

**INDO-EUROPEAN RELIGION AND POETICS**  
**A COMPARATIVE APPROACH: MYTH, RITUAL AND LANGUAGE**  
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**UPHOLDING HEAVEN AND EARTH, UPHOLDING THE RIGHT**

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**A** [HEAVEN & EARTH] Merism [COSMOS], actually [UPPER WORLD-HALF vs. LOWER WORLD-HALF] -- **up/above down/below** (Genevra fthc)

1 RV 2.27.15c d *ubhā́v árdhau bhavataḥ sādhú asmai*  
 “Both (world-)halves (i.e. heaven and earth) are straightforward for him”  
 Lat. *caelum* ‘sky’: \**kaid(s)lo-* ‘(upper) part (of the cosmos)’ \*‘that which has been cut, part’, pl. *caeli* (du. \**ih<sub>1</sub>*, Weiss 2017).  
 Hsd. *Th.* 702-3 ... ὡς εἰ **Γαῖα** καὶ **Οὐρανός** εὐρύς ὑπερθε / πύλνατο ...  
 “As if the Earth and the wide Heaven above / collapsed”

2 [EARTH & WATER/SEA] : [LOWER WORLD-HALF]  
*HDem.* 13-4 [...] πᾶς τ’ οὐρανός εὐρύς ὑπερθεν γαῖά τε πᾶς’ ἐγέλασσε καὶ ἄλμυρον οἶδμα θαλάσσης ‘The whole broad sky above and the whole earth smiled, and the salty swell of the sea’  
 γαῖα ...πόντος ...οὐρανός εὐρύς ὑπερθεν (Hsd.*Th.* 108-10), γαῖα ... οὐρανός εὐρύς ὑπερθεν ... πόντος τ’ Ὀκεανοῦ τε ῥοαί (839-41)  
 RV X 65.9 *yé pārthivāso diviyāso apśú yé*  
 “(Gods) who (are) earthly, heavenly, (and) in the waters.”  
*Táin Bó Cuailnge* 104 *muir ara cendaib, in nem h-úasa m-bennaib, talum foa cosaib*  
 “(I swear by) the sea before them, the heaven above them, the earth beneath them.”

3 primordially no cosmos /UN-/  
 RV X 129.1b *nāsīd rájo nó vyòṃā paró yát ...*  
 “There existed neither the airy space nor heaven beyond...”  
 5b *adháh svid āsīd upári svid āsīt* “Did something exist below it? Did something exist above?”  
*Vsp.* 3<sup>3-6</sup> *vara sandr né sær né svalar unnir iqrð fannz æva né upphiminn*  
 “There was not sand nor sea nor chill waves. / **Earth** was not to be found nor **heaven** above.”  
 OHG *dat ero niuuas noh ufhimil*  
 “That there was no **earth** nor **heaven** above” (*Prayer of Wessobrunn*)

| <b>B</b>                         | [UPHOLD – HEAVEN & EARTH][& ...] | [PILLAR][SHOULDER]       | [RIGHT/GOOD] |
|----------------------------------|----------------------------------|--------------------------|--------------|
| 1.Hitt. <i>ḫark-</i>             | +                                | –                        | +            |
| 2.Lat. <i>arcēre</i>             | +                                | + ( <i>mare</i> )        | --           |
| 3.Ved. <i>dhar<sup>(i)</sup></i> | +                                | + <i>vīśvā bhūvanāni</i> | +            |
| 4.Iran. <i>dar</i>               | +                                | +                        | –            |
| 5.Gk. (°)ἔχω                     | +                                | +                        | +            |
| 6.Arm. <i>hastaten</i>           | +                                | –                        | +            |

**B1 Hittite**

*ḫark-* ‘to hold → ‘keep’ → ‘have’ (\**h<sub>2</sub>erk-* : \**h<sub>2</sub>er(k)-* ‘to contain’, ‘hold’: Lat.*arceō!*, Hitt. *pē-ḫark-* : OLat. *porcēre* ‘to keep off/back, to hinder’ (*porcet pudor*) (Watkins 1970)

1 *nepiš tekann=a ḫarši* ‘you hold heaven and earth’ (invocation to Hattic gods)  
 KUB 8.41 DINGIR<sup>MES</sup> *na-šq [iš-tar-na]* (6’) UR.MAH LUGAL-*uš zik nu ne-piš tekann=a*  
 [*ḫar-ši*] (Catsanicos 1986: 139)  
 ‘..., among gods (you are) a lion-god and you **keep heaven and earth**’ (= *StBoT* 25 n1,109)

2 *šuhmiliš* (*dankuiš*) *taganzipaš* (OH: 3x) ‘the black earth, the one (which is) well-supported’ (Catsanicos 1986) or “the one which suckles” (Melchert 1977: 275f.);

KBo 10.37 v. 3.6... 1 NINDA.KUR<sub>4</sub>.RA (7) *šuhmili* GE<sub>6</sub>-i KI-*pí páršija* ...

„one breaks a big bread ... for the dark earth, the well supported?/the one who suckles?”

