

Krzysztof T. Witczak, Idaliana Kaczor

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Krzysztof T. WITCZAK, Idaliana KACZOR
Łódź, Poland

LINGUISTIC EVIDENCE FOR THE INDO-EUROPEAN PANTHEON*

I. GENERAL FEATURES OF THE INDO-EUROPEAN RELIGION

(A) The Indo-European religion is polytheistic, i. e. it connects plurality of worships and cults peculiar to any group and any place.

(B) It is a pagan or rustic religion, which reflects some variety of the common people.

(C) It is plural and various. This religion is by nature broad-minded, being far from propagating its own faith. Any group preserves jealously its own deities, beliefs, rites and religious formules. In a sense this religion can be determined as esoteric and initiatory. It has mythes and symbols, but it knows no dogma.

(D) It is a religion of work, but not of faith. The traditional rites and duties of their own social standing are engagements essential to confessors, but the affection does not figure prominently in their faith.

(E) This religion is political for the sake of its frames, which are frames of different ethnic units. It is also a religion of commanders rather than that of priests.

(F) It is highly tolerant and its confessors are devoid of any fanaticism, but both „superstition” and individual magic are despicable, though sometimes they are practised.

(G) Indo-European deities are comprehended as personal beings, whose nature cannot be precisely determined. According to peoples and epochs their nature lies less or more near the human nature, as it can be recognized from theonyms.

* This is a somewhat modified text of our paper read at the 26th Linguistic Colloquium (Poznań, 18–21 September 1991), cf. our abstract published in the Conference materials: 26. *Kolokwium lingwistyczne. Język – komunikacja – informatyka, 18–21 09 1991, Poznań*, ed. J. Darski, Z. Vetulani, Poznań 1991, pp. 55–56.

In his *Les Indo-européens* (Paris 1981) Jean Haudry lists four basic types of the Indo-European divine names (theonyms):

a) proper names of phenomena (e. g. fire, dawn), of heavenly bodies (e. g. sun, moon) and abstractive names of social facts (e. g. contract, oath);

b) proper names (derived units, complexes and compounds with a possessive meaning) denoting a „lord” of specific phenomenon, being or social fact, e. g. Lat. *Silvanus* ‘lord of forest’, OPrus. *Veļopatis* ‘lord of wind’;

c) personal names non-motivated (e. g. Ved. *Índra-*) and motivated denoting a doer (e. g. Awest. *Vər^əbrayna-*);

d) compounds expressing a relation of kinship (e. g. „daughter of the Sun”).

Three later groups (b, c and d) refer *explicite* to personal beings, the former *implicite*, though their primaeval nature has not been forgotten. The poets use the above ambivalency, and Vedic *Mitráḥ* ‘the Contract’ and *Agníḥ* ‘the Fire’ are equally personal as *Índraḥ*. The supreme god of the Indo-European pantheon, namely *Dyéws* ‘the Sky’, is originally connected with the title (sobriquet) *pātér* ‘father’. His divine daughters (e. g. *Āwsós* ‘the Dawn’) are often denominated as *Diwós dhugātér* ‘daughter of the Sky-God’, cf. Vedic *Diváh duhitá*, Greek *Διός θυγάτηρ*. These resemblances show evidently that both the personified pantheon and the relationship between deities must be of Indo-European depth.

II. PRINCIPLES AND PURPOSES OF OUR RESEARCH

Linguistic studies today successfully combine the methods and concerns of analytical structuralism with genetic evolutionism. A principal criterion of the Indo-European character of deities is not only a striking agreement of their functions (as given by Georges Dumézil in his neocomparativism), but also, if not essentially, their comparable names preserved independently in each individual mythology. From the time of Albert Kuhn (1850), the identity of the Vedic god *Dyáus pitá*, the Greek *Ζεύς πατήρ*, and the Latin *Iūppiter*, was firmly established, cf. No. (10). In this case the comparative material is especially ample, but we must bear in mind that this god headed the Indo-European pantheon. It is comprehensible that we cannot expect linguistic evidence for numerous minor-rank deities to be as rich as that for the principal god.

Prof. Dr. Ignacy Ryszard Danko, who is the head of the *Indo-European Lexicon Project*, persuaded us to find linguistic evidence for the Indo-European pantheon and to reconstruct the primitive names of its deities. Of course, this evidence will be treated as a constituent part of a new comparative and etymological dictionary of the Indo-European protolanguage.

Our paper provides an alphabetical list of numerous Indo-European items, reconstructed on the basis of evidence taken from religions of various Indo-European peoples. We based our list on etymological resemblance and on the similarity of functions performed by these deities in particular religions. Of course, our evidence is only tentative; we include here not only the names of deities with an established etymological tradition (such as for ex. No. 10: *Dyéws* or *Dyéws pātēr* m. 'Sky-god [the Father]'), but also a number of deities seldom discussed in comparative studies of religions (as for ex. No. 6: *Bhád-s* f. 'goddess of happiness' // *Bhadéws* m. 'god of happiness'), or with names so far unclear from the etymological point of view (as for ex. No. 25: *Marút-s* m. 'a storm- or war-god').

