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MONOGRAPH SERIES

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Proto Indo European: The Archaeology of a Linguistic Problem Studies in Honor of Marija Gimbutas

Monograph No. 001: Edited by Susan Nacev Skomal and Edgar C. Polomé

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ISBN 0-941694-29-1 1987 (1994), Pages 400, Paperback with illustrations: \$98.00

Indo-European Origins: The Anthropological Evidence Monograph No. 002: By John V. Day

A comprehensive survey of the evidence from biological anthropology for Indo-European origins, based on the author's Ph.D. thesis prepared under Professor James Mallory. The author first considers the various ways that languages can spread and the possible biological implications of these expansions. He then embarks on an exhaustive survey of over 2,600 books and articles relating to the physical anthropology of the earliest identified speakers of Indo-European languages, based on ancient texts, artworks and lexicons. Covering Europe and Asia from the Neolithic onwards, His study surveys dermatoglyphics, mummified corpses, skeletal remains and genetic material for evidence of ancient population movements. An attempt is then made to integrate findings from biological anthropology with data from linguistics, archaeology and social anthropology to test the validity of migration theories in relation to the dispersal of the Indo-European languages and the possible location of a hypothesized proto-Indo-European language. The bibliography lists over 2,600 books and articles.

Preface, Introduction, Language Change, Lexical Evidence, Phonological Evidence,
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Evidence, Genetic Evidence, Conclusions

ISBN 0-941694-75-5 2001, Pages xxvi +546, Softcover w/ 93 figures and tables: \$98.00

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The Kurgan Culture and The Indo-Europeanization of Europe

Monograph No. 18 — Papers by Marija Gimbutas

Edited by Miriam Robbins Dexter and Karlene Jones-Bley

Fifteen articles, thirty maps, 102 figures and forty tables make up this essential collection of papers by the famed Lithuanian-born Harvard and UCLA archaeologist, Marija Gimbutas. In the introduction Professor Gimbutas describes her forty-year commitment to establishing the origins of Indo-European speech and seminal culture, which she named the Kurgan Culture after the distinctive burial mounds.

This unique collation showcases Gimbutas' epoch-making contributions to Indo-European studies and the archaeology of Europe. First is her comprehensive evidence that the geographical "homeland" of Indo-European was neither Central Europe nor Anatolia, but the steppelands of Eastern Europe and Western Asia. She details the westward migration of a warlike, horse-riding, pastoral, patriarchal peoples, beginning in the mid-4th millennium, bringing with them early I-E speech and a pantheon of sky-gods. Her presentation, originally based only on archaeology and carbon-14 dating, has since been proven by DNA analysis of skeletal remains. Secondly, these papers offer her extensive and colorful account of the earlier agricultural, matriarchal civilization of what she called "Old Europe" which the warlike patriarchal invaders overran. Gimbutas particularly highlights the striking contrast between the culture of the earlier population's chthonic goddess religion and that of the Indo-European conquerors' male sky-gods - a clarification which made her become something of a heroine amongst history-oriented feminists.

Professor Gimbutas was the prime founder and co-editor of The Journal of Indo-European Studies. Today the journal is edited by another pre-eminent Indo-Europeanist, James Mallory, one of her former star doctoral students himself.

On the Origins of North Indo-Europeans; The Indo-Europeans—Archaeological Problems; The Relative Chronology of Neolithic and Chalcolithic Cultures in Eastern Europe North of the Balkan Peninsula and the Black Sea; Proto-Indo-European Culture—The Kurgan Culture During the Fifth, Fourth, and Third Millennium B.C.; Old Europe c. 7000-3500 B.C.—The Earliest European Civilization Before the Infiltration of the Indo-European Peoples; The Beginnings of the Bronze Age of Europe and the Indo-Europeans 3500-2500 B.C.; An Archaeologists View of *PIE in 1975; The First Wave of Eurasian Steppe Pastoralists into Copper Age Europe; The Three Waves of the Kurgan People into Old Europe, 4500-2500 B.C.; The Kurgan Wave #2 (c.3400-3200 B.C.) into Europe and the Following Transformation of Culture; Primary and Secondary Homeland of the Indo-Europeans, Comments on Gamkrelidze-Ivanov Articles; Remarks on the Ethnogenesis of the Indo-Europeans in Europe; Accounting

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The One-eyed God:
Odin and the (Indo-) Germanic Männerbünde
Monograph No. 36 — By Kris Kershaw

