A PRACTICAL GUIDEBOOK FOR MODERN INDO-EUROPEAN EXPLORERS

PART I: LESSONS 1-30
Supplementary files and updates are published at the corporative website.

Supplementary files include spreadsheets for easy lookup, with:

- vocabulary used in the lessons, with relevant grammatical information, and lessons where they appear in the text.
- tables with verbal morphology and conjugated examples.
- tables with nominal morphology and inflected examples.

Official mirror for downloads of English language files:

<https://indo-european.info/>

Cover image modified from Hans Stoll’s (1930)

_Erdal-Bilderreihe Nr. 122, Bild 5._
Foreword

I found our first mention of a self-learning and introductory course for Modern Indo-European in a blog post from almost eight years ago. Fernando’s involvement and eventual take-over of the whole project happened probably not much later than that. Few if any linguist could have dedicated so much time and effort to a project that does not give him any academic or economic reward whatsoever.

Fernando is an engineer with international education, a dedicated civil servant with field experience in different European countries, he is proficient in various modern languages, and a family man with a busy social and cultural life. This makes his consistent and constant dedication to this and similar projects on Indo-European linguistics for years even more remarkable.

Fernando’s unpaid labour on Proto-Indo-European reconstruction began some twenty years ago with his BA Classics at the Complutense University of Madrid, where he learned ancient languages and cultures in depth, by undertaking simultaneously a self-imposed project — that is still undergoing improvements — to collect a fully-fledged Late Proto-Indo-European lexicon, building upon the objectives of the (then) recent Lexikon der indogermanischen Verben. He has continued his work by expanding detailed tables of verbal conjugations, nominal and adjectival declensions, and word formation elements, as well as an abridged Proto-Indo-European syntax of two hundred and forty pages.

He has been thus formed as a true all-rounder in Indo-European culture and languages. While these works — and his contributions to our common grammar — have been labelled as Modern Indo-European material for their publication within Academia Prisca, it is evident that they are in essence complex linguistic works condensed and reshaped: from their format to their orthography, they have been devised (or rewritten) for their ease of use by any willing learner.

The self-learning course is divided in fun lessons carefully designed to introduce the reader to the difficult aspects of the Proto-Indo-European grammar, while offering at the same time interesting notes of culture and language usage. After each six lessons there is a recapitulation of the most important achievements, which presupposes the daily study of one lesson. Each lesson offers thus many examples of few selected grammatical keystones, always built around a common theme that lightens the effort of language acquisition, be it scenes of everyday life, a fairy tale, social events, or formal religious texts.

This book is a testament of a brilliant scholar who has chosen Indo-European studies as a regular leisure activity, instead of being bound by academic and professional goals. In his efforts to bring Late Proto-Indo-European closer to the general public, and to offer a lively reconstruction of this ancestral language, Fernando has constrained his creativity and opportunities of research and publications, deviating from a path that could have led him to an academic tenure.

As a self-taught language learner myself, having studied at least a dozen self-learning courses more or less successfully — and as many others unsuccessfully —, I cannot recommend this course too highly. Learning Late Proto-Indo-European through this book is as easy as it is to learn modern languages with similar methods. Where inquisitive outsiders found themselves among the densest and darkest of forests of Indo-European manuals — almost designed to lead them as far away as possible
from this field –, this book offers the necessary shortcuts to break through the initial, steep portion of the language learning curve.

I would like to think that, similar to Fernando, I have dedicated many years to make Late Proto-Indo-European a living language. However, whereas I have focused on the potential of North-West Indo-European as a learned language in Europe, Fernando has not lost at any time his commitment to the stage ancestral to Balkan languages and Indo-Iranian. For this reason, all his published materials are as useful for the student of Indo-European linguistics as for the occasional language learner. Consequently, this self-learning course is also an inclusive introduction to Late Proto-Indo-European, displaying the difficult equilibrium that only Fernando could achieve when using a phonology and morphosyntax intermediate between the Late Proto-Indo-European stage and his frequent nods to European vocabulary and culture. This work, as all his previous ones, promises to be of long-lasting value in the field. I hope that the common reader can recognise that it is so; I am certain that the specialised reader will do it.

Carlos Quiles
LL.B., B.B.A., M.D., M.Sc., Ph.D. in Medicine

Short notice

I would like to thank Carlos Quiles for his very valuable and useful help in the preparation of this guidebook. His review comments have enormously contributed to improving the quality of this work. Obviously, any error, mistake or omission appearing in these pages can only be attributed to my own responsibility.

Fernando López-Menchero Díez
BA Classics

Pronunciation guide

c /gʰ/  
ch /gʰh/  
dh /qʰ/  
gh /hʰ/  
j, w /j/, /u/  
djo, tjo, kje, bhje /djo/, /tjo/, /kje/, /bhje/  
dwo, two, kwe, bhwe /dwo/, /tuo/, /kue/, /bhue/  
qa, qe, qi, qo, qu /kʰa/, /kʰe/, /kʰi/, /kʰo/, /kʰu/  
gt, ght, kt /kt/  
b, bht, pt /pt/  
ss /ss/ /s/
Index of contents

Lesson


4 Nominative and accusative in the singular. Total questions. Thematic and athematic adjectives.

5 Dative, locative and ablative in the singular. Third person plural. Ad and ad podî + noun. Esti, senti/sonti indicating existence.

6 Nominative and accusative in the plural. Accusative of direction. When? Parts of the day. Eimi and didhëmi present active.

7 Main phonemes. Demonstratives and lack of article. Gender. Form and use of nominative, accusative, dative and locative. Nominative, accusative and dative of personal pronouns. Nominative of demonstratives ko, kă, tod or so, să, tod ‘this’; eno, enă, enod or oiso, oisă, oisod ‘that’; edqis, edqid ‘someone, something’.

Review of thematic and athematic verbs in the present effective of indicative. Present active of: trebhō, kluvêjō, adejō, lubhjō, Esmi, eimi, dhidhëmi, edmi.

8 Verbs with preposition. Middle voice bhmai and bhujāi. Adverbs; sū and dus. Eti, we, dom, aw, taw particles. Some numerals.

9 Stative verbs. Locative of demonstratives. Middle voice. Anticausative of the type gerjāi. Instrumental case. Deponent verbs seqāi ‘to follow’ and jijāi ‘to ask, to try to have’. Ablative case.


13 The interrogative pronoun qis, qid. To take and to give. Nominative and accusative. R(e)/R(ø) versus R(e)/R(e) athematic verbs. Dual of the verbs in the present tense (II). Vocabulary of marriage. Vocabulary for singing. Suffix -ro- in adjectives.

Basic greetings: *gheuse* and *qota* valējesi??. The vocative case. The independent relative pronoun *jos, jā, jod* in the nominative case. The possessive suffix -wēnt-. Effective and protelative inception in the present. The accusative of extension.


Toneless possessive pronouns in the singular. The -no participle. Parts of the house. Several compounds. Keti and kosmēd. Qer, je(p) and dhehī ‘to make, to do’.


Sacrificial vocabulary. Words to indicate god and sacred things. The different kinds of priests. Fientive and anticausative. Ske-/lo-as intensive in prkske/o-.


Aorist effective active formations in the singular and in the 3rd person plural. Worbhim dhidhēmi ‘to mark the limits’. Heteroclites in -ş. Heteroclites in -wr (-wər). Finality infinitives in -menei, -tewe, -(on)ōi and -dhjōi.

The -lo- aorist participle. Aorist protelative forms. Aorist protelative stem ēsā-. Present participle of simultaneity. Abstract nouns in -şr and -wər. The thematic suffix -mo- in substantives. Middle and passive aorist forms. The ablaut of forms in (o/e)nt-.

Active versus middle voice in aorist effective and aorist protelative forms. Finality clauses with monsō + genitive. The particle immō. The -to- aorist passive participle. Several basic compounds. The -mon- para-participle of capability.

Aorist stative and middle forms. Protelative pluperfects with -sā- infix. Aorist suppletive forms of bhūjō and bhūjāi ‘to begin’. Aorist of the deponent verb mənjāi.

Effective and protelative aorist passive in forms. Derivatives of the root *swep* ‘sleep’, and *hzger* ‘to get gathered’. Compounds with the roots *hzger* ‘to get gathered’ and *smei* ‘smile’.


The extended root *mneh2* from *men. Imperative forms. Future indicative forms. Prkjō and prkskō with two accusatives.

**Prāwom densr**

1.- Sjūtōr esmi.
2.- Sjūtōr egō [1].
3.- Kumbhaqorós essi [2].
4.- Kumbhaqorós tū.
5.- Poqós esti [3].
6.- Poqós so.
7.- Poqā esti.
8.- Poqā sā.
9.- Drewom esti.
10.- Drewom tod.
11.- Esmi, essi, esti [4].
12.- Egō, tū.
13.- So, sā, tod [5].
14.- Kumbhaqorós, poqā, sjūtōr.

**First lesson**

1.- I am a tailor.
2.- I am a tailor.
3.- You are a potter.
4.- You are a potter.
5.- He is a cook.
6.- He is a cook.
7.- She is a cook.
8.- She is a cook.
9.- It is a tree.
10.- It (this) is a tree.
11.- I am, you are, he/she is.
12.- I, you.
13.- This (masc.), this (fem.), this (neu.).
14.- Potter, cook (fem.), tailor.

Dhighwərós udbholos

**Figurative pronunciation**
**Exercise 1.- Parallel text**

1.- He is a cleaner.
2.- He is a cleaner.
3.- She is a cleaner.
4.- You are a charioteer.
5.- I am a carpenter.
6.- I am a carpenter.
7.- She is a carpenter.
8.- She is a carpenter.
9.- He is a plowman.
10.- She is a tailor.

---

**Eukř 1.- Paraloghá sātis**

1.- Jortőr esti.
2.- Jortőr so.
3.- Jortř sā.
4.- Woghős tů.
5.- Tetkōn egő.
6.- Tetkōn esmi.
7.- Tetkně esti.
8.- Tetkně sā.
9.- Agroqolős so.
10.- Sjůtrř esti.
Exercise 2.- Complete the gaps with the suitable words.

1.- You are a cook.
..............tū.

2.- I am a plowman.
.........esmi.

3.- She is a plowgirl.
Agroqolá........../........

4.- You are a carpenter (f.).
Tetknī........../........

5.- I am a cleaner.
..............egō.

Léutejes/ Solutions
Notes

[1] In absence of a verb, the subject personal pronoun is equivalent to the presence of a copulative verb. This applies to any structure containing an attribute, i.e., a noun, an adjective or a prepositional phrase. Instead of ‘I am big’, it is possible to say ‘I big’. By the same token, a sentence like ‘the party, in the garden’ has the meaning ‘the party is in the garden’.

[2] Kumbhaqorōs is a compound of kumbhā ‘vase, pot’ (also called kumbhos) and qorōs ‘maker’, which has the meaning of ‘potter’. For the time being, it is enough to understand the word without going into the details of its formation.

[3] Modern Indo-European has two ways of forming agent names from a verb. Pogós ‘cook’ and woghōs ‘charioteer’ follow the so-called thematic formation, whereas sjūtór ‘tailor’ and jortór ‘cleaner’ are athematic forms with the suffix ‘-tor’. Please note that their respective feminines end in -ā and -ī.

[4] Esmi, essi, esti are forms of singular of the present tense of the verb ‘to be’; the first part (es) is the root, and the second part (-mi, -ti, -si) the ending. The ending already indicates the verbal person, and therefore the subject I, you, he/she is not necessarily required in the sentence.

[5] So, sā, tod are demonstratives that can be used independently as third person subject pronouns. Note that they are gender-sensitive, i.e., masculine, feminine and neuter. These demonstratives can also be used in dependent position with a name, e.g. pogós so ‘this cook’ jortrī sā ‘this cleaner’. The feminine has a secondary form sī ‘this one, she’, which can be used only in independent position.
<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>agroqoló̱s, -á</td>
<td>m., f.</td>
<td>plowman, plowwoman</td>
</tr>
<tr>
<td>densr̥</td>
<td>n.</td>
<td>lesson</td>
</tr>
<tr>
<td>drewom</td>
<td>n.</td>
<td>tree</td>
</tr>
<tr>
<td>egó (mene)</td>
<td>pron.</td>
<td>I</td>
</tr>
<tr>
<td>esmi</td>
<td>intr.</td>
<td>to be, exist</td>
</tr>
<tr>
<td>jortór, trî</td>
<td>m., f.</td>
<td>cleaner</td>
</tr>
<tr>
<td>kumbbaqoró̱s, -á</td>
<td>m., f.</td>
<td>potter</td>
</tr>
<tr>
<td>leutis</td>
<td>f.</td>
<td>solution</td>
</tr>
<tr>
<td>poqós, -á</td>
<td>m., f.</td>
<td>cook</td>
</tr>
<tr>
<td>prâwos -á -om</td>
<td>num.</td>
<td>first</td>
</tr>
<tr>
<td>qorós, -á</td>
<td>m., f.</td>
<td>doer</td>
</tr>
<tr>
<td>sjeutór, sjûtór, f. sjûtřî</td>
<td>m., f.</td>
<td>tailor</td>
</tr>
<tr>
<td>so, sâ, tod</td>
<td>pron., dem.</td>
<td>he, she, it, this (one)</td>
</tr>
<tr>
<td>tetkôn, tetkní</td>
<td>m., f.</td>
<td>carpenter</td>
</tr>
<tr>
<td>tů (tewe)</td>
<td>pron.</td>
<td>you</td>
</tr>
<tr>
<td>woghós, -á</td>
<td>m., f.</td>
<td>charioteer</td>
</tr>
</tbody>
</table>
Further reading


Second lesson

1. My name is Wesumōros (I get named Wesumōros).
2. My name is Wesumōros (for me Wesumōros is name).
3. What is your name?
4. I am Ekwoklewēs (Ekwoklewēs I).
5. Are we druids?
6. Yes, we are druids.
7. Are we herdsmen?
8. Yes, we are herdsmen. I am a cowherder and he is a shepherd.
9. Are they drivers (charioteers)?
10. No, they are musicians.
11. What are their names?
12. I don’t know.
13. My name is, your name is, their name is.
14. Cook, cooks; driver, drivers.
15. We, you, they.
16. We are, you are, they are.
Eukř 1.- Pəraloghá sātis

1.- An tebhe Wīdēlimos nōmŋ?
2.- Dā, Wīdēlimos kluwējō.
3.- Druwids egō tüqe woghōs.
4.- Medodíks esmi.
5.- An poimenes wejes?
6.- Dā, owipātes wejes.
7.- Jewesdíks esti Wesumōros.
8.- Qota esti drewom?
9.- Medodikes nē sonti.
10.- Poqās smosi.

Exercise 1.- Parallel text

1.- Is your name Wīdēlimos?
2.- Yes, my name is Wīdēlimos.
3.- I am a druid and you are a charioteer.
4.- I am a doctor.
5.- Are we herdsmen?
6.- Yes, we are shepherds.
7.- Wesumōros is a/ the judge.
8.- How is the tree?
9.- They are not doctors.
10.- We are cooks (f.).
Exercise 2.- Complete the gaps with the suitable words.

1. - What is your name?

2. - He is a druid.

3. - They are druids.

4. - He is a musician.

5. - These are not trees.

6. - The carpenter (f.) knows (it).

Léutejes/ Solutions

1 Qota – 2 Druwids – 3 Drúwides – 4 Swonmots – 5 – ně – 6 Teksnī
Notes

[1] Meghei and tebhei are dative forms of the personal pronouns of the first and second person, egô, tû. The basic function of these forms in the dative is to designate the indirect object of the action, that is, ‘to me/ for me’ and ‘to you/ for you’. ‘To me the name (is) Wesumôros’ is equivalent to a possessive sentence of the type ‘I have the name Wesumôros’, which is translated in English as ‘my name is Wesumôros’.

[2] Wesumôros and Ekwoklewês are fictional solemn names that can be translated by ‘great in goodness’ and ‘famous for his horse(s)’.

[3] An is a particle that often anticipates an interrogative sentence, like Lat. an, Gr. ἀν. Its value is more or less close to the French est-ce que or the Spanish acaso.

[4] The -qe particle is attached to the end of the last element or to each of the elements that we want to join with a first element when forming a copulative syntagm. In a simple way: \( A \text{-}qe = \{A \text{ and } B\}; A \text{-}B \text{-}qe C \text{-}qe = \{A, B \text{ and } C\}. \)

[5] We have used two compound words, cougolós et owipâs with the meaning ‘herdsman’. For the moment it will be enough to know that the first term of each one is related to the words cōus ‘the bull, the cow’ and owis ‘the sheep’.

[6] Kluwejô, kluwêjesi, kluwejëti, kluwejonti, unlike esmi, essi, esti, sonti follow the so-called ‘thematic’ conjugation with the endings -ô, -esi, -eti, -onti for the three persons in the singular and for the third person in the plural, respectively.
Basic vocabulary/ Kleitrowṛdhosenti

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>couqolós</td>
<td>m., f.</td>
<td>cowman</td>
</tr>
<tr>
<td>cō̆us</td>
<td>m, f</td>
<td>bull, cow</td>
</tr>
<tr>
<td>druwids</td>
<td>m.</td>
<td>druid</td>
</tr>
<tr>
<td>dwóteros</td>
<td>num.</td>
<td>second</td>
</tr>
<tr>
<td>jewesdíks</td>
<td>m., f.</td>
<td>judge</td>
</tr>
<tr>
<td>juwes</td>
<td>pron.</td>
<td>you</td>
</tr>
<tr>
<td>kluwējō</td>
<td>intr.</td>
<td>to be named, to have a name</td>
</tr>
<tr>
<td>medodíks</td>
<td>m. f.</td>
<td>doctor</td>
</tr>
<tr>
<td>meghei</td>
<td>pron.</td>
<td>to me (dative of the pronoun egō)</td>
</tr>
<tr>
<td>nē</td>
<td>ind.</td>
<td>no</td>
</tr>
<tr>
<td>nōmŋ</td>
<td>n.</td>
<td>name</td>
</tr>
<tr>
<td>owipā́s</td>
<td>m., f.</td>
<td>shepherd</td>
</tr>
<tr>
<td>owis</td>
<td>f.</td>
<td>sheep</td>
</tr>
<tr>
<td>poimēn</td>
<td>m.</td>
<td>herdsman</td>
</tr>
<tr>
<td>-qe</td>
<td>ind.</td>
<td>and</td>
</tr>
<tr>
<td>qota</td>
<td>int. adv.</td>
<td>how?</td>
</tr>
<tr>
<td>swonmots</td>
<td>m.</td>
<td>musician</td>
</tr>
<tr>
<td>tebhei</td>
<td>pron.</td>
<td>to me (dative of the pronoun tū)</td>
</tr>
<tr>
<td>wejes</td>
<td>pron.</td>
<td>we</td>
</tr>
<tr>
<td>woida</td>
<td>tr. praet-pr.</td>
<td>to know</td>
</tr>
</tbody>
</table>
Further reading


Tritjom densř

1.- Qodhei trebhesi?
2.- Bhedhuwastewi trebho [1].
3.- Egō aw nemesi trebho.
4.- Drewei trebhesi en [2]?
5.- Nē, loukei trebho. Druwids egō [3].
6.- Qid loukei dhidheși?
7.- Sakrá dhidhēmi ghutá [4] [5].
8.- Qédesjom adejō pojos.
9.- Kubhróm tod.
10.- Pojos pibesi?
11.- Pibō. Alalā! [6].
12.- Pibō, pibesi. Trebho, trebhesi.
13.- Esmi, essi. Dhidhēmi, dhidheși [7].
14.- Bhedhuwestus, nemos, loukos, drewom.
15.- Bhedhuwastewi, nemesi, loukei, drewei.
16.- Druwids, drúwides.
17.- Kubhróm, qédesjom.
18.- Pojos tod, nemos tod.
19.- Loukos so.

Third lesson

1.- Where do you live?
2.- I live in a Yamna settlement.
3.- I, however, live in the forest.
4.- Inside a tree (in a tree you live inside)?
5.- No, I live in a grove clearing. I am a druid.
6.- What do you do in the grove?
7.- I am doing sacred libations.
8.- I am preparing the magic potion.
9.- This is wonderful.
10.- Do you drink the potion?
11.- I do. (I drink). Wow!
13.- I am, you are. I do, you do.
14.- Yamna settlement, grove, grove clearing, tree.
15.- In Yamna settlement, in the grove, in the grove clearing, in a tree.
16.- Druid, druids.
17.- Wonderful, magic.
18.- This potion, this grove.
19.- This grove clearing.
**Exercise 1.- Parallel text**

1. The magic tree in the forest.
2. I drink a wonderful drink.
3. Where is the grove clearing?
4. The grove clearing is in a Yamna settlement.
5. They live inside a grove clearing.
6. This druid is making sacred libations.
7. These druids are making a sacred libation.
8. I am preparing food, but not you.
9. The carpenter does not live inside a tree.
10. The wonderful musicians are not drinking.

**Eukr 1.- Paraloghá sátis**

1. Qédesjom drewom némesi esti.
2. Kubhróm pojos pibō.
3. Qodhei esti loukos?
4. Loukos Bhedhuwastewi esti.
5. Loukei trébhonti en.
6. Druwids so sakrá dhidhëti ghutá.
7. Drúwides toi sakróm dhedhëti ghutóm.
8. Egó edř adejō, tū aw nē.
9. Tetktōn drewei en nē trébheti
10. Swónmotes kubhrós nē pibonti.
Eukr 2.- Kom smārmnoīs weqesbhís kūrā plēdhi.

Exercise 2.- Complete the gaps with the suitable words.

1. I live in the grove clearing
Loukei………………

2. You are drinking the magic drink.
Qēdesjom ……………pojos.

3. What is the druid’s name?
…………..kluwéjeti…………

4. This is a wonderful forest.
………………tod nemos.

5. You live in a wonderful forest
………………..trébhesi némesi.

6. You are preparing sacred libations.
Sakra adéjesi ……………

Léutejes/ Solutions

1 – trebhō 2 – pībesi – 3 qota – druuids 4 – kubhróm 5 kubhréi – 6 – ghutá
Notes

[1] Word order. In Modern Indo-European, the order of the elements in the sentence is virtually free, their function being determined by their endings. However, there is a strong tendency to put the verb at the end of the sentence.

[2] In this lesson we will see some names in the locative case, which answers the question where? The en particle, which can be put either before or after the name simply reinforces the locative meaning with the nuance ‘inside’.

[3] The ending of nouns and adjectives varies depending on the case and the declension type a given element of the sentence belongs to. For the locative case, thematic names (masculine or femininne ones forming their nominative in -os, as well as neuter with nominative in -om), the resulting ending is -ei. Feminine with -ā stems form their locative in -āi, whereas consonantal stems -C(s) (including neuters with a nominative in -os), form their locative in -Ci. For the latter category, please note the existing apophony between nom. nemos and loc. nēmesi (loc. nemesi is also possible).

[4] The word ghutōm ‘libation’ comes from a root *gbeu ‘to pour’ which is found in Gr.χέω, O.Ind. juhōti and Toch.AB. ku. The neuter form of the passive past participle *gḥutō-m is supposed to have surfaced in Germanic (and so in English) with the meaning of ‘god’. Please note that o-stem neuters form their nominative, vocative and accusative cases in -a.

[5] Adjectives and nouns agree in gender, number and case. Note the word order by means of a disjunction, where the verb is placed between the adjective and the name sakrā ........... ghutā.

[6] Pībō. The repetition of the verb contained in the question with the relevant subject is equivalent to an affirmative answer.

[7] Let us keep in mind that verbs exhibiting the ending -ā in the first person singular of the present tense are the so-called ‘thematic’ verbs, whereas those with the first person in -mi are ‘athematic’ verbs. Thematic verbs have the support vowel e/o between the root and the ending, whereas athematic verbs do not. We are dealing with two clearly different groups.
**Basic vocabulary/ Kleitrowdhosenti**

<table>
<thead>
<tr>
<th>Word</th>
<th>Case</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>adejō</td>
<td>tr.</td>
<td>to prepare</td>
</tr>
<tr>
<td>aw</td>
<td>ind.</td>
<td>however</td>
</tr>
<tr>
<td>dhidhēmi</td>
<td>tr.</td>
<td>to do, to put</td>
</tr>
<tr>
<td>edr̥</td>
<td>n.</td>
<td>food</td>
</tr>
<tr>
<td>en</td>
<td>ind.</td>
<td>inside</td>
</tr>
<tr>
<td>ghutóm</td>
<td>n.</td>
<td>libation</td>
</tr>
<tr>
<td>ghutós -ā -óm</td>
<td>adj.</td>
<td>poured</td>
</tr>
<tr>
<td>kubhrós -ā -óm</td>
<td>adj.</td>
<td>wonderful</td>
</tr>
<tr>
<td>loukos</td>
<td>m.</td>
<td>grove clearing</td>
</tr>
<tr>
<td>nemos</td>
<td>n.</td>
<td>forest</td>
</tr>
<tr>
<td>pibō</td>
<td>tr.</td>
<td>to drink</td>
</tr>
<tr>
<td>pojos</td>
<td>n.</td>
<td>drink</td>
</tr>
<tr>
<td>qédesjos -ā -om</td>
<td>adj.</td>
<td>magic</td>
</tr>
<tr>
<td>qis, qid</td>
<td>pron.</td>
<td>who, what?</td>
</tr>
<tr>
<td>qodhei, qodhi</td>
<td>int. adv.</td>
<td>where?</td>
</tr>
<tr>
<td>sakrós -ā -óm</td>
<td>adj.</td>
<td>sacred</td>
</tr>
<tr>
<td>trebhō</td>
<td>intr.</td>
<td>to live, to dwell</td>
</tr>
<tr>
<td>tritjos --ā -om</td>
<td>num.</td>
<td>third</td>
</tr>
<tr>
<td>westus, gen. wastewos</td>
<td>m.</td>
<td>village, settlement</td>
</tr>
</tbody>
</table>
Further reading


Qatwrtom densř

1. Ábelos teplós esti.
2. Pōtis kiklā esti.
3. Mēmsóm kļtom esti [1].
4. Ábelom lubhjesi nē lubhjesi? [2] [3].
5. Lubhjō, ábelos dlukús [4].
6. Pōtim pibesi nē pibesi?
7. Pibō, pōtis swādūs [5].
8. Mēmsóm edsi nē edsi?
9. Edmi, mēmsóm ml̥du.
10. Qodhei pōtim pibesi joqe edr̥ edsi [6]?
11. Domei pojos ėdosqe adejō.
12. Dmi pōtis edr̥qe meghei prijá [7][8].
13. Teplós, teplā, teplóm; kiklōs, kiklā, kiklóm; kļtos, kļtā, kļtom.
14. Dlukús, dlukū; swādús, swādū; ml̥du, ml̥du.
15. Prijós, prijā, prijóm; prijá.
17. Ábelos so, ábelom.
18. Pōtis sā, pōtim.
19. Edr̥ tod, ėdos.

Fourth lesson

1. - The apple is warm.
2. - The drink is cold.
3. - The meat is hot.
4. - Do you like the apple?
5. - Yes (I like), the apple is sweet.
6. - Do you take (drink) the drink?
7. - Yes (I drink), the drink is pleasant.
8. - Do you eat (the) meat?
9. - Yes (I eat), the meat is soft.
10. - Where do you take (drink) drink and eat food?
11. - I prepare drink and food at home,
12. - At home drink and food (are) dear to me.
13. - Lukewarm (m., f., n.); cold. (mas., fem., neu.), hot (m., f., n.).
14. - Sweet (m. and f.), sweet (n.); pleasant (m. and f.), pleasant (n.); soft (m. and f.), soft (n.).
15. - Dear (m., f., n.); dear (n. pl.).
16. - Home, at home; home, at home.
17. - This apple (nom.), apple (acc.).
18. - This drink (nom.), drink (acc.).
19. - This food (nom. and acc.), food (nom. and acc.).
**Eukr 1.- Pərəlɔghá sātis**

1. - Ābelom dlukým edmi.
2. - Pòtim ķtám pibō.
3. - An ābelom lúbhjesi teplôm?
4. - Pojős pībesi nē pībesi?
5. - Druwids ķtom adéjeti pojos.
6. - Wesumōros prijóm esti ābelom.
7. - Dmi dlukwī tebeī sā pōtis.
8. - Poq̧ā sā tetконč tom lúbhjeti.
9. - Woghós so sjūtrîm tām lúbhjeti.
10. - Domos, swādūs domos.

**Exercise 1.- Parallel text**

1. - I am eating a sweet apple.
2. - I am drinking a hot drink.
3. - Do you like the warm apple?
4. - Do you take the drink or not?
5. - The druid is preparing a hot drink.
6. - Wesumōros is eating a pleasant apple.
7. - At home this drink is pleasant to you.
8. - This cook (f.) loves this carpenter (m.).
9. - This charioteer (m.) loves this tailor (f.).
10. - Home, sweet home.
Exercise 2.- Complete the gaps with the suitable words.

1. The drink is cold and sweet.
   Pojos ..............dlukúqe esti.

2. I take the drink at home.
   ..................dmi pibō.

3. The apple is lukewarm and pleasant.
   Ábelos ..............swādúsqe esti.

4. I eat the apple in the grove clearing and in the forest.
   ..................loukei.............edmi.

5. What is the name of this?
   Qota .................tod?

6. This is soft food
   Tod esti ............ēdos.

Léutejes/ solutions

Notes

[1] In this lesson we continue to see adjectives. Kl̥tos, kl̥tā, kl̥tom ‘hot’ (masculine, feminine, neuter) belongs to the large group of ‘thematic’ adjectives with three endings: masculine and neuter forms with o-stems and feminine in -ā. Mēmsóm kl̥tom agree in gender, number and case (neuter).

[2] Ábelom is the accusative of the nominative form ábelos. Ábelos is used as a subject or as an attribute in the sentence, e.g. ábelos albhos esti ‘the apple is white’, tod esti ábelos ‘this is an apple’. Ábelom is used as a direct object, i.e. answers the question ‘what do you ....?’, e.g. ábelom edmī ‘I eat an apple’. Other alternative forms for this noun are nom. abōl, acc. abolmī.

[3] Ábelom lubhjesi nē lubhjesi? In MIE the structure ‘do you.....do you not?’ is equivalent to the construction with an at the beginning of the sentence, i.e. it can be translated by the group ‘do you ...?’

[4] Dlukūs is an adjective in -u, which can have two or three endings. In fact, the nominative feminine may optionally be either dlukūs, with the same ending as the masculine form, or the specifically feminine dlukwī (with accent on the Ī). Neuter forms have a nominative, vocative and accusative dlukū.


[6] PIE root *h₁ed gives in MIE the verb edmī ‘to eat’ and the neuter nouns edr and ēdos ‘food’.

[7] Domei and dmi ‘at home’ are locative forms of a noun that can follow two declensions, with alternative nominative cases domos (thematic) and dōms (athematic).

[8] Please note that prijā is a neuter plural because the two elements it refers to -pōtis (fem.) ‘drink’, edr (neu.) ‘food’ -have different gender.
Basic vocabulary/ Kleitrowrdhosenti

<table>
<thead>
<tr>
<th>Term</th>
<th>Part of Speech</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>domos/ dōms/ domus</td>
<td>m.</td>
<td>house</td>
</tr>
<tr>
<td>edmi</td>
<td>tr.</td>
<td>to eat</td>
</tr>
<tr>
<td>ēdōs</td>
<td>n.</td>
<td>food</td>
</tr>
<tr>
<td>joqe</td>
<td>ind.</td>
<td>and</td>
</tr>
<tr>
<td>k̥tōs -ā -om</td>
<td>adj.</td>
<td>hot</td>
</tr>
<tr>
<td>lubhjō</td>
<td>tr.</td>
<td>to like, to love</td>
</tr>
<tr>
<td>mēmsōm</td>
<td>n.</td>
<td>meat</td>
</tr>
<tr>
<td>ml̥du, (ml̥dwī́), ml̥du</td>
<td>adj.</td>
<td>soft</td>
</tr>
<tr>
<td>pōtis</td>
<td>f.</td>
<td>drink</td>
</tr>
<tr>
<td>prijōs -ā-óm</td>
<td>adj.</td>
<td>dear, friend</td>
</tr>
<tr>
<td>qatwr̥tos -ā -om</td>
<td>num.</td>
<td>fourth</td>
</tr>
<tr>
<td>swādūs, (swādwī́), swādū</td>
<td>adj.</td>
<td>pleasant, sweet</td>
</tr>
<tr>
<td>teplōs</td>
<td>adj.</td>
<td>lukewarm</td>
</tr>
</tbody>
</table>
Further reading


Penqtom densč

1.- Qota kluwējeti sūnūs tewe [1]?
2.- Sūnewei Widēlimos esti nōmŋ [2].
3.- Qodhei trébheti sūnūs tewe?
4.- Sūnūs agrei trébheti.
5.- Qid dhídheiti sūnūs tewe?
6.- Sūnūs agroqolōs esti.
7.- Ad sūnūm podi sonti bheiqlās [3][4]?
8.- Sonti, loukom ad trébhonti bheiqlās.
9.- An melit sūnūs tewe lūbhjeti?
10.- Sūnewei melit prijóm pelū.
11.- Sūnūs melit esti joqe medhu pībeta.
12.- Ágherei wod ř swādū. Wod ř ágherēd émeti joqe medhu adéjeti [5] [6].
13.- Gharim sunewi dhidhēmi [7].
14.- Egō medhu dmi toqe pībō.
15.- Medhu dlukús pōtis.
16.- Sūnūs, sūnūm, sūnewei, sūnewi.
17.- Ágherom, ágherei, ágherēd
18.- Trebhō, trébheti; kluwējō, kluwējeti; adejō, adéjeti; pībō, pībeta;
19.- Esmi, esti; edmi, esti; dhidhēmi, dhidhēti.
20.- Trébhonti, kluwējonti, pībonti, lūbhjonti; senti, sonti.
21.- Qid, qodhei, qota.

Fifth lesson

1.- What is your son’s name?
2.- My son name is Widēlimos.
3.- Where does you son live?
4.- My son lives in the country.
5.- What does your son do?
6.- My son is a plowman.
7.- Are there bees at your son’s place?
8.- Yes there are, bees live close to the grove clearing.
9.- Does your son like honey?
10.- Honey is very dear to my son.
11.- My son eats honey and drinks mead.
12.- The water in the lake is very pleasant. He takes water from the lake and prepares mead.
13.- I have goodwill toward (in) my son.
14.- I also drink mead at home.
15.- Mead is a sweet drink.
16.- The/a son (nom.), the/a son (acc.), for my son (dat.), in my son (loc.).
17.- Lake, in the lake (loc.), from the lake (abl.).
18.- I live, he lives; my name is, his name is; I prepare, he prepares; I drink, he drinks.
19.- I am, he is; I eat, he eats; I do, he does.
20.- They live, their names are, they drink, they love, they are.
21.- What, where, how.
Eukr 1.- Pəraloghā sātis

1.- Qid esti tebhei nōmŋ?
2.- Meghei Ekwoklewēs nōmŋ.
3.- Qota kluwējeti sūnūs tewe?
4.- Sūnūs mene Nertomenēs kluwējeti.
5.- An sṃstōs trēbhete?
6.- Trēbhōmos, domos ṣerōm Bhedhuwōstewi.
7.- Qodhei Bhedhuwastewi esti domos weserōm?
8.- Ágherom ad, paulei loukei.
9.- Qid nēmesi dhidhätē?
10.- Melit émomos medhewei.
11.- Domei medhu adéjomos dlukū.

Exercise 1.- Parallel text

1.- What is your name?
2.- My name is Ekwoklewēs.
3.- What is your son’s name?
4.- My son is called Nertomenēs.
5.- Do you live together?
6.- Yes (we live). Our house (the house of us) (is) in Bhedhuwestus.
7.- Where in Bhedhuwestus is your house?
8.- Close to the lake, in a small grove clearing.
9.- What are you doing in the forest?
10.- We are picking honey for the mead.
11.- At home we prepare sweet mead.
Eukr 2.- Kom smârmnôis weqesbhîs kûrâ plêdhî.

Exercise 2.- Complete the gaps with the suitable words.

1.- There are bees in the lake.
Ágherei……….(sonti)

2.- This water is not sweet.
…………...tod nê dlukû.

3.- Where is your son?
Qodhei sûnûs…………?

4.- This food is very dear to me.
Edr…………..meghei………….pelû.

5.- You take drink from the tree.
Drewêd pojos……………..

6.- L’agriculteur met l’hydromel dans la maison.
……………….medhu dmi dhidhêti.

Léutejes/ solutions

6 Agroqolôs –
Notes

[1] Tewe is a tonic possessive pronoun. In MIE there are possessive pronouns and possessive determinants. The former type, unlike the latter, is invariable with respect to gender and number. Tonic possessive pronouns of first and second person, singular and plural, are: mene, tewe, ญserôm, weserôm. As for the invariable -ôm ending, you may recall the pater noster in Latin.

[2] Sūnewei ‘for the son’ is the dative form of sūnús ‘a son, the son’. Remember that the dative, with the usual ending -ei in the singular, designates ‘to whom/ for whom’.

[3] Ad .......podí. Although the etymology of Lat. apud is controversial, we have taken here the one linked to the root *pod ‘foot’, cf. Lith. pas ‘at s.o.’s place’, Celtic *fissu ‘under’.

[4] The third person singular of the verb esmi ‘to be’ has frequently an existential meaning. The singular esti in this case is thus translated by ‘there is’, to indicate the existence of a single object, and the plural senti/sonti ‘there are’ would indicate the existence of several objects.

[5] Mead is an alcoholic beverage produced by fermenting honey with water. It has been known and manufactured by many peoples in ancient times. Among Indo-Europeans, we know that Indo-Iranians, Romans, Celts, Normans, Saxons and Vikings produced it.

[6] Medhu ‘mead’, wodr̥ ‘water’ and melit ‘honey’ are neuter nouns, and thus the nominative, accusative and vocative share the same form without an ending mark.

[7] Ghərim...dhidhēmi is based on the similar expression found in Greek χάριν (κατα) θέσθαι / τίθεσθαί τινι ‘to put gratitude to s.o.’ and in Hittite kārī tiya- ‘to show benevolence’.
### Basic vocabulary / Kleitrowr̥dhosenti

<table>
<thead>
<tr>
<th>Word</th>
<th>Part.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad</td>
<td>part.</td>
<td>close, next to</td>
</tr>
<tr>
<td>ágherom</td>
<td>n.</td>
<td>lake</td>
</tr>
<tr>
<td>bheiqlā</td>
<td>f.</td>
<td>bee</td>
</tr>
<tr>
<td>emō</td>
<td>tr.</td>
<td>to take</td>
</tr>
<tr>
<td>gharis</td>
<td>f.</td>
<td>grace, favour</td>
</tr>
<tr>
<td>medhu</td>
<td>n.</td>
<td>mead</td>
</tr>
<tr>
<td>melit, gen. mélitos</td>
<td>n.</td>
<td>honey</td>
</tr>
<tr>
<td>nōmŋ</td>
<td>n.</td>
<td>name</td>
</tr>
<tr>
<td>paulos -ā -om</td>
<td>adj.</td>
<td>small</td>
</tr>
<tr>
<td>pelū</td>
<td>adv.</td>
<td>a lot</td>
</tr>
<tr>
<td>penqtos -ā -om</td>
<td>num.</td>
<td>fifth</td>
</tr>
<tr>
<td>pō̆ds, gen. pedos/ pdos</td>
<td>m.</td>
<td>foot</td>
</tr>
<tr>
<td>sm̥stōs , sm̥stās , sm̥sta</td>
<td>adj.</td>
<td>together</td>
</tr>
<tr>
<td>sūnús</td>
<td>m.</td>
<td>son</td>
</tr>
<tr>
<td>toqe</td>
<td>ind.</td>
<td>also</td>
</tr>
<tr>
<td>wodr̥</td>
<td>n.</td>
<td>water</td>
</tr>
</tbody>
</table>
Further reading


Sixth lesson

1. - When are you going to the countryside?
2. - In the morning I am going to the countryside.
3. - When is Mr Wesumōros going to the forest?
4. - Mr Wesumōros is going to the forest before dawn,
5. - and is looking at the birds at dawn.
6. - In the morning he is gathering mistletoe.
7. - At noon he is going to the city.
8. - In the city he is buying meat.
9. - In the afternoon he is cooking food.
10. - When do charioteers go to the city?
11. - The charioteers go to the city in the evening.
12. - They sleep in the city at night.
13. - They come back early in the day.
14. - Before dawn, early, at dawn, in the morning, in the morning.
15. - At noon, in the afternoon, in the evening, at night.
16. - I go, you go he goes; they go.
17. - He cooks, he gathers, he sleeps, he looks, he buys.
18. - They cook, they gather, they sleep, they look, they buy.

Swekstom densr

1. - Qom agrom eisi [1]?
2. - Wēsrei agrom eimi.
3. - Qom nemos eiti potis Wesumōros?
4. - Potis Wesumōros ηνςι nemos eiti,
5. - enim ussί əwoj̍s spékjeti [2] [3].
6. - Əmrī wikskom kärpeti,
7. - medhidiwí polim eiti [4].
8. - Poleī mēmsōm qrínātī,
9. - Épontei ēdos péqeti.
10. - Qom polim jenti woghōs [5]? 
11. - Woghōs wēqsperei jenti,
12. - neq̍tī polēī swéponti,
13. - ŗēd ējerī diwī eit̊̆t̊ dhedh̊tī [6].
14. - Ənsi, āyerī, ussi, wēsrei, əmrī.
15. - Medhidiwí, épontei, wēsperei, neq̍tī.
16. - Eimi, eisi, eiti; jenti/ jonti.
17. - Péqeti, kärpeti, swépeti, spékjeti, qrínātī.
18. - Péqonti, kärponti, swéponti, spékjonti, qrínanti.
**Eukr 1.- Pəraloghā sātis**

1.- Qom eisi nemos?
2.- Ómri nemos eimi.
3.- Qid nēmesi dhidhēsi?
4.- Ágherēd wodr qēdesjēdqē drewēd pojos emō.
5.- An edr agrei adējesi?
6.- Ágherom ad mēmsōm swādū səpromqe peqō.
7.- An nēmesi en diwí swēpesi?
8.- Medhidiwi loukei swepō.
9.- Wéqsperei nē sējōm pelū rēd domom eimi.
10.- Domēd øwojš spekjō meghei prijāns.

**Exercise 1.- Parallel text**

1.- When are you going to the forest?
2.- In the morning I go to the forest.
3.- What are you doing in the forest?
4.- I take water from the lake and a beverage from the magic tree.
5.- Are you preparing food in the countryside?
6.- I cook pleasant and tasty meat.
7.- Do you sleep inside the forest during the day?
8.- At noon I sleep in the grove clearing.
9.- In the evening not very late I go back home.
10.- I look at my dear birds (the birds dear to me) from my (the) house.
Eukr 2.- Kom sμαρμνόις weqesbhίs kǔrά plēdhī.

Exercise 2.- Complete the gaps with the suitable words.

1.- Bees prepare honey.
Bheiqlās melit…………

2.- I prepare mead early in the morning.
………… omri medhu………

3.- I pick the mistletoe in the evening.
…………węperei…………

4.- The mistletoe is for the drink.
Pójesei………………

5.- What do you do at home in the night?
Qid dmi……………………?

6.- In the night I sleep very late.
Neqtí pelū sējóm ………………

Léutejes/ solutions

1 – adéjonti 2 Ájeri – adejō 3 wikskom – karpō 4 – wikskom 5 – neqtí dhidhēsi 6 – swepō

Notes

[1] Agrom is a form of accusative. We have seen that the main function of the accusative case is to indicate the direct object of the verb, e.g. edr̥ edmi ‘I eat food’. However, in this sentence the accusative agrom does not indicate any direct object, but the destination of the subject.

[2] The -ns termination (-ms from those who want to go back to an older stage of the proto-language) is the accusative plural of non-neuter names, which is different from the termination of the nominative plural -es.

