

Who Were the Indo-Europeans¹

An Appendix to the Open Courses Classical Greek and Latin

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Aim of the present Addenda is to get the students of Greek and Latin acquainted with at least some basic knowledge of an extended area which is based on the three most important, linguistically and culturally, languages of the field (Sanskrit, Classical Greek, Latin) on the one hand, and on a large number of other related languages, both living and extinct, on the other. Linguistics, if possible, avoids labelings: every language can add something to the grand whole. Biased interpretations have no sense in linguistic science. This means, that the Indo-European Studies, as a whole, are interested in everything individual languages may add, yet the linguistic bodies may differ strongly, and in this way, also the concern they offer.

Students of Classical Greek, if interested in a scholarly way, as they proceed with their studies, will increasingly realize the need of understanding underlying processes that are rooted in linguistic history. The same principle is valid also for Latin and Sanskrit.

By nature, such studies are interested, though not exclusively, in the *historical* dimension. Linguistic studies have – put with a simplification – two axes, the horizontal one (in our days the main trend) and the vertical one which is interested in historical developments. The second dimension is more important in Greek and Latin studies.

Along the vertical axis, two movements are possible: upward and downward. The two approaches are not to be separated, but – again with some simplification – it can be said that *upward movements* interest mainly the *historical linguistics*, and the *downward ones* the Indo-European studies. Historical linguistics imply, in this sense, linguistic developments, whereas the concern of the downward approach is the *reconstruction* of previous realities.

1. Originally, the following survey was a ppp lecture given in the series of the Thessaloniki Open University, Greece, on the 19th November, 2007. The present text is revised, corrected and updated to 2021. The paper is intended to be an Addendum to the *Open Courses Greek and Latin* started in the JNU, Delhi, India in 2015, and continued online until this day. It has been emphasized many times that the two languages, with regard to Classical Studies, go hand in hand, and are not to be separated. This axiom only can be repeated. No need to emphasize, and less of all to Indian students, that Sanskrit is not to a lesser extent important than Greek and Latin, and if – in Classical Philology – Sanskrit it is somewhat pushed into the background nowadays, this is definitely not the case for it in Comparative Philology.

At this point, a precision is necessary: *any* language or language group is suitable for both dimensions provided that a sufficient linguistic body is present. We could speak about the Finno-Ugrian languages very well in the same terms. With a schematization however, we limit our field, given that, 1, linguistic and Indo-European studies began in the knowledge domain of these languages, 2, until this day, linguistically, these studies remain most developed, and 3, the cultures of which these languages are the carriers, are the most important ones world-wide, or at least, they have a unique world-wide importance.

It is a matter of common knowledge that Indo-European Studies began with the comparison of the languages mentioned, and first of all with that of Sanskrit, Greek and Latin, with some other European languages like Gothic and Slavic added.

It was Sir William Jones who in the Annual Report of the Royal Asiatic Society in Calcutta made this announcement assuming a “common source” that – as he put it correctly – “did not exist any more”. His method, even if coloured by an erroneous assumption about the linguistic origins of mankind according to the Bible, was sound.² This was the moment when *linguistic science* took its birth. This is also an important warning: every pursuit in linguistic matters before this event was either simple grammar (existing for more than 2000 years then), or linguistic amateurishness. So is also the famous treatise *Cratylus* by Plato: its importance lies in the fact that interest was shown in linguistic origins, in “etymology”, for the first time in history, but the “solutions” offered usually do not go beyond dilettantish ignorance.

William Jones’ formulation has become classic and proverbial:

“The *Sanscrit* language, whatever be its antiquity, is of a wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the *Gothic* and the *Celtic*, though blended with a very different idiom, had the same origin with the *Sanscrit*; and the old *Persian* might be added to the same family”.³

2. More details can be found in the Wikipedia-article “William Jones (Philologist)”. Jones was a prolific writer, belles-lettres included. His *Persian Grammar* was reedited in 2017.

3. Quoted after the respective Wikipedia-article.

The term “Indo-European” does not go back to Jones. It seems to have been coined in the 1810s as an abbreviation of several related languages in a row the first of which were found in India and the last ones in Europe. Hence “Indo-European”, which, still, was not coined in English or German but in French by a Danish geographer, Conrad Malte-Brun (or Malthe Conrad Bruun), who wrote in French, and coined also several geographical terms of the kind, like e.g. “Eurasia”.

In actual usage, the German term “Indogermanisch” and the English “Indo-European” prevail (with similar forms in other languages). The German term is happy inasmuch as it is suitable to cover – in a simple way – also the noun related to the field: “Indogermanistik”. This is not possible in English where they use “Indo-European Studies” or “Indo-European Linguistics”. The Germans are accused sometimes with scientific “jingo-spirit” (chauvinism). This is not entirely exact: in German “germanisch” does not mean ‘German’ but ‘Germanic’, of which – languages and culture – it is true, still the Germans are the most important representatives. They use sometimes “Indoeuropäisch” and derivatives, however, the whole question is not a political one and it is only harmful to bring in dimensions that are not part of scholarship.

As a noun, in the Anglo-Saxon world, today mostly “Comparative Philology” is used. This, although, not transparent, is happy because it can easily comprise – terminologically – more than linguistics (like German *Indogermanistik*) which is definitely a need of the field.

Comparative Philology (Indo-European Linguistics), then, together with Classical Philology (born in Germany at about the same time when Jones made his announcement)⁴ are the two most qualified branches to tackle linguistic issues pertaining to the classical languages and to the traditions they convey.

Two more restrictions are necessary: “Indo-European” refers to “Indian” and “European” *related* languages, and what is in between, still, like several languages of India (Tamil, Kannada and others) are not Indo-European, so, some “European” ones (like Basque, Finnish, Hungarian, etc.) are not related and fall out of the scope of Indo-European Linguistics.

4. According to tradition, it was the German F.A. Wolf (1759–1824) who insisted in 1777 in Göttingen to enroll to “Philology” and *not* to Theology as was then the general practice. He became an influential Homeric philologist. Jones’ Announcement took place in December 1786 in Calcutta, and in this way, it was in less than ten years that two weighty statements were made which brought forth the two most important fields in classical studies: Classical Philology, and Comparative Philology.

The other restriction is that, although, we speak of related languages and groups of languages, their study cannot be random. It has little sense to compare – though related – Sanskrit and, say, Norwegian. The study itself is a “downward” endeavour, so, one chooses comparable quantities – if possible – in the same level, aiming at the possible “lowest” levels. “Norwegian” belongs to the Northern Germanic languages. This means that Northern or Nordic (Germanic) languages together will be more important for a linguistic study of the kind than just *one* of them. This group belongs to the Germanic one, Germanic is closely related to the Balto-Slavic group and to the Italo-Celtic ones: the comparison, if at all, should proceed from this level. Sanskrit, on the other hand, belongs to the Indo-Iranian linguistic family. Indo-Iranian is closely related to Greek (less closely to Latin), and so on. For such a work thorough linguistic training is needed, and dilettantish approaches like this and this language was the “first language of mankind” must be avoided, which, anyway, has no sense either, since languages change, unless they remain petrified (“dead”). This could be the case for all three classical languages (Latin, Greek and Sanskrit) but still they live on in their heritage, and – as languages – in their continuations: Italian, Modern Greek, Hindi and other Indic languages. In a linguistic perspective, all three languages, too, had had their prehistory until they arrived at the names (a linguistic state) by which we call them today. Developing went on until this day, and it is not a linguistic matter if *at later* stages they do not offer so important achievements as they do in their classical forms. So that one does not lose his way in the vast field, thorough skills are necessary. Otherwise one is requested to rely on linguists who undertook the challenging but burdensome respective work.

