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**[Mallory, James P.; Adams, Douglas Q. The Oxford introduction to Proto-Indo-European and the Proto-Indo-European world]**

tentokrát zveřejněna hesla D–K. V etymologickém oddělení se v současné době rukopis připravuje k samostatnému knižnímu vydání.

Z uvedeného přehledu by mohl vzniknout dojem, že sborník je tříští isolovaných příspěvků k nesouvisejícím tématům. Avšak není tomu tak, pokud si čtenář při soustavné četbě uvědomí, jak úzce k sobě mnohé příspěvky navzájem patří, neboť jejich autoři řeší, po svém a v duchu své domácí metodologické tradice, podobné či stejné problémy. To je dobře vidět zejména na přístupu k sémantickému zkoumání. Z odstupu se tak ukazuje, že jednotlivé příspěvky jsou spíše kamínky mozaiky, která dává smysl a která odráží aktuální podobu etymologického zkoumání.

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*James P. MALLORY – Douglas Q. Adams*: **The Oxford Introduction to Proto-Indo-European and the Proto-Indo-European World.** Oxford – New York: Oxford University Press 2006, pp. xxiv + 731. ISBN 0–19–928791–0 & 0–19–929668–5

Only 9 years after the publication of the monumental monograph *Encyclopedia of Indo-European Culture* (London – Chicago, Dearbon Publishers 1997, pp. xlvi+829) the same authors have prepared a new book of a comparable size. But there are significant differences. The *Encyclopedia* was a collective work of 17 contributors (although Mallory & Adams dominated), now the book under review is a result of a work only of this author's pair. The *Encyclopedia* was divided into the relatively brief lemmas, while the *Handbook* is organized into chapters, reflecting various spheres of the life reality of Indo-Europeans. The book is open by **Introduction** (pp. xxiii-xxiv), where the authors explain: "..we have ... aimed to do for Proto-Indo-European something of what Buck (1949) did for the individual Indo-European languages." The first chapter is devoted to the **Discovery** of a relationship between Indo-European languages, leading to the establishment of the Indo-European language family. In the second chapter titled **The Elements** (pp. 12–32) all important branches of Indo-European are briefly described. The third chapter **Reconstructing Proto-Indo-European** (pp. 39–53) represents an introduction in the comparative method, including the short excursions in the laryngeal theory and glottal theory. The fourth chapter presents **The System** of Indo-European (pp. 54–70), i.e. phonology and the elementary information on morphology. The fifth chapter is devoted to various approaches to **Relationships** (pp. 71–85), especially the internal vs. external relationship, plus various models for Indo-European. In the chapter 6 **A Place in Time** (86–105) is discussed. The chapter 7 with its title **Reconstructing the Proto-Indo-Europeans** (106–119) informs us about aims and limits of the 'linguistic archaeology', applied for Indo-European. Beginning from the following chapter the various semantic fields are discussed: 8 **The Physical World** (pp. 120–131), 9 **Indo-European Fauna** (pp. 132–155), 10 **Indo-European Flora** (pp. 156–172), 11 **Anatomy** (pp. 173–202), 12 **Family and Kinship** (pp. 203–218), 13 **Hearth and Home** (pp. 219–229), 14 **Clothing and Textiles** (pp. 230–238), 15 **Material Culture** (pp. 239–253), 16 **Food and Drink** (pp. 254–265), 17 **Proto-Indo-European Society** (pp. 266–286), 18 **Space and Time** (pp. 287–306), 19 **Number and Quantity** (pp. 307–320), 20 **Mind, Emotions, and Sense Perception** (pp. 321–351), 21 **Speech and Sound** (pp. 352–367), 22 **Activities** (pp. 368–407), 23 **Religion** (pp. 408–414), 24 **Grammatical Elements** (pp. 415–422), 25 **Comparative mythology** (pp. 423–441). The textual part of the book is terminated by the chapter 26 **Origins: The Never-Ending Story** (pp. 442–463). Three appendixes accompany the book: Appendix 1: **Basic Sound Correspondences between PIE and the Major IE Groups** (pp. 464–465), where Old Irish, Latin, Old English, Lithuanian, Old Church Slavonic, Albanian, Greek, Armenian, Hittite, Avestan, Sanskrit and Tocharian B continuants of the Proto-Indo-European phonolgical inventory are demonstrated,

Appendix 2: **Proto-Indo-European to English Wordlist** (pp. 466–522), and Appendix 3: **An English to Proto-Indo-European Worlist** (pp. 523–564). In the **References** (pp. 565–590) there are c. 550 publications. After the **General Index** (pp. 590–618) the **Index verborum** (pp. 619–731) summarizes all quoted forms from all languages, including reconstructions.

**Addenda et Corrigenda**

In the following part of the present review the missing data, which should be discussed too, are supplemented, and the mistakes, usually misprints, are corrected.

P. 4 – Czech *bůh* instead of *buh*.

P. 7 – Lusitanian from ancient Iberia instead of Lusatian. The latter term designates Upper & Lower Sorbian, the pair of closely related West Slavic languages from Southeast Germany.

P. 8 – Certainly it was not S. Gyármathi (1751–1830) who first recognized a relationship between Hungarian and Finnish. Already a century ago the following scholars formulated independently this opinion: Czech Jan Amos Komenský (Comenius) (*Opera didactica omnia*, Amsterdam 1657), two Germans Johann Tröster from Transylvania (*Das alte und neue Dacia*, Nürnberg 1666), Martin Fogel from Hamburg (*De Fennicae linguae indole observationes*, Ms. 1669), and finally Swedish Georg Stiernhelm (1671). The comparison of almost all Fenno-Ugric languages with some of Samoyedic idioms, i.e. the first approximation to the demonstration of the existence of the Uralic family, can be ascribed to Swedish Philip Johann Strahlenberg (*Das Nord- und Ostliche Theil von Europa und Asia*, Stockholm 1730), see Hajdú 1985, 343–44; Lehečková 1983, 97.