[3] We hope not to worry you too much with the lack of article in MIE. In any case, saying ‘I look at birds’ or ‘I watch the birds’ in this context virtually does not change the sense of the sentence.

[4] Medhidiwí is the locative of medhidjéus ‘noon’, which is a form composed of medhi ‘half’ and djēus ‘day, daylight’.

[5] MIE roots of verbs generally have vowel alternations in their conjugation. In the present tense, the root of athematic verbs has e-grade in the singular and zero-grade (ø) in the plural. The verb eimi ‘to go’ thus shows the following inflection in the present tense: 1s. eimi, 2s. eisi, 3s. eiti, 1 pl. imós(i), 2pl. itē, 3pl. jenti/jonti.

[6] The athematic reduplicated verb dhidhēmi is conjugated as follows in the present tense: didhēmi, dhidhēsi, dhidhěti, dhidhəmós(i) dhidhətē, dhedhətɪ. Observe that the recuplication syllable shows a different colour and accent in the third person plural.
Basic vocabulary/ Kleitrowṛdhosenti

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>agros</td>
<td>m.</td>
<td>countryside</td>
</tr>
<tr>
<td>ájeri</td>
<td>ind.</td>
<td>early</td>
</tr>
<tr>
<td>anksí</td>
<td>intr.</td>
<td>early before dawn</td>
</tr>
<tr>
<td>ausós</td>
<td>f.</td>
<td>dawn</td>
</tr>
<tr>
<td>dijē̆us, gen. diwós</td>
<td>m.</td>
<td>day, daylight</td>
</tr>
<tr>
<td>eimi</td>
<td>intr.</td>
<td>to go</td>
</tr>
<tr>
<td>eitř</td>
<td>n.</td>
<td>way, trip</td>
</tr>
<tr>
<td>amros</td>
<td>m.</td>
<td>morning</td>
</tr>
<tr>
<td>enim</td>
<td>ind.</td>
<td>and</td>
</tr>
<tr>
<td>épontos</td>
<td>m.</td>
<td>evening</td>
</tr>
<tr>
<td>awois</td>
<td>f.</td>
<td>bird</td>
</tr>
<tr>
<td>karpō</td>
<td>tr.</td>
<td>to pick, to gather</td>
</tr>
<tr>
<td>medhidjéus</td>
<td>m.</td>
<td>noon</td>
</tr>
<tr>
<td>noqts</td>
<td>f.</td>
<td>night</td>
</tr>
<tr>
<td>peqό</td>
<td>tr.</td>
<td>to cook</td>
</tr>
<tr>
<td>polis</td>
<td>f.</td>
<td>city</td>
</tr>
<tr>
<td>potis</td>
<td>m.</td>
<td>sir, master</td>
</tr>
<tr>
<td>qom</td>
<td>int. adv.</td>
<td>when?</td>
</tr>
<tr>
<td>qrināmi</td>
<td>tr.</td>
<td>to buy</td>
</tr>
<tr>
<td>réd</td>
<td>ind.</td>
<td>back</td>
</tr>
<tr>
<td>sёjóṃ</td>
<td>adv.</td>
<td>late</td>
</tr>
<tr>
<td>sapros -ā -om</td>
<td>adj.</td>
<td>tasty</td>
</tr>
<tr>
<td>spekjō</td>
<td>tr.</td>
<td>to look at</td>
</tr>
<tr>
<td>swekstos -ā -om</td>
<td>m.</td>
<td>sixth</td>
</tr>
<tr>
<td>swepō</td>
<td>intr.</td>
<td>to sleep</td>
</tr>
<tr>
<td>wéqsperos</td>
<td>m.</td>
<td>evening</td>
</tr>
<tr>
<td>wēsros</td>
<td>m.</td>
<td>morning</td>
</tr>
<tr>
<td>wikskom</td>
<td>n.</td>
<td>mistletoe</td>
</tr>
</tbody>
</table>

Further reading


Seventh lesson

Septəmóm densr

Atitowos úpomonjaqe – Revision and notes

Pronunciation

We have seen that MIE pronunciation is in general very simple. However, it is important to pay attention to certain sounds which are peculiar in this language and require some practice.

Vowels Please note that vowels can be short and long. A long vowel has a duration which is almost (but not necessarily) twice the duration of a short vowel:

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka ‘certainly’</td>
<td>kā ‘this’ (feminine)</td>
</tr>
<tr>
<td>prijā ‘dear’</td>
<td>prijā ‘dear’ (fem.)</td>
</tr>
<tr>
<td>prijós ‘dear’</td>
<td>prijós ‘previous, the first one’</td>
</tr>
<tr>
<td>pibeti ‘he/she drinks’</td>
<td>pibēti ‘he/she shall drink’</td>
</tr>
<tr>
<td>lege ‘read!’ (imperative)</td>
<td>lége ‘he/she has read’</td>
</tr>
<tr>
<td>woghós ‘driver’</td>
<td>woghós ‘drivers’</td>
</tr>
<tr>
<td>potis ‘master, sir’</td>
<td>pōtis ‘drink’</td>
</tr>
</tbody>
</table>

In certain words, both vowel quantities are sometimes possible, e.g. mēmsóm or memsóm ‘meat’. In addition, there is a third set of vowels, which include one more unit in duration (mora): ā, ē, ĩ, ŏ, ŭ. These are specific cases and will be seen more in detail later on.

Consonants: The stop system reproduced in MIE entails four points and three modes of articulation. These are the following:

<table>
<thead>
<tr>
<th>Velars: k</th>
<th>g</th>
<th>gh</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Dentals: t</th>
<th>d</th>
<th>dh</th>
</tr>
</thead>
<tbody>
<tr>
<td>trēbheti ‘he/she lives’, eiti ‘he/she goes’</td>
<td>druwids ‘druid’, swādūs ‘pleasant’</td>
<td>dhidhēmi ‘I put, I do’</td>
</tr>
</tbody>
</table>
Labials: p, *polis* ‘city’, swepō ‘I sleep’

b, ábelos ‘apple’, belom ‘strength’

bh, lubhjō ‘I like, I love’, kubhrós ‘wonderful’

Labiovelars

q (*kʰ*), *qom* ‘when?’, qrínāmi ‘I buy’

c (*gʰ*), cōus ‘cow’, cenā ‘woman’

ch (*gʰh*), chensi ‘you kill’, sénchesi ‘you sing’

The accent

Words are divided in syllables. Words with more than one syllable and most monosyllabic words have an accent.

MIE accent is not pronounced as the English stress, i.e., it is not a mere mark of intensity in the syllable.

MIE accent implies the pitch elevation of the accented syllable in approximately one musical fifth, i.e., the musical interval between a C and a G note. For that reason, the main Indo-European accent is often called ‘tone’.

The musical accent can be read:

1. On most monosyllabic words: *pōds* ‘foot’, *cōus* ‘bull’.
2. On syllables having a graphic acute accent mark (‘): *mātēr* ‘mother’, *lübjesi* ‘you like/love’
3. In words having more than one syllable, on the penultimate one if no other syllable has a tone mark: *senchō* (sēngʰ̥ō) ‘I sing’.

To follow this rule, syllables with an internal schwa, or any consonantal zero grade structure are not counted, so that *pōtēr* or *ēd̥r* need not have a special mark to show that they are pronounced *pōtēr* or *ēd̥r*. By the same token, *ded̥tī* with three syllables, is pronounced *dēd̥tī* ‘they give’, and *bhibhērṇ* ‘I usually carry’ needs the stress mark to show that the tone is on the e.

In exceptional cases, it is possible that a zero-grade structure bears the tone. The affected ə, r̥, ʃ, ɲ or ŋ will always be noted with the stress mark (‘), e.g. septrh ‘seven’, wʃg̥os ‘wolf’. In the case or vocalic i or u, they will be considered as net vowels and bear the tone mark in accordance with rule number 3.
The article

Indo-European had no specific articles in order to express ‘I am a doctor’ or ‘I am the doctor’. In most contexts no article at all was needed to convey the message. Try for instance to construct sentences in Modern English without the article and you will verify that in many cases the message is clear, for instance ‘birds ate crop’ or ‘mosquitos are disturbing baby’. In English there are many contexts where no article is required at all, e.g., ‘at home’, ‘in jail’, ‘in hospital’.

In the case of words concerning relatives, the absence of article in MIE implies that they refer either to the subject of the sentence or to the speaker. For example, mātēr melgī lūbjeti ‘mother likes milk’ = ‘my mother likes milk’, Markos mātērī lūbjeti ‘Markos loves her mother’.

When an article is needed, MIE has specific elements called demonstratives, such as:

- ko, kā, tod or so, sā, tod ‘this’
- eno, enā, enod or oiso, oisā, oisod ‘that’
- edqis, edqid ‘someone, something’

Demonstratives are part of the speech which will be seen later on.
The noun

Nouns in MIE usually have formal features in accordance with their gender and their number. There are three genders: masculine, feminine and neuter. As in many languages, beyond people and animals there is no direct connection between an object and its gender:

Masculine:  
- *paṭēr* ‘father’
- *sūnās* ‘son’
- *maqos* ‘boy’
- *ābelos* ‘apple’
- *āgherom* ‘lake’
- *loukos* ‘grove clearing’

Feminine:  
- *māṭēr* ‘mother’
- *dhugtēr* ‘daughter’
- *maqā* ‘girl’
- *bheiqā* ‘bee’
- *polis* ‘city’
- *pōtis* ‘drink’

Neuter:  
- * qedos* ‘wonder’
- *nemos* ‘forest’
- *drewom* ‘tree’
- *mēmsōm* ‘meat’
- *medhu* ‘mead’
- *melit* ‘honey’
- * edr̥/edoś* ‘food’

Certain objects may optionally have two genders: *domos* ‘house’ maybe either masculine or feminine, and both *kumbhos* (mas.) and *kumbhā* (fem.) have the meaning ‘pot’.

There are three numbers: singular (one object), dual (two objects) and plural (several objects). Do not worry too much about the dual number, it will be seen in more detail in further lessons.
In addition, at the beginning it may be striking to see that a word may take different endings depending on the grammatical function. The different functions fall into what are called cases (*ptőtejes*). For the moment we have seen four cases. nominative, accusative, dative and locative.

The **nominative case** answers the question *qis, qid*? ‘who, what?’; for instance: ‘who is coming?’ ‘what is coming?’ It concerns the *subject* or the author of the action, e.g. *bheiqlā pēteti* ‘the bee is flying’. It is also used with the verb ‘to be’ as an *attribute*, e.g. *sūnūs kūmbhaqorūs esti* ‘(my) son is a potter’. Remember that it is **not necessary** to use the verb ‘to be’, and the construction *sūnūs kūmbhaqorūs* in many contexts has an equivalent meaning.

The object of the verb may be expressed sometimes with the **accusative case** and sometimes with the **dative case**. Accusative case is used for **direct objects** (what/whom we see, what we give) and dative case for **indirect ones** (to whom or for whom we give). It is quite frequent to build a sentence with both objects, e.g. *ābelom poqōi dīdōmī* ‘I give an apple to the cook’/ ‘I give the cook an apple’. Please note that the function of each part of the speech is not determined by its position in the sentence, but by the case of the noun, which is expressed with a specific ending.

The accusative case is also used to express the **destination of the subject** of the sentence: *Rōmām eimi* ‘I go to Rome’. We will see that the **destination of the object** is expressed with the dative *Rōmāi sūnūm wēghō* ‘I drive my son to Rome’.

The **locative case** expresses the **place of the action** in a static sense, and answers the question where? or when? It usually has the ending -i in the singular: *némesi* ‘in the forest’, *dmī* ‘at home’, *sūnewi* ‘in (my) son’, *āgherei* ‘in the lake’, *loukei* ‘in the grove clearing’; *diwī* ‘in the day’, *neqtī* ‘in the night’.

The formal pattern of nouns, pronouns and adjectives group these cases in different **declensions**, which sometimes are named with the more general terms *inflections* or **paradigms**. For the moment we will just see the following ones:

<table>
<thead>
<tr>
<th></th>
<th>Ending</th>
<th>Cook (mas.)</th>
<th>Lake (mas.)</th>
<th>Cook (fem.)</th>
<th>Tree (neu.)</th>
<th>Forest (neu.)</th>
<th>City (fem.)</th>
<th>Son (mas.)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>-ø/ -s/ -m</td>
<td>poqōs</td>
<td>āgherōs</td>
<td>poqā</td>
<td>drewom</td>
<td>nemos</td>
<td>polis</td>
<td>sūnūs</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>-ø/ -m</td>
<td>poqōm</td>
<td>āgherōm</td>
<td>poqām</td>
<td>drewom</td>
<td>nemos</td>
<td>polim</td>
<td>sūnum</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>-ei</td>
<td>poqōi</td>
<td>āgherōi</td>
<td>poqāi</td>
<td>drewōi</td>
<td>nemesei</td>
<td>pōlejei</td>
<td>sūnewei</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>-i</td>
<td>poqéi</td>
<td>āgherei</td>
<td>poqāi</td>
<td>drewei</td>
<td>nemesi</td>
<td>polēi</td>
<td>sūnewi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural</strong></th>
<th><strong>Cook (mas.) Lakes</strong></th>
<th><strong>Cook (fem.) Trees</strong></th>
<th><strong>Forests</strong></th>
<th><strong>Cities</strong></th>
<th><strong>Sons</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>-es/ -a</td>
<td>poqōs</td>
<td>āgherōs</td>
<td>poqās</td>
<td>drewa</td>
</tr>
</tbody>
</table>
Notes

There are several types of declension, depending on the stem: Noun types like poqós, ágheros or drewom are considered thematic, whereas poqā follows an -ā <*ehz feminine declension. Polis and sūnús are -i and -u stems respectively. Note that the long vowel ā <*ehz turns into a trimoric vowel ā when followed, for instance, by the dative singular ending -ei or the nominative plural ending -es. The phonetic result āi, ā is longer than the combinations -ās, -āi and has a double accent split.

MIE has dat. loc. némesei and némesi following the attested position of the accent in certain historic languages. This accent is thus columnar. However, usual reconstructions for the proto-language follow a pattern nemései nemési which grammarians call proterodynamic. It is not necessary to worry about this terminology for the moment.

Similarly, a variant dat. polejei (pronounced poléjei) is also found among grammarians, and they agree with Sanskrit dat. agnāye ‘to the fire’.

A fifth case appeared in the fifth and sixth lessons: ágherēd ‘from the lake’, drewēd ‘from the tree’ and domēd ‘from the house’: the so-called ablative, which answers the question ‘wherefrom’ It will be seen later on.

Pronouns and determinants

For the moment we have seen the following personal pronouns and determinants:

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>You (sg.)</th>
<th>We</th>
<th>You (pl.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>egó</td>
<td>tū</td>
<td>wejes/ ęsme</td>
<td>juwes/ jusmé</td>
</tr>
<tr>
<td>Acc.</td>
<td>mewom</td>
<td>tewom</td>
<td>nō(n)ęsme</td>
<td>wō(n)ęs / jusmé</td>
</tr>
<tr>
<td>Dat.</td>
<td>meghe</td>
<td>tebhei</td>
<td>ęsmés / nosmos / nosbhos / ęsmemós / ęsmehbós</td>
<td>jsmés / wosmos / wosbhos / jsmemós / jsmehbós</td>
</tr>
<tr>
<td>Nom. sg.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This (mas.)</td>
<td>so</td>
<td>sā / ści</td>
<td></td>
<td></td>
</tr>
<tr>
<td>This (fem.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This (neu.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. pl.</td>
<td>toi</td>
<td>tāi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The third person pronoun is (mas./ fem.), id (neu.) may be used in the singular and ejes (mas./fem.), ija (neu.) in the plural. It is one of the many determinants available in MIE. The declension pattern of these third person pronouns and determinants will be completed in further lessons.
The verb

Verbs are an especially difficult component in MIE, as is the case in classic languages, such as Greek, Sanskrit or (to a lesser extent) Latin. For this reason, it is necessary to speed fast from the very beginning. Verbs are enunciated following the firstperson singular of the present (indicative) tense, and so we have the verb deikō (I show) ‘to show’ or ‘trebhō’ (I live) ‘to live’, esmi (I am) ‘to be’, edmi (I eat) ‘to eat’.

For the moment we will be dealing only with the active voice.

Verbs in the present tense are divided in two big groups, following the ending of the first person singular. Some of them have the -ō ending, and are called thematic, and some of them have the -mi ending, and are called athematic. Each of these groups build their conjugation either with endings of the ‘dhējō’ series or with endings of the ‘dhēmi’ series. Those patterns, excluding for the moment the dual number, are as follows:

A.- Thematic verbs (‘dhējō’ series)

<table>
<thead>
<tr>
<th>1 sg. (egō)</th>
<th>To live</th>
<th>To be named</th>
<th>To prepare</th>
<th>To like</th>
</tr>
</thead>
<tbody>
<tr>
<td>trebhō</td>
<td>kluwējō</td>
<td>adejō</td>
<td>lubhjō</td>
<td></td>
</tr>
<tr>
<td>2 sg. (tū)</td>
<td>trébhesi</td>
<td>kluwējesi</td>
<td>adéjesi</td>
<td>lúbhesi</td>
</tr>
<tr>
<td>3 sg. (is, id)</td>
<td>trébheti</td>
<td>kluwējeti</td>
<td>adéjeti</td>
<td>lúbhjeti</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1 pl. (wejes)</th>
<th>trébhomos(i)</th>
<th>kluwējomos(i)</th>
<th>adéjomos(i)</th>
<th>lubhjomos(i)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 pl. (juwes)</td>
<td>trébhete</td>
<td>kluwējete</td>
<td>adéjete</td>
<td>lúbhjete</td>
</tr>
<tr>
<td>3 pl. (ejes, ija)</td>
<td>trébhorti</td>
<td>kluwējonti</td>
<td>adéjonti</td>
<td>lúbhjonti</td>
</tr>
</tbody>
</table>

Please note that the verb kluwējō ‘to be named’ follows a ‘dhējō’ series inflection, and can thus be considered as an active conjugation, despite its passive translation in the English language.

The verb pibō ‘to drink’ is also a special class of verb, but as far as the present tense is concerned, it can be learnt following the same pattern as trebhō.
B. Athematic verbs (‘dhēmi’ series)

<table>
<thead>
<tr>
<th>1 sg. (eggō)</th>
<th>To be</th>
<th>To go</th>
<th>To do/ put</th>
<th>To eat</th>
</tr>
</thead>
<tbody>
<tr>
<td>esmi</td>
<td>eimi</td>
<td>dhidhēmi</td>
<td>edmi</td>
<td></td>
</tr>
<tr>
<td>2 sg. (tū)</td>
<td>essi</td>
<td>eisi</td>
<td>dhidhēsi</td>
<td>edsi</td>
</tr>
<tr>
<td>3 sg. (is, id)</td>
<td>esti</td>
<td>eiti</td>
<td>dhidhēti</td>
<td>esti</td>
</tr>
<tr>
<td>1 pl. (wejes)</td>
<td>smós(i)</td>
<td>imós(i)</td>
<td>dhidhēmos(i)</td>
<td>édmos(i)</td>
</tr>
<tr>
<td>2 pl. (juwes)</td>
<td>ste</td>
<td>ité</td>
<td>dhidhēti</td>
<td>esti</td>
</tr>
<tr>
<td>3 pl. (ejes, ija)</td>
<td>senti/ sonti</td>
<td>jenti/ jonti</td>
<td>dhidhēti</td>
<td>ednti</td>
</tr>
</tbody>
</table>

Observe that the verb edmi, contrary to the other ones, does not show root vowel alternation, i.e., the root vowel e does not disappear in the plural. We will see later why.

There is a third series in the active which is the ‘dhēka’ series and may be used in the present or in other tenses, being however specialized in the perfect tense. For the moment we have only seen the form woida ‘I know’ (lesson 2). This series is somewhat complicated and will be dealt with in detail later on.
<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad + acc. + podí</td>
<td>constr.</td>
<td>at someone's place</td>
</tr>
<tr>
<td>belom</td>
<td>n.</td>
<td>strength</td>
</tr>
<tr>
<td>bhibhermi</td>
<td>tr.</td>
<td>to carry</td>
</tr>
<tr>
<td>cenā</td>
<td>f.</td>
<td>woman</td>
</tr>
<tr>
<td>chenmi</td>
<td>tr.</td>
<td>to kill</td>
</tr>
<tr>
<td>dhugtér</td>
<td>f.</td>
<td>daughter</td>
</tr>
<tr>
<td>didōmi</td>
<td>tr.</td>
<td>to give</td>
</tr>
<tr>
<td>edqis, edqid</td>
<td>pron.</td>
<td>someone, something</td>
</tr>
<tr>
<td>eno, enā, enod</td>
<td>pron.</td>
<td>that (one)</td>
</tr>
<tr>
<td>glagti</td>
<td>n.</td>
<td>milk</td>
</tr>
<tr>
<td>justmé</td>
<td>pron.</td>
<td>vous</td>
</tr>
<tr>
<td>ka</td>
<td>ind.</td>
<td>certainly</td>
</tr>
<tr>
<td>kiklós</td>
<td>adj.</td>
<td>cold</td>
</tr>
<tr>
<td>ko, kā, kod</td>
<td>pron.</td>
<td>this (one)</td>
</tr>
<tr>
<td>kumbhos, kumbhā</td>
<td>m. f.</td>
<td>pot</td>
</tr>
<tr>
<td>legō</td>
<td>tr.</td>
<td>collect, read</td>
</tr>
<tr>
<td>maqā</td>
<td>f.</td>
<td>girl</td>
</tr>
<tr>
<td>maqos</td>
<td>m.</td>
<td>boy</td>
</tr>
<tr>
<td>mātër</td>
<td>f.</td>
<td>mother</td>
</tr>
<tr>
<td>ȵsmė</td>
<td>pron.</td>
<td>we, us</td>
</tr>
<tr>
<td>oiso, oisā, oisod</td>
<td>pron.</td>
<td>that (one)</td>
</tr>
<tr>
<td>patēr</td>
<td>m.</td>
<td>father</td>
</tr>
<tr>
<td>petō</td>
<td>intr.</td>
<td>to fly</td>
</tr>
<tr>
<td>prījós, (prĩsĩ), prĩjós</td>
<td>adj.</td>
<td>previous</td>
</tr>
<tr>
<td>qedos</td>
<td>n.</td>
<td>wonder</td>
</tr>
<tr>
<td>septamós -ā -óm</td>
<td>num.</td>
<td>seventh</td>
</tr>
<tr>
<td>septamós -ā -óm</td>
<td>num.</td>
<td>seventh</td>
</tr>
<tr>
<td>septm̥</td>
<td>ind.</td>
<td>seven</td>
</tr>
<tr>
<td>weghō</td>
<td>tr.</td>
<td>to drive</td>
</tr>
<tr>
<td>ẃ̥lqos</td>
<td>m.</td>
<td>wolf</td>
</tr>
</tbody>
</table>
Further reading


Eighth lesson

1.- Is this lesson difficult?
2.- No, it is very easy.
3.- Do you speak European?
4.- I speak a little. I am still beginning. I am a foreigner.
5.- Do you know how to count?
6.- Yes, I know: one, two, three, four, five, six, seven, eight, nine, ten.
7.- Do you understand people when they speak quickly?
8.- I do not understand people speaking quickly.
9.- Even when they talk slowly, I ask again (some) word.
10.- My brother speaks well
11.- I however speak bad.
12.- Every day I practice a little at home. I read or write some lines.
13.- Really? But Yamna culture does not know writing yet!
14.- I speak, you speak, he speaks. They speak.
15.- I know, you know, they know.
16.- I know, you know, he knows.
17.- Very, really, (in) European; still/ yet, when.
18.- Even, again, well, bad; however, notwithstanding.
Eukr 1.- Pəraloghā sātis

1.- Dmi pelū bhāmai.
2.- An mlsēd neqti bhāsoi?
3.- Diwí bhersi bhatoi.
4.- Nē prētomosi, nū jom nēmesi bhṇtoi
5.- Wēqesa ta nē pretō. Dom bhūjai.
6.- Edṛ sū ka nē adējesi. Dom bhūjesoi.
7.- Woghos bhersi nē eiti. Dom bhūjetoi.
8.- Dwāróm eitū nē dhedhṇti. Dom bhūjontoi.
9.- Bhrātēr tewe dus gerbhṭr gnōwe
10.- Nē woida qodhei loukos.

Exercise 1.- Parallel text

1.- At home I speak little.
2.- Do you speak slowly at night?
3.- During the day he speaks fast.
4.- We do not understand, now that he is speaking quickly.
5.- I do not understand these words. I am still starting.
6.- You are certainly not preparing well the food. You are still starting.
7.- The chariot is not going fast. It is still starting.
8.- They are not travelling far. They are still starting.
9.- Your brother has little knowledge of writing (badly knows writing).
10.- I do not know where the grove clear (is).
Exercise 2.- Complete the gaps with the suitable words.

1.- I love lovely people.
..................lubhjō prijóns.

2.- You look at the birds in the lake.
..................ágherei spékjesi.

3.- I know (the) tailors close to your house.
.............tewe ad sjútórņs gnōwa.

4.- He understands (the) shepherds when they speak fast.
..............préteti jom............... 

5.- I drink these cold drinks and eat these hot meats.
...............pibō pójesa ta joqε...........edmί.........ta.

6.- You know pleasant words.
..................gnōta swādwa/swādū.

Léutejes/ solutions

1 Dhghmonņs – 2 Œwojņs – 3 Domom/ domm – 4 Owipātņs – bherşi bhētōi 5 kiklā – kļta – mēmsā 6 wēqesa/ wṛdha –
Notes

[1] It is important to observe that the neuter noun densr ‘lesson’, governs the neuter nominative case in the adjective kṛskom ‘difficult’ and the determiner tod. Remember that neuter forms have identical nominative, accusative and vocative endings. Please note that the ending -od of the determiner is different from the -om ending of the so-called ‘thematic’ adjective.

[2] Eurōpājonim is an adverb ‘in the European way, Europeanly’ required by the verb bhəsoi ‘you speak’. Similarly, we find these archaisms in latīnē logor ‘I speak latinly’ or mówię po polsku ‘I speak polishly’.

[3] Welcome to the so-called ‘middle’ conjugation. In this lesson we have introduced two verbs exhibiting neither active -ō nor -mi endings in the present: bhəmai ‘I speak’ and bhūjai ‘I start’. It is probable that this class was originally composed by intransitive verbs, some of which have kept an active meaning. The distinction between ‘active voice’ and ‘middle voice’ conjugation is comparable to Sanskrit parasmaipada and atmanepada categories. Before starting to conjugate a verb in the present, it is necessary to know which voice has to be used and then whether the forms are thematic or athematic. Later on, we will see a functional classification of middle voice verbs. For the time being it is enough to learn a few inflectional forms:

Thematic middle conjugation:

bhūjai / bhūjai ‘I start’, bhūjesoi ‘you start’ bhūjetoi ‘he/she/it starts’, bhūjontoi ‘they start’.

Athematic middle conjugation:

bhəmai ‘I speak’ bhəsoi ‘you speak’, bhətoi ‘he/she/it speaks’, bhantoi ‘they speak’.

As you can see in this lesson, when the verb start is followed by an infinitive, both the active and the middle conjugation are possible.

If the verb bhəmai seems difficult to you, it will be enough for you to use for the moment the verbs seqō ‘to say, to state’, wiweqmi ‘to say, to spell out’ or wedō ‘to tell’, which may be inflected in the active voice.

[4] Rēdhjom is a middle voice infinitive in accusative case. The active voice present infinitive has usually the endings -tum, -mp, -om and -onom. The particle dō ‘until, to the extent of’ joins the verb forming a sort of ‘phrasal verb’. In this lesson there are two of them, dō rējāi ‘to count’ and ati pṛkskō ‘to ask again’. Ati denotes repetition.

[5] If you have already assimilated the existence of active and middle present forms, the preterite-present comes up as a third category. Do not worry too much about it for the moment: they show a present action as a result of a past activity. The activity in the past ‘saw’ enables the capacity in the present to know woida. Similarly, a process of recognition of reality is behind the preterite-present gnōwa ‘know’.

These two verbs are conjugated as follows:

– woida ‘I know’, woista ‘you know’, woide ‘he knows’ widēr ‘they know’
– gnōwa ‘I know’, gnōta ‘you know’, gnōwe ‘he knows’ gnōwēr (with accent on the long ē) ‘they know’.

[6] Indo-European languages attest two forms for the cardinal ‘ten’, i.e. *dekn and *dekn̥, as well as for the corresponding ordinal ‘tenth’, i.e. *dek(η)mós and *dekŋtós. Although the forms with -t seem to be older, the t-less forms can also be considered as representative of a late Indo-European dialectal group as MIE.

[7] Bhāmnons ‘speaking’ is a middle voice present participle of the verb bhāmai ‘to speak’. Observe that the accusative case is used to answer the question ‘whom do I understand?’

[8] Mḷsēd ‘slowly’ is an adverb formed with the ending of the ablative neuter form of the adjective mḷsom ‘slow’.

[9] Eti is a particle expressing insistence ‘even’. It formally corresponds to the conjunction et in Latin and French. Ati denotes repetition of the action. Both particles are also present in Celtic.

[10] Aw and taw are two particles marking opposition or contrary argument: ‘though, however’.

[11] Diwī diwī is a construction with repetition which has the same meaning as diwī qâqosmi or dhochei qâqosmi ‘every day’.
Basic vocabulary / Kleitrowrdhosenti

- an: ind. perhaps? particle
- ati: ind. again
- aw: ind. however
- bhamai: intr. speak
- bhersi: adv. quickly
- bhrtër: m. brother
- dekṛ: num. ten
- dhghmōn, gen. dhghmenos: m. man, person
- dō: ind. until
- dom: ind. still
- dus: adv. bad
- dwōu, dwāi, dwoi: num. two
- eti: ind. even, also
- eukō: tr. to practice, to devote oneself to
- europā́jonim: adv. in Europajo
- gerbhtś: n. writing
- ghostis: m. foreigner, guest
- gnōwa: tr. praet-p to know
- jom: ind. when
- kṛskos-ā-om: adj. difficult
- mlved: adv. slowly
- newō: num. nine
- oktōu: num. eight
- oktowós: num. eighth
- oktowós-ā-ōm: num. eight
- pau: ind. little, few
- penqe: num. five
- pretō: tr. understand
- pfkskō: tr. ask
- qeltṛ: n. culture
- qatwores, qatworā: num. four
- reidhos-ā-om: adj. easy
- rejiā ( suffix): tr. to count, calculate
- sems, (smī), sem: num. one
- septṛ: num. seven
- seqō: tr. to say
- skreibhō: tr. write
- strigjā: f. line
- sū: adv. well
- sweks: num. six
- taw: ind. nonetheless
- trejes, trija: num. three
- -we: ind. or
- wedō: tr. to tell
- welmi, walis: adv. very, a lot
- weqos: n. word
- wērēd: adv. truly
- wiweqmi: tr. to say
- wrdhom: n. word

Further reading


Newhīmōm densr

1.- Sāmēi stānei dānum ad paulos ghordhos ēsoi [1] [2],
2.- Ghordhei ismi drumós keoji weiks [3],
3.- Wikí juwōn maqā widói ismi [4],
4.- Dhochei qāqosmi ājeri maqā gérjetoi [5],
5.- Sēlesi domom ad lówetoi, eti ghimī [6],
6.- Maqā wēsrei rudhrām óweti p̥sām joqe kaukokélesē kaput skūneuti [7],
7.- Dhochem solwom p̥sā wesoij joqe kaukokélesē skuwôi [8],
8.- Kaput skuwôi jom domēd eksí eiti jodqid oinā bhejoi [9] [10],
9.- Jom maqā wesnutóiqe skunutóiqe spektlom proti spékjetoi. Rōdā smējetoi,
10.- Maghei wētetoj joqe anum setijetoi,
11.- She brings her grandmother a pot of honey and a piece of bread.
12.- But in the forest, the wolf appears.

Ninth lesson

1.- In a quiet place near a river there is a small village.
2.- In this village lies a wooden house.
3.- In this house there is (finds herself) a young girl.
4.- Early every day the girl wakes up.
5.- She washes herself in a pond near the house, even in winter.
6.- In the morning the girl puts on a red mantle and covers her head with a hood.
7.- All the day long she wears the mantle and is covered with the hood,
8.- Her head is covered when she goes out of the house because she is afraid (to be) alone.
9.- When the girl gets dressed and covers herself she looks herself in (against) the mirror. She smiles happy.
10.- She walks in the meadow and visits her grandmother.
11.- Āneuwei méritos bhibherti kumbhām, bhārsjosjoq ēp̥snām.
12.- Nū nēmesi w̥qos saljetôi.
13.- What happens then? Does he get the food?
14.- Then the wolf looks at the girl. He asks the girl for food.
15.- Afraid, she starts to run. The wolf follows her.
16.- The girl trips on a root and releases the food.
17.- The wolf gets the food and eats it. Thank you—he says.
18.- I don’t think this story (is) with a horrible final.
19.- Like this we change. Every day I tell the other version.
20.- He is placed, he lies, he finds himself, he wears, he is covered, he is afraid.
21.- He puts on, he covers, he dresses, he takes, he releases.
22.- Wesnutói, skunutói, lówetoi, spékjetoi.
23.- Gérjетoi, sméjetoi, wétetoi, gigistói, sq̱jetoi, méjetoi.
24.- Setîtrejoi, ọıtetoi, séqetoi, tewetoi, jijatói, bhújetoi, ọnutói, gjéwetoi, bhətoi, mənjetój.
25.- Bhébhoje.
Ευκρ 1.- Παράλογα σάτις

1.- Σάμει στάνει δάνουμ αδ παύλους εστι γχόρδας,
2.- Ζχορδέλις ἵς μαχαί σχύτιζει ἵς.
3.- Βικί βίων μαχαί σχύτιζει ἵς.
4.- Δχοχέλιο κακός ιάρι μαχαί βεύδητει (βχλθητοί).
5.- Σελεσί δομομ αδ λωβει-σε, ετι γχίμι.
6.- Μαχαί ωσρει ρδχρόν ώβετι πεπλόμ ἵς καυκόκελς καπτ skúneuti.
7.- Δχοχόμο κσωμ πλεπλοι ωώσει ἵς καυκόκελς sέσκωωε.
8.- Καπτ κσέκκωβε ιομ δομεδ εκτι ρδτικιδ εινά δέδωβο.
9.- Πομ μαχαί ωστίτεοι χκνυτόικε πεπλόμ προτι ππέκκτεοι. Ῥόδα smετει.
10.- Μάγχελι ράδχετι ἵς ανυμ ρέιδζετι.

Exercise 1.- Parallel text

1.- In a quiet place near a river there is a small village.
2.- In this village lies a wooden house.
3.- In this house a young girl exists.
4.- Early every day the girl wakes up.
5.- She washes herself in a pond near the house, even in winter.
6.- In the morning the girl puts on a red mantle and covers her head with a hood.
7.- All day long she wears the mantle and is covered with the hood.
8.- Her head is covered when she goes out of the house because she is afraid (to be) alone.
9.- When the girl gets dressed and covers herself she looks herself in (against) the mirror. She smiles happy.
10.- She walks in the meadow and visits her grandmother.
11.- She brings her grandmother a pot of honey and a piece of bread.

12.- But in the forest, the wolf appears. He is looking for food.

13.- What comes up then?

14.- Then the wolf looks at the girl. He asks the girl for food.

15.- Afraid, she starts to run. The wolf follows her closely.

16.- The girl trips on a root and releases the food.

17.- The wolf gets the food and eats it. Thank you-he says.

18.- I don’t consider this story (is) with a horrible final.

19.- This way we do something different. Every day I tell the other version.
Eukr 2.- Kom šmārmnōīs weqesbhīs kūrá plēdhi.

Exercise 2.- Complete the gaps with the suitable words.

1.- In the lake lies a hut.
Ágherei kleitis.......... 

2.- The wolf appears in this story.
............sqetlei tosmi.......... 

3.- Afraid, he starts to quiver.
Bheiwós trentum.............

4.- He washes himself every day in lukewarm water.
Dhochei qāqosmi...........wədeni .............

5.- Thank you-says the sheep.
.........tebhei- .................owis. 

6.- They wear a small red shirt.
Paulom ...........kr̥stum wesroi.

Léutejes/ solutions

Notes

[1] Sāmē is the locative case of sāmis ‘quiet’. For the time being we have a declension pattern for thematic adjectives, prijós, prijá, prijóm ‘dear, beloved’, a second model in -i sāmi, sāmi, and a third model in -u swādūs (swādwī) swādū ‘pleasant, sweet’.

[2] Let us remark for the moment that ēsai ‘I am placed’, kejai ‘I lie’ and widái ‘I find myself’ are verbs which belong to a category called ‘stative middle verbs’. They do not express an action in progress, but a situation, a position or an appearance. Their present is athematic. In this tense, they have specific endings that are very similar to those of the middle voice. Note that the ending of the third person singular has no t: kejoi ‘lies’ besides déiketoi ‘shows’.

[3] Weiks is a root noun in the nominative case. It designates a family or tribal dwelling consisting of one or more houses. Here it is translated as ‘village’ where a small entity should obviously be understood. Other forms of the noun are acc. weikm, gen. wikós, dat. wikéi, loc. wikí. See the accent shift and different root vocalism (apophony or ablaut) in the oblique cases. Beside weiks there is a thematic form woikos, attested in Latin as vicus and in Greek as Οίκος. The former surfaces in English under the derivative terms vicar, vicinity as well as quite a few place names ending in -wick and -wich. The later has given a bountiful collection of eco-terms.

[4] Ismi is the masculine and neuter form of locative of the anaphoric pronoun is, id ‘he, she, it’. The feminine locative is esāi. In the next line we will see qāqosmi with the same pattern. So, sā, tod ‘this, it’ makes the locative tosmi (mas, neu.) and tesāi (fem.). Other grammars reconstruct esjāi and tosjāi for these feminine locative forms.

[5] We continue in this lesson with verbs in the middle voice. Besides the stative verbs, four big groups can very roughly be considered: 1) verbs without a direct object, i.e., intransitive verbs or anticausatives as well as verbs of motion: gerjāi ‘I wake up’, saljāi ‘to spring, come out’ 2) verbs for which the object of the action is the same as the subject: spekjāi ‘I look at myself’ 3) verbs showing a self-benefit for the subject: adejāi ‘I prepare for myself’ in addition to ‘I prepare myself’ 4) transitive or intransitive verbs with an active meaning that have ‘abandoned’ the active conjugation to adopt the middle one: these are the ‘deponent verbs’: seqāi ‘I follow’, jijāi (also formed as jaskō) ‘I ask, I try to have’. Those four groups can in turn be divided in several subgroups which will be seen later on.

[6] Ghimí is the locative case of gheims or ghjems ‘winter’, also called gheimr.

[7] And now a new case: the instrumental kaukokélesē ‘with (a) hood’, taken from the nominative kaukokelos (accent on the e). The instrumental case indicates, in general, the means or the tool which is used in the action, (organic instrumental), or the person or staff accompanying (synergetic instrumental). The instrumental lengthens the vowel in thematic words and ends in -ē in most of the rest. Originally there was a common ending - **(e)d for all.

[8] Wesai ‘I am dressed’ and skuwái ‘I am covered’ are other ‘stative’ verbs that we find in this lesson. Note the difference in valency (i.e. the kind and number of complements governed by the verb) and
aspect between skuwái and skuneumi ‘I cover’. The suffix -neu- /-nu-
is generally used to form transitive or factitive verbs.

[9] Domēd ‘from the house’ appears in ablative case, which indicates the starting point. We also consider that this lesson is the starting point to officially know this case, after seeing it quite briefly in previous lessons. These are the ablative case endings:
• -d <**-ti in stems in ā, ī, o, ū,
• -d or -ti in some demonstratives,
• -es in consonant stems.

[10] ‘To be afraid’ may be expressed either with the stative verb bhejai ‘I am afraid’, or with the preterite-present verbs bhēbhoja and its synonym dēdwoja. The two latter ones are verbs formally conjugated in the perfect but with a present meaning. We have already seen woida ‘I know’ and gnōwa ‘I know, I am familiar with’.


[12] Gorgō antjō ‘with a horrible final’ is also the instrumental case of gorgóm antjom.

[13] For a better understanding of this rigmarolish verbs inventory, the following sorting criteria have been taken:

21) ‘stative’ verbs
22) transitive verbs in the active voice
23) transitive verbs in the middle voice
24) transitive and intransitive deponent verbs
25) preterite-present verbs.

Take your time to recognize these categories because the study of verbs has only begun!

This lesson is particularly difficult because it contains almost a hundred new words. Do not hesitate to repeat its sentences as many times as necessary. The content of this lesson will, however, come up again in future lessons with temporal and aspectual variations. You will have the opportunity to come back to its basic vocabulary.
Basic vocabulary/ Kleitrowŏdhosenti

aljos, aljod
älteros, ärter, ärterod
antjom
anus, gen. ânewos
bharsjom
bhēbhoja
bheiweis, bhiwusi, bheiweis
bhejai
bherō
bhēdhō/ bhudējāi
bhūjō/ bhūjāi
cādō
čēskō + ana
dānus
dēdwoja
deikō
dhewō
dhochos
drumós -dōm
eksi
esai<*h truth/ je/o-
gerjāi<*h truth/ je/o-
gerjō
gheimt, gen. ghimēt(o)j
ghems/ gheims, gen. ghimōs
ghorhōs
gigisāi, 3s. gigistōi
gjewō/ gjewāi
gorgōs -dōm
is, id, gen. m. n. esjo/ ejos f. esjē pron.
itā, ita
jaskō/ jijāi
jadqid
juwōn, juwon, gen. jüwēnos
kaput

pron. other, another
pron. the other (one)
n. end
f. grandmother
n. bread
t. to be afraid
stat. m. to be afraid
tr. to carry
intr. to wake up
intr./intr. to begin, to start
intr. to walk
intr. to come up, to happen
m. be afraid
tr. to run
intr. wooden
day
adj. outside
tr./intr. to be situated in a place
intr.antic. to wake up
tr. to wake up
n. winter
f. winter
m. village
intr. to happen
tr. to chew
horrible
this (one); he, she, it
so, like this
to ask, to beg
because
adj. young
n. head

kaukokelos, gen -esos n. hood
kejai stat. m. to lie (on ground)
kleitis, gen. klitej(o)s f. hut
knōsējō tr. to consider
krūstus m. shirt
labhō/ labhāi tr. to catch, to take
leghō intr. to lie (on ground)
lōwō tr. to wash
maghos m. meadow
mejō/ mejāi tr./intr. to change
manjāi tr./intr. to think
mlōskō intr. to appear
moitmos m. acknowledgment, thanks
munkō tr. to release
newnēsos -dōm num. ninth
nom part. then, perhaps
nū part. now; however
oinos, oinā oinōd pron. one, only one, alone
oitāi tr. to get, seize
wrādī f. root
oitō tr. to hand over
oqō tr. to look at, see
owō tr. to put on (a garment)
peplom n. mantle
pjēsā f. mantle
proti part. against
prēsnā f. piece
qāqos -dōd pron. each (one)
ščēumī tr. to give, grant, award
šnōwāi tr. to take, to obtain
rōdōs rōdā rōdom adj. joyful, happy
rudhrōs <*h rudhrō- adj. red
sāgijō tr. to look for
sāmis, sāmi, gen. sāmēj(o)s adj. quiet
saljāi intr. appear
selos n. pond
seqā̆i tr./intr. to follow
setijā̆i tr. visit
skuneumi tr. to cover
skuwái stat. m. + ins to be covered with
smejō, smejāi intr. to smile
sqtujō intr. to exist
solwos -ā -od pron. all
spektlom n. mirror
spklō tr. to follow closely
sqtolm n. story
sq[nō]/ sq[nāi] intr. to trip
stānom n. place
teplōs -ā -óm adj. warm, lukewarm
tewā̆i tr. to look at
tom-ki part. then
weidsō tr. to visit
weiks m. house, small village
werstis f. version
wesai stat. m. + ins to wear
wesneumi tr. to dress
wēsros m. morning
westijō tr. to dress
wetā̆i intr. to stroll
widāi stat. m. to find oneself
woikos m. house, small village
wrǟdī f. root
Further reading


Johnsen, Sverre (2005). *The Germanic (i)jō-stem declension. Origin and development*. Department of Literature, Area Studies and European Languages University of Oslo


Pooth, Roland (2017). *The Early Vedic “old anterior” aspect stem of the pīpaya- type and a few other relics of Proto-Indo-European reduplicated aspekt-aktionsarten*. Author manuscript version in revision process as an open access academic work.