Abbreviations; Glossary. *THE EYE IN THE WELL*: *grandaevus altero orbu oculo*; Odin's pledge; *Heiti* relating to Odin's eyesight; *Blindr*; Other possible *heiti*; "Blind," not "the blinder"; Other depictions of Odin/Wodan; Snorri and Saxo; Wodan, Woden, et. al; Iconography; Odin the Wolf-god; An overview of the book; **PART I. HERJANN: THE EINHERIAR**: Snorri's description of the *Einheriar*; The word *einheriar*; *Herr and Herjann*; PIE **koryonos*; Thor *Einheri* and the *Einheriar*. *DER SCHIMMELREITER*: The Host and the Hunt; Legend, myth, and cult; The matter of the *Männerbund*; The Dead and the living; Age sets and ancestor cult; Masks; Masks and ancestor cult; Demon horses; The Rider-god; The Ancestors bring blessings; Feasts of the Changing Year; Harlequin. *FERALIS EXERCITUS*: *Harri*; *Chatti*; *Weihekrieger*; *Civilis*; Haraldr Hárfagr; The hairstyles of the *Suevi*; Procopius and Ammianus on youthful warriors; An analog from Doric Greece; The liminal state (*marge*); Exiting *marge*; Demon warriors; An initiation scenario in *Völsungasaga*; Dæmon warriors among the Chatti; Two armies of the dead; *Mercurius*; Hermes at the boundaries of space and time. *FUROR TEUTONICUS*: **wop-*; *Ódr*; *Ódinn*; The suffix -no-; Examples; A "Führersuffix"?; The suffix -no- in divine names; Poets' god and Rune-master; Ecstasy, Possession, Inspiration, Madness; Ecstasy; *Furor heroicus*; War dances; Dancing gods; *Mysterium* and *Mimus* in the *Anabasis*; The sword-dance in Germania; Mars and the Sali; *KóúrhteV*, *Kour»teV*, *KorúbanteV*; The Maruts; Some conclusions; Verat...r; **PART II. THE INDO-EUROPEAN MÄNNERBUND**: **TEUTÁ AND *KORYOS*: *Equites* and *pedites*; Village and Forest. *THE *KORYOS*: *Raubrecht*; The *Manes*; Animal transformations; *EkstasiV*; Times and seasons; Festivals; Seasonal activities; Sub-groups; Small bands; Groups of 50; Older **koryos-bündler*; *Weihekrieger*; Men without property; Robbers and riff-raff; *Männerbund* and *Gefolgschaft*. *CANIS AND THE *KORYOS*: Wolf and Dog; Ethnonymns and *Männerbünde*; "Wolf"-men as founders of city-states; An historical example; Mythical foundation stories a) The founding of Rome b) Caeculus and the founding of Praeneste; The *ver sacrum*; Cyrus, the founder of the Persian Empire; Wolf-folk and Dog-folk; Ethnic names a) Wolf-folk of Anatolia b) An Ossetian wolf-clan c) Other wolf-folk d) Dog-folk e) *Hundingas* and *Ylfingar*; Wolf-priests a) *Hirpi Sorani* b) Some Hittite cult functionaries; Mythical ancestors a) Miletos b) Lamissio, king of the Langabards c) The Welfs of Swabia; Wolf-men and Dog-men; The Lombards; Germanic wolf-names; Irish dog and wolf names; Greek heroes with wolf-names; Wolf- and dog-men of the Scythians; Slavic wolf-men; Kunokéfaloi a) "Zu den litauischen Werwölfen b) Slavic dog-heads c) Survivals of the *kunéh/ lukéh*; *'Alkim«tatoi kúneV*; "*Ver sacrum* bei den [Indo-]Germanen?"; Canine/ lupine qualities; *ODIN ANALOGS*: India; Iran; The Ossetes; The Celts; The Balts and Slavs; Greece; Italy; Mars; Faunus; Veiovis; **teutá-god* and **koryos-god*; *Un rite d'agrégation*; **PART III. THE VRÁTYAS: WARRIOR-BRAHMINS**: An oath-brotherhood; Vratya clothing and weapons; Seasonal activities; The brahmacárin; The education of a brahmin; The *vrátyastoma*; *Vrátyastoma* and *sattra*; *Sattra*; *Daksiná*; Vrátyas and *sattrins*; *RUDRA*: Rudra's armies; *Ganapati*; The *rudras*; The Maruts; A troop; The Maruts are both like and unlike Rudra; The Maruts as **koryos*; I-Ir. **marXa*; Marut epithets; Priestly activities; War-god; The Wild Hunter; *Canis*; Dogs and the Lord of Dogs; *Dasará*; *Le jeu du Cheval*; *Têtes coupées*; The hunter with the spear; Some conclusions; Death; Fertility; *Ekstasis*; The Feast of the Changing Year; The Dragon-Slayer; Initiation; *Natarája*; The *Ekavrátya*; *CHOOSING A LEADER*: The *Súlagava* sacrifice; Two stories; The *vrátyas* as *rudras*; The dice game in early India; The "dice"; How it

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Monograph No. 37 — By William R. Schmalstieg

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Greater Anatolia and the Indo-Hittite Language Family:
Papers presented at a Colloquium hosted
by the University of Richmond, March 18-19, 2000
Monograph No. 38 — Edited by Robert Drews

The papers in this monograph are the product of a symposium organized to investigate the validity of, and interrelationship between several theories. Prominent amongst these were the Indo-Hittite theory that Proto-Indo-European arose amongst the languages of the Greater Anatolian landmass lying between the Aegean and the Caspian, the claim by Gamkrelidze and Ivanov that proto-Indo-European was spoken in the valleys of the middle Kura and Arexas just west of the Caspian, and the argument by Colin Renfrew that Proto-Indo-European had originated amongst early cultivators in southern Anatolia and had been carried into Europe along with knowledge of farming.

