ALROND AND THE MAGIC FOX
OLJŌRŌDHŐN QEDESJÁQE LOPKS

Author of the story: Evgeny Khval'kov
Translation into MIE: Fernando López-Menchero Díez

Alrond and the magic fox

[1] Have you heard the story of Alrond and the magic fox? I can tell it you.

[2] After all, magic foxes still live in some places in the world to this day. It is almost impossible to catch them because they are very strong in magic. And sometimes, when such a fox runs through the forest and touches the branches and bushes with his tail, sparks fly from the tail to the sky and fall back to the ground; people call these sparks shooting stars. However, sometimes magic foxes appear among the people. This is what our story will be about.

[3] Once upon a time, an old knight lived at Cape Bertoari, and he had three sons. When the old man died, the eldest son inherited the castle and all the land, according to custom, the middle son inherited the parish in the village and the post of a priest, and the youngest, Alrond, only got his father's sword and an old horse. The elder brother gave Alrond a loaf of bread and a ham for the journey and told him to go away to seek his fortune somewhere else.

[4] Alrond got ready for the trip and thought about going to Adtiarn to the court of King Taravon. He, people say, pays the brave and clever nobles handsomely. And Alrond went to the city of Adtiarn.

[5] Some time passed, Alrond grew tired and hungry and sat down to eat at the edge of the forest. Lo and behold, a fox's face poked out from behind a bush of viburnum. The fox looks at Alrond, and Alrond looks at the fox. And the fox said to him: "Good afternoon, young man! Nice ham you've got there. Would you share a piece?"

[6] And though Alrond had no other food left but that bread and ham, he was a good fellow, so he gave the fox a piece of ham and told him how his brothers had treated him and that he was going to Adtiarn to the court of King Taravon.

Oljōrōdhṓn qedesjā́qe lopks

[1] An Oljōrōdhonos qedesjā̃sqe l̥pəkos kéklouta sqetlom? Tebhei wedṓm!

[2] Olja pos, qedesjā̃s lopkes dom dhóubhnosjo stā̆noisu édqoisu edjḗu ad céiwonti. Kolis n̥móghnijom esti tāns labhtum jodqid qédesi welmí kr̥terā̃s tāi.
Enim qr̥tusí, jom lopks tālis widhum perti dhewet joqe osdons dousmonsqe orsṓ tn̥get, orsḗd spelges keml̥-ā petont joqe opi dhghm̥-ā pédjonto; leudhā̃s spelgn̥s tāns skoudostérn̥s nōmnājont. Nū, edqom qedesjā̃s lopkes dhghmonn̥s énteri mlṓskont. Tod m̥bhi sqetlom-nos qélseti.

[3] Ōlim senos ekwíts Bertoari qróqoni tr̥bhāt, joqe ismṓi trins bhūnt sūnewes. Sénosjo wīrī́ mr̥tosjo, prā̆wognós bhr̥ghom oudn̥qe solwod orbhjonomést, swēdhum ad, medhəmós sūnús prekonjom sākrodhotstānom orbhjonomést, jewisəmósqe, Oljōrōdhṓn, todoinod pətros n̥sim wetésm̥qe ekwom ēpe. Sénistəmos sūnús ismṓi bharsjokloibhom dōt persnāmqe oimṓi enim sqet áljote apo eitum sāgitéwijãi rējéi.

[4] Oljōrōdhṓn itenei ōkinós bhūt joqe m̥bhi Ati·arnom-de eitum mənto rēgos Teruwonjos alkim ad. Eno, seqont, tregsnons protónsqe atlons dōsnū̆ apo luwet. Joqe Oljōrōdhṓn Ati·arnom polim sodét.

[5] Daitis edqā epi ql̄ḗto. Oljōrōdhṓn ləgnos ghr̥dhnosqe bhūt, enim ghostewei némesos margeni sodét. Au wele, l̥pəkos dr̥kā ud qoleinād opi mənī́sto. Lopks Oljōrōdhónm̥ spékjeti, joqe Oljōrōdhṓn lopkm̥ spékjeti. Enim lopks ismṓi weuqét: Esúm epontm̥, juwon wīré. Deirā persnā idhei tebhei. An pr̥snām dáisēsoi?

[6] Joqe eti swei Oljōrōdhonei nē pitjá aljā loiqá ēst, qām bharsjom persnāqe, wesus bhūt coimos, utá l̥pəkei dōt persnapr̥snām joqe ismṓi sqet qota bhrāteres ī pro wr̥stōs ēsn̥t, enim Ati·arnom-de eit rēgos Teruwonjos alkim ad.

2

[7] Look, - said the fox, - maybe I should go with you to try my luck too? You are a good fellow, I see, but you are very simple-minded, and I am well versed in all sorts of tricks, and perhaps I can also serve you. And when we get to Adtiarn, you'll join King Taravon's guard, and I'll be an interpreter for Chancellor Berengar. I know all sorts of languages:

[8] Garegin, Adelnian, and even the language of the Igerulds.

[9] "Well," said Alrond, "it's more fun on the way together. Come with me!"

[10] And they went to the city of Adtiarn. Then they came, and King Taravon took our Alrond as his personal guard, for the captain of the guards was an old friend of the young man's late father, and Alrond took after his father in face, courage, and intelligence. And the fox settled down at the chancery and surprised everyone with his knowledge of languages: the scribes, the councilors, the chancellor, and the king himself were surprised and amazed by the fox's wisdom.

[11] The king had a marriageable daughter. As soon as she saw Alrond, she fell madly in love with him; the young man was also not indifferent to the princess. But it was a custom in the kingdom that not even could the princess not choose the man to whom her heart lay at her discretion, but even the father-king himself could not, as is the case in almost all kingdoms, woo the daughter according to his own opinion.

[12] There had to be a great contest, and whoever came out victorious in it must also receive the princess's hand. And since the princess was a marriageable lady, and the only daughter of King Taravon, and the king himself was already in his old age, the chancellor and the councilors began to bother him so that he would soon arrange a contest and marry the princess.

[7] Speksi- lopks sqet, - an twojē ejom toughā́mqe-mo kōnājõi? Wesus coimos tū, woida, mō welmí sm̥plomenḗs, joqe egṓ óljoisu dhwéresom widn̥sú, joqe an tebhei jewōm. Joqe jom Adtiarn n̥knéwomosi, rḗgos Teruwónjosjo woróm médsesi, joqe egṓ medhiwodós Berengarei Kr̥krokélmonei bheusō. Joqe olja wéidena dn̥ghwām woida:

[8] Garegeinom, Adelneinom, eti Igeruldom dn̥chwām.

[9] "Sū" Oljōrōdhṓn sqet, "mudróteros bhéuseti sm̥·ojos. Moimi ludhe".

[10] Ati·arnom polim sodónt. N̥dha en trājónt, joqe Teruwonjos rēgs Oljōrōdhónm̥ swojóm kelmonm̥-iwe emét, josmēd woropotis senos júwenos wīrosjo mr̥topətros prijonts bhūt, joqe Oljōrōdhṓn pətrei dr̥kām, dhr̥stim oumomqe pr̥pāt. Joqe lopks kr̥krokḗlāi en sedét enim oljons dn̥ghūwoidō esjo dhōbhést: skroibhās, gr̥nonojós, kr̥kronojósqe, rēgsqe so-pe l̥pəkos m̥bhi widjā́m dhm̥bhējānt.

[11] Wédhrijā bhūt rēgei dhugtḗr. Jom epi Oljōrōdhónm̥ widét, dhwolnḗd ismi enlubhtā́ esti; juwōn wīrós toqe wlā̃timnī́m ad nē m̥bhimenḗs bhūt. Nū swēdhus regjoi bhūt, jod wlā̃timnī́ nē todoinod wīróm josmōi kērd kéisāto apódhōmotos eksí legtum móghsāto, immō eti pətr̥rēgs so-pe, jota kolis sólwoisu régjoisu ptōtis esti, dhugtérm̥ dhōmóm ad sewe ad proketum nē móghsāto.

[12] Məglos āgus esn̥qos, joqe josqisqe wikoit, toqe wlā̃timnjās ghserm̥ əpjonqós. Enim josmēd wédhrijā bhūt wlā̃timnī́, oināqe Teruwónjosjo rēgos dhugtḗr, joqe rēgs jāmi geronts bhūt, kr̥kronojós gr̥nonojṓsqe im westéwijāi wlā̃timnjāi moghsútenom āgeus m̥bhi ademm̥ dhrogheskont.

3

[13] "We want," they said, "to have a suitable successor to you – a glorious, valiant, intelligent, and in every way worthy prince or a knight; we do not need any other kind of king!"

[14] The king had to give in and arrange a contest. Alrond came back home from the service sad, and the fox asks him:

[15] - Why are you so sad, my friend? Why are you hanging your nose?

[16] - How but to hang my nose! – answered Alrond. The king has declared a contest, and whoever wins it will receive the princess's hand, and my beloved will go to the foreign prince or knight.

[17] - Why don't you take part in the competition? - said the fox. Although your father was a poor knight, and you are even poorer, but your family is noble and your pedigree is not inferior to the kings. Moreover, you are a man of strength and ingenuity!

[18] - True, said Alrond, - but I feel that the tests there will not be the usual ones: not to fight with spears, shoot with a bow and fight with a sword.

[19] - But you have me! I'll help you through the royal trials," said the fox.

[20] Alrond thought about it and agreed. And the fox waved his tail, and golden sparks fell on the young man – and although Alrond had been handsome before and such a daredevil as there were few, now he shone with a magical light, and he had the strength of thirty strong men.

[13] Wélmosi- weuqónt - nosbhos tewe apm̥nom uposoqóm bheutum - klutóm, dhr̥sum, meneswóm joqe sólwotos smerjom wlā̃timonm̥ ekwítm̥we; nē rēgos qolpom aljom n̥kéjomosi.

[14] Rēgs apo dōtum āgumqe adetum skelsto. Oljōrōdhón domm̥ upóstanēd creughos wr̥teto, joqe lopks im prēkst:

[15] -Qī tū tām creughos, prijont? Qid nāsm̥-two lémbesi?

[16] -Qota nē nāsm̥ lembõ! - Oljōrōdhón proti weuqét. Rēgs āgum ud nowe, joqe josqisqe wikoit wlā̃timnjãs ghserm̥ épseti, joqe lubhtá mene ghostijóm wlā̃timonm̥ ekwítm̥we ad éiseti.

[17] -Qori ā́gewi aitim nē émesi?-lopks sqet. Eti swei pəter tewe ormos bhūt ekwíts, joqe tū eti órmoteros, nū atlogenḗs enim genmōr tewe nē regjéd n̥dheróm. Epi tū belowénts bhudhimenḗsqe wīrós.

[18] -Wērom tod, Oljōrōdhón sqet. Nū qeisāi idhei probhwāns nē nitjāns bheusontn̥s; nē: ghoisoweikmn̥, arqoskeudmn̥, n̥siweikmn̥.

[19] -Egó aw tebhei esmi! Tebhei regjoisu próbhuwāsi jeusō.- Lopks sqet.

[20] Oljōrōdhón tod m̥bhi m̥to joqe plākést. Joqe lopkts sūjom swojést, joqe ghl̥tonãs júwenei dhghmenei spelges pedonto -joqe eti swei Oljōrōdhón wélnijos prāi bhebhūt joqe tālis dhr̥sumenḗs qālis paukōs bhūnt, nū qedesjã deito lukḗ, joqe tridkm̥tōm wīróm belom ismōi bhūt.

[21] When the time came for the contest, kings, princes, dukes, counts, barons, and knights from all over the West Coast, and some even from the islands of the Archipelago, came to Adtiarn. The first three days were spent in tournaments, hunting, and feasting, and Alrond was ahead of the others in all things: in spear-fighting, sword-fighting, archery, cross-bow-shooting, and dancing, and he was behaving so courteously – as a true suitor for a princess! But the royal trials were more difficult than the court dances.

[22] It was time for the first test. And the king said:

[23] "The Duke Larhelm of Moremont gave me last year some wonderful seeds that produce a harvest of five hundred, and bread made from that wheat has such wonderful properties that one small piece is enough to feed an adult man. My peasants sowed this miracle grain in the fields, and indeed, the harvest was unprecedented. However, there is a misfortune: someone comes at night and eats wheat. And when I send the guards to catch an unknown thief, they all fall asleep. Which of you, glorious knights, will protect my fields with wonderful wheat, and at the same time, catch the mysterious robber and bring him to me?

[24] All the kings, princes, dukes, earls, barons, and knights were perplexed, and so was Alrond. He came home and told the fox about the royal mission. And the fox said:

[25] "I know who steals the wheat – it's the proboscis monster. Listen to me, get a good night's sleep, and let's go watch the thief at night. Just don't forget to plug your ears".

[26] So they did. And when at night all the kings, princes, dukes, counts, barons, and knights went out to guard the field, the proboscis monster came up to it and sounded in his trunk – then everybody fell asleep.

[21] Jom āgudaitis ludhét, rēges, wlā̃tímones, deukes, sm̥·ites, prijākōs ekwitesqe peri éperād solwād moljād, eti perimorjo·énslājos, Ati·arnom-de ludhónt. Prā̃wōs trejes dhochōs keldā́koisu, jeghmeni, dəpeni tr̥tōs senti, joqe Oljōrōdhő́n óljoisi kéterojos prāi bhūt: ghoisostrudmeni, n̥sistrudmeni, arqoskudmeni, wn̥ki·arqoskudmeni joqe ligmeni, joqe tām klisrós prāi wr̥tāto, wēros wlātimjā̃i prokós-iwe! Nū regjãs probhwãs kr̥skróterãs alkī́ligesjós.

[22] Daitis prā̃wãi bhūt probhwã̃i. Joqe rēgs sqet:

[23] "Lorkelmos Morimóntijos deuks péruti qedesjá meghei dédōwe sḗmona, qa osonim penqekm̥templā́m gignont, joqe tosmēd bhr̥ses bharsjom tām qedesjī́ qā́litjosjo sent jod oinā pr̥snākā uguséi altéwijōi sārá. Agroqolós mene smeirātlom tod ágroisu sēsn̥t, enim smā, osonis n̥praistətá. Nū, dustoughá esti: edqis neqti cm̥sket enim bharsm̥ est. Joqe jom woróns n̥gnṓtoi bhōrei labhtéwijōi smeitom, oljoi dr̥mijont. Qis weserő́m, klewestő́s ekwites, qedibharsins mene agrons léksseti, joqe somomēlim kelgāwéntm̥ bhōrm̥ labhlós, meghei néiseti?"

[24] Rēges, wlā̃tímones, deukes, sm̥·ites, prijākōs ekwitesqe oljoi peridhm̥bhlós bhūnt, ita toqe Oljōrōdhő́n. Dōm ludhét enim l̥pəkei regjóm m̥bhi smeitr̥ wedét. Joqe lopks sqet:

[25] "Woida qis bharsm̥ klepet: srunghōn apn̥kos so. Kludhí moi, kom noqtm̥ sū swepe, joqe éjomos neqti bhōrm̥ sr̥wātum. Todoinod, usiteurmn̥ mē mr̥seso"

[26] Ita dhent. Joqe n̥qtos rēgī́s, wlā̃tímonīs, dukī́s, sm̥·itī́s, prijākī́s, ekwitī́sqe oljoīs eksí sodlóīs, ad srunghōn apn̥kos plāto enim bhugené́ bhr̥met, tom-ki oljoi dr̥mont.

[27[Alrond covered his ears before going out, as the fox had told him, and did not fall asleep. As soon as the thief began to graze on the royal fields, Alrond and the fox began catching the proboscis monster. For a long time, they could not cope with it until the fox jumped on the monster and threw a rope on it.

[28] In the morning, Alrond brought the proboscis monster to the king. The king was surprised and praised and thanked Alrond. The foreign kings, princes, dukes, counts, barons and knights, became envious: they slept all night while Alrond and the fox caught the monster! And they plotted against Alrond, but they did not show it.

[29] It was time for the second test. And the king said:

[30] "Last year King Aethelstan of Damyria gave me a flock of golden-fleeced sheep. Now it's time to cut them. Their wool is pure gold, but I must say that these sheep are very skittish, and so far no one has managed to shear them. Which of you, glorious knights, can shear the sheep and gather the golden wool and bring it to me?

[31] All the kings, princes, dukes, earls, barons, and knights were perplexed, and so was Alrond. He came home and told the fox about the royal mission. And the fox said:

[32] "That is not difficult, my friend Alrond. Listen to me, get a good night's sleep, and tomorrow we'll go and cut the golden-fleeced sheep.

[33] In the morning, the pretenders to the princess's hand began to catch golden-fleeced sheep, but the sheep were very quick and skittish, and no one managed to shear a piece of golden wool from them.

[27] Oljōrōdhṓn eksi·ojēd prāi ousins turét, jota lopks wewoqt, enim nē dṛmet. Jom epi bhōr regjoisú ágroisi jewedhjom kənet, Oljōrōdhṓn lopksqe srunghōnṃ apṇkom labhmenē kənetām. Djēuks im nē perimoghsi menqid lopks, srunghōnṃ apṇkom epi keklós, snēwṛ ismōi cəlet.

[28] Wēsrei, Oljōrōdhṓn srunghōnṃ apṇkom rēgei nijét. Rēgs dhṃbhros bhūt, enim Oljōrōdhonei cəret moitmodhétqe. Ghóstijōs rēges, wlā̃tímones, deukes, sṃ·ites, prijākōs ekwitesqe ṛsewes bhūnt. Ṇqti supónt dom Oljōrōdhṓn lopks srunghonṃ labhónt! Joqe Oljōrōdhṓnṃ proti jāwānt, aw wī nē dikānt.

[29] Dwoterãi probhwãi daitis bhūt. Joqe rēgs sqet:

[30] "Péruti Aidhelstānos Damyritānós rēgs meghei ghḷtōwḷnesom ówijom dédōwe gregṃ. Nū ksneutidaitis. Eisom wḷnā merom ghlṓtom; nū seqōm ówejes tāi welmí bhīlewes, enim nū ad neqis ins pektum dhédhoche. Qis weserṓm, klewestṓs ekwites, owins pékēti enim ghḷtōwḷ́nām sṃ qilós mewom ad bhérēti?