3 *šuh-mili* “that which suckles” equivalent of Lat. *alma terra* (Lucret.2992): \**suh<sub>2</sub>-m-ili-* \**suh<sub>2</sub>mo-* ‘suckling’ parallel to \**almo-* ‘nourishing’; -*ili-* *karu-ili-*

Epithet of GI ‘drinking tube’ (KUB 9.28 iii 24) “festgewachsen”, “stabil, kräftig” (Steer 2008: 143f. n.7-10)?

4 Hitt. *šu-hmili-* ‘well supported’: Ved. *sú-míta-* ‘well installed, supported’

du. *ródasi* ... *suméke* ‘two worlds’: Hitt. *šu-hmili-* ‘gut festgehalten’ (Hitt. *mítae-*: Ved. *mínoti* (\**h<sub>2,3</sub>mei-*): \**(H)mei-* – Hitt. *°hmi-* ? Ved. *methí-* ‘post, stake’, Lat. *mūtō/muttō, -ōnis* ‘penis’ \*“(zum) Pfosten (gehöriges)”, *Mūtūnus* a fertility god (Steer 2008:143f. n.7-10).

*šuhmili(a)n genu* ‘solid knee’: Ved. *mitá-jñava-* ‘having solid knees’ (RV VII 82.4)

*sú-miti-* ‘good foundation’, *suméka-* ‘well hold fast’,

**BUT:** Hitt. *šu<sup>o</sup>* (\**h<sub>1</sub>su-*: Ved. *su<sup>o</sup>*, *êv<sup>o</sup>*: Myc. *e-u<sup>o</sup>*)? Hitt. *āššu-* ‘id.’ (\**h<sub>1</sub>esu-*)

5a Opposite: *katkattinu-* ‘to strike’ (5b also with ‘knees’)

KBo 6.29 ii 12-3[n]u *nepiš tekann=a katkattenut*

‘(Istar) ... strook heaven and earth’ (Hattusilis)

**Only with ‘heaven, sky’:** KBo 26.65 i 15-6 [n]u *nepiš katkattinu[t nepiš GU]L? -ahta* (Ullikummi, NS) ‘and he struck the sky, and he hook the sky (?)’.

5b KUB 33.103 iii 4 *ginua=nnaš=kan [...]* *katkattiškizzi*

‘our knees quake’ (.106 i 15 [n]u *nepiš katkattinu[t* ‘he strook heaven’)

6 [PILLAR] KUB 34.77 obv.9-10 (ritual fragm., MH?/NS) *nu<sup>d</sup>U-ni GIM-an nepiši AN.BAR-a[š ...]* / *aranda nu nepiš karpan har[kanzi]*

“just as [the pillars (?)] of iron (belonging) to the Stormgod stand in the sky and support the sky” (Kořak 1983: 132).

7 **Ubelluri** in the song of Ullikummi (KUB 33.106+KBo 26.65 A iii 23’-47’): **Hurrite**

29 <sup>D</sup>*Upélluris* GE<sub>6</sub>-ia KI[*pí AN-išyakán(?) KI(?)*]-aš *kuedani sēr úedanza* ...

“...on whom the heaven and earth are built” (Hoffner), “sobre quien está construido [el cielo (y) la tierra]” (J.V.García Trabazo 2002). **Ubelluri** lives in the sea, Heaven & Earth stand upon him.

8 [SHOULDER]

40-1 *nepiš=an=mu=kán / kuupápi daganzipan=na š[ē]r úetēr nu Ú-UL kuitki šaggahhun*

42 *úerma AN-iš(?) kuupápi teká[n=n]a<sup>U[RU]DU</sup> kuruzzit arha kuerēr*

*nu apáddaja Ú-UL šāqqaḥhu[n k]jinunamu ZAG-an kuitki*

44 <sup>UZU</sup>*ZAG.UDU-an GIG-zi nu Ú-UL šāqqa[ḥḥi]* *kuišāš aši DINGIR<sup>LIM</sup>-iš*

“when they built heaven and earth upon me, I was aware of nothing. And when they came and cut heaven an earth apart (*arha kuerēr*) with a copper cutting tool (*kuruzzit*), I was even unaware of that. But now something makes my right shoulder (<sup>UZU</sup>*ZAG.UDU-an*) hurt, and I don’t know who this god is”. / “cuando construyeron el cielo y la tierra sobre mí, no supe nada / Y cuando vinieron (y) cortaron cielo y tierra separándolos con un cortante esto tampoco lo supe. Ahora algo me lastima / el hombro derecho, y no sé quién es ese dios”.