Robert Drews: Introduction and Acknowledgments, Opening Remarks; **E.J.W. Barber:** The Clues in the Clothes—Some Independent Evidence for the Movement of Families; **Paul Zimansky:** Archaeological Inquiries into Ethno-Linguistic Diversity in Urartu; **Peter Ian Kuniholm:** Dendrochronological Perspectives on Greater Anatolia and the Indo-Hittite Language Family; Discussion Session, Saturday Morning; **Colin Renfrew:** The Anatolian Origins of Proto-Indo-European and the Autochthony of the Hittites; **Jeremy Rutter:** Critical Response to the First Four Papers; Discussion Session, Saturday Afternoon; **Margalis Finkleberg:** The Language of Linear A—Greek, Semitic, or Anatolian?; **Alexander Lehrmann:** Reconstructing Indo-Hittite; **Vyacheslav V. Ivanov:** Southern Anatolian and Northern Anatolian as Separate Indo-European Dialects and Anatolian as a Late Linguistic Zone; **Bill J. Darden:** On the Question of the Anatolian Origin of Indo-Hittite; **Craig Melchert:** Critical Response to the Last Four Papers; Discussion Session—Saturday Morning; **Robert Drews:** Greater Anatolia, Proto-Anatolian, Proto-Indo-Hittite, and Beyond; **Geoffrey D. Summers:** Appendix—Questions Raised by the Identification of Neolithic, Chalcolithic and Early Bronze Age Horse Bones in Anatolia. Index.

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A Definitive Reconstructed Text of the Coligny Calendar

Monograph No. 39 — By Garrett S. Olmsted

The fragmentary calendar plate from Coligny (near Lyons) apparently dates to the second-century AD, although the Gaulish calendar engraved on this plate is plainly the result of a long transmission process. The 25-year-cycle calendar, the final system of this transmission process, probably originated early in the first-century BC, before Caesar's conquest. It is within this late pre-Roman period that the calendar took on its final form and notation to enter a two-century long transmission process. Since only 40% of the original Coligny calendar survives as a fragmentary mosaic, the reconstruction of the original whole depends upon recognizing repetitive patterns and filling in the missing sequences of these patterns. The most significant of these patterns is that discerned in the schemes of the TII and the N lunar/solar counting marks and their associated notation. Here the chronological cycles implied by these notational patterns are explained in detail. Also provided is a glossary of the functional and etymological significance of terms utilized in these daily notational patterns. The fragmentary calendar is brought to photographic completion utilizing the original wording and engraving found on the surviving fragments.

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Monograph No. 40 — Edited by Martin E. Huld, Karlene Jones-Bley,

Angela Della Volpe, Miriam Robbins Dexter

Introduction; Language Abbreviations; **PHONOLOGY AND MORPHOLOGY—SOUND AND SENSE:** The Sound-Systems of Proto-Indo-European, **George Dunkel**; Against the Assumption of an IE **k^wetuóres* Rule, **Jens Elmegård Rasmussen**; The Reflexes of Indo-European **#CR-* Clusters in Hittite, **Aleksei S. Kassian and Ilya S. Yakubovich**; Proto-Indo-European Root Nouns in the Baltic Languages, **Jenny Helena Larsson**; Verb or Noun? On the Origin of the Third Person in IE, **Birgit Anette Olsen**; Indo-European **b^huH-* in Luvian and the Prehistory of Past and Perfect, **Vyacheslav V. Ivanov**. **EPIGRAPHY AND ETYMOLOGY—WORDS AND THINGS:** The Poggio Sommavilla Inscription, **Giovanna Rocca**; The Etymology of Some Germanic, Especially English Plant Names (*Henbane, Hemlock, Horehound*), **Anatoly Liberman**; 'Elephant' in Indo-European Languages, **Václav Blaz'ek**. **MYTHOLOGY AND POETICS—FORM AND FANCY:** The Persistence of the Indo-European Formula "Man-Slaying" from Homer through Gregory of Nazianzus, **Edwin D. Floyd**; Hermes and Agni—a fire-god in Greece?, **Paul-Louis van Berg**; Dumézil, a Paradigm, and *Iliad*, **Thomas R. Walsh**; Dumézil in 2000—An Outline and a Prospect, **Dean A. Miller and C. Scott Littleton**. **RETHINKING ARCHAEOLOGY—MYTH, CULTURE, AND MODELS:** The Bird Goddess in Germanic Europe, **Mary Lynn Wilson**; Village Life to Nomadism—An Indo-Iranian Model in the Tien Shan Mountains (Xinjiang, China), **Jeannine Davis-Kimball**; Perpetuating Traditions, Changing Ideologies—the Bell Beaker culture in the British Isles and its implications for the Indo-European problem, **Marc M. Vander Linden**; Towards an Understanding of the Indo-European Origin Problem—Theoretical and Methodological Interfaces, **Bryan K. Hanks**. **EPILOGUE—NEW RESEARCH TOOLS:** The Internet and Publication and Research in Indo-European Studies—Present State and Future Prospects, **Deborah Anderson**; Index.