Dekəmóm densr

Dhghomjóm kɔpos

1.- Upəmom kaput kerō tegoi [1],

2.- Wirōs jom woltom skëmbeti, kalwos ĝignetoi,

3.- Cenā jom woltom skëmbeti móldhākóm ainutói [2].

4.- Kaputí krēnōs senti ēpsena: uperi widentoi ántonom, ōusī, nās, oqī [3].

5.- Ṋdheri kejtoī smekslā, genwe, ōs, mŋtom.

6.- Oqī oinōu ne stes; kom senti bhruwe, mikājōu, pōknoiqe.

7.- Œsei toqe lāwōs esti ēpsena; ləbjoi, stōmp, dōghwā, dontes. Sŋ dontes gombhom statūjonti [5].

8.- Kaput ōmsojou qōlsō kloje. Jom swépomos amchénikei monjos moldhāqe keji [6].

9.- Stṃnos kaputjā krpesōs esti aitis [7]. En senti kerd, lŋchújoi uderejaqe ēpsena [8].


Tenth lesson

The human body

1.- The top of the head is covered with hair.

2.- When a man loses his hair, he becomes bald.

3.- When a woman loses her hair, she gets a wig.

4.- In the head there are delicate organs; on top are the forehead, the ears, the nose, the eyes.

5.- Below there are the jaws, the two cheeks, the mouth (and) the chin.

6.- The eyes are not alone; next (to them) are the brows, the eyelids and the eyelashes.

7.- The mouth has also company: the lips, the palate, the tongue (and) the teeth. The teeth constitute a denture.

8.- The head leans on the shoulders by means of the neck. When we sleep, the nape and the occiput lay on the pillow.

9.- The torso is the main part of the body. Inside are the heart, the lungs and the abdominal organs.

10.- On the torso we have two arms and two hands. We take things with our hand. In each hand there are five fingers.
11.- The two legs are attached to the trunk. A foot is attached to each leg. We walk with (our) legs and with (our) feet, and (with them) we kick things.

12.- A person has nails; cattle have (has) claws.

13.- A leg, two legs, (several) legs.

14.- An eye, two eyes, (several) eyes; an elbow, two elbows, (several) elbows; an eyelid, two eyelids, (several) eyelids.

15.- An eyelash, two eye lashes, (several) eye lashes; a lip, two lips, (several) lips; a lung, two lungs, (several) lungs.

16.- An eyebrow, two eyebrows, (several) eyebrows; an arm, two arms, (several) arms; a cheek, two cheeks, (several) cheeks; an ear, two ears, (several) ears.

17.- One foot, two feet, (several) feet; one hand, two hands, (several) hands.

18.- I lose, he loses, we lose, they lose; I sleep, he sleeps, we sleep, they sleep; I take, we take.

19.- I kick, he kicks, we kick, they kick. I set up, he sets up, they set up.

20.- I become, he becomes, they become; I take, you take, he takes.

21.- I am covered, he is covered, they are covered; I find myself, he finds himself, they find themselves; I lie, he lies, they lie.

22.- I lean, he leans, they both lean, they lean; I am attached, he is attached, they both attached, they are attached.
**Eukɾ 1.- Pəraloghá sātis**

1.- Dhghmenei ghebhlā, bhâghuwe, knâmāiqe épseṇa senti kaputjá.
2.- Loiqá épseṇa ężkrá pelũ toqe sɒnti.
3.- Bhâghus sǹ stətújetoi omsō, armō, ōlnā, deusnē, ghsrē.
4.- Dous ghimí tegoi joqe samei polós esti.
5.- Ghesr̥ paulā māgnāwe penqə ōike dēkņtulons.
6.- Jom pûtlosjo ghesr̥ pətĕjeti, putlom pîmām déiketi; jom wîrosjo ghesr̥ klâwstā esti, penqştim wîrós dēiketi.
7.- Jos ghebhlām nē ōike, podņs ōike.
8.- Drewō kînti kloja, laiweis senti gnewi cenā kloje.
9.- Dwâróm aqhtub, dwâróm kṛdes.
10.- Datosjo ekwē nē spektēwijos gombhos.

**Exercise 1.- Parallel text**

1.- The main members of a person are the head, the arms and the legs.
2.- The rest of the members are also very necessary.
3.- The arm consists of the shoulder, the upper arm, the elbow, the forearm and the hand.
4.- The forearm is covered in winter and uncovered in summer.
5.- A hand, small or big, has five fingers.
6.- When the hand of the child is open, the child shows his palm; when the man’s hand is closed, the man shows his fist.
7.- Who has no head has legs.
8.- I am leaning against the tree, (my) wife is leaning on my left knee.
9.- Far from eyes, far from heart (out of sight, out of mind).
10.- A gift horse’s denture should not be looked into (into not to be looked).
Exercise 2.- Complete the gaps with the suitable words.

1.- You are looking at the womans’s head.
   Cenās spēkjesi ............

2.- The belly button is in the middle of the belly.
   Onbhlos medhjei uderei...........

3.- My mouth is full. (I have full mouth)
   .................plēnom ēs.

4.- Your eyes are open (You have open eyes)
   ...........tewe pātējetes.

5.- The cattle are (is) attached to the trunk of the tree.
   Poku drewī ............... 

6.- He is kicking the apple.
   Ābelom............... 

Léutejes/ solutions

   Oqī – 5 – strophe ēre 6 – spīneti
Notes

[1] Upɔmom kaput ‘the top of the head’ is an adjective + noun construction of the type ‘high summer’ or ‘la Chine profonde’ in French. The adjective does not work as an epithet as it does in the construction ‘beautiful Normandy’. It designates a portion of the noun it qualifies. Other similar constructions can be medhjei pɔt ‘at midway’ or pəremai ghimeni ‘in the dead of winter’. Upɔmos ‘high-positioned, superior’ is related to the adverbs uperi and upsi ‘up’ and to the adjectives úperos úpselos ‘which is at the top’. To say ‘down’, we have the adverbial particle ụpo and the adjectives ụdherós and ụworós. The latter also means ‘remote, distant’.

[2] The verbs oitō ‘to hand over, transfer’ àineumi ‘to provide, give’ and the rare rneumi ‘to give, grant’, when expressed in the middle voice, become the verbs oitāi ‘to take, to use’, ainumāi ‘to take possession of’ and rnumāi ‘to take, try to have’.

[3] We start today to see the dual number. In nouns and adjectives, the three cases nominative, vocative and accusative show the same forms. We must distinguish, on the one hand, thematics in -ōu, usually masculine, feminine and neuter in -āi and -oī. On the other hand, we have the rest of nouns and adjectives, from which masculine and feminine ones form central dual cases by adding the ending -ē, whereas neuter ones have the ending -ī. As a special case, -u stems may optionally add these endings or have a lengthened -ū < *uhu: bhāghus ‘arm’, bhāghuwe or bhāghū ‘two arms’; gonu ‘knee’, gōnuwū or gonū ‘two knees’.

The words for ‘ear’, ‘nose’ and ‘eye’ were originally inflected on a root. As root nouns, ‘ear’ was a neuter, whereas ‘eye’ and ‘nose’ were feminine in the singular and plural and neuter in the dual.

The root noun for ‘nose’ has a root nom. sg. nās and a genitive nas(os). It is frequently found inflected in the dual, with nom. nāse, gen. nasous. Alternatively, it is found in other languages inflected on -ā -i or -u declensions.

The root nouns for ‘ear’ and ‘eye’ are almost only inflected in the dual: nom. ousī, oqī, gen. ousous, ãqous. Additionally, these words have a complete inflection by means of a neuter suffix -os/-es. For ‘eye’ we have in the singular nom. oqos, gen. ãgesos; for ‘ear’ ousos, gen. ãusesos. Root forms are rare in the singular, but would be nom. oq, gen. ãqos for ‘eye’ and nom. ous, gen. ãusos for ‘ear’. Alternative declensions are possible for both: in the case of ‘eye’, we may have a neuter noun with a nom. sg. ãqom and a genitive ãqosjo; in the case of ‘ear’ we may find a feminine noun with a nom. ãuis and a genitive ãsē(ji). The genitive case will be seen in particular in the following lesson.

[4] ðòei < *HHs-ei is the dative case of the nominative ðs < *HeHs ‘mouth’. Please note the meaning ‘to have’ of the construction ‘to be’ + dative.


[6] Keji is the third person dual of the present tense of the stative verb kejai ‘to lie’. Other present forms of this number are:

- esmi: 1 swos(i), 2 stas 3 stes
- deikō: 1 dēikowos(i) 2 dēiketās 3 dēikeses
- bhōmai: 1 bhawesdha 2 and 3 bhi
- deikōr: 1 dēikowesdha 2 and 3 deikei
- kejai: 1 kéiwedhi, 2 and 3 keji
- woida: 1 widwē 2 widadhūm 3 widate
7. Kaputjós, kaputjá, kaputjóm ‘main, capital’ is an adjective derived from the noun kaput ‘head’, with the same meaning as ghebhlá.

8. Lýchujói ‘lungs’ is a thematic noun coming from the neuter dual form lýchwī of the adjective lechús, lechús ‘light, lightweight’

**Basic vocabulary/Kleitrowďhosenti**

| aineumi | tr. | to give, to provide |
| aínuwái | tr. | to get, take possession of |
| amchénikos | m. | pillow |
| ántonom | n. | forehead |
| árarjó | tr. | to attach, adapt |
| armos | m. | upper arm |
| awowós | adj. | inferior or far situated |
| bhághus, gen. bhághew(o)s | m. | arm |
| brhús, gen. bhruwós | f. | brow, eyebrow |
| dékm̥tulos | m. | finger |
| datos -ā -óm | part. | given |
| dhghomjós -ā -óm | adj. | human |
| dn̥ghwā | f. | tongue |
| dnts, gen. đntos | m. | tooth |
| dous, gen. deusnós | m. | forearm |
| dwārós -ā -óm | adj. | far, far situated, long-lasting |
| ekwos | m. | horse |
| epsr, gen. epsén(o)s | n. | organ |
| gensus, gen. genwos | f. | cheek |
| ghebhlá | f. | head |
| ghesr, gen. ghsros | f. | hand |
| gignāi | intr. | to become |
| glēkā | f. | claw |

| gombhos | m. | denture |
| gonu, gen. gnewos | n. | knee |
| kalwos -ā -óm | adj. | bald |
| kaputjós -ā -óm | adj. | main, principal |
| karpō | tr. | to seize or take with the hand |
| kerd, gen. kṛdos | n. | heart |
| kerom | n. | hair |
| klāwstos -ā -óm | m. | closed |
| klināmi | tr. | to cause to slope, to support |
| kṛṇti | part. | against, close to |
| knāmā | f. | leg |
| kom | part. | nearby, together |
| krēnos -ā -óm | adj. | delicate |
| kr̥pos, gen. k̥pesos | n. | body |
| laiwós -ā -óm | adj. | left |
| lāwós | m. | team, company |
| labjom | n. | lip |
| ln̥chijóm | n. | lung |
| loiqós | adv. | remaining, belonging to the rest |
| medhjos -ā -óm | adj. | middle |
| magnos -ā -óm | adj. | big |
| mikājós | m. | eyelid |
| m̥ptom | n. | chin |
| moldhā | f. | occiput |
| móldhākom | n. | wig |
| monjos | m. | nape |
ňkros -ā-om  adj. necessary
ôika (praet-pr.) tr. to have
oitā̆i tr. to take, to use
ōlnā f. elbow
omsos m. shoulder
onbhlos m. navel
onchis m. nail
ōqos, gen. óqesos, óqosjo; oqom m., n. eye
ōs, gen. asos f. ear
ousos, gen. óusesos; ausis, gen. uséj(o)s; ous, gen. ausos f. fist
penqstis adj. extreme, absolute
peramōs stat. be open
plēnos -ā-om adj. full
p|mā <*|p|h2meh2 f. palm (palm of the hand)
poknom n. eyelash
poku, gen. pekwos n. cattle
polōs adj. uncovered, open
pontēs, gen. pn̥tm. way
putlom neu. child
qolsos m. neck
rentus f. thing, good
samos/ samr̥ m./ n. summer
skembō tr. to lose
srm part. together, with
smekslā f. jaw
stōmŋ, n. palate
tegai stat. m. to be covered with
tegō tr. to cover
úderom n. abdomen
upamōs -ā-ōm adj. superior
uperi, upsi part. above
uperós, upselós adj. superior
upo part. below, under
wīrōs m. man, male person
woltos m. hair
Further reading


Kloekhorst, Alwin (2015). *In the hand, to the hand, with the hand: archaic case endings in Hittite*. Lecture held at 100 Jahre Entzifferung des Hethitischen: Morphosyntaktische Kategorien in Sprachgeschichte und Forschung (Arbeitstagung der IG).


Woodhouse, Robert (2011). *PIE *(H)nā̆s*- or *(H)n(e)H(e)s- ‘nose’*? Indogermanische Forschungen 116, pp. 29-41.
Sémdeka mopom densř

Genos

1.- Mātrōs tewe mātēr anus tewe esti.
2.- Pətrōs mene pətēr awos mene esti.
3.- Dhugtēr mene mātrōs neptīs esti [1].
4.- Sūnūs mene pətros nepōts esti.
5.- Estī tebhei an peikt r̥ génesos tewe kéiweroīs? [2]
6.- Estī; nū tebhei deikō.
7.- Kei sonti bhāteres swēsoresqe mene.
8.- Supo trēbhonti.
9.- Awos cējweti dom?
11.- Pikteni jūwone bhōtes [3]. Toqe mātērterā, ámetā, áwontlos pətrujōsue jūwones bhanti.
12.- Pikteni jāmi wētesom esti polu [4].
13.- Qis estī cenā kā awom ad stestusī? [5]

Eleventh lesson

The family

1.- Your mother’s mother is your grandmother.
2.- My father’s father is my grandfather.
3.- My daughter is my mother’s granddaughter.
4.- My son is my father’s grandson.
5.- Do you have a picture with your family’s relatives?
6.- Yes (I do), now I show you.
7.- Here are my brothers and sisters.
8.- They live nearby.
9.- Is (your) grandfather still alive?
10.- (My) grandfather and (my) grandmother live. Now they are old indeed.
11.- In the picture they appear young. Also your motherly aunt, your fatherly aunt, your motherly uncle and your fatherly uncle appear young.
12.- The picture has many years.
13.- Who is this woman standing next to (your) grandfather?

15.- Gentore teve toqe pikteni stes?

16.- Stes. Éughelōu kei. Attās prokós ámmāqe newowestā. Attās deksi stéstōwe [6], ammā aw laiwēi.

17.- Mātēr, mātrós, mātréi, māteri.

18.- Patēr, patros, patréi, pateri.

19.- Egō, mene, meghei, mei; tū, tewe, tebhei, twei.

20.- ceiwō, céiwesi, céiweti; céiwetes, céiwonti.

21.- Bhāmi, bhāsi, bhāti; bhātes, bhānti.

14.- Her name is Táuroloubhā. She is a neighbour. She is a close friend of (my) grandmother.

15.- Are your parents also on (in) the picture?

16.- Yes (they are). Here they are fiancés. Dad is the boyfriend and mom is the girlfriend. Dad is standing on the right and mom on the left.

17.- The mother, of the mother, to the mother, in the mother.

18.- The father, of the father, to the father, in the father.

19.- I, of mine, to me, in me; you, of yours, to you, in you.

20.- I live, you live, he lives; they (both) live; they (several) live.

21.- I speak, you speak, he speaks; they (both) speak; they (several) speak.
**Ευκρ 1.- Παραλόγχα σάτις**

1.- Swesrós mene wîrós swélijos esti.
2.- Uksrós mene bhrätër dāiwér esti.
3.- Uksrós mene swesôr gêlûs esti.
4.- Uksôr bhrätros mene jentêr esti
5.- Dhúgteros mene wîrós ġîros esti.
6.- Pikteni bhrätreinôs swesreinôswe nê bhantî.
7.- Uksrós mene gentore pikteni bhates: deksi stestawôs swêkuros, laiwéi sedêjonts swekrûs.
8.- Qis esti kêiweros ko awêd apôteri smêjomnos?
9.- Ko kêiweros nê, patrôs mene bhendhrôs.
10.- Supo trêbheti joqe nôns bhîghû setîjetoi.
11.- Senos esti, mô cêiweti dom.

**Exercise 1.- Parallel text**

1.- My sister’s husband is my brother-in-law.
2.- My wife’s brother is my brother-in-law.
3.- My wife’s sister is my sister-in-law.
4.- My brother’s wife is my sister-in-law.
5.- The husband of my daughter is my son-in-law.
6.- On the picture cousins either from my brother or from my sister do not appear.
7.- My wife’s parents appear in the picture: my father-in-law (is) standing on the right, my mother-in-law (is) sitting on the left.
8.- Who is the relative smiling behind the grandfather?
9.- This is not a relative, it’s a friend of my father.
10.- He lives near (us) and visits us frequently.
11.- He is old, but he is still alive.
**Exercise 2.** Complete the gaps with the suitable words.

1. My mother has a sister and a brother. They are my maternal aunt and uncle.
   **Mātēr mene bhrāterm swesormqe ōike. **…………….……………toī.

2. My father has a sister and a brother. They are my paternal aunt and uncle.
   **Pətrei mene bhrātēr swesörqe stes. **……………………toī.

3. My sister has a son and a daughter. They are my nephew and my niece.
   ………….mene sūnūm dhugtermqe ōike. Swesrijós swesrijāqe toī.

4. My brother has a son and a daughter. They are my nephew and my niece.
   ………… mene sūnús dhug térqe esti. Bhrātrijós bhrātrijāqe toī.

5. The two fiancés stand smiling/ smile standing.
   Éughelōu…………………..

6. She is a very close relative of mine.
   **Ka………………kēiwerā mene sā.**

**Léutejes/ solutions**

Notes

[1] The second most important case in the declension system is the genitive. As other cases may be more intuitive, we have started with these ones first. Nevertheless, the genitive has already tentatively appeared in lesson 9 with melitos ‘of honey’. The name genitive is related to the word genos ‘family’, and primarily indicates a kinship relation, like ‘son of X’, where the element X is in the genitive case. It has, in general, the function of indicating the whole out of which a part is taken, and for this reason a genitive construction is normally translated into English either by means of the -(s) derivative or by means of the preposition of, e.g. dōmoso dhвор is ‘the door of the house’. Besides a special -i ending, the genitive singular usually ends in-os(j)o in thematic -o inflectional classes. In the other inflectional classes it ends with -(o)s.

[2] Please note the construction esti tebeii ‘it is to/for you’ with the meaning ‘you have’. Kēiweros -ā ‘relative, kinsman’ is probably found in Armenian ser ‘love’ and German geheuer. The transponatum *pāsōs allgedly based on Lat. pāricida, Gr. πνος is often questioned.

[3] Bhātes ‘they both appear’ is the 2nd person dual of the verb bhāmi ‘to appear, shine’. The Greek verb φαίνω <*bh2njē/λ - show’ is a phenomenon derived from this root. Bhāmi is conjugated as follows: sg.: bhāmi, bhāsi, bhāti; du. bhavos(i) bhātās, bhātes; pl. bhāmos(i) bhate, bhantī. Please note that it always takes the active voice. There is a homophone root bhā< *bheh2 with the meaning ‘to speak’ taking the middle voice. See these other paradigms in lessons 8 and 14.

[4] Wĕtesom ………polu ‘many years’, is built with the neuter noun polu ‘a big amount’ and with the neuter genitive plural wĕtesom of the noun wetos ‘year’ (cf. wetāi ‘to stroll’). The ending of the genitive plural is generally -om. There is another possible construction with the adjective polūs ‘which is provided with a large amount, numerous’ in agreement with the name of the thing which is abundant. In our context it would be wĕtesa soni poluwa.

[5] Stestōwós, stestusī, stestōwós ‘who is standing’ is the perfect participle of active voice of the verb stistāmi ‘to make stand up’ (stistāi means ‘I am standing up’). In this case the past participle indicates a state equivalent to the state expressed with the present participle sedējonts ‘sitting’. The present participle in its middle form stistōnnós -ā -ōm would mean ‘that is standing up’. See the following note.

[6] The present tense of the verb stistāmi ‘to put standing’ indicates an action in progress. Its forms are the following:

sg. 1 act. stistāmi med. stistāi  
2 act. stistāsi med. stistāsōi  
3 act. stistāti med. stistātōi  

du. 1 act. stistōwós(i) med. stistōwesdha  
2 act. stistātas med. stisti  
3 act. stistātēs med. stistūi  
pl. 1 act. stistōmōs(i) med. stistōmesdha  
2 act. stistatē med. stistōsdhwē  
3 act. stestatī med. stestūtōi  

In order to express the situation ‘to be standing’, one must use a time called perfect normally in the active form. For those who want to go a little further, we spell out these active forms of the perfect ‘I am standing’, etc:

sg.: stestōwa, stestōta, stestōwe  
du.: stestōwē, stestōwadhum, stestōwate  
pl.: stestōmē, stestōstē, stestōwēr.
The $a < *H$ before $w$ is normally not pronounced in fluent conversation: $\text{stest}əwōs /\text{stest}u̯ōs/; \text{stest}əwē /\text{stest}u̯ē/,$ etc.

In this lesson we have seen an important part of kinship names. In time of Indo-European community period, family members were more numerous and more related among them than in today’s average occidental families. It is understandable that it is difficult for you to retain all of them. Do not worry too much for that. In the annex of this manual you will find the declensional patterns of the relevant words.
### Basic vocabulary / Kleitrowρδhosents

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ámetā</td>
<td>f.</td>
<td>fatherly aunt</td>
</tr>
<tr>
<td>ammā</td>
<td>f.</td>
<td>mom</td>
</tr>
<tr>
<td>apōteri</td>
<td>adv.</td>
<td>behind</td>
</tr>
<tr>
<td>attās/ tātās</td>
<td>m.</td>
<td>dad</td>
</tr>
<tr>
<td>āwijā</td>
<td>f.</td>
<td>grandmother</td>
</tr>
<tr>
<td>áwontlos</td>
<td>m.</td>
<td>motherly uncle</td>
</tr>
<tr>
<td>awos</td>
<td>m.</td>
<td>grandfather</td>
</tr>
<tr>
<td>bhāmi</td>
<td>intr.</td>
<td>apparaltré</td>
</tr>
<tr>
<td>bhendhrōs-ā</td>
<td>m., f.</td>
<td>friend</td>
</tr>
<tr>
<td>bhghū</td>
<td>adv.</td>
<td>often</td>
</tr>
<tr>
<td>bhrātēr</td>
<td>m.</td>
<td>brother</td>
</tr>
<tr>
<td>bhrātreinos-ā</td>
<td>m.</td>
<td>brotherly cousin</td>
</tr>
<tr>
<td>cejwō, cícō, cícō</td>
<td>intr.</td>
<td>to live</td>
</tr>
<tr>
<td>dāiwēr, gen. dāiwarōs</td>
<td>m.</td>
<td>brother-in-law</td>
</tr>
<tr>
<td>deksi</td>
<td>adv.</td>
<td>à droite</td>
</tr>
<tr>
<td>dhworis, gen. dhwerjos/f.</td>
<td>door</td>
<td></td>
</tr>
<tr>
<td>éughelos-ā</td>
<td>m., f.</td>
<td>boyfriend, girlfriend, fiancé(e).</td>
</tr>
<tr>
<td>galōûs, gen. galuwsōs/ gzf.</td>
<td>sister-in-law</td>
<td></td>
</tr>
<tr>
<td>genos, gen. génésesos/ gern.</td>
<td>family</td>
<td></td>
</tr>
<tr>
<td>gentōr, gnōtrī</td>
<td>m., f.</td>
<td>parent</td>
</tr>
<tr>
<td>gnōros</td>
<td>m.</td>
<td>son-in-law</td>
</tr>
<tr>
<td>jāmī</td>
<td>adv.</td>
<td>already</td>
</tr>
<tr>
<td>jentēr, gen. jōtros</td>
<td>f.</td>
<td>sister-in-law</td>
</tr>
<tr>
<td>kei</td>
<td>part.</td>
<td>here</td>
</tr>
<tr>
<td>kēiwerōs-ā</td>
<td>m., f.</td>
<td>relative</td>
</tr>
<tr>
<td>kluwējō</td>
<td>intr.</td>
<td>to have a name</td>
</tr>
<tr>
<td>laiwēi</td>
<td>adv.</td>
<td>on the left</td>
</tr>
<tr>
<td>mātērterā</td>
<td>f.</td>
<td>motherly aunt</td>
</tr>
<tr>
<td>néduseds</td>
<td>m., f.</td>
<td>neighbour</td>
</tr>
<tr>
<td>nepōts, gen. nepōts</td>
<td>m.</td>
<td>grandson</td>
</tr>
<tr>
<td>nepōs, gen. nepōs</td>
<td>f.</td>
<td>granddaughter</td>
</tr>
<tr>
<td>newowestā</td>
<td>f.</td>
<td>fiancée, just married woman</td>
</tr>
<tr>
<td>peiktṛ, gen. piktēn(os)</td>
<td>n.</td>
<td>picture, drawing</td>
</tr>
<tr>
<td>patrōjos</td>
<td>m.</td>
<td>fatherly uncle</td>
</tr>
<tr>
<td>polu (+gen.), gen. pēluwn</td>
<td>multitude, many</td>
<td></td>
</tr>
<tr>
<td>polūs, (paluwi), polū</td>
<td>adj.</td>
<td>numerous, many</td>
</tr>
<tr>
<td>prokōs</td>
<td>m.</td>
<td>fiancé</td>
</tr>
<tr>
<td>proqos-ā-om</td>
<td>adj.</td>
<td>nigh</td>
</tr>
<tr>
<td>sedējō</td>
<td>stat.</td>
<td>to be sitting</td>
</tr>
<tr>
<td>semdekašmōm-ā-ōm</td>
<td>num.</td>
<td>old</td>
</tr>
<tr>
<td>senos-ā-om</td>
<td>m.</td>
<td>old</td>
</tr>
<tr>
<td>stistāmi</td>
<td>tr.</td>
<td>to make stand</td>
</tr>
<tr>
<td>supō</td>
<td>adv.</td>
<td>nearby</td>
</tr>
<tr>
<td>swēkrōs</td>
<td>f.</td>
<td>mother-in-law</td>
</tr>
<tr>
<td>swēkuros</td>
<td>m.</td>
<td>father-in-law</td>
</tr>
<tr>
<td>swēlijōs-ā</td>
<td>m.</td>
<td>brother-in-law, sister-in-law</td>
</tr>
<tr>
<td>swēsōr</td>
<td>f.</td>
<td>sister</td>
</tr>
<tr>
<td>swesreinos-ā</td>
<td>m., f.</td>
<td>sisterly cousin</td>
</tr>
<tr>
<td>uksōr, gen. ukstrōs</td>
<td>f.</td>
<td>wife</td>
</tr>
<tr>
<td>wetos, gen. wētesos</td>
<td>n</td>
<td>year</td>
</tr>
</tbody>
</table>
Further reading

Blažek, Václav. *Indo-European kinship terms in *-ə2ter.*


**Twelfth lesson**

1.- It dawns in Yamna camp. The sky is getting white.
2.- That village is silent, people are resting.
3.- It is cold in that village.
4.- After a moment the place is white.
5.- People start moving.
6.- The woodcutters set out to the forest.
7.- The path is humid. The path is humid.
8.- Women start preparing food or drink for their offspring.
9.- Men collaborate in certain tasks.
10.- Still in the morning they are strong. They are strong.
11.- The sun shines. In the evening it is warm.
12.- The gardens of the city are green. In the garden plants grow.
13.- The king is sitting on (his) chair and supervises the works. He exclaims:

14.- Everything goes well!

15.- I shine, you shine, he shines, they shine.

16.- I start shining, you start shining, he starts shining (it dawns), they start shining.

17.- I am brilliant, you are brilliant, he is brilliant.

18.- I am cold, I am warm, I m hot, I am white, I am humid, I am sitting, I am silent, I see, I am green, I am strong.

19.- I am resting, I get white, I start preparing, I grow; he is resting, he gets white, he starts preparing, he grows; they are resting, they get white, they start preparing, they grow.

20.- I exclaim, I depart; he exclaims, he departs; they exclaim, they depart.

21.- Offspring, of the offspring, for the offspring.

22.- Task, of the task, in the tasks.
Exercise 1.- Parallel text

1.- This summer it is (doing) warm in the village.

2.- The sun is shining strongly (with force).

3.- The king is activating the people and many are getting in movement.

4.- All (of them) are in movement from the morning until the night.

5. The humid forest is green. Trees are growing fast.

6.- The pond becomes lukewarm and animals drink water here and wash themselves.

7.- The mothers stroll with children. Children follow these women.

8. The old grandfather and the old grandmother rest in bed

9. -Young people of the village are never at home! –they exclaim.

10.- They enjoy life (they take pleasant things of life).

11.- Grandfather, village, child.

12.- Grandfather’s, of the village, of the child.

13.- Pond, forest, bed.

14.- Of the pond, of the forest, of the bed.
Exercise 2.- Complete the gaps with the suitable words.

1.- The women follow the children.
Putla séqontoi ………………

2.- There are (are found) birds in the garden.
Əwojes ………… widntói (aussi widrói).

3.- The offspring has many friends.
…………… bhendhrós póluwes esti.

4.- Certain woodcutters are going out to the forest.
Drúsvides neqoi nemos ad…………

5.- It is a quiet summer in the countryside.
Agrei samos so………………

6.- The youths exclaim: ‘wow!’ and the old parents keep silent.
Júwones alalá ……………atqe senòu gentore…………

Léutejes/ solutions
1 – dhēmnās/ cenās 2 – ghórtoisi – 3 tukmenei – 4 – lēitonti/ řskontói
5 – sāmis 6 – bhəskontói – silējetes
Notes

[1] In this lesson we begin to see the relationship between certain verbal suffixes and the category called ‘Aktionsarten’. The suffix -ské/o- is quite common in Indo-European languages and its value is usually considered as ‘intensive’ (action that occurs with intensity), ‘iterative’ (action that is repeated) or sometimes ‘inceptive’ (action that starts). In order to reconcile these three components in this book we will call them ‘progressive’ suffixes. These suffixes mark a change in the state of the subject with a nuance of repetition or progress over time. Thus, we have seen in this lesson lukskō/lukēskō ‘I become increasingly clear’, albhēskō ‘I get whiter and whiter’, wisēskō ‘I get greener and greener’, ṛskā ‘I depart’, krēskō ‘I get bigger, I grow’, adeskō ‘I start to prepare’ (intensive: ‘I prepare and prepare’), bhəskā ‘I exclaim’, srīgēskō ‘I become colder and colder’, tepēskō ‘I become warmer and warmer’, kəlēskō ‘I become hotter and hotter’. As exception, qijēskō does not mark evolution, but intensity in the state of rest. Note the zero vocalism of the root in most formations.

[2] Apart from ‘progressive’ verbs, there are other verbs denoting a state, and are made with the suffix -ēje/o-, also frequently with the zero grade of the root. On one hand we have silēskō ‘I become more and more silent’, and on the other hand silējō ‘I remain silent’. Thus, we have seen in this lesson lukējō ‘I am clear’ albhējō ‘I am white’ wisējō ‘I am green’ srīgējō ‘I am cold’ or ‘I feel cold’ tepējō ‘I am warm’ or ‘I feel warm’ kəlējō ‘I am hot’ or ‘I feel hot’.

[3] Remember lesson 9, note 8, where we saw that the suffix -neu/-nu- is generally used to form transitive or factitive verbs. So, we have a kineumi or kjejō ‘I activate’, kinuwai or kjejāi ‘I become active’. The corresponding stative Aktionsart is expressed by the verb qelō ‘I am active, I am in circulation’, which has the transitive form qlnāmi ‘I manage, I take care of something’.

[4] The demonstrative pronoun neqos, neqā, neqod is used is to say ‘somebody, someone, something’. Please remark the -(i)si ending of the locative plural.

[5] Ugrós ‘strong’ is an adjective in -ro formed from the root augh-k2eug ‘to be strong, big’ (remember the word ‘augment’). A stative verb with a slightly irregular structure wegējō ‘I am strong’ is formed from this root. Ugrós is not to be confused with ucrós ‘wet’, derived from the root euc k1eug. The latter root is the base for forms like ucēskō ‘I become more and more wet’ and ucējō ‘I am wet’.

[6] Olja sā léitonti! The thematic verb leitō ‘depart’ is more or less synonymous with the athematic verb cicāmi. Here leitō has the meaning of ‘to go well, to be well’. Both verbs, however, had a terrible semantic fate in certain daughter languages, since in Celtic and Iranian they acquired the meaning ‘to die’.
<table>
<thead>
<tr>
<th>Basic vocabulary/ Kleitrowrdhosenti</th>
<th>tr.</th>
<th>intr.</th>
<th>tr./intr.</th>
<th>conj.</th>
<th>m.</th>
<th>adj.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>n.</th>
<th>m.</th>
<th>n.</th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>adeskō</td>
<td>to start preparing</td>
<td>waaaw!</td>
<td>to exclam</td>
<td>to collaborate</td>
<td>woodcutter</td>
<td>to be hot</td>
<td>to be hot</td>
<td>sky</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>alalá</td>
<td>excl.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>albhéjō</td>
<td>stat.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>albhéskō</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>atqe</td>
<td>conj.</td>
<td>to start preparing</td>
<td>waaaw!</td>
<td>to exclam</td>
<td>to collaborate</td>
<td>woodcutter</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>bhaskāi</td>
<td>tr./intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>bhowmos</td>
<td>m.</td>
<td>plant</td>
<td>moment, instant</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
</tr>
<tr>
<td>bhroqos</td>
<td>m.</td>
<td>animal</td>
<td>moment, instant</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
</tr>
<tr>
<td>cicāmi</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>ciwotos</td>
<td>m.</td>
<td>plant</td>
<td>moment, instant</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
</tr>
<tr>
<td>dhrōnos</td>
<td>m.</td>
<td>animal</td>
<td>moment, instant</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
</tr>
<tr>
<td>drājō + sń</td>
<td>tr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>druskids</td>
<td>m.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>dwōdekamós -á -óm</td>
<td>num.</td>
<td>twelfth</td>
<td>in the morning</td>
<td>that (one)</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>amri</td>
<td>adv.</td>
<td>in the morning</td>
<td>that (one)</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
</tr>
<tr>
<td>enos, enā, enod</td>
<td>pron.</td>
<td>in the morning</td>
<td>that (one)</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
</tr>
<tr>
<td>ghortos</td>
<td>m.</td>
<td>garden</td>
<td>village</td>
<td>to be hot</td>
<td>sky</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gromos</td>
<td>m.</td>
<td>village</td>
<td>village</td>
<td>to be hot</td>
<td>sky</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kalējō</td>
<td>Stat.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>kalēskō</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>kemľ</td>
<td>n.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>kemľ, gen. kemén(o)s</td>
<td>n.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>kineumi</td>
<td>tr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>kínwaii</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>kjējō</td>
<td>tr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>krēskō</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>leghos</td>
<td>n.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>leitō</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>lukējō</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>lúksketi (+en)</td>
<td>intr.</td>
<td>to be white</td>
<td>to become white</td>
<td>and, but</td>
<td>to go, to leave</td>
<td>animal</td>
<td>to be hot</td>
<td>to become hot</td>
<td>sky</td>
<td>to activate</td>
<td>to start moving</td>
<td>to activate</td>
<td>to grow</td>
<td>bed</td>
</tr>
<tr>
<td>neqom adv.</td>
<td>never</td>
<td>certain</td>
<td>night</td>
<td>everything</td>
<td>to be in movement, circulate</td>
<td>to rest</td>
<td>to manage, to handle</td>
<td>king</td>
<td>to depart</td>
<td>sun</td>
<td>path</td>
<td>to be silent</td>
<td>to become silent</td>
<td>to be cold</td>
</tr>
</tbody>
</table>
Further reading


Thirteenth lesson

The wedding

1.- Who is coming?

2.- A foreigner is coming.

3.- What does the foreigner want?

4.- The foreigner wants your daughter.

5.- Does your daughter like the foreigner? Does the foreigner like your daughter?

6.- I think so. Your daughter is in love with the foreigner and the foreigner is in love with your daughter.

7.- Then we are soon preparing a party.

8.- And the two fiancés prepare a party.

9.- The fiancé gets married to the fiancée. The fiancée gets married to the fiancé.

10.- The father of the fiancée gives a big dowry to the fiancé. The fiancé takes the dowry

11.- Many friends arrive and gather in the forest.

12.- The druid burns a libation in the red flaming fire.
13.- They listen to music and pleasant songs.

14.- Three horses pull the chariot.

15.- The horses and the married couple go to Lyon for a rest.

16.- I come, you come, he comes. I come, you come, he comes.

17.- I want, you want, he wants; they want; I go, you go, he goes, they go.

18.- I give, you give, he gives; they give.

19.- I take, you take, he takes; they take.

20.- He burns, they burn; he arrives, they arrive; he listens, they listen; he gathers, they gather.
**Eukr 1.- Paraloghá sātis**

1.- Qis nů sēncheti?

2.- Swonmots kanmŋ kāneti.

3.- Šm kānti maqōs bhláwetāis

4.- Apo érqonti maqās swādūís weqīs.

5.- Egō prijom sṃorqom tom kłneumi

6.- Éughelōu en temlom itēs joqe āsām ad jātēs. Sākrodhōts ŋdha silējonts jātī ghsri lapsā.

7.- Prokē, an newowestām sṃjougōi lūbhjesi? –sākrodhōts pṛksketī.

8.- Newowestā, an prokōm sṃjougōi lūbhjesi? –ati sākrodhōts pṛksketī.

9.- Lubhjō -qāqos apo sēqeti.

10.- Egō tom-ki wō wikpotim wikpotnīmqe lenghmi

**Exercise 1.- Parallel text**

1.- Who is now singing?

2.- The musician is singing a song.

3.- The boys accompany (him) with flutes.

4.- The girls sing back with pleasant voices.

5.- I listen to (I hear) this lovely concert.

6.- Both fiancés enter the temple and step to the altar. The priest steps then with a lamp in (his) hand.

7.- Bridegroom, do you love the bride for marriage? –the priest asks.

8.- Bride, do you love the bridegroom for marriage? –the priest asks again.

9.- Yes (I love)-each one answers

10.- I then pronounce (declare) you two husband and wife.
Eukr 2.- Kom śmärmnōīs weqesbhís kūrá plēdhi.

Exercise 2.- Complete the gaps with the suitable words.

1.- The fiancé asks: do you love me?
Prokós …………;……newom lúbhjesi?

2.- The fiancée answers: I love you with all the strength of my heart.
Newowestám apo………………: …………solwō kṛdjos mene
tewom lubhjō.

3.- When can we get married?
Qom sīn jeugdhjom……………?

4.- I can marry you today-she says
Tewom…………edjēu moghai – bhātoi

5.- I marry you right now
Nū artī twom………………

6.- We are hearing sweet music
………………swonmom………

Léutejes/ solutions

1 – pr̥ksketī – an – 2 – sēqetī/wiweqti – wējesee – 3 – móghwedhi 4
 –sneubhtum 5 – wedhō 6 Swādūm – kļnumōs(i)
The fact of being married is called *snjougos*, which is a word related to Russian *svyaz*, *soyu* ‘union’. In these circumstances, the man says *snjugnös egó* whereas the woman says *snjugnā egó*.

In ancient times marriage took place in ways which could differ from the primary agreement between fiancés or their families. Marriage by elopement, kidnapping or hostage was also a normal practice.

[4] We recall here that verbs in the present tense are divided into two big groups: the group A or thematic verbs, with the first person singular *-a* ending, and the group B or the athematic verbs, with the first singular *-mi* ending. Similarly, group B can be classified into two broad categories, which in turn contain other subcategories. The first subcategory includes thematic verbs with alternation in the root. This usually has full degree in the singular of the active voice of the present of the indicative and ø in the plural and dual number, as well as in the other voices of the present indicative. The accent tends to fall on the root when it carries the full degree.

The second category contains verbs with a full degree and accent on the root in all the present tense forms.

So, for the first category of athematic verbs, called R(e)/R(ø), we have, for example, *esmi* ‘I am’, but *smos/ smosi* ‘we are’; *dhidhēmi* ‘I put, I do’, but *dhidhumos* *(i)* ‘we put, we do’. In conjugations with nasal suffixes, this alternation occurs in the suffixes: *qrināmi* ‘I buy’, but *qrinmōs* *(i)* ‘we buy’; *stynōmi* ‘I spread’, but *stynmōs* *(i)* ‘we spread’; *duneumi* ‘I make burn’, *dūnumōs* *(i)* ‘we make burn’. See that the suffix *-nu* in *ainuwái* ‘I take’ has the zero degree of the passive voice of the present indicative, whilst the corresponding active form *aineumi* ‘I give’ has the full degree of the active voice. The second category, called R(e)/R(e), is formed by verbs such as *edmi* ‘I eat’, *édmosi* ‘we eat’, or *welmi* ‘I want’, *wēlmos* *(i)* ‘we want’. See the table with the conjugated forms at the end of this lesson.
[5] Together with ugrós ‘big, strong’, ucrós (also oucós) ‘humid, wet’, rudhrós ‘red’ and idhrós ‘ardent’ constitute our so far small list of -ro- adjectives. Idhrós is derived from a root $h_2eh'^2-dh$- that originally had two laryngeals. This root is found in MIE by means of three verbal formations aidhō/ indhō/ inedhmi ‘to light up’.