9 a tool [CUTTING APART Heaven from Earth]

46’ [*ZAG-a*]n<sup>UZU</sup> *ZAG.UDU-an ú-e-eh-ta nu-kán<sup>NA4</sup>ŠU.U-iš<sup>D</sup> Ú-pé-lu-ri-ī[a-aš]x<sup>2</sup>*

47’ [*ZAG-n*]i<sup>UZU</sup> *ZAG.UDU-ni<sup>GIŠ</sup> šijattal maḥḥan arta[al]t<sup>2</sup>*

“... he went around Ubelluri’s right shoulder, and there the Basalt stood on Ubelluri’s right shoulder like a shaft”, “... giró el hombro [derech]o de Ubelluri, y el basalto (<sup>NA4</sup>ŠU.U-

*iš* = <sup>NA4</sup>*kunkunuzziš*) se erguía **como una cuchilla** en el **hombro** [derech]o de U.” (García Trabazo p. 242-3 n.92)

10 KBo 26.67. 52-3 ... *karúiliija* <sup>URUDU</sup>*ardāla* / [*par*]ā *tijandu nepis tekán*=*a kuēz arha kuerīr*  
“let them bring forth the primeval **copper cutting tool** with which they **cut apart heaven and earth**”/‘que saquen la **sierra** / antigua con la que **separaron el cielo y la tierra**’.  
... “we will cut off Ulikummi, the Basalt, under his feet, him whom Kumarbi raised against the gods as a supplanter (of Tessub).

**B2. Latin *arceō, -ēre*** (OLat. *terram mare caelum* , → *contineo, -ēre*) (Catsanicos 1986; Falcone 2014)  
*arceō* ‘contain, hold in, enclose’ (*continere* P.Fest. 14.18, *prohibere* 14.24)  
\**ark-ē-* (cf. *habēre, tenēre* OHG *haben*) Engl. *get hold of* (Watkins) or intensive \*(*h*<sub>2</sub>)*ork-éje-*  
→ *arcē-?*).

A Latin-Anatolian match, like Hitt. *sarnink-* ‘repair,make good’: Lat. *sarciō, -īre* ‘id.’, itt. *kappuui-* ‘count’: Lat. *computāre* ‘id.’.

2 Gk. ἀρκέο/ε- (Aesch.+) denominative to ἄρκος ‘defence’ (Alc.) :: ἀρκεσ(σ)ε- ‘**ward off, keep off**’ (σάκος τό οἱ ἤρκεσε λυγρόν ὄλεθρον *Il.20.289*), ‘**assist, succour**’

3 Enn. *Ann.* 542-3 *qui fulmine claro / omnia per sonitus arcet, terram mare caelum*  
“Jupiter, who **holds all** with his bright lightning, with sounds: **earth, sea, heaven**”

4 Cic. *De resp.* 6.17 *nouem ... orbibus uel potius globis conexas sunt omnia, quorum unus est caelestis, extumus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros*  
‘...**all** is connected with the bow of heaven, the outermost, which contains all others, the highest divinity herself, who **holds and keeps all others**’

5 Enn. fr. XVI (*Ann.*), 284-286 Vahl.<sup>2</sup>  
*Iuppiter tuque adeo summe Sol, qui res omnis spicis,/quique tuo <cum> lumine mare terram caelum contines,*  
„Giove, e tu sommo Sole, che vedi ogni cosa, e comprendi con la tua luce **mare, terra e cielo**, osserva questo misfatto!” (“Ennius creatively translates Eur. *Med.* (1251-60) the asyndetic junction ‘*mare terram caelum*’, a poetic *tri-colon* meaningfully dismembered by the metrical incision(*continens* matching *arceo*,Enn.)” (Falcone 2014:311-3).

6 Prob. in *Verg. ecl.* 6,31: *Homerum ipso hoc loco (scil. Il. 18, 483) possumus probare quattuor elementorum mentionem fecisse ... similiter et Ennius in Medea exule in his uersibus: Iuppiter ... scelus. Nam et hic Iuppiter et Sol pro igni, qui mare et terram et caelum continet.*  
Cic. *fin.* 5, 4, 9: *ut nulla pars caelo mari terra, ut poetice loquar, praetermissa sit.*

**B3 Vedic *dhar***<sup>(i)</sup> (I 154.4c) [*dhar / dhṛ, stambh / stabh* ‘to heave up’, *vī-skambh/skabh* ‘prop apart] vs. *rejāya-* ‘to shuttle, agitate’ (IV 22.3d)

Gk. θόρνος (\**d<sup>h</sup>órH-no-*), θρόνος .- Artemis Θροσίᾱ? (Thessaly, Macedonia)

Lat. *firmus* (\**d<sup>h</sup>ermo-* ‘firm,steadfast, stable’)

1 I 154.4c *yá u tridhātu pṛthivīm utá dyām*<sup>1</sup> *éko dādhāra bhúvanāni vísvā* (with *dhártar-* VIII41.5a; IV53.2a)

“who alone **supports heaven and earth in their three parts and all living Beings**”.

2 IV 42.3ab *ahám índro váruṇas té mahitvá urvī gabhīré rájasī suméke...*

*cd tváṣṭeva vísvā bhúvanāni vidván sám airayaṃ ródasī dhārāyaṃ ca*

“I, Varuṇa, am Indra. By my greatness, these **two realms**, wide and deep, **have strong support**. Like Tvaṣṭar, knowing all living beings, I pressed together the **two world-halves and upheld them**”.

<sup>1</sup> Also III 32.8cd *dādhāra yaḥ pṛthivīm dyām utémām*, III 59.1b *mitró dādhāra pṛthivīm utá dyām*, V 62.3ab, VI 51.8b, 10.121.1c).