Considering the very restrictive conditions on the size limits of the contribution for A. M. Komornicka's *Festschrift*, we refrain from giving our own commentaries on particular deities as well as from providing an extensive bibliography.

For reasons of convenience, we use the notations *ě ä ö* instead of the „hieroglyphic signs” *ə₁ ə₂ ə₃* (as given in the traditional symbolism) to denote *e-/a-/o-* colouring vocalized laryngeal.

III. A 'TENTATIVE' EVIDENCE FOR THE INDO-EUROPEAN PANTHEON

A Ä Ā

(1) *äysós* m. 'god' / *ays-* 'deity (of healing)' (originally perhaps 'deity of the third function in Dumézil's sense')

1. Paelign. *aisīs* 'dis' (from Italic **aisois* dat. pl.) | Marruc. *aisos* (dat. pl.) | Etruscan *aesar* 'god', nom. pl. *aisoi* ||

2. Old Norse *Eir* f. 'goddess of healing' ('Göttin der Heilkunde') | Gaulish *Ēsus*, *Aisus* m. 'god of healing' (?) | Greek *Αἰσκληπιός*, (Doric) *Αἰσκαπιός*, also *Αἰσκαλιός* 'a hero and god of healing, the son of Apollo and Coronis', whence Latin *Aesculāpius* 'a god of medicine' (< **äys-k[̥]pyos*) | Thracian *Γεβελείσις*, an epitheton of the principal god of the Thracians, liter. 'the highest god' (as if from **ghebhäl-äysis*) ||

Bibl.: I. R. Danka, K. T. Witczak, *Three Indo-European Terms for 'god' and the So-Called G. Dumézil's Theory*, [in:] 26. *Kolokwium lingwistyczne „Język – komunikacja – informatyka”*, 18–21 09 1991, Poznań, Abstracts, Poznań 1991, 29–30.

(2) *Akmōn* (m.) 'god of the stone sky'

Greek *Ἄκμων* (m.) 'a particular god, father of Ouranos, also an epitheton of Kronos' | Avestan *Asman-* 'an old god representing sky' | Old Lithuanian *Akm(u)o* 'a Pagan god, described as *saxum grandius*' ||

Bibl.: H. Reichelt, *Der steinerne Himmel*, „Indogermanische Forschungen” 1913, 32, pp. 23–57; J. P. Maher, **H₂ekmōn*: ‘(stone) axe’ and ‘sky’ in I.-E. Battle-Axe culture, „Journal of Indo-European Studies” 1973, 1, No. 4, pp. 441–462.

(3) *Algis* (m. or f.) ‘Grain-deity’

Hittite *D₂Halkiš* c. ‘Getreidegöttheit’ | Old Germanic *Alcīs* (pl.) ‘two particular deities’ (they were mentioned by Tacitus as equivalents of the divine twins, i. e. Castor and Pollux) | Old Lithuanian *Algis* m. (according to Lasicius, this deity was *angelus summorum deorum*) ||

(4) *Aryomōn* m. (*on*-stem)

Vedic *Aryamān*- m. ‘a minor god of the Aditya-group’ (‘Schutzgöttheit der Gastfreundschaft und der Ehe’) | ? Old Irish *Eremōn* (m.) ‘father of the Irish people’; Continental Celtic *Aryomanus* || See also No. (24)

(5) *Āwsōs* (*os*-stem) / *Āwsrā* (*ā*-stem) f. ‘Dawn-goddess’

1. Vedic *Uṣās*- (nom. sg. *Uṣāh*) f. | Greek (Homeric) *Ἥώς*, (Aeolic) *Ἀῤῥώς*, (Attic) *Ἐως*, (Doric) *Ἀφώς* f. (from Greek **Āwhōs* and IE. **Āwsōs*) | Latin *Aurōra* f. ‘Dawn-goddess’ (with the reformation of the stem) |

2. Lithuanian *Ausrā* f. ‘Dawn-goddess’ | OHG. *Ostara*; Old English *Ēastre* ‘id.’ (from Germanic **Austrō* f.) |

2a. ? OPruss. *Ausca* f. ‘a solar deity’ (*dea est radiatorum solis vel occumbentis* [?] *vel supra horizontem ascendentis*); Latv. *Auseklis* ||

Bibl.: J. Knobloch, *Der Ursprung von nhd. Ostern, engl. Easter*, „Die Sprache” 1959, 5, pp. 27–45.

B BH

(6) *Bhād-s* (f.) ‘goddess of happiness’ / ? *Bhadéws* (m.) ‘god of happiness’

1. Greek (Mycenaean) *pa-de*, *pa-de-i* (dat. sg.), i. e. **Φαδεί* | Bithynian *Βαϛ* (nom. sg.), *Batav*, *Batan* (acc. sg.) | Old Polish *Boda* (*ā*-stem) f. | ? Indo-Aryan *Bhadrā*-, *Bhadrakālī*- f. ‘eine Form der Durgā’ (perhaps ‘Glück schaffend’) ||

2. Greek (Mycenaean) *pa-de-we* (dat. sg.), i. e. **Φαδήφει* | Sabine *Dius Fidius* ([ās if] from **Dyéws* **Bhadéws*) | Phrygian *Μαζεύς*, Lydian *Μηδευς* ‘a god, identified with Greek Zeus’ ||

Bibl.: K. T. Witzcak, *Two Bithynian deities in the Old and New Phrygian inscriptional texts*, „Folia Orientalia” 1992–1993, 29, pp. 265–271.