P. 16 – The evidence of Gaulish did not finish 1 BC. E.g. the inscription from Chamalières is dated to the middle of the 1st cent. AD, the longest Gaulish inscription from Larzac to c. AD 100 (Schmidt 1996, 25), the well-known calendar from Coligny with specific archaisms in lexicon to the end of the 2nd cent. AD (Lambert 2003, 111). In the work *De medicamentis* from Marcellus of Bordeaux living in the 4th and 5th cent. AD there are used specific Gaulish terms and one purely Gaulish sentence (Meid 1996, 44–45; Lambert 2003, 179–80).

P. 18. – On the basis of such forms as *tekametam* & *tekametinas* (Botorrita; see Wodtko 2000, 373–74) it is possible to identify Celtiberian *\*dekameto-/-ā* as the counterpart of Gaulish *decametos* (La Graufesenque; Geligneux) and Old Irish *dechmad* "tenth".

P. 19 – The tradition of the Umbrian literacy is older. The Paleo-Umbrian inscriptions (from Poggio Sommavilla; Magliano Sabina) are dated to the 7th cent. (Urbanová 2006, 22).

P. 22 – The oldest known runic inscriptin is dated to AD 25 (fibula from Meldorf – see Markey 2001, 124), there are several inscriptions dated before or to c. AD 200 (Vimose, Fyn in Denmark; Øvre Stabu, Oppland in Norwegian; Thorsberg, Schleswig-Holstein in FRG – see Nielsen 2000, 280–81). The language of the inscriptions from the 1st to 6th cent. reflects features common for both North and West Germanic and so it seems probable to suppose that it was a specific literary koine (term used first by Makaev 1962, 122).

P. 50, 69, 112 – The reconstruction of the *o*-vocalism in the word *\*$H_2$owis* "sheep" is rather problematic for at least two reasons: (i) There are strong arguments demonstrating the early loss of all laryngeals before *\*o* (Beekes 1995, 126), leading to the initial *a-* in Anatolian. (ii) In agreement with Brugmann's law the form with the root-vowel *o* would be lengthened in the open syllable, i.e. ⁺*āvi-* in Sanskrit and Indo-Iranian at all. The absence of any lengthening indicates the *e*-vocalism of the root and the *o*-coloring laryngeal, i.e. *\*$H_3$ewis* (Beekes 1995, 36, 144).

P. 62 – The numeral "8" is reconstructed as *\*$H_3$eк̂te$H_3$(u)*, while in the special chapter devoted to the numerals the protoform *\*$H_a$oк̂to$H_1$(u)* is used (p. 314), allowing the etymology "two sets of points, i.e. fingers". The reconstruction *\*$H_3$e-* would imply the preservation of the laryngeal like in Lycian *xawa-* "sheep", in contrary to really attested *ait-* "8".

P. 70 – *\*w̥l$H_2$ne$H_a$-* instead *\*wĭ$H_2$ne$H_a$-*.

P. 82, 314 – Semitic *\*sabᶜatum* instead of *\*sab'atum* (the reconstruction is discussed e.g. in Blažek 1999, 255); √*m-t-q* (Akkadian *matqu*, Ugaritic *mtq* "sweet", Hebrew *māṭaq*, Aramaic *məṭaq*

"to be sweet") & √*m-ṭ-q* (Arabic *maṭqa* "sweetness", Geez *məṭuq* "sweet"; see Leslau 1987, 373), but not √*m-t-k*. The Italic-Germanic isogloss *\*gʰayd-* "goat" has a promising cognate in one of the Pamir languages, namely Shughni *gidik* "ram" < *\*gaidika-* (Paxalina 1983, 170). Trubačev (1960, 84) identified in the Slavic phytonym *\*žimolztь* "woodbine" the first component *\*\*ži(d)-* "kid" (with a regular loss of *d* before *m*, e.g. Old Church Slavonic *věmь* "I know" < *\*woyd-mi* vs. *věděti* "to know").
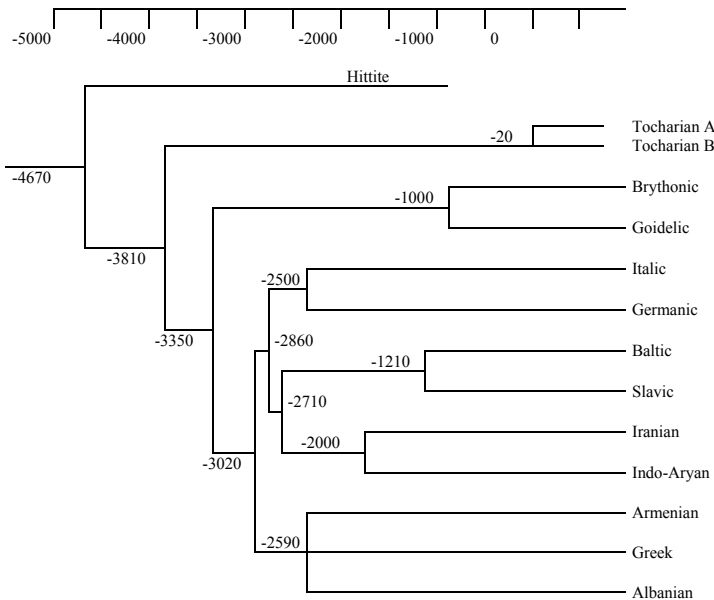
P. 92 – The attestation of the etymon *\*H₃rḗǵs* "king" only in the peripheral branches, Italo-Celtic in the west and Indo-Iranian in the east, could be only an 'optic delusion' caused by a scarcity of our knowledge of the Paleo-Balkanian languages, representing the center of the Indo-European dialect continuum. But accepting the interpretation of the name of the Thracian king Ῥῆσος (*Il.* X, 435: Ῥῆσος βασιλεύς, πάις Ἠιονῆος) as the real appellative "king" (first already Tomaschek 1893 – see Detschew 1957, 393–97; Georgiev 1981, 113), this picture should be changed.

P. 96 – IE verb *\*pleu-* means "to swim" not only in Indo-Iranian and Greek, but also in Slavic: Old Church Slavonic *pluti & plavati*, Czech *plout & plavat* etc. (ESJS 11, 662–63; Buck 1949, #10.35).

