

The Shabby Gods of Indo-European

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1. Ethology of genital exposure
 - a. Male – aggression, mocking (Eibl-Eibesfeldt, 1989: 81, 317, 371, 486, 488)
 - b. Female – sexual enticement, mocking (*ibid.*, pp. 246-54)
2. Anthropology of female genital exposure (Robbins Dexter and Mair, 2010)
 - a. ancient (Neolithic – recent)
 - b. widespread (images from all of Eurasia)
 - c. purpose is left unanswered
 - d. exposure or even opening of the vulva
 - e. dancing with flexed knees and arms
 - f. giving birth
3. Indo-European images (short tunics, girdles, *anasyrma*)
 - a. Celtic -*Sheila na-gig*, (*sila*) small, ugly with hooked nose, spread vulva
 - b. Greek – archaic depictions of Medusa (?), with short tunic (RD&M:83)
 - c. Indic and surrounding regions – Kālī, Durga, dancing
 - d. Norse – Eagle Beak
4. *Egil and Asmund* (Pálsson and Edwards, 1985: 228-57), a Dioskouric pair
 - a. Two Hilds, daughters of Hertrygg, ruler of Russia, are abducted
 - b. Dualization of an older single maiden
 - c. Asmund and Egil (who appears absent his right hand) seek to rescue the two Hilds
 - d. As –mund means ‘God-hand’

e. Aside for As-mund: He meets and becomes friends with noble Aran, who dies suddenly, so that Asmund must spend three nights in Aran's grave mound.

f. On the third Night Aran's *vargr* tears off Asmund's ears.

g. Asmund has an adventure and kills some Berserks, becoming Asmund Berserks-killer,

5. Odysseus and Polyphemus

a. Egil is seized by a giant and made to tend his goats

b. Egil escapes by offering him bright eyes

c. Egil blinds the giant.

d. Egil sneaks out, but grabs a ring from the giant, just as the giant cuts off his right ear.

6. Eagle Beak, Queen of Jotunheim

a. Egil lost his hand defending a women *jotun* from a male jotun, her uncle.

b. A dwarf took him inside a rock and made him a sword for his maimed arm.

c. "She was wearing a short dress, and her genitalia were very plain to see."
(p. 244)

d. They meet again and she reveals herself to be Eagle Beak.

e. She is the last of a set of 18 sisters, who possessed a ring as an heirloom from their father.

7. Thor's lust

a. Thor visited each in turn, starting with the eldest.

b. The others were jealous and killed the one with whom Thor had slept.

c. Eagle Beak was the last and survived.

d. "...ever since I've been driven by an urge so strong that I don't seem to be able to live without a man." (P&E, p. 246)
"She could hardly ake her eye soff Eil." (p. 234)

e. Eagle Beak is grotesquely ugly because of a series of misadventures with rival giantesses, spirits of the underworld, and women.

f. She slept with Odin in the Underworld to obtain an inflammable cloak.

8. The restoration of Egil's hand

a. Eagle Beak restores Egil's hand by means of magical herbs.

b. Iranian parallel with Jamshid, whose withered hand is restored by *Gomez*.

c. Celtic parallel, Irish Nuadu and Welsh Llydd Llawereint receive prosthetic arms.

d. Norse, Tyr loses his hand

e. Italic, Mucius Scaevola loses his hand.

f. Hence the name of his partner, As-mund, 'God-hand'.

9. Rescue

a. Eagle Beak's uncles, Gaut and Hildir are holding the two Hilds captive.

b. Eagle Beak plots against her uncles.

c. Together Eagle Beak, Egil, and Asmund defeat the giants and liberate the maidens.

10. *Bosi and Herraud* (P&E: 199 – 227)

a. King Hring has a quarrel with his son, Herraud.

b. Bosi's mother, Busla, recites a set of poems and a runic riddle to force Hring to commute Bosi's death sentence.

c. On their adventure, Bosi sleeps with three maidens.

d. "...the whole bed was lathering under her." (p. 218)

11. The *Dagdae, Dagda* (MacKillop 1998: 111-2)

a. From Proto-Celtic **dago-deiwos* 'good-god'

b. PIE **deywos*, **Dyēws* → Latin *Iove*, *Iu(piter)*, Greek *Zeus*, Vedic *Dyaus*, Hittite *šiuš* ‘god’, Norse *Tyr*.

c. Allonyms: *Eochaid Oll-athir* ‘horseman all-father’, *Ruad Rofhessa* ‘lord of great knowledge’, *Deirgderc* ‘red eye, the sun’.

d. Leader of the *Tuatha Dé Danaan* ‘people of the goddess Danu’

e. Wife is the river *Boand*.

e. He had a cauldron of endless porridge and a huge club.

f. He was oafish, almost comical, with a tunic that was “too short.”

11. Parallels

a. Loss of hand, and restoration (see §8).

b. Odysseus and Polyphemus may be a relic Dioskouric episode

c. Greek Aphro-dite, foam-born, and Irish Finda-bair white-born, may refer to sexual “lather,” rather than sea foam.

d. Two heroes with one bride or maiden in Latvian and Vedic.

e. The bride or brides must be rescued, a fertility theft, Latvian.

12. Conclusions

a. Archaic iconography of the supreme sky god and his consort as fertility gods.

b. Both are depicted with exposed genitals by inadvertent *anasyrma*.

c. Later tradition interpreted this condition as due to oafish conduct.

d. These two, husband and wife, are linked to the Divine Twins.

e. These twins embody the older, oafish form of fertility, in an intense but also heroic form.

f. Foam or “white” are later reinterpretations of older lather from sexual fluids.

g. A hand is lost is heroic struggle to save the older goddess.

h. This goddess restores the hand and the princess or maiden of fertility.

- i. Ear(s) is/are lost.
- j. The goddess is debased in the course of the formation of male dominant societies.
- k. Norse can now supplement our meager knowledge of this ancient pair hitherto based on Vedic and some Greek and Latin material.