[31] Rēges, wlā̃tímones, deukes, sṃ·ites, prijākōs ekwitesqe oljoi peridhṃbhlṓs bhūnt, ita toqe Oljōrōdhṓn. Dōm ludhét enim ḷpəkei regjóm ṃbhi smeitṛ wedét. Joqe lopks sqet:

[32["Tod nē kṛskom, prijont-mo Oljōrōdhṓn. Kludhí moi, kom noqtṃ sū swepe, joqe ausrjom éjomos ghḷtōwḷnésṇs owins ksneutum".

[33] Ṃri, wlā̃timnīghsrós prokṓs ghḷtonopokins owins labhtum kənont, aw ówejes ōkewes tremewesqe bhūnt, enim neqis ijos ghḷtōwḷnãs ksnutā́m oinām pṛsnām dhecht.

[34] It was Alrond's turn at last. Then the fox, his faithful friend, sat down on a hillock where the sheep were grazing, took out his flute, and began to play. Oh, if you could only imagine what kind of music it was! All the sheep had gathered around the fox and listened to the magic music as if they were enchanted, and now it was easy for Alrond to shear them.

[35] And not only were the sheep enchanted! The clear sound of that music enchanted the king, the courtiers, the retinue, and everybody who were there; they all fell silent and listened as if in a daze. Wild forest animals came out of their holes and dens to listen to the wonderful music of the fox. The lion, the king of all beasts, dared not growl lest he should interrupt the wondrous music, the wolf forgot his howl, and the aurochs forgot his roar.

[37] Even old Greta, who lives at the Break-in-the-Moat and is famous for the worst character (she can't be with the others for a minute without scolding), so even old Greta herself came out and listened to the music. The melody that the fox produced from his flute turned everything into a temple of music.

[38] The King was thrilled that Alrond had completed the second task and doubly thrilled that he had heard such magical music. He sincerely thanked Alrond and the fox, and the foreign kings, princes, dukes, counts, barons, and knights almost burst with envy and anger. And one of them, King Gerneb of Lothirod, said:

[39] "If this knight passes the third test, he will have the princess, and we will leave unrewarded and even disgraced, and some poor soldier will be higher than us, crowned heads! We'll ambush him tomorrow morning before the third trial and kill him, and thus we won't have to suffer dishonor".

[40] They all decided to do so. But they did not know that the fox was standing behind the curtain at that time and heard everything. He came home and told Alrond about the insidious plans of the foreigners.

[34] Postəmēd Oljōrōdhonos bhūt weiks. Tom-ki, lopks, esjo bhidhijós prijonts, kólnikoi jodhei ówejes pā́santo sedét, eksí surmā́m dhrā́ghst joqe robhemn̥ kənet. O! an tod menesbhertum moghsḗs, qos swonmoqolpos bhūt! Ówejes oljoi wl̥péī peri gāgr̥n̥to joqe qedesjói swénmenei kluwānt qədnās-iwe, enim nū owiksneutus Oljōrōdhonei reidhos.

[35] Utá nē todoinod ówejes qədnās; skīrós swonmostonos rēgm̥ qodést, alkinojóns, slougom oljonsqe ádwesontn̥s; oljoi təkḗsn̥t kluwóntqe montei-iwe. Nemesos ghwērós cīwotōs bhōuljojos koustojosqe eksí ludhónt smeirom l̥pəkos swonmom klutewei. Wəlewā́, ghwērrēgs reugos nē dhr̥set, mē qedesjóm swonmom enterlemoit; wĺ̥kwos úlulum mr̥seto joqe usrós téterum mr̥seto.

[37] Eti senā Gretā, Perikaniwrōgei trebhonts pedsəmā n̥dā klutā́ (aljoīs meinr̥ lāmn̥ əneu nē mogho), tom-ki senā Gretā sāpe eksí ludhét swénmenei kleut. Erqos l̥pəkes udgnḗtos olja swonmotemlom wortést.

[38] Rēgs ghr̥sus dwóteroi bhūt kompl̥tói addəweni, joqe dwīs ghr̥sus tā́lejos qedesjí swónmosjo klumeni. N̥dwojéd Oljōrōdhónm̥ lopkm̥qe moitmodhḗst. Joqe ghóstijōs rēges, wlātímones, deukes, sm̥·ites, prijākōs ekwitesqe kolis əresi kr̥dímeniqe spr̥gont. Joqe eisom sems, Gernebhos rēgs Lodhiródijos sqet:

[39] "An ekwíts so tritjā́m probhwām téruti, énosmōi wlātimnī́ bhéuseti, joqe n̥prŏtowentes eti dustóughejes léitsomosi, joqe ormos edqos neros n̥smed altjōs qélsetoi, ghrendhātá káputa! Im en ausrom m̥ri sédsomos tritjā́d prāi probhwā́d enim chénsjomos, ita dusqejos-nos nē qénstéwijom."

[40] Oljoi ita dhḗsontes skidónt. Nū lopkm̥ praiklonoi opi stistāmnom oljaqe kl̥newontm̥ nē gnōrs. Domom ludhét enim Oljōrōdhonei ghóstejom olna m̥bhi ensedwa wedét.

[41] "What should I do then?" - said the young man.
"Trust me," the fox replied, "but just remember that we have both to defeat our enemies tomorrow and to pass the last test!"

[42] It was time for the third and final test. And the king said:

[43] "I want my future son-in-law to treat me to a sumptuous dinner in his own castle, and this reception has to be royal! I will not give up my daughter for a beggar".

[44] Foreign kings, princes, dukes, counts, barons, and knights were alarmed. Of course, they had magnificent palaces and castles in their regions – but you can't take a king there in one day, nor can you bring these palaces and castles to Adtiarn, no matter how hard you work! However, the four richest kings hired a hundred masons each and ordered them to build castles near the capital at once – but you can't build a castle in a day! Alrond looked sad, too, but the fox nudged him and said:

[45] "I'll go and get you a castle for the king's party, and when you go hunting now, keep away from the foreigners!"

[46] And the fox ran in the direction of Cromorgan Castle. And I must say that this castle was owned by a terrible troll, evil-despicable, cruel-former. Many travellers who passed by Cromorgan Castle ended up in the teeth of that ugly ogre. But the troll ate humans and not foxes, so our dodger had nothing to fear; besides, the troll was not at home at that time – he had gone out to hunt.

[47] First of all, the fox decided to get rid of the troll's servants who guarded the castle; those were gnoll Graw, goblin Grow and gremlin Grahaham. He ran to the gate and shouted:

[48] - Alarm! Escape! Here comes the king with his army and brings with him a hundred wizards: they will incinerate you all with lightning!

[41] Qid tom dhidhējom? –Júwenis sqet dhghmōn.
"Moi bhéidheswo" - Proti weuqét lopks, "todoinod eti weiktéwijons nemontn̥s etiqe postəmām terutéwijām probhwām memn̥dhi!"

[42] Tritjãi antjomãiqe probhwãi daitis bhūt. Joqe rēgs sqet:

[43] "Bheusontm̥ gm̥rom-mo dluksō dəpē me sōlásomnom kasterloi esjo, regjā́ prai·emtis skló". Dhugtérm̥ jōlóm proti nē poti dōsō"

[44] Ghóstijōs rēges, wl̥ã́tímones, deukes, sm̥·ites, prijākōs ekwitesqe tr̥cējānt. Smā, kern̥sú eisom m̥gədha bhūnt ghortja bhr̥ghōsqe – nē moghta aw énote rēgm̥ do bhertum djewi semi, neqe Ati·arnom-de ghortja bhr̥ghonsqe ena ad bhertum, eti kr̥tēd drālós! Nū, qetwores opnowéntsəmōs km̥tesnons sm̥·itū demtorn̥s kurónt joqe bhr̥ghons démtināns krãsnopoleī upo dikã́sn̥t - bhr̥ghos oinā aw djewi nē démnijā! Oljōrōdhón toqe creughos pr̥pet, nū im lopks ad seust enim sqet:

[45] "Rēgwītejei bhr̥ghom tebhei epsonts cāsō, joqe nū jéghmenei leitwōs ghóstibhos apo stistəswó"

[46] Joqe Krūmorikantobhr̥gho-ā wergonts lopks dhēust. Bhr̥ghosjo īkm̥nóm tromeróm spérnijom krūróm plāgotm̥ seqōm. Pélewes kelutores Krūmorikantō pertiludhlṓs énosjo bhoidhosjo tursī́ dn̥tsu cəront. Tursṓs aw dhghmonn̥s, nē lopkn̥s edn̥t, tom-ki neqid troikṓ n̥serṓ bhéitinosjo; epi, tursós nē dmi dītéī kesāi- eksí jeghtewei ijóit.

[47] Prā́woi, wī lopks bhr̥ghoworóns tursōmbhíqolons aretum skidét; Toi Grājus jurpareikā, Growos bhugānos Grahahamosqe creughmōn bhūnt. Wēr ad dhr̥ghet enim kēukst:

[48] - Tercos! Bheugm̥-de! Kote korjō rēgs cm̥sketí enim skrodhnóm km̥tom ad bherti: meldhjã wōns oljons kremā́sjeti

[49] The troll's servants were alarmed. What should they do? And the fox told them:

[50] - Hide quickly; maybe the king and his army and wizards will not notice you!

[51] The troll's servants were cowardly, so they left their guard posts without a moment's delay. The gnoll Graw hid in a beer jar, the goblin Grow hid in a wine barrel, and the gremlin Grahaham hid in a calvados barrel (the troll was very fond of calvados).

[52] Then our fox closed them all, rolled them out on the fortress wall and threw them into the moat – let them swim there!

[53] Meanwhile, the evil troll, the master of the house, returned and was quite surprised that his servants had disappeared and that a strange fox had appeared out of nowhere in his own castle. But our fox was an extremely courteous gentleman, so he had no difficulty in charming the troll.

[54] Knowing that the troll is very fond of flattery, the fox began to describe in every possible way the merits of the troll and the fame that goes about him in all the surrounding kingdoms.

[55] And I must say that this troll had two heads, and they often quarreled with each other. And here's what the fox came up with – he repeatedly gave more and more colorful compliments to one or the other head, until finally, they quarreled so much that they locked in a deadly battle.

[56] Then the fox crept softly to where the troll had his sharp, curved sabers, like those which camelmen use in the desert for a fight, and with a deft blow cut off both of the evil troll's quarrelsome heads. And since then, no one has ever captured or killed travelers in those parts!

[49] Plăgetos m̥bhíqolōs tr̥cējānt. Qid eibhis dhētéwijom? Joqe lopks sqet:

[50] -Bhersi kúdhesdhwe; moghoi an rēgs korjosqe skórdhonesqe wōns nē prétsonti.

[51] Plăgetos m̥bhíqolōs bhīlewes, tom-ki worostānā stn̥tām əneu leiqsn̥t, Grājus jurpareikā alumn̥gouloi kudheto, Growos bhugānos woinodōljoi kudheto, joqe Grahahamosqe creughmōn kalwadodōljoi (ghi kalwadoloubhós plāgots bhūt) ptəkēst.

[52] Tom-ki lopks-nos oljons klāust, eksí wrīndhoighoi epi apo rotãst joqe en perikani jēst - idhei snãntotōd!

[53] Tomdom, upelos plāgots, demspots, wr̥teto joqe m̥bhíqolōm apowosō atqe swetãs l̥pəkos bhr̥ghei swāi ŋqómdhētenō molmō peri dhm̥bhlós. Nū lopks-nos perəméd klisrós probhūmanus bhūt, tom-ki ismōi nē kr̥skom plāgotqodesr̥.

[54] Plăgetos crãtiloubhognōmōn, lopks sólwota periskroibhom plăgetos mərésenom qélomnosjoqe im m̥bhi kléwesos kənet, ólioisu periloghoisu régnoisi.

[55] Moimi weqtéwijom jod plăgetei tosmōi ghebhlāi bhúwātām, joqe menghi álaljoīm strúdātām. Tod-ki lopks prōd mēdst - íterom wornowénsterāns crātins álteresãi álteresãiwe ghebhlāi eksí nijét, menqid tr̥mn̥tos mr̥wāi bhn̥dhei chn̥tjāi.

[56] Tom-ki swādū́ lopks óisote snəghet jodhi skorbhá km̥ra plăgotei swertá, jota tuskjéi wl̥bhontitī́s kətewei bhrūgmá, joqe dn̥sū wətibhí upélosjo plăgetos erisn̥wī́ káputī skr̥dhét. Joqe tom-apo neqis edqom stãnoisu énoisi kelutórn̥s gheislokēpe chonewe!

[57] Meanwhile, King Taravon hunted with his courtiers, retinue, and foreign kings, princes, dukes, earls, barons, and knights, who, as you will remember, plotted to kill Alrond. In pursuit of the deer, Alrond broke away from the entire retinue and was left alone, and then the foreigners began chasing him. Their swords were drawn, their crossbows loaded, and that would have been the end of the young man if he hadn't had his fox!

[58] And the fox, after taking possession of the magnificent castle of the villain-troll and order to prepare a real royal treat there, hurried to the forest where the hunt was going on.

[59] At that time, there was a very old, dilapidated bridge in this forest. So, when the enemies were persecuting Alrond and were shooting at him with crossbows, the fox (and he was a magic fox after!) briefly transformed his friend into a fox shape and hid him in a hole, and the fox himself turned into a young man, just like Alrond, you wouldn't even discern between them!

[60] The foreign kings, princes, dukes, earls, barons, and knights rushed after him, and the fox in the guise of Alrond leapt from his horse and ran across the old bridge to the other side.

[61] The foreigners, thinking that their victim was in their hands, rushed after him to the dilapidated bridge, and the bridge collapsed, so they all perished.

[62] Meanwhile, the king was hungry and was waiting for dinner. The fox restored Alrond to his human form and himself to his fox form, and they returned to the king.

[63] "Your Majesty," the fox said courteously, "Sir Alrond has the honor to invite you to dine at his castle.

[64] The king was surprised. "How come, Alrond? Your father's castle is ten days' ride from here, and it belongs to your elder brother by right of the entail."

[57] Tomdom, Teruwonjos rēgs, alkinojóīs, slougoīs joqe ghóstijoīs rēgīs, wlā̃tímonīs, dukī̃s, sm̥·itī̃s, prijākoīs ekwitīsqe jeghāt, qoi, jota mémonta, Oljōrōdhónm̥ chentum jānt. Kerwowoitāi Oljōrōdhón solwēd slougēd apo rupeto oinosqe mənet, joqe n̥dha ghóstejes im weitum kənont. Eisom n̥sejes wodhesn̥to, wn̥ki·arqōs gment, joqe júwenei antjom tod bhūsēt an énosmōi nē lopks!

[58] N̥te lopks, m̥gədhām bhr̥ghom dusworgī́ plā́getos īkusī́ joqe regjóm dlukso·edr̥ idhei adesenei təgusī́, nemos ad jodhei joghos prōd qəlātói spudét.

[59] Tosmi mēloi, sénistā dhrusnā́ némesi enoi bhrēwā bhuwāt. N̥dha, némontom Oljōrōdhónm̥ peri séqomnōm wn̥ki·arqoīs skéudontom, lopks (joqe qedesjā́ lopks posqē bhūt!) mr̥ghū prijontm̥ perti wl̥pídelwim wortést joqe kouloi kudhét, joqe lopks sā-pe juwōn wr̥teto wīrós, arti Oljōrōdhṓn-iwe, ins wī eti nē krisēs!

[60] Ghóstijōs rēges, wlā̃tímones, deukes, sm̥·ites, prijākōs ekwitesqe im pos nikskont, joqe Alrondoprepḗs lopks ekwēd nī səleto joqe wetésm̥ təres bhrēwām dō oltrēd kr̥set.

[61] Ghóstejes, wéiqtimām ghsr̥su mənomnṓs, im pos nikónt wetésm̥ dō bhrēwām, itaqe oljoi wəlont.

[62] Tomdom, rēgs ghr̥dhujāt kertsnām welponts. Lopks ati Oljōrōdhónm̥ dhghmonjom swe-peqe wl̥pijóm pr̥ptewe staurést joqe ati rēgm̥ ad wr̥tei.

[63] "Məgjesta"- lopks klisrḗd weuqét, "Arjōi Oljōrōdhonei dekos esti bhr̥ghoi-swo kr̥tsnātum twoi lotā́ "

[64] Rēgs dhm̥bhējāt. "qī, Oljōrōdhṓn?" Pətros tewe bhr̥ghos dekm̥dinótenom keti apostətā́, joqe senísterōi bhrātrei orkaregtō áineti.

[65] "I assure you, Your Majesty," the fox hastened to say, "that Sir Alrond has a castle, and a most magnificent one".

[66] And the fox led Alrond, the king, and the entire king's retinue to the castle of Cromorgan, which had once belonged to the evil troll, and now it belonged to the fox's friend, the knight Alrond.

[67] When they reached the castle, the king was overjoyed, for Cromorgan Castle was as good as a royal palace, and the reception that the fox and Alrond provided for the king and his retinue there was truly royal. The king was quite charmed, and at the same dinner, announced the betrothal of Alrond and the Princess, and appointed Alrond as heir to the throne.

[68] What about the magic fox? And the fox, when the wedding was over, took his leave and ran off into the forest; after all, he was still a wild animal, although later he sometimes came to visit his friend.

[69] That's it, my friends! Alrond did not spare the last thing he had for the fox, and in the end, he became king.

[65] "M̥neumi tebhei, Məgjesta" lopks speudonts weuqét, "Arjōi Oljōrōdhonei bhr̥ghos estum, epi mgədhótəmā".

[66] Joqe lopks Oljōrōdhónm̥ solwomqe rēgslougom Krūmorikantobhr̥ghōi udhét, kwā-i pr̥noi upelōi ainét plā́getei, joqe nū wl̥pipriju̯téi ainet, Oljōrōdhonei ekwitei.

