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Watkins, Calvert. *The American Heritage Dictionary of Indo-European Roots.* Third edition. Boston and New York: Houghton Mifflin Harcourt, 2011. xxxix + 151 pp. ISBN 978-0-547-54944-6.

Publication of a new edition of *The American Heritage Dictionary of Indo-European Roots*, revised and edited by Calvert Watkins, professor emeritus of Linguistics and the Classics at Harvard University and Professor-in-Residence, Department of Classics and Program in Indo-European Studies at the University of California, Los Angeles, is a major event in Indo-European Studies, especially in the domain of the etymologies of words in English and other Germanic Languages. In this regard, *The American Heritage Dictionary of Indo-European Roots* should be considered a companion volume to *The American Heritage Dictionary of the English Language*: there are numerous English words indicated in the entries of *The American Heritage Dictionary of Indo-European Roots* for which the etymologies are provided in *The American Heritage Dictionary of the English Language*, and they are not repeated in this volume. On the other hand, *The American Heritage Dictionary of Indo-European Roots* shows numerous connections between the Indo-European roots listed and words in the languages of the various branches of the Indo-European family.

The present edition represents the current products of research which began several decades ago: the original article, «The Indo-European origins of English», was published in the first edition of *The American Heritage Dictionary of the English Language* (1969); fifteen years later Watkins revised that article to serve as the basis for the first edition of *The American Heritage Dictionary of Indo-European Roots* (1985). New findings were incorporated in the second edition (2000), while additional, more recent ones have been included in the present edition, as well as some innovative features, such as a new diagram of the Indo-European family of languages, indicating both the general geographic distribution and the relative chronology within each branch, and more than fifty notes on language and culture interspersed among the entries of Indo-European roots. More than two hundred words have been added to the English vocabulary, as well as several recently discovered Indo-European roots.

The main body of the dictionary is preceded by descriptions of the various branches of Indo-European, widely considered to be ten in number: Anatolian, Indo-Iranian, Greek (Hellenic), Italic, Celtic, Germanic, Armenian, Tocharian, Balto-Slavic, and Albanian. Of these ten branches, two

were not discovered until the 20th century: Anatolian, of which the best known language is Hittite, preserved in more than 10,000 clay tablets in Babylonian cuneiform, and Tocharian, with two distinct languages, known as Tocharian A (Agnean or East Tocharian) and Tocharian B (Kuchian or West Tocharian), preserved in Buddhist writings of about 600-800 A.D., unearthed in Chinese Turkestan.

In addition to the languages of these ten branches, there are some poorly attested and not very well understood languages clearly of Indo-European origin, but with uncertain relation within the family: Phrygian in Anatolia, Thracian in the Balkans, and Venetic and Messapic in Italy, all preserved in short inscriptions, mostly of the first millennium B.C.

Careful attention to the descriptions of the various branches of Indo-European and to the map and the diagram of the Indo-European family raises two questions: (1) the diagram of the branches indicates *five* branches which contain only one language and are not linked to other branches: Phrygian, Thracian, Venetic, Messapic and Illyrium (p. 151), there is no reference to Illyrium among the «poorly attested and not very well understood languages clearly of Indo-European origin» (p. xiii); why not? and (2) on the map showing the «Geographic distribution of the major Indo-European peoples in the first millennium BC» (p. x), there is a question mark after the indication of Tocharian; what is the reason for the use of this question mark?

An example of reconstruction, a basic method of historical linguistics, using data from different languages, is provided: the forms analysed show that the Indo-European word for «daughter-in-law» is ***snosós**, the origin of Sanskrit *snuṣā*, Armenian *nu*, Russian снoха [snoxá], Latin *nurus*, Greek νύος, Old English *snoru*, as the analysis shows (also, one can add, the origin of popular Latin *nura*, Portuguese and Rumanian *nora*, Italian *nuora*, Spanish *nuera*, Old High German *snura*, Serbian *snaha*, and Polish *synowa*, among others).

A brief outline of Proto-Indo-European grammar is provided, including the sounds and their alternation, grammatical forms and syntax, and semantics.

The lexicon of Indo-European roots can be divided into general areas: nature and physical environment (time, weather, seasons and natural surroundings, such as fauna and flora), people and society (including types and location of communities), economic life (with the names of domesticated animals) and technology (such as verbs and nouns relating to modes of production). The study of Indo-European roots can assist in identification of the environment and of basic features of the society.