After Sir William Jones (1746–1794), it was Sir Monier Monier-Williams (1819–1899) the second, so to say, pioneer, in Indological studies. His Sanskrit Dictionary (first published in 1872, and complemented by E. Leumann and C. Cappeller, in 1899) is the best until this day.⁵

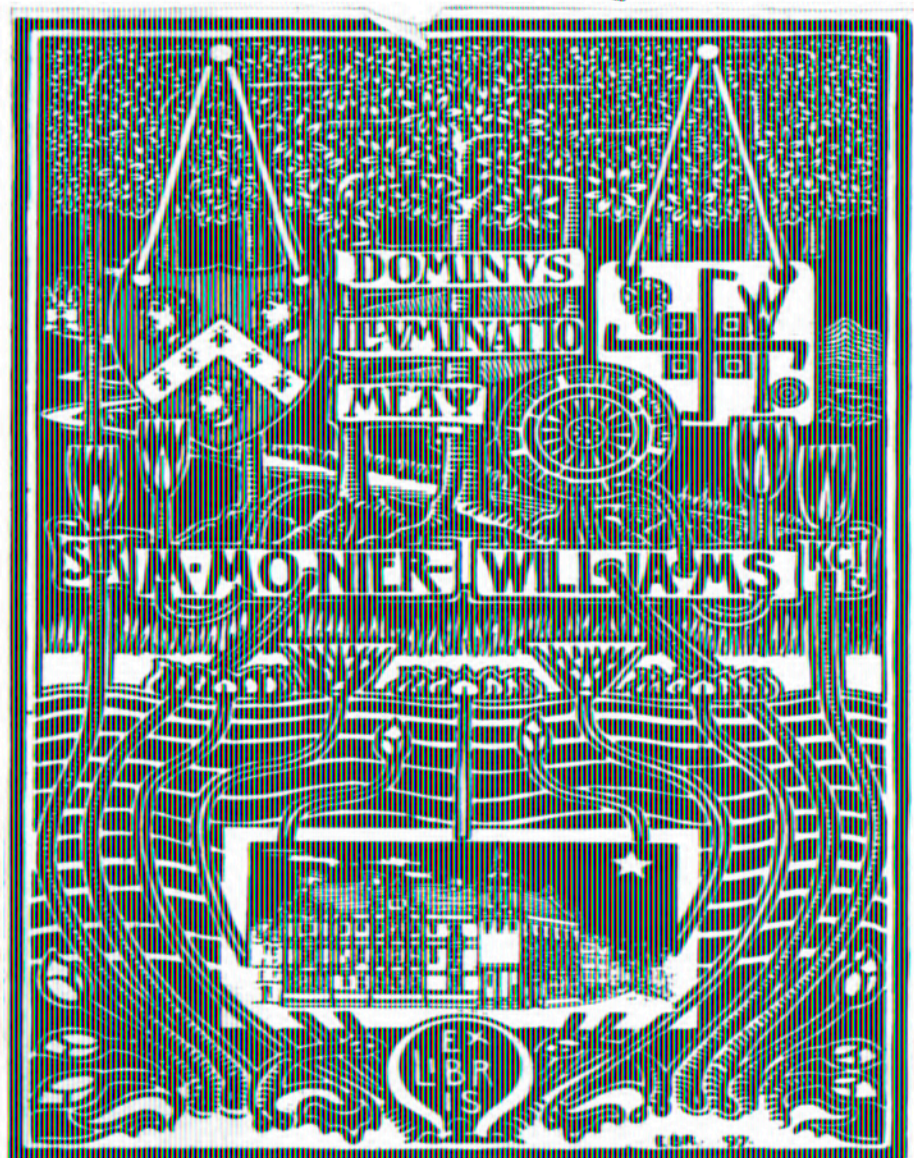
Monier-Williams, a rival of Max Müller, was a prolific writer. He translated, among others, Kālidāsa’s *Vikramorvaśi* (‘Urvashi Won by Valour’, 1849) and *Śākuntala* (‘The Sign of Shakuntala’, 1853, 1876). The latter was labelled an elegant and outstanding translation.

Below is Monier-Williams’ Ex-Libris stuck into Bopp’s *A Comparative Grammar*, III, (1853), second part (“Continued”) translated into English, submitted for free downloading by Google’s Internet Archive⁶.

5. This work, however, like the best Lexicon for the Ancient Greek language, is based on previous German learning. The Monier-Williams *Sanskrit Dictionary* follows the huge Petersburg Sanskrit Dictionary by Otto Böhtlingk and Rudolph Roth, begun in 1853 and finished in 1875. The Liddell – Scott – Jones *Greek-English Lexicon*, first edition 1843, is based on Franz Passow’s similarly huge lexicon published in 1797–98.

6. This Ex-Libris is an archetype as compared to the one in the Wikipedia-article “Monier Monier-Williams” inasmuch as this is in colour unlike the black-and-white one of that article.

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Remarks to the ppp:



SIR WILLIAM JONES.

Picture 1: Portrait of Sir William Jones (1746–1794), founder of the Royal Asiatic Society in India, and, with his Annual discourse (1786; published 1788) founder also of Indo-European studies, as well as linguistics as a science. He was likewise engaged, among others, in Persian, and in comparative mythology.

Table 1.5. *The verb 'to carry' in Sanskrit, Greek, and Latin*

	SANSKRIT	GREEK	LATIN
I carry	<i>bhārāmi</i>	<i>phérō</i>	<i>ferō</i>
You carry	<i>bhārasi</i>	<i>phéreis</i>	<i>fers</i>
He/she carries	<i>bhārati</i>	<i>phérei</i>	<i>fert</i>
We carry	<i>bhārāmas</i>	<i>phéromen</i>	<i>ferimus</i>
You carry	<i>bhāratha</i>	<i>phérete</i>	<i>fertis</i>
They carry	<i>bhāranti</i>	<i>phérousi</i>	<i>ferunt</i>

Picture 2: Comparative table of the verb 'to carry' in Sanskrit, Greek and Latin. The verb forms are of the kind that a borrowing in either direction is excluded. This principle is true for all the other linguistic forms examined.

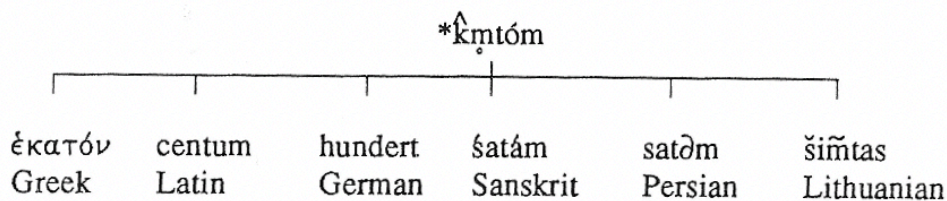
The following table gives some examples of synonyms and similarities of inflection in Indo-European languages:

I.E.	Greek	Latin	Sanskrit	German	English
*duo/dwō	δύο	duo	dvā	zwei	two
*tri/treyes	τρεις	trēs	trayas	drei	three
*e(me)	ἐμέ	me	mam	mich	me
*mātēr	μήτηρ (Dor. μάτερ)	mātēr	mātā	mutter	mother
*pātēr	πατήρ	pater	pitā	vater	father
*es-mi	εἰμί	sum	as-mi	ich bin	
*es-si	εἶ (ἐσ-σι)	es	asi	sie sind	
*es-ti	ἐστί	est	as-ti	er ist	
*s-mes/ s-mos	ἐσμέν (Dor. εἰμές)	sumus	s-mas	wir sind	
*s-te	ἐσ-τέ	estis	s-tha	sie sind	
*se-nti	εἰσὶ (Dor. ἐντί)	sunt	s-anti	sie sind	

Picture 3: *Systematic* similarities of inflectional forms in various Indo-European languages. The first column lists the respective reconstructed forms.

APPENDIX THREE INDO-EUROPEAN LANGUAGES

The Indo-European languages have traditionally been divided into two major groups, a western group which pronounces k and c as hard sounds and an eastern group which softens these letters to sibilants. These two groups are sometimes referred to as the 'centum' and 'satəm' groups because of the different pronunciation of the words for one hundred, as shown in the diagram below.[†]



Thus a table such as the following can be drawn up:

Original Indo-European	
Western Languages (centum)	Eastern languages (satəm)
Greek	Indo-Iranian
Italic (Latin, Oscan, Umbrian)	(including Sanskrit)
Germanic	Armenian
Celtic	Baltic/Slavonic
Hittite	Albanian
Tocharian (Chinese Turkestan)	

Picture 4: Table showing the numeral '100' for different languages, and its reconstruction.⁷ The fact that in most Western languages the word for '100' has a {k} (e.g. Latin *centum*), and in most Eastern languages a respective {s} (like Persian *satəm*) led to the assumption that the languages can be grouped on this criterion into a Western *centum* and an Eastern *satəm* branch. However, there are exceptions: Albanian in the West is *satəm*, and Tocharian and Hittite in the East are *centum*.

7. Moleas 1991: 111.

Πίτερ Μπρέγκελ ο Πρεσβύτερος

Η χώρα της αφθονίας 1567

Ελαιογραφία σε ξύλο
52 x 78 εκ.
Στις συλλογές
από το 1917



Picture 5: Pieter Bruegel the Elder (1525–1569): *Luilekkerland* ('The Land of Cockaigne'⁸). With regard to the painting, it has been assumed that it might preserve the memory of the Indo-European three-parted social system and ideology, well perpetuated as late as to medieval France e.g. The first to adopt the concept to Indo-European conditions was George Dumézil⁹ in his *L'Idéologie tripartite des Indo-Européens* in 1958.

8. Cockaigne, traditionally, was a non-existing El Dorado. According to the Wikipedia: "Cockaigne or Cockayne /kɒˈkeɪn/ is a [land of plenty](#) in [medieval](#) myth, an [imaginary](#) place of extreme luxury and ease where physical comforts and pleasures are always immediately at hand and where the harshness of medieval [peasant](#) life does not exist. Specifically, in poems like [The Land of Cockaigne](#), it is a land of contraries, where all the restrictions of society are defied (abbots beaten by their monks), sexual liberty is open (nuns flipped over to show their bottoms), and food is plentiful (skies that rain cheese). Writing about Cockaigne was commonplace in [Goliard](#) verse. It represented both wish fulfillment and resentment at the strictures of [asceticism](#) and dearth."