[67] Bhr̥ghom dhedhəchwoses rēgs epigənús bhūt, jodqid Krūmorikantobhr̥ghos rēgghortjokómwesuterā bhūt, joqe prai·emtis l̥pəkē Oljōrōdhonēqe rēgei slougōiqe idhei aitā́ ghi regjá bhūt. Rēgs periqədrós bhūt, joqe tesāi-pe kertsnāi, Alrondowlā̃timnīspondom karst, joqe Oljōrōdhónm̥ altosodjōrbhjom nōmnā́st.

[68] Qid qedesjóm m̥bhi lopkm̥? Joqe lopks, wédhmenos komdhchītosjo, apo litét joqe nemos teqét, sn̥tjotos dom ghwērós smalos ēst, eti swei sḗtjosi qr̥tusí priju̯tswétejei ludhāt.

[69] Tod esti, príjontes-mo! Oljōrōdhṓn nē postəmóm l̥pəkei oikenóm pārkst, joqe antjoi rēgs bhūt.

NOTES AND EXPLANATIONS

[1] Some names in this story have been 'indo-europeanized':

- Alrond, MIE *Oljōrōdhṓn* 'all endeavouring' (cf. Go. *garēdan* 'to counsel', Skr. *rādhnṓti* 'to succeed', OCS. *raditi* 'to heed').

- *Tarawon* MIE *Teruwonjos* 'overpowerly' (cf. Skr. *tū́rvati-*, Av. *tauruuaiieiti* 'overcome', Hitt. *tarḫu-*), cf. Giusfredi (2000) The problem of the Luwian title *tarwanis* 'ruler'. Cf. also the name of the weather god *Tarḫuna-*, *Tarḫunna-*.

- Adtiarn MIE *Ati·arnom* 'reconquest' (cf. Gr. ἄρνυμαι 'to win, gain', Arm. *arnum* 'to take', Lyd. *arlili* 'own'.

Qedesjós 'magic, wonderful'. The starting form is an -*os/-es-* neuter noun *qedos* (root *$k^u ed$, *$k\underset{\cdot}{u}ed$, *keu-d, denoting perception), cf. OCS. *čudo*, Gr. κῦδος. The -*i̯ó-* adjective is normal for this root, cf. Gr. ἔλειος 'of the marsh', Skr. *sarasyá-* 'relating to ponds or lakes' <*selesi̯ó-.

Lopks. MIE has two words designating the fox: **ulp-i (*nom. *wl̥pĕis*, gen. *wl̥pjos*) and **h₂lŏ̃p-eḱ-* (nom. *lopks*, gen. *l̥pləkos*). See Palmér, Jakob & Thorsø (2021): *Proto-Indo-European 'fox' and the reconstruction of an athematic ḱ-stem*: https://brill.com/view/journals/ieul/9/1/article-p234_8.xml (page 22). See the additional note at the end of the comments.

Kéklouta is the second person singular of the perfect (*kéklowa*) of the verb *kl̥neumi*, *kleumi* (to hear). It reproduces Gr. **κέκλυτα*, Skr. *śuśrótha*.

Sqetlom 'story'. This noun transposes OIr. *scél*, MBr. *kehel* <*kom-sk^uetlo-.

Wedōm ~ wedõ 'I may, will tell you'. First person singular of the subjunctive of the verb *wedō* 'to tell', cf. OIR. ad·fét, in·fét, ind·fét, Skr. *vádati* 'speaks', Lith. *vadinù, vadinti* 'to call', etc.

[2]

Oljoi oljāi olja (mainly used in the plural) 'all', cf. Go. *alls* <*ol-no- 'all', OIr. *uile* <*(p)ol-i̯o- 'all', Arm. *(s)ol-i̯o-* 'entire'.

Dom 'still', is composed by the particle *dŏ̃* 'to' + *m*. Cf. jom 'when', edqom 'sometimes' (cf. de Vaan, p. 161).

Dhoubhnom 'world' transposes OIr. *domun*, Gaul. *dumnoreix*, etc. There are at least three more possibilities to designate the world:

- on the basis of its current, mundane character, cf. Skr. *jágat-* 'moving, world', Gr. βέβηλος 'profane'
- on the basis of its light: OCS: *světъ* 'light, world'; Gaul. *Albio-rīx* 'king of the world', Gallo-Rom. *Albiōn* <*albhii̯on- 'Great Britain', OIr. *Albu* 'Great Britain, and afterwards, Scotland', W. *elfydd* <*albhii̯o-* 'earth, world' <*white; Skr. *lóka-* <*louko-* 'world, earth, universe', Lat. *in lucem ēdī* 'to come to the world', cf. Blažek (2014) *Elbe –zu den Quellen eines Hydronyms*, Meid (1990) *Über Albiōn, elfydd, Albiorīx und andere Indikatoren eines keltischen Weltbildes.*
- With the root *$g^u h_3(e)i$ 'to live', Proto-Celtic *bitu-, OIr. *bith*, W. *byd*, WPto-Slav. *živelo-*, Pol. *żywiół* 'element of nature, living being', Cz. *živel* 'element', cf. also Lith. *gyvulis* 'animal'.

Stānom 'place', from the combination *sth₂eHno-*, root **steh₂* '(make) stand in a place'.

Edqos, *edqā*, *edqod* 'some', composed by the particle *$h_1$ed* + the pronoun *kuo-*, cf. Germ. *etwas*, Ru. едва́ 'hardly'.

Edjḗu 'today', composed by the particle *h_1e* 'this' + *$djeu$* 'day', MIE. *djeus.

Céiwonti 'they live', root *gue-i*, cf. Lat. *uīuō*, Gr. ζώω, Skr. *jī́vati*, OCS. *živǫ, žitь*.
Kolis 'hardly', cf. Go. *halis*. Another typological comparison is possible between OCS. *malo ně věsъ*, Pol. *niemal*, OIr. *bec ná, bec nach*.

Ņmóghnijom 'impossible', from the root *$megh$*, *$mogh$*, cf. Go. *magan*, Skr. *ā́ mahe*, OCS. *moguti*, TochA. *mokats* <*-tio-* 'strong'. The verb resulting from this root is the stative middle *moghai* 'I can'.

Labhtum 'to catch' (verb *labhhō*). It is related with Skr. *lábhate* 'catches', Gr. λάφῡρον 'prey', Lith. *lõbti* 'become rich', Latv. *labība* 'crop'. Note its phonetic proximity with Pol. *łapać*.

Welmí 'very' is based on the isogloss between Gr. ἅλις <*'in crowds, plenty, enough' and OCS. *velьmi*.

Kr̥terós -ā́ -om is adjective in *-tero-* from the room *kar* 'hard', cf. Germ. *hart*, Lith. *kartùs* 'harsh', Gr. κρατύς, καρτερός, κρατερός 'strong, mighty'.

Enim 'and', cf. Lat. *enim* 'indeed, in fact', O. *íním* 'and'.

Qr̥tusí 'sometimes' (also *qr̥tusú* is possible), cf. O. *petiropert* 'four times', Skr. *sakr̥t* 'once', Av. *hakərəʮ* 'id.', OCS. *tri kraty* 'three times', Lith. *kar̃tas* 'time'.

Jom 'when', composed of the relative *(H)i̯o-* + the time-marking particle -m. Cf. Botorrita *iom*, Lat. *cum* <*$quom$*. The extension with the particle *dō* is also possible, cf. Lat. *quandō*, Skr. kadā́, Ru. когдá <* когоδá, Lith. *kadà*. It would be equally possible to omit the temporal nexus *jom/qm̥dō* and put the subordinate verb in the form of a genitive of a present participle: *dhéwontos* to build an absolute clause.

Tāis, *tālid* 'such' is based on the isogloss Lat. *tālis*, OCS. *tolь toliko*, Gr. τηλίκος 'so great, of such an age'. This lexeme may be a composition of the demonstrative *to-* + the root *al* 'to grow'. It is correlated with *qālis* 'like, how', cf. lat *quālis*, OCS. *kolь, kolikъ* 'how much', Gr. πηλίκος 'how great, of what age'. See also section 20.

Widhus 'forest' is a northern IE term, cf. OIr. *fid* 'tree', Gaul. *Uiducasses*, OHG. *witu, wito* 'wood', Lith. *vidùs* 'middle' (exchanging meaning with *medhi̯o-* 'middle').

Perti 'through' is a variant of the particle *peri* 'about, around', cf. Oscan *pert*. For the suffix, cf. Lat. *post*.

Dhewet 'runs', from the verb *dhewō* 'to run', cf. Skr. dhávate, dhā́vati, Gr. Θέω.

Joqe 'and', cf. Go. *jah*. *Joqe* is composed of the particles *(H)i̯o-* + *k^we*.

Osdos 'branch', cf. Go. *asts*, Gr. ὄζος, Arm. *ost*, Hitt. *hasduēr*.

Dousmos 'bush', cf. Lat. *dūmus, dūmmus* (see de Vaan's Latin dictionary, p. 182-183), OIr. *doss, dos* 'shrub' and MHG *züse, züsach* 'brushwood'. We can trace the word back to and Old North-West Indo-European layer.

Orsos 'tail', cf. OIr. *err*, OHG. *ars*, Gr. ὄρρος, Hitt. *arras*.

Tn̥get is an imperfect (protelative) from the verb *tn̥gō* 'to touch', cf. Lat. *tangō*, OHG. *tacken*, Toch. B. *täk*.

Spelgs 'spark', cf. Skr. *sphuliŋga-*, Latv. *spulgs* 'id'.

Keml̥-ā 'to the sky', cf. Germ. *himmel*, Hitt. *kammara-* 'cloud, fog'. The particle *-ā* forms the allative (whither?), cf. *χαμαί* 'to earth', Hitt. *āpa* 'back', *katta* 'down', Lat. *infrā*. This could be a variant of the particle **(H)ad*. This ending, however, is much debated.

Petont 'they fly', cf. Lat. *petō*, Gr. *πέτομαι,* Skr. *pátati*, Hitt. *pattai/pittai-* etc.

Opi 'back', cf. Hitt. *āpa* 'back', Gr. *ὀπί(σ)σω* *<*(h₁)opi-ti̯oh₁* 'behind', Myc. *o-pi*, Eng. after *<*(h₁)op-tero-*, Go. *aftra* *<*(h₁)op-tero-* 'backwards'.

Dhghm̥-ā 'to the ground'. Cf. Gr. *χθών*, Skr. *ksam-*, Lat. *humus*, Hitt. *tekan*. For the columnar zero grade of the root, cf. Steer 2013. We are also dealing with an allative here.

Pédjonto 'they fall' (imperfect-protelative), from the verb *pedjǎi* 'I fall', cf. Skr. *padyate*, OCS. *padǫ, pastь*, OHG. *fezzan*.

Leudhãs 'people', cf. Germ. *Leute*, Ru. *liudi*, Latv. *ļaudis*.

Skoudostḗr 'shooting star, composed of **skeud* 'to shoot', cf. Germ. *schiessen*, E. shoot, Skr. *códati*, *codáyati* 'to impel' and *stḗr* 'star'

Nōmnājont 'they call, they name', cf. *nōmn̥* 'name'.

Nū 'however', cf. E. *now* 'at this moment', but also 'however', Toch B. *no*, Go. *nu*, Gr. *νύ*, OCS. *nъ*, Ru. *no*. See Klein (2018), *PIE *nu as a Discourse Particle*: https://ucla.app.box.com/v/weciec2018-klein

Edqom 'some time', composed by the particle **h₁ed* + the pronoun **kʷo-*, cf. Germ. *etwas*, Ru. eдвá 'hardly' + the temporal particle *-m*. It indicates a less frequent event than *qr̥tusí*.

Dhghmōn, cf. Lat. *homō*, O. *humuns*, Go. *guma*, Lith. *žmuõ*.

Énteri, entér, n̥ter 'between', cf. Lat. *inter*, OIr. *eter, eidir,* Gal. *inter ambes* "inter rīvōs' Go. *undar*, E. *under*, Skr. *antár*, OCS. *ǫtrъ*.

Mlōskont 'they appear', root **melh₃, *molh₃*. cf. Gr. *βλώσκω*, fut. *μολοῦμαι*, Serb.-Croat. *izmòlīti* 'let appear', TochA. *mlusk*, TochB. *mlutk* to escape'.

M̥bhi, n̥tbhi 'around, on both sides', cf. Skr. *abhíta*, Av, *aiβitō, aiuuitō*, Gr. *ἀμφί*, Arm. *ambołǰ <*am̥bhi-soli̯o-* 'all, entire', Alb. *ambi*, Lat. *ambi-, am-, an-* OLat. *am* 'circuitu, causā', O. *amptu* 'circum', *amvíannud* 'circuitu', Gaul. *ambi-*, OIr. *imm*, etc. MIE *m̥bhi* with the accusative case also indicates the topic of an issue, thus meaning 'about, concerning, relating', as is the case in Greek and Celtic.

Qélseti 'will be about', from the root *qelō* 'to circulate turn', cf. Gr. *πέλω, πέλομαι* 'come into existence, become, be', Skr. *cárati*.

[3]

Ōl̥im 'formerly, some time ago, once upon a time', cf. Lat. *ōlim*, ORus. *loní* 'last year'.

Senos 'old', cf. Lat *senex*, Gaul. *senognātus*, Go. *sineigs*, Skr. *sána-*, Lith. *sẽnas*, etc.

Ekwíts 'knight, person going on a horse', cf. lat. *eques* <**eku+it-*. For the formation, where the lexeme in the second member is provided with a -t agentive suffix, cf. Lat. *pedes* 'foot soldier', *comes* 'companion, associate', Gr. ὠμοβρώς, -ῶτος 'eating raw flesh', Skr. *viśva-jít-* 'all-conquering', *arthét-* <**artha·ít* 'active, hasty', Av. *dunmōfrut-* 'moving in the clouds. The agent with -t- suffix is old and attested in more IE dialects. More information about -t- is available apud Willms: https://archiv.ub.uni-heidelberg.de/volltextserver/24881/

Qroqōn 'cape', is a derivate of the word *qroqā* 'crest', cf. OIr. *crích* <**kʷrēkʷā* 'border', Germ. *ragen* 'to protrude', Gr. κρόσσαι 'crenellation', *krókva* 'stake'.

Tr̥bhāt 'lived' (aorist protelative), from the verb *trebhō* 'to live', cf. O. *trííbúm* 'house', Lith *trobà* 'cottage, farmhouse', U. *trebeit* 'lives' OIr. *atreba* <**ad·treba* 'dwells'.

Trins accusative of the numeral *trejes* 'three'.

Sūnús 'son', cf. also Germ. *Sohn*, Skr. *sūnú-*, OCS. *synъ*, Lith *sūnùs*, etc.

Sénosjo wīrî́ mr̥tosjo, absolute genitive construccion 'when the old man was dead'. For *wīrós* 'man, male person' cf. Lat. *vīr*, OIr. *fer*, Go. *waír*, Lith. *výras*.

Prāwognós <PIE. **pr̥h₂u̯o-gnh₁ó-* 'first born', cf. Lat. *prīmōgenitus*, Gr. νεογνός 'new born'. For the numeral, cf. Skr. *pú̄rva-*, OCS. *prъvъ*, TochA. *pärwat*, TochB. *pärweṣṣe*, etc.

Bhr̥ghos 'castle' (fem.), cf. Go. *baurgs* 'city, tower', OHG. *burg*, Gaul. *Litano-briga,* etc. It is related to the root **bhergh* 'to be high'.

Oudn̥ 'land', cf. Gr. οὖδας 'surface of the earth, ground', Arm. *getin* 'ground, earth, soil', Hitt. *utne, udne* 'earth, land'.

Solwos, *solwā*, *solwod* 'all, whole', cf. Lat. *salvus*, Gr. ὅλος, Skr. *sárva-*, TochA. *salu*.

Orbhjonomést (*orbhjom* + *nomejō*) 'inherited', Germ. *Erbe* 'inheritance', OIr. *comarbus*; *nomejō* could be considered as the causative of a backformation issued from **kom* + **h₁em* 'to take in, come into' (Kortlandt 1992: 104).

Swēdhum ad 'according to the custom', cf. Lat. *suēscō* 'to get used to', Germ. *Sitte*, Gr. ἔθος 'custom, habit', Skr. *svadhā-* 'habitual state, custom, rule'.

Medhəmós 'the one situated in the middle', cf. MIE. *medhjos* 'middle', cf. Go. *miduma*, OHG. *metemo*, Skr. *madhyamá-*, Av. *maδəma*.

Prekonjom 'church', from the root **prek* 'to pray, beg, ask', cf. Lat. *precō*, U. *persclu* 'prayer, sacrifice', Go, *fraihnan*, Skr. *pr̥ccháti*, OCS. *prositi* 'to ask'.

Sākrodhotstānom 'a position of priest', composed of *sākrodhốts* (cf. Lat. *sacerdōs*) + *stānom* 'position'

Jewisəmós 'the youngest one', cf. OIr. *óam*, Skr. *yáviṣṭa-*.

Todoinod 'only', cf. Go. *þatainei*, Toch. B *taine* 'this one', OCS. *edinъ* <**H₁ed-Hoinos-/ edheHiHno-?* 'one'. *Tod* is the neuter demonstrative from the series *so, sā, tod*.

N̥sis 'sword', cf. Lat. *ensis* 'sword', Skr. *astra-* 'missile', Av. *aŋhū-* 'bow tips'.

Wetésm̥ 'old, aged, having age', from the word *wetos* 'year', cf. Lat. *uetus*, gen. *ueteris*.

Ēpe 'he got, obtained, reached', from the verb *əpjō / əpneumi*, cf. Lat, apīscor, Skr. *āpnóti*, Av. *apayeiti*, Arm. *unim* 'I have'.

Bharsjokloibhos 'loaf of bread', from *bharsjom + kloibhom*. For the first term of the compound, cf. Lat. *farrāgō*, U. *farsio, fasiu* OIr. *bairgen* 'bread', OE. *bere* 'barley', etc. *Kloibhos* 'loaf' is supported on the pendants Go. *hlaifs* 'bread'. E. *loaf*, Lat. *lībus* 'cake', Gr. *κλίβανος* 'vessel for baking bread', OIr. *clíab* 'basket'. The original meaning of the word *kloibhos* could have been 'cooking basket' indeed.