The great advantage of the lexicon as an approach to culture, however, is that it is not confined to material features, but also includes words for mental activity, notions of government and law, religious vocabulary (including the terminology of rituals) and even metaphysics. Finally, there are metaphorical expressions (often of two components) and notions which are of ancient Indo-European origin, with uses in which it is possible to reconstruct a poetic phrase or formula from two or more traditions, frequently including the Homeric epics and the Rig-Veda. The present volume includes only a few insights into this area, since Watkins is the author of a lengthy (and highly acclaimed) major contribution to the techniques and problems of Indo-European poetics, with consideration of poetic formulae and concepts from various forms of discourse in a wide range of languages, including, among other sources, ancient Greece, Vedic India, early Irish, Old Hittite, Umbrian, early Latin and early Faliscan (Watkins 1995).

The language and culture notes reflect basic features of Indo-European culture and society. The comparison of corresponding words in languages of different branches of the Indo-European family, and of features of the respective societies of the languages of different branches, can lead to the perception of notions and cultural features of broader scope within Indo-European.

The following is an example of the relationship between language and culture (based on material in the Language and Culture Note on p. 32).

The Indo-European word *ghos-ti- had the meanings «stranger, guest, host», properly «someone with whom one has reciprocal duties of hospitality». From the basic form *ghos-ti-, there is «guest», from Old Norse _gestr_, «guest», German _Gastarbeiter_, «guest (=foreign) worker» from Old High German _gast_, «guest». Both of the preceding are from Germanic *gastiz. Also, «host», «hostile», from Latin _hostis_, «enemy» (<«stranger»). The suffixed zero-grade form *ghs-en-wo- is represented in the English «xenia», «xeno-», «xenon», «axenic», «euxenite», «pyroxene», all of which are based on Greek ξένος «guest, host, stranger». Thus, the Indo-European word *ghos-ti- was a central expression of the guest-host relationship, a mutual exchange relationship highly important in ancient Indo-European society, which constituted a bond of trust accompanied by ritualized gift-giving, creating an obligation of mutual hospitality and friendship that, once established, could continue for many years and be renewed by the same parties or by their descendents.

The importance of the guest-host relationship in ancient times is exemplified by the encounter of the Trojan warrior Glaucus and the Greek

warrior Diomedes (related in book six of the *Iliad*). After they realize that Glaucus's grandfather Bellerophon had been the guest in the home of Diomedes's grandfather Oeneus many years before, the two warriors agree not to fight one another, and exchange armour as a manifestation of the enduring guest-friendship relationship between their families.

A different perspective of the connection between language and culture exemplified by the Greek derivative of the IE root **aiw**-: most of the derivatives in languages of various branches of the family have to do with the primary meaning of «vital force, life everlasting, eternity), such as the Sanskrit noun *ay*-, with this same meaning. The zero-grade of this noun *yu- could form an adjective, *yu-eon- «having life force, youthful», the source of Latin *iuvenis* and English *young* (see **yeu**-, pp. 105-106). In contrast, the direct descendent in Greek became a word with a negative meaning: ού «not», a form which appears in the English word *utopia* (a combination of ού «not» and τόπος «place», name of the country imagined by Sir Thomas More).

Watkins mentions a possible pre-Greek phrasal source for development of the negative meaning, in a process similar to that of the French form *pas* (from Latin *passus* «step»), in the phrase *ne...pas* «not», which nowadays has negative force even without the form *ne*, as in *pas mal* «not bad». One can add that other examples of the process in French, such as *rien* (<accusative *rem* of Latin *rēs* «coisa»), *plus* (<Latin *plus* «mais»), and *point* (<Latin *punctus* «ponto»).

Among the major reference sources for etymologies in the Indo--European family: Pokorny (1956, 1959) is generally considered the principal published work on Indo-European roots. Watkins includes at the end of each entry for an Indo-European etymon a reference to the corresponding entry in Pokorny. In addition, there is an on-going research on Proto-Indo-European Etyma at the Linguistics Research Center of the University of Texas, Austin, where up-dated information can be obtained on-line (Pokorny Master Proto-Indo-European Etyma).

The special features of the edition under review, including the notes on language and culture, the more than two hundred additional English words, the recently identified Indo-European roots, the innovative diagram of the languages of the Indo-European family, and the insights into Indo-European poetics, combine to make this edition an indispensable part of the library of all who are seriously interested in Indo-European studies or the history of the English language.

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