9. Dumézil was one of the greatest figures in Comparative Philology. According to the Wikipedia: "Georges Dumézil (French: [\[ʒɔʁʒ dynezil\]](#); 4 March 1898 – 11 October 1986, Paris) was a French comparative [philologist](#) best known for his analysis of [sovereignty](#) and power in [Proto-Indo-European religion](#) and [society](#). He is considered one of the major contributors to [mythography](#), in particular for his formulation of the [trifunctional hypothesis](#) of [social class](#) in ancient societies". He made also important contributions in linguistic issues.

On the painting we see three figures in great ease: a warrior, a clerk and a worker. This strongly reminds not only of the three basic varnas (casts) in India (śudras excluded) but also of classical concepts found in Plato e.g. The Dumézilian concept of the early Indo-European society has been both criticized and further developed.

The [trifunctional hypothesis](#), proposed by [Georges Dumézil](#), postulates a tripartite ideology reflected in a threefold division between a [clerical](#) class (encompassing both the religious and social functions of the priests and rulers), a [warrior](#) class (connected with the concepts of violence and braveness), and a class of [farmers](#) or husbandmen (associated with fertility and craftsmanship), on the basis that many historically known groups speaking Indo-European languages show such a division. Dumézil initially contended that it derived from an actual division in Indo-European societies, but later toned down his approach and represented the system as *fonctions* or general organizing principles. Dumézil's theory has been influential and some scholars continue to operate under its framework, although it has also been criticized as aprioristic and too inclusive, and thus impossible to be proved or disproved.¹⁰

Whatever the justifications, this work remains basic. Coutau-Bégarie (Dumézil 1992: 80) remarks: “*L'idéologie tripartite des Indo-Européens* reste pleinement utilisable [...]. De toute façon, il s'impose ... par forfait, puisque Dumézil ne l' a jamais remplacé et qu' il n'est pas possible d'extraire des "bilans" ultérieurs de textes suffisamment synthétiques pour figurer dans ce recueil”.

10. Quoted after the Wikipedia-article “Proto-Indo-European society” (last edited: 30 December, 2020). Various text editions of Dumézil exist. One of them (Dumézil 1992) repeats several of his writings on the three-parted idea of social functions (A la recherche de l' “Idéologie” des Indo-Européens, p. 47 ff.; L' idéologie tripartite des Indo-Européens, p. 69 ff.; Les trois fonctions sociales et cosmiques, p. 81 ff.; Les théologies triparties, p. 117 ff. etc.).

Η ΠΟΙΗΤΙΚΗ ΓΛΩΣΣΑ ΤΩΝ ΙΝΔΟΕΥΡΩΠΑΙΩΝ

Η εξέταση του μέτρου της ινδοευρωπαϊκής σε συνάρτηση με τους λογοτύπους έχει εφαρμοσθεί, επιτυχώς κατά την άποψή μας, από τον Gregory Nagy. Ο Nagy χρησιμοποίησε ως βάση της μελέτης του το ζεύγος των παραδοσιακών λογοτύπων κλέος ἄφθιτον και śravas ákṣitam και διαπίστωσε ότι υπάρχει "σύμπτωση ετυμολογικά ισοδύναμων λογοτύπων και συγγενών μέτρων" (1974:141)¹⁰. Η διαπίστωση αυτή φαίνεται στην παράλληλη χρήση αυτών των λογοτύπων στο ίδιο μετρικό μοντέλο στις δύο γλώσσες, όπου έχουμε:

≡ ≡ - ~ ~ - ~ ≡	≡ ≡ - ~ ~ - ~ ≡
1 2 3 κλέος ἄφθιτον	1 2 3 śravas ákṣitam
4 5 6 7 8	4 5 6 7 8

Η παραπάνω εξίσωση μας οδηγεί στην αποκατάσταση ενός σπαράγματος της πρωτοϊνδοευρωπαϊκής μετρικής που έχει την εξής μορφή:

≡ ≡ - ~ ~ - ~ ≡
*[1 2 3 k̑lews ṛdhgʷhitom]
4 5 6 7 8

Κατά τον Nagy, αυτή η μετρική δομή (ο γλυκόνειος οκτασύλλαβος στίχος) αποτελεί πρόγονο του φερεκράτειου στίχου (≡ ≡ - ~ ~ - ≡) ο οποίος, με δακτυλική επαύξηση, αποτελεί τη βάση του δακτυλικού εξάμετρου της ελληνικής επικής ποίησης. Ταυτόχρονα, η προσέγγιση αυτή ενισχύει την προσπάθεια για εντοπισμό μέσα από τη δομή των λογοτύπων αρχαϊκών στοιχείων και στο επίπεδο της σύνταξης, της σημασίας και άλλων σημαντικών πτυχών της πρωτογλώσσας.

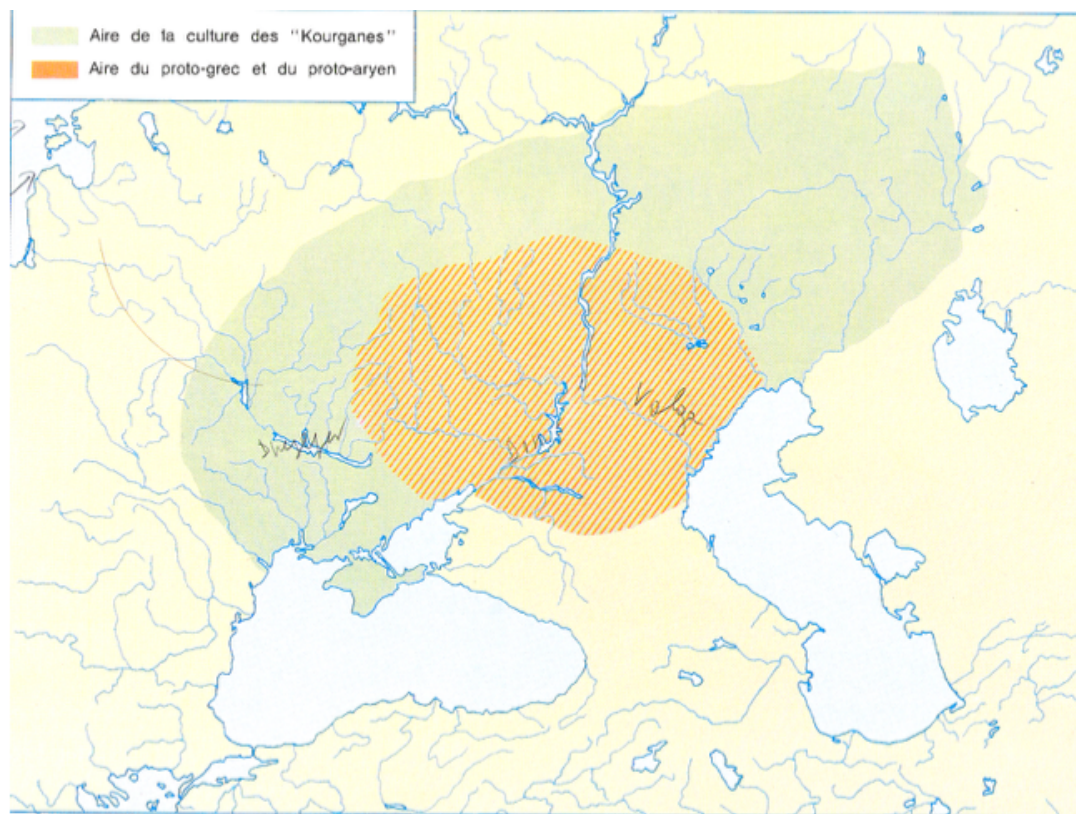
Picture 6: A metrical scheme taken from the book by G.K. Giannakis (*The Indo-Europeans* 2005, in Greek), based on the theory of Gregory Nagy¹¹, concerning the development of the heroic hexameter in poetry. The origin of the hexameter is disputed. What is certain is its importance and the conspicuous correspondence to the basic form of the metre which is: - ~ ~ | - ~ ~ | - ~ ~ etc. To this, the key Greek epic formula κλέος ἄφθιτον ('imperishable fame') and the phoneme for phoneme identical Vedic formula ś r a v a s ákṣitam can be applied which not only semantically corresponds but also functionally. To the two existing formulas the Indo-European reconstructed form is added.

11. G. Nagy is one of the best Greek philologists, classicists and mythologists, concentrating on Homer and on epics. According to the Wikipedia: "**Gregory Nagy** ([Hungarian](#): Nagy Gergely, pronounced [ˈnoɟ ˈɡɛrɟɛj]; born [Budapest](#), October 22, 1942) is an [American](#) professor of [Classics](#) at [Harvard University](#), specializing in [Homer](#) and [archaic Greek](#) poetry. Nagy is known for extending [Milman Parry](#) and [Albert Lord](#)'s theories about the oral composition-in-performance of the [Iliad](#) and [Odyssey](#)".