Dōt 'he gave', aorist from the verb *didōmi* 'to give'.

Persnā 'ham'. cf. Lat. *perna*, Gr. *πτέρνη* 'heel', TochB. *porsnai* 'ankle', OHG. *fersana* 'heel'.

Oimos 'trip, way'. The root h_1ei 'to go' is the basis of different words meaning 'way'. The suffixes can be, among others -*mo*- (Gr. *οἶμος*), -*smo*- (Lith. *eismas* 'traffic'), -*tr̥/-tn*- (Lat. iter), -*no*- (Skr. *yāna*-)or -*tro*- (OIr. *bóthar* <*g^wou-itro*-). See Blažek (2011), on Indo-European roads:

https://www.researchgate.net/publication/298491170_On_Indo-European_roads?fbclid=IwAR36VHN6hN1U-2wlD9idsMzitMyNxRum8qH03d5SepoF43orPvDY6-IR76E

Sqet 'he said', from the verb *seqō* 'to say', cf. Lat. *inquam*, Gr. *ἐν(ν)έπω*, Germ. *sagen*, Lith. *sakýti*, Latv. *sacīt*, etc.

Áljote 'to another place'. For the ending, cf. *πόσε* 'whither′, Go. *hvaþ*.

Sāgitéwijãi 'that has to be looked for', cf. Lat *sāgiō*, OIr. *saigid*, Go. *sōkjan*

Rēis 'propriety, thing', cf. Lat. *rēis*, Skr. rā́ḥ, Av. *raēm*, MP. *xīr* <*$H_r̥jo$*- 'rēs'.

[4]

Itenei 'for the trip', dative of *eitr̥* 'trip, way' (cf. *oimos* supra). For the reconstruction of this word, cf. Lat. *iter*, gen. *itineris*, Hitt. *itar*, TochA. *ytār*, TochB. *ytārye*.

Ōkinós 'ready'. A derivate of the word *ōkús* 'fast'.

Ati·arnom-de 'to Adtiarn'. The enclitic particle –*de* reinforces the notion of direction, although it is not necessary in intransitive verbs of notion, given that direction is already expressed with the accusative of direction. Another example where this particle may appear is in *weikm̥-de*, *woikom-de* '(to) home, to the house', cf Gr. *οἴκαδε, οἰκόνδε*, Av. *vaēsman-da*.

M̥bhi eitum 'about going'. *M̥bhi* here introduces the topic about which the subject is thinking. *Eitum* is an infinitive of the verb *eimi* 'to go', cf. Lat. *eō*, Gr. *εἰμί*, Skr. *éti*, Hitt. *iti 'goes'*, Lith. *eĩti* 'to go'.

Mənto 'thought'. 3rd person singular of root aorist of the verb *mənjãi* 'to think', cf. OIr. *do·moinethar* 'supposes, opines'. Skr. *mányate* 'thinks', Av. *maniietē* 'thinks', Gr. *μαίνομαι* 'rage, be furious', etc. For the aorist form, cf. Skr. *ámata*, Av. *maṇtā*, Gr. aor. pass (1s.) *ἐμάνην*.

Rēgos, gen. of *rēgs* 'king', cf. Lat. *rēx*, OIr. *rí*, Skr. *rāj*-.

Alkis 'court', cf. Go. *alhs* 'temple', Lith. *al̃kas* 'elevated forest' and other variants, Gr. *ἄλσος* 'sacred grove', Hitt. *hāli*- 'pen, corral'.

Eno 'that one', indicates distance from the speaking subject, cf. OCS. *onъ ona ono*, Lith. *anàs*, Hitt. *annis*, Gr. ἐκεῖνος <**eke + eno-*.

Tregsnos 'brave', cf. OIr. *trén*, W. *tren*, Latv. *treksne* 'shove, thrust'.

Protós 'clever, intelligent', from the root *pret 'to perceive, understand', cf. Go. frōþs <*prōto-, Lith. protìngas, Latv. pràtîgs, etc.

Atlos 'noble'. The origina of OHG. *adal*, *edel*, E. *aeđele*, is controversial, but it is probably related to TochA. *ātäl* 'man'. For An alternative, but far-fetched Phoenician-Punic origin of this word cf. Vennemann:2012. However, its relation with the familiar term 'dad, father' is straightforward with the comparison with Lat. *patriciu*s.

Dōsnū́ 'generously', cf. Lith *dosnùs* 'generous'. For the suffix, cf. Skr. *sthāsnú-* 'firm, stationary, unmovable'.

Apo luwet 'pays'. It comes *from a verb luwō* meaning 'to release', cf. Lat. *luō, soluō*, Go. *fra-liusan* 'to lose', *laun* 'reward, wages', *lun* 'ransom', *lunjan* 'pay ransom, give awards', Gr. λύω, Alb. *laj* <*ləunįō 'I pay a debt.

Polis 'city', cf. Gr. πόλις, Skr. *pūr-*, Lith. *pilìs*.

Sodét 'he went', suppletive aorist of the verb *eimi*, cf. Lat. *cēdō* <*ke-sdō 'to go, advance', Gr. ὁδεύω 'to go, travel' (ὁδός), OCS. *choditi*.

[5]
Daitis, gen. *dītéj(o)s* 'time', from the verb *dajai* 'to divide'. See *dáisēsoi* 'you would share' a few lines below. Related cognates are OHG. *zīt*, MHG. *Zeit*, E. *tide* (cf. *time and tide wait for no man*), Alb. *ditë* 'day', Arm. sot <**kįeh₂-diHti-* 'today', Skr. *dití-* 'division'.

Epi qḷḗto 'elapsed', is the third person middle of the aorist from the root *kʷelh₁ 'to turn, circulate, to result to be, to become'. For the meaning, cf. Lat. *annō uertente* 'the current year'. The form is transposable into PIE. as kḷh₁to (see LIV, p. 387, note 4). Note that this is an athematic form. As thematic pendants, we have Gr. ἔπλετο 'was, took place', Arm. *ełew* 'was', both from *é-kḷeh₁to. For the relation between 'to turn' and 'to elapse', cf. Katz (1994), *Homeric Formula and the Tocharian Word for 'Year': A Transferred Epithet*.

Ləgnos 'tired', cf. Lat. *langueo*, Gr. λήγω 'to cease', Skr. *ślakṣná-* 'slippery, soft, tender'.

Ghṛdhnos 'hungry', cf. Go. *grēdags*, Ru. голо́дный, Skr. *gṛdhnu-* 'greedily desirous of'.

Ghostum infinitive of the verb *edmi* 'to eat', cf. Lat. *hostia*, Skr. aor. *ághas* 'you, he ate'.

Nemos 'sacred forest', cf. Lat. *nemus*, Gaul. *nemeton*, Gr. νέμος 'wooded pasture, glade'.

Margeni 'boundary', cf. Lat. *margō*, Gaul. *Allo-broges*, Go. *marka*, Hitt. *mārk/mark-* 'to divide'.

Au wele 'look, look'. For *au*, cf. Lith. *aurè* 'look', Arm. *urekʻ, owrekʻ*, Hitt. *au* 'look', Av. *aorā̆* 'downwards'; for *wele*, cf. W. *gweled*, Lat. *uultus* 'face', Go. *wulþus* 'glory'. See Dunkel (2009): Lithuanian chips from an Aptotologist's Workshop.

Dṛkā 'face', cf. OIr. *derc* 'eye', Skr. *dṛ́ṣṭi-* 'vision'.

Ud mənīsto 'poked out', cf. *ēmineō* 'to be prominent', W. *monid, mynydd* 'mount', OIce. *mø̄na* 'to tower', Hitt. *mena/i-* 'face, cheek'.

Qoleinā 'viburnum', cf. NHG. *Holunder* 'elder' and Ru. lalína, from a root **kᵘel* 'black'. See Hyllested's paper *The mysterious Elder, common traits for European names for Sambucus nigra and Viburnum opulus*.

Weuqét 'said', aorist of the verb *wiweqmi* 'to say', cf. Lat. *uocō*, Gr. *εἶπον*, Skr. *vákti, vívakti*, aor. *ávocat*.

Esús 'good', cf. Gr. *ἠΰς*, Hitt. *assu-*.

Eponts ~ épontos 'evening', cf. MHG. Abend, ON. aftann, *eftann*. Kroonen reconstructs PIE nom. **h₁éh₁ptont*, gen. **h₁h̥₁ptn̥tós*. Pokorny, however, reconstructs it as a thematic **ēponto-*, cf. Hitt. *išpant-* 'night', vs. Skr. *vasantá-* 'spring'.

Juwōn 'young', cf. Lat. *iuuenis*, Skr. *yúvan-*, gen. *yū́naḥ*, Av. *yvan-*, OCS. *junъ*.

Deiros, also *doilós* 'beautiful', cf. OHG. *zēri, ziari*, Lith. *dailùs*, Latv. *dàiļš*.

Idhei, idhi 'here', cf. Lat. *ibī*, U. *if*, Skr. *ihá, idha*, Av. *idā, ida*, Gr. *ἰθαγενής* 'aboriginal'.

Dáisēsoi 'you would share', precative/ future subjunctive of the verb *dajai* 'to divide', cf. Gr. *δαίομαι*, Skr. *dắti, dyáti*.

[6]

Eti swei 'even though', cf. Lat. *etsī, etiamsī*. For a more detailed explanation of PIE **sw(e)i,* read Olivier Simon's paper *L'étymologie proto-indo-européenne de latin « si » et grec ancien : « ei » :* ttps://www.academia.edu/50825996/L%C3%A9tymologie_proto_indo_europ%C3%A9enne_de_latin_si_et_grec_ancien_ei

Pitjā́ also *pitús* 'food', cf. OIr. *ithe* 'act of eating', Skr. *pitus*, OCS. *pišta*.

Loiqós 'remaining', cf. Lat. *reliquus*, Gr. *λοιπός*.

Qām 'than', cf. Lat. *quām*, O. *paam, pam*, Arm. *kʻan*.

Wesus 'good, excellent', cf. OIr. *fó* <*wosu, Gaul. *Sego-uesus*, Skr. *vásu-*, Av. *-vaŋhu-, vohu*.

Coimos 'lad, person type', cf. TochB. *śaumo* 'person', TochA. *śoṃ* 'boy' from the root *gᵘeiH-u̯* 'to live'

Utá 'and', cf. Celtib. *uta* 'and', Skr. *utá*, YAv. *uta*.

Persnapr̥snām 'a portion of the ham'. For the word *pr̥snā* 'portion', cf. OIr. *rann*, W. *rhan*. The *-ā* of the first term of the compound becomes short -a, cf. Pol. w*odospad* 'waterfall', Gr. *νυμφαγενής*.

Qota 'how', cf. Lat. *ut*, Skr. *katham, kathā* <*kᵘoth₂oh₁, Av. *kaϑa*.

Bhrāter 'brother', cf. Lat. frāter, E. brother, Skr. bhrātr̥-, Ru. brat.

Pro wr̥stōs 'behaved', from the verb *pro wr̥tắi* 'to behave', cf. Lat. *conuerso*r, Skr. *vártate*.

[7]

Speksi 'look', from the root **spek*, cf. Lat. *speciō*, OHG. *spehōn*, Skr. *(s)páśyati*, Av. *spasyeiti*, Arm. *spasem* 'to wait'. For this kind of imperative from the sigmatic aorist, where the ending has been simplified from *spéksesi* to *speksi*, see García Ramón (2009): *Primär- und Sekundärendungen im Konjunktiv im Vedischen: Deixis und Sprechakt*: https://ifl.phil-fak.uni-koeln.de/fileadmin/linguistik/Personen/HVS/Garcia_Ramon/PDFs/GR126.pdf

An 'perhaps', introduces a conditional clause, cf. Lat. *an*, Go. *an*, Gr. *ἄν*.

Twojē 'by you', instrumental cause of the personal pronoun *tū*, cf. Skr. *tváyā*.

Ejom ~ éjomi 'I may go', first person singular of the present subjunctive of the ver *eimi* 'to go'; cf. Gr. *ἴω*, *εἴω*, Skr. *áyā(ni)*.

Toughā́ 'luck, fortune'. cf. OIr. *tocad*, Gr. *τύχη* (formally this word is very similar to *δίκη* in Greek).

Kōnājõi 'I may try', from the verb *kōnājǎi*, cf. Lat. *cōnor*, W. *digon(i)* 'to do, be able', Gr. *ἐγκονέω* 'to be quick and active', Serb.-Croat. *kānīm*, *kániti* 'to intend', Latv. *cenšos*, *censties* 'to strive'.

Sm̥plomenḗs (*Sm̥plos + menos*) 'having a simple mind', cf. Lat. *simplex*, Gr. *ἁπλόος*; for *menos* 'sense, intelligence, mind', cf. Lat. *Minerva*, Gr. *μένος*, Skr. *mánas-*, Lith. *atmenà* 'memory', *atmenùs* 'having a good memory', etc.

Dhweros 'trick, guile', cf. Lat. *fraus*, TochB. *tsereññ-* 'to trick, deceive, lead astray', Skr. *dhvárati* 'to bend, cause to fall, hurt, injure', *dhvarás-* 'destructive, mischievous' OCS. *durъ* 'folly'.

Weidr̥, gen. *widén(o)s* 'class, type, sort', cf. Ru. *vid*, Latv. *veids*. Other lexemes from the same root are *weidos*, gen. *wéidesos* 'presence, appearane' and woidos 'knowledge'.

Jewōm ~ jewõ 'I may help', present subjunctive. In MIE. *jewō* is a thematic verb; cf. Lat. *iuuō*, *iuuāre*, Skr. *yuyṓti*. Alternatively, García Ramón explains Lat. as a reduplicated pres. **h₂i-h₂uh₁-o/e-*.

N̥knéwomosi 'we may be arriving', from the verb *n̥kneumi* 'to arrive', cf. OIr. *ro·icc*, Skr. *aśnóti*, Latv. *nãkt.*

Worós (also *sr̥wos*) 'guardian', cf. Gr. *οὖρος*, Go. *war(s)*, OHG. *wartman*.

Médsesi 'you will meet', present *mimdō*, cf. Go. *ga-mōtjan*, Arm. *matčim* 'to get near'.

Medhiwodós 'interpreter', related with *medhi* 'in the middle' and *wodós* 'speaker', verb *wedō*

Kr̥krokelmōn 'protector of the chancellery', *kr̥kro- 'enclosure'* cf. Lat. cancellum (see de Vaan's dictionary); for *kelmōn* 'protector' cf. *Germ. *helmaz,* Skr. *śárman-* 'shelter'.

Bheusō ~ bheusjō 'I will be, future of the verb *bheumi*, root **bhHu/bhuH* 'to be', cf. Skr. *bhavisyāmi.*

Dn̥ghwā (also *denghū*) 'tongue', cf. Lat. *lingua*, OIr. *tenge*, Go. *tuggō*, Skr. *jihvā́*, OCS. *językъ*, etc.

Woida 'I know', préterite-present verb, cf. Lat. *uīdī* 'I saw', Gr. *οἶδα*, Skr. *véda*, OCS. *věmь*.

[8]

Garegeinom, *Adelneinom*: in MIE names of languages usually end in *-einom*, cf. *lateinom* 'latin'.

Eti 'even, also', cf. Lat. et, Gaul. *etic <*etikᵘe*, Go. *iþ* 'but', Gr. *ἔτι* 'yet, still', etc.

[9]

Sū 'well', cf. OIr. *su-*, *so-*, e.g. *so-scél(a)e* 'gospel', Gr. *εὖ*, Skr. *su*, OCS. *sъdravъ* 'healthy, having good health', Hitt. *šuhmili-* 'well-fixed', etc.

Mudróteros 'more amusing', cf. Skr. *mudrá-* 'joyous, glad', Lith. *mudrùs* 'lively, awake'. For the suffix -*tero-* used as a comparative, cf. Luján: 2000, *Sobre los orígenes de los comparativos indoeuropeos en -teros*:
https://www.academia.edu/2204804/Sobre_los_or%C3%ADgenes_de_los_comparativos_indoeuropeos_en_teros

Sm̥·ojos 'the going together'.

Moimi ~ mojē 'with me', cf. OPrus. *māim, maim*, Skr. *máyā*.

Ludhe 'come', aorist imperative, cf. Gr. *ἐλθέ* 'come', OIr. *luid* 'he went', TochB. *lät* 'to go out, emerge'.

[10]

N̥dha 'then', cf. Gr. *ἔνθα*, cf. also Skr. *ádhi* 'above, besides', Go. *und* 'until', Lus. *inde* 'and' (perhaps these last ones are to be reconstructed as **n̥to, *n̥te*).

En trājónt 'they came in', from the root **ter* 'to cross', we have the verb *trājō* 'go through', cf. Lat. *intrō, intrāre* W. *tardaff* 'emerge, issue, appear', Skr. *trā́yate* 'protects'.

Swojóm 'his own', possessive adjective from the pronoun *swe* 'onesefl, him(self), her(self), it(self)'.

Kelmonm̥-iwe 'as a guard'. For iwe 'like, as', cf. Lat. *ceu* <**ke-iwe*, Skr. *iva*, Hitt. *ivar*.

Emét 'took', 3rd person singular of the aorist from the verb *emō* 'to take', cf. Lat. *emō*, OCS. *imǫ, jęti*, Lith. *imù, im̃ti*, Latv. *jẽmu, jem̃t*, OIr. *do·eim* 'to cover, shelter, protect'.

Josmēd 'given that', cf. Skr. *yasmāt* 'since, from that, because', it is almost a synonym of *jodqid.*

Woropotis ~ woropóts 'captain of the guards', cf. Go. *hundafaþs* 'centurion', OCS. *gospodь* 'Lord'.

Mr̥topətḗr 'dead father'

Prijonts ~ prijānts 'friend', cf. W. *rhiant* 'parent', Germ. *Freund*, Run. *frœndi*.

Dhr̥stis 'boldness, courage', from the verb *dhr̥sō* 'to dare, be corageous', cf. Go. *gadaúrsan*, Gr. *θαρρέω*, Skr. *dhr̥ṣṇóti, dhárṣati*, OCS. *drъznǫti*, etc.