[6] Lugudounom or Lugdounoum, latinized as Lugdūnum, corresponds to a few dozens of names of places in Europe, the most important of which is the city of Lyon in France. The first element of the compound probably refers to the Celtic god Lugus, usually identified with the Roman Mercure. The second element means ‘citadelle, fortified enclosure, hill’.
### ACTIVE VOICE

<table>
<thead>
<tr>
<th>TYPE 1: R(e)/R(ø)</th>
<th>TYPE 2: R(e)/R(e)</th>
</tr>
</thead>
<tbody>
<tr>
<td>esmi 'to be'</td>
<td>edmi 'to eat'</td>
</tr>
<tr>
<td>eimi 'to go'</td>
<td>welmi 'to want'</td>
</tr>
<tr>
<td>chenmi 'to kill'</td>
<td></td>
</tr>
<tr>
<td>didōmi 'to give'</td>
<td></td>
</tr>
<tr>
<td>wiweqmi 'to say'</td>
<td></td>
</tr>
<tr>
<td>aineumi 'to give'</td>
<td></td>
</tr>
<tr>
<td>qrināmi 'to buy'</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>egó</th>
<th>esmi</th>
<th>cimi</th>
<th>chenni</th>
<th>didōmi</th>
<th>wiweqmi</th>
<th>aineumi</th>
<th>qrināmi</th>
</tr>
</thead>
<tbody>
<tr>
<td>tū, id</td>
<td>essi /esi/</td>
<td>cisi</td>
<td>chensi</td>
<td>didōsi</td>
<td>wiweqsi</td>
<td>aineusi</td>
<td>qrināsi</td>
</tr>
<tr>
<td>weje</td>
<td>swos(i)</td>
<td>iwōs(i)</td>
<td>chỳwos(i)</td>
<td>didswōs(i)</td>
<td>wiwqwōs(i)</td>
<td>ainuxwōs(i)</td>
<td>qrinawōs(i)</td>
</tr>
<tr>
<td>juwes</td>
<td>stās</td>
<td>itās / itās</td>
<td>chhṭās</td>
<td>didātās / -tās</td>
<td>wiwqtās / -tās</td>
<td>ainutās / -tās</td>
<td>qrinatās / -tās</td>
</tr>
<tr>
<td>eje</td>
<td>stes</td>
<td>itēs</td>
<td>chhtes</td>
<td>didātēs</td>
<td>wiwqtēs</td>
<td>ainutēs</td>
<td>qrinatēs</td>
</tr>
<tr>
<td>wejes</td>
<td>smos(i)</td>
<td>imōs(i)</td>
<td>chỳmos(i)</td>
<td>didāmōs(i)</td>
<td>wiwqāmōs(i)</td>
<td>ainuxmōs(i)</td>
<td>qrinamōs(i)</td>
</tr>
<tr>
<td>juwes</td>
<td>ste</td>
<td>itē</td>
<td>chhtē</td>
<td>didātē</td>
<td>wiwqtē</td>
<td>ainutē</td>
<td>qrinatē</td>
</tr>
<tr>
<td>ejes, ija</td>
<td>senti/ senti</td>
<td>jenti/ jonti</td>
<td>chhṇṭi</td>
<td>dedāṭi</td>
<td>wewqṭi</td>
<td>ainuxwenti</td>
<td>qrinantī</td>
</tr>
<tr>
<td>TYPE 2: R(e)/R(e)</td>
<td>TYPE 1: R(e)/R(ø)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Note 1: There are different results in languages such as Greek and Sanskrit regarding stress position in -neu/-nu- verbs as well as -nā- <*nehz-/nē- or -nē- <*neh3-/nə- verbs. For example, Greek has the stress on the zero-grade root in κίρνημι, ὄρνυμι, στόρνυμι, whereas Sanskrit has the stress on the full-grade suffix in śrīṇāti, ṇōnti, strṇātī. These are derived from the roots *kerh2 ‘to mix’, *h3er ‘to raise’, and *steh3 ‘to spread’, respectively. The issue of the original accent position can be solved by Germanic by-forms, provided that Kluge’s law be accepted. This law foresees total assimilation of -n- to a preceding consonant, when this -n- is part of a suffix which was accented in Proto-Indo-European. Before the operation of this law, forms like OHG. laffan ‘to lick’ (cf. Lat. lambō), micken ‘to observe’ (cf. ORus. mgnuti ‘to blink’) and strihhan ‘to stroke’ (cf. lat. stringō) contained a -nā-/nə- or similar suffix with the accent on its full grade, thus matching the Sanskrit results. This is cogent with the general principle of stress concentration on the full grade.

Note 2: For certain authors, Type 2 athematic verbs like edmi and welmi exhibited in PIE a lengthened grade ē (ēdmi, wēlmi) in forms where type 1 athematic verbs exhibited the full grade. These are currently called ‘Narten’ formations, which has brought forward a lot of discussion so far. In this work we will keep this category, but avoid using the lengthened grade in order to keep most uniform results until this issue be completely clear.

Note 3: For certain authors, non-intensive reduplicated presents belonged to a single formation where the reduplicant could have either the structure Ce- or Ci-, and Ce- was stressed where the ending was not stressed, like the 3rd person plural in the present indicative. For other authors, some verbs followed a Ce- reduplication pattern and other verbs followed the Ci- reduplication pattern. In this work we are following the first, somewhat simpler, reconstruction theory. For this reason, we will find here forms like didōmi ‘I give’ and not dedōmi.
<table>
<thead>
<tr>
<th>Basic vocabulary/ Kleitrowđhosenti</th>
</tr>
</thead>
<tbody>
<tr>
<td>apo part.</td>
</tr>
<tr>
<td>arti adv.</td>
</tr>
<tr>
<td>āsā f.</td>
</tr>
<tr>
<td>bhlāwetā f.</td>
</tr>
<tr>
<td>cm̥skō, cm̥jō intr.</td>
</tr>
<tr>
<td>dūneumi tr.</td>
</tr>
<tr>
<td>edjēu adv.</td>
</tr>
<tr>
<td>erqō tr.</td>
</tr>
<tr>
<td>gheumn̥ n.</td>
</tr>
<tr>
<td>gr̥neumi tr.</td>
</tr>
<tr>
<td>jāmi intr.</td>
</tr>
<tr>
<td>jungāi + sṃ tr.</td>
</tr>
<tr>
<td>juwe (nom.), wō (acc.) pron.</td>
</tr>
<tr>
<td>kanmn̥, gen. kānmenos n.</td>
</tr>
<tr>
<td>kanō tr.</td>
</tr>
<tr>
<td>kļneumi tr.</td>
</tr>
<tr>
<td>lapsā f.</td>
</tr>
<tr>
<td>lenghmi tr.</td>
</tr>
<tr>
<td>lubhējō (cf. lubhjō) tr.</td>
</tr>
<tr>
<td>Lugdounom n.</td>
</tr>
<tr>
<td>moghai stat. m.</td>
</tr>
<tr>
<td>mogsū adv.</td>
</tr>
<tr>
<td>ndern part.</td>
</tr>
<tr>
<td>nkneumi intr.</td>
</tr>
<tr>
<td>ocnis, gen. ecnjos; ecnis, gen acm.</td>
</tr>
<tr>
<td>remos, gen. rémesos</td>
</tr>
<tr>
<td>sākrodhōts m.</td>
</tr>
<tr>
<td>senchō tr.</td>
</tr>
<tr>
<td>sm̥jugnós m.</td>
</tr>
<tr>
<td>sm̥orqos tr.</td>
</tr>
<tr>
<td>sneubhō tr.</td>
</tr>
<tr>
<td>stnō, stnōmi, stneumi tr.</td>
</tr>
<tr>
<td>swonmos m.</td>
</tr>
<tr>
<td>temlom n.</td>
</tr>
<tr>
<td>trejesdekamos -ā-ōm num.</td>
</tr>
<tr>
<td>ucros (cf. oucós) -ā-ōm adj.</td>
</tr>
<tr>
<td>wedhmŋ tr.</td>
</tr>
<tr>
<td>wedhnom tr.</td>
</tr>
<tr>
<td>wedhō tr.</td>
</tr>
<tr>
<td>welmi tr.</td>
</tr>
<tr>
<td>wikpotis m.</td>
</tr>
<tr>
<td>wikpotnī f.</td>
</tr>
<tr>
<td>wītis f.</td>
</tr>
<tr>
<td>woghos m.</td>
</tr>
<tr>
<td>wōqs, gen. weqos/ woqós f.</td>
</tr>
</tbody>
</table>
Further reading


Melchert, Craig H (2014). “Narten formations” versus “Narten roots”. Indogermanische Forschungen, ISSN (Online) 1613-0405, ISSN (Print) 0019-7262.


Fourteenth lesson

Qetwordekəmóm densŋ

Atitowos úpomonjaqe

The verb

Primary and secondary dual forms

In lesson 10 we 13 saw the dual forms of the verb in the present tense, mainly the more frequent 3rd person plural.

The dual forms have also primary and secondary endings, active and middle. In athematic verbs (which use the ‘dhēmi’ series) dual endings are:

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Primary</td>
<td>Secondary</td>
</tr>
<tr>
<td>1 du. (wejes)</td>
<td>-wos(i)</td>
<td>-wŋ</td>
</tr>
<tr>
<td>2 du. (juwes)</td>
<td>-tas/ tās</td>
<td>-tom</td>
</tr>
<tr>
<td>3 du. (eje)</td>
<td>-tes</td>
<td>-tām</td>
</tr>
</tbody>
</table>

In thematic verbs dual endings (which use the ‘dhējō’ series) are the same as in athematic verbs, with the addition of the thematic vowel o for the first person or e for the second and third persons:

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Primary</td>
<td>Secondary</td>
</tr>
<tr>
<td>1 du. (wejes)</td>
<td>-owos(i)</td>
<td>-owŋ</td>
</tr>
<tr>
<td>2 du. (juwes)</td>
<td>-etas/ etās</td>
<td>-etom</td>
</tr>
<tr>
<td>3 du. (eje)</td>
<td>-etes</td>
<td>-etām</td>
</tr>
</tbody>
</table>

These endings are not usually accented.
Please note that there are other sets of endings besides those known as primary and secondary series: there is a special series for the perfect, another very similar one for stative verbs and a different one for the imperative mood. In the next section we are now seeing some of them.

**The endings series and their relation with the aspect-voice system**

It is time to go back to the verbal voice system and the endings series in the present. In lesson 7 we started to see the ‘dhējō’ series and the ‘dhēmi’ series which constitute, respectively, the thematic and the athematic formations of the active present.

This time we will see four other types of ending series:

- Two types C, D, classified as “-hi series”, both surfacing as specific presents in categories called ‘stative’ and ‘preterite-present’ verbs. Either group entails a very limited number of verbs, which are, however, very frequent in ordinary speech.

- Two types E and F, corresponding, respectively, to the thematic and athematic middle endings. Middle verbs have different usages, the main of them can be classified as follows:
  
  - An action which is executed and received by the same subject, i.e., reflexive: “I wash myself”
  - An action which is reciprocal “we write between ourselves”
  - An action with an object expressing a benefit to the subject “I build for myself”
  - An action where the object suffers a modification without expression of the subject, i.e. anticausative “the door opens”, “the mirror breaks”
  - An action with a dispositional character “this book sells well”
  - An action with an active meaning, but with a special verbal inflection in the middle. These verbs are called ‘deponent middle verbs’, and may include the following meanings:
    - Certain verbs of perception: to think, to awe, to adore, etc.
    - Certain verbs of movement: to rise, to move, etc.

This category is syntactically very complex, and will be analysed further. So, for the moment we will start seeing its morphology in the present.
C.- Stative verbs (‘moghai’ series)

These verbs express a state of an action where the subject exhibits a certain circumstance of existence or situation. We will now see the following four examples: moghai ‘to be able’, sklai ‘to be obliged’, wesai ‘to wear’ and kejai ‘to lie’.

<table>
<thead>
<tr>
<th></th>
<th>To be able</th>
<th>To be obliged</th>
<th>To wear</th>
<th>To lie</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sg.</td>
<td>moghai</td>
<td>sklai</td>
<td>wesai</td>
<td>kejai</td>
</tr>
<tr>
<td>2 sg.</td>
<td>moghtai</td>
<td>skl̥tai</td>
<td>westai</td>
<td>keitai</td>
</tr>
<tr>
<td>3 sg.</td>
<td>moghoi</td>
<td>skloi/ sklei</td>
<td>wesoi</td>
<td>kejoi</td>
</tr>
<tr>
<td>1 du.</td>
<td>móghwedhi</td>
<td>sk̥wedhi</td>
<td>wéswedhi</td>
<td>kēiwedhi</td>
</tr>
<tr>
<td>2 du.</td>
<td>moghi</td>
<td>skli</td>
<td>wesi</td>
<td>keji</td>
</tr>
<tr>
<td>3 du.</td>
<td>moghi</td>
<td>skli</td>
<td>wesi</td>
<td>keji</td>
</tr>
<tr>
<td>1 pl.</td>
<td>móghmedhi</td>
<td>sk̥medhi</td>
<td>wésmedhi</td>
<td>kēimedhi</td>
</tr>
<tr>
<td>2 pl.</td>
<td>moghdhwei</td>
<td>sk̥dhwei</td>
<td>wesdhwei</td>
<td>keidhwei</td>
</tr>
<tr>
<td>3 pl.</td>
<td>mogh̥toi/ moghroi</td>
<td>skl̥ntoi/ sk̥r̥oi/ sk̥r̥ei</td>
<td>wes̥toi /wesroi</td>
<td>kei̥toi /keiroi</td>
</tr>
</tbody>
</table>

Note that the accent falls on the root also in the plural forms in verbs where the root has a full vowel syllable e, a, o.

We have also seen in previous lessons the verbs bhejai ‘I am afraid’, tegai ‘I am covered’, skuwái ‘I am covered’, ēsaī ‘I find myself, I am’ and widái ‘I find myself, I am’ also following the stative conjugation in the present.
D-Preterite-present verbs (‘dhēka’ series)

This category also contains a limited number of verbs, such as woida or gnōwa, both of them meaning in English ‘to know’, ōika ‘I have’ or mémona ‘I remember’. The meaning lying behind their formation is:

- the expression of a capacity, habit or ability which has been acquired by a perfective process: woida ‘to know’, mémona ‘to remember’
- a resultative state after a process kloja ‘to be leaning’, āra ‘to be attached’, in this point with a meaning to a C-type stative verb

This formation is thus related to the perfect tense, which will be seen in detail further. Preterite-present verbs follow the so-called ‘dhēka’ series of endings, with present active meaning. Their specific pattern is as follows:

<table>
<thead>
<tr>
<th>1 sg. (egó)</th>
<th>To know</th>
<th>2 sg. (tū)</th>
<th>To know</th>
<th>3 sg. (is, id)</th>
<th>To have</th>
<th>1 du. (weje)</th>
<th>2 du. (juwe)</th>
<th>3 du. (eje)</th>
<th>1 pl. (wejes)</th>
<th>2 pl. (juwes)</th>
<th>3 pl. (ejes, ija)</th>
</tr>
</thead>
<tbody>
<tr>
<td>woida</td>
<td>gnōwa</td>
<td>ōika</td>
<td>mémona</td>
<td>ōika</td>
<td>mémone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>woista</td>
<td>gnōta</td>
<td>ōikta</td>
<td>memóna</td>
<td>ōikta</td>
<td>memntó</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>woide</td>
<td>gnōwe</td>
<td>ōike</td>
<td>memntó</td>
<td>ōike</td>
<td>memntó</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>widwé</td>
<td>gnōwe</td>
<td>ōikwé</td>
<td>memnþé</td>
<td>ōikwé</td>
<td>memnþé</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>widadhum</td>
<td>gnōvadhum</td>
<td>ōikadhum</td>
<td>memnþadhum</td>
<td>ōikadhum</td>
<td>memnþadhum</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>widate</td>
<td>gnōwate</td>
<td>ōikate</td>
<td>memnþate</td>
<td>ōikate</td>
<td>memnþate</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>widmé</td>
<td>gnōme</td>
<td>ōikmé</td>
<td>memmþmé</td>
<td>ōikmé</td>
<td>memmþmé</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>widsté</td>
<td>gnōste</td>
<td>ōiksté</td>
<td>memmnsté</td>
<td>ōiksté</td>
<td>memmnsté</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>widþér</td>
<td>gnōþér</td>
<td>ōikþér</td>
<td>memmnþér</td>
<td>ōikþér</td>
<td>memmnþér</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Please note that the characters ā, ē, ō do not bear the accent unless it is explicitly written (ā, ē, ō), and gnōme <*ghn̥me> shall thus be pronounced gnōmé. The letter h is a laryngeal associated to o-vowel coloration.

There is no agreement on where the accent for this series would be set; in many texts it is placed on the root wóida, memóna as is the case in Vedic Sanskrit, but there is also the view (Mottausch 2003), that it was originally on the ending woidá, memóna for reasons of evolutive phonology (Abtönung). We will however follow the Greek result by putting the accent initially wóida, mémona.
E.- Thematic middle verbs (‘dhejāi’ series)

We have seen quite a few for the moment, both transitive and intransitive verbs: gerjāi ‘to wake up’, gignāi ‘to become’, gjewāi ‘to devour’, labhāi ‘to catch’, oitāi ‘to take, to use’, ṛskāi ‘to go, to depart’, saljāi ‘to appear’, seqāi ‘to follow’, setijāi ‘to visit’, smejāi ‘to smile’, and tewāi ‘to look at’. The sign ā expresses that the vowel a can optionally be short or long. The present tense includes the thematic vowel e/o before the ending and is conjugated in accordance with the following paradigm:

<table>
<thead>
<tr>
<th>Number</th>
<th>Subject</th>
<th>To follow</th>
<th>To become</th>
<th>To depart</th>
<th>To visit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sg.</td>
<td>(egó)</td>
<td>seqāi</td>
<td>gignāi</td>
<td>ṛskāi</td>
<td>setijāi</td>
</tr>
<tr>
<td>2 sg.</td>
<td>(tū)</td>
<td>séqoesoi</td>
<td>gignesoi</td>
<td>ṛskesoi</td>
<td>setijesoi</td>
</tr>
<tr>
<td>3 sg.</td>
<td>(is, id)</td>
<td>séqetoi</td>
<td>gignetoi</td>
<td>ṛsketoi</td>
<td>setijetoi</td>
</tr>
<tr>
<td>1 du.</td>
<td>(weje)</td>
<td>séqowesdha</td>
<td>gignowesdha</td>
<td>ṛskowesdha</td>
<td>setijowesdha</td>
</tr>
<tr>
<td>2 du.</td>
<td>(juwe)</td>
<td>seqei</td>
<td>gignei</td>
<td>ṛskei</td>
<td>setijei</td>
</tr>
<tr>
<td>3 du.</td>
<td>(eje)</td>
<td>seqei</td>
<td>gignei</td>
<td>ṛskei</td>
<td>setijei</td>
</tr>
<tr>
<td>1 pl.</td>
<td>(wejes)</td>
<td>séqomesdha</td>
<td>gignomesdha</td>
<td>ṛskomesdha</td>
<td>setijomesdha</td>
</tr>
<tr>
<td>2 pl.</td>
<td>(juwes)</td>
<td>séqesdhwe</td>
<td>gignesdhwe</td>
<td>ṛskesdhwe</td>
<td>setijesdhwe</td>
</tr>
<tr>
<td>3 pl.</td>
<td>(ejes, ija)</td>
<td>séqontoi</td>
<td>gignontoi</td>
<td>ṛskontoi</td>
<td>setijontoi</td>
</tr>
</tbody>
</table>

In MIE the accent position ṛsketoi = ṛsketói has been reproduced, following the result ἔρχεται surfacing in Classic Greek. However, PIE grammars usually reconstruct the accent on the thematic vowel for -ske/o and -je/o formations, i.e. *h₁sket'i, where h₁ is a laryngeal associated to e-vowel coloration.
F.- Athematic middle verbs (‘dhai’ series)

We have seen in the past lessons:  *bhəmai* ‘to speak’,  *gigisái* ‘to happen’,  *jijái* ‘to ask, to try to have’,  *rnuwái* ‘to take’, and  *ainuwái* ‘to obtain, to take’. The last verb has also an active conjugation  *aineumi* meaning ‘to give’. In addition to  *bhəmai* and  *ainuwái*, we also included in the summary table of lesson 14  *chnai* ‘I kill myself’ (chenmi),  *didái* ‘I give myself’ (didōmi),  *wiwqái* ‘I say myself’ (wiweqmi),  *qrinái* ‘I buy myself’ (qrināmi),  *edai* ‘I eat myself’ (edmī) and  *welai* ‘I want myself’ (welmi). We also saw some present middle forms of the verb  *stistāmi* ‘to make stand’ in note 6 of lesson 11. We will now have the conjugation of  *gigisái* and  *jijái* and add three verbs to this class:  *dhidhái* ‘I put or do myself’, from  *dhidhēmi* ‘to put, to do’;  *indhái* ‘I flame, I blaze up’, from  *inedhmi* ‘to light up’ (also with thematic variants  *indhō* in the active and  *indhāi* in the middle) and  *dajái* ‘to divide, to share’ (this last one with  *R(e)/(e) vocalism*). As we have already seen, athematic presents lack the thematic vowel  *e/o* before the ending and are conjugated in accordance with the following paradigm. Please note the  *deponency* in the verbs with active meaning but middle conjugation:

<table>
<thead>
<tr>
<th></th>
<th>To happen</th>
<th>To ask, to try to have</th>
<th>To put oneself</th>
<th>I flame</th>
<th>To divide</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sg.</td>
<td>(egō)</td>
<td>gigisái</td>
<td>jijái</td>
<td>dhidhái</td>
<td>indhái</td>
</tr>
<tr>
<td>2 sg.</td>
<td>(tū)</td>
<td>gigisoi</td>
<td>jijəsói (pron. /īsói/)</td>
<td>dhidhsəi</td>
<td>indhsəi</td>
</tr>
<tr>
<td>3 sg.</td>
<td>(is, id)</td>
<td>gigistói</td>
<td>jijatói (pron. /ītói/)</td>
<td>dhidhatói</td>
<td>instói</td>
</tr>
<tr>
<td>1 du.</td>
<td>(weje)</td>
<td>gigiswedha</td>
<td>jijawesdha</td>
<td>dhidhwesdha</td>
<td>indhwesdha</td>
</tr>
<tr>
<td>2 du.</td>
<td>(juwe)</td>
<td>gigisí</td>
<td>jijí</td>
<td>dhidhí</td>
<td>indhí</td>
</tr>
<tr>
<td>3 du.</td>
<td>(eje)</td>
<td>gigisí</td>
<td>jijí</td>
<td>dhidhí</td>
<td>indhí</td>
</tr>
<tr>
<td>1 pl.</td>
<td>(wejes)</td>
<td>gigismedha</td>
<td>jijomesdha</td>
<td>dhidhomesdha</td>
<td>indhmesdha</td>
</tr>
<tr>
<td>2 pl.</td>
<td>(juwes)</td>
<td>gigisdhwé</td>
<td>jijasdhwé</td>
<td>dhidhasdhwé</td>
<td>indhsdhwé</td>
</tr>
<tr>
<td>3 pl.</td>
<td>(ejes, ija)</td>
<td>gégisŋtői</td>
<td>jeŋtői</td>
<td>dhedhŋtői</td>
<td>indhentői</td>
</tr>
</tbody>
</table>

Note that the accent falls on the root also in the plural forms in verbs where the root has a full vowel syllable e, a, o.
In this table we summarize the conjugation series studied so far:

<table>
<thead>
<tr>
<th>Type</th>
<th>1st singular</th>
<th>3rd singular</th>
<th>3rd plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong> Thematic active</td>
<td>deikō</td>
<td>déiketi</td>
<td>déikonti</td>
<td>to show</td>
</tr>
<tr>
<td><strong>A</strong> Thematic active</td>
<td>lubhjō</td>
<td>lubhjeti</td>
<td>lubhjonti</td>
<td>to love</td>
</tr>
<tr>
<td><strong>B</strong> Athematic active</td>
<td>esmi</td>
<td>esti</td>
<td>senti/sonti</td>
<td>to be</td>
</tr>
<tr>
<td><strong>B</strong> Athematic active</td>
<td>aineumi</td>
<td>aineuti</td>
<td>aineunenti</td>
<td>to give</td>
</tr>
<tr>
<td><strong>C</strong> Stative</td>
<td>sklai</td>
<td>skleí</td>
<td>sklentoi/sklrōi/sklrēi</td>
<td>to be obliged</td>
</tr>
<tr>
<td><strong>C</strong> Stative</td>
<td>kelai</td>
<td>kejoi</td>
<td>keŋτoi/keiroi</td>
<td>to lie (on ground)</td>
</tr>
<tr>
<td><strong>D</strong> Preterite-present</td>
<td>woida</td>
<td>woide</td>
<td>widér</td>
<td>to know</td>
</tr>
<tr>
<td><strong>D</strong> Preterite-present</td>
<td>mémona</td>
<td>mémone</td>
<td>memnér</td>
<td>to remember</td>
</tr>
<tr>
<td><strong>E</strong> Thematic middle</td>
<td>seqā̆i</td>
<td>séqetoi</td>
<td>séqontoi</td>
<td>to follow</td>
</tr>
<tr>
<td><strong>E</strong> Thematic middle</td>
<td>ñskā̆i</td>
<td>ñsketoi</td>
<td>ñskontoi</td>
<td>to depart</td>
</tr>
<tr>
<td><strong>F</strong> Athematic middle</td>
<td>bhamai</td>
<td>bhatoi</td>
<td>bhantoi</td>
<td>to speak</td>
</tr>
<tr>
<td><strong>F</strong> Athematic middle</td>
<td>aïnuwái</td>
<td>aïnutóí</td>
<td>aïnuwentoi</td>
<td>to take</td>
</tr>
</tbody>
</table>

MIE has one diathesis more: the passive voice, following G and H endings series. It will be seen in further lessons.

We have put forward two examples for each type of endings series. Each of the two examples belongs to a different formation; for instance, deikō is what is called a root formation, lubhjō is a -je/o- formation, ñskā̆i is a -skel/o- formation and both aïneumi (áïneumi with the criterion of the Greek accent position) and aïnuwái are typical -neu/-nu- formations. There are quite a few different formations, and they are so complex that they also deserve to be treated in detail further.
The noun

We have seen in the last lessons three more cases: genitive, ablative and instrumental.

Genitive case answers the questions of whom? Of what? It expresses, among other things, the idea of:

Family or friendship relation:  
Possessor:  
Part of a whole:  

Márkos poṭēr  ‘Mark’s father’  
Ágelās kwōn  ‘Angela’s dog’  
Dmos dhworis  ‘The door of the house’

Ablative case answers the question from where? out of whom? Out of what? It indicates the point of departure. In many circumstances it is associated to verbs of motion.

Instrumental case answers the questions with what? with whom? with what means? Whereby? It therefore regroups the main following functions:

Sociative:  
Of means:  
Of cause:  
Of transit:  

pōṭē cādheti  ‘he walks with his father’
dhworim pedē kláwdeti  ‘he closes the door with his foot’
chéresē lāgdējō  ‘I am tired because of the heat’
woghos nēmesē jāti  ‘the chariot passes through the forest’

Those cases are formed according to the following inflections:

Singular | Ending | Cook (mas.) | Lake (mas.) | Cook (fem.) | Tree (neu.) | Forest (neu.) | City (fem) | Son | Foot (mas) 
---|---|---|---|---|---|---|---|---|---
Nom.: -o/ -s/ -m | poqōs | ágheros | poqā | drewom | nemos | polis | sūnūs | pōds 
Gen.: -os/ -osjo/ -ē | poqosjo/ poqī | ágherosjo/ -ērī | poqās | drēwosjo /-wī | nēmesos | pōlejos | sūnewos | pedōs 
Abl.: -ed <*eti /-es | poqēd | ágherēd | poqād | drewēd | nēmesē | polid | sūnūd | pedēs 
Instr.: -eh₁ <*ed | poqō | ágherō | poqā | drewei | nēmesē | polī/ poljē | sūnû/ sūnwē | pedē 

Plural | Cooks (mas.) | Lakes | Cooks (fem.) | Trees | Forests | Cities | Sons | Feet 
---|---|---|---|---|---|---|---|---
Nom: -es/ -a | poqōs | ágherōs | poqās | drewa | nēmesa | pōlejes | sūnewes | podes 
Acc: -ns/ a | poqōns | ágherons | poqāns | drewa | nēmesa | pōlins | sūnūn | podūs 
Gen: -om | poqōm | ágherōm | poqāom | drewōm | nēmesom | pōlejom | sūnewom | pedōm 
Loc: -s₁/-su | poqōsī /-su | ágherosi/ -su | poqāsī/-su | drēwosī/-u | nēmesi/-u | polisū/-sī | sūnusû/-sí | pedsī/ pedsū
NOTES

We have included in this table the paradigms nemos (-os/-es stem) and pōds (root stem), which are two among the many consonantal stems existing in MIE.

The same two alternative forms that we explained in lesson 7 for the dative polejei (old form) andplodejei (new form) are also present in the genitive polejos (old form) andplodejos (new form). The instrumental singular of certain i- and u- stems also have two variants polī, poljē and sūnū, sūnwē, which are both renovated forms of older, not attested in ‘inner’ dialects *polēī, *sūnéū.

MIE uses the new ablative in -d also in -i and -u stems, as can be inferred from certain historic languages (Oscan castrid <*kastruud ‘head’, slaagid ‘place’, praesentid ‘present’, perhaps Celtiberian bilbiliz, Avestan zāntaot ‘town, people’, frauuašōit ‘fravaši, protecting being’) besides the alternative -es ending which formed the old ablative case polejes, sūnewes. Ablative has the meaning ‘from X’.

The dual

MIE has three numbers: singular, plural and dual. The dual forms, although not very frequent, designate two elements- the singular, on the other hand, designates only one. The plural involves several elements, but not necessary two.

The dual affects the same categories of the sentence as the other numbers, i.e. nouns, pronouns, adjectives and verbs.

In lessons ten and thirteen we have seen several examples with body organs and with family members, which are naturally ranged in couples:
### Non neuter nouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ausis</td>
<td>áusije</td>
<td>áusejes</td>
<td>ear</td>
</tr>
<tr>
<td>bhâghus</td>
<td>bhâghuwe/ bhâghū</td>
<td>bhâghewes</td>
<td>arm</td>
</tr>
<tr>
<td>bhrūs</td>
<td>bhruwe</td>
<td>bhrues</td>
<td>brow</td>
</tr>
<tr>
<td>éughelos</td>
<td>éughelōu</td>
<td>éughelōs</td>
<td>fiancé</td>
</tr>
<tr>
<td>gentór</td>
<td>gentore</td>
<td>gentores</td>
<td>parent</td>
</tr>
<tr>
<td>ghesr̥</td>
<td>ghésere</td>
<td>ghéseres</td>
<td>hands</td>
</tr>
<tr>
<td>knāmā</td>
<td>knāmāi</td>
<td>knāmās</td>
<td>leg</td>
</tr>
<tr>
<td>oqos</td>
<td>oqōu</td>
<td>oqōs</td>
<td>eye</td>
</tr>
<tr>
<td>pōds</td>
<td>pode</td>
<td>podes</td>
<td>foot</td>
</tr>
</tbody>
</table>

### Neuter nouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>choni</td>
<td>chonĩ</td>
<td>chónija</td>
<td>wound</td>
</tr>
<tr>
<td>gonu</td>
<td>gónuwi/ gonũ</td>
<td>gónuwa</td>
<td>knee</td>
</tr>
<tr>
<td>kanmŋ</td>
<td>kánmonĩ</td>
<td>kánmona</td>
<td>song</td>
</tr>
<tr>
<td>labjom</td>
<td>labjoi</td>
<td>labja</td>
<td>lip</td>
</tr>
<tr>
<td>oqom</td>
<td>oqi/ oqoi</td>
<td>oqa</td>
<td>eye</td>
</tr>
<tr>
<td>oqos</td>
<td>oqi/ óqesĩ</td>
<td>óqesa</td>
<td>eye</td>
</tr>
<tr>
<td>ousos</td>
<td>ousĩ/ óusesĩ</td>
<td>óusesa</td>
<td>ear</td>
</tr>
<tr>
<td>wetos</td>
<td>wētesĩ</td>
<td>wētesa</td>
<td>year</td>
</tr>
</tbody>
</table>

Apart from these central cases (nominative, vocative and accusative) forms, we have seen:

- the dual m./f. adjective júwone (singular jujwōn, plural jujwones, n. dual jūwonĩ) ‘young’
- some forms in oblique cases: ómsojou ‘in the two shoulders’ (locative), and knāmābhĩm pedbhĩmage ‘with the two legs and the two feet’ (instrumental). Pedbhĩm has also a variant pədbhĩm with zero grade in the root; əqbhhom ‘from (two) eyes’ (ablative).
Pronouns

The most frequent pronouns in their nominative forms are:

<table>
<thead>
<tr>
<th></th>
<th>Singular (nominative)</th>
<th>Dual (nominative, vocative, accusative)</th>
<th>Plural (nominative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I and we</td>
<td>egṓ</td>
<td>weje</td>
<td>wejes</td>
</tr>
<tr>
<td>You</td>
<td>tū</td>
<td>juwe</td>
<td>juwes</td>
</tr>
<tr>
<td>He, she, it, this</td>
<td>so</td>
<td>tosmōu</td>
<td>toi</td>
</tr>
<tr>
<td>This</td>
<td>ko</td>
<td>kosmōu</td>
<td>koi</td>
</tr>
<tr>
<td>That</td>
<td>eno</td>
<td>énosmōu</td>
<td>enoi</td>
</tr>
<tr>
<td>He, she, it, this</td>
<td>is</td>
<td>ije</td>
<td>ejes</td>
</tr>
</tbody>
</table>

We have seen several -tes endings corresponding to the active 3rd person dual forms. There are certainly more endings for the 3rd person dual as well as for the other persons, but they will be seen more in detail later on. For the moment we show the sentences in question:

- *Awos áwijāqe cējwetes* (cejwō) My grandfather and my grandmother are alive [11.10]
- *Pikteni júwone bhates* (bhāmi) They appear young in the picture [11.11]
- *Enim wītim adējetes ēughelōu* (adejō) And the two fiancés prepare a feast [13.8]

The demonstrative

Demonstratives can have two modalities: they can be dependent, i.e. they appear with the noun they determine, or they can be independent, i.e. appear alone in the part of the speech.

Examples of both modalities are as follows:

- Independent singular neuter: *tod* lubhjō I like this
- Independent singular feminine: *tām* lubhjō I like her
- Independent plural: *ta* lubhjō I like these (things)
- Dependent singular: stolom lubhjō *tom* I like this table
- Dependent plural: stolons lubhjō *tons* I like these tables
When they appear in dependent position they are usually called determiners, whereas when they appear in independent position they are called pronouns.

Demonstratives have similar form in both dependent and independent modality. However, they are inflected in case, gender and number. For the moment we have seen the demonstratives is, id ‘he, she, this’, so, sā, tod ‘this’, ko, kā, kod ‘this’, eno, enā, enod ‘that’, qis, qid ‘who, what’ and edqis, edqid ‘someone’. The three demonstratives meaning ‘this’ have slight semantic differences: is, id refers to an object which has already been mentioned, i.e. it has an anaphoric function, being the one closest to a personal pronoun in English. So, sā, tod refers to an object or idea which is present in the mind of the speaker but not necessarily physically present, and ko, kā, kod refers to an object which is physically close to the speaker.

Their whole inflection will be seen in further lessons.

**Particles, conjunctions and adverbs**

**Particles of location**

<table>
<thead>
<tr>
<th>Particle</th>
<th>Example</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>əna ‘on’</td>
<td>Qid əna nom cūsket “what comes up then”</td>
<td>[9.ex1.13]</td>
</tr>
<tr>
<td>ad ‘close to, next to’</td>
<td>Dānum ad ‘close to the river’</td>
<td>[9.1]</td>
</tr>
<tr>
<td>dō ‘until’</td>
<td>Dō snāti bhrēwām ‘he swims until the bridge’</td>
<td></td>
</tr>
<tr>
<td>en ‘inside’</td>
<td>En soni kerd, ilitating ‘inside are the heart and the lungs’</td>
<td>[10.9]</td>
</tr>
<tr>
<td>epi ‘on, over’</td>
<td>Domos maghei epi esti ‘the house is situated on a meadow’</td>
<td></td>
</tr>
<tr>
<td>kom ‘together, beside’</td>
<td>Kom soni bhuwe, mikājōu, pōknoige ‘next (to them) are the brows, the eyelids and the eyelashes’</td>
<td>[10.6]</td>
</tr>
<tr>
<td>ndheri ‘below’</td>
<td>Nydheri kejižti smeklā, genwe, ās ‘Below there are the jaws, the two cheeks, the mouth’</td>
<td>[10.5]</td>
</tr>
<tr>
<td>sṃ ‘together’</td>
<td>Šṃ stéighonti ‘They are walking together’</td>
<td></td>
</tr>
<tr>
<td>pos ‘after’</td>
<td>Bhroqom pos ‘after a while’</td>
<td>[12.4]</td>
</tr>
<tr>
<td>uperi ‘over’</td>
<td>Uperi widento āntonom, ōusije ‘above are located the forehead and the ears’</td>
<td></td>
</tr>
<tr>
<td>rēd ‘back’</td>
<td>Rēd ājeri diwī eitī dhēdhēti ‘they come back early in the day.’</td>
<td>[6.13]</td>
</tr>
</tbody>
</table>

These particles of location may have several functions in the sentence. In most sentences above they are used with a noun, but they can appear in different situations. Sometimes it is not easy to distinguish what situation they are being employed with.
Independently in the sentence

They mark where and how is the action developed, but they are not attached to any part of the speech.

- *Kom sonti bhruwe, mikājōu, pōknoiqe* ‘Next (to them) are the brows, the eyelids and the eyelashes’ [10.6]
- *Sm̥ stēighonti* ‘They are walking together’
- *En sonti kerd lychjōiqe* ‘Inside are the heart and the lungs’ [10.9]

With a noun

In this situation they have more or less the functions of prepositions in English, but they can be placed either before or after the noun. They appear very frequently after the noun.

- *Domei en awā esti* ‘Inside the house there is a fountain’
- *Mātēr̥ nh drik̥ t sūnū kom* ‘He sees the mother together with her son’
- *Oros uperi skándeti* ‘He is hiking up to the mountain’

With a verb

They are attached to the verb, thus modifying its meaning. They work more or less as the English ‘phrasal verbs’:

- *Uperi werga widējeti* ‘he supervises the works’ [12.13]
- *Sm̥ dontes gombhom stotyonti* ‘The teeth constitute a denture’ [10.7]
- *Dō woista rēdhjom?* ‘Do you know how to count?’ [8.4]
- *Dōtosjo ekwē en nē spektēwijos gombhos* ‘Of a gift horse the denture should not be looked into’ [10.ex1.10]
- *Sm̥ jüngetes* ‘They are getting married’

When forming the abstract noun of these verbs, the particle is written together with the rest of the word:

- *Uperiwistus* ‘supervision’, *sm̥statutis* ‘constitution’, *dōremn̥* ‘counting’

With an adjective

- *Per məgnom* ‘very big’, *per plēnom* ‘very full’
• Uperi məgnom ‘too big’, uperi plēnóm ‘too full’
• Komplnóm ‘completely full’

Adverbial elements

ájeri ‘early’
e.g. Ájeri maqā gérjetoi ‘The girl wakes up early’ [9.4]
bhersi ‘quickly’
e.g. Bherṣi nē eitī ‘It does not go quickly’ [8.ex1.7]
dom ‘while, still, in the meanwhile’
e.g. Dom bhūjāi ‘I am still beginning’ [8.4]
dus ‘bad, badly’
e.g. Dus bhəmai ‘I speak bad(ly)’ [8.11]
kei ‘here’
e.g. Kei sonti hhr̥̬ateres swesoresqe ‘here are my brothers and sisters’ [11.7]
mšēd ‘slowly’
e.g. Mšēd bhantoi ‘They speak slowly’ [8.9]
nū ‘now’
e.g. Nūw ĺ̥̬qo səljetoi ‘Now the wolf appears’ [9.12]
sū ‘well’
e.g. Olja sū lēitonti ‘Everything goes well’ [12.14]

Adverbial action markers

an ‘perhaps’
e.g. An densr̥̬̬ ṭod kṛskom? ‘Is this lesson difficult?’ [8.1]
ati ‘again’
e.g. Ati weqos prkškō ‘I ask again (some) word’ [8.9]
av ‘however, on the contrary’
e.g. Attās deksi, ammā aw laiwēi ‘my father on the right, and my mother on the left’ [11.16]
dā ‘yes’
e.g. Melgm̥ lūbhjes̥ ‘Do you like milk?: Yes, I do’ [9.5]
eti ‘still, even’
e.g. Eti ghm̥ ‘Even in winter’ [9.5]
jāi ‘yes’
e.g. Domom d̥̬̬̬ k̥es̥i?: jāi, d̥̬̬̬ k̥ ‘do you see the house?: Yes, I do’ [11.10]
ka ‘certainly’
e.g. Ka senōu stes ‘they are both certainly old’ [4.6]
nē ‘no, not’
e.g. Pōt̥m̥ pibes̥ nē pibes̥ ‘Do you take the drink or not?’ [4.6]
nom, nom-ki ‘then, perhaps’
e.g. Qid nom gigistōi? ‘What happens then’ [9.13]
taw ‘notwithstanding, however’
e.g. Bhedhu qelt̥t̥ dom nē gnōwe ‘Yamna culture does not know writing yet’ [8.13]
tom, tom-ki ‘then, at this moment’
e.g. Tom-ki māqām w̥̬̬̬̬ l̥̬̬̬̬̬̬̬̬ t̥̬̬̬̬̬̬̬̬ t̥̬̬̬̬̬̬̬̬ ‘Then the wolf looks at the girl’ [9.14]
toqe ‘also’
e.g. Eg̥ medhu toqe pibō ‘I also drink mead’ [5.14]
welmī ‘very’
e.g. Welmī reidhom esti ‘It is very easy’ [8.2]

It is important not to confuse welmi ‘I want, I choose, I prefer’ with welmī (cf. Slavic *velmī) ‘very’. This adverb shows the alternative form welis (Welsh. gwala, Greek ἁλις).
Interrogative adverbs

<table>
<thead>
<tr>
<th>Interrogative adverb</th>
<th>Example</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>qom ‘when’</td>
<td>Qom agrom eisi? When do you go to the field?</td>
<td>[6.1]</td>
</tr>
<tr>
<td>qodhei, qodhi ‘where’</td>
<td>Qodhei trēbhesi? Where do you live?</td>
<td>[3.1]</td>
</tr>
<tr>
<td>qori ‘why’</td>
<td>Qori nē čįsketi? Why does he not come?</td>
<td></td>
</tr>
<tr>
<td>qota ‘how’</td>
<td>Qota kluwējesi? What (how) is your name?</td>
<td>[2.3]</td>
</tr>
</tbody>
</table>

Conjunctions

<table>
<thead>
<tr>
<th>Conjunction</th>
<th>Example</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>awti ‘or’</td>
<td>Awti bhəsoi awti sîlējesi ‘either you speak or you keep silent’</td>
<td>[9.8]</td>
</tr>
<tr>
<td>jodqid ‘because’</td>
<td>Kaput skuwói jodqid oinā bheji ‘she has her head covered because she is afraid alone’</td>
<td>[8.7]</td>
</tr>
<tr>
<td>jom ‘when, at the time when’</td>
<td>Prētesi jom bheri bhantoi? ‘Do you understand when they speak quickly?’</td>
<td>[10.6]</td>
</tr>
<tr>
<td>-qe ‘and’</td>
<td>Bhruve, mikājū, póknoiqe ‘Eyebrows, eyelids and eyelashes’</td>
<td>[9.10]</td>
</tr>
<tr>
<td>joqe ‘and’</td>
<td>Wētetoī enim setįjetoī ‘She wanders and visits’</td>
<td>[13.8]</td>
</tr>
<tr>
<td>enim ‘and, and thus’</td>
<td>Enim wītim adējetes ēughelōu ‘And thus the fiancés prepare a feast’</td>
<td>[12.8]</td>
</tr>
<tr>
<td>-we ‘or’</td>
<td>Adēskonti edp pōtimwe ‘They start to prepare food or drink’</td>
<td></td>
</tr>
</tbody>
</table>

Word order

Free word order is a significative feature of MIE. The function of the elements in the sentence is determined by their inflectional endings, but not necessarily by their position. In order to express ‘Claude sees Peter’ it is thus possible to say

- Klaudjos dįketi Petrom
- Petrom dįketi Klaudjos
- Petrom Klaudjos dįketi
- Klaudjos Petrom dįketi

However, certain rules can be followed, although they are not mandatory:

- The verb is preferably placed at the end of the sentence.
- The elements with more semantic intensity or insistence should be placed at the beginning of the sentence
- Unstressed clitic particles should better come in second place, e.g.: Petrom aw Klaudjos dįketi ‘However, Claude is seeing Peter’
Basic vocabulary/ Kleitrowdhosenti

<table>
<thead>
<tr>
<th>Term</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>awā</td>
<td>f.</td>
<td>fountain</td>
</tr>
<tr>
<td>awti</td>
<td>conj.</td>
<td>or</td>
</tr>
<tr>
<td>bhrēwā</td>
<td>f.</td>
<td>bridge</td>
</tr>
<tr>
<td>broqos</td>
<td>m.</td>
<td>moment</td>
</tr>
<tr>
<td>cheros</td>
<td>n.</td>
<td>heat</td>
</tr>
<tr>
<td>choni</td>
<td>n.</td>
<td>wound</td>
</tr>
<tr>
<td>dā</td>
<td>adv.</td>
<td>yes</td>
</tr>
<tr>
<td>dajai (+sm̥)</td>
<td>tr.</td>
<td>to divide, to share</td>
</tr>
<tr>
<td>dōrēmn̥</td>
<td>n.</td>
<td>counting</td>
</tr>
<tr>
<td>dŋkō</td>
<td>tr.</td>
<td>to see, to perceive with the eyes</td>
</tr>
<tr>
<td>āna</td>
<td>part.</td>
<td>on</td>
</tr>
<tr>
<td>epi</td>
<td>part.</td>
<td>on, over</td>
</tr>
<tr>
<td>jāi</td>
<td>adv.</td>
<td>yes</td>
</tr>
<tr>
<td>klawdō</td>
<td>tr.</td>
<td>to close</td>
</tr>
<tr>
<td>komplńóm -á -óm</td>
<td>adj.</td>
<td>completely full</td>
</tr>
<tr>
<td>kwōn</td>
<td>m.</td>
<td>dog</td>
</tr>
<tr>
<td>lagējō</td>
<td>stat.</td>
<td>to be tired</td>
</tr>
<tr>
<td>mēmona (praet-pr.)</td>
<td>tr.</td>
<td>to remember</td>
</tr>
<tr>
<td>oros, gen. óresos</td>
<td>n.</td>
<td>mountain</td>
</tr>
<tr>
<td>per/ per-</td>
<td>part.</td>
<td>very</td>
</tr>
<tr>
<td>qetwordekamós -á -ór</td>
<td>adj.</td>
<td>fourteenth</td>
</tr>
<tr>
<td>qori</td>
<td>int. adv.</td>
<td>why</td>
</tr>
<tr>
<td>skandō</td>
<td>tr./intr.</td>
<td>to go up</td>
</tr>
<tr>
<td>sklai</td>
<td>stat. m.</td>
<td>to be obliged</td>
</tr>
<tr>
<td>sŋstatutis</td>
<td>f.</td>
<td>constitution</td>
</tr>
<tr>
<td>snāti</td>
<td>intr.</td>
<td>swim</td>
</tr>
<tr>
<td>stō̆los</td>
<td>m.</td>
<td>table</td>
</tr>
<tr>
<td>uperiwistus</td>
<td>m.</td>
<td>supervision</td>
</tr>
</tbody>
</table>

Further reading


Fifteenth lesson

Life in the countryside and in the city

1.- Hi, Gjewosāgilos, how are you?