Picture 7: The scheme has been taken from the Greek translation of J.P. Mallory's *In Search of the Indo-Europeans* (Greek: 1999) showing the Ukrainian district Sredni Stog (north of the Black Sea), as a possible Homeland of the expanding Indo-Europeans. This is also the generally accepted theory in our time, though the issue has not been settled.¹²

12. Cf. Ch. 7 (p. 186 ff.) in the 1992 English edition.



Carte 7

Comparaison de l'aire de la culture des "kourganes" avec l'aire dans laquelle on peut situer la formation du proto-grec et du proto-aryen

Picture 8: A map taken from M. Sakellariou's book *Les Proto-Grecs* (Athens 1980) showing the same region as the supposed homeland of the "Proto-Greeks". There is no basic contradiction with Mallory since several signs show that the population later known as "Greeks" originated in the same territory. Sakellariou, who follows Marija Gimbutas, operates with *ochre*, the yellow colour, which he thinks to discover even in the Mycenaean tombs. The yellow colour would have been a social distinction for the conquering Indo-Europeans and for the early Greek population. (What must be added at this point, and Sakellariou does this correctly and with great precision, is that a formulation like "where did the Greeks come from?", or the "arriving of the Greeks", is a question wrongly formulated. It is never *whole* populations that migrate but conquering *cores*. Sakellariou reckons with at least two migration routes and with substrate and adstrate populations the immigrants came in contact with. It must also be added that in such questions it is the *language* which is the most conservative and stable carrier and reference point).

To sum up, one can hardly imagine a better succinct résumé of the present enquiry than this striking feat of concise summarizing by G. Dumézil written in 1993 and published in *Quaderni Storici*:

Notes sur la méthode. I. Les Indo-Européens

Au cours du troisième et du second millénaires avant Jésus-Christ se produisit l'événement le plus important de l'histoire temporelle récente de l'humanité: d'une région qu'on semble pouvoir situer entre la plaine hongroise et la Baltique, par vagues successives, partirent en tous sens des troupes conquérantes qui parlaient sensiblement la même langue. Que s'était-il passé? Désagrégation d'empires préhistoriques? Difficultés alimentaires ou climatériques? Impérialisme inné, appel confus du destin, maturation plantureuse d'un groupe humain privilégié? Nous n'en saurons jamais rien. Mais le fait est là: des courses centrifuges, en quelques siècles, asservissent à ces hardis cavaliers toute l'Europe du Nord, de l'Ouest, du Sud et du Sud-Est; les anciens habitants disparaissent, s'assimilent ou forment des îlots qui se résorbent lentement et dont il ne subsiste aujourd'hui que le «témoin» basque, au bout des Pyrénées, et, dans la Caucase, de petits peuples très originaux. En Asie centrale, quelques-uns poussent jusqu'au Turkestan, où leurs royaumes tiendront encore près de dix siècles après le début de notre ère, malgré la pression chinoise, malgré les remous des Turcs et des Mongols. Certains, très tôt, et d'autres après eux, se ruent sur l'Asie antérieure; d'autres occupent l'Iran, cheminant jusqu'à l'Inde: mille ans avant Jésus-Christ, ils sont dans le Pendjab et déjà regardent le Gange où les Grecs du temps d'Alexandre les trouveront installés.

Par référence à l'aire ainsi couverte, le peuple inconnu d'où se sont détachés tant de rameaux a reçu des savants modernes un nom composé, purement symbolique, qui parle à l'esprit plus qu'à l'imagination: ce sont les *Indo-Européens*. |

Leurs chevauchées victorieuses n'échappent pas complètement à l'observation, du moins vers leurs points d'arrivées: dans tout le Proche Orient, les nouveaux venus côtoient, heurtent et parfois soumettent de vieilles sociétés très civilisées, qui tenaient depuis longtemps leurs annales et dont les inscriptions signalent l'ouragan. Les conquérants eux-mêmes adoptent en partie les usages et les commodités des vaincus ou des voisins et se mettent à graver: entre la mer Noire et la Syrie, nous connaissons maintenant et nous lisons les archives cunéiformes des rois hittites, maîtres d'un de ces empires de second millénaire avant notre ère. Mais un fait domine tout le détail et partout où on les voit s'installer, ces armées ont perdu la liaison avec les corps qui opèrent dans d'autres régions, même proches. A plus forte raison ne reconnaissent-elles pas pour parents ceux

qui, par une randonnée antérieure, ont déjà foulé le sol où elles se fixent. Les langues se différencient. L'histoire, les mythes, les cultes se localisent. Les mœurs évoluent. Bref, nul sentiment ne survit de la communauté d'origine et les envahisseurs successifs bousculent indifféremment leurs plus intimes cousins et les autochtones les plus étranges. Plus tard, çà et là, quand les philosophes athéniens ou les grammairiens de Rome réfléchiront, ils admireront bien, par exemple, que le *chien* et l'*eau* portent presque le même nom en phrygien et en grec, ou que tant de mots latins sonnent si près des mots grecs de même sens: ils n'en concluront rien, sinon à l'emprunt ou à la constance de la machine humaine.

Et le jeu continue, cette fois en pleine lumière: les Germains submergent l'empire romain et donnent à l'Europe une nouvelle figure. Des flottes vont soumettre l'Afrique et l'Inde, les nouveaux mondes de l'Orient et de l'Occident, les îles des mers lointaines. Des colons sans scrupule dépeuplent en hâte et repeuplent une partie des Amériques, toute l'Australie. Après des succès éphémères, les concurrents arabes et turco-mongols sont éliminés: Alger, Le Caire, Bagdad tombent en vassalité, la Sibérie s'exprime en russe. Hormis quelques rare allogènes – Finnois, Hongrois, Turcs ottomans – qui ont su se faire admettre et comme naturaliser sans perdre leur langue, l'Europe «parle indo-européen» et, par ses émigrants, fait «parler indo-européen» à tout ce qui compte dans trois continents et dans la moitié du quatrième. Aujourd'hui, au delà de luttes fratricides qui sont peut-être le dur enfantement d'un ordre stable, on ne voit sur la planète qu'un coin de terre où pût grandir un appelant contre ce triomphe. Mais sans doute arriverait-il trop tard.

(*Quaderni Storici* 37, 1993: 188–189)

More Addenda

“Hear”, “Fame”, Russian “slovo” (‘word’) and “slava” (‘glory’)

The concepts of “to hear”, “to call”, “to be called”, “word”, “fame”, “glory”, both are connected etymologically with each other in the Indo-European languages and are of great importance.

Russian слово (‘word’) and слава (‘glory’) have, according to the etymological dictionary by Vasmer – Trubachev (translated from German and completed to 4 volumes, Moscow, 1964–1973) a common etymology where a certain vowel gradation is to be reckoned with (just like we see gradations between other related words like Gk κλέος, Lat *clueo*, Skt *śravas* and many others).

Surprisingly, the Russian word for ‘Slav’ (Славянин), according to the dictionary, has not to do with “slava” – if not by folk etymology – but rather with an etymology for “wet place”. Modern Greek σκλάβος (‘servant’, ‘slave’), a translation from Latin, is similarly rejected as an explanation.¹³ The ‘Slavs’ as “slaves”, from a Roman and Western European hegemonic viewpoint could be understood, and its rejection as of something little flattering for the Slavs themselves, is similarly understandable. The issue, despite Babiniotis’ attempt (see footnote) does not seem to have been settled in scholarship satisfactorily whereas in popular thinking, and also in diplomacy, folk-etymology was and is always a convenient excuse.

Parenthetically, the Russians call themselves “Русский” (Russkij) which, again, is not a genuine Slavic word but has Nordic origin.

Russian слава (‘glory’) is attested in the earliest Slavic records, at the same time has a great time-depth, and so is слово (‘word’). Each entry in the etymological dictionary quoted refers to the other entry respectively, and to a number of other Indo-European word forms, proper names included.

In the Slavic domain, we find further Old Russian *Bole-slavŭ* (‘having greater fame/glory’), Czech *Bohu-slav* (‘having the fame of god’), and others.

For the rest, see the two entries from the *Encyclopedia of Indo-European Culture* below. Everything is turning round “fame” which depends on “hearing” with an importance up to English “loud” (see the first inset).