3 IV 56.3ad *sá it svápā bhúvaneṣv āsa yá imé dyāvāprthivī jajāna*  
*urvī gabhīré rájasī suméke avamśé dhīraḥ śáciyā sám airat*  
 “He certainly was the good artisan among the creatures who begot these two, **Heaven and Earth**: the two wide, deep, **well-fixed realms** did the wise one fit together in propless (space) with his skill”.

4 II 17.5cd *ádhārayat prthivīm ... ástabhnāt ... dyām avasrásaḥ*  
 ‘he **supported the earth, he hove up/uphold the heaven** (to prevent it) from falling’

5 vs. IV 22.3d *dyām ámena rejayat prá bhūma*  
 “(having taken the eager mace in his arms), **he makes heaven tremble** by his onslaught, **as well as earth**”

6 [PILLARS] III 30.4cd *táva dyāvāprthivī párvatāso ánu vratāya nímiteva tasthuḥ*  
 “It is following your commandment that heaven and earth and the mountains stand **like (pillars) implanted**” (cf. Hsd.Th.517f.,745ff.)

7 **Earth supported by beam/prop: The pillar(s) of Earth and Heaven** (Sadovski 2017:720,731f.)  
 X 18.13ad *út te stabhnāmi prthivīm t<sub>u</sub>uvát pári / imám logám nidádhan mó ahám riṣam*  
*etám sthūṇām pitháro dhārayantu te átrā yamáḥ sádanā te minotu ...*  
 “**I prop up the earth** from you Setting down this earth clod here, let me not be harmed Let the forefathers **uphold this pillar** for you. There let Yama **fix** your seats”.<sup>2</sup>

8 AV 18.3.51ab *...prthivī su tiṣṭhatu sahasraṃ mīta úpa hí śráyantām*  
 “let the **earth** stay well (there), for let a **thousand supporting beams/props support** (her/it)

9 V 45. 2d *sthūṇeva súmitā dṛmḥata dyaúḥ*  
 ‘**Heaven** becomes firm like a **well-fixed pillar**’

10 Two World halves (*ródasī*), Varuna as a pillar  
 RV 8.41.10d-f *yá skambhēna ví ródasī ajó ná dyām ádhārayan*  
 “he who with his **prop** held apart the two world-halves, as Aja (Ekapad) held up heaven”

11 VI 70.1c *dyāvāprthivī váruṇasya dhármaṇā víśkabhite ajáre bhūriretasā*  
 “**Heaven and Earth** were **propped apart** according to the **foundation** of Varuṇa”,

[EARTH AND HEAVEN] [PILLAR – of RIGHT/JUSTICE]

12 AVP. 7,6.1 *satyasya sthūṇā prthivīm dādhāra*  
*ṛtena devā amṛtam anv avindan |*  
*dhruveṇa tvā haviṣā dhārayāmy...*

“The **pillar of the True / of Truth(fulness)** holds the earth; with **Right(ness)** the gods discovered (the drink of) Immortality. With a **steadfast** oblation I **hold** you’.

... *tebhiṣ tvā homair iha dhārayāmy ṛtaṃ satyam anu carantu homāḥ*  
 ‘... with those oblations do I steady you here: in accordance with **Right(ness)**, (with) **the True / Truth(fulness)**, let the oblations move’ (Sadovski 2017:720f.)

13 V 15.2 *ṛténa rtám dharúṇam dhārayanta yajñāsya śáké paramé vyòman*  
*divó dhárman dharúṇe sedúšo nṛṇ*

‘By **truth** they [=the priests] **upheld truth, the support**, on the powerful (support) of the sacrifice **in the highest heaven**, and (support) the superior men [=the gods], who have sat down **on the support at the foundation of heaven...**’.

<sup>2</sup> X18.14a.c *út te stabhnāmi prthivīm tvát ...ethám sthūṇām pitháro dhārayanti te* ‘I fix the earth up (around / apart) from you ... c **this pillar** do the Fathers **hold/maintain** for thee’.