(7) *Bhágos* (m.) ‘the dispenser’ > *bhágos* (m.) ‘god’

1. Vedic *Bhágah* m. ‘a god of the Aditya-group’, also epithet of gods, esp. of Savitar (i. e. ‘a solar god’) |

2. Avestan *baya-* m. 'god; lord', OPers. *baga-* 'id.', Sogdian, MPers. *bay* 'god', etc. | OChSI. *bogъ* 'θεός', Russian *bog*, Polish *bóg* 'god', etc. ||

Bibl.: J. B. Rudnyćkyj, *Slavic Terms for 'god'*, [in:] *Antiquitates Indogermanicae. Studien zur Indogermanischen Altertumskunde und zur Sprach- und Kulturgeschichte der indogermanischen Völker. Gedenkschrift für Hermann Güntert*, Innsbruck 1974, pp. 111–112.

(8) *Bhalñtós* m. 'an orgiastic god' ('deity of dance')

Vedic *Bharatáh* m. 'name of Agni as a dancer' | Thracian *Báλιν*, *-νδος* m. 'a god identified with Dionysos' | ? Greek *Εὔρυ-Βάλινδος*, an epithet of Dionysos ||

D DH

(9) *deywós* (m.) 'god' / *Deywós* (m.) 'a god of the light sky' // *deywí* / *deywā* (f.) 'goddess' (originally 'deity of the first function')

1. Vedic *dēvāḥ* m. 'god'; Pali *dēva-* m. 'god, demon, rain-god, god'; Prakrit *dēva-* m. 'god, cloud, sky'; Nepali *dev* 'god'; Assamese *deu* 'evil spirit'; Hindi *dew* m. 'god, demon'; Gujarati *dev* m. 'god, idol'; Marathi *dev* m. 'god, demon'; etc. | Ashkun *dēi* 'god'; Waigali *dē* 'god, oath'; Khowar *dēu* 'demon, ogre' | Avestan *daēva-* m. 'Daeva, alter Gott, Dämon', NPers. *dēv* 'daimon', also 'god' | Latin *deus* m. | Old Irish *dia* 'god' (gen. sg. *dē*), Welsh *duw*, Old Cornish *duy*, Breton *doue* | Old Norse *tívar* (m. pl.) 'gods' (= Skt. *dēvāḥ* pl.) | Old Prussian *deiws* 'god'; Lithuanian *diēvas* m.; Latvian *dievs* m. 'id.' | Old Russian *divъ*, Polish *dziw* 'a demonic being', etc. |

2. Old Norse *Týr* 'god of war', Old English *Tīg* (gen. sg. *Tīwes*), Old High German *Zio*, *Ziu* 'id.' |

3. Vedic *dēvī-* f. 'goddess'; Pali *dēvī-* f. 'id.'; Prakrit *dēvī-* f. 'goddess, queen'; Panjabi *deī* f. 'goddess'; Kumaoni *de*; Old Marwari *deī* f. | Avestan *daevī-* f. 'female daimon' | Lithuanian *dievė* f. |

3a. Latin *dea* f. 'goddess' | Etruscan *ḏéa* 'goddess' ||

Bibl.: I. R. Danka, K. T. Witzak (1991), see No. (1); C. Watkins, 'God', [in:] *Antiquitates Indogermanicae. Studien zur Indogermanischen Altertumskunde und zur Sprach- und Kulturgeschichte der indogermanischen Völker. Gedenkschrift für Hermann Güntert*, Innsbruck 1974, pp. 101–110.

(10) *Dyéws* / *Dyéws pātér* m. 'Sky-god (the father)'

1. Vedic *Dyāuḥ*, dat. sg. *Divé*, acc. sg. *Dyām* | Greek *Zεύς*, Myc. *di-wo* = Attic *Διός* (gen. sg.) and *di-we* = Attic *Διί* (dat. sg.) | Latin *Iovis* (gen. sg.), *Iovi* (dat. sg.) | Oscan *diúvei* (dat. sg.) | Messapic *Zīs* | Bithynian *Tiyes*, (gen. sg.) *Tioς*, (dat. sg.) *Tie* / *Tiη* | Hittite *Dšī-u-uš* | Lydian *Lefš*, *Levš* |

2. Vedic *Dyáuḥ pítā*, (voc. sg.) *Dyāus pítāh* | Greek *Ζεὺς πατήρ*, (voc. sg.) *Zeῦ πάτερ* | Latin *Iūpiter*, *Iuppiter* (voc. sg.) : *Diēspater* | Umbric *Iuvepatre* (dat. sg.), *Iuppater* (voc. sg.) | Epirotic *Διεπάτωρος* 'a partic. god' ||

3. Greek (Myc.) *di-wi-ja*, *di-u-ja*; Pamphylian *Διγία* | Latin (*dea*) *Dīa* | 3a. Greek (Homeric) *Διώνη* f. 'a female counterpart of Zeus' | ? Lat. *Diānā* f. 'goddess of wild animals' ||

Bibl.: C. Watkins (1974), see No. (9).