Pp. 96–100 – In the discussion about glottochronology only the 'classical' model of Morris Swadesh is presented. It is pity that the results of the 'recalibrated' method of Sergei Starostin are not confronted, cf. his Indo-European tree diagram (*Workshop on the chronology in linguistics*, Santa Fe 2004):

The main differences from Swadesh consist in exclusion of all borrowings before any calcula-tion and introduction of the coefficient of changes 5% per millennium instead of 14% postulated by Swadesh.

P. 112, 161 – Russian *buz* "elder" cannot be a contitnuant of IE *\*bʰeH₂ǵós*, designating a tree with the hard and heavy wood, viz. "beech" or "oak" or "chestnut oak". Besides the semantic incompatibility the root vowel of the Slavic tree-name *\*bъzъ* "elder" or later variants *\*buzь & \*byzьje* cannot be derived from late IE *\*ā < \*eH₂*. Eliminating this Slavic dendronym, there is no reason to reconstruct the palatal velar and so the protoform *\*bʰeH₂gós* should be reconstructed. The regular continuant of this dendronym in Slavic should be *\*baga* > Serbo-Croatian *b`àga* "Wag-

nergerät, Teil am Wagen", Macedonian dial. *bága* "part of a chariot"; *\*bag(ъ)rъ* > Slovak *bahor* "wooden bent part of a wheel", Russian *bagór* "long wooden pole with the iron extension and hook" etc. The wood of the *\*bʰāgos*-tree was beloved already by creators of the chariots in the Homeric times, cf. φήγινος ἄξων (*Il.* V, 838). On the other hand, Slavic *\*bъzъ/\*buzъ/\*byzъje* "elder" together with Lithuanian *búožė* "reed-mace / Typha latifolia" and Latvian *bouze* or *buožu kuoks* "gekappter Baum im Walde" can represent the derivatives of IE *\*bʰuĝ-* "goat", regarding the frequent metaphor based on the "goat" or "he-goat" in botanical terminology: Greek αἰγίνη, Latin *Caprifolium*, German *Geissblatt*, Russian *žímolosť* (see above), or Nogai (a Turkic language of the Caucasus) *eški tal* "Sambucus", lit. "goat's willow" (detailed argumentation is discussed in Blažek 2002, 201–04). The conclusion of the authors about the absence of cognates of *\*bʰeH_aǵós* in .. any of .. Asiatic IE groups (p. 171) should also be corrected. There are Armenian *bak* "stick, pole", derivable from *\*bʰāg°* (the semantic development has analogy e.g. in Russian *trost'* "stick" : Ossetic *tærs/tærsæ* "beech" < *\*tr̥šta-*, originally "hard"; or Russian *dubína* "stick" : *dub* "oak"), and Gilani (an Iranian language spoken in the south from the Caspic Sea) *faγ / fiγ* "hornbeam" (Henning 1963, 68–72; Blažek 2002, 198, 204–05).

P. 116 – IE *\*welH₁-* "to wish, want" (LIV 677–78) instead of *\*wel-*.

P. 116 – IE *\*welH₃-* "to kill, die" (LIV 679) instead of *\*wel-*.

P. 122 – IE *\*gloi(w)os* "clay" has also its promising continuant in Iranian: Munjan (Pamir) *γ(ə)ray* id. (Paxalina 1983, 108); identifying the development *\*γ > d* in Lydian, Melchert (1994, 332) has added Lydian *kλida-* "earth, ground" < *\*gliyā*.

P. 122 – IE *\*lonkā* "valey" also continues in Indo-Iranian: Ossetic *lænk / læncæ* "Höhlung, Vertiefung", Sanskrit *Laṅkā́* "the island Ceylon" (KEWA III, 85).

P. 123–24 – It is tempting to etymologize Latin *sulpur* "sulphur" (*sulphur* is a secondary Grecized variant) as a compound of the verbal root *\*swel-* "to burn, singe" & *\*pūr* "fire" < *\*peH₂wr̥*. The Germanic counterpart *\*swelblaz* (with two *l* after *schwelfel* attested in the modern High German dialect called Upper Palatinate) can reflect older *\*swel-f(V)l-*, dissimilated from *\*swel-fVr-*. The designation of "sulphur" motivated by "fire" occurs e.g. in Old English *cwic-fýr* (cf. Mann 1984–87, 1016, 1344).

P. 125 – Sanskrit *páṅka-* "mud, mire" instead of *pánku-*.

Pp. 125 & 126 – IE *\*rós* "dew", but the same etymon is reconstructed as *\*H₁res-* on the p. 346.

P. 126 – The question of the reconstruction of the voiced or voiceless labial in the word *\*H₂eb-/\*H₂ep-* for water was elegantly solved by E. Hamp (1972, 36–37), who explained the presence of the voiced labial as a result of assimilation under the influence of the suffix *\*-H₃en-* with the voiced laryngeal. An analogous process *\*-pH₃– > \*-b-* has been proposed for the verb "to drink", reconstructed as *\*peH₃–*, redupl. *\*pi-pH₃°*: Sanskrit *píbati* "drinks", Latin *bibō* "I drink", Faliscan *pipafo* "I will drink" /bibāfō/ (regressive assimilation from *\*pib°*), Old Irish *ibid* "drinks" < *\*pibeti* (LIV 462–63).

P. 129 – From the point of semantic typology there is more probable etymology of Albanian *(h)yll* "star" from *\*H_aus-li-* ±"morning-star" than from "glowing ash" (so first Huld 1976). A promising starting point seems to be the verbal root *\*H_aeus-/\*H_aues-* "to dawn" (Pokorny 1959, 86; LIV 292–93) > Old Indic *uccháti* = Avestan *usaiti* "dawns", Old Indic *uṣā́*, acc. *uṣā́sam* = Avestan *ušā̊*, acc. *ušā̊ŋhəm* "dawn", Greek *\*āuhōs* > Homeric ἠώς, Attic ἕως, Doric 'āώς "dawn", Latin *aurōra* "dawn" (*\*ausōsā*), Lithuanian *aũšta* "es tagt", Latvian *ausa* "dawn", etc. There are the derivatives in -*l*- from the root *\*H_aeus-/\*H_awes-*: Greek ἔωλος "of the morning, of the morrow" < *\*H_a(e)woslo-*; Welsh *gwŷll* "twilight" < *\*H_aueslio-* (Hamp 1980, 213); 'Sabine' *\*ausel*, reconstructed by Kretschmer (*Glotta* 13, 1924, 111; *Glotta* 14, 1925, 310; see also Benveniste 1935, 43) on the basis of Hesychius' gloss αὐκήλως · ἕως ὑπὸ Τυρρηνῶν, corrected in *\*αὐσηλ°*, cf. Etruscan *usil(-s)* "sun", *uslane* "at noon", and the theonym *Usil(-s), Uśil(-s)* "God of Sun" (Bonfate 1983, 146; d'Aversa 1994, 57), probably of Osco-Umbrian origin, and the ethnonym *Auselii = Aurelii* by Paul. Fest. 23 (Walde & Hofmann 1938, 86) < *\*H_aeusel°*. The hypothesis about the derivation of the Albanian