#### B4 Avestan

- 1 Yt. 13.2 *vīdāraēm ... aom asmanəm yō usca raoxšnō frādərəsrō yō imqm zqm ā ca pairica buuāuuua ...* (Frawardin Yast)  
'I hold this heaven, above, shining and visible afar, who embraces this earth'
- 2 Y. 44.4 *taṣ θβā pərəsā # arəš mōi vaocā ahurā kasnā dərətā # zqmcā adō nabāscā auuapastōiš # kē apō uruuarāscā ...*  
"This I ask Thee, tell me plainly, O Ahura: Who holds the earth down below, and the heavens (above) (to prevent them) from falling, who (holds) the waters and plants?" (Humbach)
- 3 Y. 23.1d-g *yā asmanəm vīdāraiiən yā āpəm vīdāraiiən yā zqm vīdāraiiən yā gqm vīdāraiiən*  
"(die Fravašay's) ... die den Himmel gestützt, die das Wasser gestützt, die die Erde gestützt, die das Rind erhalten haben ..." (Wolff)
- 4 Yt. 13.28 *yaṣ spəntō mainiiuš vīdāraiiat asmanəm ... āpəm ... zqm ... gqm ... urvarqm*  
,...damit der heilige Geist den Himmel stütze, damit er das Wasser, damit er die Erde, damit er das Rind, damit er die Pflanze ..." (Wolff)
- 5 YAv. *vi-dar stūnā-*:  
Yt. 10.28g *yō stūnā vīdāraieiti bərəzimitahe. nmānahe*  
'the one who upholds/protects the columns of the high house'
- 6 \**ṛta-stūnā-* "mit *Ṛta-* als Säule" or "Säule des *Ṛta*" (Schmitt 2011:129 n°90), 'whose pillar(s) is/are (by/with/of/in) *Ṛta*' or 'Pillar of *Rta*' (Sadovski 2014, 2017:717) type ῥοδοδάκτυλος → WN Ἀρτυστώνη Hdt.+: Elam. *Ir-taš/Ir-da-iš-du-na* (Persepolis Fortification Tablets)  
Cf. AV 3.12.6a *ṛténa sthūñām*
- 7 MN \**Va(h)u-stūna-* (attestations Tavernier 2007: 34) 'whose pillar is (with/of/in) Good', 'having Good as pillar' (Sadovski 2017:719).

#### B5 Greek, Atlas and Ubelluri

- 1 Hsd.*Th.*44-5 θεῶν γένος...πρῶτον κλείουσιν αἰοιδῆ / ἐξ ἀρχῆς, οὓς Γαῖα καὶ Οὐρανὸς εὐρύς ἐτικτεν  
A. *Prom.* 205 Τιτᾶνα, Οὐρανοῦ τε καὶ Χθονὸς τέκνα  
Atlas ὀλοόφρων 'balefol' like Aietes (10.137), Minos (11.322)  
→ Homer (ἀμφίς) ἔχειν 'apart' -- earth and heaven -- pillar (Lesky 1966)
- 2 *Od.* 1.52-4 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης (like Ubelluri) πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφίς ἔχουσι.  
'(Atlas) ... who knows the depth of every sea, and himself holds fast the tall pillars which keep earth and heaven apart'  
*Od.*19.38 κίονες ὑπὸς' ἔχοντες 'tall columns sustaining (roof timbers)'  
*Pind.Pyth.* 1.19 Σικελία...· κίων δ' οὐρανία συνέχει, / νιφόεσσ' Αἴτνα  
'..., and a skyward column constrains him, snowny Aitna'
- a Paus. 9.20.3 ...· ἐνταῦθα Ἄτλαντα καθήμενον πολυπραγμονεῖν τὰ τε ὑπὸ γῆς φασι καὶ τὰ οὐράνια, πεποιῆσθαι δὲ καὶ Ὀμήρω περι τούτου, Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅστε θαλάσσης πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφίς ἔχουσιν.
- b Paus.5.11.5 γραφάς. ἐν δὲ αὐταῖς ἔστι μὲν οὐρανὸν καὶ γῆν Ἄτλας ἀνέχων
- 2 Aesch. *Prom.* 351 ... Ἄτλαντος, ὃς πρὸς ἐσπέρους τόπους ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς ὤμοις ἐρείδων, ...  
'who stands towards the western regions, holding fast the pillar of Heaven and Earth on his shoulders' -- NB one pillar, not two, no dual