Achilles case both becomes more understandable and explains further experiences: his double fate is whether he should join the army in the Trojan war or rest at home. In the first event his death is certain but his name will be known forever, in the second he will live to a ripe old age but nobody will remember him:

if he goes “κλέος ἄφθιτον ἔσται” (he will have imperishable fame), if he doesn’t “ᾤλετο μοι κλέος ἐσθλόν” (his good fame is ruined) (Il. 9, 413; 415). In terms of Indo-European prowess, there is no real dilemma for his choice.¹⁴

13. Babiniotis offers a reversed reasoning: “Σκλάβος” would be a Greek development from “Σλάβος” through Σθ/τλάβος > Σκλάβος. “Σκλαβηνοί” would come from Old Slavonian *slověninŭ, and Latin “Sclavini” would have derived from Greek Σκλαβηνοί. Medieval Greek σκλάβος, again would have derived from Latin *sclavus*, which gave French *esclave*, Italian *schiaive*, Spanish *esclavo* etc. The concept that the Slavs be “slaves” should be due to the fact that many of them were subdued to the Goths and the Germans. Babiniotis’ argumentation is not always consistent [*slověninŭ > Σκλαβηνοί – how?]. Only the latest achievements of Slavic linguistics can offer a satisfactory account, if there are any.

14. It is less known that in the *Odyssey*, in the nether world, the soul of the dead Achilles is bitterly sorry for his mistake. However, it is the *Iliad* which is more ancient and more “Indo-European”. No doubt, the regret is a Greek innovation.

Here are two entries of the *Encyclopedia of Indo-European Culture* by J.P. Mallory and D.Q. Adams, London–Chicago, 1997. Here is the article “Hear” by D.Q. Adams (p. 262); see *slava* at the end of the first copy:

HEAR

****kleu-*** ‘hear’. [IEW 605–606 (**kleu-*); Wat 31 (**kleu-*); Gl 33 (**k^hleu-*); Buck 15.41; BK 260 (**k^hul-/k^hol-*)]. OIr *ro-cluinethar* ‘hears’, Wels *clwyed* ‘hear’, Lat *clueō* ‘am called’, Goth *hluma* ‘hearing’, OCS *sluti* ‘be called’, Alb *quaj* ‘call, name; consider’, *quhem* ‘be named; be regarded’, Grk *κλέ(φ)ω* ‘tell of, make famous’, Arm *lsem* ‘hear’, *luaj* ‘heard’, Av *surunaoiti* ‘hears’, OInd *śṛṇóti* ‘hears’, *śrúti-* ‘hearing’, TochA *klots* ‘ear’, TochB *klautso* ‘ear’ (Toch < **klou-tjeh_a*). Cf. the widespread derivative **klutós* ‘known, renowned’: OIr *cloth* ‘fame’, Wels *clod* ‘fame’, Lat *inclutus* ‘famous’, OE *Hloþ-*, OHG *Hlot-* the first part of several personal names (i.e., ‘famed for’), Grk *κλυτός* ‘famous’, Arm *lu* ‘known’, OInd *śrutá-* ‘famous’. With a new Germanic lengthened grade: OE *hlūd* ‘loud’ (> NE *loud*), OHG *hlūt* ‘loud’. From **klōueh_a* either as a verbal or nominal derivative come OCS *slava* ‘fame’, TochAB *klāwā-* ‘be called, named’. The verb forms a frequent framing device in IE poetry, e.g., OIr *ro-cūala* ‘I have heard’ and OInd *śuśrava* ‘I heard’ (both < **kuklouh_{2e}*).

****kleus-*** ‘hear’. [IEW 606–607 (**kleu-s-*); Wat 31 (**kleu-*); Gl 33 (**k^hleu-*); BK 260 (**k^hul-/k^hol-*)]. OIr *clūas* ‘ear’, Wels *clust* ‘ear’ (Celt < **klous-teh_a*), ON *hlust* ‘ear’, *hlusta* ‘listen’, OE *hlyst* ‘hearing’, *hlystan* ‘listen’ (> NE *listen*), OHG *hlosēn* ‘listen’, OPrus *klausīton* ‘answer’, Lith *klausau* ‘hear’, Latv *klāusīt* ‘hear’, OCS *slyšati* ‘hear’, Messapic *klaohi* ‘hear!’, OInd *śróṣati* ‘hears’, TochA *klyoṣā-/klyosa-* ‘hear’, TochB *klyauṣā-/klyause-* ‘hear’. An enlargement of the previous entry, further attesting to the antiquity of the former.

See also **EAR**; **FAME**; **POETRY**. [D.Q.A.]

FAME

****kléues-*** 'fame'. [IEW 606 (**kleu-os-*); Wat 31 (**kleu-*); GI 732–733 (**k^hlewo-*); Buck 16.47; BK 260 (**k^h]ul-/k^h]ol-*)]. OIr *clū* 'fame', Lat *cluor* 'glory', OCS *slovo* 'word', Grk κλέ(φ)ος 'fame', Av *sravah-* 'word', OInd *śrávas-* 'fame', TochA *-klyu* 'fame', TochB *-kālywe* 'fame'. From **kleu-* 'hear'. The concept is most strikingly preserved in the phrase **kléuos ḡd^hg^whitom* which is attested as Grk κλέος ἄφθιτον 'fame imperishable', OInd *śrávas ákṣitam* 'fame imperishable'. Cf. the related concept found in Grk ὀνομά-κλυτος 'famous in name', OInd *śrūtyam nāma* 'famous in name', TochA *ñom-klyu* 'fame', TochB *ñem-kālywe* 'fame'. Cf. also **kleumṛtom* 'fame'. [IEW 605–606 (**kleu-mṛ-to-m*); Wat 31 (**kleu-*); Buck 19.51, 19.53]. OHG *hliumunt* 'fame', OInd *śrómata-* 'good reputation'.

The Indo-European concept of fame is particularly associated with the vocabulary of oral tradition where deeds are recorded in narratives, often epic poems. Even where the precise lexical formula indicated in Greek, Old Indic and Tocharian is no longer to be found, the same concepts may still be nested in the individual elements, e.g., OIr *clū* means 'fame' while OIr *ainm*, the cognate of Grk ὄνομα, OInd *nāma*, etc., 'name' also denotes 'reputation, renown'. In all those societies preserving a heroic literature, i.e., a literature specifically devoted to recounting in elevated style the deeds of warriors, we find a similar development. The goal of the warrior is to seek 'fame everlasting' which is not simply achieved on the battle-field but must also be recorded orally by the poets. The imperishable element of fame rests then with the oral literature in which one's deeds are recounted; it is the only means of achieving immortality in early Indo-European tradition. Hence Akhilleus in the *Iliad* must ponder whether to remain at Troy where he will most certainly die but gain 'imperishable fame' or return home, saving his life but abandoning his hope of achieving 'fame'. The early Irish epic tale, the *Táin*, records similar sentiments when the young hero Cū Chulainn learns from a druid that he who takes up arms on a particular day although his life be short, he will have a 'name' (*ainm*) that would last forever in Ireland. Cū Chulainn willingly accepts the prophecy, expressing the sentiment that if he achieves fame, he would be satisfied with but a single day on earth. Although the sentiments expressed

in the institutions of the various IE stocks from Ireland to the Tocharians may obviously involve parallel developments which might be expected of any heroic society, the cognate formula evident in Greek, Indo-Aryan and Tocharian suggest that these particular notions of fame and how it is achieved were already present in PIE society.

See also **HEAR**; **POETRY**. [E.C.P., J.P.M.]

Further Readings

Nagy, G. (1979) *The Best of the Achaeans*. Baltimore, Johns Hopkins University.

Schmitt, R. (1967) *Dichtung und Dichtersprache in indogermanischer Zeit*. Wiesbaden, Harrassowitz.

The article “Fame” by E.C. Polomé and J.P. Mallory (p. 192); see *slovo* (‘word’)¹⁵ and other words for “fame”.

15. “Slovo”, literally ‘word’, means also ‘epic’ like Greek ἔπος does. The *Слово о полку Игореве* is a 12th century Russian epic poem with the translated title ‘*The Tale of Igor’s Campaign*’ (literally ‘A Word about Igor’s Regiment’).

The Kafkania Pebble

During the classes about the Indo-Europeans, attached to Greek Lesson 9, we spoke about the possibly earliest linguistic attestation of Greek on the Greek Mainland. This would be words the above pebble contains; firstly the name ka-ro-ko that should be understood as Χάρροπος (gen. of Χάρροψ), a relatively frequent appellation, and found twice in Homer.¹⁶

With the issue, caution is recommended! Foremost, the site which quotes the pictures and the names first (geocities), is run by dilettanti and, second, has many inaccuracies and mistakes.

In what follows, I quote the geocities site, where I corrected (A.L.K.) both misprints and other errors they exhibit.



The pebble of Kafkania (perhaps a weight for balance)

This is the most ancient document in Linear B found in Kafkania (Olympia) recently, for the context in which has been discovered, it seems to go back to XVII century B.C. and that could testify not only to the presence of Greek populations already stably settled in the Peloponnese in that age, but also to the high degree of their culture. The pebble has, recorded on a face, the word **KA-RO-PO**: probably the genitive of belonging of a name of man Charops, which occurs also in the homeric poetry.

The site gives the date 15th century B.C., which, if the issue is genuine at all, certainly contradicts what is believed generally. G.K. Giannakis, in his book about the Indo-Europeans (pp. 35–36)¹⁷ gives the Homeric passages, and relies on Arapogianni, in Rambach & Godart 1999) giving 1650 B.C. as date.