word for "star" from the root *$H_a$eus-/*$H_a$wes- "to dawn" implies the primary semantics *"morning star". The semantic development "dawn" → "morning star" → "star" is quite natural. The same semantic shift occurs e.g. in some of Slavic languages: Common Slavic *zorja "dawn" continues in Belorussian zará, zórka and Ukrainian zorjá, zýrka "star", while the derivative *zorьnica means "morning star" in Bulgarian zorníca, Macedonian zornica, Slovenian zorníca, Slovak zornica, Upper Sorbian zernička, archaic Polish zornica, Ukrainian zirnýcja (ZVSZ 428–29; Schuster-Šewc 1988–89, 1748–49; ESUM 265, 278–81). The same relation can be identified between Turkic *julduŕ ~ *-dɨŕ "star" > Turkish, Karaim, Turkmen etc. jyldyz, Azeri ulduz, Uzbek, Kumyk julduz, Chuvash śəͫldəͫr etc. "star", and Tungusic: Evenki hil-de-nre- "to dawn" (Starostin, Dybo & Mudrak 2003, 1155–56). The Slavic word *zorja "dawn" is derived from the verb *zьrěti "to see, look on" (ZVSZ 432; BER I, 654–55) as the "time, when it is to be seen". Similarly, Latin Mātūta "Goddess of morning or dawn", identical with Aurora, or the name of Ino = Greek Λευκοθέα, and mātūtīnum "morning", can be connected with Lithuanian matýti "sehen, ein-, absehen", Latvian matît "fühlen, empfinden, merken" (Fraenkel 1962, 415), and further Slavic *motriti "to see, look", cf. Lithuanian matrùs "vorsichtig", perhaps also Greek ματεύειν "suchen, nach etwas trachten", ματήρ · ἐπίσκοπος etc. (Hesych.). These typological parallels open a chance to etymologize the verb *$H_a$eus-/*$H_a$wes- as the s-extension of the primary root *$H_a$eu- "to see, sight, look on" (LIV 243: *$H_1$eṷ-), attested in Vedic (RV X, 86.7) uvé "ich sehe (an mir)" (EWAI I, 233); Hittite au(s)-, u(wa)- "to see, look, watch, behold, observe, inspect, read", Luwian uwae- "gesehen werden" (Oettinger 1979, 82–83, 405–07; Puhvel 1984, 234–44), Lithuanian ovyje "im Wachen" (Daukša), ovytis "sich im Gesichte oder Traume sehen lassen" (Fraenkel 1962, 518); Slavic *aviti (sę) "(sich) zeigen, erscheinen", *avьnъ "evident" (ZVSZ 57; ESSJ I, 94–95, 99–100). The Balto-Slavic forms indicate the lenghtened grade *āu-; the difference au- vs. u- in Hittite can reflect the proto-Anatolian opposition *āuᵒ vs. *auᵒ. The absence of the laryngeal in Hittite does not exclude the relation with *$H_a$eus-/*$H_a$wes- "to dawn", if the rule supposing the elimination of the laryngeal before *o is correct (so e.g. Beekes 1988, 81; 1995, 144). Pirart (1984, 423) proposes the alternative solution, supposing the development *$H_2H_1$u- >*aəu- >*au- > Hittite u-.

P. 137 – IE *ĥoru- "horn" – It is difficult to accept the traditional affiliation of the Balto-Slavic isogloss "cow", represented e.g. by Lithuanian kárvė, Russian koróva etc. With regard to accentuation it is necessary to reconstruct *korH̥wā. The main objection consists in the initial of the 'centum'-type. The regular Balto-Slavic continuant of the IE etymon "horn" occurs e.g. in Old Latvian sirna, Old Russian sьrna "roe" (*ĥr̥($H_x$)nā). The Greek glosses καρανώ · τὴν αἶγα . Κρῆτες and κάρνος · πρόβατον (Hesych.) allow both seṭ and aniṭ reconstructions respectively. For the Balto-Slavic "cow" an alternative etymology was formulated. Machek (1968, 290) derived it from the root *kʷerHw-, attested in Sanskrit cárvati "grinds with the teeth, chews" : cūrṇa- "feiner Staub, Mehl", Welsh pori "graze, browse, eat, pasture", Latvian cęruok(s)lis "Backenzahn" etc. (KEWA I, 379), leading to the primary meaning "chewing". This attractive idea can be supported by the data from the Iranian languages from the Pamir: Wakhi čōrwō "cattle", Ishkashim čārān "animal" (Paxalina 1975, 191; she independently proposed the etymological connection with Sanskrit cárvati; see Blažek 1992, 156–57, 13; Id. 1994, 500).

P. 138 – Armenian arǰ "bear" instead of ar.

P. 138 – The derivation of IE *$H_2r̥$tĥos "bear" from the appellative continuing in Sanskrit rákṣas- "destruction, damage; night demon" is rather problematic with regard to the Greek cognate ἐρέχθω "zermühe" < *$H_1$réĥs-dʰe (LIV 457).