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Pre-Indo-European

Monograph No. 41 — By Winfred P. Lehmann

THE BASES FOR RECONSTRUCTING PRE-IE: Advances in the Sciences and Fields Relevant for Indo-European Studies; Pre-Indo-European—an Active Language; Genetics and its Importance for Identifying the Indo-European Speakers in their Spread; Archeology and its

Contribution to our Information on the Early Period of Indo-European Speakers; Indo-European as one of the Nostratic Languages; The Primary Bases for Reconstructing Pre-Indo-European. **FROM PIE TO PRE-IE:** The Common Source; The Comparative Method; The Method of Internal Reconstruction for Morphology and Syntax; The Use of Residues; Determination of Chronological Strata in Language; Typological Findings as Guides to Interpretation of Data; Characteristics of Active Languages; Inferences Based on Application of these Methods and Conclusions concerning Language Structures; Earlier Analyses of the Lexicon that Support the Assumption of Pre-Indo-European as an Active Language; Stages of Proto-Indo-European. **RESIDUES IN PIE THAT PROMPT ITS IDENTIFICATION AS A REFLEX OF AN ACTIVE LANGUAGE:** The Importance of Examining Residues as Illustrated by the Clarification of Germanic Phonology by Jacob Grimm and his Successors; Explanations of such Residues by a Historical Approach and the Assumption of Stages in Languages; Pre-Indo-European as an Agreement Language of the Active Sub-type; Doublets as Reflexes of Earlier Active Structure in the Lexicon; Reflexes of Active Languages in Nouns, Verbs, and Particles; Sentence Patterns of Active Structure as Found in the Early Dialects; Morphological Patterns Reflecting the Earlier Active Structure; Previous Recognition and Explanation of Active Language Characteristics in the Indo-European Languages; Conclusion. **LEXICAL STRUCTURE:** The Lexicon in Active Languages—Nouns, Verbs, and Particles; Nouns—Active/Animate and Stative/Inanimate, and the Introduction of Gender Classes; Sets of Nouns in Accordance with their Meaning; Words for the Family and its Arrangements; Verbs—Active and Stative; Involuntary Verbs; Centrifugal and Centripetal Uses of Verbs; Particles; The Particles Proper. **SYNTAX:** Active Language Syntax in Pre-Indo-European; Basic Word Order in the Sentence; Complex Sentences; the Use of Participles and Other Non-finite Verb Forms; Uses of Participles in the Early Dialects; Subordinate Clauses and the Development of Particles to Conjunctions; Classes of Particles; The Meanings and Origins of Selected Particles, and their Application as Morphological Markers; The Position of Particles with Reference to Nouns and Verbs; Examples of Early Texts that Reflect the Syntax of Pre-Indo-European. **DERIVATIONAL MORPHOLOGY:** Attention to Indo-European Derivational Morphology in the Major Handbooks; Theoretical Assumptions in Previous Attention to the Earlier Derivational Patterning; Evidence for the Basic Derivational Processes; The Role of Particles in the Pre-Indo-European Lexicon; Production of the Earliest Suffixed Nouns; Production of the Earliest Suffixed Verbs; Evidence in Compounds; The Increasing Use of Suffixes in the Formation of New Verbs; Conclusion. **INFLECTIONAL MORPHOLOGY:** Views in the Handbooks on Earlier Inflectional Morphology; The Active Verb System of Pre-Indo-European; of the Injunctive that Illustrate those of Earlier Verb Forms in Pre-Indo-European; Uses of the Perfect and of the Hittite *hi*-Conjugation Forms that Illustrate those of their Etymon in Pre-Indo-European; Non-finite Forms of the Verb in Pre-Indo-European; Verbal Nouns; The Development of Inflections in the Noun; Adjectives; Pronouns; Conclusion, with Examples that may Reflect Pre-Indo-European Texts. **PHONOLOGY:** Theoretical Bases of the Phonological Systems Proposed for Proto-Indo-European and Pre-Indo-European; Three Phonological Systems that have been Proposed for Proto-Indo-European; Period of Movable Pitch Accent and its Effect on Ablaut; The Period of Stress Accent and its Effect on Ablaut; Chronology of Ablaut Changes; The Obstruent System; the Glottalic Theory; The Palatals and Velars; The Resonants; The Pre-Indo-European Phonemic System. **THE CULTURE OF THE PRE-INDO-EUROPEAN SPEAKERS:** Evidence for the Civilization and Culture of the Pre-Indo-European Speakers; Criteria for Assuming a Preceramic Neo-lithic Period and its Relevance for Pre-Indo-European; Social and Economic Conditions; Livestock and Agricultural Activities in the Pre-Indo-European Community; Terminology Indicating Gradual Development from Hunting-Gathering to a Settled Society; Tokens, their Distribution, and implications for Settlement Areas of the Indo-European Speakers; Art, Literature and Religion of the Pre-Indo-European Speakers; Life in the Pre-Indo-European Period; Bases of the Preeminence of the Indo-Europeans. **PRE-IE AND POSSIBLE RELATED LANGUAGES:** Pre-Indo-European in Relation to Nostratic and Eurasiatic; Principles to be Observed in Reconstructing Macro-families; The Need to Reconstruct Proto-Languages for Macro-families; References; Index.