The respective Wikipedia article, however, last edited 1st June 2020, has it for a hoax, and enumerates several arguments in favour of the consideration. One of them is that the pebble was found on 1st April 1994, and at a closer look the text looks like a forgery, and *a-so-na* (a name which is also there), might be a pun on the first name *Iasonas* (that of the son of Xeni Arapogianni, and, further, of Jörg Rambach, the alleged discoverers of the pebble). [*Iasonas*”, I add, with certainty is not an ancient word form]. The issue is pending.

Though such jokes happen, *they are not welcome* in scholarship, and the sometimes artful dodge will, sooner or later, erstwhile after centuries,¹⁸ be understood and detected. For the Greek presence there exist also other cast-iron proofs.

16. In Homer, he should be a Trojan (which does not exclude that the person was either of Greek origin, or his name was Greek, or was Hellenized). In Homeric context, he is the son of Hippias, and grandson of Priam. Priam (Priamos), whose name is thought to be *Luwian* originating in *Kizzuwatna*, had – according to the tradition – fifty sons, and a considerable number of daughters. Finally, Priam was killed by the Greek hero Neoptolemos.

17. Published in Athens in Greek by Kardamitsa in 2005 (1st Part).

18. So is the famous Capitoline she-wolf in Rome held to be Etruscan: still discussed, but the statue might be a medieval artwork; whereas the two small twins, suckled by the wolf, are for centuries admittedly, medieval.

Latest to the Indo-Europeans

In 2019, a volume of “Nordic” studies was published by Oxbow Books (Oxford – Philadelphia) under the title *Tracing the Indo-Europeans. New Evidence from Archaeology and Historical Linguistics* edited by Birgit Anette Olsen, Thomas Olander and Kristian Kristiansen.

The back cover writes the following (quoted after the online publicity, with corrections by this writer):

“Recent developments in ancient DNA have reshaped our understanding of later European prehistory, and at the same time also opened up for more fruitful collaborations between archaeologists and historical linguists. Two revolutionary genetic studies, published independently in *Nature*, 2015, showed that prehistoric Europe underwent two successive waves of migration, one from Anatolia consistent with the introduction of agriculture, and a later influx from the Pontic-Caspian steppes which without any reasonable doubt pinpoints the archaeological Yamnaya complex as the cradle of (Core-)Indo-European languages. Now, for the first time, when the preliminaries are clear, it is possible for the fields of genetics, archaeology and historical linguistics to cooperate in a constructive fashion to refine our knowledge of the Indo-European homeland, migrations, society and language. For the historical-comparative linguists, this opens up a wealth of exciting perspectives and new working fields in the intersections between linguistics and neighboring disciplines, for the archaeologists and geneticists, on the other hand, the linguistic contributions help to endow the material findings with a voice from the past. The present selection of papers illustrates the importance of an open interdisciplinary discussion which will gradually help us in our quest of Tracing the Indo-Europeans.”

The Table of Contents is as follows:

“Preface/Introduction: Tracing the Indo-Europeans (by the Editors)
 The Indo-European homeland: Introducing the problem. By Thomas Olander
 Proto-Indo-European, Proto-Uralic, and Nostratic: A Brief Excursus into the Comparative Study of Proto-Languages. By James P. Mallory
 A linking cord. Pottery ornamentation and language in the North c 3600-2400 BC. By Einar Østmo
 On the emergence of the Corded Ware societies in Northern Europe – reconsidering the migration hypothesis. By Rune Iversen
 Late Bronze Age midwinter dog sacrifices and warrior initiations at Krasnosamarskoe, Russia. By Dorcas R. Brown and David Anthony
 ‘Children of the light’. On yoga, body schemes and altered states of consciousness in the Nordic Late Bronze Age – a link to India? By Kristin Armstrong Oma & Lene Melheim
 Aspects of family structure among the Indo-Europeans. By Birgit Anette Olsen
 To bury a ruler: the meaning of the horse in aristocratic burials. By Anne-Marie Carstens”.

Birgit Olsen is Professor in the Department of Nordic Studies and Linguistics, University of Copenhagen.

Thomas Olander is an associate professor of Indo-European Studies, University of Copenhagen.

Kristian Kristiansen is a pre-eminent archaeologist. He is Professor of Archaeology in the Department of Historical Studies at the University of Gothenburg, Sweden and a prolific author. His main research interests are in the European Bronze Age, archaeological theory and archaeological heritage.

Birgit Anette Olsen was, together with her husband Jens Elmegård Rasmussen, now deceased, both Professors at Copenhagen University, invited to the Dahlem Indo-European Summer School at the Freie Universität in Berlin, in September 2009 where this writer had the good fortune to be present.

Rasmussen spoke about Indo-European (IE) phonological questions, and Birgit Olsen spoke about morphological enquiries related to phonology, such as root nouns, composition, internal derivation, and other.

Internal derivation is one of the most intriguing IE features, paramountly present both in Greek and Sanskrit, and sometimes even in Modern Greek: i.e. a noun may be modified semantically exclusively by means of accent shift.¹⁹

A few examples quoted from her hand-out, and checked also in the Monier-Williams Dictionary, and elsewhere are:

Sanskrit:

bráhman	(literally) ‘growth’, ‘expansion’ ‘evolution’, ‘swelling (of the spirit)’
brahmán	‘one who prays’, ‘a devout’, ‘religious man’, ‘one versed in sacred knowledge’ ²⁰
ápas-	‘work’
apás-	‘active’ etc.

Greek:

τόμος	‘a cut’
τομός	‘cutting’, ‘sharp’
τρόχος	‘run’
τροχός	‘running’ (i.e. ‘wheel’)

In Modern Greek still:

Σταύρος	(name)
σταυρός	‘cross’ (identical with Classical Greek “σταυρός”, where also the name “Σταῦρος” is attested. ²¹
τόμος	‘volume’

19. The issue also proves that accent was and is not simply important but is also *phonemic*. *Stress* and *accent* are not the same thing but the issue will not be explained in this survey.

20. Monier-Williams, pp. 737–738.

21. The Pape Lexicon does not know such a name but Chantraine (DELG 1015) does: various similar forms (e.g. Σταῦραξ) exist in Christian name material. Σταῦρος is attested in papyri.

A parallel, just as a passage taken from its context dealt with by Olsen, between Sanskrit and Greek is striking: *pratīkam* ‘face’, ‘look’ – Greek *πρόσωπον* ‘face’. It is a compound from **proti-h₃k^w-* ‘looking ahead’ (Greek *proti-* and Sanskrit *prati-* are almost entirely identical), and with secondary thematicizations **proti-h₃k^w-o-m*. (The laryngeal *h₃* gives an *o*-colorization, whereas in Greek, *πρότι* and *πρός* ‘to’, ‘towards’ interchange).²²

Among the many contributions, that by Kristin Armstrong Oma & Lene Melheim ask if there could be a link between Nordic Late Bronze Age and India. In such cases one is always supposed to separate first the common *linguistic* basis, if any, and then the spirituality attached to the concepts. The first is beyond questioning: English *yoke*, German *Joch*, Latin *iugum*, Greek *ζυγόν*, Sanskrit *yoga* and more, are all linguistically connected. The original meaning is perhaps best preserved in Latin *iugum*. Then, figurative meanings (may have) developed, like in India so intensely, and it remains to further investigate if there were common prehistoric, spiritual implications or not.

With regard to the important Yamnaya-Complex (from Russian яма, “yama”=‘pit’), the name of this archaeological culture could be heard already decades ago. See also above “la culture des ”kourganes” by Sakellariou (p. 263). He thinks that the Mycenaean tombs were a protraction of kourganes scattered everywhere in Ukraine and to its western neighbour-lands, so a direct IE heritage and prolongation reaching as far as Greece. Such a starting point for the “Proto-Greeks” is well thinkable, however the Indo-European origins puzzle still may not be solved. The chronology given for the Yamnaya-people seems to be too low (i.e. with about ± 3000 B.C., to close to written history).²³ Linguistics + archaeology must cooperate, and genetics is uncertain if can provide sure basis. It should be scrutinized how and when the Black Sea was created. It is assumed that with the end of the last ice-age huge amounts of melted water rushed down in southern directions filling up the basin of what is now the Black Sea (where, allegedly, traces of villages are to be found underwater), a natural catastrophe mirrored also in the Biblical Deluge, and see how the Indo-European expansion can be brought in concordance with these data.

There is one more component: it is striking that like in the German bibliography of the 1930s, where heavy proofs were brought that the Indo-Europeans had been once Central Europeans (underlyingly understood: had had to do with the Germans), at the same time, as the data of the Yamnaya Wikipedia-article suggest, Soviet scholars were at pains to prove the same for their country. Such implications are not welcome in scholarship. Especially, the 1930 Soviet facial reconstructions of “Yamnaya males” give somehow the impression of being a Russian type of human. Like the one shown below.