Oumos 'intellect', cf. Toch. B. *om-palskoññe* 'meditation', OCS. *umъ*.

Pr̥pāt, from the verb *prepō* 'to seem', cf. Gr. *πρέπω*, Arm. *erewim*, OIr. *richt* 'form', from Proto-Celt. **frixtu- <*pr̥ptu-*. The Greek and Armenian forms are compatible with the root **kʷerp* and could be related to Lat. *corpus* 'body', Skr. *kr̥pā́* 'form', Ir. *kərəfš, kəhrpəm-* 'form, body', but in that case OIr. *richt* would not belong to this equation. Anyway, a root **prep* with two equal voiceless stops is most unusual in IE.

Kr̥krokēlāi 'chancery'. For the term *kēlā* 'room, chamber', cf. Lat. *cella*, Gr. *καλιά* 'wooden dwelling, hut', Skr. *śā́la-*.

En sedét 'settled downd'. *Sedét* is the aorist of the verb *sisdō* 'to sit down'.

Dn̥ghūwoidos 'linguistics, knowledge of languages'. *Woidos* 'knowledge' is the term transposing Ved. *véda-*. See *widjā́* 'science' below.

Dhōbhést: *dhṃbhējānt*, from the root **dʰeh₂bʰ* 'feel surprise'. The first one is a causative and the second one an ē-stative form. Cf. Gr. θώπτω, θώπεύω, Go. *afdōbnan*, *afdumbnan* 'keep silent, hold one's peace'. Do not confuse this root with **dhebh* 'to impair, cause damage'.

Skroibhās 'scribe', from the verb *skreibhō* 'to write', cf. Lat. *scribō*, Gr. γράφω.

Gṛnonojós 'councilor', from *gṛnos* 'meeting, assembly', cf. Skr. *gaṇa-*, Gr. ἀγορά. The second component -- *nojós* 'who carries' designates people who are in charge of a task. We could also use the suffix *-tio*- indicating professions, which appears in Tocharian and Luwian, e.g. TochB. *käryorts(ts)e* 'trader, merchant', TochA. *tspokäts* 'taster', Luw. *kumaza-* 'judge'.

Kṛkronojós 'chancellor', also from the term *kṛkro-* 'enclosure' and the agent *nojós* 'carrier'.

So-pe 'himself', composed of the pronoun *so, sā, tod* 'this' and the particle *-pe* 'this very one'.

Widjā́ 'science', cf. Skr. *widyā́*, Pol. *wiedza* *<*weidieh₂* 'knowledge'.

[11]

Wédhrijā 'marriageble', is a para-participle transposing Av. *vaδrya-*. For this type of formation, cf. Lat. *ēbrius*. A by-form ending with *-lijo-*, of the type TochB. *yokalle* 'drinkable' is also formally conceivable.

Dhugtḗr 'daughter', cf. O. *fútir*, Gaul. *duxtir*, Go. *daúhtar*, Gr. θυγάτηρ, Skr. *duhitár-*, Lith. *duktḗ*, etc.

Jom epi 'as soon as', composed of the particles *jom* 'when' and *epi* 'on'.

Dhwolnēd 'madly', cf. OIr. *dall* 'blind', Germ. *toll*, Go. *dwals*, Gr. Δύαλος a name of Dionysos.

Ismi 'in him', locative of *is* 'he'.

Enlubhtā́ esti 'is fallen in love', from the root **leubh* 'to love, become crazy'. The MIE verb is *leubhō*, *lubhjō* or *lubhējō*, cf. Lat. *libet*, OHG. *liuben*, Skr. *lubhyati*, OCS. *ljubiti*, Gr. λυπτά·έταίρα 'prostitute', etc.

Toqe 'also', is a crossing of Lat. *quoque* and Ru. *tože*. Cf. also Go. *þau(h)* 'than, then, and yet'.

Wlātimnī́ 'princess', feminine of *wlātimōn* 'prince', cf, OIr. *flaithem* 'ruler, prince', OCS. *vladǫ, vlasti;* 'to rule'. It is further related to TochA. *wäl*, TochB. *walo* (gen. *lānt <*uḷHont-*) 'king', Gaul. *Nertovalus*, OIr. *fál, Domnall <*Dubnoualo-* (Celtic **walo*), Luw. *wallant-* 'fit, capable'.

Ṃbhimenḗs 'indifferent', from the particle *ṃbhi* 'around, both' and *menos* 'mind'

Swēdhus 'custom, cf. Lat. *suescō* 'to become used', Go. *sidus*, Gr. ἔθος, Skr. *svadhā*.

Regjom ~ regnom 'kingdom', cf. Mir. *rīge <*rēgjom*.

Kērd 'heart', cf. Lat. *cor*, OIr. *cride*, Go. *haírto*, Gr. καρδία, Skr. *hṛd-*, Lith. *širdìs*, etc.

Kéisāto 'lied, was lying on', is a (sigmatic) aorist protelative from the verb *kejai* 'to lie' (on a surface), cf. Gr. κεῖμαι, Skr. *śáye*, Av. *sōire*, Hit. *ki-it-ta*.

Apódhōmotos 'at (her) discretion'. It is a *-tos* adverb from the word *dhōmós* 'opinion', root *dʰeh₁* 'to put'. For the origin of this word, cf. perhaps Celtiberian *tamai <*dʰh₁meh₂i* 'by order', Go. *dōms* 'judgement', Gr. θωμός 'heap', perhaps OCS. *dúma* 'thought, advice'. For the -tos adverbial ending, cf. Lat. *funditus* 'from

the bottom', *publicitus* 'publicly', *diuinitus* 'by the divinity', Skr. *vistaratas* 'diffusely, at length, *nāmatas* 'namely'. See also *dhōmóm* ad 'according to (his) opinion' below.

Eksí legtum 'to choose', root **(s)leg* 'to pick, collect'. The particle *eksí* 'out' is found in Lat. ex, OIr. ess, Gr. ἔκ, OCS. *iz*.

Móghsāto 'could', another sigmatic protelative from the stative middle verb *moghai* 'I can'. See this root in section 2.

Immō eti 'but even'. For *immō,* cf, Lat. *immō*, Hitt. *imma.*

Pətr̥rēgs 'the father king' is as special type of coordinated (dvandva) compound whereby the designated item has both identities expressed by its separate members, e.g. E. *singer-songwriter* 'someone who is both a singer and a songwriter', *werewolf, girlfriend*, Sp. *sofá-cama* 'a piece of furniture which is both a sofa and a bed', Gr. ἀνδρόγυνος 'someone who is a man and a woman at the same time', ἰατρόμαντις 'physician and seer', G. *Dichter-Komponist*, Lat. *Iuppiter*, Av. *pasu-vīra-* 'beast and man', U. *u(e)iro pequo* 'id', Skr. *rājarṣi-* 'king and sage', *puruṣa-vyāghra* 'man-tiger'. Nouns such as 'father' and 'king' may also form other types of compounds with different relations, such as 'having a father who is a king' and 'father of the king'.

Jota 'how', correlative of the interrogative *qota* 'how'.

Kolis ~ qolis 'hardly', adverb from the root *k^(u)el* 'to cut', cf. Go. *halis* 'almost'.

Ptōtis 'case', from the verb **pet* 'to fly, fall', cf. Gr. πτῶσις. Cf. the also participle surfacing in Greek πτωτός 'fallen' and Av. *tāta-* <*ptāta-* 'falling (rain)'.

Dhōmóm ad 'according to (his) opinion'. The particle *ad* 'to, close to' also indicates accordance. See *apódhōmotos* above.

Sewe 'of him, of her', is in the genitive because it refers to *dhōmós* 'opinion'. For this form sewe, cf. Indo-Iranian, Tocharian and Celtic pendants for this and the second person *tū*, gen. *tewe* form.

Ad proketum 'to woo', from the root **prek* 'to ask', cf. Lat. *procus* 'fiancé', OCS. *prositi*, etc. See the entry *prekonjom* above.

[12]

Məglos 'big', is a synonym of *megə* and *məgnos*. The first variant has pendants in Celtic (e.g. *Maglocunus*) and Germanic (Go. *mikils*, etc.), the second one has pendants in Greek (μέγας), Indo-Iranian (Skr. *máhi*, *mah-*, Av. *maz-*) and Anatolian (Hitt. *mekki-*). Latin *magnus* represents the third variant. However, according to some scholars (Viredaz), this could otherwise go back to **makno-* (cf. Lat. *macer* 'thin', Gr. μακρός 'long').

Āgus 'contest, competition', cf. OIr. *ág* <*āgo-/āgu-* 'fight, battle, contest', Gaul. *com-āg(i)o-* 'compagnon du combat' (Delamarre:2005), Skr. *āji-* 'race, competition, battle', Gr. ἀγών 'assembly, competition'.

Esn̥qos, əpjonqós, are formations with a meaning close to the future active participles, *bheusonts, epsonts*, but they indicate an obligation or entitlement 'the one that should be', 'the one that should achieve'. The verb *bhūt* 'was' is understood. The suffix *-n̥qo-*, besides purzzling Lat. *propinquus* 'near', *longinquus* 'far', Gr. ἀλλοδαπός 'foreign', ἡμεδαπός 'local', τηλεδαπός 'from a far country', etc., is mainly attested in early Germanic forms like ON. *snǫttungr* 'robber', OHG. *hintrinc* 'deceiver', MHG. *phatleitinc* 'way pointer', *sprenzinc* 'fop' and also MND. *rennink* 'dog', etc. It has yielded, after coalescing with the present participle, the verbal ending *-ing*. For its origin see:

- Haider Munske (1964): *das Suffix -inga/-unga in den germanischen Sprachen.*
- Krahe (1967): §150: *Suffix -inga/-unga, nominale Stammbildung, Band III von Hans Krahe, Wolfgang Meid: Germanische Sprachwissenschaft-*

Josqisqe 'whoever'. This non-restrictive relative form can be inferred from Celtiberian *oskuez, oścues*, Gr. ὅστις 'anyone who'. Cf. also Lat. *quiscumque*, Hitt. *kuis-as*. The simple interrogative *qis* 'who' is found in Lat. *quis*, OIr. *cía*, Gr. τίς, Hitt. *kwis*.

Wikoit 'would win', 3rd singular aorist optative of the verb *winkō* 'to win, fight'. Observe this aorist form indicating a future action.

Ghesṛ 'hand', cf. Gr.χείρ, Alb. *dorë* <*$g^h\bar{e}sreh_2$, Hitt. *kessar*, TochA. *tsar* <*ghes$\bar{e}$r, TochB. *ṣar, šar*.

Oinos, *oinā*, *oinod* 'one, alone', cf. Lat. *ūnus*, OIr. *óin*, Go. *ains*, etc.

Jāmi 'already', cf. Lat. *iam*, Lith. *jau* 'already', TochB. *jak* 'still'.

Geronts 'old, in his old age', is an adjective of the Caland system, cf. Gr. γέρων, Skr. *járant-*.

Westéwijãi wlātimnjãi 'for the princess to be married', is equivalent to a final clause 'in order to marry the princess'. Westéwijos is a para-participle of necessity 'that has to be married', from the verb *wedhō* 'to lead, marry', cf. OIr. *fedim*, W. *dy-veddio*, Skr. váhate, OCS. *vedǫ, vestí*, Lith. *vadýti*.

Moghsútenos is an adjective meaning 'coming/happening soon', from *moghsū́, moghsús* 'soon', cf. Lat. mox, OIr. *mo, mos-*, W. *moch*, Skr. *makṣū́, makṣú* 'quickly', Av. *mošu*. The temporal suffix *-teno-* is found in adjectives like Skr. *nūtana-* 'present, modern' (*nu* 'now'), Lat. *diŭtinus* 'long lasting', *crastinus* 'of tomorrow, future'.

Āgeus ṃbhi ademṇ 'about the preparation of the contest'. The action noun ademṇ comes from the verb *adejō* 'to prepare' (see paragraph 14). Cf. the particle *ad* 'to, close to', as well as O. *arsmor* <*admon 'ritual', OIr. *ada(e)* <*adi̯o- 'due, fitting, suitable'. Further we can also find Go. *ga-tils* <*kom-(a)d-elo- 'fit, convenient'

Dhrogheskont 'started to bother'. This *-ske/o-* is an incoative-intensive formation of the causative verb *dhroghejō* 'to befoul, bother, cf. TochAB. *tsärk-* 'to torture, burn, heat', Gr. ταράσσω, θράσσω 'to stir, trouble, disquiet', Skr. *dhrāghate* 'he torments'. The verb is used in present protelative, formally equivalent to the Greek and Indo-Iranian imperfect. For the use of the *–ske/o-* suffix in the expression of feelings, cf. Hitt. *dusk(isk)anzi* 'they rejoice', Lat. *īrascor* 'to get angry', Gr. θαυμάζεσκον 'were bewildered'. See Daues' paper *Zum Funktionsbereich des Suffixes *-sḱe/o im Junghethitischen und Homerischen*, Akten der XII. Fachtagung der Indogermanischen Gesellschaft (Krakau 11.-15.10.2004), Wiesbaden 2008, pp. 82-99.

[13]

Wélmosi 'we want', from the verb welmi. Observe the full grade also in the plural. According to certain scholars, e.g. Sihler (1995:539), the Go. optative *wiljau* is due to its Narten character.

Nosbhos bheutum 'to have', lit. 'to be for us', cf. Lat. *mihi est*, Latv. *man ir*, Ru. у меня есть 'I have'. *Nosbhos* 'to us, for us' is to be analysed as *nos + bhos*, cf. Lat. *nōbīs* <*nos + bhei-s*.

Tewe 'of you, yours' is the genitive of *tū*, cf. Skr. *táva*, Av. *tauua*, Lith. *tavẽs*, Latv. *tevis*, OIr. *to, do, du*, TochA. *cu*, TochB. *ci*. In this case it is a complement of *uposoqós* 'successor'

Apm̥nos 'suitable', present middle from the stative middle verb *apai* 'am suitable', cf. Lat. *aptus* 'suitable', Hitt. *happar*i, *hapdari* 'is suitable'.

Uposoqós 'successor', from the verb *seqą̃i* 'to follow', cf. Lat. *sequor*, OIr. *sechithir*, Gr. ἕπομαι, Skr. *sácate*, Lith. *sekù, sèkti*, etc.

Klutós 'glorious' (lit. heard), cf. Lat. *inclitus*, Germ. E. *loud*, Gr. κλυτός, Skr. *śrutá-*, etc.

Dhr̥sus 'valiant, bold' is an adjective of the Caland system, cf. OHG. *türre*, Gr. θρασύς, Skr. *türre*, OCS. *drъzъ*, Lith. *drąsùs*, etc.

Meneswós 'intelligent' (lit. 'mindful', it is used as a synonym of *protós*, cf. Lat. *Minerua*, Skr. *manasvín-*.

Sólwotos 'totally', is a *-tos* adverb. See entry *solwos* 'all, total' in section 3.

Smerjos 'worthy', cf. Lat. *mereō* 'to deserve', Gr. μείρομαι 'receive as one's portion', μόρος 'fate, destiny', Arm. *mart* 'possible', Gaul. *ro-smerta* 'great provider goddess'.The suffix *-i̯o* is present in Skr. *arhya-* 'worthy', *yogya-* 'appropriate', Lat. *eximius* 'excellent, distinguished', etc. For the etymology of Arm. *mart*, cf. Kocharov:2012.

Wlā̄timōn 'prince'. See the entry *Wlā̄timnī́* in section 11.

Qolpos 'class, division', from an extended root *kʷel-p* 'to cut', cf. E. *half*, Go. *halbs*, Skr. *kalpa-*, cf. also Gr. κολοβός 'docked, curtailed'.

Aljos, *aljā*, *aljod* 'other'. Here is neuter masculine because agrees with *qolpom*.

N̥kḗi̯omosi 'we need', from the ē-stative verb *n̥kējō*, cf. OIr. *écen* <*h₂n̥keno-* 'need, necessity', Gr. ἀνάγκη, Hitt. *henkan* 'death'.

[14]

Apo dōtum 'to give in', cf. Germ. *zugeben*, *abgeben*, Ru. *сдаться*, Pol. *poddać się*, Lith. *pasiduoti,* Gr. ἀποδίδωμι, Skr. *sampra-dā*.

Skelsto 'had to', aorist of the stative middle verb *sklai* 'I must', Go. *skal*, E. *shall*, Lith. *skeliù, -éti*, OPr. *skellants* 'debitor'. For the ablaut of this verb, cf. Grestenberger (2018), *The final cut: Hittite iškallāri 'splits, slices', PIE *(s)k⁽i̯⁾elH 'cut in half, split', and root statives in Proto-Indo-European*.

Domm̥ ~ dōm, accusative of *doms*. The noun may also be inflected on domos and *domus*, cf. Lat. *domus*, gr. δόμος, celtib. *temei* 'at home', skr. *dáma-*, ocs. *domъ*.

Upóstanom 'service', cf. OIr. foss <*upo-stheh₂- 'man-servant, attendant', Gau. *Dagouassus*, Skr. *upasthāna-* 'worshipping, attendance', MP *abestān* 'assistance', yielding the word 'Avesta'

Creughos 'sad', cf. OIr. *brón* 'sorrow', Ru. *grustь* 'sadness',

Wr̥teto 'return', from the verb *wr̥tǎi* 'to return'. It can be reinforced with the particle *proti* 'against, back'. cf. Lat. *reuertor*, Skr. *nivartate*, OCS. *vratiti sę*, etc. The use of the middle form indicates an intransitive action. So we have *wr̥tō 'I turn', wr̥tǎi 'I turn myself, I return'; (perti) wr̥tō* 'I transform', *(perti) wr̥tǎi* 'I transform myself'.

