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Festschrift for Eric P. Hamp — Volume Two
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The Bronze Age and Early Iron Age Peoples
Of Eastern Central Asia

Monograph No. 26 — Edited by Victor H. Mair
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Language Change and Typological Variation.

In Honor of Winfred P. Lehmann on the Occasion of his 83rd Birthday

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In Honor of Winfred P. Lehmann on the Occasion of his 83rd Birthday
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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 *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 *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; 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; *Kunokéfalo* 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; *senánir 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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The Historical Morphology of the Baltic Verb

Monograph No. 37 — By William R. Schmalstieg

The purpose of this book is to suggest a possible scenario for the history of Baltic verbal morphology with relatively little attention to semantics and syntax. The various stages of development from a reconstructed Proto-Indo-European verbal system to the attested systems of the extant Baltic languages are proposed. Various innovative theories of the

author and other contemporary specialists in Baltic historical linguistics are discussed and evaluated, in many cases making available the results of their work available in English for the first time. In addition to a large bibliography on the Baltic verb the book is supplied with an index of each word form discussed.

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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

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 Finkelberg:** 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,
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Pre-Indo-European

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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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