22. Olsen, Hand-out of 31.08.2009, p. 2. For *prātīka-* cf. Monier-Williams p. 675: ‘outward form or shape’, ‘look’, ‘appearance’, ‘face’, also Beekes 1240. “*h₃k^w-*” yields the Greek morpheme *οπ-/ὀπ-*; cf., internationally, *optic*, *optical*, *op art* etc., whereas “*k^w-*” explains Skt. *-k-* in “*pratīkam*”.

23. Cf. the Wikipedia-article “Yamnaya culture”, with useful maps about the supposed IE expansion, and with a chronology 3300–2600 for the culture itself. Other names for the same civilization are Pit Grave culture, Yamnaya Horizon and Ochre Grave culture.

German scholars in the same decade, did not hesitate to assert that the “immigrants” (the IE conquerers, coming from the North – it was understood that “North” had to do with Germany) were *blond*, and so the first Greeks in their new country were “nordic”, and lost these characteristics step by step.

This position seems even to have literary proofs: Achilles, the finest Greek hero, as is known, was – at least in the Iliad – *blond*. Cf. “στῇ δ’ ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα” – i.e., the goddess Athena stepped behind Achilles and seized him by his long blond hair (Il. I, 197; Πηλεΐων is the heros’ name after his father) preventing him from ill-advised actions. By the way, the Achaeans in Homer were always “long-haired”. Other heroes, too, were described as “blond”. Below is a person supposed to be of the kind.

The person on the next page is reproduced on the front cover of Michel Sakellariou’s book *Les Proto-Grecs* (Athens 1980). According to the blurb, it is “portrait d’ homme présentant des traits d’ un Grec du XVIème siècle avant J.-Chr. Il est gravé sur un disque d’ améthyste trouvé à Mycènes (Γ. Μυλωνᾶς, Ὁ ταφικὸς κύκλος Β τῶν Μυκηνῶν, 1973, p. ι´) et conservé au Musée Archéologique (no. 8708)”.

According to the official site of the National Archaeological Museum in Athens:

**Mycenae, Grave Circle B. Amethyst sealstone
with bearded priest from Grave III.
Athens National Archaeological Museum
6442e. Hellenic Ministry of Culture/ARF.**

**Iakovides, S., Mycenaean Art in: The Dawn of Greek Art,
Ekdotike Athenon, Athens 1994, p. 290, ill. 85.**

**©Hellenic Ministry of Culture
Image processing: FHW**

More from the respective Public Domain:

“Disc-shaped amethyst seal with head of bearded man buried with F55, probably MM III B–Late Minoan I A, c. 1600–1550 BC (Athens, National Museum). Seniority: hair reaching to the nape, and a neatly trimmed full beard and moustache” (Remarks after Jonathan Musgrave; downloaded: 30.12.2020).



Certainly, this person does not give the impression to be black-haired whereas his hair may be, and his beard is, with certainty, long.

The following text is based on a presentation by NAM²⁴ archaeologist of the Prehistoric, Egyptian, Cypriot and Eastern Antiquities' Collections, Katerina Kostanti. The presented artefact is a seal stone made of amethyst featuring a male figure. The artefact was found in Grave C of the Grave Circle B of Mycenae (Mycenaean Antiquities exhibition, Room 4, display case M16, NAM 8708).

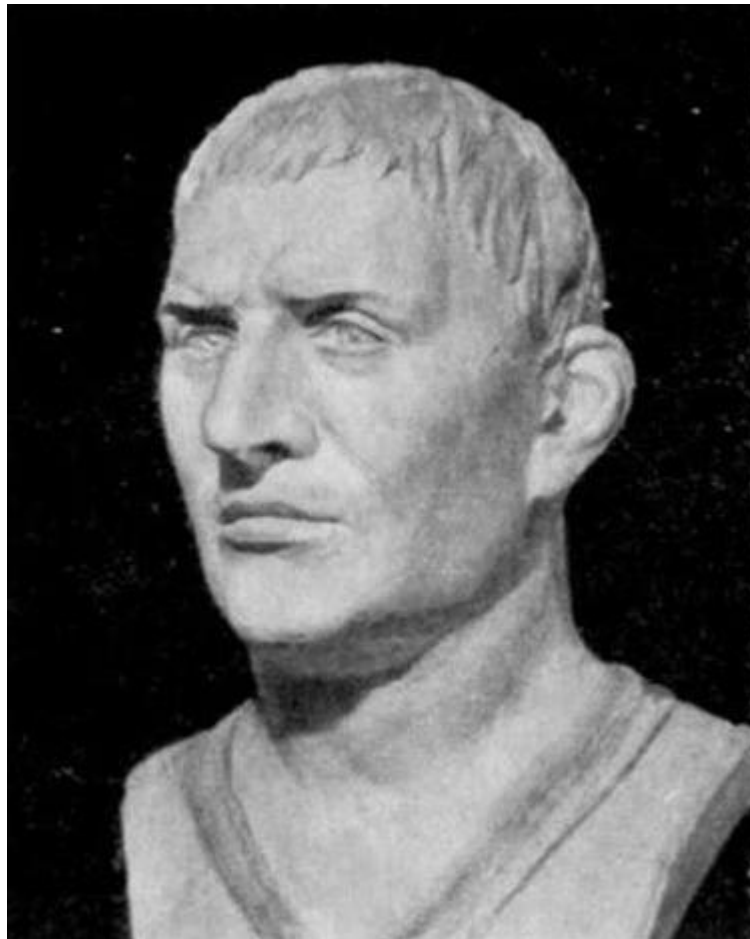
On this minuscule amethyst disc-shaped seal (measuring 9mm in diameter), a gifted and experienced Minoan craftsman has depicted a lively, exquisitely detailed and unprecedentedly artistic representation of a male head in profile. The man has a beard, fluffy hair with a characteristic lock over the forehead and his mouth is open. A transparent hole permitted the object's use as a neck or arm pendant.

The object was found alongside precious weapons, pots and a funerary mask made of electrum (a gold and silver alloy) within the burial of a 30–35 year-old man from the first generation of the Mycenaean Lords. Although it is impossible to talk about "prosopography" in the sense of depicting the characteristics of a specific person, the human head in profile is so rare as a theme that the making of this seal would have been commissioned.

(Source: <https://www.archaeology.wiki/print-article/?print=86291>;
Downloaded: 30.12.2020)

24. National Archaeological Museum (Athens, Greece).

The Soviet reconstruction of the Yamnaya man (produced by a Soviet scholar²⁵) reminds, indeed, of an idealized Russian:



This reconstruction of a Yamnaya male appears in several sites of the Public Domain; e.g. in http://www.boylan.de/Ancient_Boylans/ancient_boylans.html. “Boylan” is an Irish name, and the underlying conception of the site is that the expanding Yamnaya People arrived even as far as Ireland. Given the exceptional war-like nature of this population, the idea does not appear overstated; still with facial reconstructions of the kind caution is recommended.

25. Presumably, by sculptor and archaeologist Mikhail Gerasimov (1907–1970) who dedicated his whole life to similar contributions (cf. <http://www.inst-ukr.lviv.ua/files/25/031Kirichenko.pdf>, and https://ru.wikipedia.org/wiki/Герасимов,_Михаил_Михайлович).

Take this person into consideration:



The source for this is www.quora.com, where they remark:

There was a recent effort to build average composed portrait of various nations and for Russia results look like that [i.e. like the young person above].
(Both pictures were downloaded from the Public Domain, 9.10.2020)

A map from the Wikipedia-article "Winfred P. Lehmann"



Animated map²⁶ of [Indo-European migrations](#) in accordance with the [Kurgan hypothesis](#).
Much of Lehmann's research centered on the [Proto-Indo-European language](#).

Sure, today most scholars tend to accept for IE cradle the territories to the North of the Pontic region (J.P. Mallory, who also contributed to the Olsen volume, is among them, and Mallory, indeed, is one of the most influential scientists), still there are others who think differently. E.g. J. Makkay, who published a large monograph and several smaller contributions, and is closer to the "European" idea.

Usually, the problem is that an archaeologist is not fully accomplished with linguistics (this is so with Makkay, and to a lesser extent also with Mallory, i.e. Mallory is better prepared for the task but still is not a linguist proper), whereas the greatest linguists are not enough well versed in archaeology.

The Olsen book maintains that the cooperation between linguistics and archaeology (with genetics added) is at the point of a fruitful cooperation.

Reading the book itself and its critiques will show how the enquiries of the contributions bore fruit or not.

In this moment, the IE homeland problem seems not to have yet been clarified satisfactorily.

What is certain, is that linguistics alone is not enough to clarify the question, as is also archaeology alone not sufficient for the same task.

26. To watch this map functioning, one must either keep it in the Downloads folder (on Apple Macintosh platform) or check it in the article quoted.

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27. The new edition has a few corrections. To the “Kafkania Pebble” issue, which was the reason for quoting his book (see above), he remarks only: “αν | και αυτή η χρονολόγηση αμφισβητείται από πολλούς”, pp. 33–34 /‘though this dating has been challenged by many’/.