Qid, qī, 'why'? The neuter interrogative pronoun in the accusative or in the instrumental case, besides their usual respective direct and instrumental object función, may serve to ask for a reason. *Qid tū sméjesoi?* 'why are you smiling?', *qī nē meghei wedét?* 'why did he not tell me'? The first usage is found in Lat. *quid* (e.g. *quærere, quid historia delectet* 'to ask why history pleases'), Skr. *kim* (e.g. *kiṃ śocasi* 'why do you grieve'); the second one in Lat. *quī*, OHG. *kvi*, OS. *hwī*, E. *why*, OIce. Hwī, cf. also Gr. πεῖ 'where'. Please note that *qid* may in addition introduce total interrogatives, cf. Skr. *kim* (e.g. *kiṃ tatra gacchati* 'is he going there'? Pol. *czy* (e.g. *czy lubisz piwo?* 'do you like beer?'.

Tām 'so much', is correlated by *qām*, cf. Lat. *tam*,

Nāsṃ-two 'your nose'. The root noun *nās* finds support in Lat. *nāris, nāsus*, OHG. *nasa*, Skr. *nā́sā*, OCS. *nosъ*, Lith. *nósis*, etc. According to Pinault:2019, Gr. *νόος* 'mind, intellect' <*'flavour, intuition' (cf. Garnier:2021 Gr. ἄφρων [adj.] 'senseless') also belongs here. The unstressed genitive second person pronoun *two* appears with an additional *-i* in Skr. gen.-dat. *te*, Av. *te* <*t(w)o-i*. This last form *twoi* is in MIE only the dative form.

Lémbesi 'you hang', *lembõ ~ lembōm* 'I may hang' (subj.), is from the verb *lembō* 'to hang', cf. Lat. limbus 'ornamental border, fringe', Skr. *lámbate, rámbate*, E. *limp*, Latv. *slīps* <*slimpos* 'slant, declivous'

Proti weuqét 'answered'. The particle proti 'against' denotes the idea of back. For the particle *proti*, cf. Lat. *pretium* 'price', Gr. πρός 'in the direction of', Skr. *prati*, OCS. *protivъ* 'against'. In MIE the particle *apo* indicates 'point of departure', although in certain daughter languages this particle it can also express the notion of back, e.g. ἀποδίδωμι 'to give back'. Other particles with a similar meaning may be *au* (*awo*) and *(H)reH*.

Ud nowe 'announced'. The particle ud denotes 'up, to the exterior'. The verb *neumi ~ nuwái* 'to proclaim' is supported by Lat. °*nuō* 'make a sign with the head', OIr. *nuall* <*neuslo-* 'loud noise, utterance, proclamation', Skr. *návate*, TochAB.-nu. We could also say *ad nowe*, cf. OIr. *iomna* <*ambhi + ad + nowo-* 'testament, decree', Lat. *adnuere* 'make a favourable sign' (Hamp:1978).

Épseti ~ épsjeti 'will obtain' is the future of the verb *əpjō*, cf. *əpjonqós* in section.

Lubhtós 'loved', from the verb *leubhō ~ lubhjō ~ lubhējō* 'to love', cf. *enlubhtós* in section 11.

Mene <*h₁mene* is the genitive of the first person pronoun *egṓ(m)*, cf. Skr. *meme*, Av. *mąm*, Lith. *manę̃s*, Latv. *manis*, OCS. *mę/ mene*, TochA. -ñi, TochB. -ñ.

Ghostijós 'foreign' is an adjective form by adding the suffix *-i̯o-* to the noun *ghostis* 'foreigner, guest'. For this formation, in the case of *-i-* stems, cf. MP. *martiya-* 'man, mortal' (also 'memorable'), Lith. *kairỹs* 'located in the left'. Please note that as many suffixes, *-io-* may form either nouns or adjectives. In the case of adjectives, they can be mainly:

- From a verbal root: Lat. *pluuius* 'rainy', OHG. *luggi* 'false', Gr. στύγιος 'hateful', Skr. *dr̥śya-* 'visible'.

- From a noun: Lat. *regius, patrius* 'fatherly', Gr. τέρμιος 'final, last', Gr. ἵππιος 'of horse', πάτριος, Skr. *áśviya-* 'of horse', *pítriya-*, Av. *arštiya-* 'of the spear', Hitt. *padiya-* 'of the foot', OCS. *člověčь* 'human'.

In case of this suffix is added on -*i* stems, we can find the result -*ei̯o*- instead of -*ii̯o*-, e.g. Gr. μαντεῖος 'oracular' (μάντις), θυτεῖον 'place for sacrificing' (θύσις), Phr. τεμρογειος 'of the river Thymbris' (cf. Gr. Θύμβρις), Skr. *āheya-* 'belonging to or coming from a snake', Av. *arštaiia-* beside *arštiya-* 'of the spear'.

Ad is a particle indicating proximity, cf. Lat. *ad*, OIr. *ad-*, Go. *at*, E. *at*, Skr. *ā*.

Éiseti 'will go' is the future of the verb *eimi*.

[17]

Qori? 'why'?, cf. Lith. *kur̃* 'where', Latv. *kùr* 'where', Go, *hvar* 'where, 'Skr. *kár-hi* 'when', Lat. *cur* 'why'. *Aitim emō* 'to take part, participate'. The word *aitis* means 'part'. For the collocation, cf. Lat. *participō*, G. *teilnehmen*, Lith. *dalyvauti*.

Ormos, órmoteros 'poor', 'poorer', cf. OHG. *arms* 'poor', Skr. *arman-* 'disease of the eyes', Hitt. *arma(n)*, *irma(n)* 'illness'. For the comparative in -*teros*, the same observation as in the case of *mudróteros* (section 9) is valid.

Atlogenḗs (*atlo-* + *genos*) 'of noble family, birth'. The first term of the compound is explained in section 4. The second term of the compound °*genḗs* 'born in, as', which may also appear as °*gnos,* surfaces in Greek, e.g. εὐγενής 'well-born', cf. also νεογνός 'newly born'.

Genmōr 'pedigree', also from the root **gen* 'to produce, give birth'. For the suffix, which is a variant of the mr̥/mn suffix cf. Gr. τέκμωρ 'goal, end'. We could have also used the word *ortus*, cf. Lat. *ortus* 'origin', Hitt. *hartu-* 'descendant'.

Regjós 'royal' is a -*io*- suffixed adjective from the term *rēgs* 'king'.

Ṇdherós 'inferior, underly', cf. Lat. *inferus*, Skr. *ádhara-*. In Germanic **under* we have the convergence of *(H)ṇdher* and *h₁ṇtér* (Kroonen:2013).

Epi is a particle meaning 'on, situated on a surface'. It may also mean 'in addition', cf. ἐπί, Skr. *ápi*, Av. *aipi*, etc.

Belowénts 'having strength'. MIE *belom* 'strength' relies on the match Skr. *bála-* 'strength', OCS. *boljьjь* 'greater'. Other adduced cognates such as Lat. *dēbilis* 'weak' and Gr. βέλτερος 'better' (cf. Skr. *báliṣṭha* 'the strongest one') are doubtful, since they can be explained otherwise. For the suffix -*went*-, (e.g. Skr. *viṣávant-*

Av. *vīšauuaṇt-*, Gr. ἰόεις 'poisonous') 'provided with', cf. Bender:1910. Many other alternative words are possible to designate the terms 'strong' and 'strength'.

Bhudhimenḗs 'of ingenuity'. The word used in MIE is literally 'having a perceptive mind', The suffix -*i* is usual in adjectives of the Caland system forming the first member of a compound. The Caland set is ensured by the match Av. *buδra-* 'watching, attentive', OCS. *bъdrъ*, Lith. *budrùs* 'vigilant' and the neuter Av. *baoδah-* 'perception'.

[18]

Wērom 'true', cf. Lat. *uērus*, OIr. *fír*, OHG. *wār* 'true', Av. *varəna-* 'belief', OCS. *věra* 'faith'. You can also use the word *sṇtjós* 'real, truth, existent', cf. Skr. *satyá-*, Gr. ἐτεός.

Qeisāi ~ qeisai 'I feel', from the root *k^uei* 'feel, think'. This root admits the extension *–t,* cf. Skr. *cétati* 'perceive, take notiec of', Lith. *skaĩtýti* 'to read', *skaičiuoti* 'to count', Latv. *skaitīt* 'to count', OCS. *čьtǫ, čisti* 'to read, count', Ru. *čest'* 'honour', and the extension *–s,* as in Gaulish *pissiumi* 'I see' <*'I perceive'.

Probhwā (**pro* + **bhHeu*) 'test', transposes Lat. proba, cf Lat. *probus* 'good, hones', Skr. *prabhú-* 'excelling, mighty, powerful'.

Nitjos 'usual', cf. Gaul. *Nitio-broges*, Go. *niþjis* 'kinsman, male relative', Skr. *nítya-* 'innate, native, perpetual, usual'.

Bheusonts ~ bheusjonts 'that will be' is the participe active buture of the verb *bheumi* 'to be'. The root *$h_1$es* denotes existence, whereas the root *bhHeu* denotes nature and quality.

Ghoisoweikmṇ 'fight with spear', *arqoskeudmṇ* 'fight with bow', *ṇsiweikmṇ.* 'fight with sword'. MIE *arqos* 'bow' relies on Lat. *arcus* 'bow', Go. *arhvasna* 'arrow', Gr. *ἄρκενθος* 'juniper', Latv. *ẽrcis* 'juniper', Ru. *rakita* 'brittle willow'. *Ṇsis* 'sword' was seen in section 3. The second member is related with the verb *winkō* 'to win, fight' we saw in section 12.

[19]

Aw 'however, on the other side', cf. Lat. *aut* 'or', *autem* 'however', Go. *auk* 'for, because, but also', Gr. *αὖ* 'in turn, on the other hand'.

Jeusō ~ jeusjō 'I will help'. See *jewō* 'to help' in section 7.

[20]

Plākĕ́st 'agreed' is based on the match between Lat. *placeō* 'pleases, is agreeable to' and TochAB *plāk* 'to be in agreement/accord with, agree'.

Sūjom swojést 'waved his tail'. There is a phonetic game with the repeated *sṷ(V)i̯* sequence. The word *sūjom 'tail'is related to Tocharian si,* cf. Itkin, Malyshev, Peyrot (2020). This word is in turn related to the causative *swojejoo* 'to make oscillate', taking *swejō* as the basic formation, cf. the correspondence between Br. *fiñval, gwiñval* 'bouger, se mouvoir, remuer' and Ru. *xvĕjat'sja* 'to wave, move'. The Slavic word *xuĭ, xyŭ* 'penis', despite its apparent phonetic similarity, is usually explained as a lexeme **skoui̯o-* 'thorn', cf. OIr. *scé* 'thorn bush, whitethorn'.

Ghḷtonós ~ ghlṓtonós 'golden', is a -no- adjective from the noun *ghḷtom ~ ghlṓtom* 'gold', cf. Go. *gulþ*, Ru. zóloto, Skr. *híranyam*, Av. *zaranim*. This word comes in turn form an adjective, showing different suffixes in daughter languages, meaning 'yellow'. The ending –no- in adjectives is relatively frequent, e.g. Skr. *hā́yana-* 'yearly', Av. *zaiiana-* 'winterly', Pol. *piękny* <**poikono-* 'beautiful'.

Pedonto 'fell' (aorist). See *pedjắI* in section 2.

Wélnijos 'handsome', lit. 'lookable'. The root **wel* 'to see' has been explained in sectin 5. The suffix *–nijo-* builds para-participles from verbal roots meaning 'which can be X', similar in English to the *–able* suffix. It is mainly found in Sanskrit, e.g. *darśanīya-* 'beautiful', *lobhanīya-* 'seductive'. Cf. also Arm. *gełni(k)* 'Armenian' (Petrosyan:2019), Lith. *tylẽnis* 'demure person; timid/retiring creature'.

Prāi 'before' (*prai°* in compounds), cf. Lat. *prae*, O. prei, Gr, *πρίν*, OCS. pri-, Lith. *priẽ*, Latv. *pie* <**prie*.

Bhebhūt 'had been' is the pluperfect of the verb *bheumi* 'to be'

Tālis 'so' *qālis* 'like' are correlatives between each other. See also section 2.

Dhr̥sumenḗs (*dhr̥su-* + *menos*) 'of bold mind'. For the first member of the compound see section 13 and for the second one see *sm̥plomenḗs* in section 7.

Paukōs 'few', cf. Lat. paucus, Go. *fawai*, E. few <*$pH_2(e)u̯o$-.

Deito 'shined, seemed' (aorist middle). In MIE there aare many roots indicating the idea of shining: *$deih_2$, *leuk*, *kweit*, *b^heh_2*, *sple(nd)*, *skei*, etc. MIE *deito* transposes δέατο <*$dei̯h_2to$. The root *$deih_2$ is also present in *dīdyati*, etc. Note that the full grade in this athematic middle form is exceptional.

Lukḗ 'with light' (instrumental) of the root noun *leuks*, gen. *lukós* cf. Lat. *lux*, Skr. *ruc-*, etc. As most root nouns it is a feminine.

Tridkm̥tōm 'thirty', cf. Lat. *trigintā*, Gaul. *tricontis*, Gr. τριάκοντα, Skr. *trim̐śát*. Av. ϑrisatəm.

[21]

Āgudaitis is a compound of *āgus* 'competition' + *daitis* 'time'.

Deuks transposes Lat. *dux* 'leader, guide'. The root is *deuk* 'to drag', cf. Lat. *dūcō*, W. *dygaf*, Go. *tiuhan*, etc. See LIV (Lexikon der Indogermanischen Verben, p. 124).

Sm̥·its is parallel to Lat. *comes*, gen *comitis* (*kom* + *ei* + *t*) 'companion', which is almost transposed here, cf. *ekwíts* 'knight' in section 3.

Prijākos. The root *priH-* 'to love' yields Germanic *frijaz* <*prijós "beloved; not in bondage' (see Oxford dictionary, Eng. free). The suffix -*āko-* is a typical Celtic one. See also the entry *prijonts* 'friend' in section 10. The meaning appearing in the Dictionnaire de l'Académie Française for *baron* as 'freeman' has been retained here:

https://www.dictionnaire-academie.fr/article/A9B0462

Peri 'around, about', cf. Skr. *pári*, Av. *pairi*, Gr. περί.

Éperos 'western', cf. Skr. *apara-* 'posterior, western', Go. *afar* 'afterwards'.

Moljā 'coast, beach', cf. Lith. *lýgmala* 'level, equal elevation with the brink or border', Latv. *mala* 'beach'. In other languages this lexeme means 'mount'.

Perimorjo·enslā 'archipelago'. For *mori* 'sea', cf. Lat. *mare*, OIr. *muir*, Go. *marei*, OCS. *morje,* etc. MIE. *enslā* 'island' transposes Lat. i*nsula*, although its etymology (*solum* 'soil', sāl 'salt', cf. Gr. ἐνάλιος 'situated on the sea') is not clear.

Prāwos <*prh_2-u̯o-* 'first'. See section 3 for some comparanda.

Dhochos 'day' is a synonym of *djĕus*, cf. Go. *dags* 'day', Skr. *ni-dāghá-* 'time of heat, summer', Lith. *dãgas* 'harvest', *dagà* 'summer heat', OIr. *daig* 'flame, blaze'. It is related to the root *$dheg^{uh}$ 'to burn'

Keldākos 'tournament', transposes OIr. *cellach* 'stife, contention'. Other related words are OHG. *hiltia* 'battle, war', Lith *kildà* 'misery', Lat. *clādēs* 'slaughter, defeat'.

Jeghmeni 'in fighting' locative of noun *jeghmn̥*, from the verb *jeghō* 'to hunt, persecute', cf. OHG. *jagōn*, Skr. *(pra-)yakṣati* 'to pursue, hasten forward, be quick, speed on'.

Dəpeni 'in feasting' locative of noun *dapr̥, gen. dəpen(o)s.* The heteroclite character of this word is suggested by the fact of finding both *-ro-* and *-no-* deivates: Go. *tibr 'offering animal', Gaul. *depro-* 'food', Arm. *tawn* 'feast', *tafn* 'sacrifice, bloody prey'.

Tr̥tōs senti 'were spent', cf. Lat. *terere tempus*, Skr. *nis-tarati*, Gr. διατρίβω χρόνον 'to spend (the) time'.

Kḗteroi 'the other ones, the rest' follows a pronominal inflection and is the base for Lat. *et cetera* 'and other things' (de Vaan:112), cf. also OCS. *eterъ, jeterъ* 'someone', Av. *atāra-* 'this one (of two), U. *etro-* 'second, other'.

Prāi bhūt 'was ahead', lit. 'was before'. See precedent section dealing the particle *prāi*. The opposite would be *opi bhūt*.

Ghoisostrudmeni, *n̥sistrudmeni*, *arqoskudmeni*. The names of the different weapons were explained in section 18. Regarding the term *wn̥ki·arqoskudmeni* 'cross-bow-shooting', the root *wenk 'to bend' is used. For an etymology of this root, see LIV, p. 683 (only Indo-Iranian cognates). You can however find cognates external to Indo-Iranian e.g. in OIr. feccaid 'bends, cf. [The Old North (old-north.co.uk)](https://old-north.co.uk).

See also the following papers:

- Weiss, Michael (1996, p. 205), *Greek μυρίος 'countless', Hittite mūri- 'bunch (of fruit).*

  https://www.academia.edu/3734182/Greek_%CE%BC%CF%85%CF%81%CE%AF%CE%BF%CF%82_countless_Hittite_m%C5%ABri_bunch_of_fruit_

- Obaya, Marcos (2017, p. 70), Averamientu al asturicu. Vocalizacion de les nasales del grau cero indo europeu. Lletres asturianes n. 117. Ed. Academia Llingua Asturiana

  https://www.academia.edu/35100231/Averamientu_al_asturicu_Vocalizacion_de_les_nasales_del_grau_cero_indo_europeu_Lletres_asturianes_n_117_Ed_Academia_Llingua_Asturiana?auto=download

We see that we are probably dealing with a Caland system, where we have a compound with *wn̥ki°* 'cross, quer' as a first element, type Gr. ἀργικέραυνος, Skr. *r̥jíśvan-*.

Leigmn̥, gen. *ligmén(o)s* 'dancing', verbal noun of the verb *leigō* 'to dance', cf. Go. *laikan* 'to dance', Gr. ἐλελίζω 'to whirl around', Skr. **réjate** 'trembles', Ru. ликовáть 'to rejoice, exult', etc.

