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MONOGRAPH SERIES

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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.

ISBN 0-941694-75-5

2001, Pages xxvi +546, Paperback, 41 figures: \$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, 30 Maps, 102 Figures and 40 Tables make up this essential collection of papers by the famed Lithuanian-born Harvard and UCLA archaeologist, Marija Gimbutas. In the introduction Dr. 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.

Dr. 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 Millenium 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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Fixed-segment reduplication; Fixed-vowel reduplication; Tarok nominal reduplication, Salish, Fe?Fe? Bamileke, Other Niger-Congo languages, Nez Perce, Malay nouns denoting similarity, Synchronic descriptions, Malay, Javanese, Georgian; Initial fixed-consonant reduplication; Fixed affix-final consonant; Affixes with two or more fixed segments; Theoretical approaches to reduplication, The copy-and-association model, The full-copying approach; The grammaticalization of reduplicative affixes. THE SEMANTIC BEHAVIOR OF REDUPLICATION: Introduction; Plurality of some sort; Intensification; Children's reduplication; Expressives and ideophones; Echo-words; Reduplication for strictly grammatical reasons; Conclusion. THE INDO-EUROPEAN PERFECT: AN OVERVIEW: Introduction; Vedic Sanskrit; Gathic Avestan; Greek; Latin; Germanic; Armenian; Old Irish; Tocharian; Balto-Slavic. INDO-EUROPEAN PERFECT REDUPLICATION: THE SHAPE OF THE PREFIX: Introduction; The Old Irish prefix; The Latin prefix; The Sanskrit prefix, The Proto-Indo-European reduplicated prefix—a new analysis. THE DISTRIBUTION OF PERFECT REDUPLICATION IN PROTO-INDO-EUROPEAN: Introduction; Reduplication and o-grade vocalism in Greek and Indo-Iranian; Reduplicated perfects in Western Indo-European, Old Irish, Latin, Gothic; Perfects based on *TeT-* roots; Germanic, Old Irish, Sanskrit, Tocharian, Conclusion. PRESENT-TENSE REDUPLICATION IN INDO-EUROPEAN: Introduction; The Vedic Data; The Greek Data—Athematic verbs; Reduplicated thematic stems; Forms with the suffix **-ske/o-*; The shape of the present reduplicating prefix in Proto-Indo-European; Other issues. INDO-EUROPEAN INTENSIVES: Introduction; Hittite; Typological parallels; Comparative evidence; The linking vowel *-i-*. Conclusion; Further prospects. Bibliography; Index.

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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 orbus 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*: *Harii*; *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 *Charge*; 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 *Salii*; *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; Ethnonyms 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 was played; An army of dice; The dog and the dog-killer; *Kali*, the dog; *Kali eko’kṣah* and *ekákṣa*; The One and the Dog; The ritual dice game; *senánír maható ganásya*; *Sabhá* and *irina*; *Sabhá* and solstice; *Herjann*; *Excursus*—The *Vrátyastomas*; *DARKNESS, DOGS, AND DEATH*: Conclusion—The Wolf-god and the Eye in the Well; Bibliographies; Primary Sources; Works Cited; Index.

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by the University of Richmond, March 18-19, 2000
Monograph No. 38 — Edited by Robert Drews

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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Proceedings of the Twelfth Annual UCLA Indo-European Conference:
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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 Luwian 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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Sources of the Armenian Epic

Monograph No. 42 — By Armen Y. Petrosyan

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Abbreviations. Works of Medieval Armenian Authors. Bibliography. Index. Note on Armenian Phonology.