28. As far as I know, no similar comprehensive monograph by Makkay exists in English or in other world-languages. However, he repeats much of his theses in small booklets called *Tractata Minuscula*, many of which are written in English.

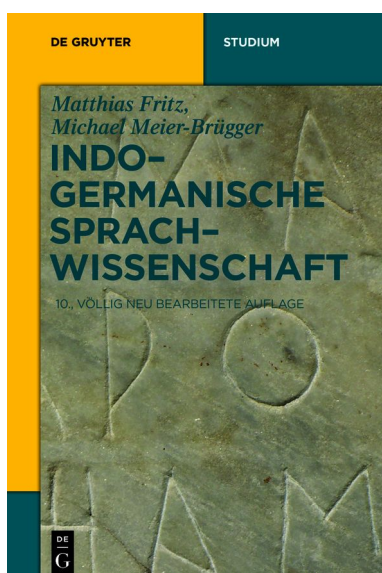
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Spanning over to 2021

Matthias Fritz – Michael Meier-Brügger

Indo-European Linguistics.

10th Edition, Revised and Updated



Michael Meier-Brügger, Professor Emeritus of the Freie Universität in Berlin-Dahlem, Germany, is a leading person in Greek (under exclusion of Medieval and Modern Greek) and Indo-European Linguistics. He was also the animator of the 10 year long *Dahlem Indo-European Summer School* initiated in 2014.

The 10th edition of his course-book was published in the first days of 2021. This book is fundamentally recast and updated by Matthias Fritz. Among the many details, one can read remarks on the gain of and the reservations against the field. Reservations have always existed since the roughly 250 year science came into being. One problem is *that* of “quantifying”, a difficulty our epoch has put forward. Philology (in the narrower sense as Classical Philology, and in the broader sense as Linguistics) *cannot be quantified* like exact sciences, and a question like “what is to be done with it in life?” is senseless. One does not study humanities so that one earns much money. The classical tradition, and the related linguistic fields are being studied by those who *take an interest in*

the spiritual heritage of mankind, and paramountly in the classical heritage of the Greek, the Latin and the Sanskrit literature and tradition, and in the accompanying linguistic background attached to them. With regard to the given languages, *this is the real scholarship*. Studying Greek, Latin and Sanskrit authors in translations *is not* philology. It is, in a good case, not more than literary criticism. Better than nothing, but *is not* philological science. This aspect is even more salient if it is about *ancient* languages and cultures. This is the credo of the present writer, and of many in the past and still of a few in present.

Another aspect is the abuse of studies of the kind. One can see where the nationalistic science led in the 20th century. However, such an approach *is not* science but politics. A similar concern is there in India: the Indo-European or the Aryan idea sound there not the best. This stiffness, whereas there is no denial to the damaging facts of politics in the past, has to be shaken off. Philological science, if freed from unnecessary burden, is and *can* become beautiful and useful.

Meier-Brügger is not any more active in research, but still he is helping younger colleagues with advices, and helps also in other ways. His name appears as second. With all this, the book largely reflects his views and method in Comparative Philology. It is not probable that he will offer a newer introduction but it is hoped that, like with the previous ones, an English translation will appear. Until then, the entirely up-to-date bibliography of the present publication can be consulted as well as the previous English translations, the last of which – as far as I know – was published by de Gruyter (Berlin–New York) in 2003, with Addenda et Corrigenda in 2011.²⁹

Details from the German online publicity:

Das Studienbuch *Indogermanische Sprachwissenschaft* bietet auf bewährte Weise eine Einführung in die Indogermanistik und gibt einen zeitgemäßen Überblick über Phonologie, Morphologie, Syntax und Lexikon der Familie der indogermanischen Sprachen sowie eine Übersicht über ihre Sprachzweige; neben den klassischen Sprachen Griechisch, Latein und Sanskrit werden in dieser völlig neu bearbeiteten Neuauflage auch die anderen Sprachzweige (wie Germanisch, Iranisch und Slawisch) samt den weniger bekannten (von Keltisch bis Tocharisch und von Albanisch bis Anatolisch) gleichermaßen miteinbezogen. Eine kurze Darstellung der Geschichte des Faches rundet die Einführung ab, die sich an Studierende der Indogermanistik und anderer linguistischer und philologischer Disziplinen richtet sowie an interessierte Laien.

29. A similar case is there with Eva Tichy's *Survey*: her simpler introduction for students appeared in 2009. This is the 3rd updated German edition with the title *Indogermanisches Grundwissen* /'Indo-European Basics'/ . An English edition appeared with the title *A Survey of Proto-Indo-European*. Translated by James E. Cathey *in collaboration with the author* (Bremen: Hempen Verlag, 2006).

Details from the 2003 English publicity:

This Textbook on Indo-European Linguistics is designed as an introduction to the field. It presents current topics and questions in Indo-European linguistics in a clear and informative manner. This is the English translation of the eighth edition of the work first published by Hans Krahe and it takes account of more recent research. While Krahe only considered phonology and morphology, the edition also includes a comprehensive account of syntax and lexis. Manfred Mayrhofer assisted with the section of phonology; Matthias Fritz wrote the section on syntax and provided support for the project as a whole.

FROM THE CONTENTS:

I. Introduction A The Field and its Study B Indo-European Linguistics in the Age of the PC and the Internet C A Word on the History of Indo-European Linguistics D Overview of the Indo-European Linguistics D Overview of the Indo-European Languages and their Sources E The Reconstruction of Proto-Indo-European.

II. Proto-Indo-European Phonology A General Information B Proto-Indo-European Vowels C Proto-Indo-European Consonants D Larger Phonetic Unities.

III. Proto-Indo-European Morphology A General Information B Verbs C Nouns and Adjectives D Pronouns E Numerals.

IV. Proto-Indo-European Syntax, prepared by M. Fritz A General Information B Sentence Syntax C Verbal Morphosyntax D Nominal Morphosyntax.

V The Proto-Indo-European Lexicon A General Information B Word Formation C The Lexicon of Names.

Comparative Philology, in all its fields, in a comprehensive way, has been handed over, as Volume 41, to a vast undertaking in the similarly immense series of *Handbooks of Linguistics and Communication Science [HSK]*, the first item of which appeared in 2017. The project aims at an full investigation of all aspects of Comparative Philology, with most individual Indo-European languages included. This will cover the needs of the field for many decades to come. According to the online publicity:

Handbook of Comparative and Historical Indo-European Linguistics

Jared Klein, Brian Joseph, Matthias Fritz
Walter de Gruyter GmbH & Co KG



Publication date : September 25, 2017
An open-ended series.

(Handbücher zur Sprach- und Kommunikationswissenschaft /
Handbooks of Linguistics and Communication Science [HSK] 41)

This book presents the most comprehensive coverage of the field of Indo-European Linguistics in a century, focusing on the entire Indo-European family and treating each major branch and most minor languages. The collaborative work of 120 scholars from 22 countries, *Handbook of Comparative and Historical Indo-European Linguistics* combines the exhaustive coverage of an encyclopedia with the in-depth treatment of individual monographic studies.

This series of HANDBOOKS OF LINGUISTICS AND COMMUNICATION SCIENCE is designed to illuminate a field which not only includes general linguistics and the study of linguistics as applied to specific languages, but also covers those more recent areas which have developed from the increasing body of research into the manifold forms of communicative action and interaction. For "classic" linguistics there appears to be a need for a review of the state of the art which will provide a reference base for the rapid advances in research undertaken from a variety of theoretical standpoints, while in the more recent branches of communication science the handbooks will give researchers both an overview and orientation. To attain these objectives, the series will aim for a standard comparable to that of the leading handbooks in other disciplines, and to this end will strive for comprehensiveness, theoretical explicitness, reliable documentation of data and findings, and up-to-date methodology. The editors, both of the series and of the individual volumes, and the individual contributors, are committed to this aim. The languages of publication are English, German, and French. The main aim of the series is to provide an appropriate account of the state of the art in the various areas of linguistics and communication science covered by each of the various handbooks; however no inflexible pre-set limits will be imposed on the scope of each volume. The series is open-ended, and can thus take account of further developments in the field. This conception, coupled with the necessity of allowing adequate time for each volume to be prepared with the necessary care, means that there is no set time-table for the publication of the whole series. Each volume will be a self-contained work, complete in itself. The order in which the handbooks are published does not imply any rank ordering, but is determined by the way in which the series is organized; the editor of the whole series enlists a competent editor for each individual volume. Once the principal editor for a volume has been found, he or she then has a completely free hand in the choice of co-editors and contributors. The editors plan each volume independently of the others, being governed only by general formal principles. The series editor only intervenes where questions of delineation between individual volumes are concerned. It is felt that this *modus operandi* is best suited to achieving the objectives of the series, namely to give a competent account of the present state of knowledge and of the perception of the problems in the area covered by each volume.