(11) *Dhawnos* (*o*-stem) m. / ? *Dhawnā* f.

1. Latin *Faunus* m. 'god of herdsmen, worshipped as the Roman Pan', also 'a mythical king of Latium, father of Latinus' | Illyrian *Daunus* 'a hero, king of Apulia and ancestor of Turnus, the opponent of Aeneas' ||

2. Latin *Fauna* f. 'a female counterpart of Faunus' ||

(12) *dhēs-* / *dhēsós* (m./f.) 'deity' || *Dhēsiyā* / *Dhēsónā* (f.) 'a particular goddess' (originally 'deity of the second function')

1. Armenian *dīk* (pl.) 'gods' | Old Norse *dīs* f. 'female deity' |

1a. Greek (Mycenaean) *te-o-*, (Homeric, Attic) *θεός* m. / f. 'god(dess)', in compounds *θεο-* | New Phrygian *δεως* (acc. pl.) | Old Irish *Dagda* m. 'father of all the gods' (from Celtic **Dago-dasos*, liter. 'the good god') ||

2. Greek (Mycenaean) *ma-te-re te-i-ja* (dat. sg.) = **Mātrēi Θεῖαι*; Classical *Θεῖα* f. | Messapic *dehia* (f.) 'goddess' (cf. *dehiabas logetibas* 'deabus L.') |

3. Sanskrit *Dhīśānā-* f. 'a goddess, of obscure functions', *Dhīśāna-* m. 'an evil being'; Prakrit *Dhisāna-* m. 'Bṛhaspati' | Kati *diśāri* 'a goddess'; Prasun *dīśnt* 'wife of Geesh (Gīś)'; Ashkun *dāsāni* 'ogress' ||

Bibl.: I. R. Danka, K. T. Witczak (1991), see No. (1).

(13) *Dhīśōn* (m.) 'a demon of healing'

Macedonian *Δάρρων* m. (*on*-stem) 'a demon of healing' | Etruscan *Tarsu* (*on*-stem) ||

(14) *Dhúsiyā* (f.) 'a mythical being' / ? *Dhúsalos* (m.)

1. Greek *Θυῖα* f. 'a mythical being' | Latin *Furia* f. 'goddess of frenzy and vengeance' (usually pl. *Furiae*) ||

2. Paeonian *Δύαλος* m. 'a god identified with Dionysos' ||

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(15) *Ēléwdheros* (m.) / ? *Ēléwdherā* (f.)

1. Greek *Ἐλεύθερος*, an epitheton of Dionysos | Latin *Liber (pater)* m. 'the Roman god of fertility and especially of wine, later identified with Bacchus' | ? Old Norse *Lódurr* m. 'a god of obscure functions' ||

2. Greek *Ἐλευθέρα*, an epitheton of Artemis | Latin *Libera* f. 'a female partner of Liber (as associate of Ceres on the Aventine)' | Venetian *Louzera* f. 'goddess of fertility' ||

(16) *Ēnūyō* (*ō*-stem) f. 'goddess of slow death' / ? *Ēnūyalios* (m.)

1. Greek *Ἐνώ* 'the war-goddess and one of three Graiae, being an incarnation of age, gray-haired from birth, with one eye and one tooth left' | Old Polish *Nyja* 'idolum' (according to J. Długosz, she was identified with the Roman Pluton, the king of the lower world) ||

2. Greek (Mycenaean) *e-nu-wa-ri-jo*, (Homeric) *Ἐνώλιος* 'war-god', later an epitheton of Ares ||

Bibl.: K. T. Witczak, *Ze studiów nad religią Prasłowian, cz. 2, Prapolska Nyja i grecka Enyo* [Studies in Proto-Slavic Religion, Part 2, Old Polish Nyja and Greek Enyo], „Slavia Occidentalis” (in press).

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(17) *G^wow-windos* (m.) / *-ā* (f.) 'cow-god(dess)', liter. 'who obtains cow' (i.e. 'giver of wealth consisting of cows')

1. Vedic *gōvindah* 'an epithet of the god Soma' (but Sanskrit *gōvindah* 'an epithet of Krishna' is doubtful) |

2. Old Irish *Boand* f. 'goddess of a river and wife of the water god *Nechtan*' (see No. 26) ||

Bibl.: E. Campanile, *Old Irish „Boand”*, „Journal of Indo-European Studies” 1985, 13, pp. 477–479.

(18) *Ĝhwērntiyā* (f.) / *Ĝhwērntiyos* (m.) 'deity of animals'

1. Greek (Mycenaean) *qe-ra-si-ja* (f.), i. e. **Θηρασία* | Thracian *Ζηρνθία* f. 'a goddess of animals, identified with Greek Artemis, Hekate and Aphrodite' ||

2. Greek (Mycenaean) *qe-ra-si-jo* (m.), i. e. **Θηράσιος* | Thracian *Zerynthius* m. 'a god identified with Apollo' ||

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(19) *Kōbeyros* (m.)