P. 139–140 – Latin bōs is not a regular continuant of IE *gʷṓus, because the regular continuant of *gʷ- is Latin v-. The initial b- indicates Osco-Umbrian origin. The regular cognate could be found in Latin vacca "cow", especially with regard to Brittonic counterpart *boukkā > Old Welsh buch gl. 'iuvenca', Middle Welsh bywch, buch, bucc, Welsh buwch, Cornish buch gl. 'vacca', Breton buc'h "cow" (so Stokes & Bezzenberger 1894, 177; Falileyev 2000, 19). The untrivial

development in the Latin vocalism has probably analogy in Latin *canis* "dog" (from *\*kuan$^o$ < \*k̂wn̥nV*; the loss of *-u-* is generally accepted in *cāseus* "cheese" vs. Old Church Slavonic *kvasъ* "leaven"). The geminate *\*-kk-* corresponds with the same extension in the names of other domestic animals, e.g. Welsh *hwch*, *moch*. This solution eliminates the traditional comparison with Sanskrit *vaśā́-* "cow".

P. 141 – Pommerian Slovincian (closely related to Kashubian) *melc* "badger" instead of Slovenian, i.e. the South Slavic language.

P. 142 – Hebrew *layiš* "lion" instead of *layiw*.

P. 142 – The Messapic-Germanic isogloss *\*b$^h$rentos* can be extended, cf. Hieroglyphic Luwian *[p]arata-* "Stag-God" and his probable Hittite correspondent DINGIR$^{LUM}$*paranda-*, and further the ethnonym *Frentānī*, known from the central part of the Adriatic coast of Italy, and the toponym *Castrum Frentīnum* by Thurii (Blažek 2003–04, 8–10).

P. 142 – The Celtic-Greek isogloss *\*york-* "roedeer" can be supplemented: Latin *hirc(u)us* & *ircus* "deer" and Sabine *hirpus* & *irpus* "wolf" (= "deer-eater"?) indicate Italic *\*(h)irk$^w$o-* or *\*(h)irkwo-*. It is compatible with Hieroglyphic Luwian *irwa-* "gazelle", derivable from one of the following protoforms: *\*yer(K)wo-* / *\*ĝ$^h$er(K)wo-*. The Brittonic forms reflect more probably *\*yurko-/-ā* than *\*york$^o$*, cf. Gaulish personal name *Iurca*. If the common denominator of Anatolian and Italic was *\*yerkwo-*, it is possible to connect it with Celtic *\*yurko-*, via metathesis from *\*yorku-*, perhaps under the influence of Celtic *\*turko-* "pig" > Middle welsh *twrch*, Breton *tourch* "boar", Old Irish *torc*, acc. pl. *turcu* (see Blažek 2003–04, 6–7).

P. 143 – The Celtic cognate of Latin *avis* "bird" is more probably Irish *ái* "swan" (Stokes 1907, 381) than Middle Welsh *hwyat*, Modern Welsh *hwyad*, pl. *hwyaid* f. "duck, Old Cornish *hoet* gl. 'aneta', Middle Cornish *hos*, Middle Breton *houat*, Modern Breton *houad*, m. id., which reflect Brythonic *\*swiyat$^o$* (Jones 1913, 101), and further Celtic *\*swiyet$^o$*, analyzable as *\*swi-eto-* with the suffix occuring also in Greek αἰετός "eagle" (Schrijver 1995, 102, 108, 292, 297). The closest cognate occurs in Albanian *shotë*, pl. *shota* "big duck" (Orel 1998, 427). Lindeman (1983, 304) connected the Brythonic "duck" with Hittite *suwai-* c. "bird".

P. 146 – Sanskrit *śaṅkú-* "peg, spike" instead of *śankú-*.

P. 147 – IE *\*d$^h$ĝ$^h$uH-* "fish" had probably its continuant in Slavic *\*zъveno* > Polish *(d)zwonko* "a piece of fish", Old Polish *zwono* "a piece of fish excised across its body", Russian *zvenó* id. (Smoczyński 2003, 106–08: from the unattested adj. *\*zъv-enъ* "of fish"; Blažek, Čeladín & Běťáková 2004, 119).

P. 147 – Katz (1998, 318–324) dusted an old idea about the correspondence of Hittite *Illuyankas*, acc. sg. *elliyankun*, acc. pl. *elliyankus* "mythical snake" and Latin *anguīla* "eel" and Greek ἔγχελυς id., only with the opposite order of components.

P. 148 – It is probable that IE *\*morwi-* etc. "ant" is derivable from one of designation of a dark color, attested e.g. in Hittite or Luwian *maru(wa)-* ±"red", indicating the species of the "red ant" (see Blažek, *ESJS* 8, 501).

P. 149 – IE *\*mok-/\*mok̂-* "fly" also probably continues in Irish dial. (West Kerry) *ḿax*, early modern Irish (17th cent.) *meach* etc. "bee" (Wagner 1959–60, 81f.).

P. 150 – IE *\*mus-* "fly" could also be reflected in Hittite *musgalla-* "larva", lit. perhaps "flyworm" (see Blažek, *ESJS* 9, 506).

P. 150– Sanskrit *śaṅkhá-* "conch" instead of *śaṅká-*.

P. 159 – Waigali *puċ* "species of pine" (Turner 1966, #8407) instead of *puc*.

P. 162 – Sanskrit *tŕ̥ṇam* "grass, herb, blade, straw" instead of *tŕ̥am*.

P. 163 – IE *\*glog$^h$-* "thorn" (> Serbo-Croatian *glog*, Greek γλῶχες "beard of grain") instead of *\*alog$^h$-*.

P. 166 – The term *\*linom* "flax, linen" is not limited only to the European branches, cf. Khotanese *le* 'epiteth of cloth' (Bailey 1979, 371).

P. 167 – To IE *kremH$_x$us-, gen. *k$_r$mH$_x$óus- "wild garlic" it is possible to add Iranian cognates: Yazghulami *gamš* "wild garlic", Tajik dial. *kamč* "Allium rubiginosum", derivable from *k$_r$muša- or *karmuša-. Fenno-Ugric *kaćmз ~ *koćmз could also be of Iranian origin (Blažek 2003, 92).

P. 176 – IE *lab- "lip" is not limited to Europe too, cf. Middle Persian *lap*, Persian *leb* "lip", Kurdic *liw*, Baluchi *lap*, Wakhi & Sanglichi *law* id. (Horn 1893, 212, #953). If the meaning of Hittite *lapruwa-* was "goat's lip" (so L. Bajun, p.c.), it belongs here too (CHD 1989, 46: 'part of goat's body').

