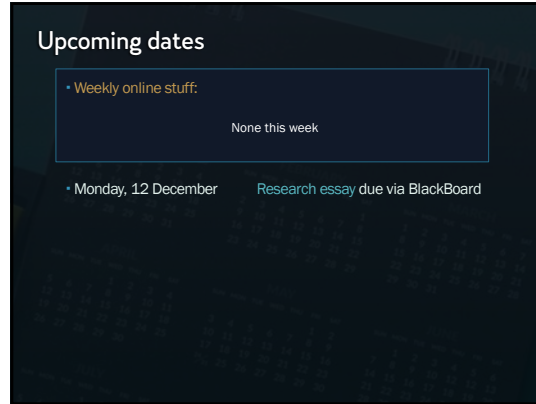




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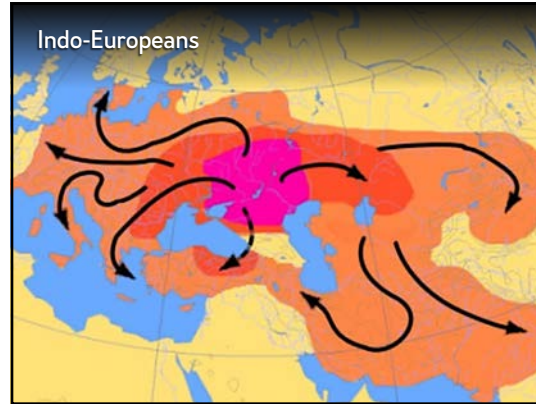
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6

Proto-Indo-European Roots for Words Referring to Parts of a Wagon

PIE Root	Word	Daughter Languages
*k ^w ek ^w los	(wheel)	<i>Old Norse</i> hvel 'wheel'; <i>Old English</i> hweohl 'wheel'; <i>Middle Dutch</i> wiel 'wheel'; <i>Avestan</i> Iranian čaxtra- 'wheel'; <i>Old Indic</i> cakri 'wheel, Sun disc'; <i>Greek</i> kuklos 'circle' and kuklia (plural) 'wheels'; <i>Tocharian A</i> kukal 'wagon'; <i>Tocharian B</i> kukale 'wagon'
*rot ^w -ch ^w	(wheel)	<i>Old Irish</i> roth 'wheel'; <i>Wishō</i> rhot 'wheel'; <i>Latin</i> rota 'wheel'; <i>Old High German</i> rad 'wheel'; <i>Lithuanian</i> ratas 'wheel'; <i>Latvian</i> rats 'wheel' and rats (plural) 'wagon'; <i>Athasian</i> reth 'yoke, hoop, carriage tire'; <i>Avestan</i> Iranian ratha 'chariot, wagon'; <i>Old Indic</i> ratha 'chariot, wagon'
*ak ^w -e ^w , or	(axle)	<i>Latin</i> axis 'axle, axis'; <i>Old English</i> eac 'axle'; <i>Old High German</i> āh 'axle'; <i>Old Norse</i> ása 'axle'; <i>Lithuanian</i> ašis 'axle'; <i>Old Church Slavonic</i> osl 'axle'; <i>Mycenaean Greek</i> a-ko-so-ne 'axle'; <i>Old Indic</i> āks 'axle'
*weǵh ^w eti-	(ride)	<i>Wishō</i> amwin 'drive about'; <i>Latin</i> vehō 'bear, convey'; <i>Old Norse</i> veiga 'bring, move'; <i>Old High German</i> wegan 'move, weigh'; <i>Lithuanian</i> vežti 'drive'; <i>Old Church Slavonic</i> voziti 'drive'; <i>Avestan</i> Iranian vaxaiti 'transport, guide'; <i>Old Indic</i> vāhanti 'transport, carries, convey'. Derivative nouns have the meaning 'wagon' in <i>Greek</i> , <i>Old Irish</i> , <i>Wishō</i> , <i>Old High German</i> , and <i>Old Norse</i> .

7

Pre-Greek vs. Indo-European Greek

- Maritime terms, words for the sea, shipping
 - (e.g. θάλασσα thálassa "sea")
- Words relating to Mediterranean agriculture
 - (e.g. ἀμπέλι ampélos "vine", ἀμπέλιος ampélios "vintage")
- Words regarding rulers, given by the populace
 - (e.g. τύραννος tyrannos "tyrant"; πολεὺς basileus "warrior-king")
- Building technology
 - (e.g. πύργος pyrgos "tower")
- Personal names and theonyms
 - (e.g. Οδυσσεύς Odysseus)
 - (e.g. Ἑρμῆς Hermes)
- Place names
 - -ιθ- (e.g. Κόρινθος Korinthos, Ζάκυνθος Zakynthos)
 - -σι- (e.g. Πάρισιος Parisios)
 - -τι- (e.g. Λακεδαιμόνιος Lakadaimónios)

8

Theories about Indo-European religion



- Difficulties of the comparative method
 - Changing nature of mythological stories
 - "Inherited" elements vs. "shared" influence
- Sky and earth dichotomy
 - Importance of the sky god in ordered pantheon
- Animate and inanimate deities (he and she)