Vedic *Kūbērah* (patronymicum *Kābērakāh*) m. 'Gott der Schätze und des Reichtums' | Samothracian *Κάβειροι* (pl.), rarely in sg., 'the chthonian deities often confused with the Dioscuri' ||

(20) *Kolīs* (f.) 'Death-goddess'

Sanskrit *Kālīh* (f.) 'the goddess Durgā'; Prakrit *Kālī*, *Kālīā* (f.) 'Durga, the wife of Śiva'; Nepali *Kālī*, Assamese *Kālī*; Bengali *Kālī*; Oriya *Kālī*; Hindi *Kālī*, Marathi *Kālī*; Gujarati *Kālī* || Old Norse *Hel* f. 'Death-goddess' (from Germanic **haliz* f.) ||

(21) *Kṛṣṇos* (m.) 'the Black god'

Vedic *Kṛṣṇah* 'Krishna, the hero or semigod', later a name of incarnation of Viṣṇu; Prakrit *Kaṇha-*, *Kiṇha-* 'Kṛṣṇa'; Sindhi *Kāno*; Panjabi *Kanh*; Bengali *Kāna*; Oriya *Kānha*; Maithili *Kānha*; Bhojpuri *Kānhā*; Hindi *Kānh*; Marathi *Kānhū* | Greek *Κρόνος* 'a principal god of the second generation; youngest son of Heaven (Uranos) and Earth (Gaia) and the leader of his brethren the Titans' | Old Polabian *Zcerneboch* 'a particular god' (from Slavic **Čьrnъ bogъ*) ||

L

(22) *Lewketyos* / *Lewkopotis* (m.) // *Lewketyā* / *Lewkodhēsyā* (f.) 'deity of light'

1. Oscan *Lūcētius* 'epithet of Iuppater' | Gaulish *Leucetius*, *Loucetius* m. 'epithet of the Gaulish Mars' |

2. Old Lithuanian *Laūk-patis* 'Herr des Feldes' ||

3. Oscan *Lucetia* f. 'epithet of Iuno' |

4. Greek *Λευκοθέα* f. 'a minor deity of sea' ||

(23) *Lugus* / *Lugōn* (m.) 'a god, of obscure functions'

Gaulish *Lugus* m. (*u*-stem), 'a principal god', pl. *Lugoves*; Old Irish *Lugh* 'god of all arts and crafts'; Welsh *Llew* (Llaw) 'a solar god' || Old Norse *Loki* m. 'a god, of obscure functions' ||

M

(24) *MánHus* (m.) 'a hero, ancestor of the people'

Vedic *Mánuḥ* m. (*u*-stem) 'Man, the father of men' | Old Germanic *Mannus* m. 'ancestor of the Germans' (mentioned by Tacitus) | ? Old Irish *Eremón* (m.) 'father of the Irish people'; Continental Celtic *Aryo-manus*, liter. 'ancestor (*Manus*) of the Arya people' | ?? Phrygian *Mávης* (m.) 'ancestor of the Phrygians' ||

(25) *Marút-s* (m.) 'god of war', orig. 'storm-god'

Vedic *Marút-* m., usually pl. *Marútaḥ* 'storm gods'; Pali *marū* m. pl. 'spirits of the air' | Kassitic *Maruttaš* m. 'god of war' | Latin *Mars* (gen. sg. *Martis*) 'id.' | Oscan *Mamers* (gen. sg. *Mamertis*) 'id.' ||

N

(26) *Népōts Apóm* / *Neptos* / *Neptōnos* (m.) 'water-god'

1. Vedic *Apām Nāpāt* m. 'lord of waters' | Avestan *Apam Napā* 'a deity' |
2. Toch. B *ñakte* m. 'god', f. *ñakteñña* 'goddess' (> A *ñkāt* / *ñakteñña*) |
3. Old Irish *Nechtan* m. 'god of a source and husband of the river goddess *Boand*' (see No. 17) | Latin *Neptūnus* m. 'god of waters' | Etruscan *Neθunś* 'id.' ||

(27) *Nósntiyos* m. 'twin-god'

- Vedic *Nāsatiyā(u)* m. du. 'name of the Aświns', also *Nāsatiyaḥ* m. 'a minor god' (once in R̥gveda) | Mitannic *Na-sa-at-ti-ya-an-na* du. | Avestan *Nāḥaīpiya-* m. 'name of a daeva' ||

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(28) *Ōkēyānós* (*o*-stem) m. 'a demon of waters'

- Vedic *āśayānāḥ* m., an epitheton of the daimon *Vṛtra*, liter. 'surrounding the waters' | Greek *Ὠκεᾶνός* (m.) 'god of a river encircling the whole world, son of Uranos ['Sky-god'] and Gaia ['Earth-goddess'], husband of Tethys, and father of the Oceanids and River Gods' ||

(29) *Ol-pātēr* m. 'father of all the gods'

- Old Irish *Ollathair* (m.) 'All-father', an epitheton of the father of gods *Dagda* | Old Norse *Alfǫdr* (and also *Alfaðir*) 'All-father', an epitheton of Odin ||