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Angela Della Volpe, Miriam Robbins Dexter

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 His Indo-European Family
 Monograph 51 – Unto Salo

In this investigation into the mythology associated with the Finnish sky god Ukko, Unto Salo, professor of archaeology at the University of Turku, tells us that around the fourth millennium B.C., the skies above Stone Age Finland were ruled by an Eagle Thunderbird. However, evidence for this Thunderbird disappeared after an anthropomorphic Indo-European god arrived from the Aryan skies over the steppes, hurling thunderbolts from the clouds. First called by the Finns simply Ilmamo or Ilmarinen (ilma = sky), but later known familiarly as ukkonen (the old man), Ukko became the Finnish god of thunder, lightning, fire, wind, and rain. It was at this time, around 2000 BC, that the manufacture of stone hammer-axes, the weapon of Ukko and neighboring Indo-European sky gods, began in Finland, and when around 500 BC these were replaced by metal hammer axes, forges came under Ukko's care because the forging of metal weapons required fire, wind, water and magical incantations.

Both the Indo-European gods and Ukko lost their sanctity with the coming of Christianity, but in Finland, even into the Middle Ages, respect for Ukko remained so strong that Christian missionaries avoided attacking him as an enemy of souls, in the way they attacked the Scandinavian and Baltic Indo-European thunder gods, Thor and Perkunas, and as a result Ukko was fondly remembered in Finland until even comparatively recent times.

The mythology of the ancient Finns and its sources; Iron Age society and its gods; Ukko and other euphemisms for the God of Thunder; Rauni; Ukko behind his euphemism; Ilmari, the God of the Winds; Ilmarinen, forger god and heroic smith; Ukko and shooting the fire; By Hieros gamos; The testimony of the elliptical fire stones; Ukko's cloak; Thunderbolts; Ukko's wedge, nail, fingernail, arrow, and chisel; Foreign thunderbolts; Ukko's sword; Ukko's hammer, ax, and club; The Thunder God and Mother Goddess; The Battle Axe Culture and the God of Thunder; Tapering-headed battle axes and the God of Thunder; Ukko in the skies of the lake region?; The evidence of the Late Neolithic shaft-hole axes; The Bronze Age shaft-hole axes; Historical-linguistic viewpoints; The Bird God; Ukko's long history: Conclusions, arguments, assumptions; Abbreviations; plus Eighty Illustrations

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The purpose of the present study is to map the terms designating the craft of “smith” in Indo-European languages, analyzing their etymologies, classifying them according to semantic typology, and identifying “divine smiths.” The designations of “smith” in various non-Indo-European language families and isolated languages are also analyzed.

Indo-European Traditions: Indo-Aryan: 3 (§§ 1-9). Nuristani: 12 (§10). Iranian: 12 (§§ 11-18). Armenian: 22 (§ 19). Anatolian: 23 (§§ 20-23). Greek: 27 (§§ 24-26). Albanian: 36 (§ 27). Italic: 37 (§§ 28-29). Celtic: 45 (§§ 30-38). Germanic: 57 (§ 39-42). Baltic: 65 (§§ 43-46). Slavic: 73 (§§ 47-50). Non-Indo-European Traditions: Basque: 80 (§§ 51-53). Kartvelian: 81 (§§ 54-55). West Caucasian: 81 (§§ 56-58). East Caucasian: 82 (§§ 59-62). Hattic: 82 (§§ 63-64 (& 20, 22). Hurrian: 82 (§ 65 (& 19.3). Elamite: 82 (§ 66). Sumerian: 83 (§ 67 (& 21a-f). Semitic: 83 (§§ 68-84). Egyptian: 89 (§§ 85-90). Cushitic: 90 (§§ 91-103). Berber: 92 (§§ 104-108). Fenno-Ugric: 93 (§ 109 (& 12). Samoyedic: 94 (§§ 111-112). Turkic: 95 (§ 113). Mongolic: 95 (§ 114). Tungusic: 95 (§ 115). Korean: 95 (§ 116). Japanese: 96 (§ 117). Dravidian: 96 (§§ 118-119).

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Ireland and Armenia: Studies in Indo-European Language, History and Narrative
Proceedings of an International Interdisciplinary Symposium held at
Matenadaran (Yerevan, Armenia) between 7-9 September 2009
Monograph 61 Edited by Maxim Fomin, Alvard Jivanyan and Séamus Mac Mathúna

For a number of years linguists have identified similarities between Celtic and Armenian; and some have suggested that this may have been due to proto-Celtic and proto-Armenian having separated from proto-Indo-European at roughly the same time – one moving westwards and the other eastwards. The thirteen contributors to this monograph not only confirm the existence of such similarities in language, but also draw attention to parallels in mythology, thereby showing that

the relationship is more complex than was previously thought.