2.- I’m fine, how are those (who are) in your house?

3.- I lead a tiring life, I get up early in the morning and prepare breakfast for the family.

4.- Afterwards, I milk the cows and clean the house.

5.- While the children are eating I handle the garden.

6.- All the morning I work in the mill, (and) my wife weaves clothes.

7.- The children play on the meadow.

8.- At noon we eat together at home.

9.- In the evening we go out in the countryside for collecting fruits.

10.- You enjoy a lot! You stroll and take fresh air.
11.- Jāi, dītisī tāsu obhīstānom polēi pokustādhloīs salū. Agros aw koilutāi sīslāwos ṅghēj [6].

12.- Eksī eis tū bhēghū toqe agrom?

13.- Eim, daitim agtum agrei skla, jodqid owijes meghei sonti.


15.- Proti sūnjobhei domom trepa joqe génēsē kertsnājom. Sṅloghōs kertsnām adejet [8].

16.- Webhō, wēbhesi, wēbheti, wēbhomosi, wēbhete, wēbhonti

17.- Webhom, webhes, webhet, wēbhomŋ, wēbhete, webhont.

18.- Eimi, eisi, eiti, imōs, itē, jenti/ jonti

19.- Eim, eis, eit, imŋ, itē, jent.

20.- Trepāi, trēpesoi, trēpetoi, trēpomesdha, trēpesdhwe, trēpontoi.

21.- Trepā, trēpeso, trēpeto, trēpomedha, trēpedhwe, trēponto.

11.- Yes, in our times the city environment is dirty because of cattle stalls. The countryside, however, seems more favorable to health.

12.- Do you often go out to the countryside?

13.- Yes (I go), I have to spend time in the countryside, because I have sheep.

14.- I spend all the day in the meadow.

15.- I return at sunset and I have dinner with the family. My wife prepares dinner.

16.- I weave, you weave he weaves, we weave, you weave, we weave (effective).

17.- I weave, you weave, he weaves, we weave, you weave, they weave (frequentative).

18.- I go, you go, he goes; we go, you go, they go (effective).

19.- I go, you go, he goes; we go, you go, they go (frequentative).

20.- I turn, you turn you, he turns, we turn, you turn, they turn (effective).

21.- I turn, you turn you, he turns, we turn, you turn, they turn (frequentative).
Exercise 1.- Parallel text

1.- In a quiet place near a river there is a small village.

2.- In this village lies a wooden house.

3.- In this house a young girl exists.

4.- Early every day the girl wakes up.

5.- She washes herself in a pond near the house, even in winter.

6.- In the morning the girl puts on a red mantle and covers her head with a hood.

7.- All the day long she wears the mantle and is covered with the hood.

8.- Her head is covered when she goes out of the house because she is afraid (to be) alone.

9.- When the girl gets dressed and covers herself she looks herself in (against) the mirror. She (usually) smiles happy.

10.- She (usually) goes waking in the meadow and visits her grandmother.

11.- She (usually) brings her grandmother a pot of honey and a piece of bread.

12.- But in the forest, the wolf appears. He (usually) looks for food.
13.- Qid ña nom crįsket?

14.- Tom-ki maqām wįqos oqet. Maqām edr jąsket.

15.- Bhīwusí dheutum bhũjet. Im spįket wįqos.

16.- Maqā wrādjā sqįnet joq eðos munket.

17.- wįqos edr labhet joq ejewet. Moitmom tebhei- seqet.

18.- Squetlom nē kņsejom tod gorgō antjō.

19.- Ita qid dhidhāmēs áljosjo. Diwí qâqosmi werstim wedom álterām.

13.- What comes up then?

14.- Then the wolf would look at the girl. He (usually) asks the girl for food.

15.- Afraid, she (usually) starts to run. The wolf follows her closely.

16.- The girl (sometimes) trips on a root and releases the food.

17.- The wolf (usually) gets the food and eats it. Thank you-he says.

18.- I don’t consider this story (is) with a horrible final.

19.- Like this we (sometimes) do something different. Every day I tell the other version.
Exercise 2.- Complete the gaps with the suitable words.

1.- I usually see you at my father’s place.
Tewom ad..............mene podí bхŋгhū...........

2.- You always eat very little.
Áiwesi per pau............

3.- He usually gathers the sheep at noon.
Owins medhidiwi............

4.- Every day he gets up early.
Dhochei qâqosi ámberi............

5.- You usually stroll in the meadow in the evening.
Wéqsperéi magheį............

6.- They normally get dressed for the family party at the middle of the year.
Medhjei wétesi génesos witejeį............

Léutejes/ Solutions

Notes

[1] You can see here usual greetings in MIE. The expressions gheuse! ghéusetanu! ghéusete! all mean ‘hello’ or ‘hi’, and they are used when talking, respectively, to one, two or more people. These are imperative forms of the verb ‘to listen’, from the root *gheus. Qota woléjesi appears in the Latin phrase ut uales?

[2] The vocative is a case that is used to call a person or an object with a non-neutral gender. It is sometimes translated by adding a sign of exclamation or also by prefixing the particles ‘oh!’ or ‘hey!’: Its ending in the singular is -e for the nouns and adjectives that have -os for nominative, -a for the feminine of stems in -a, -ei or -i for the nouns and adjectives of i-stems and -eu or -u for u-stems. So, we have: prjé bhendhré ‘(oh!) dear (male) friend’; prjá bhendhrá ‘(oh!) dear (female) friend’; prjá polei ‘(oh!) dear city’, prjé súneu ‘(oh!) dear son’. The vocative has no mark in the neutrals and outside the singular: prjóm nemos, ‘(oh!)’, dear forest’, prjóm mori ‘(oh!) dear sea’, prjós bhendrós ‘(oh!) dear friends’. However, in consonantal stems as well as in u- and i-stems, the accent, if it is marked, tends to be on the first syllable in the three numbers.

[3] Joi ‘those who’ is the nominative masculine plural of the independent relative pronoun jos (m.), jā (f.), jod (n.) ‘the one who, the one that’. The verb ‘to be’ is implied in the expression ‘those (who are) in your house’. Its declension is parallel to the one found in the corresponding demonstrative so, sā, tod and its relative dependent correlate (which is preceded by an antecedent) qo(-i) / qos, qā (-i), qod(-i). These pronouns and determiners answer the interrogative pronouns qis, qid ‘who, what’ we saw previously.

[4] The distinction between two formal categories in the indicative mood, as we have seen the present, is the core of today’s lesson. The tenses of the indicative, with the exception of the perfect, have two sets of forms, which in this work are called incessions. These incessions, which are here called effective and protelative, express whether the action is carried out in a focused circumstantial framework or not.

The effective present is used to express an action which, regardless of its duration, is being carried out. With the exception of the first singular person of thematic verbs, its endings contain the particle -i ‘here and now’ in the active voice. This particle appears frequently in the other voices, too.

The protelative tenses express a set of nuances that mark either repetition, habituality or an action with a ‘gnomic’ nature. It is used with adverbs like ‘normally’, ‘often’, ‘always’, ‘usually’, or with constructions with ‘when’, e.g. in ‘when I do X, then Y happens to me’, etc.

The category called incession must be separated from the category aspect, given that the former does not indicate whether the action is carried through or not. In principle the tenses of the present have an imperfective aspect, and therefore they do not mark the conclusion of the action.
To further complicate this issue, the **protelative present** does not necessarily indicate an action currently taking place, but may indicate an action of the past that is framed by other verbs in the past, especially combined with the **aorist**. In fact, the imperfect tense of Greek and Sanskrit formally corresponds to the present protelative of MIE with the addition of the past-indicating particle -hie.

In this lesson we are focusing on the **present protelative**, where the verb expresses actions the subject carries out usually/ every day and not in the context ‘here and now’. You will find a summary table with the three singular and the third plural persons at the end of this lesson.

The **present effective** has been employed in the sentences of this manual until the previous lesson, since it is the prevailing incession in MIE. However, in some contexts the **protelative incession** would be more ‘academic’. This would be the case with sentences denoting generic circumstances beginning with jom ‘when’. Following this criterion, from now on you will find **protelative incessions** with these clauses. In the parallel exercise we have transcribed the story of *Little Red Riding Hood and the wolf* by properly using the **protelative incession**.

[5] The suffix -went- has a value known as ‘possessive’. We can therefore translate the form ‘Z-went’ as ‘who has Z’, ‘having Z’, ‘provided with Z’, ‘endowed with Z’, ‘plentiful in Z’, etc. In the nominative singular case, masculine adjectives adopt the form –wénts; feminine ones adopt -wénts or -wnti and the neuters one -wént. For example, we can say **molowénts** ‘tiresome, full of fatigue’, **bhlošowénts** ‘abounding in flowers’. We can also find **peterowenta wéqesa** (gr. (f)ήπεᾳ πετρόσεντα ‘winged words’.

[6] We have seen just a few compounds: so far: **kumbhaqorós** ‘potter, pot maker’ (Lesson 1), **kaukelos** ‘high-cover, hood’ (lessons 9 and 11) and **pokastadhlos** ‘cattle stalls’. We will see that MIE is a very rich language regarding word composition. **Sisľawos** ‘favourable’ is an adjective which is also found in the Greek ἥλιος.

[7] **Dhochom solwom** is a witstijóm lktújóm, i.e. an extension accusative. The accusative case is used to answer questions such as ‘how much time?’, ‘how long?’, ‘(through) how many floors’, etc.? Examples:

\[\text{Trins dhochons swépeti ‘he is sleeping for three days’; penqe snghs̱om̱ṯa steigheht ‘he usually walks for five kilometers’, sweks plára skandō ‘I climb five stories’}.\]

[8] **Súnpjobhi ‘at sunset’** is the locative of the compound **súnpjobhos**. The first term is the oblique base sún- of the noun súw. The suffix -l- disappears in the so-called ‘oblique’ cases, like the genitive suwen(o)s ‘of the sun’. A strong form of the root is found in the verb sweló ‘heat to flame, shine’. The second term comes from the PIE root *hjebh* ‘to enter, penetrate’ (also sexually). **Súnpjobhos** has the synonym súnpodos, the second term of which lies on the root PIE *ped* ‘to fall’.
## Summary table

<table>
<thead>
<tr>
<th>A-Thematic</th>
<th>BI-Radical athematic (e/ø)</th>
<th>BII-Radical athematic (e/e)</th>
<th>BIV-Athematic with reduplication</th>
<th>BV-Thématique with -nā-/nº- suffix</th>
<th>C-Statative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effective</td>
<td>Effective</td>
<td>Effective</td>
<td>Effective</td>
<td>Effective</td>
<td>Protelative</td>
</tr>
<tr>
<td>I am pushing forward</td>
<td>I usually put forward</td>
<td>I am killing</td>
<td>I usually kill</td>
<td>I am eating</td>
<td>I usually eat</td>
</tr>
<tr>
<td>agō</td>
<td>agom</td>
<td>chenmi</td>
<td>chenmi</td>
<td>edmi</td>
<td>edmi</td>
</tr>
<tr>
<td>āgesi</td>
<td>ages</td>
<td>chensi</td>
<td>chensi</td>
<td>edsi</td>
<td>edsi</td>
</tr>
<tr>
<td>āgeti</td>
<td>aget</td>
<td>chenti</td>
<td>chent</td>
<td>esti</td>
<td>esti</td>
</tr>
<tr>
<td>āgonenti</td>
<td>agont</td>
<td>chnenti</td>
<td>chnent</td>
<td>edŋti</td>
<td>edŋti</td>
</tr>
<tr>
<td>I am returning</td>
<td>I usually return</td>
<td>I am killing me</td>
<td>I usually kill me</td>
<td>I am eating myself</td>
<td>I usually eat myself</td>
</tr>
<tr>
<td>trepāi</td>
<td>trepā</td>
<td>chnai</td>
<td>chna</td>
<td>edai</td>
<td>eda</td>
</tr>
<tr>
<td>trepesoi</td>
<td>trepeso</td>
<td>chsoi</td>
<td>chso</td>
<td>edso</td>
<td>edso</td>
</tr>
<tr>
<td>trepetoi</td>
<td>trepeto</td>
<td>chtóoi</td>
<td>chtóno</td>
<td>estoi</td>
<td>esto</td>
</tr>
<tr>
<td>treponentoi</td>
<td>treponto</td>
<td>chnentoi</td>
<td>chnentot</td>
<td>edŋtói</td>
<td>edŋtο</td>
</tr>
</tbody>
</table>
### Basic vocabulary / Kleitrowrdhosenti

<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>agō</td>
<td>tr.</td>
<td>to push forward</td>
</tr>
<tr>
<td>áiwesi/aiwesí</td>
<td>adv.</td>
<td>always</td>
</tr>
<tr>
<td>anō</td>
<td>tr./intr.</td>
<td>breathe</td>
</tr>
<tr>
<td>bhlōtos</td>
<td>m.</td>
<td>flower</td>
</tr>
<tr>
<td>bhlōtowénts, bhlōtowént</td>
<td>adj.</td>
<td>having flowers</td>
</tr>
<tr>
<td>bhreugs, gen bhrugós</td>
<td>m.</td>
<td>flower</td>
</tr>
<tr>
<td>citā</td>
<td>f.</td>
<td>life</td>
</tr>
<tr>
<td>daitis, gen. dáitejos/ditejos</td>
<td>f.</td>
<td>time</td>
</tr>
<tr>
<td>drājō</td>
<td>tr./intr.</td>
<td>to work</td>
</tr>
<tr>
<td>gheuse!</td>
<td>interj.</td>
<td>hello! (listen)</td>
</tr>
<tr>
<td>ijermi (+ ud)</td>
<td>tr.</td>
<td>to rise</td>
</tr>
<tr>
<td>īrá (+ud)</td>
<td>intr.</td>
<td>to get up</td>
</tr>
<tr>
<td>jos, jā, jod</td>
<td>pron.</td>
<td>the one who</td>
</tr>
<tr>
<td>kertsnā</td>
<td>f.</td>
<td>dinner</td>
</tr>
<tr>
<td>kertsnājō</td>
<td>tr./intr.</td>
<td>to have dinner</td>
</tr>
<tr>
<td>klewō</td>
<td>tr.</td>
<td>to clean</td>
</tr>
<tr>
<td>koilutā</td>
<td>f.</td>
<td>health</td>
</tr>
<tr>
<td>molānjom</td>
<td>n.</td>
<td>mill</td>
</tr>
<tr>
<td>molgejō</td>
<td>tr.</td>
<td>to milk</td>
</tr>
<tr>
<td>molos</td>
<td>m.</td>
<td>effort, toil</td>
</tr>
<tr>
<td>molowénts, (molowent), molowént</td>
<td>adj.</td>
<td>tiring, exhausting</td>
</tr>
<tr>
<td>mori, gen. maréj(o)s</td>
<td>n.</td>
<td>sea</td>
</tr>
<tr>
<td>obhistánom</td>
<td>n.</td>
<td>environment</td>
</tr>
<tr>
<td>penqdedemóm -ā-ōm</td>
<td>adj.</td>
<td>fifteenth</td>
</tr>
<tr>
<td>peterós</td>
<td>m.</td>
<td>wing</td>
</tr>
<tr>
<td>peterotós -ā-ōm</td>
<td>adj.</td>
<td>winged, having wings</td>
</tr>
<tr>
<td>peterowénts (-wōnt), -wént</td>
<td>n.</td>
<td>floor, storey</td>
</tr>
<tr>
<td>plārom</td>
<td>m.</td>
<td>air</td>
</tr>
<tr>
<td>porā</td>
<td>n.</td>
<td>breakfast</td>
</tr>
<tr>
<td>prämēdjom</td>
<td>adj.</td>
<td>clean</td>
</tr>
<tr>
<td>pūrōs -ā-ōm</td>
<td>pron.</td>
<td>who, that</td>
</tr>
<tr>
<td>qo(-i)/qos, qā(-i), qod(-i)</td>
<td>tr./intr.</td>
<td>to play</td>
</tr>
<tr>
<td>robhejō</td>
<td>adj.</td>
<td>dirty</td>
</tr>
<tr>
<td>salūs, (saluwi), salū</td>
<td>n.</td>
<td>husband or wife, mate</td>
</tr>
<tr>
<td>sisľáwos -ā-ōm</td>
<td>adj.</td>
<td>favourable</td>
</tr>
<tr>
<td>smghslomérom</td>
<td>n.</td>
<td>kilometer</td>
</tr>
<tr>
<td>smloghós</td>
<td>m. f.</td>
<td>husband or wife, mate</td>
</tr>
<tr>
<td>stādhniom</td>
<td>n.</td>
<td>stall</td>
</tr>
<tr>
<td>sűnjobhos</td>
<td>m.</td>
<td>sunset</td>
</tr>
<tr>
<td>sűnpodos</td>
<td>m.</td>
<td>sunset</td>
</tr>
<tr>
<td>swe, gen. sewe</td>
<td>n.</td>
<td>himself, herself, themselves</td>
</tr>
<tr>
<td>swelō</td>
<td>m.</td>
<td>to glare, to heat with a flame</td>
</tr>
<tr>
<td>terpō</td>
<td>tr./intr.</td>
<td>to enjoy</td>
</tr>
<tr>
<td>ṭghhéjō</td>
<td>stat.</td>
<td>to seem</td>
</tr>
<tr>
<td>treppā (+proti)</td>
<td>intr.</td>
<td>to return</td>
</tr>
<tr>
<td>ud</td>
<td>part.</td>
<td>outwards, upwards</td>
</tr>
<tr>
<td>webhō</td>
<td>tr.</td>
<td>to weave</td>
</tr>
<tr>
<td>walejō</td>
<td>stat.</td>
<td>to be fine, be healthy</td>
</tr>
<tr>
<td>westis</td>
<td>f.</td>
<td>garment, cloth</td>
</tr>
</tbody>
</table>
Further reading

Gonda, J (1954). The original character of the Indo-European relative pronoun ūo-. Lingua, V. IV, 1.


The party

1.- The population of the folk of Yamna camp has increased a lot these years.

2.- A big party is prepared on the occasion of a newborn.

3.- This month, in the village there are five little babies.

4.- Fathers and mothers are praised because of their children.

5.- A flaming fire is lit in the grove clearing, a rich banquet is cooked. The music sounds.

6.- You’re well treated at the party, Leukontī. Everyone greets you affectionately.

7.- Yes (I’m treated). Today it is a special day for me.

8.- I am combed by my sister and my beautiful clothes are arranged by my brother.

9.- With reason you are honoured by the people of the village. You have a beautiful child. He has been born with hair.

10.- Mothers and babies are washed.
11.- Dhēlijōs kōiṇāsi dhedhṇōtor mlḍusū. Epi nōmona dhedhṇōtor [9].

12.- Ud pātrīs ēṛṇtor enim ōna gignōskontor.

13.- Kāṁmona sēnchontor swāduwa joqe edṛ gūsnetor sāprōm. Dōra dēkontor.

14.- Kēidiwi cēromori -sēqonti māteres- sutugheses kṣējomosi [10].

15.- Lōwō, lōwesī, lōweti; lōwomosi, lōwete, lōwonti.

16.- Lōwāi, lōwesoi, lōwetoi; lōwomesdha, lōwesdhwe, lōwontoi.

17.- Lōwōr, lōwesor/ lōwetar, lōwetor; lōwomori, lōwedhwori, lōwontori/ lōwontor.

18.- Pāṭēr, pāterṁ, pātrōs, pāteri, pāteri, pāṭrē.

19.- Pāteres, pāterṁs, pātrom, pāṭrōs, pāṭrśu/ pāṭrśi, pāṭrīs/ pāṭrbhis.

20.- Newos, newā, newom.

11.- The babies are placed in soft cradles. They are given (put on) a name.

12.- They are raised and recognized by their fathers.

13.- Pleasant songs are sung and delicious food is tasted. Presents are received.

14.- Today we are praised-the mothers say-we consider ourselves lucky.

15.- I wash, you wash, he washes; we wash, you wash, they wash.

16.- I wash myself, you wash yourself, he washes himself; we wash ourselves, you wash yourselves, they wash themselves.

17.- I am washed, you are washed, he is washed; we are washed, you are washed, they are washed.

18.- The father (nom.), the father (acc.), of the father, to the father, in the father, with the father.

19.- The fathers (nom.), the fathers (acc.), of the fathers, to the fathers in the fathers, with the fathers.

20.- New (mas.), new (fem), new (neu.).
Exercise 1.- Parallel text

1.- Today everything (has) to be prepared for tonight’s party.
2.- Tables and chairs are put in the garden.
3.- The garden is decorated with flowers.
4.- Brilliant clothes are arranged for this occasion.
5.- Pots and dishes are washed.
6.- Fruits and vegetables are picked.
7.- Honey and wine are bought.
8.- The cattle are (is) gathered and taken into the kitchen.
9.- Tasty food and juicy drink are prepared.
10.- The guests (foreigners) are greeted and led to their huts.

Eukr 1.- Pəraloghá sātis

1.- Kéidiwi olja adetéwijia wîtejei kesâs neqtos
2.- Stōlōs sedlăsqe ghortei dhedhントor.
3.- Ghortos bhlомmpbîhs pîńketor.
4.- Wéstejes ґrâs ənacomîi tosmîi dûnantor.
5.- Kumbhâs pëlwejesqe lîwontor.
6.- Ágrona ghélesaqe kàrpontor.
7.- Melit woinomqe ґrînantor.
8.- Poku ґrnutor enim ad peqeinâm âgetor.
9.- Șəprom ēdos sugrômqe pojos adéjontor.
10.- Ghóstejes koiluwédontor joqe eisom ad kleitins wèdhontor.
Exercise 2.- Complete the gaps with the suitable words.

1.- The folk (people) gets together every year.
……………wétesi qáqosmi grnutói.

2.- You are washed in the garden.
Ghortei…………………

3.- I receive big presents.
Dekái………………magna

4.- He is considered a brilliant king.
Argrós rëgs…………………

5.- The cattle have (has) increased a lot.
Pelū poku…………………

6.- The father raises his son and recognizes him.
Sùnùm ijerti pâtër enim tom ……………………

Léutejes/ Solutions

Notes

[1] The perfect āuge ‘he/she/it has grown, has become big’ derives from the verb augō ‘to grow, to become big’. This perfect form has a stative value, and thus indicates a state resulting from a change in the subject. Regarding its Aktionsart, it can be compared to the stative verbal form wegējeti ‘is strong, is big’, already seen in Lesson 12.

[2] Údnijontjom ‘population’ comes from the word oudr (gen. udenos/udéns) ‘earth’ (cf. Hitt. [udniyantjes]. For the suffix, see also éndojontjom ‘entry, the title to enter’. (Cf. Hitt. antiyant- ‘son-in-law’).

[3] In this lesson we are starting to see examples of the passive voice. In such sentences the subject does not perform the action, but suffers it. MIE has its own set of passive endings that are built in parallel to the endings of the middle voice. Thematic verbs have no variation of root vowel grade (ablaut), whereas many athematic verbs appear with zero grade on certain forms. At the end of this lesson we show a table with the main forms of the passive voice used in this lesson.

[4] Tēukmenē is the instrumental form of teukmē ‘offspring’. Here he shows the cause.

[5] Koiluwedō is a delocutive verb composed of a first member koilü- ‘healthy, sound’, and a second member wedō ‘to tell, to say’. This compound has the same meaning as its equivalent koiluweqō ‘to greet’, the second member of which is to wiweqmi. Twe is the second person singular unstressed pronoun, which is equivalent to the stressed form tweom.

[6] Swesrē ‘by my sister’ and bhrātrē ‘by my brother’ are two instrumentals, which are in reality neither organic nor synergistic. These are instrumentals of agent, related to the verbs pekōr and dūnantor in the passive voice. The second verb dūnāmi means ‘to arrange, to dispose properly’ (cf. Engl. dynamic).

[7] Regtēd is an adverb derived from the ablative of the adjective regtōs ‘right, stretched’. Opnowēnts and woltowēnts are adjectives containing the suffix -went- ‘provided with’. The base nouns are opnom ‘wealth’ and woltos ‘hair’.

[8] Gnētos esti ‘was born’ is a periphrastic form of the perfect passive with value of resultative past. It is formed with the participle -agreeing in gender with the subject- gnētos/gnētā/ gnētom (with the accent on the ending) + the verb esmi ‘to be’. Thus, the feminine form would be gnētā esmi ‘I was born’, gnētā essi ‘you were born’, gnētā esti ‘he/she/it was born, etc.

[9] The verb dhidhēmi ‘to do, to put’ with the preposition epi ‘on’ forms a compound with the meaning ‘to name’. Dhedhētor here is the third person plural of the passive voice of the present tense.

[10] The adjective sutughēs (mas. and fem.), sutughés (neut.) ‘lucky’ is formed of a first element su < *h1su ‘good’ and a second element tughā ‘luck’. Note that the verb kṣejetō ‘to consider’ has an active meaning, whereas the verb kṣējō ‘to be considered’ has a passive
meaning. The difference in the formation of the verb is expressed just in the vowel length of the enlargement.

Table with mediopassive voices

<table>
<thead>
<tr>
<th>A-Thematic</th>
<th>BI-Radical athematic (e/ø)</th>
<th>BI-Radical athematic (e/e)</th>
<th>BIV-Athematic with reduplication</th>
<th>BV-Athétique with -nā-/nº- suffix</th>
<th>C-Statative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effective</td>
<td>Protelative</td>
<td>Effective</td>
<td>Protelative</td>
<td>Effective</td>
<td>Protelative</td>
</tr>
<tr>
<td>I am returning</td>
<td>I usually return</td>
<td>I am killing me</td>
<td>I usually kill me</td>
<td>I am eating myself</td>
<td>I usually rise</td>
</tr>
<tr>
<td>trepā</td>
<td>chnai</td>
<td>edai</td>
<td>lirā</td>
<td>qnai</td>
<td>qnamai</td>
</tr>
<tr>
<td>trepēsoi</td>
<td>chōsoi</td>
<td>edso</td>
<td>lirso</td>
<td>qnasoi</td>
<td>qnato</td>
</tr>
<tr>
<td>trēpetoi</td>
<td>chōto</td>
<td>estoi</td>
<td>īrtō</td>
<td>qnanto</td>
<td>qnanto</td>
</tr>
<tr>
<td>trēpentoi</td>
<td>chnentoi</td>
<td>edntoi</td>
<td>īrtnto</td>
<td>sklentō</td>
<td>sklentō</td>
</tr>
<tr>
<td>I am being pushed</td>
<td>I usually pushed forward</td>
<td>I am being killed</td>
<td>I am usually killed</td>
<td>I am being eaten</td>
<td>I am usually raised</td>
</tr>
<tr>
<td>agōr</td>
<td>chnar</td>
<td>edar</td>
<td>lirā</td>
<td>qnar</td>
<td>qnatar</td>
</tr>
<tr>
<td>ægesor/ øgetar</td>
<td>chōsor/ chōtar</td>
<td>edsor/ estar</td>
<td>lirso</td>
<td>qnasor</td>
<td>qnator</td>
</tr>
<tr>
<td>ægetor</td>
<td>chōtor</td>
<td>estor</td>
<td>īrtór</td>
<td>sklorn</td>
<td>sklorn</td>
</tr>
<tr>
<td>ægontor(i)</td>
<td>chnentor(i)</td>
<td>estor(i)</td>
<td>īrtntor(i)</td>
<td>qnántor(i)</td>
<td>qnantor</td>
</tr>
<tr>
<td>I am being managed</td>
<td>I usually managed</td>
<td>I am being managed</td>
<td>I am usually managed</td>
<td>I am obliged</td>
<td>I usually obliged</td>
</tr>
<tr>
<td>sklai</td>
<td>sksor/ skštar</td>
<td>sklr(1)</td>
<td>sklr</td>
<td>sklai</td>
<td>sksor/ skštor</td>
</tr>
<tr>
<td>skla</td>
<td>skšor/ skštar</td>
<td>sklr(1)</td>
<td>sklr</td>
<td>skla</td>
<td>skšor/ skštor</td>
</tr>
</tbody>
</table>
Basic vocabulary/ Kleitrowrdhosenti

ágronom n. fruit
aisdāi tr. to honour
augō intr. to grow, increase
bhlōmn̥ n. flower
cerō tr. to praise, congratulate
dāmos m. people
daps, gen. dapos banquet
deiros -ā -om adj. beautiful
dekāīi tr. to receive
dhēljos, dhēlijos m. baby
dhidhēmi + epi tr. to name
dōrom n. present
drewō tr. to treat
dūnāmi tr. to arrange
anacomos m. occasion, time
epi part. on
ghelos, gen. -esos vegetable
gignāi/ gnēskāi/ gnjāi to be born
gignōskō + ana recognize
gnētos -ā -om partic. born
grūnome, gen. grūnos f. kitchen
kārēd adv. affectively
kēidiwi adv. today
kanjos m. recent, young
kn̥sējō stat. to be considered
koiluwedō tr. to greet
koiluweqō tr. to greet
koilā f. cradle
magjos -ā -om (magnos) adj. big
mēnōts, gen. mēnsōs m. month
mēns gen. mēnsōs/ mēnsis gen. month, moon
newos -ā -om adj. new
ōika tr. prae to have
oiwós m. special
opnom n. richness
opnowénts , opnowént m. rich
oudr̥, gen. udēnos/udēns n. earth
pekō tr. to comb
pēlwis, gen. pēlwej(os) f. dish
peqinā tr. kitchen
regtōs -ā --óm adj. straight, right
rgros -ā -om adj. white
sedlā f. chair
skounōs -ā --óm adj. beau
sugrōs -ā -óm adj. juicy
sūtōs -ā adj./ n. born, child
sutughes, sutughēs
sweksdekamōs
swenō intr. to sound
teutā f. people
údnijontjom n. population
wesū adv. well
woinos, woinom m. whine
woltowénts adj. haired, having hair
Further reading


**Seventeenth lesson**

**My house**

1. Do you show me your house?

2. Yes, with pleasure. I live nearby indeed. The house is at the end of the path. The passage (can be) seen from here.

3. The houses of the village are small one-room huts. However, since I am rich and powerful, I have a house with several rooms.

4. I even have electricity and running water.

5. The wooden door is old. It opens to the hall.

6. How welcoming it is! I like the bright pink (colour) on the wall.

7. Yes, me too. Some animals are allowed only in the hall; other like dogs and cats are let in all the house.

8. And (that) gives access to the living-room. We spend a lot of time at the living-room.

9. Outside, the lounge looks to the lake. The bedrooms look to the path.
10. - How many bedrooms are there in the house?

11. - There are three, one for me and my wife, one for my daughter Ghêreljā and one for my son Markowesus.

12. - The decoration of the room is very elegant.

13. - (It was my) mother’s choice. She usually chooses colourful (things).

14. - The kitchen is close to the living-room. Delicious dishes are prepared.

15. - In the living-room the family meets and visits are received. We have a lot of fun together.

16. - This sofa seems comfortable. I sit down.

17. - Wonderful, I also sit here when I’m tired.

18. - The children usually play in the attic. They never get tired.

19. - Yes, I hear how they are playing. They are really having fun.

20. - (Going) out of the mansard there is a terrace. From here (there is) a wide view to the cultivated land.

21. - In the bathroom we perform our daily hygienic activities. These activities are done especially in the morning.

22. - The room below is a wine cellar. Here we do parties and concerts.
**Exercise 1.- Parallel text**

**Home activities**

1. I always have to do many things at home.
2. I have to tidy the children’s room.
3. With pleasure I put the clothes and toys in order.
4. I wash the pots and dishes of the kitchen.
5. Afterwards I clean the doors and windows.
6. I sweep the floor with the broom and wipe the walls.
7. I remove dust with a vacuum cleaner and I clean the latrine.
8. I water the garden plants and I weed the nettles and weeds (thorns).
9. I rinse the terrace with water and I clean the lounge chairs.
10. I clean the house completely. Everything is neat and clean.

**Eukr 1.- Pəraloghá sātis**

**Dmos qérmona**

1. Póluwa dmi moid áiwesi dhētēwija.
2. Putlōm sweponjom tagtum sklai.
4. Peqēnās kumbhāns pēlwinsqe lowom.
5. Ndha dhworins louksānsqe klewom.
6. Dm̥pedom peri swoplō mrgnem joqe mākesjāns tergō.
7. Pelwessougnō apo dhūjom ghestromqe mūjom.
9. Protlōm w̥denē wlinqom joqe kloinins pewō.
Exercise 2.- Complete the gaps with the suitable words.

1.- The passage seems narrow and dirty.
Jānus amghús salús………………

2.- The beds are too soft and uncomfortable.
Leghtōs mlduves amghusedesesqε………sonti.

3.- The window of the room is old and does not open.
Swepónjosjo……………senā esti enim nē ḣsnutō.

4.- The living room is noisy and dark.
………………stropós dhḥchelōs esti.

5.- The children are really small. They cannot be seen from here.
Putla……………paula senti. ……..nē drknā.

6.- The animals are having fun in the kitchen with the wig.
………………móldhākō tērponti cǐwotōs.

Léutejes/Solutions

Notes

[1] MIE has two sets of personal pronouns: a stressed set with intensity-marked pronouns, and an unstressed one, which must be musically attached to the previous or following word of the sentence. Unstressed personal pronouns are only inflected in the accusative, genitive, and dative cases. The genitive form of unstressed pronouns is attached to the noun indicating the thing possessed by means of a hyphen (-). From now on we will find the following second and third person singular personal pronouns:

Unstressed forms Stressed forms
1s. acc.: me mewom
gen.: moi meghei
dat.: twoi toi tebhei
2s. acc.: twee te twom
gen.: two, to tewom
dat.: twoi, toi tebhei

[2] Ghi (Gr. ἴ-, vai-χί, ov-χί, Skr. hi, Av. zī, perhaps Lat. haud < *(ne) ghi-hzēud ‘not certainly in life’, nihil < *(ne)-ghi-ló-) is a particle that reinforces the meaning of an adjacent element, i.e., an adjective, an adverb or a verb. So we have ghi supo ‘really close’, ghi deiros ‘really beautiful’, ghi lubhjō ‘I really like’. Keti ‘from here’ is another particle with adverbial value. It is taken from an ancient ablative of the demonstrative pronoun ko ‘this’. As a pronoun, ko- has an ablative which has been remade in kosmēd (mas, neu.) ‘from this, from this one’ and kosjād ‘since that, from this one’.

[3] Dরknos (emphasis on the o) is a perfect passive participle ‘that has been seen, which is visible’ with the value of para-participle of possibility ‘that can be seen’.

[4] Sywosis and peluwosis are two exocentric (adjectival) compounds meaning, respectively, ‘having one room’ and ‘having several rooms’. Note also the plurality of lexemes drawn from the root *dem ‘to build’ that can be used to say ‘house’: doms, gen. demos; domos, gen. dōmosjo, dōmoso or exceptionally domōs; domus, gen. dōmēw(o)s.

[5] Ad wore is a 3rd person singular perfect of a verb that has the present ad ῥωρό or ad ῥυνεμί ‘to open towards’. For the various valencies that exist with regard to the concept ‘to open’, it is necessary to use several verbs and several formations. The transitive form ‘I open’ can be expressed either with the verb ῥυνεμι, or with the verb ἄρωρο (Lat. aperiō), also formed as ἄρωρ. The anticausative meaning, i.e., ‘I open myself’, is expressed with the corresponding middle forms, either ῥυνωάι, or ἄρω ράττι or ἄρω ῥυνωάι. The root *wer has a nuance of ‘defence and protection’ that is not present in the root ὁς < *hēbʰ̣̣s-. In addition to the preceding roots, we have the stative verb ῥπτή ‘to be open’, and the root *pel. The latter is well known for being present in the name of the Polish nation, and has the meaning of ‘flat and open surface’.

Sudokós, sudokā, sudokóm ‘inviting, welcoming’ is a compound formed with the adverb su ‘well’ and the noun of agent dokós ‘who honours, who receives’. The root *dek means ‘to honor, to offer’ in the active voice, whereas in the middle voice it forms the deponent verb ῥεκά ‘to receive’.

[7] Tənəwartís (mas., fem.), tənəwartí (neu.) ‘elegant’ is an exocentric compound formed with the adjective tənəwós ‘thin, slim’ and artus ‘consonance, harmony, union, joint’.

[8] Note the use of the instrumental case with the particle k务工 ‘beside’.
‘comfortable’ is formed with the adjective wərus, (wərwī), wəru ‘wide’ and the root *sed ‘to sit’. The opposite term would be amghusedēs or pukisedēs, derived from amghūs ‘narrow’ and puknós ‘tight’.

The name ‘Europe’ (Greek Εὐρώπη) has several possible etymologies. It is often explained as a compound εὐρύς + ὤψ, cf. the term εὐρύοπα ‘far-seeing’, ‘broad-sighted’.

If we consider this etymology as plausible, then we should have the reconstruction h1u̯r(H)-u̯h3ok3éh2.

The first term of the compound can also be found in Av. uruiāpa- ‘of broad waters’, which can be reconstructed as *(h1)u̯rHu-ih2-. The second term is usually derived from h3e/o-ih3/ok3 ‘eye’ (either masculine or neutrum).

For practical reasons, and on an exceptional basis, in MIE we write Eurṓpā, as people would feel this reconstruction as more ‘recognizable’. However, it would be far more ‘academic’ to write uruōqā or wəruōqā.

[10] Two more compounds: qāqodīnós ‘daily’ from qāqos, qāqā, qāqod ‘every’ and djēus ‘day, light of day’; sucijēs, sucijēs ‘wholesome, in good vitality’ contains su + the root cej(w) <*guh3ei(u) ‘to live’.

Following the same pattern, we have also jucijēs, jucijēs ‘having a life which is with, of vitality’, with a first element coming from *h2(o/e)ju- ‘vital energy’. This first element is the base of the root juwōn ‘youth’.