(30) *Opis* (*i*-stem) f. 'Earth-goddess'

- Hittite *DApiš* c. 'a daimon of the pit' | Mycenaean Greek *o-pi* 'a particular goddess' (according to L. R. Palmer, she was a 'snake-goddess'); (??) Classical Greek *Ὠπις*, an epitheton of Artemis | Latin *Ops* (Old Lat. *Opis*), gen. sg. *Opis* (f.) 'the Roman goddess of fertility and abundance' | Scythian *ʼAni* (f.) 'Earth-goddess' (she was identified by Herodotus with Greek Gaia on the basis of the so-called *interpretatio Graeca*) ||

P

(31) *Parikā* (*ā*-stem) f. 'Birth-goddess'

- Avestan *pa'rikā* f. 'a feminine daimon' („die Frommen durch Liebeskünste vom Glauben abspenstig machende schöne Frauen"); Middle Persian *parik*, New Pers. *parī* 'Peri' (from Iranian **parikā*) | Latin *Parca* (f.) 'Roman goddess of birth' | Old Irish *Arech* 'a heroine' ||

(32) *Pāwāsón* (on-stem) m. 'god of the herdsmen'

Vedic *Pūśán-* (nom. sg. *Pūśá*) 'a pastoral god' ('Beschützer und Mehrer der Herden, Geleiter und Behüter der Wege und Reisen, alle Wege überschauend') | Greek (Arcadian) *Πάν* / *Πάν*, dat. sg. *Παοví*, [rarely pl. *Πάνεϛ*], 'Arcadian god(s) of herdsmen, half-goatish in shape' | ?? Old Lithuanian *Puszcaitis* 'a particular god' ||

Cf. F. Bader, *Pan*, „Revue de Philologie” 1989, 63, pp. 7–46.

(33) *Perk^wūnos* (o-stem) m. 'Oak-god', later 'Thunder-god' / ? *Perk^wūnī* (ī-stem) f.

1. Old Norse *Fjörgynn* m. 'a minor god, the father of Frigg' (from Germanic **Fergūnaz*) | Lithuanian *Perkūnas* m. 'thunder-god'; Latvian *Perkōns* m.; Jatvingian *Pjarkus*; Old Prussian *Percunis* | Thracian *Περκοῶϛ* m. (nom. sg.), *Περκοῶνιϛ* (gen. sg.?) |

1a. (without no trace of *-k^w-*); Hittite *DPerunaš* | Old Russian *Perun^h* m. 'thunder-god' | Albanian *perën-di* 'a god or demon' |

1b. ? Vedic *Parjanya^h* m. 'a storm-god' ||

2. Old Norse *Fjörgyn* f. 'a goddess, the wife of Odyn and the mother of Thor' (from Germanic **Fergūnī* f.) ||

Bibl.: M. Gimbutas, *Perkunas/Perun, the Thunder god of the Balts and the Slavs*, „Journal of Indo-European Studies” 1973, 1, No. 4, pp. 466–478; G. Nagy, „*Perkūnas*” and „*Perun^h*”, [in:] *Antiquitates Indogermanicae. Studien zur Indogermanischen Altertumskunde und zur Sprach- und Kulturgeschichte der indogermanischen Völker. Gedenkschrift für Hermann Güntert*, Innsbruck 1974, pp. 113–131.

(34) *Prēwyā* (f.) / *Prēwyos* (m.) 'god(dess) of love, beauty and fertility'

1. Greek (Mycenaean) *pe-re-wa₂*, (Pamphylian) *Πρευα* f. 'a goddess identified with Aphrodite' | Old Norse *Freyja* f. 'goddess of love, beauty and fertility' (from Germanic **Frawyōn*) ||

2. Old Norse *Freyr* m. 'a masculine partner of Freyja' (from Germanic **Frawyaz*) | Polabian *Proue* 'a particular god' (from Slavic **Provjь*) ||

Bibl.: K. T. Witczak, *Greek Aphrodite and her Indo-European origin. With an excursus on Myc. Pe-re-wa₂ and Pamph. Πρευα*, [in:] *Miscellanea linguistica Graeco-Latina*, Namur 1993, pp. 115–123.

R R

(35) *Rudlós* (o-stem) m. 'God of the wild nature'

Vedic *Rudráh* m. 'id.' | Old Russian (Novgorod) *Røglъ* m. 'a particular god' (from Slavic **Rødlъ*) ||

Bibl.: K. T. Witczak, *Ze studiów nad religią Prasłowian*, cz. 1, *Nowogrodzki Regl a wedyjski Rudra* [Studies in Proto-Slavic religion, Part 1, Old Russian Рѣгль and Vedic Rudráḥ], „Onomastica” 1993, 38, pp. 95–105; reprinted in Russian in „Étimologija 1991–1993”, Moskva 1994, pp. 23–31.