Introduction. Séamus Mac Mathúna, Maxim Fomin & Alvard Jivanyan; Keynote Address. Séamus Mac Mathúna Creative witness in Ireland and Armenia: Parallels in Historiography, the Eremitical Tradition, Myth and Legend. *Part 1. Indo-European Dimension. Karl Horst Schmidt* Armenian and Celtic: Towards a New Classification of Early Indo-European Dialects; **Alexander Falileyev & Petr Kocharov** Celtic, Armenian and Eastern Indo-European Languages: Comments on a Recent Hypothesis; **Maxim Fomin** Armenia in Ireland: Indo-European Cognates, Medieval Legends and Pseudo-Historical Accounts *Part 2. Origin Myths and Legends Armen Petrosyan* Armenia and Ireland: Myths of Prehistory; **Sergey Ivanov** Armenia: the Cradle of the Gaels and the Amazons?; **John Carey** Lore of Origins in Medieval Ireland *Part 3. Christianity in Armenia and in Ireland Hayk Hakobyan* Adoption of Christianity in Armenia: Legend and Reality; **Hamlet Petrosyan** Similarities between the Early Christian Armenian Monuments and the Irish High Crosses in the Light of New Discoveries; **Dean Miller** The Byzantine and Armenian Cultural Interface: A Sketch; **Natalia Abelian** Re-Introduction of Lithic Discourse to Britain and Ireland: Armenian-Byzantine Influence *Part 4. Narrative, Historical Poetics and Folklore. Sargis Harutyunyan* On Some Ritual Mythological Features of the Armenian Epic *Daredevils of Sassoun*; **Alvard Jivanyan** Metamorphosis as a Major Fairy Trope in Irish and Armenian Tales.

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Notes on the Decipherment of Tartessian as Celtic
Monograph No. 62 by Terrence Kaufman

This study is an investigation of the Tartessian inscriptions from SW Iberia that were produced between 750 and 500 BCE: Introduction-Preface-Foreword; The Tartessian Inscriptions; the Tartessian Polity and the Tartessian Language; Tartessian is Celtic; The Tartessian Writing System; Some Methodological points on Decipherment; Conclusions Regarding the Linguistic Features of Tartessian; The position of Tartessian within Celtic; Another "Decipherment" of Tartessian as Celtic; Place names and personal names submitted by Greeks and Romans; Non-Celtic Material in Tartessian; Non-alpha-syllabic sources of Tartessian material; Names; Tartessian texts transcribed and analyzed; Tartessian Vocabulary; Indo-European words for 'wolf' and 'fox'; Abbreviations and conventions; Bibliography

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The Gundestrup Cauldron: Cultural-Historical and Social-Historical
Perspectives
Monograph No. 63 by Unto Salo

In this lively and extensively researched essay, senior Finnish archaeologist Unto Salo recounts the captivating story of the Gundestrup Cauldron as seen through his fascinated eyes. Dr. Salo's passion is indeed contagious as he takes us on a journey through millennia and across continents in search of answers to the mysteries of the Cauldron.

Though the magnificent silver Gundestrup Cauldron was found in a peat bog in Himmerland, Denmark, it has been established that it was actually made in Thrace or Dacia probably for a Celtic chieftain over 2000 years ago. However, Salo notes that scholars remain somewhat baffled in their attempt to interpret the finely executed high-relief images that decorate the exterior and interior of this huge sacral bowl. Some of the captivating figures portrayed on the friezes have been identified as Celtic and Germanic, but Salo demonstrates in great detail how others come from Greek or even matriarchal Minoan antiquity.

According to Salo, much of the Cauldron's imagery predominantly owe their origin to the beliefs of the earliest undivided proto-Indo-European peoples, while at the same time he amazes readers by the extent of the cultural diversity he sees in the Cauldron, from the Northern Baltic countries to Egypt. He argues that the most important theme portrayed on the Cauldron is that of the killing of a mythical great bull. He reveals how this was an integral part of early Germanic mythic beliefs, of the ancient Mycenaean culture as evidenced by their bull jumpers and architectural horn decorations, and possibly stretching back in the Middle east as far as the Mesopotamian Gilgamesh epic of the 3rd millennium BC.

Unto Salo's valuable interpretation of the images that have fascinated archaeologists for the over a hundred years since this precious artifact was brought to light is accompanied by over 75 illustrations.