In the same paragraph we see two roots with the meaning ‘to do’: *qer and *je(p), in addition to dēh1i ‘to do, to put’. From *qer we have qr(n)eu̯mi and qerjō. *Jepo has alternating forms with p -when followed by the vowel o- with forms without p-when followed by the vowel e: jepō, jēpesi, jējeti, jēpowos(i), jējetās, jējete, jēpomos(i), jējete, jēponenti.
<table>
<thead>
<tr>
<th>Term</th>
<th>Gender/Number</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>adoimos</td>
<td>m.</td>
<td>access</td>
</tr>
<tr>
<td>amghūs, (amghwī́) amghú</td>
<td>adj.</td>
<td>narrow</td>
</tr>
<tr>
<td>amghusedés -és</td>
<td>adj.</td>
<td>uncomfortable</td>
</tr>
<tr>
<td>aquā</td>
<td>f.</td>
<td>running water</td>
</tr>
<tr>
<td>bhlgū</td>
<td>adv.</td>
<td>wonderfully</td>
</tr>
<tr>
<td>bholgōs -ā -óṁ</td>
<td>adj.</td>
<td>brilliant</td>
</tr>
<tr>
<td>ciwōs -ā -óṁ</td>
<td>f.</td>
<td>living, running (water)</td>
</tr>
<tr>
<td>deiwōts</td>
<td>adj.</td>
<td>rich</td>
</tr>
<tr>
<td>dhicsnis</td>
<td>f.</td>
<td>end</td>
</tr>
<tr>
<td>dhñchelōs -ā -óṁ</td>
<td>adj.</td>
<td>dark</td>
</tr>
<tr>
<td>dhūjō (apo)</td>
<td>tr.</td>
<td>to remove dust</td>
</tr>
<tr>
<td>ḅmpedom</td>
<td>n.</td>
<td>floor, pavement</td>
</tr>
<tr>
<td>ḅknos</td>
<td>part.</td>
<td>seen, visible</td>
</tr>
<tr>
<td>edqos -ā -ōd</td>
<td>pron.</td>
<td>someone, something</td>
</tr>
<tr>
<td>elwōs -ā -ōm</td>
<td>adj.</td>
<td>rose</td>
</tr>
<tr>
<td>erwā</td>
<td>f.</td>
<td>cultivated land</td>
</tr>
<tr>
<td>asneumi</td>
<td>tr.</td>
<td>to open</td>
</tr>
<tr>
<td>ghestrom</td>
<td>n.</td>
<td>latrine</td>
</tr>
<tr>
<td>ghi</td>
<td>adv.</td>
<td>certainly</td>
</tr>
<tr>
<td>ghornim</td>
<td>adv.</td>
<td>with pleasure</td>
</tr>
<tr>
<td>iwe</td>
<td>conj.</td>
<td>as, like</td>
</tr>
<tr>
<td>jānus</td>
<td>m.</td>
<td>passage</td>
</tr>
<tr>
<td>jepō</td>
<td>tr.</td>
<td>to do, to execute</td>
</tr>
<tr>
<td>jatujō</td>
<td>tr./intr.</td>
<td>to give access</td>
</tr>
<tr>
<td>jorejō</td>
<td>tr.</td>
<td>to clean</td>
</tr>
<tr>
<td>josmēd</td>
<td>conj.</td>
<td>because, since, given that</td>
</tr>
<tr>
<td>jucijēs, jucijēs</td>
<td>adj.</td>
<td>having a life which is with, of vitality</td>
</tr>
<tr>
<td>kēlā</td>
<td>f.</td>
<td>room, chamber</td>
</tr>
<tr>
<td>kēlíknom</td>
<td>n.</td>
<td>penthouse</td>
</tr>
<tr>
<td>keti</td>
<td>adv.</td>
<td>from here</td>
</tr>
<tr>
<td>kloinins</td>
<td>f.</td>
<td>lounge chair</td>
</tr>
<tr>
<td>kon</td>
<td>part.</td>
<td>completely</td>
</tr>
<tr>
<td>leghtos</td>
<td>m.</td>
<td>bed</td>
</tr>
<tr>
<td>legtis</td>
<td>f.</td>
<td>choice, selection</td>
</tr>
<tr>
<td>lēmi</td>
<td>tr.</td>
<td>to allow</td>
</tr>
<tr>
<td>lokus, gen. ķewos</td>
<td>m.</td>
<td>lake</td>
</tr>
<tr>
<td>loukā</td>
<td>f.</td>
<td>window</td>
</tr>
<tr>
<td>lowtrom</td>
<td>n.</td>
<td>bathroom</td>
</tr>
<tr>
<td>møkgēsja</td>
<td>f.</td>
<td>mur, paroi</td>
</tr>
<tr>
<td>möghmōn</td>
<td>adj.</td>
<td>powerful</td>
</tr>
<tr>
<td>mrgneumi (+peri)</td>
<td>tr.</td>
<td>to sweep</td>
</tr>
<tr>
<td>müdnōs -ā -óṁ</td>
<td>adj.</td>
<td>neat, clean</td>
</tr>
<tr>
<td>müjō</td>
<td>tr.</td>
<td>to clean</td>
</tr>
<tr>
<td>nedis</td>
<td>f.</td>
<td>nettle</td>
</tr>
<tr>
<td>nitjēd</td>
<td>adv.</td>
<td>usually</td>
</tr>
<tr>
<td>oju, gen. aiwos/ ājéw(o)į̄n.</td>
<td>n.</td>
<td>vitality, life, lifespan</td>
</tr>
<tr>
<td>oqāi + ad</td>
<td>intr.</td>
<td>to look to</td>
</tr>
<tr>
<td>peluwośis</td>
<td>adj.</td>
<td>which has several rooms</td>
</tr>
<tr>
<td>pelwessougnom</td>
<td>n.</td>
<td>vacuum cleaner</td>
</tr>
<tr>
<td>pewō</td>
<td>tr.</td>
<td>to clean</td>
</tr>
<tr>
<td>poikolōs -ā -óṁ</td>
<td>f.</td>
<td>colourful, multicolour</td>
</tr>
<tr>
<td>poikos</td>
<td>m.</td>
<td>décoration</td>
</tr>
<tr>
<td>preismēd</td>
<td>adv.</td>
<td>specially, most notably</td>
</tr>
<tr>
<td>prepō</td>
<td>intr.</td>
<td>to seem</td>
</tr>
<tr>
<td>próstynos -ā -ōm</td>
<td>m.</td>
<td>wide, extended</td>
</tr>
<tr>
<td>protōtos</td>
<td>m.</td>
<td>terrace</td>
</tr>
<tr>
<td>prūsneumi</td>
<td>tr.</td>
<td>to water</td>
</tr>
<tr>
<td>pukisedēs -ēs</td>
<td>adj.</td>
<td>uncomfortable</td>
</tr>
<tr>
<td>puknōs -ā -óṁ</td>
<td>adj.</td>
<td>tight, constricted</td>
</tr>
<tr>
<td>qām</td>
<td>conj.</td>
<td>how, than</td>
</tr>
<tr>
<td>qaqodinōs -ā -óṁ</td>
<td>m.</td>
<td>daily</td>
</tr>
<tr>
<td>qermnŋ</td>
<td>n.</td>
<td>activity</td>
</tr>
<tr>
<td>qōtjos -ā -ōd</td>
<td>pron.int.</td>
<td>how much</td>
</tr>
<tr>
<td>rebhr̥, gen. rebhēn(o)į̄s</td>
<td>n.</td>
<td>toy</td>
</tr>
<tr>
<td>řnosrowos</td>
<td>m.</td>
<td>electric power (stream)</td>
</tr>
</tbody>
</table>
Further reading


Eighteenth lesson

The seasons of the year

1.- Today it is a pleasure to go to the meadow. It is a pleasant day.

2.- Yes, the sun shines and there is hardly any wind.

3.- Spring fills nature with flowers. The meadow gets filled with life.

4.- This year spring is warming strongly (with power), plants are germinating and animals are bursting with vitality.

5.- The countryside is green (this) spring and fountains are overflowing by their spouts.

6.- Summer is also very pleasant in the region as long as it does not rain.

7.- Birds fly here from distant regions. In the countryside lots of animals live.

8.- Wolves, deers, horses, stoats, boars, badgers, weasels, oxen.

9.- There are many flocks of: cows, bulls, goats, kids and sheep.

Októdekemóm densř

Wétesos jôra

1.- Edjëu prîtis eksì maghom eimŋ. Tërptinos esti dhochos [1].

2.- Dâ, splâdêjeti sâwjoqe edli wêti wentos.

3.- Weș bheutim blológico piplêt. Maghos cîtâ piplîtô [2].


6.- Samos toqe kereni pîdhös jom nê sujet.

7.- Əwojes dwârojos keriğôs ad petont. Agrei wéseti opnis smêlôm [5].

8.- Wîqôs, élenes, ekwôs, kôrmones, eprôs, mêlejes. mùstra, uk senes.

9.- Pôluwes soni toqe greges: cewom, taurôm, kaprôm, ghabhrôm, ówijom.
10.- In summer I travel across the region of the lakes. Children love the atmosphere (there).

11.- The colour of the countryside changes in autumn. Meadows and valleys become yellow and brown.

12.- Mushrooms grow quickly in humid places. That is why I love autumn.

13.- Do you know the places where they appear?

14.- Yes (I know). You may come with me.

15.- Winter is a sad season in this region. In winter we can hardly go out from home.

16.- The sky has however a beautiful colour. I like also the winter atmosphere.

17.- Darling, it is now raining. I go back home.

18.- The seasons of the year are four: spring, summer, autumn, winter.

19.- I am filling, you are filling, he is filling; they are filling.
20.- Piplém, piplés, piplét; peplŋt.

21.- Piplái, piplšói, piplšói; peplŋtəi

22.- Piplá, piplšó, piplšó; peplŋtəo.

23.- Piplárr, piplšóř/ piplšóř, piplšóř; pépłntorí/ pépłntor.

24.- Piplár, piplšóř/ piplšóř, piplšóř; pépłntor.

20.- I (usually) fill, you fill, he fills; they fill.

21.- I am filling myself, you are filling yourself, he is filling himself; they are filling themselves.

22.- I (usually) fill myself, you fill yourself, he fills himself; they fill themselves.

23.- I am being filled, you are being filled, he is being filled; they are being filled.

24.- I (usually) get filled, you get filled, he gets filled; they get filled.
Eukr 1.- Paraolghá sātis

1.- Prītis est putlōis maghōi robhemŋ.
2.- Cītā genos plēnā.
3.- Ker̥ tod swombhowént bhlōtiwéntqe.
4.- Doru toqe nemessi sulabhōm walis est.
5.- Ešnos wornōs bholgōs sent.
6.- Cerjes klópnejesqe ucrōs gίgnonto.
7.- Nemesjoisu stānoisu bhöße sujet.
8.- Jom sujet klitéī temlom ad welůjomedha.
9.- Ecnim dřwē ūndhomos joqe chéresē chéromedha.
10.- Wřstām pos sāw] leukōm bhorkōm est.

Exercise 1.- Parallel text

1.- It is a pleasure to play with the children in the meadow.
2.- The family is full of life.
3.- This region is rich in mushrooms and flowers.
4.- Wood is also very easy to obtain in the forests.
5.- Autumn colours are bright.
6.- The mountains and valleys become humid.
7.- It rains often in forest areas.
8.- When it rains we take refuge (refuge ourselves) in a hut next to the temple.
9.- We light the fire with wood and we heat ourselves with (its) heat.
10.- After the rain there is normally a shining and splendid sun.
Eukr 2.- Kom sńármńōś węqesbhís kūrá plēdhi.

Exercise 2.- Complete the gaps with the suitable words.

1.- In spring plants grow with force.
Wesni bhowmōs…………krēskont.

2.- Mountain snow becomes flowing water.
Cerjom sneics soróm .............wodr.

3.- In summer the Sun shines and produces brilliant colours.
.............sāwļ .............enim ...........gīneti wornons.

4.- In autumn mushrooms are collected.
Esni .................lābhontor

5.- In winter forest wood is burnt.
.................nēmesom îndhetor doru.

6.- This year it is raining every day.
.................kosmi diwí diwí.............

Solutions/ Léutejes

Notes

[1] Like eitum, eimy is an infinitive of present of the verb eimi ‘to go’. Do not mistake these forms in -my in the nominative-accusative for the first plural forms of verbs of the type edmy, which can mean ‘we eat’ or properly be the infinitive ‘to eat’. To say ‘we go’, remember to change the root vocalism to imy. The infinitive in -my is semantically close to nouns of the type gheumy ‘libation’, kanmy ‘song’ or wedhmy ‘marriage’ (cf. the situation in English where forms in -ing can be both considered as verbal forms and as nouns, e.g. painting).

[2] Piplēmi is a verb with reduplication, which, in the present stem, is formed with the structure piplē-in the three persons of the singular active, pepl-ent- in the third person of the plural of the three voices, and pipl- in the rest of forms.

[3] The neuter oju ‘life, lifetime, vital force or energy’ appears in Latin under the derivative æternus ‘eternal’, and the Greek alóv, which in turn gives the English word aeon. This term is also the base of Ayurvedic knowledge.

[4] Wesr ‘spring’ has several ways to form the locative singular. The most frequent ones are wesni and wesri (Avestan vagri).

[5] Dwārojos kerjōs is the ablative plural of dwārōm kerj ‘distant region’. The noun opnis ‘abundance’, and its almost-synonym bhūri ‘a mass, a flock’, as well as polu ‘a large amount’ govern the genitive of the thing that exists in large quantities, e.g. bhūri cewom ‘a multitude of cows’.

[6] Jodhei ‘where’ is a conjunction of relative derived from the pronoun jos, jā, jod and the locative ending -dh(e)i, as idhei ‘here, there’. This locative ending is however -dha <*dh₂e in certain Graeco-Aryan dialects.

[7] In this lesson we have seen some (para-) participles formed with suffixes with the structure CiiC2o-, where C1 = l, n, t, or ø and C2 = j, m or n: tértinos -ā -om ‘which can be enjoyed’ and éinjos -ā -om + eksí ‘possible to go out’. For the structure of the first, cf. Pol. pitny ‘drinkable’, Lith nēštinas ‘which is to be carried’, Russ. занимный ‘interesting’, Lat. horrendus. The suffix -njo- is present in formaions of type Skr. hvānīya- ‘worthy of invocation’. Somewhat different in the structure of the suffix, is is also worth noting spektéwjos ‘which must be looked at’, adétéwjos ‘which must be prepared’ and dhētéwjos ‘which must be put or made’, which have been seen in passsing in the parallel texts of lessons 10, 16 and 17.

Synonyms

You may be a little overwhelmed by the profusion of almost-synonyms, such as:

• bhūri (n) / opnis (m) ‘abundance’
• wetos (n) / atmos (m) ‘year’
• dochos (m) / djēus (m) ‘day, day’
• splndējō / lukējō / bhlgējō / bhrēgō / bherkō / skejō / didjāmi ‘to shine’
• sorōs / tokwōs / cīwōs, respectively ‘flowing’, ‘current’ and ‘alive’. All three can apply to water.

Do not worry too much about these alternatives. Try to retain their meaning and inflection type.
### Basic vocabulary/ Kleitrowrdhosenti

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atnos</td>
<td>m. year</td>
<td>year</td>
</tr>
<tr>
<td>awā</td>
<td>f. fountain</td>
<td>fountain</td>
</tr>
<tr>
<td>bherkō</td>
<td>intr. to shine</td>
<td>to shine</td>
</tr>
<tr>
<td>bhwetis, gen. bhūtej(o)</td>
<td>f. nature</td>
<td>nature</td>
</tr>
<tr>
<td>bhlgējō</td>
<td>stat. to shine</td>
<td>to shine</td>
</tr>
<tr>
<td>bhōtis (cf. bhlōtos, bhlīf.)</td>
<td>f. flower</td>
<td>flower</td>
</tr>
<tr>
<td>bhōtiwēnts, bhōtiwēn adj.</td>
<td>having flowers</td>
<td>having flowers</td>
</tr>
<tr>
<td>bhōwōs</td>
<td>adj. yellow</td>
<td>yellow</td>
</tr>
<tr>
<td>bhōudājō</td>
<td>tr./intr. to overflow</td>
<td>to overflow</td>
</tr>
<tr>
<td>bhōrkōm -ā́ -óm</td>
<td>adj. splendid</td>
<td>splendid</td>
</tr>
<tr>
<td>bhōrgō</td>
<td>intr. brown</td>
<td>brown</td>
</tr>
<tr>
<td>bhōrūnōs</td>
<td>adj. mass, herd, big quantity</td>
<td>mass, herd, big quantity</td>
</tr>
<tr>
<td>bhōri (+gen.)</td>
<td>n.</td>
<td>mountain</td>
</tr>
<tr>
<td>ceris, gen. carejos</td>
<td>m. mountain</td>
<td>mountain</td>
</tr>
<tr>
<td>charējō</td>
<td>stat. to be hot, to heat</td>
<td>to be hot, to heat</td>
</tr>
<tr>
<td>cherō</td>
<td>tr. to heat</td>
<td>to heat</td>
</tr>
<tr>
<td>creughos -ā́ -om</td>
<td>adj. sad</td>
<td>sad</td>
</tr>
<tr>
<td>didjāmi</td>
<td>intr. to shine</td>
<td>to shine</td>
</tr>
<tr>
<td>doru, gen. drew(os)</td>
<td>n. hardly</td>
<td>hardly</td>
</tr>
<tr>
<td>edli</td>
<td>adv.</td>
<td>hardly</td>
</tr>
<tr>
<td>elēn, gen. elnōs</td>
<td>m. deer</td>
<td>deer</td>
</tr>
<tr>
<td>epros</td>
<td>m. boar</td>
<td>boar</td>
</tr>
<tr>
<td>eudhō</td>
<td>intr. to overflow, be bursting with to germinate</td>
<td>to overflow, be bursting with to germinate</td>
</tr>
<tr>
<td>geimō</td>
<td>intr.</td>
<td>to germinate</td>
</tr>
<tr>
<td>ghabhros</td>
<td>m. goat</td>
<td>goat</td>
</tr>
<tr>
<td>gregs, gen. grēgos</td>
<td>m. herd</td>
<td>herd</td>
</tr>
<tr>
<td>jodhei</td>
<td>conj. rel. where</td>
<td>where</td>
</tr>
<tr>
<td>jōrom</td>
<td>n. season</td>
<td>season</td>
</tr>
<tr>
<td>kelujō</td>
<td>intr.</td>
<td>to travel</td>
</tr>
<tr>
<td>ker̥, gen. kerenos</td>
<td>n. region</td>
<td>region</td>
</tr>
<tr>
<td>klopnis</td>
<td>f. valley</td>
<td>valley</td>
</tr>
<tr>
<td>kormōn, gen. kórmenos</td>
<td>m. colour</td>
<td>colour</td>
</tr>
<tr>
<td>krosnos</td>
<td>m. spout</td>
<td>spout</td>
</tr>
<tr>
<td>leukōs -ā́ -óm</td>
<td>adj. brilliant, white</td>
<td>brilliant, white</td>
</tr>
<tr>
<td>londhom</td>
<td>n. country, region</td>
<td>country, region</td>
</tr>
<tr>
<td>mēlis, gen. méleijf.</td>
<td>badger</td>
<td>badger</td>
</tr>
<tr>
<td>moghmos</td>
<td>m. power, strength</td>
<td>power, strength</td>
</tr>
<tr>
<td>mūstrom</td>
<td>n. weasel</td>
<td>weasel</td>
</tr>
<tr>
<td>nemesjōs -ā́ -óm</td>
<td>adj. belonging to the forest</td>
<td>belonging to the forest</td>
</tr>
<tr>
<td>ēbhistonēm</td>
<td>n. atmosphere, environment</td>
<td>atmosphere, environment</td>
</tr>
<tr>
<td>oktōdekamōs -ā́ -adj.</td>
<td>nature</td>
<td>nature</td>
</tr>
<tr>
<td>opnis</td>
<td>m.</td>
<td>to fill</td>
</tr>
<tr>
<td>oṣ, gen. esnos</td>
<td>n. autumn</td>
<td>autumn</td>
</tr>
<tr>
<td>piplēmi</td>
<td>tr.</td>
<td>to fill</td>
</tr>
<tr>
<td>prōdhōs -ā́ -óm</td>
<td>adj. pleasant</td>
<td>pleasant</td>
</tr>
<tr>
<td>prūtis -ej(os)</td>
<td>f. pleasure</td>
<td>pleasure</td>
</tr>
<tr>
<td>r̥djāi</td>
<td>intr. to grow</td>
<td>to grow</td>
</tr>
<tr>
<td>skejō</td>
<td>intr. to shine</td>
<td>to shine</td>
</tr>
<tr>
<td>smēlos</td>
<td>m. animal</td>
<td>animal</td>
</tr>
<tr>
<td>sneichs, gen. snichlf.</td>
<td>snow</td>
<td>snow</td>
</tr>
<tr>
<td>sorōs (cf. ciwōs) -</td>
<td>adj. running, flowing</td>
<td>running, flowing</td>
</tr>
<tr>
<td>splōndējō</td>
<td>intr. to shine</td>
<td>to shine</td>
</tr>
<tr>
<td>su̥jō</td>
<td>tr./intr. to rain</td>
<td>to rain</td>
</tr>
<tr>
<td>sulabhōs -ā́ -óm</td>
<td>adj. easy to obtain</td>
<td>easy to obtain</td>
</tr>
<tr>
<td>swombhōs</td>
<td>m. mushroom</td>
<td>mushroom</td>
</tr>
<tr>
<td>swombhōwēnts, (adj.)</td>
<td>having mushrooms</td>
<td>having mushrooms</td>
</tr>
<tr>
<td>taurōs</td>
<td>m. bull</td>
<td>bull</td>
</tr>
<tr>
<td>tori</td>
<td>adv. because of that</td>
<td>because of that</td>
</tr>
<tr>
<td>ug̣sēn, gen. ugsnōm.</td>
<td>bull</td>
<td>bull</td>
</tr>
<tr>
<td>ugsnōm</td>
<td>m. to take refuge</td>
<td>to take refuge</td>
</tr>
<tr>
<td>welu̥jāi</td>
<td>intr. to blow</td>
<td>to blow</td>
</tr>
<tr>
<td>wēmi</td>
<td>tr./intr. vent</td>
<td>vent</td>
</tr>
<tr>
<td>wēntos</td>
<td>m. to live, remain</td>
<td>to live, remain</td>
</tr>
<tr>
<td>wesō</td>
<td>intr. spring</td>
<td>spring</td>
</tr>
<tr>
<td>weṣ, wesnos</td>
<td>n. colour</td>
<td>colour</td>
</tr>
<tr>
<td>wornos</td>
<td>m. colour</td>
<td>colour</td>
</tr>
<tr>
<td>wornos</td>
<td>m.</td>
<td>colour</td>
</tr>
<tr>
<td>wṛstā</td>
<td>f. rain</td>
<td>rain</td>
</tr>
<tr>
<td>wṛtāi</td>
<td>intr. to turn, to return</td>
<td>to turn, to return</td>
</tr>
</tbody>
</table>
Further reading


Newŋdekmom densŋ

Seghwərós nər

1.- Wedhonts egō nertōs kouros. Polim mene wəruwā. Apo nemontŋ worejom [1].

2.- Kómopjom mo ghaisos, skoitom, korudhs, arqos kēlaqe.

3.- Meghej toqe esti onghūs swertōs

4.- Jom īrá worwom ad eim.

5.- Pākos āiwesoisu pólejos sṛwājom ambhipeda.

6.- Dobhorōm logōns sisēqṃ.

7.- Dsās āiwesoisu qēlesē drātum skla.

8.- Agmŋtōs grnumedha. En némontos ghradhjomedha strigjāns [2].

9.- Ūkwis kṛsomōs pedīs; wisowenta kēla skéudomŋ.

10.- Ghebhāns réipomos, poku klēpomŋ joqe ghēislons kəpjomŋ.

11.- Mḥhi polins sedējomŋ insqe índhomŋ [3].

Nineteenth lesson

The powerful man

1.- I am a brave and strong warrior. I protect my city. I turn the enemy away.

2.- My equipment is the spear, the shield, the helmet, the bow and the arrows.

3.- I also have a sharp sword.

4.- When I wake up I go to the guard station.

5.- In times of peace, I watch the city surroundings.

6.- I accompany the tax collectors.

7.- In times of war I must work in group.

8.- We gather in columns. We walk towards the enemy lines.

9.- We run with swift feet. We throw poisoned (having poison) arrows.

10.- We behead heads, we steal cattle and we seize hostages.

11.- We besiege villages and burn them.
12.- Spoljōm émomŋ plērom sérusi joqe misdhōm řēges chonōm dēkomēdha.

13.- Seghō əpnō kusdhons nēmomŋ sën joqe prōtam dāimedha bhoudām [4][5].

14.- Ertins sñneum kṣkāns, tori meghei ṣdhghitōm est klewos [6].

15.- Aljā pākŋ remosq welŋ, jodqid sāmis cejtum mogha.

12.- We take a lot of spoils in plunders and receive a plentiful salary from the king.

13.- Once the victory (has been) obtained, we distribute the treasures and divide the yielded booty.

14.- I carry out difficult battles, and for that I have unperishable glory.

15.- However, I prefer peace and rest, because I can live calm.
**Eukr. 1.- Paralóghá sátis**

1. - Dsās áiwesōsu korjōs ambhí polins sedējont.
2. - Teutās jom wīkont, némontos waluwent oswa.
3. - Kusdhons rēpjont joqε sašjā labhont.
4. - Deiwōs korjons wəruwento ṭisī kṛśkāīs.
5. - Kourōs méilētes ágmptos némontos wendhont wəstewos ambhípeda.
6. - Polēi kosjāi pōluwes rēgos dhrēughonti korjoi.
7. - Regnjās korjos olja wīketi peda kērenos kosjο.
8. - Wlātikosjo korjos bhrēwām ad ghrīdhjetoi.
9. - Eitṛ seghom ad wodhō déiketor.
10. - Wīsē kēla dhoighēd bhṛghulōm ad jijenti.

**Exercise 1.- Parallel text**

1. - In times of war armies besiege cities.
2. - Peoples, when they win, they strip the enemy’s goods.
3. - They plunder treasures and take crops.
4. - Gods protect armies in difficult battles.
5. - Bold soldiers attack the surroundings of the enemy’s camp in columns.
6. - In this city many (people) militate in the king’s army.
7. - The queen’s army is winning all the places in this region.
8. - The prince’s army is advancing towards the bridge.
9. - The path to victory is shown by the general.
10. - They throw poisoned (with poison) arrows from the wall to the tower.
Exercise 2. Complete the gaps with the suitable words.

1. God’s peace is present in the temple. ..........pāks temlei widói.

2. The commander gives the salary to their warriors. Wəlos........wedhontmós didōti.

3. The queen shares the booty with her people. Sm̥ regnī............daitoi.

4. You receive this present (from) your friends. Dōnom kod.............dékesoi.

5. He rinses his hair with plenty of water. Woltom chonō wadenē................

6. He throws apples from the top of the tower. Ábelons.............upəmēd bhrghulēd.

Léutejes/ Solutions

Notes

[1] From two roots, identical in MIE, *yer ‘to close (and also to open), to defend’ four formations are drawn 1) and 2) two formations called ‘factitive’, with the suffixes -neu/-nu- and -ije/o-, wreneumi et werjō, with the meaning ‘to close’ 1) A formation: with zero grade of the root and suffix -uje /o-, conjugated in the middle voice, which means ‘to defend’. 2) A formation containing the vowel o in the root and the suffix -ije/o-. This is the so-called ‘causative’ formation. This kind of formation confers the meaning of ‘to make do something, to provoke a situation’, in this case the meaning ‘to make close’ with the preposition apō gives ‘to turn away, to divert’.

Nemonts ‘the enemy’ is a word derived from the verb nemō ‘to distribute’, which can be found in German nehmen ‘to take’. Greek has νέμεσις ‘vengeance’ and Sanskrit ánānam ‘I struck’. The connotation of hostility in ‘to take’ or ‘to give’ is also found in Spanish vas a cobrar or Polish dostaniez ‘you will receive’. A connection of the root *nem with Irish námae ‘enemy’ (with suffix * -ŋt-) has also been suggested, but this is not the only possible etymology. Pijonts (cf. ai. piyant-, pīyū-, Goth fijands) is semantically close and means ‘aggressor, offender’.

[2] Ghrōdhjāi ‘to step, to advance’ is a verb with a particular structure, since it contains the sound schwa (ə) after a resonant. Another common form is ghridhjāi. Agmōtos is an adverb in -tōs from the name agmō ‘marching column’. You will also find other examples, such as deiwotos ‘in the manner of a god’, nōmōtos ‘in the name of, on behalf of’.


[4] Seghō əpnō ‘with achieved victory’ is an absolute instrumental. It is a construction describing the circumstances in which the action takes place, and this action is performed by a subject who is different from the circumstantial element (here seghos ‘the victory’). Eg: lugnā dhwerī reidhom eneimy ‘with a broken door (it is) easy to get in’. If the subject and the circumstantial element are the same, then the nominative for the circumstantial element will be used. Please note: kwnē lugnā dhworis en suwitā ‘the door, (which had been) broken by the dog, (was) of easy access inside’.

[5] We conjugate the deponent verb dajai ‘to divide, to share’ in the present indicative:

<table>
<thead>
<tr>
<th></th>
<th>Effective</th>
<th>Protelative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>dajai</td>
<td>daja</td>
</tr>
<tr>
<td></td>
<td>daisoi</td>
<td>daiso</td>
</tr>
<tr>
<td></td>
<td>daitoi</td>
<td>daito</td>
</tr>
<tr>
<td>Dual</td>
<td>dāiwesdha</td>
<td>dāiwedha</td>
</tr>
<tr>
<td></td>
<td>daji</td>
<td>daji</td>
</tr>
<tr>
<td></td>
<td>dajī</td>
<td>dajī</td>
</tr>
<tr>
<td>Plural</td>
<td>dāimesdha</td>
<td>dāimedha</td>
</tr>
<tr>
<td></td>
<td>daisdhwe</td>
<td>daidsdhwe</td>
</tr>
<tr>
<td></td>
<td>dajītōi</td>
<td>dajītōi</td>
</tr>
</tbody>
</table>
Observe that the root does not show zero vocalism as is the case of chnai ‘I kill myself’ versus chenmi ‘I kill’. This formation is said to have a ‘Narten’ character.

### Basic vocabulary

<table>
<thead>
<tr>
<th>agmo, gen. ágmenos</th>
<th>agmoz, gen. agmoz</th>
<th>n.</th>
<th>battle lines</th>
</tr>
</thead>
<tbody>
<tr>
<td>adv.</td>
<td>adv.</td>
<td>in battle lines</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>period, time</td>
<td></td>
</tr>
<tr>
<td>conj.</td>
<td>conj.</td>
<td>but, however</td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td>n.</td>
<td>surrounding</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>bow</td>
<td></td>
</tr>
<tr>
<td>tr.</td>
<td>tr.</td>
<td>booty</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>tower</td>
<td></td>
</tr>
<tr>
<td>adj.</td>
<td>adj.</td>
<td>plentiful</td>
<td></td>
</tr>
<tr>
<td>adv.</td>
<td>adv.</td>
<td>in godly manner</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>f.</td>
<td>earth</td>
<td></td>
</tr>
<tr>
<td>adj.</td>
<td>adj.</td>
<td>dark</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>wall</td>
<td></td>
</tr>
<tr>
<td>intr.</td>
<td>intr.</td>
<td>to militate, do military service</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>tax</td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td>n.</td>
<td>present</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>f.</td>
<td>war</td>
<td></td>
</tr>
<tr>
<td>tr.</td>
<td>tr.</td>
<td>to enter</td>
<td></td>
</tr>
<tr>
<td>tr.</td>
<td>tr.</td>
<td>to obtain, reach</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>f.</td>
<td>battle</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>spear</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>hostage</td>
<td></td>
</tr>
<tr>
<td>intr.</td>
<td>intr.</td>
<td>to step</td>
<td></td>
</tr>
<tr>
<td>adj.</td>
<td>adj.</td>
<td>active, strong</td>
<td></td>
</tr>
<tr>
<td>tr.</td>
<td>tr.</td>
<td>to throw, expel</td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td>n.</td>
<td>fièche</td>
<td></td>
</tr>
<tr>
<td>tr.</td>
<td>tr.</td>
<td>to take</td>
<td></td>
</tr>
<tr>
<td>tr.</td>
<td>tr.</td>
<td>to steal</td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td>n.</td>
<td>glory, fame</td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td>n.</td>
<td>equipment</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>army</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>helmet</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>warrior, hero</td>
<td></td>
</tr>
<tr>
<td>tr./intr.</td>
<td>tr./intr.</td>
<td>to run</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>treasure</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>collector</td>
<td></td>
</tr>
<tr>
<td>adj.</td>
<td>adj.</td>
<td>broken</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>soldat</td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td>n.</td>
<td>salary</td>
<td></td>
</tr>
<tr>
<td>n̥dhghitós -á-ó̩m</td>
<td>n̥dhghin̥tos +n̥liphi</td>
<td>adj.</td>
<td>imperishable</td>
</tr>
<tr>
<td>nem̥s (+n̥liphi)</td>
<td>nem̥s</td>
<td>tr.</td>
<td>to share, to distribute</td>
</tr>
<tr>
<td>nem̥s</td>
<td>nem̥s</td>
<td>m.</td>
<td>enemy</td>
</tr>
<tr>
<td>nertós -á-ó̩m</td>
<td>nertós</td>
<td>adj.</td>
<td>strong</td>
</tr>
<tr>
<td>new̥dekan̥m̥os -á-ó̩m</td>
<td>new̥dekan̥me</td>
<td>adj.</td>
<td>nineteenth</td>
</tr>
<tr>
<td>new̥m̥rt̥s, new̥m̥rt̥js</td>
<td>new̥m̥rt̥js</td>
<td>adj.</td>
<td>immortal</td>
</tr>
<tr>
<td>n̥m̥nt̥s</td>
<td>n̥m̥nt̥s</td>
<td>adv.</td>
<td>in the name of, with the name of</td>
</tr>
<tr>
<td>n̥m̥nt̥s</td>
<td>n̥m̥nt̥s</td>
<td>adj.</td>
<td>quick</td>
</tr>
<tr>
<td>n̥m̥nt̥s</td>
<td>n̥m̥nt̥s</td>
<td>n.</td>
<td>sharp</td>
</tr>
<tr>
<td>n̥m̥nt̥s</td>
<td>n̥m̥nt̥s</td>
<td>n.</td>
<td>calm</td>
</tr>
<tr>
<td>onghús</td>
<td>onghús</td>
<td>f.</td>
<td>peace</td>
</tr>
<tr>
<td>osu, gen. eswos</td>
<td>osu</td>
<td>n.</td>
<td>position, place</td>
</tr>
<tr>
<td>pā̩ks, gen. pā̩kos</td>
<td>pā̩ks</td>
<td>f.n.</td>
<td>aggressor, offender</td>
</tr>
<tr>
<td>pedom</td>
<td>pedom</td>
<td>tr.</td>
<td>much, a lot of</td>
</tr>
<tr>
<td>pīj̥ō</td>
<td>pīj̥ō</td>
<td>tr.</td>
<td>to yield, produce</td>
</tr>
<tr>
<td>qel̥os, gen. qē̩lesos</td>
<td>qel̥os</td>
<td>n.</td>
<td>group</td>
</tr>
<tr>
<td>regn̥s, gen. regnjā̩s</td>
<td>regn̥s</td>
<td>f.</td>
<td>queen</td>
</tr>
<tr>
<td>reip̥ō</td>
<td>reip̥ō</td>
<td>tr.</td>
<td>to cut, behead</td>
</tr>
<tr>
<td>rapi̥ō</td>
<td>rapi̥ō</td>
<td>tr.</td>
<td>to plunder</td>
</tr>
<tr>
<td>sasj̥om</td>
<td>sasj̥om</td>
<td>n.</td>
<td>crop</td>
</tr>
<tr>
<td>sed̥j̥o +n̥liphi</td>
<td>sed̥j̥o</td>
<td>tr.</td>
<td>to besiege</td>
</tr>
<tr>
<td>seg̥̩s</td>
<td>seg̥̩s</td>
<td>m.</td>
<td>victory</td>
</tr>
<tr>
<td>seg̥̩var̥s -á-ó̩m</td>
<td>seg̥̩var̥s</td>
<td>adj.</td>
<td>powerful</td>
</tr>
<tr>
<td>siseqm̥ (+n̥liphi)</td>
<td>siseqm̥</td>
<td>tr.</td>
<td>to go along, accompany</td>
</tr>
<tr>
<td>ssku̩d̥</td>
<td>ssku̩d̥</td>
<td>tr.</td>
<td>to shoot</td>
</tr>
<tr>
<td>ssko̩t̥om</td>
<td>ssko̩t̥om</td>
<td>n.</td>
<td>shield</td>
</tr>
<tr>
<td>s̥n̥neum̥i</td>
<td>s̥n̥neum̥i</td>
<td>tr.</td>
<td>to perform, execute</td>
</tr>
<tr>
<td>soru, gen. serwos</td>
<td>soru</td>
<td>n.</td>
<td>plunder</td>
</tr>
<tr>
<td>spol̥jom</td>
<td>spol̥jom</td>
<td>n.</td>
<td>spoils</td>
</tr>
<tr>
<td>ssw̥̩j̥o</td>
<td>ssw̥̩j̥o</td>
<td>tr.</td>
<td>to watch, to guard</td>
</tr>
<tr>
<td>ssw̥̩it̥os -á-ó̩m</td>
<td>ssw̥̩it̥os</td>
<td>tr.</td>
<td>to throw</td>
</tr>
<tr>
<td>sw̥̩rt̥̩s</td>
<td>sw̥̩rt̥̩s</td>
<td>adj.</td>
<td>easy to enter</td>
</tr>
<tr>
<td>wedh̥ont̥s, (wedh̥ont̥l), wedhont̥s</td>
<td>wedh̥ont̥s</td>
<td>m.</td>
<td>sword</td>
</tr>
<tr>
<td>wedh̥ont̥s, gen. w̥̩d̥h̥ont̥̩s</td>
<td>wedh̥ont̥s</td>
<td>adj.</td>
<td>brave</td>
</tr>
<tr>
<td>wale̥um̥i</td>
<td>wale̥um̥i</td>
<td>m.</td>
<td>soldier</td>
</tr>
<tr>
<td>wḁlos</td>
<td>wḁlos</td>
<td>tr.</td>
<td>to strip</td>
</tr>
<tr>
<td>wḁnd̥h̥o</td>
<td>wḁnd̥h̥o</td>
<td>m.</td>
<td>commander</td>
</tr>
<tr>
<td>wḁru̩w̥a</td>
<td>wḁru̩w̥a</td>
<td>tr.</td>
<td>to attack</td>
</tr>
<tr>
<td>wink̥ō</td>
<td>wink̥ō</td>
<td>tr.</td>
<td>to protect</td>
</tr>
<tr>
<td>wi̥s, gen. wi̥s̥̩s̥os/ wi̥s̥̩s̥os/ wi̥s̥̩s̥os</td>
<td>wi̥s̥̩s̥os</td>
<td>tr.</td>
<td>to win</td>
</tr>
<tr>
<td>wi̥s̥̩sw̥̩nt̥̩s, (wi̥s̥̩sw̥̩nt̥̩l), wi̥s̥̩sw̥̩nt̥̩s</td>
<td>wi̥s̥̩sw̥̩nt̥̩s</td>
<td>adj.</td>
<td>poisoned, poisonous, containing poison</td>
</tr>
<tr>
<td>w̥̩l̥̩t̥ik̥̩s̥̩os</td>
<td>w̥̩l̥̩t̥ik̥̩s̥̩os</td>
<td>m.</td>
<td>prince</td>
</tr>
<tr>
<td>w̥̩d̥h̥os</td>
<td>w̥̩d̥h̥os</td>
<td>m.</td>
<td>leader, conductor</td>
</tr>
<tr>
<td>wor̥e̥j̥ + apo</td>
<td>wor̥e̥j̥ + apo</td>
<td>tr.</td>
<td>to turn away</td>
</tr>
<tr>
<td>wor̥w̥os</td>
<td>wor̥w̥os</td>
<td>m.</td>
<td>guard station</td>
</tr>
</tbody>
</table>
Further reading


Dwikmtomom denshr

Gheumh

1.- Dhasnjos esti edjëu dhochos [1].

2.- Sákrodhôtes ėsām ad grnuntói qetwore: bhlâmôn, ghutupâtèr, pontôdhêks joqe pûnaug tôr/ lâwaug tôr [2].

3.- S'http dwôdek kwesqët drûwides.

4.- Djemh acnh jâgjontoi pôtën.

5.- Bhṛghta bhôskontôr ghatâqé dhédhentor. Deiwôs ecnis bhładetor:

6.- 'Ecnim aisdaï parsodhatôm jâgnosjo deiwôm řtuâgm [3].

7.- ghatôrôm rentudhêtâmom [4].

8.- prâwobhis aïdnijos kôwibhis nûtenobhisqe' [5].


10.- 'Klewos tebhei wrômnei'-ôrâjeti bhlâmôn, joqe ghertom ghigheuti pweni.

Twentieth lesson

The oblation

1.- Today it is a holiday

2.- Four priests gather at the altar: the bhlâmôn, the ghutupâtèr, the pontôdhêks and the pûnaug tôr/ lâwaug tôr.

3.- Twelve druids come along.

4.- They venerate the god daylight with a lamb.

5.- Magic formulae are pronounced and libations are made. The fire god is invoked.

6.- ‘I laud the fire, the chosen god of sacrifice, the right priest,

7.- the libator, the lavishest one of wealth.

8.- Worthy is to be praised by ancient as by present seers’.

9.- They want to implore the gods. This year has been too dry. The earth needs (is needy of) rain.

10.- ‘Glory to you in the height’- the bhlâmôn prays. And he pours butter onto the fire.
11.- Among the gods only you are praised, the strong alliance is given only to you.

12.- The flame starts shining, licking the mouth of the spoon.

13.- Then the fire is ready. The druids roast the lamb. The lamb is chopped.

14.- The people completely eat the lamb with pleasure.

15.- The ghutupətér appeases the gods throwing barley grains into the fire.

16.- All the people go on praying together.

17.- Father daylight, sitting on his throne, hears the prayers, chants, cries and moans, and feels compassion.

18.- Standing up, he throws a thunderbolt into the holy mountain and provokes a strong downpour.

19.- The people go under a cover and ask the god daylight the end of the storm.

20.- The butter and the barley (are) little to the beneficiary. (It is) better to offer the entrails of a victim – the pontədhēks says.

11.- Deiwoisi énteri oinos tū crātos, tebhei oinōi smjousgos didatór krepūs.

12.- Bhlgsmā lükjetoi, ĕsi leighdlām linghonts [6].

13.- Tom-ki ecnis ōkinōs. Acnom bhgjonti drúwides. Bhagnos acnos daitor [7].

14.- Ghornim kom teutā acnom esti.

15.- Ghutupətér deiwóns litājeti jéwosjo grāna pweni supājonts.

16.- Prōd teutā solwā préketi sṇstā [8].

17.- Diwijēi sedējonts sēdesi djēus pātēr moldhons, orqâns, goumons mougmonsqe kļneuti enim kōmqēlijom awisdhijeti [9].

18.- Ud stistāmnōs pērkūnjōi jijēti meldhjām enim Ṽbhrom suwōsketi twoisōm.

19.- Dāmos krowom eiti upo joqe diwēi pātern Ṽbhrosjo pťsketi termŋ [10].

**Exercise 1.- Parallel text (Adapted from Rigveda 1-12)**

1.- We choose Ecnis the omniscient messenger, the offerer priest, well-skilled in this sacrifice.

2.- With callings ever they invoke (for themselves) Ecnis, Ecnis, Lord of the House, Oblation-bearer, much beloved.

3.- Bring the Gods hither, Egnis, born for him who strews the (sacred) grass: Thou art our sacrificer, meet for praise.

4.- Wake up the willing Gods, since thou, Egnis, performest embassage: Sit on the (sacred) grass with Gods.

5.- O Egnis, you radiant One, to whom the holy oil is poured, burn up Our mischievers, evil spirits.

6.- By Egnis Egnis is inflamed, Lord of the House, wise, young, who leads the libation: his mouth is his tongue.

7.- Praise Egnis in the sacrifice, the sage whose ordinances are ever true, the God who drives grief away.
8.- Jos tewom, ᬅcnei, gheumпотis dűtóm ghōdhējeti, tosjo smā pewtlom bhūdhi.

9.- Jos Ecnim deiwōitejei ghewmŋwěntŋ ɨtějeti, tom půjós ghoweje.

10.- So nos půjé doilé ᬅcnei deiwōns idhei wedhe, upo jagnom ghéumŋqe-nos.

8.- Egnis, who, in quality of lord of the libation, honours you messenger, of him be his means of purification.

9.- Whoso with sacred gift would fain call Egnis to the feast of Gods, O Purifier, favour him.

10.- Such, Egnis, Purifier, bright, bring hither to our sacrifice, to our oblation bring the Gods.
Exercise 2.- Complete the gaps with the suitable words.

1.- Druids are going to the altar along with priests.
Sm̥……..drúwides sākrodbhôṁ............

2.- Fire eats what people don’t eat.
Ecnis…….jod dhghomones nē........

3.- I need your love.
Loubhēd tewe…………..esmi.

4.- The messenger travels under the downpour.
Dūtōs _mBhrei upo……………………

5.- I am eager to see you.
Weqonts …………….weistum.

6.- They implore the gods with moans.
Deiwōns……………..litājonti.

Léutejes/ Solutions

1 – āsāi – sesqṭi 2 – est – edṣṭ 3 – ʔkros – 4 kelūjet(i)/ eitṛ dhidhēṭ(i)
5 – egō tewom –/ –esmi tewom – 6 gowmoiś/ gōwmobhis
Notes

[1]  Dhænjos -ā -om is one of the words to express what is sacred in MIE. It appears in Latin fānum <*dhēsnō- ‘temple’, and also English fair and fastuositas. In Greek we have θεός<* dhēsó- ‘god’ as well as many theological terms in our civilization. In Sanskrit one has dhishyā- ‘pious, devoted’. Other words for the sacred are sākrom (noun sākrom ‘sacred thing’), noibhos and (s)kwentos.

[2] The ancient Indo-European civilization had several types of priests for the realization of religious offices. Here we have taken the term sākrodhōts (Lat. sacerdōs) with general meaning. Other more specific terms are: bhēmōn, the one who makes invocations; ghutupētḗr, the one who makes the libations; pontōdhēks, the one who is in charge of logistical affairs (to build the altar, to bring wood or materials); pūnaugtōr, the one who is in care of the fire, or the lāwautgōr, the one who deals with the people.

[3] We reproduce here a transposition in MIE of the first verses of the first hymn of the mandala I of Rigveda. The formal compound terms are very abundant in the text: ṛtuajōm, which has been translated as ‘right priest’, is composed of artus ‘consonance, harmony, union, liaison’ and jōgs ‘sacrificer’.

[4] Rentudhētōmoh (ai ratnadhātama-) is a compound formed by rentus ‘good, resource, thing of value’ and the root *dhē <$dhē. The latter has the general meaning ‘to put, to do’ and in this case it expresses the idea of fertility and productivity (cf. Lat fēcundus, fēnus, ai dhānāh and ToB tano <$dhōineh2 ‘grain’).