- 3 Hes.Th.517-20 Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης,  
 πείρασιν ἐν γαίης πρόπαρ' Ἑσπερίδων λιγυφώνων  
**ἔστηώς, κεφαλῇ** τε καὶ ἀκαμάτησι χέρεσσι· (cf.746)  
 'and by mighty necessity Atlas holds up the sky with his head and with his tireless hands,  
 standing at the limits of the Earth in front of the clear-voiced Hesperides'
- 4 Hes.Th.746-8 τῶν πρόσθ' Ἰαπετοῦ πάϊς ἔχει οὐρανὸν εὐρὺν  
**ἔστηώς κεφαλῇ** τε καὶ ἀκαμάτησι χέρεσσι / **ἄστεμφέως**, ...  
 'in front of these, Iapetos's son **holds the broad sky** with his **head and tireless hands**, standing **immovably**' (cf. Ved. *stambh* Blanc 1994)
- 5 Hes.Th.779-80 ἄμφι δὲ πάντη / **κίοισιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται**  
 '(she lives apart from the gods in a famous mansion vaulted with great crags:) it is set  
 fast upon silver pillars on every side reaching toward the sky all around'
- 6 RV II 17.5cd *ádihārayat pṛthivīm ... ástabhnāt ... dyām*  
 "he **supported the earth, he hove up/uphold the heaven**"  
 X 18.14a.c *út te stabhñāmi pṛthivīṃ tvát ... ethām sthūñāṃ pitāro dhārayanti te*  
 "I fix the earth up (around / apart) from you ... **this pillar** do the Fathers **hold/maintain** for thee'.
- 7 Variant Ibycus *PMG* 336: pillars supporting the sky  
 Schol. in Apollonii Rhodii *Argonautica* (school. Vet.),p. 220, 4  
 Ἴβυκος (fg 58 B. III 251) δὲ ἐπὶ τῶν τὸν οὐρανὸν **βασταζόντων** κίωνων, εὐμεγέθεις λέγων
- 8 Hdt. 4.184.3 Ἔχεται δὲ τοῦ ἀλὸς τούτου ὄρος τῷ οὐνομά ἐστι Ἄτλας· ἔστι δὲ  
 στεινὸν καὶ κυκλωτερές πάντη, ὑψηλὸν δὲ οὕτω δὴ τι λέγεται ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἶά  
 τε εἶναι ἰδέσθαι· ... · **τοῦτο τὸν κίονα τοῦ οὐρανοῦ** λέγουσι οἱ ἐπιχώριοι εἶναι. Ἐπὶ τούτου  
 τοῦ ὄρεος οἱ ἄνθρωποι οὗτοι ἐπώνυμοι ἐγένοντο· καλέονται γὰρ [δὴ] Ἄτλαντες.
- 9 Eur. *Hipp.* 742-5 Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτάν ... σεμνὸν **τέρμονα** κυρῶν  
**οὐρανοῦ / τὸν Ἄτλας ἔχει** ,setting the sacred limit'; *Heracl.*395-407
- 10 Hdt. 2.33 οἱ δὲ Κελτοὶ εἰσι ἔξω Ἡρακλέων Στηλέων ...  
 Pi. *Isth.*3/4.30 ἀνορέαις δ' ἐσχάταισιν /οἴκοθεν **στάλαισιν** ἄπτονθ' Ἡρακλείαις·  
 Schol. 18a ad loc. **ἀνορέαις** δ' ἐσχάταισι: ταῖς δ' ἀρεταῖς αὐτῶν ἀπὸ τῶν Θηβῶν μέχρις Ἡρακλείων  
**στηλῶν** τὸ κλέος διῆκται·
- 11 Str. 17.3.2 κατὰ τοῦτο δὲ καὶ ὁ **κατὰ τὰς στήλας τὰς Ἡρακλείους** πορθμὸς ἐστὶ, περὶ οὗ  
 πολλὰ εἴρηται. ἔξω δὲ προελθόντι τοῦ κατὰ τὰς στήλας πορθμοῦ, **τὴν Λιβύην ἐν ἀριστερᾷ ἔχοντι**  
**ὄρος** ἐστίν, ὅπερ οἱ μὲν Ἑλληνας Ἄτλαντα καλοῦσιν οἱ βάρβαροι δὲ Δύριν.
- 12 New Testament γῦρος 'ring, circle' (I.Tinti 2010)γῦρον οὐρανοῦ LXXJb.22.14  
*Eccl. sive Sirac.* 24.5 **γῦρον οὐρανοῦ** ἐκύκλωσα μόνη  
*Is.* 40.22 ὁ **κατέχων** τὸν γῦρον τῆς γῆς, καὶ οἱ ἐνοικοῦντες ἐν αὐτῇ ὡς ἀκρίδες, ὁ **στήσας** ὡς  
 καμάραν **τὸν οὐρανὸν** καὶ διατείνας ὡς σκηνὴν κατοικεῖν,

#### B6 Armenian (Kölligan p.c., fthc)

Arm. *erkin* ,-kni 'heaven' (*erkan* 'heavy':\*g<sup>h</sup>réH<sub>2</sub>ō(n), \*g<sup>h</sup>ṛH<sub>2</sub>un-és derivative from \*g<sup>h</sup>ṛH<sub>2</sub>-u- 'schwer' (: gr. βαρύς, ai. *gurú*)

Arm. *erkir* ', -ri 'earth' (\*'the long, extense one': \*d<sub>2</sub>eh<sub>2</sub>r-eh<sub>2</sub>, cf. δηρός, Ved. *dūrā*- 'away')

- 1 *Eghišê* p. 31 *jerk' or z-erkins ew z-erkir hastatec'in* (Daniel Kölligan,p.c.)  
 'the hands which **hold fast (hastatec'in) heaven and earth (z-erkins ew z-erkir)**'.
- 2 *Buzandaran* 4.5 *or i skzbanēn arar ew hastateac' zhimowns erkri, ... oroy jerk'n ararin ew hastatec'in zamenayn eress erknic'*

„der am Anfang die Fundamente (*zhimowns*) der Erde (*erkri* gen.sg) schuf (*arar*) und machte fest (*hastateac*‘), ...dessen Hände die ganze Ausdehnung („Gesicht“) des Himmels (*erknic*‘ gen.pl.) schufen (*ararin*) und machten fest (*hastatec’in*)“ (cf. Is. 40.21; Ps. 103.2).