Prologue; The Cauldron; About the find and its background General features and research results, Was the Cauldron a kettle?, Time, From the point of view of metallurgy; Common features of the Cauldron images; About the images of the outer frieze The split-beard god, The bird goddess, The seahorse god, The god holding two deer, The goddess of Heracles, The triangle drama, The god of the fist fight, Discussion; About the inner plates of the Cauldron General points about the iconography, The Taranis composition, The goddess composition, The Cernunnos composition; The warrior composition; Windows into Europe The Cimbrians and the Teutons, The thunder god Thor and the divine ruler Odin; Fighting the bull Three bulls, three swordsmen?, The killing of the bull in the bottom plate; The big bull in Sweden; The big bull in Finland and the East Baltic lands In Finland, In Estonia and Livonia; The celestial bull in Rome; The bull in Cretan culture The earliest bull symbol, The horn symbols on the buildings, The worldview?, Other interpretations in Minoan culture; The Hagia Triada sarcophagus and the Cauldron The sarcophagus, Possible symbolism of the spirals, The matriarchs driving chariots; About even older bull beliefs Animal beliefs and the taming of the meat, The celestial bull in the Near East; The elk as a wind animal? The oldest wind animal in the North?; The Cauldron in relation to cultural history Perspectives on the Gundestrup Cauldron; Epilogue; Closing words ("The end of the song"); Bibliography

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A Descriptive Grammar of Buddhist Sanskrit - The Language of the
Textual Tradition of the Mahāsāṃghika-Lokottoravādins
General Introduction • Sound Patterns • Sandhi Patterns
Monograph No. 64 by Boris Oguibénine

This book is the first detailed description of the phonetics of Buddhist Sanskrit as shown in the textual tradition of the Buddhist sect known as Mahāsāṃghika-Lokottoravādins. The texts use the language which undoubtedly bears the marks of Middle Indian influence, mostly of Pāli. However, as widely recognized, this language is not identical with Pāli or any other Middle Indian dialect. F. Edgerton's pioneer grammar of this language (New Haven: Yale University Press, 1953), which he called "Buddhist Hybrid Sanskrit" allows only a limited space to its phonetics. The present book contains an analysis of the phonetic evidence of all available texts of the Mahāsāṃghika-Lokottoravādins, necessarily including data from evidence published after Edgerton's demise.

Special emphasis is made on the fact that this language does not owe its shape to either Middle Indian dialect, but is a language on its own, with its own special structural constraints and features. Particularly, to account for its mixed nature, all occurrences of sound and their sequences are thoroughly examined with a special attention to the alternations taking place within the texts and their layers, probably pointing to the language habits of the speakers of different Middle Indian dialects, which contributed to the production of the textual tradition that stood in the midway between Hinayāna's and Mahāyāna's texts.

The intricate problem of sandi patterns is also given much attention as it is generally believed that these patterns were subject to no constraints whatsoever.

BIBLIOGRAPHICAL ABBREVIATIONS; OTHER ABBREVIATIONS; INTRODUCTION; THE TEXTUAL TRADITION OF THE MAHĀSĀṂGHĪKA-LOKOTTORAVĀDINS; INVENTORY OF SOUNDS; ORTHOGRAPHY AND LANGUAGE; WORD PHONETICS AND WORD STRUCTURE: Initial Vowels and Diphthongs; Initial Semivowels; Word-Medial Vowels and Diphthongs; Final Vowels and Diphthongs; Vowel Sequences; Vowels and Semivowels Combined; Semivowels Geminated; Monophtongized (Contracted) Sequences; Initial Consonants; Consonants and Semivowels in Other Positions; DISTRIBUTION OF THE SOUND GROUPS: Consonant Clusters. Sound Groups Including Semivowels; Syllable and Syllabification; Word Final; SOUND ALTERNATIONS IN JUNCTURES (SANDHI): EXTERNAL SANDHI: Final Oral Stops; Final -M; Final -N; Word Categories and Sandhi; Sandhi Determined by Specific Phonetic Features; Full-Fledged Words; Particular Cases; The so-called "hiatus-bridgers"; BOUND EXPRESSIONS, GRAMMATICAL VARIABILITY AND SANDHI; SANDHI IN THE COMPOUNDS; INTERNAL SANDHI; SANDHI AT SENTENCE BOUNDARY; VOWEL GRADATIONS; INDEX LOCORUM; BIBLIOGRAPHY

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Talking Neolithic:
Proceedings of the workshop on Indo-European origins held at the Max
Planck Institute for Evolutionary Anthropology, Leipzig, December 2-3, 2013
Monograph No. 65 Edited by Guus Kroonen, James P. Mallory, and
Bernard Comrie

Historically, the question of how and when Indo-European speech entered Europe was based on archaeological evidence for two competing theories. The first was that Indo-European speech entered Europe from Asia Minor as early as 9ky, in company with elementary farming techniques. Archaeology further provided evidence that prior to the arrival of these cultivators, Europe had been thinly populated by hunter-gatherers, and recent linguistic analysis has revealed distinctively non-IE elements in European I-E languages that are absent from Indo-European languages spoken elsewhere and could only have been absorbed from whatever language or languages the earlier hunter-gatherer population of Europe might have spoken.

But there was also a well-established theory that Indo-European speech was brought into Europe some 4,500 years ago by horse-riding pastoralists from the Eneolithic Pontic-Caspian steppes. As amply documented by Professor Marija Gimbutas, these pastoralists were warlike and tended to impose themselves on the farming population already occupying most of Europe.