[6] The anticausative verb lūkjāi ‘to start shining’, which is intransitive, indicates sudden beginning of action, while the fientive/progressive lukējsō ‘to become bright’ indicates a gradual or repeated action. Recall that, for this root, there is a stative lukōjō ‘to be shining, to be clear’ and a causative formation loukejō ‘to make shine, to make bright’. What is bright or clear is designated as leukōs-ā -ōm, and what makes things become bright or clear is loukōs-ā -ōm. Note the alternations in the root vocalism. Linghōnts is an active present participle of the nasal-infixed formation linghō (thematic) or lineghmi (athematic) ‘to lick’.

[7] Bhogos ā -om (accent on the final vowel), is the passive past participle of bhāgō ‘rōtir’ (see Eng bake, Phryg βēkoç ‘bread’).

[8] The particle prōd, reduced in compound word to pro ‘forward’, indicates the continuation an action, and is equivalent to the English expression ‘to keep doing something’.

[9] We have here some nouns derived from verbs by means of different morphological formations with or without suffixes: meldhō ‘to pray’, erqō ‘to sing, to shine’, gewō, gewāi ‘to resound, to lament’.

Indo-European gods, called deiwōs, in their context, were assisted by a creative spirit ansus and were considered as bhagōs ‘attributors’ and dōtores (w)eswom ‘donors of goods’.
mūgjō ‘to roar, to lament’. The last two terms relating to the Indo-European litany can also be said *gowos and *mūgmos.

[10] The progressive formation-ske/ o- of p̥̥r̥̥kseti ‘to ask again and again’ does not indicate a gradual action or beginning of action, but has a connotation of intensity in the root *prek ‘to pray’. The accent has been reconstructed on the root and not on the thematic vowel of the suffix in accordance with the result of more modern languages.

[11] The passive participle ṉktos ‘the offered, the one who receives the tribute’, comes from the verb ankmi ‘to offer, give as a gift, to bestow’. As it happened with the participle ghutō- in Germanic, the meaning of h₂ŋktō- was transformed into Tocharian to designate the term ‘god’.
### Basic vocabulary / Kleitrowdhosenti

<table>
<thead>
<tr>
<th>m.</th>
<th>Lamb</th>
<th>n.</th>
<th>Melt, work, model.</th>
</tr>
</thead>
<tbody>
<tr>
<td>adj.</td>
<td>Worthy to be praised</td>
<td>tr.</td>
<td>To invoke, invite</td>
</tr>
<tr>
<td>m.</td>
<td>Creator spirit</td>
<td>n.</td>
<td>Butter</td>
</tr>
<tr>
<td>adj.</td>
<td>Driving away</td>
<td>m.</td>
<td>Master of the libation</td>
</tr>
<tr>
<td>tr.</td>
<td>To feel</td>
<td>adj.</td>
<td>Equipped with offerings</td>
</tr>
<tr>
<td>m.</td>
<td>Assigner, divider</td>
<td>tr.</td>
<td>To pour</td>
</tr>
<tr>
<td>tr.</td>
<td>To roast</td>
<td>tr.</td>
<td>To honour</td>
</tr>
<tr>
<td>tr.</td>
<td>To offer</td>
<td>tr.</td>
<td>To honour, favour</td>
</tr>
<tr>
<td>tr.</td>
<td>To invoke</td>
<td>m.</td>
<td>Houselord</td>
</tr>
<tr>
<td>m.</td>
<td>Invocation and prayer priest</td>
<td>adj.</td>
<td>Having received the sacrifice oil</td>
</tr>
<tr>
<td>f.</td>
<td>Flame</td>
<td>tr.</td>
<td>To do harm</td>
</tr>
<tr>
<td>tr.</td>
<td>To wake up</td>
<td>m.</td>
<td>Libator</td>
</tr>
<tr>
<td>n.</td>
<td>Ritual formula</td>
<td>m.</td>
<td>Libation priest</td>
</tr>
<tr>
<td>adj.</td>
<td>Praised</td>
<td>m.</td>
<td>Cry, lament</td>
</tr>
<tr>
<td>f.</td>
<td>Feast of the gods</td>
<td>n.</td>
<td>Grain</td>
</tr>
<tr>
<td>tr.</td>
<td>To honour</td>
<td>adv.</td>
<td>Here, there</td>
</tr>
<tr>
<td>adj.</td>
<td>Praiseworthy</td>
<td>adj.</td>
<td>Praiseworthy</td>
</tr>
<tr>
<td>n.</td>
<td>Sacrifice</td>
<td>n.</td>
<td>Sacrifice</td>
</tr>
<tr>
<td>m.</td>
<td>To sacrifice, venerate</td>
<td>m.</td>
<td>Sacrifier</td>
</tr>
<tr>
<td>n.</td>
<td>Barley</td>
<td>n.</td>
<td>Compassion</td>
</tr>
<tr>
<td>n.</td>
<td>Wizard, oracle, seer, wise</td>
<td>adj.</td>
<td>Strong</td>
</tr>
<tr>
<td>m.</td>
<td>Cover, shelter</td>
<td>adj.</td>
<td>Cover for public relations</td>
</tr>
<tr>
<td>f.</td>
<td>Spoon</td>
<td>adj.</td>
<td>Scarce, little</td>
</tr>
<tr>
<td>tr.</td>
<td>To become bright</td>
<td>tr.</td>
<td>To become bright or start shining</td>
</tr>
<tr>
<td>tr.</td>
<td>To make shine</td>
<td>adj.</td>
<td>Makes shine</td>
</tr>
<tr>
<td>tr.</td>
<td>To invite</td>
<td>intr.</td>
<td>To become bright</td>
</tr>
<tr>
<td>intr.</td>
<td>To become bright or start shining</td>
<td>f.</td>
<td>Rain</td>
</tr>
<tr>
<td>f.</td>
<td>Thunder</td>
<td>tr.</td>
<td>To pray</td>
</tr>
<tr>
<td>Greek</td>
<td>English</td>
<td>Part of Speech</td>
<td>Definition</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------------------------------------</td>
<td>----------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>mougmos, mūgmos</td>
<td>moan</td>
<td>m.</td>
<td>moan</td>
</tr>
<tr>
<td>mūgmos</td>
<td>barley</td>
<td>f.</td>
<td>to moo, to moan</td>
</tr>
<tr>
<td>mūgjō</td>
<td>tr./intr.</td>
<td>m.</td>
<td>sacrificial procedure</td>
</tr>
<tr>
<td>mr̥kis, gen.</td>
<td>beneficiary (awarded)</td>
<td>adj.</td>
<td>needy</td>
</tr>
<tr>
<td>mr̥kéj(o)s</td>
<td>holy</td>
<td>adj.</td>
<td>belonging to the present time</td>
</tr>
<tr>
<td>n̥dhwerós</td>
<td>sacrificial procedure</td>
<td>n.</td>
<td>ready</td>
</tr>
<tr>
<td>ūkwen(i), ūkwon</td>
<td>metric</td>
<td>adj.</td>
<td>to pray</td>
</tr>
<tr>
<td>noibhos -ā -om</td>
<td>to moo, to moan</td>
<td>tr./intr.</td>
<td>song</td>
</tr>
<tr>
<td>nūtenos</td>
<td>f.</td>
<td>n.</td>
<td>fire, much, a lot</td>
</tr>
<tr>
<td>ṃūgjō</td>
<td>m.</td>
<td>n.</td>
<td>rock</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>preferred, favourite</td>
<td>adj.</td>
<td>preferred, favourite</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>means of purification</td>
<td>n.</td>
<td>means of purification</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>m.</td>
<td>m.</td>
<td>logistic priest</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>to pray</td>
<td>tr./intr.</td>
<td>to pray</td>
</tr>
<tr>
<td>pref.</td>
<td>forward</td>
<td>part.</td>
<td>forward</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>to pray</td>
<td>m.</td>
<td>fire priest</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>productive in wealth</td>
<td>adj.</td>
<td>productive in wealth</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>right priest</td>
<td>m.</td>
<td>right priest</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>sacred grass</td>
<td>n.</td>
<td>sacred grass</td>
</tr>
<tr>
<td>n̥ktos -ā -om</td>
<td>sacred thing</td>
<td>n.</td>
<td>sacred thing</td>
</tr>
<tr>
<td>sedos, gen.</td>
<td>seat</td>
<td>n.</td>
<td>seat</td>
</tr>
<tr>
<td>sēdesos</td>
<td>adj.</td>
<td>adj.</td>
<td>holy</td>
</tr>
<tr>
<td>sakros -ā -om</td>
<td>evil spirit</td>
<td>n.</td>
<td>evil spirit</td>
</tr>
<tr>
<td>skokslom</td>
<td>m.</td>
<td>adj.</td>
<td>holy</td>
</tr>
<tr>
<td>skwentos</td>
<td>f.</td>
<td>adj.</td>
<td>alliance</td>
</tr>
<tr>
<td>sntjodhemōn</td>
<td>adj.</td>
<td>adj.</td>
<td>whose provisions are true</td>
</tr>
<tr>
<td>sntjos -ā -om</td>
<td>certain</td>
<td>adj.</td>
<td>omniscient</td>
</tr>
<tr>
<td>solwoweidwōs</td>
<td>entrail</td>
<td>n.</td>
<td>entrail</td>
</tr>
<tr>
<td>solwoweidwōs</td>
<td>adj.</td>
<td>adj.</td>
<td>holy</td>
</tr>
<tr>
<td>soupom</td>
<td>dry</td>
<td>adj.</td>
<td>dry</td>
</tr>
<tr>
<td>sousōs -ā -om</td>
<td>m.</td>
<td>tr.</td>
<td>to praise</td>
</tr>
<tr>
<td>stumūmi + upo</td>
<td>f.</td>
<td>tr.</td>
<td>to praise</td>
</tr>
<tr>
<td>strōjōs -ā -om</td>
<td>termn</td>
<td>m., f.</td>
<td>spreader</td>
</tr>
<tr>
<td>strūktus (stūktus), sukrtūs</td>
<td>n.</td>
<td>well-skilled, crafty</td>
<td></td>
</tr>
<tr>
<td>suwōskō</td>
<td>n.</td>
<td>tr.</td>
<td>to make rain</td>
</tr>
<tr>
<td>termn</td>
<td>end</td>
<td>n.</td>
<td>end</td>
</tr>
<tr>
<td>twoisōs -ā -om</td>
<td>adj.</td>
<td>adj.</td>
<td>violent</td>
</tr>
<tr>
<td>wātis, wātēs, gen.</td>
<td>m.</td>
<td>prophet, oracle, poet</td>
<td></td>
</tr>
<tr>
<td>wēdhs, gen.</td>
<td>m.</td>
<td>f.</td>
<td>victim</td>
</tr>
<tr>
<td>wēiktimā</td>
<td>to desire</td>
<td>tr.</td>
<td>to desire</td>
</tr>
<tr>
<td>wektmi</td>
<td>m.</td>
<td>m.</td>
<td>elevated</td>
</tr>
</tbody>
</table>
Further reading


Twenty-first lesson

Root structure

The most elementary unit having a semantic content, i.e. a meaning, is the root. Its meaning is determined by a code of three –sometimes two- consonants. This set of consonants $C_1C_2C_3$ is called *lexical base tier*.

- $C_2$ can any be a consonant from the group $l, m, n r, i, u$.
- $C_1$ and $C_3$ can be any consonant from the group $l, m, n r, i, u$ or from the group $p, t, k, q, b, d, g, c, bh, dh, gh, ch, s$.

Originally three laryngeals $h_1, h_2, h_3$ were part of this consonantal system and could be in position $C_1$, $C_2$ or $C_3$. There are certain rules of compatibility between the different $C_i$ consonants which will not be assessed here.

To have a function in a context, the *lexical base tier* needs to involve one internal vowel also called *tier vowel*. This vowel can be of the following nature:

- Full grade: $e, o$
- Lengthened grade: $ē, ō$ (exceptionally)
- Zero: $ø$

The *lexical base tier* plus this *tier vowel* constitutes a root. Usually for one root only one *tier vowel* position is possible - either between $C_1$ and $C_2$ or between $C_2$ and $C_3$. In certain roots the internal vowel can take both positions, exhibiting what is called *Schwebeablaut*. Sometimes the root can involve an initial $s$ sound –called mobile $(s)$– which can be placed before $C_1$.

Roots are usually enunciated by spelling out their form:

- in both full grade forms and in zero grade (complete display): e.g. deik/dik/doik ‘to show’
- only in e grade (simplified display): e.g. deik ‘to show’

We will now see a few examples of roots spelled out in complete display:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kleu/klu/klou</td>
<td>‘to hear’</td>
</tr>
<tr>
<td>(s)teud/(s)tud/(s)toud</td>
<td>‘to strike’</td>
</tr>
<tr>
<td>leiq/liq/loiq</td>
<td>‘to leave’</td>
</tr>
</tbody>
</table>
Roots are the base for fundamental parts of the speech such as nouns and verbs, via formation processes such as derivation and inflection.

**The verb**

**Effective and protelative**

From lesson 15 we have seen that the present indicative, as it will be seen also for other tenses of the indicative mood, may have two categories of endings and reflect two different manners of action. These two categories are called *effective incession* and *protelative incession*. In the present indicative, the *effective incession* indicates an action which is now in progress and, in this context, many endings of the verb have the -i particle with the meaning ‘here and now’. The *protelative incession* indicates an action which takes place under certain circumstances, and never contains the -i ‘here and now’ particle. In English, this contrast would be expressed by the choice of either present continuous or simple present tense.

The use of both incessions can be seen in the following two examples:

\[
\begin{align*}
\text{Wodř tod nū bhérweti} & \quad \text{This water is now boiling} \\
\text{Wodř kntom cāmqbhís bherwet} & \quad \text{Water boils at (with) 100 degrees}
\end{align*}
\]

In English, the simple present may be used in many cases where also a continuous construction can be expected. In this sense, the simple present has the general value and use. In MIE, however, it is the *effective incession* which is more frequent and prevalent over the *protelative incession*. In this sense, we could also have expected to find the verbs of the text in lesson 9 in the *protelative incession* instead of the *effective incession*.
The passive voice

As in many languages, passive forms express an action performed upon a subject, whereas active forms express an action performed by a subject and middle forms typically, but not necessarily, express an action performed upon and at the same time by a subject. The verb in Modern Indo-European expresses the passive voice or passive diathesis through special inflectional forms, and with special endings, these ones typically containing the phoneme -r-.

Morphologically they follow exactly the same grade variation as the middle forms, i.e., they have:

- Full grade in non-derived thematic verbs
- The same grade (ø or o) as derived thematic verbs (see the following paragraph for this category)
- Zero grade in the present indicative of R(e)/R(ø) athematic verbs
- Full grade (e) in the present indicative of R(e)/R(e) verbs (welar ‘I am wished’, edar ‘I am eaten’)

At the end of lessons 15 and 16 you can find several examples of active, middle and passive forms in the present indicative.

The verbal formations

A verb form is formed by using a root with specific morphological features. The elements involve in a verb form are:

- The root with a determined structure (simple or reduplicated form & grade form)
- An affix in a determined grade form, e.g. -new/nu-, -ske/o-, etc.
- The thematic vowel (if applicable)
- The endings

The three first elements of the list are called in this work structured root.

The consonants of the root plus the consonants of the affix constitute the consonant frame of the verbal form.

The combination of vowels in a structured root together with the thematic vowel plus the vowel of the affix is called transfix or vowel melody.

The vowel melody together with the endings determine the function of the verbal form. Remember that the basic meaning of the root is just kept in the code of three letters C1C2C3.
For instance, we have:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Lexical Base Tier</th>
<th>Consonant Frame</th>
<th>Vowel Melody</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>esti</td>
<td>‘he is’</td>
<td>h₁s</td>
<td>h₁s</td>
<td>e</td>
</tr>
<tr>
<td>déiketi</td>
<td>‘he shows’</td>
<td>dik</td>
<td>dik</td>
<td>e e</td>
</tr>
<tr>
<td>bhīherti</td>
<td>‘he carries’</td>
<td>bhr</td>
<td>bʰbʰr</td>
<td>i e</td>
</tr>
<tr>
<td>silējeti</td>
<td>‘is silent’</td>
<td>silh</td>
<td>silh</td>
<td>o e e</td>
</tr>
<tr>
<td>grnuwentoi</td>
<td>‘they gather’</td>
<td>grnu</td>
<td>grnu</td>
<td>o o</td>
</tr>
</tbody>
</table>

The verbal endings follow an inflectional pattern determined by a series of endings, for instance, one of the A, B, C, D, E, F, G, H series we have seen before or another series that will be seen later on.

The *consonant frame* and the vowel melody combine together also following fixed patterns called *formations*. We will now see the main verbal formations:

The pattern followed by a verb in accordance with its formation and ending series is called *verbal paradigm*.

The present tense can be spelled out in the following formations, the paradigm of which is shown only partially. We include the most relevant forms in the effective (progressive) incension:
### Thematic formations

<table>
<thead>
<tr>
<th>Root formation</th>
<th>LIV CLASS</th>
<th>MIE CLASS</th>
<th>1 sg. Active</th>
<th>3 sg. active</th>
<th>3pl. active</th>
<th>1 sg. middle</th>
<th>3 sg. middle</th>
<th>1 sg. stative</th>
<th>3 sg. stative</th>
<th>1 sg. Passive</th>
<th>3 sg. Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>To show</td>
<td>1n</td>
<td>A1</td>
<td>deikō</td>
<td>déiketì</td>
<td>déikontì</td>
<td>deikāì</td>
<td>déiketoi</td>
<td>-----</td>
<td>-----</td>
<td>deikōr</td>
<td>déiketôr</td>
</tr>
<tr>
<td>To wash</td>
<td>1n</td>
<td>A1l</td>
<td>lowō</td>
<td>lôwetì</td>
<td>lôwontì</td>
<td>lowāì</td>
<td>lôwetoi</td>
<td>-----</td>
<td>-----</td>
<td>lowör</td>
<td>lôwetôr</td>
</tr>
<tr>
<td>To place</td>
<td>1l</td>
<td>A1to</td>
<td>loghejō</td>
<td>lûbhjëjìtì</td>
<td>lûbhjëjontì</td>
<td>lûbhjèjì</td>
<td>lûbhjëjetoi</td>
<td>-----</td>
<td>-----</td>
<td>deikōr</td>
<td>loghejëtor</td>
</tr>
<tr>
<td>To demand</td>
<td>1q</td>
<td>AVa</td>
<td>kupjō</td>
<td>kûpjèntì</td>
<td>kûpjéntì</td>
<td>kupjāì</td>
<td>kûpjëntoi</td>
<td>-----</td>
<td>-----</td>
<td>kupjōr</td>
<td>kûpjëntôr</td>
</tr>
<tr>
<td>To look at</td>
<td>1r</td>
<td>AVb</td>
<td>spekjō</td>
<td>spekjèntì</td>
<td>spekjéntì</td>
<td>spekjāì</td>
<td>spekjëntoi</td>
<td>-----</td>
<td>-----</td>
<td>spekjōr</td>
<td>spekjëntôr</td>
</tr>
<tr>
<td>To ask</td>
<td>1p</td>
<td>AVa</td>
<td>pûkskō</td>
<td>pûksktì</td>
<td>pûksktìntì</td>
<td>pûkskāì</td>
<td>pûksktëntoi</td>
<td>-----</td>
<td>-----</td>
<td>pûkskôr</td>
<td>pûksktëntôr</td>
</tr>
<tr>
<td>To get used to</td>
<td>1q</td>
<td>AVb</td>
<td>swûdhskō</td>
<td>swûdhskèntì</td>
<td>swûdhskèntì</td>
<td>swûdhskāì</td>
<td>swûdhskëntoi</td>
<td>-----</td>
<td>-----</td>
<td>swûdhskôr</td>
<td>swûdhsktëntôr</td>
</tr>
<tr>
<td>To remember</td>
<td>1p</td>
<td>AVc</td>
<td>mimmûnskō</td>
<td>mimmûnsktì</td>
<td>mimmûnsktì</td>
<td>mimmûnskāì</td>
<td>mimmûnsktënto</td>
<td>-----</td>
<td>-----</td>
<td>mimmûnskôr</td>
<td>mimmûnsktëntôr</td>
</tr>
<tr>
<td>To strike</td>
<td>1n</td>
<td>AVI</td>
<td>tunðō</td>
<td>tûndtìtì</td>
<td>tûndtìntì</td>
<td>tunðāì</td>
<td>tûndtëntoi</td>
<td>-----</td>
<td>-----</td>
<td>tunðôr</td>
<td>tûndtëntôr</td>
</tr>
<tr>
<td>simply reduplicated</td>
<td>1n</td>
<td>AVI</td>
<td>lînqō</td>
<td>lîngèntì</td>
<td>lîngèntìntì</td>
<td>lînqāì</td>
<td>lîngèntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>lînqôr</td>
<td>lîngèntôr</td>
</tr>
<tr>
<td>To sit down</td>
<td>1l</td>
<td>AVII</td>
<td>sîsdō</td>
<td>sîsdèntì</td>
<td>sîsdèntìntì</td>
<td>sîsdāì</td>
<td>sîsdëntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>sîsdôr</td>
<td>sîsdëntôr</td>
</tr>
<tr>
<td>with dental enlargement</td>
<td>1t</td>
<td>AVIII</td>
<td>pêldō</td>
<td>pêldèntì</td>
<td>pêldèntìntì</td>
<td>pêldāì</td>
<td>pêldëntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>pêldôr</td>
<td>pêldëntôr</td>
</tr>
<tr>
<td>To raise</td>
<td>1u</td>
<td>AVIII</td>
<td>keldhō</td>
<td>kîldhèntì</td>
<td>kîldhèntìntì</td>
<td>keldhāì</td>
<td>kîldhèntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>kîldhôr</td>
<td>kîldhëntôr</td>
</tr>
<tr>
<td>To plait</td>
<td>1v</td>
<td>AVIII</td>
<td>plektō</td>
<td>plektèntì</td>
<td>plektèntìntì</td>
<td>plektāì</td>
<td>plektëntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>plektôr</td>
<td>plektëntôr</td>
</tr>
</tbody>
</table>

### Athematic formations

<table>
<thead>
<tr>
<th>Root formation</th>
<th>LIV CLASS</th>
<th>MIE CLASS</th>
<th>1 sg. Active</th>
<th>3 sg. active</th>
<th>3pl. active</th>
<th>1 sg. middle</th>
<th>3 sg. middle</th>
<th>1 sg. stative</th>
<th>3 sg. stative</th>
<th>1 sg. Passive</th>
<th>3 sg. Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>To be</td>
<td>1a</td>
<td>BI</td>
<td>esmi</td>
<td>estì</td>
<td>sentì/ sentì</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>To kill, strike</td>
<td>1a</td>
<td>BI</td>
<td>chenmi</td>
<td>chentì</td>
<td>chentìntì</td>
<td>chnāì</td>
<td>chọntì</td>
<td>-----</td>
<td>-----</td>
<td>chntar</td>
<td>chntor</td>
</tr>
<tr>
<td>To eat</td>
<td>1b</td>
<td>BII</td>
<td>edmi</td>
<td>edstì</td>
<td>edstìntì</td>
<td>edāì</td>
<td>estèntoi</td>
<td>-----</td>
<td>-----</td>
<td>edar</td>
<td>estor</td>
</tr>
<tr>
<td>To want, chōse</td>
<td>1b</td>
<td>BII</td>
<td>welmi</td>
<td>welstì</td>
<td>welstìntì</td>
<td>welāì</td>
<td>welstōntoi</td>
<td>-----</td>
<td>-----</td>
<td>welar</td>
<td>weltōr</td>
</tr>
<tr>
<td>To forbid</td>
<td>1e</td>
<td>BIII</td>
<td>welmāì</td>
<td>welstāì</td>
<td>welstāìntì</td>
<td>welāi</td>
<td>welstāntoi</td>
<td>-----</td>
<td>-----</td>
<td>welār</td>
<td>weltār</td>
</tr>
<tr>
<td>To strengthen</td>
<td>1e</td>
<td>BIII</td>
<td>kîkumî</td>
<td>kîkùntì</td>
<td>kîkùntìntì</td>
<td>kîkuwāi</td>
<td>kîkutōnti</td>
<td>-----</td>
<td>-----</td>
<td>kîkuwar</td>
<td>kîkutòr</td>
</tr>
<tr>
<td>To give</td>
<td>1g/ 1h</td>
<td>BIV</td>
<td>bîhîbërmi</td>
<td>bîhîbërntì</td>
<td>bîhîbërntìntì</td>
<td>bîhîbërāì</td>
<td>bîhîbërntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>bîhîbérôr</td>
<td>bîhîbërntôr</td>
</tr>
<tr>
<td>To carry</td>
<td>1g/ 1h</td>
<td>BIV</td>
<td>bîhîbërmi</td>
<td>bîhîbërntì</td>
<td>bîhîbërntìntì</td>
<td>bîhîbërāì</td>
<td>bîhîbërntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>bîhîbérôr</td>
<td>bîhîbërntôr</td>
</tr>
<tr>
<td>Nasal formation</td>
<td>-e/-/n- infixed</td>
<td>BIV</td>
<td>bîhîbërmi</td>
<td>bîhîbërntì</td>
<td>bîhîbërntìntì</td>
<td>bîhîbërāì</td>
<td>bîhîbërntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>bîhîbérôr</td>
<td>bîhîbërntôr</td>
</tr>
<tr>
<td>Disillabic formation</td>
<td>-neH/nH- suffixed</td>
<td>BIV</td>
<td>lînqāì</td>
<td>lîngèntì</td>
<td>lîngèntìntì</td>
<td>lînqāì</td>
<td>lîngèntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>lînqar</td>
<td>lîngèntôr</td>
</tr>
<tr>
<td>Reduplicated formation</td>
<td>-neu/-un- suffixed</td>
<td>BIV</td>
<td>grûnûmi</td>
<td>grûnutì</td>
<td>grûnutìntì</td>
<td>grûnwāì</td>
<td>grûnutōnti</td>
<td>-----</td>
<td>-----</td>
<td>grûnuwār</td>
<td>grûnutôr</td>
</tr>
<tr>
<td>Narten formation</td>
<td>-ne/-/n- infixed</td>
<td>BIV</td>
<td>lînqāì</td>
<td>lîngèntì</td>
<td>lîngèntìntì</td>
<td>lînqāì</td>
<td>lîngèntëntoi</td>
<td>-----</td>
<td>-----</td>
<td>lînqar</td>
<td>lîngèntôr</td>
</tr>
<tr>
<td>Stative</td>
<td>1c</td>
<td>BVI</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Preterite-present</td>
<td>Root eventive</td>
<td>1d</td>
<td>BVI</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Reduplicated resultative</td>
<td>To remember</td>
<td>3a</td>
<td>PII</td>
<td>měmona</td>
<td>měmone</td>
<td>memmér</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
</tbody>
</table>
The infinitive

MIE has a very rich set of infinitives, which are nominal forms constructed on the basis of a tense and a voice they relate to. There are active and mediopassive infinitives.

In the present active, four endings giving equivalent forms in meaning can be used to form these infinitives as action nouns:

- -tus (masc.) or its more frequent variant -tum (neu.), eg. deiktum ‘to show’
- -mŋ  e.g. deikmŋ
- -om  e.g. deikom
- -onom  e.g. déikonom

The ending -tum has appeared several times in the preceding lessons:

- dheutum (dhewō) (9.15) ‘to run’
- agtum (agō) (15.13) ‘to push forward’
- cemtum (cemjō/ c̱mskō) (18.14) ‘to come’

The ending -dhjom is used in the present mediopassive and deponent infinitive. The thematic vowel -o- can optionally be inserted in thematic roots:

- -(o)dhjom  deikdhjom/ déikodhjom ‘to show oneself, to be shown’
- -dhjom  bhādhjom ‘to speak’

Stative verbs take the ending -tum for the infinitive of the main diathesis, whereas the ending -dhjom is used in the passive diathesis: e.g. moghtum ‘to be able’, moghdhjom ‘to be surmounted’.

These forms are given here in the nominative case and follow declensional patterns which will be seen later on in this method.

We want to point out that the infinitive is not the main form of the verb when it comes to enunciating it, and the first person present is generally used instead: e.g. deikō ‘to show’ (I show).
In lesson 7 we began the study of the declensions of all stems by introducing a small handful of cases: nominative, accusative, dative and locative. In lesson 14 genitive, ablative and instrumental have been explained. Now we show the paradigm of -ā and -o stems (usually called thematic) in the singular and plural series considering all available cases:

**Singular**

<table>
<thead>
<tr>
<th></th>
<th>Ia</th>
<th>Ib</th>
<th>lc</th>
<th>Id</th>
<th>IIa</th>
<th>IIb</th>
<th>IIc</th>
<th>IIId</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhrēwā (fem.)</td>
<td>poqā́ (fem.)</td>
<td>potnī (fem.)</td>
<td>nāutās (mas.)</td>
<td>acnos (masc.)</td>
<td>fiancē (masc.)</td>
<td>wergom (neu.)</td>
<td>wr̥dhom (neu.)</td>
<td></td>
</tr>
<tr>
<td>bridge</td>
<td>(cook)</td>
<td>lady</td>
<td>sailor</td>
<td>lamb</td>
<td>prokōs</td>
<td>work</td>
<td>word</td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>bhrēwā</td>
<td>poqā</td>
<td>potnī</td>
<td>nāutās</td>
<td>acnos</td>
<td>prokōs</td>
<td>wergom</td>
<td>wr̥dhom</td>
</tr>
<tr>
<td>Vocative</td>
<td>bhrēwa</td>
<td>poqā</td>
<td>potnī</td>
<td>nāutā</td>
<td>acne</td>
<td>prokē</td>
<td>wergom</td>
<td>wr̥dhom</td>
</tr>
<tr>
<td>Accusative</td>
<td>bhrēwām</td>
<td>poqā́m</td>
<td>potnījām</td>
<td>nāutām</td>
<td>acnom</td>
<td>prokōm</td>
<td>wergom</td>
<td>wr̥dhom</td>
</tr>
<tr>
<td>Genitive</td>
<td>bhrēwās</td>
<td>poqās</td>
<td>potnījās</td>
<td>nāutās/ nāwtāso</td>
<td>ácnosjo/ acnī</td>
<td>prokosjo/ prokī</td>
<td>wērgosjo/ wergī</td>
<td>wr̥dhosjo/ wr̥dhī</td>
</tr>
<tr>
<td>Dative</td>
<td>bhrēwāi</td>
<td>poqā́i</td>
<td>potnījāi</td>
<td>nāutāi</td>
<td>acnōi</td>
<td>prokōi</td>
<td>wergōi</td>
<td>wr̥dōi</td>
</tr>
<tr>
<td>Locative</td>
<td>bhrēwāi</td>
<td>poqā́i</td>
<td>potnijāi</td>
<td>nāutāi</td>
<td>acnei/ acnōi</td>
<td>prokēi/ prokōi</td>
<td>wergēi/ wergōi</td>
<td>wr̥dheī/ wr̥dōi</td>
</tr>
<tr>
<td>Ablative</td>
<td>bhrēwād</td>
<td>poqā́d</td>
<td>potnījad</td>
<td>nāutād</td>
<td>acnēd</td>
<td>prokēd</td>
<td>wergēd</td>
<td>wr̥dēd</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>bhrēwābhi</td>
<td>poqā́bhi</td>
<td>potnijābhi</td>
<td>nāutābhi</td>
<td>ácnobhi</td>
<td>prokobhi</td>
<td>wērgobhi</td>
<td>wr̥dōbhi</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>bhrēwābhi</td>
<td>poqā́bhi</td>
<td>potnijābhi</td>
<td>nāutābhi</td>
<td>ácnobhi</td>
<td>prokobhi</td>
<td>wērgobhi</td>
<td>wr̥dōbhi</td>
</tr>
</tbody>
</table>
Plural

léukon

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Instrumental I</th>
<th>Instrumental II</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bhrēwäs</td>
<td>poqãs</td>
<td>potnjãs</td>
<td>nāutãs</td>
<td>acnōs</td>
<td>prokós</td>
<td>werga</td>
<td>wṛdha</td>
<td>wṛdha</td>
</tr>
<tr>
<td>Nominative</td>
<td>bhrēwãs</td>
<td>poqãs</td>
<td>potnjãs</td>
<td>nāutãs</td>
<td>acnōs</td>
<td>prokós</td>
<td>werga</td>
<td>wṛdha</td>
<td>wṛdha</td>
</tr>
<tr>
<td>Vocative</td>
<td>bhrēwãs</td>
<td>poqãs</td>
<td>potnjãs</td>
<td>nāutãs</td>
<td>acnōs</td>
<td>prokós</td>
<td>werga</td>
<td>wṛdha</td>
<td>wṛdha</td>
</tr>
<tr>
<td>Accusative</td>
<td>bhrēwāns</td>
<td>poqāns</td>
<td>potnjāns</td>
<td>nāutāns</td>
<td>acnons</td>
<td>prokōns</td>
<td>werga</td>
<td>wṛdha</td>
<td>wṛdha</td>
</tr>
<tr>
<td>Genitive</td>
<td>bhrēwām/ bhrēwãm</td>
<td>poqāom/ poqām</td>
<td>potnjāom/ potnjām</td>
<td>nāutāom/ nāutām</td>
<td>acnōm</td>
<td>prokōm</td>
<td>wergōm</td>
<td>wṛdhōm</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>bhrēwāmos/ bhrēwābhos</td>
<td>poqāmos/ poqābhos</td>
<td>potnjāmos/ potnjābhos</td>
<td>nāutāmos/ nāutābhos</td>
<td>ácnōmos/ ácnōbhos</td>
<td>prokōmos/ prokōbhos</td>
<td>wergōmos/ wergōbhos</td>
<td>wṛdhōimos/ wṛdhōibhos</td>
<td></td>
</tr>
<tr>
<td>Locative</td>
<td>bhrēwāsu/ bhrēwās</td>
<td>poqāsu/ poqās</td>
<td>potnjāsu/ potnjās</td>
<td>nāutāsu/ nāutās</td>
<td>ácnōsi/ ácnobhis</td>
<td>prokōsi/ prokobhis</td>
<td>wergōsi/ wergōbhis</td>
<td>wṛdhōisi/ wṛdhobhis</td>
<td></td>
</tr>
<tr>
<td>Ablative</td>
<td>bhrēwājos/ bhrēwābhos</td>
<td>poqājos/ poqābhos</td>
<td>potnjājos/ potnjābhos</td>
<td>nāutājos/ nāutābhos</td>
<td>ácnōjos/ ácnobhis</td>
<td>prokōjos/ prokobhos</td>
<td>wergōjos/ wergōbhos</td>
<td>wṛdhōjos/ wṛdhobhos</td>
<td></td>
</tr>
<tr>
<td>Instrumental I</td>
<td>bhrēwāis</td>
<td>poqāis</td>
<td>potnjāis</td>
<td>nāutāis</td>
<td>acnōis</td>
<td>prokōis</td>
<td>wergois</td>
<td>wṛdhois</td>
<td></td>
</tr>
<tr>
<td>Instrumental II</td>
<td>bhrēwābhis</td>
<td>poqābhis</td>
<td>potnjābhis</td>
<td>nāutābhis</td>
<td>ácnobhis</td>
<td>prokobhs</td>
<td>wergbhs</td>
<td>wṛdhoibhs</td>
<td></td>
</tr>
</tbody>
</table>

NOTE 1: Nouns of the type widjā, gen. widjãs ‘wisdom’ follow a declension similar to poqā, gen. poqãs, with the glide -j- before the -ā stem. Similarly, the declension patterns of korjos ‘army’, soqjós ‘companion, ally’, loghjom ‘laying place’ and lâchijóm ‘lung’ are similar, respectively, to those shown for models IIa, IIb, IIc and IID with the glide -j-.

NOTE 2: In this course we have generally simplified the declension of feminine -ā and -ē stems by cancelling their original ablaut. According to F. Kortlandt, the first one had an original *-eh/h₂ ablaut. We have however followed a columnar declension with the stem -ā. Moreover, according to Johnsen, there was a category of -ē stems which had root ablaut with nom. sg. *dēiēh₂, gen. sg. *diyēh₂ ‘goddess’ versus a non-ablauting one with nom. sg. *uidiēh₂, gen. sg. *uidiēh₂(o)s ‘wisdom’. In this course we follow the same pattern with nom. sg. deiwī, widjā and gen. sg. déiwijās, widjās for both types.

176
Adjectives:

**Singular**

<table>
<thead>
<tr>
<th>Case</th>
<th>masc.</th>
<th>long</th>
<th>fem.</th>
<th>neu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>dln̥ghos</td>
<td>dln̥ghā</td>
<td>dln̥ghom</td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td>dln̥ghe</td>
<td>dln̥gha</td>
<td>dln̥ghom</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>dln̥ghom</td>
<td>dln̥ghām</td>
<td>dln̥ghom</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>dln̥ghosjo, dln̥ghī</td>
<td>dln̥ghās</td>
<td>dln̥ghosjo, dln̥ghī</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>dln̥ghōi</td>
<td>dln̥ghāi</td>
<td>dln̥ghōi</td>
<td></td>
</tr>
<tr>
<td>Locative</td>
<td>dln̥ghēi, dln̥ghoī</td>
<td>dln̥ghāi</td>
<td>dln̥ghēi, dln̥ghoī</td>
<td></td>
</tr>
<tr>
<td>Ablative</td>
<td>dln̥ghēd</td>
<td>dln̥ghād</td>
<td>dln̥ghēd</td>
<td></td>
</tr>
<tr>
<td>Instrumental I</td>
<td>dln̥ghō</td>
<td>dln̥ghā</td>
<td>dln̥ghō</td>
<td></td>
</tr>
<tr>
<td>Instrumental II</td>
<td>dln̥ghōbhi</td>
<td>dln̥ghābhi</td>
<td>dln̥ghobhi</td>
<td></td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Case</th>
<th>dln̥ghōs</th>
<th>dln̥ghās</th>
<th>dln̥gha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>dln̥ghōs</td>
<td>dln̥ghās</td>
<td>dln̥gha</td>
</tr>
<tr>
<td>Vocative</td>
<td>dln̥ghōs</td>
<td>dln̥ghās</td>
<td>dln̥gha</td>
</tr>
<tr>
<td>Accusative</td>
<td>dln̥ghons</td>
<td>dln̥ghāns</td>
<td>dln̥gha</td>
</tr>
<tr>
<td>Genitive</td>
<td>dln̥ghōm</td>
<td>dln̥ghāom, dln̥ghām</td>
<td>dln̥ghōm</td>
</tr>
<tr>
<td>Dative</td>
<td>dln̥ghoibhos</td>
<td>dln̥ghābhos</td>
<td>dln̥ghoibhos</td>
</tr>
<tr>
<td>Locative</td>
<td>dln̥ghoīs, dln̥ghoisi</td>
<td>dln̥ghāisi</td>
<td>dln̥ghoīs, dln̥ghoisi</td>
</tr>
<tr>
<td>Ablative</td>
<td>dln̥ghoibhos</td>
<td>dln̥ghābhos</td>
<td>dln̥ghoibhos</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>dln̥ghoīs</td>
<td>dln̥ghāis</td>
<td>dln̥ghoīs</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>dln̥ghobhis</td>
<td>dln̥ghābhis</td>
<td>dln̥ghobhis</td>
</tr>
</tbody>
</table>
In MIE there are traces of inflectional or pre-inflectional categories which are not systematically found in every nominal declension, but may sometimes appear. These are:

- An allative singular in -ā: e.g. keml-ā (=keml ad) ‘to the sky’
- Ablative singular in -im: e.g. kosmim ‘from here’
- An ablative singular in -ti: e.g. keti ‘from here’
- An ablative singular in -nē: uponē ‘from below’, upernē ‘from above’
- An ablative/instrumental in -tos: entos ‘from inside’, nômêtos ‘in the name’
- An instrumental singular in -mi: klǟmi ‘in secret’
- An instrumental plural in -mis: wātimis ‘with the prophets’

The -ī ending constitutes an original instrumental ending with a special adherentive meaning and may in those contexts used as a genitive of thematic nouns: rotos ‘the wheel’, rotis ‘having the wheels’, roī amphigolos ‘the servant of the wheel’ (=the servant of the chariot).
<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>deīwi, gen. déiwijās</td>
<td>f.</td>
<td>goddess</td>
</tr>
<tr>
<td>dlīnghos -ā-om</td>
<td>adj.</td>
<td>long</td>
</tr>
<tr>
<td>entos</td>
<td>adv.</td>
<td>from inside</td>
</tr>
<tr>
<td>gignō</td>
<td>tr.</td>
<td>to produce</td>
</tr>
<tr>
<td>jugōm</td>
<td>n.</td>
<td>joke</td>
</tr>
<tr>
<td>keldhō</td>
<td>tr.</td>
<td>to raise</td>
</tr>
<tr>
<td>kīkumi</td>
<td>tr.</td>
<td>to strengthen</td>
</tr>
<tr>
<td>klāmi</td>
<td>adv.</td>
<td>in secret</td>
</tr>
<tr>
<td>kosmim, keti</td>
<td>adv.</td>
<td>from here</td>
</tr>
<tr>
<td>kupjō</td>
<td>tr.</td>
<td>to demand</td>
</tr>
<tr>
<td>linqō/ lineqmi</td>
<td>tr.</td>
<td>to leave</td>
</tr>
<tr>
<td>loghejō</td>
<td>tr.</td>
<td>to place</td>
</tr>
<tr>
<td>loghjom</td>
<td>n.</td>
<td>lying place</td>
</tr>
<tr>
<td>mīmnāskō</td>
<td>tr.</td>
<td>to remember</td>
</tr>
<tr>
<td>nāutās/ nāwagōs</td>
<td>tr.</td>
<td>sailor</td>
</tr>
<tr>
<td>peldō</td>
<td>tr.</td>
<td>to impel</td>
</tr>
<tr>
<td>plektō</td>
<td>tr.</td>
<td>to plait</td>
</tr>
<tr>
<td>potnī</td>
<td>tr.</td>
<td>lady</td>
</tr>
<tr>
<td>qeqlos</td>
<td>m.</td>
<td>wheel</td>
</tr>
<tr>
<td>rotos</td>
<td>m.</td>
<td>wheel</td>
</tr>
<tr>
<td>soqjōs</td>
<td>m.</td>
<td>companion, ally</td>
</tr>
<tr>
<td>swēdhskō</td>
<td>tr./intr.</td>
<td>to get used to</td>
</tr>
<tr>
<td>tundō</td>
<td>tr.</td>
<td>to strike</td>
</tr>
<tr>
<td>upernē</td>
<td>adv.</td>
<td>from above</td>
</tr>
<tr>
<td>uponē</td>
<td>adv.</td>
<td>from below</td>
</tr>
<tr>
<td>wētāmi</td>
<td>tr.</td>
<td>to forbid</td>
</tr>
<tr>
<td>widjā</td>
<td>f.</td>
<td>wisdom</td>
</tr>
</tbody>
</table>
Further reading


**Twenty-second lesson**

**A day in the country**

1. - What did you do today, Mark?
2. - I went to my field.
3. - I was in the land of the cereals.
4. - I have prepared the ground for this spring’s sowing
5. - I have plowed a big part of the lower field.
6. - I marked the outline of the field, I stuck poles and I painted the entrance in white.
7. - I weeded nettles and weeds (thorns). I cleaned the field and I spread manure.
8. - Did you build the well next to the path?
9. - No, I did not have the time.
10. - I picked up stones to build the well.
11. - Where did you put the stones?
12. - I put the stones on a wooden stand.
13. - I have washed the tools and vessels. I have tidied the hut.
14.- Did you see also Wesumōros in the field?
15. Yes (I saw). I have shown him my needs. He has helped me with (in) the tasks.
16.- We had lunch together at noon.
17.- I am, I was; I go, I went; I eat, I ate.
18.- I put, I put (past); I spread, I spread (past).
19.- I show, I showed; I clean, I cleaned; I help, I helped.
20.- I built, I built; I pick up, I picked up; I wash, I washed.
21.- I tidy, I tidied; I stick (sink), I stuck (sank); I weed, I weeded; I paint, I painted; I see, I saw.
22.- I prepare, I prepared.
23.- I plow, I plowed.
Eukr 1.- Pəraloghá sātis

1.- Markos edjéu kāpom sewe sodét.
2.- Rweni bhūt enim sēlom ādēt wesnos tosjo.
3.- Aitim māgnām arəst dhōnāom āgrosjo.
4.- Wərbhim dhēt, porstons pəqēt joqē mədhrom pikēt jānum.
5.- Nedins tṇānsqe rukēt. Agrom puwēt joqē en sterkos stert.
6.- Bhrēwṛ sentum ad nē demēt jodqid esmei nē bhūt daits.
7.- Todoinod ákmonṣ legēt enim epi drumēi dhēt kleitrei.
8.- Kaplons bhidhōnsqe ṣdha lowēt joqē kleitim təget.
9.- Jom Wesumōrom widēt ēnkona sewe esmei dikēt. Wergṣf im juwēt.
10.- Sṃstōs medhidiwi piskim ghosetām.