P. 183 – Sanskrit *kaṅkāla-* "skeleton" instead of *kankāla-*.

P. 185, 187 – IE *snéH$_1$w$_r$ – The reconstruction should be changed with regard Hittite *ishuna(u)war*, gen. *ishuna(u)was* (*°ans*) "Bogenshne" (Oettinger 1976, 93–97).

P. 191 – There are a lot of attempts to explain IE *(d)ak̂ru- "tear". The solution proposed by F. Kortlandt (1985) seems very convincing. He assumes a compound: *dr̥k̂-H$_2$k̂ru- "eye-bitter", while Hittite *ishahru-* (with prothetic *i-*) is derivable for a parallel structure *sk$^w$-H$_2$k̂ru- "eye-bitter", cf. Hittite *sakui-* "eye".

P. 191 – IE *sweid- to sweat" also continues in Slavic *svĕdĕti "to itchy" > Czech *svĕdĕt*, Upper Sorbian *swĕdzeć*, Polish *swędzić* id. with secondary ę (Machek 1968, 595).

P. 199 – IE *kl̥H$_x$m-(s-) "be fatigued, sleepy" instead of *kH$_x$m-(s-).

Pp. 204–205 – IE *g$^w$enH$_a$ is also attested in Anatolian: Hittite SAL-*za* = *kuwanza, gen. SAL-*na-aš* = *kuwa(n)nas (Güterbock *HS* 108, 1995, 12–15) and / or *kuinna-* "woman" < *g$^w$én- (Melchert 1994, 96, 120, 165); Cuneiform Luwian *wāna-* "woman" < *g$^w$ón-, SAL-*iš* = *wanatti- /unatti-* id. (Melchert 1994, 239, 276); Lydian *kãna-* id. < *g$^w$ónā (Melchert 1994, 379, following Gusmani 1985). Ledo-Lemos (2002) has demonstrated that it is also possible do identify this etymon in Latin *virgō* , *°ginis* "young woman" < *wir- "young" (cf. Tocharian A *wir* "young") & *g$^w$ōn (cf. Luwian *wāna-*, Lydian *kãna-* < *g$^w$ón-) : *g$^w$en°.

P. 210 – IE *ĝl̥H$_3$–wós "husband's sister" instead of *ĝH$_3$–wós.

P. 211 – IE *putlo- "son" has also its cognate in Anatolian: Hittite *pulla-* "young; son" (Tischler 2001, 134).

P. 221 – Old Church Slavonic *vrata* "gate" instead of *rata*.

P. 222 – Hittite *pēr*, gen. *parnas*, dat.-loc. *parni* "house" (CHD II, 274f), Cuneiform Luwian nom.-acc. sg. *pár-na-an(-za)*, dat.-loc. sg. *pár-ni* = Hieroglyphic Luwian (Karkamis) DOMUS-*ni-i* etc. (Melchert 1993b, 170), Lycian *prñnawa-* "mausoleum, (grave-)house; to build" (Melchert 1993a, 55); Lydian *bira-* (< *pér) "house" (Melchert 1994: 367). The oblique stem *parn° generalized in the Luwian branch is in a perfect agreement with the expected predecessor of the Irish word *airne* "stone" (Vendryes 1959: A-48) < *arn-i° < *pr̥n-. It remains to explain the difference in semantics. There is a tempting parallel in the Germanic-Slavic isogloss *stoino-/-ā: Gothic *stains*, Old Icelandic *steinn*, Old High German *stein* "stone" vs. Old Church Slavonic (Supr.) *stĕna* "τεῖχος, κρημνός", Serbo-Croatian *stijèna* "Felswand; Fels"; (Dubrovnik) "Stein", Upper Sorbian *sćéna* "Wand; Felswand" etc. (Schuster-Šewc 1988, 1275–76; Trautmann 1923, 281). The primary meaning was apparently "stone", indicating the semantic development "stony-building" > "house" (in contrast to a wooden hut – see Szemerényi 1977: 122–23), cf. the related words with other extensions: Hittite ntr. $^{NA4}$*pé-e-ru* nom.-acc., com. $^{NA4}$*pé-(e-)ru-na-aš* nom., $^{NA4}$*pé-ru-na-an* acc., $^{NA4}$*pé-ru-na--aš* gen., $^{NA4}$*pé-e-ru-ni* dat.-loc., etc. (CHD II, 314) < *pér-w[r̥] / *-wn° (Eichner 1973, 75); Old Indic *párvata-* "Berg, Gebirge, Fels", adj. "felsig"; Avestan *pauruuatā-* "Gebirge" < *pér-wn̥t° (Mayrhofer 1992, 99). There are other possible cognates in both meanings "stone, rock" and "house, wall": Tocharian A *pāreṁ*, perl. sg. *pārenā* "pierre, rocher" (Van Windekens 1976, 352–53 identified here the adj. suffix *-eṁ* and compared the root *pār-* < *pōr- with Greek πῶρος "pierre utillisée surtout pour les foundations et les substructions, tuf"); Greek πέτρα "Fels, Klippe", πέτρος "Stein" < *pér-tro- (Szemerényi, *Gnomon* 49[1977]: 9; Thieme 1980, 122–24); Khotanese *pira* "house", *pirāṃ* gen. pl. "houses", *pira* "to build up" < *pr̥y-; Ossetic Digor *avar* "building, room", Modern Persian *avāra* "sedes regiminis supremi, aula impera-

toris” < *ā-pāra- (Abaev 1958, 82; Bailey 1979: 239 who compared these Iranian data with their Anatolian counterparts); Latin *paries*, -*ĕtis* m. “Wand, Zwischenwand” (cf. Walde & Hofmann 1954, 254 on the comparison with Hittite *pēr*). Details see Blažek 2001.

P. 234 – Tocharian B *wāp-* = English *weave* etc. corresond better with Hittite *wep-* “to weave” (Tischler 2001, 201) than with *huppiya-* “zusammenstellen, vermischen, vermengen” (Tischler 2001, 54).