Klisrós 'gentle', cf. W. *claear*, Gr. χλιαρός 'warm, lukewarm'.

Prāi wr̥tāto 'was behaving', see section 6.

Prokós-iwe! 'Like a suitor, cf. ad proketum in section 11. Thematic nouns with o vocalism in the root and stress in the final syllable usually denote agents: Lat. *coquus* 'cook', Gr. τροχός 'running, wheel', φορός 'fertile, productive', Skr. *kāmá-* 'loving', *śoká-* 'burning', *vará-* 'suitor', *ghaná-* 'killer'-, Lith. *vãdas* 'leader', *tlъkъ* 'interpreter', *vragъ* 'enemy'. For *iwe* 'as, like', see section 10.

Kr̥skróteros 'more difficult'. This is a comparative of the adjective kr̥skrós, *kr̥skos* 'difficult', from the root **kar* 'hard', cf. Skr. *krcchr̥a-* 'painful, difficult', Gr. καρτερός, κρατερός 'strong, stout', E. hard. See also *kr̥terós* in section 2.

Alkīleigos, gen. *alkīleigos* 'court dance', from *alkis* 'court' and *leigos* 'dance'. The latter term has a root why is preceded by a laryngeal, triggering the long *ī*.

[23]

Péruti 'last year', cf. OHG. *vert*, Gr. πέρυσι, Skr. *parút*, Arm. *heru*.

Dédōwe 'gave' (usually reconstructed **dedóh₃u̯e*), perfect of the verb *didōmi* 'to give', see section 3. We use the perfect to say 'has given me and I still have'.

Sēmn̥ 'seed', cf. Lat. *sēmen*, OHG. *sāmo*, OCS. *sĕmę*, Lith. *semenys*.

Osonis 'harvest', transposes the word designating 'autumn, harvest' in Germanic and Balto-Slavic: Go. *asans*, OPr. *assanis*, Ru. *ósen'*. Other branches also have similar terms.

Penqekm̥templós 'five hundred times bigger'. It is a multiplicative adjective. For the cardinal numeral, cf. Lat. *quingentī*, TochA. *päñkänt*, TochB. *piśkänte*, Skr. *panča śata*. For the multiplicative second term, cf. the entry *sm̥plomenḗs* in section 7.

Gignont 'they produce', present protelative of the verb *gignō* 'to generate, produce', cf. Lat. *gignō*, OE. *cennan*, Gr. (med.) γίγνομαι, Skr. *jánati*, etc.

Tosmēd 'for that reason', cf. Skr. *tasmāt* 'thence, therefore' and see also its correlative *josmēd* in section 10.

Bhar̥s, gen. *bhr̥sos* 'wheat', cf. *fār* 'wheat, flour', *barr* 'crop, produce', OE. *bere* 'barley', OIce. *barr* 'grain', Russ. dial. *borъ* 'kind of millet'.

Qā́litjom 'quality', abstract noun from the determinant *qālis* 'of what kind'. See section 2.

Pr̥snākā 'small part'. See *Persnapr̥snām* in secton 6 explaining the word *pr̥snā* 'portion, part', The suffix –ko- forms, among other things, diminutives, e.g. Lith. *šuniukas* 'little dog', Slovak *lístok* 'small leaf', etc.

Augwōs, gen. *ugusós* 'adult', from the root **aug* 'to grow, get strong', cf. Lith. *suaugęs* Latv. *pieaugušais*. It is also possible to compare Lat. *adultus* with Gr. ἐνήλικος 'in the prime of manhood' and OIr. altae 'fosterling', and perhaps also TochB. *āl <*h₂el(i)-* 'adult', although their meanings are rather disperse.

Uguséi altéwijōi 'for feeding an adult'. The final clause is build with the dative of the future passive participle *altéwijos*. The verb *alō* 'to feed, nourish' is supported by Lat. *alō,* OIr. *ailid*, Go. *alan* 'to grow', Gr. ἀλδαίνω.

Sārós 'sufficient', from the root **seh₂* 'to fill, satisfy'. Most adjectives from this root have the structure **seh₂to-/*sh₂tó-*: Go. *saÞs*, OHG. *sat*, OE. *sæd*, ME. *sad*, IC. *saðr,* Gr. ἄ-ατος *<*n̥-sh₂tó-* 'insatiate', Lith. *sótus*, Lat. <u>sāts</u>, OCS. *sytъ* 'satisfied', Lat. *satur*. Cf. also Lat. *satis* 'enough'. The -ro- derivate is found in Gr. ἄσηρος *<*n̥-seh₂-ró-* 'causing discomfort <*insatisfactory'. The opposite would be *ghērós* 'deprived of, bereft'

Agroqolṓs almost transposes Lat. *agricola*, but uses a τομός-type agent noun.

Smeirātlom 'miracle' transposes Lat. *mīraculum*, root **smei* 'smile, wonder', cf. Lat. *míad* 'glory', TochB. *smiyäṃ* 'smiles', Skr. *smáyate* 'smiles', Croat. *smijati se*, etc.

Agros 'land, field', cf. Lat. *ager*, Go. *akrs*, Gr. *ἀγρός*, Skr. *ájra-*. The shift of the accent to the left indicates the nominalization of an adjective.

Sēsṇt 'they sowed', 3pl. of the sigmatic aorist of the verb *sisō* 'to sow', cf. Lat. *serō*, part. *satus*, Go. *saian* praet. *saiso*, Lith. *séju, séti*, OCS. *sěti*, aor. *sěxъ*, *-sě*, etc. A root aorist *sent* corresponding to the last form could also be conceivable, although homophous with the 3pl. *sent* of the present-stem of the verb 'to be'. Cf. also the word *sēmṇ* 'seed' above.

Smā 'yes, certainly', cf. Skr. *sma*, Gr. *μά*.

Ṇpraistətǎ (*ṇ + prāi + stistāmi*) 'unprecedented'. For *stistāmi* 'to make stand', cf. Lat. *stō -āre*, *sistō*, Gr. *ἵστημι*, Skr. *tiṣṭhati*, OCS. *stati*, some of them with middle meanings.

Dustoughǎ 'misfortune', cf. *toughǎ* 'luck, fortune' in section 7. For *dus* 'bad', cf. Gr. *δυς*, Skr. *dus-/dur-*, OIr. *do-, du-*, Go. *tuz-wērjan* 'to doubt, disbelieve', etc.

Edqis 'someone' is a compound of the interrogative *qis* 'who' with the particle **Hed*, cf. G. *etwas* 'something', Ru. *edvá* 'hardly, barely'. Cf. also *josqisqe* 'whoever' in section 12.

Neqti 'at night', locative of *noqts ~ noqtis*, cf. Lat. *nox*, Br. *noz*, Germ. *Nacht*, Skr. *nákti-*, Gr. *νύξ*, OCS. *noštь*, ночь, etc.

Cṃsket ~ cṃjet '(usually) comes' present protelative of the verb *cṃskō ~ cmjō* 'to come', cf. Lat. *ueniō*, Gr. *βάσκω*, *βαίνω*, Skr. *gácchati*, Go. *qiman*, TochAB *qäm*.

Est '(usually) eats', from the verb *edmi*, cf. Lat. *edō*, W. *ys* <**esti* 'he eats', Go. *itan*, Skr. *átti*, OCS. *jamь*, 3s. *jastъ*, Lith. *édu, édžiau, ésti*. The PIE cluster *d+t* combines into *-st-* in MIE, like in Greek, Avestan and Balto-Slavic.

Ṇgnōtoi bhōrei labhtéwijōi 'in order to catch the unknown thief'. Please note the construction with the future passive infinitive in the dative case. For the verb *labhō* 'to catch', see section 2. MIE *bhōr* 'thief' may be reconstructed from Lat. *fūr*, Gr. *φώρ*, cf. also Arm cf. *buṙn* 'fist, palm', from the verb *bherō* 'to take, carry'. The adjective *ṇgnōtos* (stress on the final o) comes from the verb *gignōskō* 'to get to know', cf. Lat. *noscō*, Gr. *γιγνώσκω*, Arm. *čanač'em*, etc. For the verb *bherō* see section 23.

Smeitom 'I (usually) send', present protelative form of the verb *smeitō* 'to send', cf. Lat. *mittō*, Av. *(ham-) miθ- (mōiθ-)* 'to throw down'.

Dṛmijont 'they usually fall asleep'. The root exhibits two forms: **dreH* and **drem*. For the first one, cf. Gr. *δαρθάνω*, Lat. *drǎti*, for the second one cf. Lat. *dormiō* 'to sleep', *obdormiscō* 'to fall asleep', OCS. *drěmati*,

Qis weserṓm 'who of you'. The genitive pronoun is a conflation of the Proto-Celtic **sueserōm*, Balto-Slavic-Albanian **ūōsṓm*, Italic **uestrom*, Germanic **isuerom*, etc., cf. *Bičanová & Blažek* (2014): Indo-European personal pronouns: limits of their internal reconstruction:

https://digilib.phil.muni.cz/bitstream/handle/11222.digilib/130120/1_LinguisticaBrunensia_15-2014-1_6.pdf?sequence=1

Klewestós 'glorious, famous', is a quasi synonym of *klutós*. It derives from the neuter *-os-/-es-* noun *klewos* 'glory', cf. Gr. *κλέος*, Skr. *śrávas-*, OIr. *clú*, OCS. *slovo* 'word'. Apart from the quite usual adjectives of the Caland system formed with simple, independent suffixes (in our case we would have the past participle

klutós 'heard, famous'), we may also start frin -*os*-/-*e*s- nouns to build adjectives with the meaning 'having X' as follows:

- With -*ós*- suffix from the root: *menos* 'mind' → *menḗs*, cf. Gr. εὐμενής 'favouable, gracious', Skr. *sumánas*- 'good-minded', Gr. περικλεής 'far-famed', *διμερής* 'bipartite', etc.

- With -*s-ó*- suffix: Lat. *alsus* <*algsó- 'cold, chilly', *russus* <*rudhsó- (if not *rudh-to-) 'red', Skr. *rukṣá*- <*luksó- 'dry, arid', Gr. ξηρός <**ksr̥só*- 'dry', W. *gwlych* <**u̯liku̯-s-ó*- 'wet', cf. Lat. *liquor*.

- With -*s-ú*- suffix: Gr. ὀξύς 'sharp', Lith. *tamsús* 'dark', *šviesus* <**ku̯oidsú*- 'white', Hitt. *tapšu*- <*topsú- 'dry'? 'fat', *tepšu*- <*dhebhsu- 'diminished'. In this group some of the roots have not preserved a neuter -*os*-/-*es*- noun.

- With -*tó*- suffix: cf. Lat. *fūnestus* 'fatal', *modestus* 'modest', *scelestus* 'infamous', arc. *iouestod* 'iustō', and also *angustus* 'narrow', *uenustus* 'charming, attractive', *uetustus* 'old', U. *mersto* <*medesto- 'iustum', Skr. *śravasta*- (PN), Lith. *ligūstas 'sick',* matching *Alb. ligshtë* 'weak'.

- With -*nó*- suffix: Ru. *slovésnyĭ* 'verbal', matching Gr. κλεινός (κλέος) <*klewesnó- 'famous', φαεινός (φάος) 'shining, radiant', ἀλγεινός (ἄλγος) 'painful', Lat. *serēnus* <*kseresnó- 'clear, serene'.

- With -*u̯ént*- suffix: Skr. *tapasvat*- 'burning', *yaśasvat*- 'glorious, famous', *anasvat*- 'joked to a cart'.

- With other suffixes: Hitt. *ulkiššara*- <**u̯l̥ksró*- 'skilled', OCS. *vlъchnъ* <*vьlxvo- 'sorcerer', cf. Skr. *várcas*- 'brilliance, vital power'. Cf. also the relative adjectival suffix -*i̯o*- *selesi̯ó*- 'relating to ponds, lakes', *ku̯edesi̯ó*- 'magic, wonderful' mentioned in section 1.

Qedibharsis 'having wonderful wheat' is bahuvrihi or exocentric compound. The first member has a similar structure as the term *wn̥ki*° 'cross' explained in section 21. For this kind of formation, see Grestenberger (2016): *On some eccentric *i-stems in Indo-European compounds*:

https://www.academia.edu/26332089/On_some_eccentric_i_stems_in_Indo_European_compounds

Léksseti ~ lékssjeti 'will protect', cf. Skr. *rákṣati*, Gr. ἀλέξω 'to Ward, keep off'. There is also a variant without the extended -s- in OE. *ealgian*, *algian* 'to protect, defend'.

Somomēlim (*somo*- + *mēlo*-) 'at the same time'. For the first term, cf. E. *same*, Gr. ὁμός, Av. *hāma*-, OCS. *samъ*, etc. For *mēlom* 'time, occasion', cf. Go. *mēl* 'time', Lith. *(tuo-)mēl*.

Kelgāwénts 'mysterious, containing a mystery', cf. OIr. *celg* 'deceit, guile, trick, stratagem', OE. *hylc* 'bending'. Pol. *czołgać się* 'to crawl', Arm. *hypocrysie*. We are probably dealing with an extension of the root *kelH 'to hide'. See section 51 for verbs related to the semantic field 'to hide'.

Bhōrm̥ labhlós 'once caught the thief', this is a temporal construction by using an aorist participle in the nominative referring to the same subject of the main clause.

Néiseti 'will bring', from the root *nei. This root appears on a suppletive basis in the aorist instead of *bher, and in the future either *nei or *bher can be used. The evolution of the meaning of this root is brilliantly explained by Kloekhorst and Lubotsky in their paper *Hittite nai-, nē-, Sanskrit nī-, and the PIE verbal root *(s)neh₁-*:

In our case we could also say *ad bhérseti* or even use the present subjunctive *ad bhérēti*. The verb *bhibhermi ~ bherō* 'to take, carry', is one of the commonest in PIE, cf. Lat. *ferō*, OIr. *berid*, Gr. φέρω, Go. baíran, TochB. *paräṃ*, Skr. *bhárati*, *bibhárti*, Av. *baraiti*, OCS. *berǫ*, *bьrati*, Lith. *beriù*, etc.

[24]

Peridhṃbhlós 'perplexed', is related to the words *dhōbhést* 'surprised', *dhṃbhējānt* 'were surprised' explained in section 10. The prefix *peri* here indicates intensity, cf. Lat. *permagnus* 'very big', *perbonus* 'very good', Lith. *per daug* 'too much', Gr. περικαλλής 'very beautiful'.

Ita 'so', cf. Lat. *ita*, U. *itek*, Skr. *iti*, Lith. *ìt*, all of them probably from **itH*.

Smeitṛ 'mission' is related to *smeitom* 'I usually send' seen in section 23. The semantic relation between the idea of 'launching' and the idea of 'project, plan, mission' is seen in the modern pervivence of Lat. *prōiectus*.

Wedét (aorist) 'told' has meaning similar to *sqet*, *weuqét*. See the explanation for the verb *wedō* in section 1.

[25]

Klepet '(usually) steals', cf. Lat. *clepō*, Gr. κλέπτω, Go. *hlifan*, probably also Lith. *slẽpti* 'to hide'

Srunghōn 'proboscis', derives from *srunghos* 'snout', cf. Gr. ῥύγχος 'snout', Arm. *ṙungn* 'nose'

Apṇkos 'monster' is reconstructed from a Celto-Germanic isogloss: Old Norse *api*, Old English *apa*, Old Saxon *apo*, Old High German *affo*, Middle Irish *abacc* 'dwarf', Middle Welsh *afanc* 'beaver, dwarf, water monster' (cf. Middle Welsh *aδanc* 'water monster'), Breton *avank* 'dwarf, sea monster', cf. Old Breton *amachdu* 'black water monster' = Welsh Afagddu, cf. Koch (2020): Celto-Germanic. However, the idea of 'monster' yielded many different terms in the Indo-European daughter languages.

So 'this'. Observe that the use of the demonstrative is equivalente to the verb 'is', so we have 'this is the monster'.

Kludhí moi 'listen to me'. Cf. *kéklouta* 'you have heard' in section 1. In this context, with the meaning 'to pay attention', the pronoun in the dative form is used, cf. the equation Gr. κλῦθι μοι = *śrudhí me*.

Kom swepe 'get a good sleep'. The particle kom denotes the idea of complete action, cf. Lat. *consequor* 'to achieve', *complētus* 'completely full, achieved', OIr. *comlán* 'complete, perfect, Go. ga- in the past participles, like *gabundans* 'bound'.

Éjomos 'let us go', present subjunctive of the verb *eimi*, cf. sections 4 and 7.

Sṛwātum 'to watch', cf. Lat. *seruō* 'to watch over, protect, keep, guard', Gr. ὁράω 'to look, see', Av. *haraiti* 'heeds, protects'. Hackstein (2010: When Words Coalesce) reconstructs this root as **swerh₃-* and **seruh₃-*, thus including also Hitt. *werit-* <**wer + dʰeh₁* 'be attentive, full of awe, be afraid'.

Usiteurmṇ, cf. *ausis* 'ear' and *teurō* 'to stop up, block' in section 27. The suffix - *mṇ* codifies, among other things, action result.

33

Mē mr̥seso 'do not forget' is an aorist form. The particle *mē* indicates privation or prohibition, cf. Gr. *μή*, Arm. *mi*, Skr. *mā́*. The root **mers* 'to forget, neglect', cf. Skr. *mŕ̥ṣyate*, Arm. *moṙanam*, Lith. *mirštù, miřšti*, etc.

[26]

Dhent 'they did', 3 pl. of the aorist indicative of the verb *didhēmi* 'to do, put'*, cf.* Gr. *τίθημι*, Skr. *dádhāti*, Gaul. Dedor 'is done', OCS. dĕti, etc. These active forms of the aorist have full grade in all persons except in the third plural, and in the latter the ending is *-ent*, cf. Malzahn (2004), *3:3, 5:1, or 4:2? On the Ablaut of the Root Aorist in Greek and Indo-European*:

N̥qtos 'by night, when it was night', absolute genitive of the noun *noqts*, cf. section 23.