3 4.5 *novaw hastatec’an amenayn or inc’ y-erkins ew or inc’ y-erkri*

„Durch ihn wurde alles befestigt (*hastatec’an*), was im Himmel (*y-erkins* loc.pl.) und was auf Erden (*y-erkri* loc.sg.) ist.“

*siwn* ‘column’ (~ κίων)

4 Hiob 26.11 *Siwnk’ erknic’ t’rean ew zarhowrec’an í sastē n(o)r(a):*

*στῦλοι οὐρανοῦ* ἐπετάσθησαν καὶ ἐξέστησαν ἀπὸ τῆς ἐπιτιμῆσεως αὐτοῦ.  
“Die Säulen des Himmels zittern und entsetzen sich vor seinem Schelten.”

5 Hiob 9.6 Or *šaržē zar’ í nerk’oys erknic’ í himanc’, ew siwnk’ nora dołan:*

ὁ σεῖων *τῆν ὑπ’ οὐρανὸν* ἐκ θεμελίων, οἱ δὲ *στῦλοι* αὐτῆς σαλεύονται  
“Er bewegt die Erde „**die unter dem Himmel**“ von ihrem Ort, dass ihre *Pfeiler* zittern.”  
Agathangelos, §737 (Vision des Hl. Gregors des Erleuchteters)

6 Germanic (West 2007:142-3; Ginevra fthc.) *irmin-* Sax. *-sûl*

OSax. *Irmínsûl*, a pillar revered, cf. \**Arjo-men-* (West 2007: 143, 345).

Glossed *universalis columna* (Rudolf of Fulda, *Transl. S. Alexandria*, 3), in OHG glossed also as *altissima columna, colossus*.

Irrelevant whether concrete pillar or mythical support at world’s centre (West 2007: 346).

**B8.** Artemis **Θροσία** (Atrax, Larisa : 3rd/2<sup>nd</sup> C.) (Hatzopoulos 1994: 25ff.):

**Αρτεμιδι Θροσια** *Ἰππολοχος* υπ[ερ] / *Ευβοιατικῆς Αλεξιππειας νεβευσανσα*[ας] / *λυτρα* (Larisa, 2ndC)

(b) SEG 34: 481 (Atrax, 3rd s.): *Αλεξανδρα Λαοδικεια / ταγευσανσα* Αρτεμιδι / Θροσια.

(c) SEG 35: 615 (Larisa?, ca. 200): Αρτεμιδι Θροσια Ευπατρα Πασιμεδοντικῆ **τελευμμα**

(d) SEG 35: 500 (Atrax, 300/250): Αρτεμιδι Θροσία *Επ[ικρα]τα* ---.

(a) payment of a *λύτρα* ‘ransom’ by a man to Artemis Throsia for a *νεβευσανσα*

(b) the offerent is *ταγεύσανσα*;

(c) a woman pays a *τελεύμμα* ‘sacrificial offering’

2 *νεβευσανσα, επινεβευσανσα* (\**neu-émo/e-, epi-neu-émo/e-* (with /w/ *noted* <β>), *ταγευσανσα*: phases of an initiatic rite : νέος, ἐπίνεος, →*ταγεύω* ‘be chef’ (a woman) **under the protection of** Artemis Θροσία.

3 Etymology of Θροσία? No connection with θρασύς (local variant of Θρασεῖα? but Θράσυς and Θόρσυς (also Θορσῦ-λοχος) in Achaia, Myc. *to-si-ta /T<sup>h</sup>orsūtās/* θερσῦς ου θέρσυς epithet of Athena in Larisa (gen. Αθανας Θερσυος : 2<sup>nd</sup> C.), even less with θρώσκω ‘spring, mount’ (\**d<sup>h</sup>rh<sub>3</sub>-whence †Θρωσία* on \**d<sup>h</sup>rh<sub>3</sub>-ti-*).

4 Θροσία derivative in \**-iā-* (masc. \**-iō-*) implying an abstract in *-si-* (\**-ti-*) \*θρόσις.  
Θροσία : \*θρόσις like γενέσιος, -ία : γένεσις, καθάρσιος, -ία : κάθαρσις ου κτήσιος, -ία : κτήσις.  
\**d<sup>h</sup>r-ti-* with \**r* > *ro* /C\_\_C, cf. Thess. Βρόχυς, Μρῶχῶ or πετρο<sup>ο</sup> de \**k<sup>h</sup>et(u)r<sup>ο</sup>*.

5 \**d<sup>h</sup>er(H)-/\*d<sup>h</sup>r(H)-* ‘support, upheld, hold (fast)’: Gk. θρόνος ‘throne’ (: ‘which supports, holds’).  
Ved. *dhartár-* ‘protector’ (RV +) *diváh* ‘of Heaven’ (passim), abstract *dhartári* with *ṛtásya*  
II 23.17cd *sá ṛṇacíd ṛṇayā bráhmaṇas pátir druhá hantá mahá ṛtásya dhartári*  
“so then (you), as the lord of the sacred formulation, are the collector of debts and redeemer of debts, and the smasher of deceit in your upholding of the great truth”.