Pp. 247, 253 – IE *$H_{2/3}wr̥ĝi$-* “wheel” (so p. 248) instead of *$H_{2/3}rgi$-*. The palatal *$ĝ$* should be reconstructed on the basis of Hieroglyphic Luwian *wa/i-ra/i-za-ni/nī-ná/na* “chariot” (Ivanov 1999, 216) < *$H_{2/3}worĝ^o$* with the regular loss of the laryngeal before *$o$*.

Pp. 247, 248, 253 *$H_2nob^h$-* “nave” vs. pp. 179, 181 *$H_3nob^h$-*. The difference in the initial laryngeal is surprising. The latter is probably correct.

Pp. 260–61 – The IE etymon “salt” was also identified in Hittite toponym ḪURSAG *Saliwana/i* ‘the mountain Salt rock’ (Watkins 1997, 34).

P. 262 – The gloss μελίτιον · πόμα τι σκυθικὸν μέλιτος ἑψομένου σὺν ὕδατι καὶ ποα τινί [Hesychius] represents probably a Grecized word of Iranian origin. It should be emended in μελύγιον with usual replacement of expected Ϝ by γ, while the latter letter has frequently be replaced by τ and vice versa. The hypothetical Scythian form can be reconstructed as *maluwyam*. The component *malu-* is a regular continuant of Iranian *madu-* “honey” in a language, where *d > l* – it is one of the characteristic features of Scythian (Witczak 1992, 53).

P. 262 – IE *med^hu-* “mead” also occurs in Anatolian: Cuneiform Luwian *maddu-* “wine”, *madduwi(ya)-* “of wine”, Hieroglyphic Luwian *ma-tu-sá* “wine” (Melchert 1993b, 144–45).

P. 263 – Tocharian B *kro(ṅ)kśe* “bee” instead of *kronkśe*. Hilmarsson’s comparison with Germanic *huna(n)ga-* “honey”, accepted by authors, is based on the *ad hoc* assumed dissimilation *n ... n > r ... n*. For this reason the traditional comparison with Latin *crābrō*, Lithuanian *širšuõ*, Old Church Slavonic *srъšenь* “hornet” remains as a better solution.

P. 268 – The Greek-Tocharian isogloss *w(n̥)nákts* “lord” > Greek ἄναξ, gen. -κτος “lord, ruler, leader” (Frisk I, 102; III, 31), Cypriote, Achaean, Lacon Ϝάναξ, Boeotian Ϝάνακτι, Ϝάναχς, Corinthian, Argolide, Elean Ϝάνακτι, Mycenaean nom. *wa-na-ka*, gen. *wa-na-ka-to*, dat. *wa-na-ka-te* “king”, further Phrygian nom. *vanak*, dat. *vanaktei*, acc. οϝανακταν “lord, master” (Orel 1997, 11, 25–26, 111, 466), Tocharian A *nātäk* “lord”, *nāśi* “lady”, is derivable from the compound *$wn̥(H_1)$-$H_2(e)ĝ$-t-s* “kin-leader” (Szemerényi 1979, 215–217 and Georgiev 1984[85], 125–27), cf. Old Irish *fine* “relationship, tribe, family”, Old High German *wini* “friend”, and the verb of the type of Greek ἄγω “I drive, lead, pull” < *aĝ-* < *$H_2eĝ$-*.

P. 281 – IE *yeud^h-* “to fight” (Kümmel reconstructs *Hyeud^h-*; see LIV 225–26) also continues in Slavic *juditi*: Bulgarian *júdja* “to allure, entice”, Polish *judzić* ”to bait”, Ukrainian *júdyty* id. (ESSJ 8, 191).

P. 283 – Latin *faber* ”smith, artisan, craftsman” is compatible with Insular Celtic *gobenn-* / *gobann-* “smith”, Gaulish instr. pl. *gobedbi* id., while Armenian *darbin* ”smith” is probably borrowed from Hurrian *tabira* ”metal-worker, copper-worker”, although it could alternatively be related to Lithuanian *dìrbti* “to work” (Blažek 2006, 35–41, 45, 47).

P. 294 – In Old Church Slavonic the word *ustrъ* is not attested. It can only be reconstructed on the basis of the word *za-ustra* ”in the morning”, hence the neuter *ustro* ”morning”, besides more usual *utro* id. There is no trace of the meaning “summer” in this etymon (Sadnik & Aitzetmüller 1955, 146–47).

P. 313 – The numeral “6” is not really known from any Anatolian language. But there is at least one trace in Hittite metrology. From the sequence of the length measures 1 *gipessar* (= “ell”) = 2 *sekan-* (= “span”) = 12 *waksur*, it is apparent that *sekan-* = 6 *waksur* or *waksur* = $^1/_6$ *sekan-* (cf. Blažek 1999, 236). In principle, roots of both words, namely *$waks^o$* and *$sek^o$*, are acceptable as derivatives from the numeral “6”, regarding the forms attested in other IE languages.

P. 316 – To the Aryan-Greek isogloss *(sm̥-)ĝʰesl(iy)o- "(one) thousand" has usually been added Latin *mīlle* id. < *mī-hēlī < *smī ĝʰeslī. The original initial *h-* of the unprefixed numeral could be reflected in the Etruscan-Umbrian sign Ø designating both "1000" and the letter "h", leading to the reconstruction of proto-Italic *hēli* "1000" (Rix 1969, 850–51). The compound *sm̥-ĝʰesli-* is probably reflected in Celtiberian word *sanKilisTaŕa-* (Botorrita), designating a coin, which may be interpreted as "on thousandth" (details and references see Blažek 1999, 314–15).

P. 320 – Gvozdanović instead of Gvozanivic.

P. 330 – IE *tómHₓes-* "darkness" – add Hittite *tas(u)want-* "blind" (Tischler III, 268).

P. 333 – Tocharian B *motartse* "green" is derivable from *modʰr̥–tyo-*, not from *modr̥–tyo-*, causing a loss of *-d-*, or *modʰerᵒ*, causing the palatalization of any dental (p. 331). It is possible to add Old Irish *modarda & modurdha* "dark, murky" (Vendryes 1961, M-59; cf. Blažek 1994, 500).

P. 341 – IE *Heiĝʰ-* "to desire", with the reduplicate present *Hi-Heiĝʰ-* (LIV 222), more probably than directly *HₓiHₓiĝʰ-*; Greek ἶχαρ "violent desire" is also compatible with Slavic *jьgra* "play" (ESSJ 8, 208–10; here otherwise).