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Monograph 46 — Edited by Karlene Jones-Bley D. G. Zdanovich

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Monograph No. 47 – Edited by Karlene Jones-Bley, Martin E. Huld,
Angela Della Volpe, Miriam Robbins Dexter

Introduction; Abbreviations; **I. FORM AND MEANING IN INDO-EUROPEAN:** **Helmut Rix:** Towards a Reconstruction of Proto-Italic: the Verbal System; **Joseph F. Eska:** The Distribution of the Old Irish Personal Object Affixes and Forward Reconstruction; **Annamaria Bartolotta:** Towards a Reconstruction of Indo-European Culture: Semantic Functions of IE **men-*; **Nicoletta Puddu:** Reflecting on **se-/s(e)we-*: From Typology to Indo-European and Back; **Jens Elmegård Rasmussen:** The Marker of the Animate Dual in Indo-European; **Brian D. Joseph:** Evidentiality in Proto-Indo-European? Building a Case; **Karl Praust:** A Missing Link of PIE Reconstruction: The Injunctive of **H₁es-* 'to be'; **II. STYLE, SENSE, AND SOUND:** **Craig Melchert:** PIE "thorn" in Cuneiform Luvian?; **Martin E. Huld:** An Indo-European Term for 'harvested grain'; **Giovanna Rocca:** Ideology and Lexis: Umbrian *uhtur*, Latin *auctor*; **Angelo O. Mercado:** A New Approach to Old Latin and Umbrian Poetic Meter; **III. UNMASKING PREHISTORY:** **Jon Christian Billigmeier:** Crete, the Dorians, and the Sea Peoples; **Gregory E. Areshian:** The Zoomorphic Code of the Proto-Indo-European Myth Cycle of "Birth-Death-Resurrection": A Linguistic-Archaeological Reconstruction; **Karlene Jones-Bley:** Basal Motifs and Indo-European Ritual; **IV. MOLDING AND MODELLING THE PAST:** **Paul-Louis van Berg:** Arts, Languages, and Reality in the Mesopotamian and Indo-European Worlds; **Marc Vander Linden:** The Band vs. the Cord, or Can Indo-European Reconstructed Institutions Be Tested against Archaeological Data?; Index
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Dictionary of Some Languages and Dialects of Afghanistan

Monograph No. 48 – Transliterated, Translated, and Edited by Hamid Badghisi
Introduction by A. Richard Diebold, Jr.

Originally compiled in Pashto by Shah Abdullah Badakhshi and published
in Kabul in 1960

A collection of vocabulary from the Ariaii dialects of Manji, Ishkashmi, Wakhi, Sanglichi, Shughni, Farsi, and Pashto with English equivalents.

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Monograph 49 — Edited by Karlene Jones-Bley, Martin E. Huld,
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UKKO: The God of Thunder of the Ancient Finns and
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.

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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.

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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. Several of them have been published after Edgerton's demise, and their data had necessarily to be incorporated in our analysis.

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 Hinavāna'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.

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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

Until relatively recently, the archaeological debate on the shift from a hunter-gatherer to a farming lifestyle in Europe from about 9 kya, the so-called Neolithic transition, was dominated by two models: Whereas the demic model attributed this transition to the colonization of the continent by farming populations spreading from the Near East, the cultural model assumes that hunter-gatherers acquired domesticated crops as well as the farming techniques to grow them through contact with neighboring farmers.

Simultaneously, a major linguistic controversy dominated the debate on the origin of the Indo-European languages. Did these languages spread with the farming communities that gradually dispersed from Anatolia? Or did Europe's first farmers speak an entirely unrelated and unknown non-Indo-European family of languages, that was largely replaced or absorbed by Indo-European groups from the Eneolithic Pontic-Caspian Steppe?

As new findings from the emerging field of ancient human population genetics promised to transform both of these longstanding and interrelated debates, the Talking Neolithic workshop was organized by the Max Planck Institute for Evolutionary Anthropology in Leipzig in 2013. Here, the contributors addressed questions on the intersection of Indo-European linguistics, prehistoric archaeology and the study of ancient DNA, and it was agreed with the organizers Guus Kroonen and Bernard Comrie that the proceedings would be published as a monograph in the Journal of Indo-European Studies Monograph Series.

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The Problem of Armenian Origins: Myth, History, Hypotheses
Monograph No. 66 By Armen Y. Petrosyan, Institute of Archaeology and
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