*diváh* III 49.4a, IV 53.2a (*bhúvanasya*) ; IX 76.1a, 109.6a; X 65.13b, 149.4d; -am IX 26.2c

*bhúvānām* VIII 41.5

6 *dhárman-* ‘support, universal norm’

1.159.03cd *sthātús ca satyám jágataś ca dhármaṇi*

“You two protect what is real in upholding the standing and the moving”

*ṛtásya* IX 7.1b *dhármann ṛtásya*, 110.4b *ṛtásya dhárman*

- 7 **vi-dhṛti-** ‘separation’ (matching Gk. \*θρόσις,)  
 AV 4.35.1c **lokānām vidhṛtir** “which, separator of the worlds, will not harm” (‘separation?? of the worlds’,  
 AV 19.54.5cd **imám ca lokám paramám ca lokám púnvāms ca lokán vidhṛtīs ca púnvāh.**  
 “both this world and the highest world, and the pure (púnva) worlds and the pure separations’
- 8 ‘to support, protect’, ‘to assign X (acc.) to Y (dat.)’  
 RV VII 66,2 **yā dhārayanta devāḥ sudākṣā dakṣapitarā asuryāya...**  
 “Whom the gods uphold, the two of good skill whose father is Skill, ... **to lordship**”
- 9 Artemis **Θροσία** ‘the one of \*θρόσις (: Ved. dhṛti- : \*d<sup>h</sup>ṛ-ti-)  
 either the goddess of support, protection (θρόσις) of a religious microcosmos.  
 Or the goddess of the assignment of young girls to a new phase (puberty).

**C [UPHOLD – GOOD / RIGHT, TRUE]: Indo-Iranian, Greek**

**C1 OP Dārayavauš ‘Dareios’ (\*D<sup>h</sup>āraja-ua(h)u- )**

Ved. **dhārayati** ‘uphold’ : Av. **dāraia-** : OP **dāraya-**, verbal adjective **dhṛtá-** : Av. **dārata-** ‘supported’.

\***h<sub>1</sub>mosu-** : Av. **vohu-/vanhu-** ‘excellent’ with ethic connotation : quasi-synonym **ahu-** : \***h<sub>1</sub>o/esu-**

OAv. **dāraiaṭ vahištəm** (Schlerath II 155b), Ved. **vásūni dhāraya-**

Gk. **τὸ εὖ** τεκταινόμενος ἐν πᾶσιν τοῖς γιγνομένοις Pl.Ti.68e; τοῦ εὖ ἕνεκα Arist.Sens.437a1

- 2 Y.31.7b **huuō xraθβā dāmiš ašəm yā dāraiaṭ vahištəm manō**  
 “(as) creator He (conceived) **truth** (by means of the spirit) with which one **upholds best thought...**”

3 **Ved. vásūni dhāraya-:**

RV IX 63.30 **asmé vásūni dhāraya sóma divyāni pārthivā indo vísvāni vārṣyā**

“In us, o Soma drop, **secure goods---heavenly, earthly**, all that are choice”.

4 **Av. vohu-**, two concepts:

(a) ‘Good in itself’ (‘better than good’ : **vahiiō vayhēuš** (51.6a, 43.a ...)

(b) all abstracts referred to as **vohu-**: **aša-** ‘Truth’ (Masseti 2013), **manah-**, **xšaθra-** ‘power’ (: **kṣatrá-**), **ašī-** ‘reward’, **ārmaiti-** ‘right-mindedness’, **daēnā-** ‘religion, religious vision’, **cišti-** ‘insight’...

Y.37.5 **vohucā manō yazamaidē vohucā xšaθrām vaṅ<sup>h</sup>hīmca daēnaṃ vaṅ<sup>h</sup>hīmca**  
**fsəratūm vaṅ<sup>h</sup>hīmca ārmaitīm**

“we worship good thought and good power and the good Mazdayasian religion and good joy and good right-mindedness,...”

Y.35.10 **ašātačā hacā vaṅhēušcā manahō vaṅhēušcā xšaθrāt**

‘in accordance with truth, good thought and good power ...’

5 OAv. **ašəm dāraya-** : Ved. **ṛténa ... dhāraya-** (Schlerath II 152b), cf. **dhārtar-**, **dhārman-**

Y. 43.1d **ašəm dərədiiaī # taṭ mōi dā**

‘grant me truth... to uphold it’

**C2. ~ Gk. εὖ°**, collocations: with **ἔχω** ‘keep’, ‘(up)hold’, **ἀνέχω** ‘hold up, prop, sustain’ φέρω

1 Od.19.110f. [ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν ἀνάσσω]

**εὐδικίας ἀνέχησι,**

‘and ruling as lord ... **upholds the way of good government**’

Sch. H.Q. **εὐδικίας ἀνέχησι**] δικαίας κρίσεις.

- 2 Ar.Ach. 661 **Τὸ γὰρ εὖ** μετ' ἐμοῦ καὶ **τὸ δίκαιον** / ζύμμαχον ἔσται,  
 Aesch. Ag.121 **αἴλινον αἴλινον εἰπέ, τὸ δ' εὖ νικάτω.**



- 3 MN Σωσί-δικος (Telos,275+) ‘saves’, Στασι-δίκα (Creta,iii+) ‘puts upright’,  
Ἐχέδικος (Nesos iii: ἀνέχει?)

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