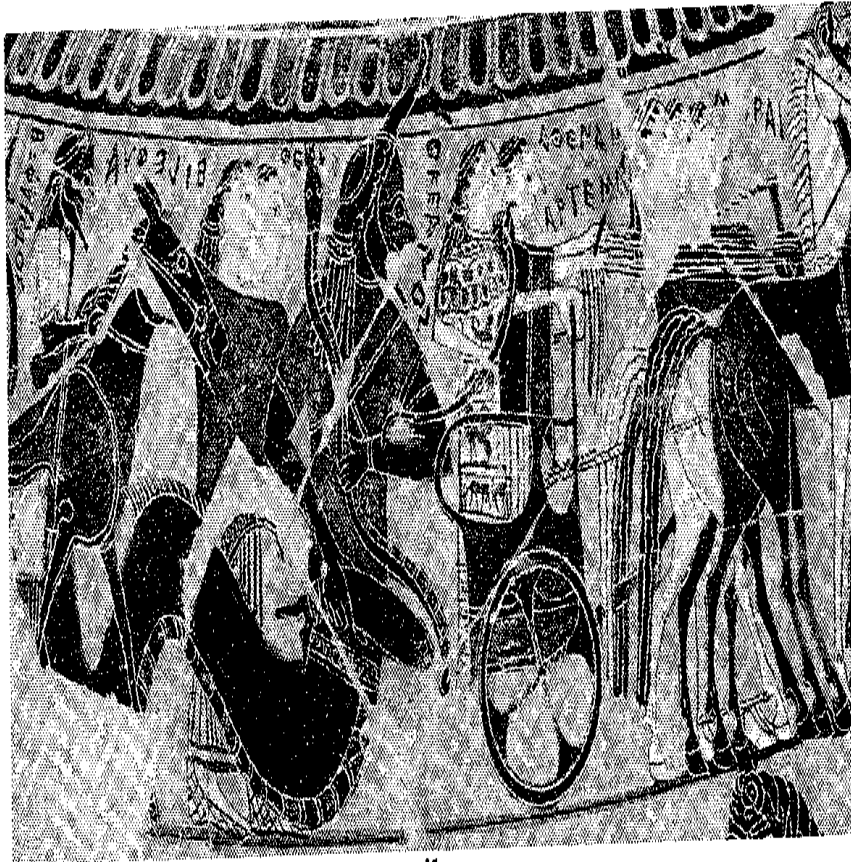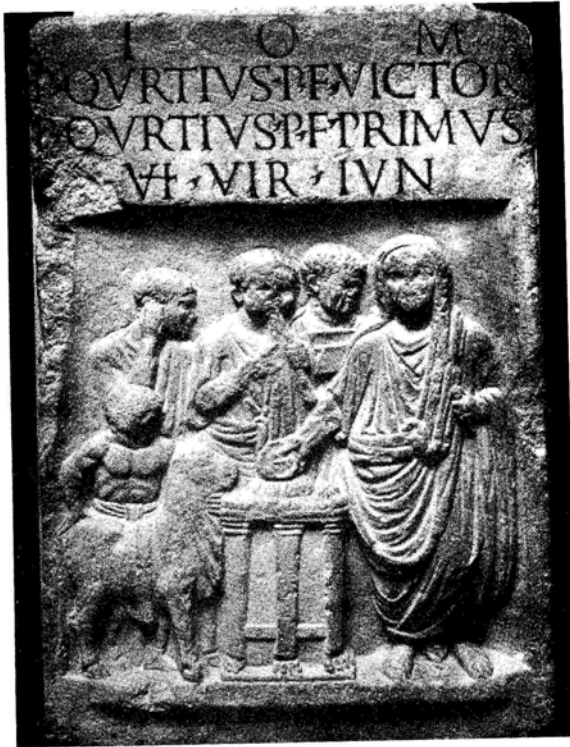OKEANOS (FROM A GREEK VASE)

Figure 1: Okeanos with dragon tail.