S

(36) *Sāwēliyos* (m.) / *Sāwēliyā* (f.) ‘Solar good(dess)’

1. Vedic *Sūryah*, *Sūriyah* m. ‘god of sun’ | Kassitic *Šuriyaš* ‘id.’ | Ossetic *Hur* | Greek (Homeric) *Ἡέλιος*, (Attic) *Ἡλιος*, (Doric) *Ἀφέλιος* ‘id.’ (from Greek **Hāweliyos* and IE. **Sāwēliyos*) | Latin *Sōl* m. ||

2. Vedic *Sūryā*- f. ‘goddess of sun’ | Old Norse *Sól* f. | Lith. *Saulė*, Latv. *Saulė* f. ‘goddess of sun’ (from Baltic **Sāwliyā* f.) ||

(37) *Sēmos* / *Sēmōn* (m.) / *Sēmonā* (f.) ‘God(dess) of sowing’

1. Old Russian *Sěmъ* ‘a particular god’ | Old Lithuanian *Seme-pates* |

2. Latin *Sēmūnes* ‘deities of sowing’ (in the Arval hymn) | Sabine *Sēmō Sancus Dius Fidius* (a deity of puzzling origin and functions, said to be Sabine and identified with Hercules, apparently from the interpretation of *Dius Fidius* as *Iovis Filius*) | Old Irish *Semon* (m.) ‘a hero (or semigod)’ ||

3. Gaulish *Σημόνη. ἡρωίς* (f.) ‘a heroine’ (Plutarch, *Amator.* C 25) ||

(38) *Silwānos* (m.) ‘god of forest’

Thracian > Greek (Homeric) *Σίλῆνος*, (Doric) *Σιλᾶνος* (m.) ‘a spirit of wild life in woods and hills’ | Latin *Silwānos* (m.) ‘the Roman god of uncultivated land beyond the boundaries of the tillage, god of forests and hills’ | Etruscan *Selvanś* ||

T

(39) *TṛHnis* m. (*i*-stem) / *TṛHnos* m. (*o*-stem) / *TṛHṇts* m. ‘Thunder-god’

1./1a. Hittite *^DTarḫunnaš* m. ‘Storm-god’ | Gaulish *Taranis* m. (*i*-stem) and *Tapanos* m. (*o*-stem) ‘Thunder-god’; Brythonic Celtic *Taranos* beside (metathetical) *Tanaros* m. ‘Thunder-god’; Welsh *Taran* ‘a mythical hero’ | Old Norse *Thórr* m., Old High German *Donar* (from Germanic **Þunraz* and IE. *TṛHnos* m. by metathesis of *r-n > n-r*) ||

2. Etruscan *Tarxu* (> Lat. *Tarchōn*) ‘a hero’ | Thrac. *Τάραντος* ‘Thunder-god’ | Luwian *Tarḫunt-* m. ‘Thunder-god’ ||

(40) *Tr(e)itōn* / *Tritós* (m.) ‘god of the sea’ // *Tritā* (f.)

1. Greek *Τρῑτων* m. ‘a sea-god, son of Poseidon’ | Etruscan *Tretu* | Old Irish (*Torc*) *Triath* ‘a mythical king of Boars’; Welsh (*Twrch*) *Trwyth* ‘id.’ ||

2. Vedic *Trīṭāh* (*Āptyah*) m. 'a deity connecting with water' | Avestan *Āθwiya-* 'a demon' ||
 3. Greek *Ἀμφι-τρίτη* fem. 'a sea-goddess' ||

U W

- (41) *WéHṛtos* (*o*-stem) m. 'god of the wind'
 Vedic *Vātaḥ* 'id.' | Avestan *Vāta-* 'a daimon'; Bactrian *Oaḍo* 'Wind-god'
 || see No. (46)

- (42) *Wēlkānos* m. (*o*-stem) 'god of the fire and the smith art'
 Eteo-Cretan *φέλχανος* m. 'a god identified with Zeus' | Latin *Vulcānus*, *Volcānus* 'god of the fire and the smith art' | Etruscan *Velxans* 'id.'
 | ? Ossetic *Kurd-Alä-Wärgōn*, later *Kurdalägon* 'a divine smith' in the Nart myth (if the final element comes from Iran. **Warkāna-*) ||
 Bibl.: J. Knobloch, „*Kur-alägon*” i „*Volcanus*”, „*Ētimologija*” 1972 (publ. Moskva 1974), pp. 136–137.

- (43) *WelHós* m. (*o*-stem) 'a god of the dead' / *WelHā* f.
 1. Vedic *Valāḥ* m. 'a demon' (perhaps a spirit of the dead) | Latvian *Vels* 'god of the dead', pl. *Veli* 'spirits of the dead'; Lithuanian *Vēles* and *Vēlės* 'spirits of the dead' |
 1a. Old Russian *Vela* 'a goddess' ||
 2. Old Russian *Veles* beside *Volos* 'god of cattle' (from Slavic **Vel[e]s*), Russian dial. (Kostroma) *Jols* 'devil'; Old Czech *Veles* 'a demonic being' | Lithuanian *Vėlinas*, *Vėlnias*, *Vėls* 'a demon'; Latvian *Veļns*, *Veļls* 'demon, devil' ||
 Bibl.: R. Jakobson, *The Slavic God Veles and his Indo-European Cognates*, [in:] *Studi linguistici in onore di Vittore Pisani*, vol. 2, Brescia 1969, pp. 578–599.