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Mycenaean Greeks

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Mycenaean warfare

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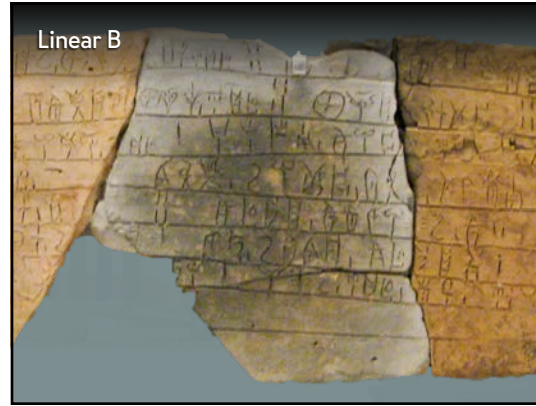


"Lion Gate" at Mycenae

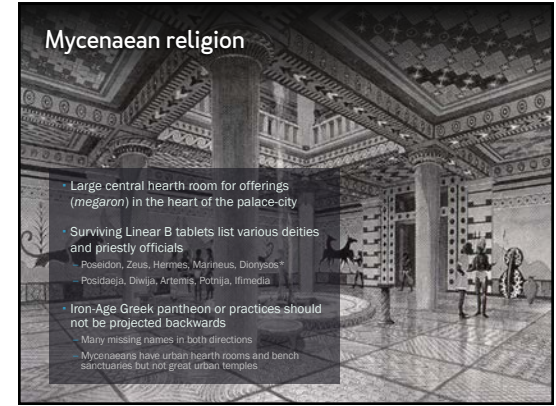
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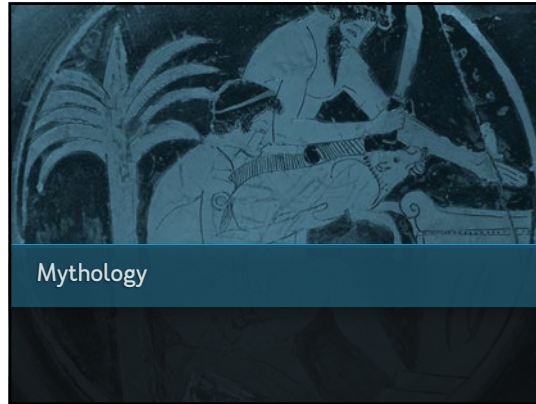


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Trojan War and the collapse of the Bronze Age

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Mythology

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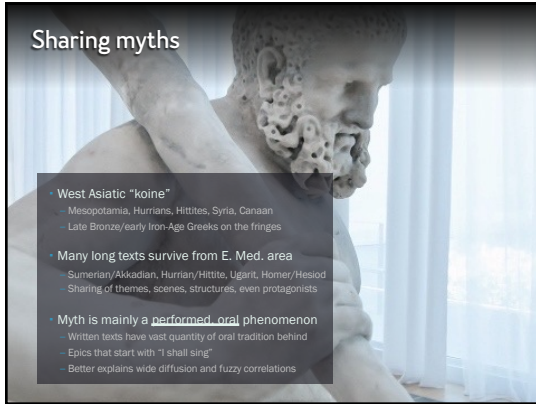


What is mythology?

- Contrasted with "truth"?
 - Plato: stories vs. verifiable truth or empirical reality
 - Ancient cultures saw "myths" as relevant and true
 - Later labeled as fiction as part of Christian narrative
- Contrast with revelation?
 - Rational explanations of world and collection of memory
 - "Autochthonous truth"
- Expression of identity?
 - Seems to express "Volksgeist"—unique spirit of a people
 - But comparative mythology reveals much sharing of myth

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Sharing myths



- West Asiatic "koine"
 - Mesopotamia, Hurrians, Hittites, Syria, Canaan
 - Late Bronze/early Iron-Age Greeks on the fringes
- Many long texts survive from E. Med. area
 - Sumerian/Akkadian, Hurrian/Hittite, Ugarit, Homer/Hesiod
 - Sharing of themes, scenes, structures, even protagonists
- Myth is mainly a performed oral phenomenon
 - Written texts have vast quantity of oral tradition behind
 - Epics that start with "I shall sing"
 - Better explains wide diffusion and fuzzy correlations

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Universal vs. disseminated



- Universal motifs
 - Separation of sky and earth
 - Succession myth
- Disseminated stories
 - E.g., flood narrative
- Myth responds to a society's needs and values
 - Noah vs. Utnapishtim
 - Anthropological myths explain origin of humans and cultural imperatives and expectations

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Ritual and myth



- Differences of ritual and myth
 - Myth explains only a part of a ritual
 - "Real" in myth becomes symbolic in ritual
 - Myths are more mobile than ritual
- Both myth and ritual are tools used to understand and commune with the divine

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Mythology and memory



- Monotheism: god's actions are revealed history, not myth
- Humans in polytheistic myths
 - Kings and heroes engaging/challenging the gods
 - Exploring the separation = mortality
- *Myth, legends, epic poetry* are our categories
- Mythological narratives are not faithful memory but the memory each generation believes it needs

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