P. 341 – IE *weĉ-* "to wish" has its continuant also in Slavic *vasnja & *vasnь* > Old Czech *vášně* "habit, taste, preference", Czech & Slovak *vášeň* "passion", Upper Sorbian *wašnje* "temperament, frame of mind", Lower Sorbian *wašńa* "habit, preference", Polish *waśń* "anger, disagreement, controversy" (Machek 1968, 678); the *n-*extension – see Avestan *vasna-* "will". Add also Hieroglyphic Luwian *waza-* "request", *wazi-* "to request" (Hawkins 2000, 631).

P. 342 – Tocharian AB *kulyp-* "to desire" is derivable from *kä-lyup-* < *ĉo(m)-leubʰ-*, concerning vocalism, cf. A *pukmäs* "come!" < *pä-kum-*, B *pälyca-pälyc* "volatile" < *pleud-* (Blažek 1997, 23).

P. 343 – IE *leubʰ-* "to love, desire" also occurs in Iranian: Persian *āluftan* "to rage, grow mad (with love), be enamoured"; Ossetic Digor *ilivd* "unhappy, unlucky" < *vi-lufta-*. Albanian *lyp* "I beg, seek, look, pray, ask, request, beseech, need, require", if it reflects *lubʰ-yō*, belongs here too. From Celtic the following Gaulish forms are attested: 2 sg. imper. *lubi*, 2 sg. conj. or opt. *lubiias*, acc. pl. *lubitias*. The possible Tocharian cognate was discussed above (details see Blažek 1997).

P. 393 – Greek βλύω instead of πλύω.

P. 410, 435 – IE *wl̥kānos* "smith-god" is reconstructed on the basis of Latin *Vulcānus* and Ossetic *Wærgon* id. There are also other promising cognates: Old Nordic hero-smith *Vǫlundr* < *Wal[h]undaz* < *wolkn̥t°*. The protoform *wal[h]und-* is also derivable from the metathetical starting point *wulhand-*, exactly corresponding to the Iranian-Latin cognate. Let us also mention the name of the hospitable druid-smith *Olc Aiche* from the early Irish stories *Cath Maige Mucrama* (1.218: *goba*), *Scéla Éogain* (1.447: *druí-goba*; 11.405–06: *druí*), *Geneamuin Chormaic* (11.4–5). The etymology of the present theonym has been sought in Sanskrit *ulkā-* "fire falling from heaven, meteor, firebrand", in RV IV, 4.2, used about the flames of the fire-god Agni. This idea seems correct, cf. Old Nordic *olgr*, *ǫlgr* "Odinn's name; hawk, ox", poet. "fire" < *wulgaz* < *wl̥kó-*, especially with regard that it was Odinn, who ... *smiðaði himin ok iǫrð ok lopt* "..forged heavens and earth and air" (*Edda* of Snorri Sturluson, 2) – details see Blažek 2006, 44.

P. 416 – The unextended nominative *Hₗeĝ "I" also occurs in Avestan *azə* "I" (Beekes 1995, 207) and maybe also in Messapic *ik* in the inscription MLM 2 Bal (de Simone & Marchesini I, 91) *va ik Anetaos* "also I [am] Anetos' [vase]" (so Huld 1995, 153).

P. 419 – IE *kʷos* "who" is also known from Messapic *kos* (de Simone & Marchesini II, 213) and Phrygian κος (Orel 1997, 438).

P. 420 – Old Church Slavonic *čьto* instead *cьto*.

P. 421 – IE *yos* m. : *yā f. : *yom* ntr. as an independent interrogative is also attested in Phrygian *yos & ιος* m. : acc. ιαν, gen. ιας f. (Orel 1997, 469–70) and Celtiberian: *ios* m. : *ia* f. : *iom* ntr. "which" (Wodtko 2000, 133–139).

P. 422 – IE *Hₗeti* "and, also" was also identified in Messapic *eti* (MLM 15 Ro; see de Simone & Marchesini I, 367) and Phrygian *eti &* ετι (Orel 1997, 429).

P. 422 – IE *mē* "not" also occurs in Messapic: *ma beran* "ne ferant" < *mē bʰerānt* (MLM 1 Br: de Simone & Marchesini I, 137 & II, 229).

P. 546 – IE *gʷreiH₃weHₐ*- instead of *gʷeiH₃weHₐ*-.

P. 576 – Kolomiec instead of Kololiec.

P. 582 – IE *bʰrā́tēr* instead of *bʰrater*.

P. 582 – PÂRVULESCU: IE *dhughətḗr* instead of PARVULESCU: IE *dhugheter*.

P. 585 – IE *penkʷ*- instead of *penk*-.

P. 586 – IE *rēǵ*- instead of *reg*-.

P. 586 – IE *swād*- instead of *swad*-.

P. 586 – Ved. *rā́ṣti* instead of *rYZri*.

P. 588 – Latin *ador* instead of *ardor*.

P. 589 – IE *pélek̂u*- instead of *péleku*-.

The preceding list of supplements and corrections has no correlation with a value of the book. In contrary, the monograph of the present conception is quite new among handbooks of the recent time, which are usually concentrated on grammar, and so the final result is more than convincing and impressive. I believe, a new edition without present shortcomings will follow soon. For comparison, LIV, the comparative-etymological *Lexicon of Indo-European Verbs*, was published in the second edition only 3 years after the first edition (1998, 2001) for the same reasons. Summing up, the method applied in the present monograph, analyzing the Indo-European lexicon from the comparative-etymological point of view to reconstruct both the material and spiritual base of the Indo-European community, follows the best tradition of the linguistic archeology and comparative mythology, represented by such names as Otto Schrader & Alfons Nehring, Emile Benveniste, Georges Dumézil, Jaan Puhvel, Edgar Polomé, Eric Hamp, Vladimir Toporov, Vjačeslav Ivanov and others.

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ESSJ *Ėtimologičeskij slovaŕ slavjanskix jazykov*, 1–30, ed. O.N. TRUBAČEV et al. Moskva: Nauka 1974f.

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