THE SUOVETAURILIA

A ROMAN SACRIFICE

I Sacrifice of a steer: from a stone relief in the
Museo Archeologico, Milan

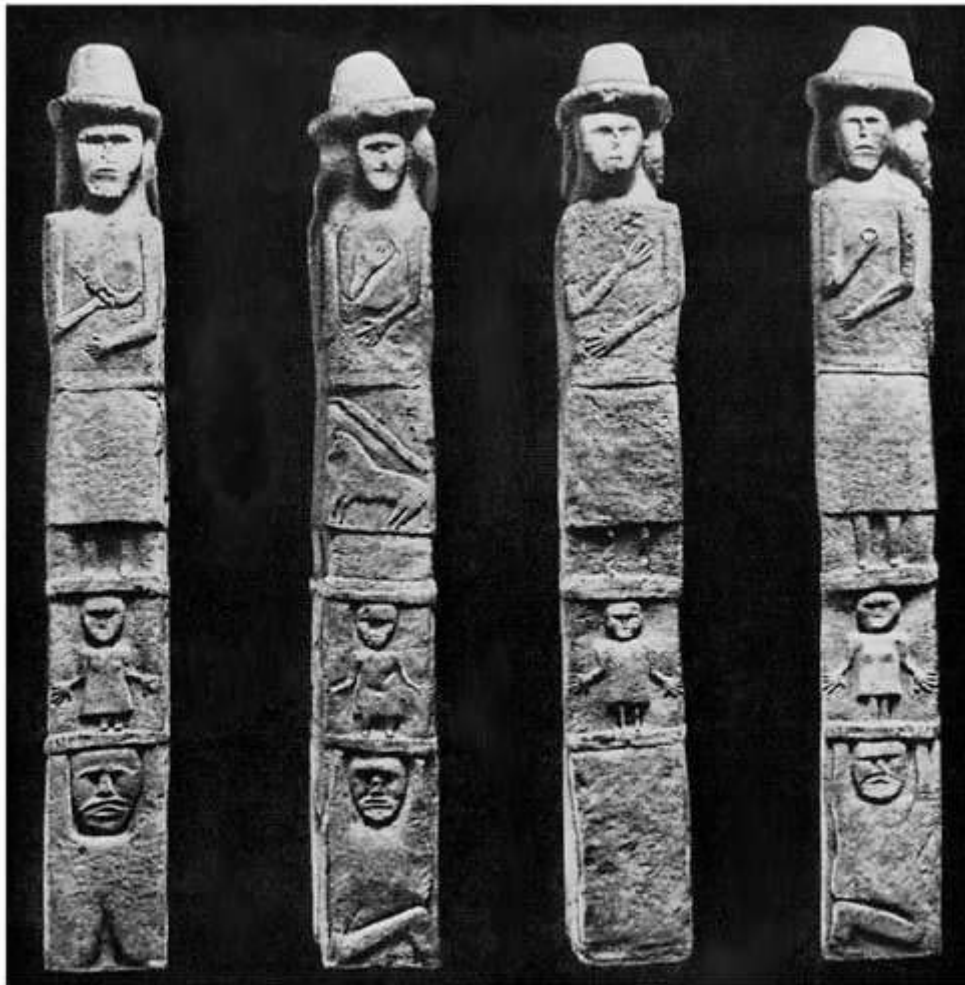The Gundestrup Cauldron with Celtic deities

Taranis (Jupiter) from Châtelet:

Thórr

A pagan Slavic idol

ЗБРУЧСКИЙ ИДОЛ. СВЯТОВИТ-РОД. IX в. н. э.

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ABBREVIATIONS

TEXTS:

AV = Atharva-Veda

Barons = Kr. Barons, *Latvju dainas*, Rīga
    1922.

Il. = Homer, The Iliad

KUB = Keilschrifturkunden aus Boghaz-
    köy

Od. = Homer, The Odyssey

RV = Rig-Veda

OIr. = Old Irish

ON = Old Norse

PIE = Proto-Indo-European

Russ. = Russian

Skt. = Sanskrit

Ved. = Vedic

W = Welsh

LANGUAGES:

Alb. = Albanian

Arm. = Armenian

Gr. = Greek

Goth. = Gothic

Hitt. = Hittite

Hom. = Homeric

Lat. = Latin

Lith. = Lithuanian

Myc. = Mycenaean

OCS = Old Church Slavic

OE = Old English

OHG = Old High German

OIc. = Old Icelandic