- (44) *Wēnos* (c. < orig. n.) 'deity of the love'
 1. Vedic *Vānas-pātīḥ* (m.) 'a particular god', also an epitheton of the god Soma, perhaps originally 'lord of love (Skt. *vanas-*)' rather than 'lord of forest (Skt. *vana-*)' |
 2. Latin *Venus* (gen. sg. *Veneris*) 'goddess of love and beauty' ||

- (45) *Westā* / *Westiyā* (f.) 'Hearth-goddess'
 Latin *Vesta* f. 'id.' | Greek (Homeric) *Ἑστία*, (Ion.) *Ἰστία* 'id.' ||

- (46) *Wēyús* / *Wēyu-potis* (m.) 'Wind-god'
 1. Vedic *Vāyúh* (*u*-stem) m. 'id.' | Avestan *Vāyu-* m. 'a daimon'; Ossetic (Digoron) *vāyug*, (Iron) *vāyig* 'giant' | Latin *Vēiovis*, *Vēdiouis*, *Vēdius* (if

from **Vēyu-deīwos*) m. 'an ancient deity, of obscure functions' | Ukrainian *Wij* 'a daimon in the Ukrainian folk tradition (mentioned by M. Gogol)' (if from Slavic **Wějb*) |

1a. Old Prussian *Vejobatis* m. 'a god of wind' || see No. (41)

(47) *WḥHkt-s* (m.) / ? *WḥHktyä* (f.) 'god(dess) of the kingship'

1. Greek *ἄναξ*, gen. sg. *ἄνακτος*, (Mycenaean) *wa-na-ka* [*Wanaks*] 'king-god' | Phrygian *Ovavaktav Oupaviov* (acc. sg.), liter. 'the sky king' ||

2. Greek (Mycenaean) *wa-na-so* [*wanassō*] (dual) 'two Queen-goddesses', Pamph. *ῥάνασσα* f., an epitheton of Artemis as the queen ||

(48) *WórwnHos* m. (*o*-stem) 'god of the night sky'

Vedic *Várunah* m. | Mittanian *Ū-ru-wa-na-aš* | Greek (Attic) *Οὐρανός*, (Aeolic) *ἽΟρανος* (from Proto-Greek **ῥόρρανος*) 'Sky-god, the leader of the first generation of gods' ||

Y

(49) *Yaḡsós* (*o*-stem) m.

Vedic *Yakśáh* m. 'a minor god associated with Kubera'; Pali *yakkha*- m. 'a supernatural being'; Prakrit *jakkha*- m.; Panjabi *jakkh* m. 'demigod, devout worshipper', f. 'ogress'; Hindi *jak* m. 'demon'; Singhalese *yaka* 'demon' | Ashkun *yuš*, *yüš* 'ogre', Kati *Yuš* 'female demon', Waigali *Yūš* (< Kafir **Yakša*-) | Scythian *Yakša*- (*Eša*-) 'a mythical being' | Greek (< Thracian) *Ἰακχος* m. 'a minor deity associated with Dionysos' ||

(50) *Yēros* (m.) / *Yērā* (f.)

1. Polabian *Jarowit*, *Jerowit* m. 'a god' ||

2. Greek (Mycenaean) *e-ra*, (Attic) *Ἥρα* f. 'a goddess, wife of Zeus' ||

(51) *YḡHós* / *YḡHyós* (m.) 'Twin-god'

1. Vedic *Yamáh* m. 'a mythical being who rules the spirits of the dead', also *Yamarāja*- 'king Yama' (lex.); Pali *Yama*- m. 'god of death who rules the southern heavens'; Prakrit *Jama*- m. 'god of death; death'; Gujarati *Jam*, *Jamṛə* m. 'god of death'; Marathi *jawrā* m. 'demon of the cemetery'; Singhalese *Yamarada* 'god of the underworld' | Ashkun *Imrā*, *Imərā* 'a god'; Kati *Īmrō*; Waigali *Yamrāi*; Prasun *Yumrā* (from Kafir **Yama-rāja*- 'king Yama') | Avestan *Yima*- m. 'Name eines sagenhaften Königs vor Iran, des Sohn von *Vivahvant*-'; Middle Persian *Ĵam(šet)*, New Persian *Ĵam(šed)* ||

2. Old Norse *Ymir* m. 'a giant' (from Germanic **Jumiaz* m.) | Latvian *Jumis* (m.) 'a mythical being' ||

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Additional Remarks. After this paper was completed by the end of 1992, numerous valuable publications on the Indo-European religion have appeared, among them *Słownik mitologii ludów indoeuropejskich* [A Mythological Dictionary of the Indo-European Peoples] by A. M. Kempński (Poznań 1993, 472 pp.) and *The Gods of the Celts and the Indo-Europeans* by G. S. Olmsted (Budapest 1994, 493 pp.). As a result our knowledge of the Indo-European pantheon has broadened and it has become possible to establish and reconstruct a number of further Indo-European divinities. Unfortunately, however, the results of our recent observations and conclusions could not be included into the present paper. They will be published separately as „New evidence for the Indo-European pantheon” in the nearest future.