Rēgīs, wlātímonīs, dukī́s, sm̥·itī́s, prijākīs, ekwitī́sqe oljoīs eksí sodlóīs absolute clause in the instrumental meaning 'when all A + B+ C+ D + E had gone out'.

Ad plāto 'came near, approached', from the verb ad *pl̥nai*, cf. Lat. *appellō*, -āre 'to call', OIr. *ad·ella* 'visits', W. *el(h)wyf* 'I will go', Gr. *πίλναμαι* (the *i* is a *schwa secundum*).

Bhugenḗ 'with his trunk', from the noun *bhugḗn,* cf. Skr. *bhúja-* 'trunk, arm', E. *bow*, G. *bogen* 'bow', from the root **bheug* 'to bend', cf. Go. *biugan*, Skr. *bhujáti*, Ru. *bgatʹ*. Some other parts of the body are also designated with -*n* stems, cf. Gr. *ὑμήν* 'thin skin, membrane', TochA. *ṣunk*, TochB. *ṣankw <*sengᵘn̥* 'throat, fauces', Av. *garəman-, garəδan-* 'throat, neck', Skr. *mūrdhán-* 'head', Skt. *carman-*, Av. *caraman-* 'skin, hide', OPr. *kermens*, 'body', Latv. *ķermenis* 'body'.

Bhr̥met 'sounded', from the verb *bhremō*, cf. Lat. *fremō*, W. *brefu*, G. *brummen* 'hum, buzz', Pol. *brzmieć*, perhaps also Gr. *βρέμω* 'to roar'. We could also have said *ghr̥met*, cf. Go. *gramjan* 'to provoke', Gr. *χρεμίζω* 'to whin', OCS. *gremétъ* 'to make a noise, to rattle, thunder', Lith. *grumiù* 'to rattle, thunder', etc.

[27]

Eksi·ojēd prāi 'before going out'. The noun *ojos* designates the action of the verb eimi 'to go', cf. Skr. *aya-*.

Ausis, gen. *uséj(o)s*, also *ousos*, gen. *óusesos*; *ous*, gen. *ausos* 'ear', cf. Lat. *auris*, OIr. *au*, Go. *ausō*, Gr. *οὖς*, Av. 'two ears', OCS. *uxo* (*ušese*), Lith. *ausìs*, etc.

Turét 'stopped up, blocked' is from the verb *teurō*, cf. Lat. *obtūrō, retūrō*. The root may be **teur* or **teuH* 'to swell, get strong' with the suffix -*ro* (in the latter case we would expect a long vowel), cf. also ON. *þori* 'quantity, multitude' Gr. *σωρός* 'heap'.

Wewoqt 'had said', pluperfect of the verb *wiweqmi*, cf. section 5.

Jewedhjom kənet 'started to graze'. The verb *jewăi* 'to graze' is supported by Middle Dutch *eeuwen* 'to graze', *eeusel* 'pasture', cf. also Gr. *εἰαμένη* 'river-side pasture, meadow', Skr. *yávasa-*, Av. yauuaŋha 'pasture', Skr. *yūthá* 'herd', etc. See Nikolaev (2015): *Greek εἰαμένη*:

https://www.academia.edu/10222673/Greek_%CE%B5%E1%BC%B1%CE%B1%CE%BC%CE%B5%CE%BD%CE%AE

kənet, *kənetām* are 3rd person singular and 3rd person dual, respectively active and middle forms of the verb *bhūjō*, *bhūjăi* 'to start, begin', cf. OCS. *na-čьnǫ, -čęti* 'to begin', *konь* 'beginning', OIr. *cinid* 'to be born, come into being', Lat. *recens* 'recent'.

Labhmenē 'with the catching', instrumental of the verbal noun *labhmņ*, see *labhō* in section 2.

Djēuks 'longtime', cf. Lat. *diū*, Skr. *jyok*. The adverbial *-ks* ending is also found in Skr. *samyak* 'well', *pṛthak* 'separately', Gr. πέριξ 'round about, all round', Lat. *uix* 'hardly'.

Perimoghsi 'they could cope', 3rd dual aorist of the stative middle verb *moghai* 'I can', with the preverb peri. See section 2.

Menqid 'until, as long as', cf. the isogloss Arm. *minč'ev*, Hitt. *kwitman*.

Epi keklós 'having jumped on', is an aorist -lo participle. This formation is used in most Slavic languages to form the past tense, e.g. **neslъ* 'who carried'. The suffix -lo in verbs is also found in other languages, e.g. Lat. *bibulus, tremulus, credulus*, Gr. βέβηλος 'allowable to be trodden', W. *chwil* <**sṷīlo-* 'quickly turning', Arm. *sirec'eal* 'loved', etc. The particle *epi* 'on' was seen in section 17.

Snēwṛ 'rope', cf. Skr. *snā́van-*, Gr. νεῦρον, Av. *snāvarə*, Lith. *snaujis* 'noose', Lat. *neruus* 'sinew, muscle, nerve', etc.

Ismōi 'to him', dative of the pronoun *is, id*, cf. South Picene *esmik*, U. *esmei*, OCS. *jomu*. Go. *imma*, Skr. *asmai*.

Cəlet 'threw' aorist from the verb *celō*, cf. Lat. *uolō* 'to fly', Gr. βάλλω, perhaps also Hitt. *ku(ṷa)liya-* 'to flow'. Other alleged cognates are uncertain. It would be possible also to say *jēt* from the verb *(ji)jēmi*, cf. Lat. *iaciō*, Gr. ἵημι, Hitt. *peịe-, peị-* <**h₁poi + Hieh1* 'to send'

[28]

Wēsros 'morning', cf. OIr. *fáir* 'sunrise, the east', W. *gwawr* <**ṷōsri-* 'dawn, daybreak', Skr. *vasar* 'dawn, morning'.

Nijét suppletive aorist of the verb *bherō* 'to take, carry'. See *néiseti* 'will bring' and the verb *bherō* in general in section 23.

Dhṃbhros 'surprised', see *dhōbhést: dhṃbhējānt*, from the root **dʰeh₂bʰ* 'feel surprise' in section 10, and *peridhṃbhlós* 'perplexed' in section 24.

Cəret moitmodhḗtqe 'praised and thanked'. The root **gʷerH-* 'to praise' yields the verb *cerō* in MIE, cf. Skr. *gṛṇā́ti*, Lat. *grātia* 'grace, thank', Latv. *dzir̃ties* 'to be about', etc.

Ṛsus 'envious' is a derivate of the noun *ṛsjā* 'envy, mischief', cf. OE. *eorsian* 'to make angry', Gr. ἀρά 'curse, imprecation', Skr. *īrṣyā́* 'envy', *arsaniya-* 'to envy', Lith. *arsùs* 'vehement, passionate, extravagant'.

Proti 'against'. See section 16.

Jāwānt 'plotted', aorist protelative from the verb *jəneumi*, from the root *ịeH₂*. This is based on nominal and adjectival cognates, cf. Gr. ζῆλος 'jealousy', Ζητήρ 'epith. of Zeus in Cyprus', Skr. *yātár* 'avenger', OCS. *jarъ* 'severe, violent', Slovenian *jâl* 'envy', etc.

Aw 'however, on the other side', see section 19.

Wī dikānt 'showed around'. The particle *wī* (*wi°* in compounds) indicates division, extension and dispersion, cf. Skr. *vi*, Av. *vī* (Slavic *wy* comes from *ud) and also the correspondence Go. *wiþra* 'against' and Skr. *vítara-*, *vītara-* 'leading further away', OCS. *vъtorъ* 'second'.

[29]

Dwóteros, dwíteros 'second, secondary', cf. Gr. δεύτερος, Skr. *dvitī́ya-*, Av. *bitya-* with certain variation.

[30]

Ghl̥tōwl̥nés (*ghlōtom + welnos/wlā́nā*) 'having golden wool'. See the explanation of the two terms below. Please note that laryngealised vowels *ā̃ ē̃ ō̃* usually disappear in compounds.

Owis (nom. pl. *ówejes* gen. pl. *ówijom*) 'sheep', cf. Lat. *ouis*, OIr. *oi*, OHG. *ouwi, ou*, Gr. ὄϊς, Skr. *ávi-*, Lith. *avis,* etc.

Gregs 'herd, flock of animals', cf. Oir. *graig*, Gr. γάργαρα 'heaps, lots, plenty'.

Ksneutidaitis (*Ksneutis + daitis*) 'time to shave, shear'. Two verbs are used to express 'to shear' in this text: one of them is *ksnujō* (perhaps a derivation of **kes, *qes* 'to comb'), cf. Lat. *nouācula* 'knife', Gr. ξέω, Skr. *kṣṇáuti* 'whets, sharpens', etc. The other one is *pekō*, which will be explained below.

Eisom 'of them' genitive plural of *is*, cf. Lat. *eōrum*, O. *eisunk*, U. *eru*, Skr. *eṣā́m*, Go. *ize*, etc.

Wĺnā ~ wlā́nā (by application of the *palma*-rule) 'wool', cf. Lat. *lāna, uellus*, OIr. *olann*, Go. *wulla*, Gr, λῆνος, Skr. *ū́rṇā*, OCS. *vlъna*, Lith. *vil̃na*. We are clearly dealing with a pan-Indo-European word.

Meros 'simple, whole, radiant', cf. Lat. *merus*, Hitt. *marra/marri-* 'daylight', Skr. *márīci-* 'ray', etc.

Ghlōtom (*ghl̥tom* is also possible) 'gold', is a derivate from a root *ghelh₃ meaning 'yellow', cf. Go. *gulþ*, Skr. *híranya-*, OCS. *zlato*, etc.

Seqōm 'I may say' is a present subjunctive equivalent to *wedōm* as seen in section 1.

Bhīlús 'skittish, coward', from the verb *bhei 'to fear', cf. Skr. *bhīrú-*, Lith. *bailùs* 'afraid'.

Neqis 'nobody' is the opposite of *edqis*, seen in section 23. We have in Skr. *nakis*, Gr. οὔτις, Lith. *niekas*. Cf. also *josqisqe* in section 12.

Pektum, pékēti 'to comb', 'will, may shear, comb' are from the verb *pekō*, cf. Gr. πέκω Lith. *pešù, pešti* 'to pluck', Latv. *pestiês, peńuôs, pesuôs* 'to pluck each other's hair', etc.

Dhédhoche 'has reached the goal, has managed', perfect of the verb *dhchneumi* 'to reach', cf. TochB. *kätkanam* 'transcends', OE. *getingan* 'to press against', Gr. φθάνω 'to come, arrive first', Skr. *daghnóti* 'reaches', *dághyati* 'goes', Ru. *дягнуть* 'to recover', Lith. *déngti* 'to rush, hurry'. Do not confuse with *dhoche* 'has burnt', from the verb *dhechō*.

Ghl̥tōwĺnā 'golden wool' is a determinative compound 'wool which is made of gold'.

Sm̥ qilós (*Sm̥ qejō*) 'gather' consists of the particle *sm̥* 'together' (see section) and the active aorist participle of the verb *qejō* 'to compose, put together', cf. Gr. ποιέω 'to make', Skr. *cinóti, cáyati* 'arrange, put on, collect, build', OCS. *činiti* 'to do, arrange'. We could also have said *gr̥lós* from the verb *gr̥neumi*.

36

Mewom ad 'to me'. *Mewom* is the accusative of *egṓ* 'I'. Here *-om* is an enclitic particle rather than a pronoun, cf. U. *tiom*, *tio*, *teio* 'te'.

Bhérēti 'may/will take, bring', present subjunctive of the verb *bherō ~ bhibherti* in section 23.

[46] & [51]

Īkṃnós 'possessing', here translated as 'owner' is based on the almost match between Toch. B *aikemane* <*Heike/o-* 'knowing' and Ved. *īśāna-* <*HiHk-* 'possessing'.

Tromerós 'terrible' is a -ro-suffixed adjective from the causative verb *tromejō* 'to make tremble'. For the basic verb, *tremō* 'to tremble', cf. Lat. *tremō*, Gr. *τρέμω*, Latv. *tremt*, etc. Derivation with the -ro- suffix in causative verbs is perfectly conceivable, and this formation is largely found in Greek (e.g. *φοβερός* 'terrible, fearful', *τρομερός* 'fearful'). However, Alain Blanc (2011), *sur quelques adjectifs grecs en -eros*, puts forward the combination *-es-ó-* as an alternative explanation for this category:

https://poj.peeters-leuven.be/secure/POJ/downloadpdf.php?ticket_id=607cb6521a2a8

Spérnijos 'despicable', is a *-nijo-* para-participle from the verb *spṛnō* 'to kick, move away', cf. Lat. *spernō*, OE. *spurnan*, Skr. *sphurāmi*, Lith. *spiriù*, *spìrti* 'to kick, tread, etc.'. For the *-nijo-* para-participle see *wélnijos* 'handsome' in section 20.

Krūrós 'cruel' is another *-ro-* adjective attested in Skr. *krūrá-*, Av. *xrūra-* 'bloody, cruel', cf, also Gr. *κρυερός* 'icy, cold, chilly', Lat. *crūdus* 'raw'. The word *krūmós* would also be possible. They all derive from a root **kruH* meaning 'blood', cf. Lat. *cruor*, OIr. *crú*, Gr. *κρέας*, Skr. *kravís*, OCS. *krьvъ*, etc.

Plāgots 'troll' almost transposes Old Norse *flagð* (fem.), from the root **pleHg* 'to strike', cf. Lat. *plangō*, Gr. *πλάζω*, Lith. *plakù, plàkti*, OHG. *fluohhon* 'to curse', etc.

Dhēust 'ran' and *ptəkēst* 'hid' are two sigmatic aorist belonging to the verbs *dhewō* and *ptəkējō*. It is however unusual to find sigmatic aorists in intransitive verbs. The first one transposes Skr. *á-dhāvīt*, cf. the present tenses in Skr. *dhā́vati*, *dhávate*, Gr. *θέω*.

The verb *ptəkēst* implies the idea of crouching. The root *pteh₂-k* (alternatively *pi̯eh₂-k*) is explained by Hackstein (Glotta, 1992), *Eine weitere griechisch-tocharische Gleichung: Griechisch πτῆξαι und tocharisch B pyāktsi*. Viredaz points out the middle meaning of the aorist in this form. According to Viredaz (2016), we should start from an adverb **ptak₂ē* 'en se terrant, by going to ground, by hiding away' forming the deinstrumental presents *ptak₂ē-i̯e-*, *ptak₂ē-sk₁e-* (arm. *t'ak'c'im* 'to hide', Lat. *taceō* 'to remain silent', Go. *þahan* OHG. *dagēn* 'to be silent'), see his paper *Les désinences arméniennes d'aorise et d'imparfait*: https://www.academia.edu/12342634/2018b_Les_d%C3%A9sinences_arm%C3%A9niennes_daoriste_et_di mparfait. For other roots meaning 'to hide', (including **keudh* used in this text), see Matasović (2013)*'To hide' and 'to cover' in Proto-Indo-European*: https://www.academia.edu/34484830/To_hide_and_to_cover_in_Proto_Indo_European

[47]

Jurpareikā 'gnoll' almost transposes Svedian (an Armenian dialect) *ǰorepałik* 'hyena', where, according to Martirosyan, the first member is related to Persian *vušk* 'ass', and the second member *parik* means 'fairy'.

Bhugānos 'goblin' is related to bhugos 'he-goat, wild animal in general', cf. OIr. *boc(c)*, W. *bwch*, OHG. boc, Skr. *bukka-* 'goat'; Lith. *būžỹs*, Latv. *buza* refer to insects.

Creughmōn 'gremlin' is related to *creughos* 'sad', see section 14, with the suffix *-mon-*. The resulting word phonetically ressembles E. *gremlin*.

Rēgs bhūt 'he became king'. In the effective aorist, we can understand the verb both as 'he was king' or 'he became king'. Although it is not necessary in this context, the ambiguity can be solved by saying *rēgs bhuwāt* (aorist protelative) in the first case and *rēgs qlēto ~ qlūto/ wr̥stos esti (verbs qelăi ~ qlujăi, wr̥tăi)* in the second one.

Additional notes

1.-On the mobile *wa*- onset of certain wild animals

The words 'fox', 'lion' and 'elephant' of certain IE daughter languages feature similar sounds, but in some of the m the onset *w- appears, and in some others not:

- Fox: Lat. *uulpēs*, Lith. *vilpišỹs*, MP. *gurbag* 'cat', Av. *raopis*; *urupa, urupis*, Hitt. *ulip(pa)na-* 'wolf'; Gr. ἀλώπηξ, Skr. *lopāśá-*, Arm. *aɫues*, Lith. *lãpė*, Latv. *lapsa*.

- Lion: Gr. λέων, TochA. *lu*, TochB. *luwo* 'animal'; Hitt. *u̯alu̯a·la-*, Luw. *u̯alu̯a-, u̯alu̯i-*, Lyd. *walwe-*. several etymologies have been put forward. Probably, the connection with Hitt. *u̯alu̯a·la-* should be established as first. However, alternative etymologies are proposed by Blažek:2005 (page 21), see: (87) LIONjies.pdf | Václav Blažek - Academia.edu

- Elephant: Grl. ἐλέφας, Hitt. *huwalpant-*, Go. *ulbandu*s. A difficulty in the reconstruction of Gk. ἐλέφας with initial *wel- is that Myc. *e-re-pa* 'ivory' does not show initial *we- as otherwise expected.

This alternation makes the etymology of fox, lion and camel/elephant more obscure. The linking lexeme with missing anlaut w in Greek would be the root *wel 'to attack, cause plunder' (cf. Lat. *uulnus*), attribute of wild animals.

Please note that in this story both roots designating 'fox' (with and without *w*-) are used.

2.-Regarding the relation between *em *sel 'to take' and the word 'council'

We may posit two examples:

$h_1$em

Slavic *$j\c{e}ti$* 'to take', yielding the compound *sejm*, *сойм* 'assembly', see Vasmer etymological dictionary.

sel

Lat. *consilium*, cf. Gr. ἕλωρ 'prey', Gaul. *selua* 'possession'.