To discuss these rival claims, Professors Guus Kroonen and Bernard Comrie organized a workshop, to be entitled Talking Neolithic, at the Max Planck Institute for Evolutionary Anthropology in Leipzig, in 2013. Here the contributors would address the subject in terms of the intersection of Indo-European linguistics and archaeology. Then, during the planning of the workshop, remarkable genetic evidence of the origin and movements of the pre-Neolithic, Neolithic and post-Neolithic population of Europe came to light, and at the last moment it was decided to include this startling, new information in the workshop.

Based on fossil DNA, the new genetic evidence confirmed that cultivating techniques had been brought into Europe from Asia Minor by demic diffusion, and not by cultural diffusion as some theorists had earlier suggested. The DNA evidence also confirmed an invasion by horse-riding pastoralists from the Pontic steppes into central Europe. However, it was noted that while the evidence for these two demic invasions is now unquestionable, a detailed explication of the history of Indo-European speech in Europe still awaits further linguistic, archaeological and DNA research.

HANS-JÜRGEN BANDELT Cross-disciplinary Perspectives on European Prehistory — the Quest of Transdisciplinary Approaches; VÁCLAV BLAŽEK AND MICHAL SCHWARZ On Tocharian Vessel-names with Special Regard to B lwāke 'pot'; GERD CARLING, SANDRA CRONHAMN, LOVE ERIKSEN, ROBERT

FARREN, NIKLAS JOHANSSON, AND JOOST VAN DE WEIJER The Cultural Lexicon of Indo-European in Europe: Quantifying Stability and Change; PAUL HEGGARTY Why Indo-European? Clarifying Cross-Disciplinary Misconceptions on Farming vs. Pastoralism; PAUL HEGGARTY Indo-European and the Ancient DNA Revolution; ROSEMARIE LÜHR The Language of the Nordwestblock; JAMES P. MALLORY The Indo-Europeans and Agriculture; MICHAËL PEYROT Tocharian Agricultural Terminology: Between Inheritance and Language Contact; TIJMEN PRONK, SASKIA PRONK-TIETHOFF Balto-Slavic Agricultural Terminology; JOSEPH SALMONS A Methodological Challenge for Neolithic Linguistics: The Search for Substrate Vocabulary; PETER SCHRIJVER Talking Neolithic: The Case for Hatto-Minoan and its Relationship to Sumerian.

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The Problem of Armenian Origins: Myth, History, Hypotheses
Monograph No. 66 By Armen Y. Petrosyan, Institute of Archaeology and
Ethnography, National Academy of Sciences of the Republic of Armenia

Armen Petrosyan, a member of the Institute of Archaeology and Ethnology of the National Academy of Sciences of Armenia, examines the complicated amalgam of linguistic, archaeological, mythological and historical evidence that bears on the origins of the Armenian people. Petrosyan surveys and deconstructs the foundation myths of both the Armenian people and their neighbors. This done, he examines the written evidence of the various peoples who occupied the Armenian highlands, and discusses the conflicting evidence for a traditional center in the Ararat region while the main cult centers appear to have been in Upper Armenia. He also locates the Armenians in the overall network of ethnic and linguistic entities that flourished in the multi-ethnic Urartian empire. Finally the author surveys and assesses the large variety of solutions that have been offered to solve the problem of Armenian origins.

INTRODUCTION: Common origin; Homeland; Biological succession; Cultural succession; Linguistic succession. TRADITIONS ON THE ORIGIN OF ARMENIA: The Armenian tradition; Mythology; Ethnography; Linguistics; History; The tradition of the "Pre-Armenian Population"; Traditions of other peoples on the origin of the Armenians. THE EARLIEST TRIBAL AND STATE FORMATIONS OF THE ARMENIAN HIGHLANDS AND THE PROBLEM OF THEIR SUCCESSION: Countries of the Armenian Highlands; The problem of the historical succession of ancient countries; Upper Armenia; Ararat; Van-Vaspurakan; Relations between the two centers; The Urartian Empire. THE ETHNO-LINGUISTIC SITUATION OF THE ARMENIAN HIGHLANDS IN THE 2ND-1ST MILLENNIA BC: Semitic languages; Hattic and Kaskaean languages; Hurro-Urartian languages; Indo-Iranian (Aryan) languages; Anatolian languages; Connections with the Balkans and western Asia Minor; The ethnic

origin of the elite of Urartu; The Earliest Armenians in the Armenian Highlands; Words; Toponyms; Anthroponyms. HYPOTHESES CONCERNING THE IDENTIFICATION OF THE EARLIEST ARMENIANS: The Proto-Indo-European homeland and the Armenian language; The traditional Balkanic hypothesis; The Arimoi hypothesis; The Hatti hypothesis; The Hayasa hypothesis; The Etiuni hypothesis; Toponyms; Anthroponyms; Theonym; The relationship of the different hypotheses; The subjective factors. ABBREVIATIONS. BIBLIOGRAPHY. INDEX.

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