Exercise 1.- Parallel text

1.- Mark went today to his field.
2.- He has been in the land and has prepared this spring’s sowing.
3.- He has plowed a big part of the grain field.
4.- He has marked the outline, he has stuck poles and has painted the entrance in blue.
5.- He has weeded nettles and weeds (thorns). He has cleaned the field and spread manure.
6.- He did not build the well close to the path because he did not have the time.
7.- He just picked up the stones and put them on a wooden stand.
8.- He has washed the tools and containers and has tidied the hut.
9.- When he saw Wesumōrom he showed him his (own) needs. He has helped him with (in) the tasks.
10.- They ate fish together at noon.
Exercise 2.- Complete the gaps with the suitable words.

1.- Today it has been a very hard day.
Kr̥terós ………..bhūt dhchos.

2.- The stones were hard but the earth was soft.
Ákmones kr̥tewes bhūnt atqe………. m̥ldus.

3.- Yesterday I picked flowers for the wedding.
Ghdjes bhlo̱môna wedhmenei………..

4.- He has eaten what all have eaten.
………….jod oljoi ghosónt.

5.- Have you seen Mark?
An Markom……….?

6.- Last winter I showed you my horses.
Ekwons mene tebhei ghimeni praîtíei………..

Solutions/ Léutejes

1 – edjëu/ kéidiwi – 2 – dhghoms/ tersâ/ erwâ/ telsus – 3 – legóm 4
Ghosét – 5 – widês 6 – dikóm
Notes

[1] Past action is expressed most especially by means of a tense called aorist. The aorist generally indicates an action dissipated in a point of the past and does not interloop with the present. Nevertheless, it may happen that the present and the future be expressed by means of the aorist.

The aorist tense also entails effective and protelative incessions, both normally with the same secondary endings as the present protelative tense. The aorist effective is formed by directly adding these endings to the aorist stem. There are fewer types of formations in the aorist than in the present formations. The former can be:


2) Radical thematic stem: dikōm (deikō), pəgōm (pəgō) ‘I stuck, nailed’.


Only aorist effective forms appear in this lesson’s texts. Aorist protelative will be seen in following lessons.

[2] Ṣorbhīm dhidhēmi ‘to mark the (city) outline’, has its counterparts in Lat. urbem condō and Hitt. warpa dai- ‘to set the perimeter’.

[3] Bhrēw ‘the well’ and eit ‘the way’ are heteroclite nouns, i.e., they contain a suffix subject to consonant change: nom. bhrēw <*bhrehywr, eit gen. bhrwēn(o)s iten(o)s.

[4] Dēmmenei or demmenei, is a dative form of the infinitive demmy, which has final value, i.e. ‘(in order) to build’. For the dative we find the endings -menei, -tewei or -(on)ōi in active forms and -dhjōi in mediopassive forms.

[5] The noun nom. doru, gen. drew(r)os ‘wood (material)’ is the base to form the adjective drumōs ‘wooden’.

[6] Énkona and wergsī are, respectively, the nominative-vocative-accusative plural and locative plural forms of enk ‘need’ and werg ‘task’, inflected like edf ‘food’. Remark the singulative value of the r(n) suffix.

[7] The suppletive form of the verb edmι ‘to eat’, used in the aorist, normally appears in MIE with a thematic vowel. We have thus a first person singular ghosōm ‘I ate’ as a basis for the rest of the aorist tense. Avestan has a related form nigâŋhant-, with o vocalism like Lat. hostia. Beside ghosōm we have an athematic form ghesm ‘I ate’, 3rd person plural plural ghsent. Athematic middle forms like 3rd singular ghsto ‘he ate himself’ have the zero vocalism of the root. These three forms correspond to Vedic āghas, (a) kṣan and gdha.
Summary table: active aorist:

**Effective active:**

<table>
<thead>
<tr>
<th>Formation</th>
<th>deikō</th>
<th>gignōskō</th>
<th>wiwermi</th>
<th>sōdejō</th>
<th>deikō</th>
</tr>
</thead>
<tbody>
<tr>
<td>Root thematic</td>
<td>l showed</td>
<td>Root athematic</td>
<td>l got to know</td>
<td>Reduplicated thematic</td>
<td>l found</td>
</tr>
<tr>
<td>egō</td>
<td>dikóm</td>
<td>gnōm</td>
<td>wewróm</td>
<td>sesedóm</td>
<td>deiksņ</td>
</tr>
<tr>
<td>tū</td>
<td>dikēs</td>
<td>gnōs</td>
<td>wewrēs</td>
<td>sesedēs</td>
<td>dēiks</td>
</tr>
<tr>
<td>is, id</td>
<td>dikēt</td>
<td>gnōt</td>
<td>wewrēt</td>
<td>sesedēt</td>
<td>dēkst</td>
</tr>
<tr>
<td>3 pl. ejes, ija</td>
<td>dikōnt</td>
<td>gnont</td>
<td>wewrōnt</td>
<td>sesedōnt</td>
<td>deiksņt</td>
</tr>
</tbody>
</table>

**Protelative active**

<table>
<thead>
<tr>
<th></th>
<th>I used to show</th>
<th>I used to get to know</th>
<th>I used to find</th>
<th>I used to settle</th>
<th>I used to show</th>
</tr>
</thead>
<tbody>
<tr>
<td>egō</td>
<td>dikām</td>
<td>gnōjām</td>
<td>wewrām</td>
<td>sēsedām/ sōdejām</td>
<td>deiksām</td>
</tr>
<tr>
<td>tū</td>
<td>dikās</td>
<td>gnōjās</td>
<td>wewrās</td>
<td>sēsedās/ sōdejās</td>
<td>deiksās</td>
</tr>
<tr>
<td>is, id</td>
<td>dikāt</td>
<td>gnōjāt</td>
<td>wewrāt</td>
<td>sēsedāt/ sōdejāt</td>
<td>deiksāt</td>
</tr>
<tr>
<td>3 pl. ejes, ija</td>
<td>dikānt</td>
<td>gnōjānt</td>
<td>wewrānt</td>
<td>sēsedānt/ sōdejānt</td>
<td>deiksānt</td>
</tr>
<tr>
<td>Greek Word</td>
<td>English Translation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>---------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>akmōn, gen. akmnos</td>
<td>stone</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>albhos -ā -om</td>
<td>white</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>arjō</td>
<td>to plough</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>arwr, gen. rwen(o)s</td>
<td>land, arable field</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhidhós</td>
<td>vessel</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhrēw, gen. bhrwén(o)s</td>
<td>well, waterwell</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhûm</td>
<td>aorist of esmi, to be</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>demō</td>
<td>to build</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhônā</td>
<td>cereal</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>enkρ, nkén(o)s</td>
<td>need</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>erwā</td>
<td>earth</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghdjes</td>
<td>yesterday</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghosóm (ghesm)</td>
<td>aorist of edmi, to eat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gignōskō</td>
<td>to get to know</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jewō</td>
<td>to help</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kaplos</td>
<td>instrument, tool</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kâpos</td>
<td>plot of land</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kleitrom</td>
<td>support, base</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kPTRós -ā -óm</td>
<td>quite, very hard</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kPTRus, (sukPTRwi), kPTRtu</td>
<td>hard</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nîteros -ā -om</td>
<td>low, lower</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>obhjedjom</td>
<td>lunch</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pinkō, peikō</td>
<td>to paint, adorn</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>piskis</td>
<td>fish</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pnγō</td>
<td>to fix, nail</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>porstos</td>
<td>pole</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>praîtós -ā -óm</td>
<td>past, last</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sēlom</td>
<td>sowing activity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sodejō</td>
<td>to settle, establish, to make sit</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sodóm</td>
<td>aorist of eimi, to go</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sterkos, gen. sterkesos</td>
<td>manure, filth</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>telsus</td>
<td>earth</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tersā</td>
<td>earth</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>warbhis. wrbhis, gen. wrbhéj</td>
<td>perimeter</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wergr, wrgén(o)s</td>
<td>task</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>widējō</td>
<td>to see</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wiwermi</td>
<td>to find</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Further reading


Yoshida, Kazuhiko (1988). *A Typological Parallel between Latin and Old Church Slavic.* Studia phonologica XXII.
Dwidkmtom tritjom densr

Dhoubhnonos (Rqwoidēd 10-129 adarmóm)

1.- Nē ṣṣnt nē ṣṣnt tom-ki esāt; nē esāt recos tod peros nē djewmj [1] [2].

2.- Qid ad werwērt? Qodhei? Qesjo kelmj? Qid esāt ṣmbhu cədhnom cəbhrom [3][4]?

3.- Nē mṛtis esāt, ṭṃrtom tori nē; neqe neqtos neqe dinās esāt gnōtlom

4.- Anāt ənonmi swēdhewē tod oinod. Tosome onjod peros neqidqe esāt [5].

5.- Pārjei kūdhsāto temos tēmesē, ṭperwōn id-om solwod soros esāt [6].

6.- Wāstō épidhatom jod esāt, tepesos tod māghwēnē gnēto oinod [7].

Twenty-third lesson

The Cosmogony (Adapted from Rigveda 10-129)

1.- There was neither being nor not-being. There was neither darkness nor firmament beyond it.

2.- What was it keeping? Where? Whose was the impulsion? What was there in the deep abyssal water?

3.- There was neither death nor immortality then, there was no signal either of night or of day.

4.- It breathed without breath by its own condition. And there was nothing else apart from this.

5.- At the beginning darkness was hidden with darkness, everything was an indistinct flood.

6.- What was covered by hollowness, this thing alone was born with the energy of heat.
7.- At the beginning love emerged, which was the first seed of thought.

8.- The wise men, searching in their hearts, by means of wisdom found the link of Being in the Not-Being.

9.- The string was laid transversally to the strap; did the below exist? Did the above exist? There were semen-carriers, there were energies. The impulse below, the traction above.

10.- Who, then knows? who could proclaim here where it was born from whence this creation?

11.- The gods (were born) later, by means of the fly off, but who knows whence it has resulted?

12.- Where this creation comes from, and whether it has been done or not, the one watching the firmament in the extreme remoteness knows, or perhaps does not know.

13.- I saw, you saw, he/she/it saw; we both saw, you two saw, they both saw; we saw, you saw, they saw.
14.- Widām, widās, widāt; widāwŋ, widātom, widātām; widāmŋ, widāte, widānt.

15.- Widā/ widoma, wídeso/ wideta, wideto; widówedha, widéi, widé; widómedha, wídedhwe, wídonto.

16.- Widāma, wídāso, wídāto; widāwedha, wídāwedha, wídāi, wídāi; wídāmedha, wídādhwe, wídānto.

17.- Widör, wídesor/ wídetar, wídetor; widower, wíder̥, wíder̥; wídomer, wídedhwe, wídon tor.

18.- Widär, wídesor/ wídatar, wídator; wídāwer, wídār̥, wídār̥; wídamer, wídādhwer, wídántor.

14.- I used to see, you used to see, he/she/it used to see; we both used to see, you both used to see, they both used to see; we used to see, you used to see, they used to see.

15.- I saw myself, you saw yourself, he/she/it saw himself/herself/itself; we both saw ourselves, you both saw yourselves, they both saw themselves; we saw ourselves, you saw yourselves, they saw themselves.

16.- I (usually) saw myself, you (usually) saw yourself, he/she/it (usually) saw himself/herself/itself; we both (usually) saw ourselves, you both (usually) saw yourselves, they both (usually) saw themselves; we (usually) saw ourselves, you (usually) saw yourselves, they (usually) saw themselves.

17.- I was seen, you were seen, he/she/it was seen; we both were seen, you both were seen, they both were seen; we were seen, you were seen, they were seen.

18. I was (usually) seen, you were (usually) seen, he/she/it was (usually) seen; we both were (usually) seen, you both were (usually) seen, both of them were (usually) seen; we were (usually) seen, you were (usually) seen, they were (usually) seen.
**Exercise 1.- Parallel text**

**A.- (Adapted from Rigveda 10-190)**

A1.- The order and the truth were born from burning heat. From it, the night was born, from it the waving ocean.

A2.- From the waving ocean the year was born: the one commanding all that blinks distributed the day and the night.

A3.- The creator shaped in turn the sun and the moon, as well as heaven and earth, the celestial vault and, then, light.

---

**B.- (Adapted from Rigveda 4.52)**

B1.- This Lady, full of joy, after her sister was seen shining forth, daughter of Heaven.

B2.- Accurate, Mother of cows, like a bright red mare, The Dawn became the Ekwonjōs’ Friend.

B3.- You are even the Ekwonjōs’ Friend, you are the Mother of cows: O Dawn you are possessor of wealth.

B4.- With heed (paid to) you, O well-dancer one, as her who drives loathing away, we woke towards (you) with our lauds.

B5.- Your excellent rays are seen like troops of cattle loosed to feed. Dawn fills full the wide surface.

---

**Eukr 1.- Pəraloghá sātis.**

**A.- (Ṛqwoiđěd 10-190 adarmóm)**


A2.- M̥rejes wɨnâw̥tës ɬdhi wetos gnëto, wî dhochonoqte dhîdhët solwa óqonta wôlont.

A3.- Sûnimënse weikm̥ ad dhêtq, djew̥m̥qe p̥t̥wëm̥q, kem̀qe tom-ki leukm̥.

---

**B.- (Ṛqwoiđěd 4-52 adarmóm)**

B1.- Proti sâ sumorchâ cenâ wî ñussketi peri swesrûs, Diwûs ðkêtor dhugtër.

B2.- Ekwâ iwe kwîtrorûdhsâ mâtër cewom ðtoworâ Ekwonjons soqï gente ausös.

B3.- Utà soqï essi Ekwonjous utá mâtër cewom essi, utà ausös weswa ôikta.

B4.- Já wejet dweîm̥ twe qistotos sulôigâ proti stoumôis bhudhômedha

B5.- Proti bhûdûs ðrkonto jota cewom kerdhos swolûs; ausös pîplêt wîrû grejôs.
B6.- When you have filled it, fulgent one! you rend the gloom with light, as per your nature aid us, Dawn.

B7.- You overspread lovely heaven with rays, the dear wide region of mid-air, with your bright shining lustre, dawn.
Exercise 2.- Complete the gaps with the suitable words.

1.- Neither light nor darkness existed in the firmament.
Nē………….neqeq recos djumeni esānt

2.- What did the sage say about energy?
Qid………….megm̥ mbhi weuqėt?

3.- Whence was the infinite space born?
Qotos………….ŋperwón ghawos?

4.- Beyond the signs there is a true reality.
Gnọ̀tlojos…….sntjom bhéwonom widiói.

5.- The creation of waters results from the gods’ wisdom.
………………krēʂ̄ ṭeiwóm meneswâd bhébhūwe.

6.- In summer it dawns early and becomes night late.
Samei ájeri………joqe sêjóm neqití.

Léutejes/ Solutions

Notes

[1] The present participle of the verb ṣemī ‘to be’ is ṣemōts (m., f.), ṣempī (f.), ṣemī (n.) ‘which is, being’, with a genitive ṣempōs. In addition, a neuter form with zero grade in all the paradigm ṣempī, gen. ṣempōs, serves as lexical form of substantive ‘the existent, the being’. Its negation ṣempīt is the non-existent, the non-being.

[2] Ṣeṣāt ‘was’ is a form of aorist protelative formed with the root *es of the verb ṣemī ‘to be’. One can also use the present protelative to indicate the past if the sentence contains other verbs in the past. Ṣeṣāt adds a notion of repetition.

[3] Ad werwērt (cf. Skr. Å varīvar) is the third person singular of the aorist effective of the intensive verb ad werwormi ‘to enclose’. For the time being, you do not need to identify this type of formation.

[4] Observe the paronomasia existing in the expression cədhnom cədhrom ‘deep (and) profound’, with adjectives derived from the verbs cədhjō <*g'h2edh/ g'h2dh ‘to make dive’ and cədbhō <*g'h2ebh/ g'h2bh ‘to immerse’). We find the first one in the compound Eng. bathyscaphe, the second one in the verb baptize.

[5] Ənonmis, ənonmi ‘having no breathe’ is an exocentric compound, i.e. an adjective formed by non-adjectival elements. Its first element is the privative particle ən/ə and its second element comes from the word ən(ə)mōs ‘breath’, from the verb ənō/ anmi (root ḡ2enhi) ‘to breathe’. Latin has inanimis and inanimus ‘inanimate, lifeless’. Tocharian has also the compound onomle ‘being, creature, person’ formed with the particle ‘in’ and the lexeme ḡ2enhiṃo-.

[6] Kūdhsāto ‘was hidden, had hidden itself’, like Ṣeṣāt, has an imperfect value, but is actually a pluperfect form taken from the perfect stem koudh/ kudh of the verb koudhō ‘to hide’. Note the secondary middle ending of kūdhsāto.

[7] Gnēto ‘was born’ is the third person singular of the middle aorist of the verb gignonō gignonī ‘to produce’. Middle forms have the value of ‘being born’ and also ‘to happen’. Middle voice is used here because the subject is born ‘alone’. Otherwise the passive forms gnētor or gnētos esti would be used. Moghwenē is the instrumental of meghwēr ‘power’.

[8] Islōs islā islōm ‘having sought’ is an aorist participle of the verb aisskō (root *h2eis) ‘to ask, to search’. The basic form of the aorist is the first form of the singular of the effective islō. The aorist participle often indicates an action that precedes the rest of the sentence. So islōs can be translated by ‘after looking for’, whereas the present participle indicates a simultaneous action: aisskōnts ‘while searching, seeking’, etc. The temporal context is defined by the other verbs of the sentence.

[9] Polmos ‘impulse’, comes from the verb peldō ‘to push, to drive forward’, while spātis comes from the verb (s)pipāmi ‘to draw’. The text describes the forces originating at the ends of a dipole. The actions of ‘going up’ and ‘down’ are originally the electrical terms taken from Greek ‘anode’ and ‘catode’.

[10] Weuqṣēt ‘would say’ is a form of precative mood formed on the aorist stem of weuqōm ‘I said’. The precative is a mood that we will see in detail in more advanced lessons. Krēṣṛ ‘creation’ is a noun related to the verb krēskō ‘to grow’.

[11] You have identified forms of the perfect in bhēbhume ‘results, has become’, dheidhōwor ‘has been made’ woide ‘knows’, from the verbs bheumi, dhidhēmi and widējō/ weidmi. The forms of aorist would be bhūt ‘was’, dhōtor ‘was done’ and widēt ‘saw’.

195
The middle voice of the verb *gignō*: to occur, to happen, to be born.

<table>
<thead>
<tr>
<th>1s. Active</th>
<th>PRESENT EFFECTIVE</th>
<th>PRESENT PROTELATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Primary</td>
<td>Secondary</td>
</tr>
<tr>
<td>1s.</td>
<td>gignō</td>
<td>gnē̄skō</td>
</tr>
<tr>
<td>2s.</td>
<td>gigneso</td>
<td>gnē̄skeso</td>
</tr>
<tr>
<td>3s.</td>
<td>gignetoi</td>
<td>gnē̄sketoi</td>
</tr>
<tr>
<td>1du.</td>
<td>gignowesdha</td>
<td>gnē̄skowesdha</td>
</tr>
<tr>
<td>2du.</td>
<td>gignesi</td>
<td>gnē̄skesi</td>
</tr>
<tr>
<td>3du.</td>
<td>gignei</td>
<td>gnē̄skesi</td>
</tr>
<tr>
<td>1pl.</td>
<td>gignomesdha</td>
<td>gnē̄skomesdha</td>
</tr>
<tr>
<td>2pl.</td>
<td>gigneshwe</td>
<td>gnē̄skeshwe</td>
</tr>
<tr>
<td>3pl.</td>
<td>gignontoi</td>
<td>gnē̄skontoi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1s. Active</th>
<th>AORIST EFFECTIVE</th>
<th>AORIST PROTELATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Primary</td>
<td>Secondary</td>
</tr>
<tr>
<td>1s.</td>
<td>gna</td>
<td>genā/ genoma</td>
</tr>
<tr>
<td>2s.</td>
<td>gnēso/ gnēta</td>
<td>geneso/ geneta</td>
</tr>
<tr>
<td>3s.</td>
<td>gnēto</td>
<td>geneto</td>
</tr>
<tr>
<td>1du.</td>
<td>gnēwedha</td>
<td>genōwedha</td>
</tr>
<tr>
<td>2du.</td>
<td>gni</td>
<td>genēi</td>
</tr>
<tr>
<td>3du.</td>
<td>gni</td>
<td>genēi</td>
</tr>
<tr>
<td>1pl.</td>
<td>gnēmedha</td>
<td>genōmedha</td>
</tr>
<tr>
<td>2pl.</td>
<td>gnēdhwe</td>
<td>genēdhwe</td>
</tr>
<tr>
<td>3pl.</td>
<td>gnento</td>
<td>genonto</td>
</tr>
</tbody>
</table>

For periphrastic perfect forms gnē̄tos/ gnē̄tā/ gnē̄tōm esmi, etc. cf. lesson 16 note7.
The ablaut of forms in \((o/e)nt\)-

There are four cases:

a) Participles of thematic verbs. The thematic vowel \(o\) is present in all the paradigm.
b) Participles of athematic verbs: The suffix has the zero grade except in the straight cases of masculine forms,
c) Nouns and adjectives in general as such. In MIE the root has already lost its ablaut,
d) Special adjectives of possession -went-, which show alternation e/ø in the suffix and accent on the e forms.

Let us have a look at the following examples: bheronts (carrying), welonts and wekonts (willing), esonts (being), \(s\)nt (the existing one), donts (the tooth), \(m\)gonts (big), geronts (old), wisowénts (poisonous):

a) Thematic verbal forms

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>bheronts</td>
<td>bhérontī</td>
</tr>
<tr>
<td>gen.</td>
<td>bhérontos</td>
<td>bhérontjās</td>
</tr>
</tbody>
</table>

\(bherō, 1ª\ pl. bhéromosi\)

b) Athematic verbal forms

- Radical \(R(e)/R(e)\)

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>welonts</td>
<td>wel̂ntī</td>
</tr>
<tr>
<td>gen.</td>
<td>wel̂ntōs</td>
<td>wel̂ntjās</td>
</tr>
</tbody>
</table>

\(welmi, 1ª\ pl. wel̂məsosi\)

- Radical \(R(e)/R(ø)\)

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>wekonts</td>
<td>uk̂ntī</td>
</tr>
<tr>
<td>gen.</td>
<td>uk̂ntōs</td>
<td>uk̂ntjās</td>
</tr>
</tbody>
</table>

\(wekmi, 1ª\ pl. uk̂məsosi\)

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>esonts</td>
<td>ŝntī</td>
</tr>
<tr>
<td>gen.</td>
<td>ŝntōs</td>
<td>ŝntjās</td>
</tr>
</tbody>
</table>

\(esmi, 1ª\ pl. ŝməsosi\)

\(bhebronts\), bhebrn̂tī, bhebrn̂t (bhibhermi, \(1ª\) pl. bhibhymosi)

\(bhebrn̂tōs\), bhebrn̂tjās, bhebrn̂tōs

c) Nouns and adjectives in general

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>donts</td>
<td>ŝnt</td>
</tr>
<tr>
<td>gen.</td>
<td>d̂ntōs</td>
<td>ŝntos</td>
</tr>
</tbody>
</table>

\(m̂gonts\), \(m̂gntī\), \(m̂gnt\)

\(m̂gntōs\), \(m̂gntjās\), \(m̂gntōs\)

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>geronts</td>
<td>ger̂ntī</td>
</tr>
<tr>
<td>gen.</td>
<td>ger̂ntōs</td>
<td>ger̂ntjās</td>
</tr>
</tbody>
</table>

\(ger̂nt southern\)

\(wisowénts\), \(wisoŵntī\), \(wisoŵnt\)

\(wisoŵntōs\), \(wisoŵntjās\), \(wisoŵntōs\)

In all these examples the feminine forms in -\(ī\) are optional, and consequently the forms in \((o/e)nts/(o)ntos\) can be as masculine but also as feminine.

This lesson is especially difficult as far as morphology, vocabulary and sentence structure are concerned. Do not worry if you feel you miss important concepts. Do what you can. You will come back after a few weeks and this lesson will seem much more accessible.
Basic vocabulary/ Kleitrowrdhosenti

(s)pipāmi tr. to pull, draw
adarmós -â -adj. adaoted
aisskō (part. tr. to look for, request
anō tr./intr. to breathe
árarjō + ad tr. to adapt
áussketi intr. to dawn, to start shining
áussketi intr. to start shining around
awō + ad tr. to come to help, save
áwodhei adv. below
bheumi intr. to be, be in a state, result
bhéwonom n. reality
bhøjdrōs -â -adj. excellent
bhondhos m. link
cəbhjō tr. to immerse
cəbhros -ā -om adj. deep, immersed
cədhjō tr. to make dive
cədhnos -ā -om adj. deep, immersed
dhochonoqte du. day and night
dhochonom n. world
dhubhús, (d)l'adj. deep
dinhā f. day
djeumŋ n. firmament
dweimŋ, gen. n. loathing, hatred, fear
eiwe (ei+we ind. or if
ekwā f. mare, female horse
Ekwonjōs m. pl. primordial twins, brothers of dawn
anesonts, (ŋ) adj. not being, not existing
anonmis, an(adj. who has no breath
épidhatom (iadj. covered
esonts, (sŋt)adj. being, existing
geronts, (gerad. old
ghawos, gen. n. space
gnōtlom n. sign, signal
gonos m. production, generation
grejos, gen. řn. surface
jota conj. as, in the manner of
kelmŋ n. impulse
keml, gen. řn. heaven
kerdhos m. herd, flock, troop
keudhō tr. to hide
kōmos m. love
krēsg n. creation
kwos, gen. řn. splendour, brilliance
leuks, gen. řf. light
m̥̄mbhi part. around, about
m̥̄mbhu n. eau
meghmn, mën. energy
meghwr, gen. řn. power, energy
meneswā f. wisdom
menos, gen. řn. mind
ngonts, (ŋg adj. big
mō ind. but
mṛṭis , gen. nf. death
n̥ndhi adv. even more
neqis, neqid pron. nobody, nothing
neqti intr. to become night
n̥mr̥tos  -ā -om adj. immortal, neuter: immortal thing or nature
n̥perwós -ā́ -óm m. undefined, unlimited
n̥sn̥t, gen. n̥sn̥tos n. non existing thing
óbhīstos --ā -om (ine adj. pron.)
ōps, gen. após f.
pārjom n.
peri, perti part.
peros m.
pérosdhei adv.
pj̥tawī f.
polmos m.
posti (cf. pos) adv.
protamós -ā́ -óm adj.
qareumi, qarjō tr.
qistotos adv.
qotos pron.
recos m.
régō tr.
reigsmn̥, gen. rigsmén n.
roitesdhēs (nom. pl. m.)
roitos m.
Řaqwoidos m.
řtom n.
řtoworós -ā́ -óm adj.
sn̥w̥r, gen. snuw̥wén n.
sŋt, gen. sŋt̥tos n.
soqī
soros
spātis
stoumos
suloigós -ā́ -óm
sumorchós -ā́ -óm
sūnimēnse
swēdhus, gen. swēdhemos
swolos
temos
tanjō
tepos, gen. tépesos
tares
tom (cf. tom-ki)
totos
utā
wāstos -ā́ -od
weikm̥ ad
wejō (cf. worejō + apo)
walonts (aor. < walmāmi), (walontf). walont
warjō + apo/ wrneumi + apo
wēros -ā́ -om
werwormi (+ad)
wichawesnós -ā́ -óm
widējō + kom
wisolgos
wit̥tōm
w̥ñawēnts, (w̥ñaw̥f) w̥ñawēnt
wosu, gen. weswos
f. female friend
m. flow, stream
f. traction
m. praising, laud
adj. gpod dancer
adj. of good feminine nature
du sun and moon
f. custom, way of behaving, habit, nature
m. ray
n. obscurity
tr. to extend
n. warmth
ind. through
adv. then
adv. from here, from this
ind. and also
adj. empty
adv. in its turn
tr. to make turn, to turn away
m./f./n. dominator, master
tr. to open
adj. true
tr. to keep (with oneself)
adj. fulgent, splendid
tr. to be conscious, know
m. fly off, launching
n. tight, tightened
adj. full of waves
n. richness
Further reading


Twenty-fourth lesson

Pan

1.- The boy Pausôn went one day with his friends, the cowherds, to the Yamuna River.

2.- The cowherds and their cows were so parched with heat that they drank from the river that was (had been) poisoned by the waterserpent Natrijonā.

3.- With the intention of taking revenge on Natrijonā, Pausôn climbed a hornbeam and dove into the river.

4.- In the pool the agitated movement like an elephant destroyed the monster’s home and, what is more, the monster got angry.

5.- Natrijonā attacked Pausôn with all might, wrapping his horrible coils around him.

6.- Pausôn seemed utterly defeated by Natrijonā.

7.- The Gopis and the herds, being broken up, thought about (their) lord, considering him (to be) dead.

8.- Pausôn’s foster father was worried, because the boy had gone off without his protecting brother.

9.- In addition, in the village there were many portents of evil.

10.- Back to the river, they saw their beloved Pausôn trapped in the monster’s coils,
11.- Joqe cenäs mághuwos ad mätém sodónt joqe skombom ñbhi bhlēsŋt.
12.- Pāsōs bhendhrōsqe staknom en castum mens dhent jūwenos pótejos kŋpos apolabhtewei.
13.- Pāusenos aw bhṛātēr apó tod wewerēt, jod gnōsāt Pāusenm̥ diwōs sūnūm bheutum [9].
14.- Enim ismei nǐcsōm nē gheudmonm [10].
15.- Pāusōn nū creughons widēt prijōns bheutum;
17.- Joqe olja nēkst, wīsosjo kŋpesē spjéwosjo. Nǐcsōs nenketō [12].
18.- Ita upelām trūt potis Pāusōn Natrijonām.
19.- Eimi, sodōm; esmi, bhūm.
20.- Leipō, lipōm; wendhō, wṛdhōm; leigō, ligōm.
21.- Wipjō, wipōm; lubhjō, lubhōm; ghudjō, ghudōm; spjewō, spjuwōm.
22.- Labhō, labhōm; segneumi, segōm.
23.- Pipō, pijōm; widējō, widōm.
24.- Tŋghējō, tŋghējōm.

11.- and the women went to the boy’s mother and wailed over (their) loss.
12.- Relatives and friends were decided to dive into the pool to get back the body of their young lord,
13.- But Pāusōn’s brother prevented it as he knew that his brother was Djeus’s son,
14.- And that the monster could not harm him.
15.- Pāusōn now saw that his friends were sad.
16.- He rose up out of the serpent’s grip and danced on the beast’s hundred heads.
17.- And destroyed all of them, as poison spewed from its body. The monster perished.
18.- So it was that Lord Pāusōn overcame the evil Natrijonā
19.- I go, I went; I am, I was.
20.- I climb, I climbed; I attack, I attacked; I dance, I danced.
21.- I wrap, I wrapped; I love, I loved; I do harm, I did harm; I spit, I spat.
22.- I catch, I caught; I trap, I trapped.
23.- I drink, I drank; I see, I saw.
24.- I seem, I seemed.

26.- Nekjō, neksŋ; bhlēmi, bhlēm/ bhlēsŋ.

27.- Cicāmi, cām; dhidhēmi, dhēm; gīgnōskō, gnōm; tareumi, trūm.

28.- Leigāi, ligā/ ligoma; cədhjāi, cədhā/ cədhoma.

29.- k̥rdijāi, k̥rdijā/ k̥rdijoma; mərijāi, mərā/ məroma.

30.- Mənjāi, məna; īrái, ra.

25.- I worry, I worried; I close, I closed; I perish, I perished.

26.- I destroy, I destroyed; I weep, I wept.

27.- I depart, I departed; I put, I put; I know, I knew; I overcome, I overcame.

28.- I dance, I danced; I dive, I dived.

29.- I get angry, I got angry; I die, I died.

30.- I think, I thought; I rise up, I rose up.
**Eukr 1. Paraloghá sáitis.**

1.- Jaraklewēs Géryōnos poku klēpst, joqe posti Weteljāi Awntīnōm kolnim sodēt.

2.- Awntīnēi supēt kλneī.

3.- Dom Jaraklewēs swept, worghōs Kakos ludhēt enim poku klēpst, āpoqsi id deukonts.

4.- Kakā, Kākosjo swesōr, Jaraklewēsei stānom sqet, jodhei Kakos est.

5.- Kakos dhghomjōm ghosāt mēmsōm joqe wēiqtimāom kāputa pāgāt kāwenos ad dhworins.

6.- Jaraklewēs kowr ad dhuwēt.

7.- Prāi gorgōs kowr ṁgntē pelsā klawdēt Kakos, joqe im Jaraklewēs omsois uperi ert.

8.- Kakos Jaraklewēsm wñdhet, pāwṛ dhūmōmqe spjewonts, joqe Jaraklewēs proti ṃgntbhīs kǐkubhīs akmībhisqe weuqēt.

9.- Antjoj en kowr dhōtō, dhūmosjo pedom ad seikonts.

10.- Jaraklewēs ḳbhuwōm Kakom ḡṛbhet imqe kom ṃghet.

**Exercise 1. Parallel text**

1.- Herakles stole the cattle of Geryon, and afterwards he went to Aventine hill in Italy.

2.- At Aventine hill Herakles slept.

3.- As Herakles slept, the criminal Kakos came and stole the cattle, pulling it backwards.

4.- Kaka, Kakos’ sister told Herakles the place where Kakos was.

5.- Kakos ate human flesh and nailed the heads of (his) victims to the doors of his house.

6.- Herakles ran towards the cave.

7.- A terrible Kakos blocked the entrance with an enormous rock, and Heracles lifted it on (his) shoulders.

8.- Kakos attacked Herakles by spewing fire and smoke, and Herakles responded with enormous branches and stones.

9.- Finally Herakles leapt into the cave, aiming for the area of the smoke.

10.- Herakles grabbed the monster Kakos and strangled him.
Eukŗ 2.- Kom sןrמnןס weqesbhıs kןrὰ plędhi.

Exercise 2.- Complete the gaps with the suitable words.

1. - The king gave the soldier poisoned milk, and he drank (it).
Ręgs melgm̥…………… węnteidhonteı dōt, joqe is………

2. I was worried because my wife intended to leave.
……………jodqid uksır mene cątum mens…………

3. - He cut wood in order to heat himself with the fire.
Doru……………temt ącnī chęrdhjosjọ……

4. - The dog attacked the cat with a branch.
Kwōn kattăm kękū……

5. - The village was destroyed by the enemy……………nemțē nenketo.

6. - The boy overcame the beast by throwing arrows from the rock.
Ghwērṇ maghus…..pelsăd kęla……

Lęutejes/ Solutions

Notes

[1] Źoupás or coupàts ‘drover’, with genitive coupàsos, coupáso or coupàtos, is composed of the terms cóus ‘cow, beef’ and root *pā<*peh; ‘to protect’, which, in addition, has given the verbs pásko ‘to feed, to graze’, pāsmi ‘to heed, to care’ and the name potēr ‘father’. Indo-Iranian preserves the verb in its radical form: Skr. pātī, Av. pātī ‘protects’.

[2] The infinitive construction (gen.) + monsō indicates finality. One could have also used the short dative apogojedhjōi. Its basic root is *qei, which forms a verb in the active voice qineumi ‘to pay one’s punishment, to expiate’ with a variation in the middle voice qinuwał ‘to avenge, to punish’, with the same formation. The active and passive infinitives, respectively qojetum and qojedhjom, are irregularly formed on a causative verb stem. On the other hand, the infinitive qeitum is to be attached to the verb qiqeimi ‘to estimate, to value’.

[3] Ánkolmotos ‘in the manner of an elephant’ is an adverb derived from the noun ánkolmos (Tocharian B onkolmo, A onkalām). The root is *hzent- ‘to bend’. As for the enlargement, cf. deiwotos ‘in the manner of a god’, tētartos ‘in the manner of the people’, nōmtoz ‘in the name of’, agmētos ‘in columns’ as mentioned in note 2, lesson 19.

[4] Immō is a particle that serves to increase the value of a proposition compared to what has been said before; paouka wēgesa-two, immō nōnod ‘your words (are) few, rather none’; todoinod nē drājets, immō me drājejets ‘not only does he not work, but he also makes me work’.

[5] We saw in the previous lesson the active aorist participle islōs ‘after looking for’. Now we have the same type of participle wiplōs taken from the verb wipjō ‘twist’. The first person of the aorist indicative is wipōm, with the stem wip. Mēghmenē ‘with energy’ is the instrumental of meghmō (root *mēgh/mogh ‘power’).

[6] Wiklōs ‘defeated’ is the passive aorist participle of winkō ‘to defeat’. The basic form of the aorist is wikōm ‘I won, I vanquished’.

[7] Mēnānto ‘they thought’ indicates repeated action in the past, in contrast to the effective mnento, the other indicative aorist incision of the verb mōnjai. Note the construction with the two accusatives in mōto kōsējontes ‘believing him dead’, where the verb ‘to be’ is also implied in English. Mōtos -ā -om is equivalent to mōwos -ā -om.

[8] Cecsāt ‘was gone’ is a pluperfect drawn from the perfect ceca ‘I left’ of the verb cicāmi ‘to go, to leave’. Cecsāt, which indicates a state in the past, means the same as loitsāt, of the verb leitō.

[9] This is another completive construction with two accusatives, this time explicitly containing the verb ‘to be’. Diwōs sūnum depends on bheutum and bheutum depends on the more-than-perfect gnōsāt ‘knew’.

[10] This sentence continues the completive clause of the preceding paragraph. Gheudmōn (m, f.), gheudmon (n.) ‘able to do harm’ is an active para-participle indicating ability derived from the verb ghudjō ‘to do harm’.
[11] Ghurós is the genitive of ghwēr ‘beast’. Ghwērós, ghwērâ, ghwēróm, on the other hand, is the adjective referring to the ‘wild’ beast.

[12] The verb nekjō ‘to destroy, to annihilate’ has two aorist stems: neksm̥ (3rd person nēkst) and nenkóm. Its middle voice counterpart nekjāi ‘to die, disappear’, also has two aorist stems, i.e. sigmatic and reduplicated: neksa/neksma and nenkā/nenkoma (3rd person neksto et nenketo).

Spjewomos -ā -om is a present passive participle or the verb spjewō ‘to spit’.

**Basic vocabulary/ Kleitrowrdhosenti**

<table>
<thead>
<tr>
<th>Word</th>
<th>Case</th>
<th>Meaning</th>
<th>Word</th>
<th>Case</th>
<th>Meaning</th>
<th>Word</th>
<th>Case</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aigm̥</td>
<td>n.</td>
<td>agitated mouvement</td>
<td>coupás, gen.</td>
<td>coupāos/ coupāso/ coupātos</td>
<td>m.</td>
<td>cowherd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>amghō + kom</td>
<td>tr.</td>
<td>to strangle</td>
<td>deukō</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>anchis, gen.</td>
<td>f.</td>
<td>snake</td>
<td>dhidhēmi mens</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>anchis, gen.</td>
<td>m.</td>
<td>elephant</td>
<td>dhūmós</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ánkolmos</td>
<td>adv.</td>
<td>in an elephantic way</td>
<td>drājejō</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ánkolmotos</td>
<td>adv.</td>
<td>backwards</td>
<td>dom</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ápoqsi</td>
<td>intr.</td>
<td>to weep</td>
<td>əneu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhlēmi</td>
<td>intr.</td>
<td>to weep</td>
<td>gheudmōn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cadhjāi</td>
<td>intr.</td>
<td>to dive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>chouros -ā -om</td>
<td>adj.</td>
<td>terrible</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Further reading


Twenty-fifth lesson

1.- In a quiet place near a river there was a small village.
2.- In this village lay a wooden house.
3.- In this house there was (found herself) a young girl.
4.- Early every day the girl woke up.
5.- She washed herself in a pond near the house, even in winter.
6.- In the morning the girl put on a red mantle and covered her head with a hood.
7.- All day long she wore the mantle and was covered with the hood,
8.- Her head was covered when she went out of the house because she was afraid (to be) alone.
9.- When the girl got dressed and covered herself she looked herself in (against) the mirror. She smiled happy.
10.- She (usually) went walking in the meadow and visited her grandmother.
11.- She would bring her grandmother a pot of honey and a piece of bread.
12.- But in the forest, a certain day the wolf appeared. He was looking for food.
13.- What happened then?
14.- Then the wolf looked at the girl. He asked the girl for food.
15.- Afraid, she started to run. The wolf followed her.
16.- The girl tripped on a root and released the food.
17.- The wolf got the food and ate it. Thank you-he said.
18.- I did not think this story (would be) with a horrible final.
19.- Like this we have changed. Every day I used to tell the other version.
20.- He put on, he used to put on; he covered, he used to cover; he dressed, he used to get; he took, he used to take; he released, he used to release.
21.- He was placed, he used to be placed; he lay, he used to lie; he found himself, he used to find himself; he wore, he used to wear; he was covered, he used to be covered.
22.- He got dressed, he used to get dressed; he covered himself, he used to cover himself; he washed himself, he used to wash himself; he looked himself, he used to look himself.
23.- He woke up, he used to wake up; he smiled, he used to smile; he strolled, he used to stroll; it happened, it used to happen; he appeared, he used to appear; he tripped, he used to trip; he changed he used to change.
24.- He visited, he used to visit; he fetched, he used to fetch; he followed, he used to follow; he looked, he used to look; he asked, he used to ask; he started, he used to start; he took, he used to take; he ate, he used to eat; he spoke/said, he used to speak; he thought, he used to think.
25.- He was afraid, he used to be afraid.
Exercise 1.- Parallel text

1.- In a quiet place near a river there was a small village.

2.- In this village lay a wooden house.

3.- In this house a young girl existed.

4.- Early every day the girl woke up.

5.- She washed herself in a pond near the house, even in winter.

6.- In the morning the girl would put on a red mantle and covered her head with a hood.

7.- All day long she wore the mantle and was covered with the hood,

8.- Her head was covered when she went out of the house because she was afraid (to be) alone.

9.- When the girl got dressed and covered herself she looked herself in (against) the mirror. She smiled happy.

10.- She walked in the meadow and visited her grandmother.

Eukr 1.- Poraloghā sātis

1.- Sāmēī stānei dānum ad paulos esāt ghordhos,

2.- Ghordhei ismi drumós leghāt weiks.

3.- Wikī juwōn maqā sātujāt ismi,

4.- Dhochei qāqosmi ájeri maqā bhudhāt (bhúdhāto).

5.- Sēlesi domom ad lōwāti-swe, eti ghimī.

6.- Maqā wēsrei rudhrōm owāt peplom joqē kaukōkēlēsē kaput skuwāt,

7.- Dhochom solwom pleplō owōssāt joqē kaukōkēlēsē sēskousāt,

8.- Kaput sēskousāt jom domēd eksī sodāt jodqid oinā dēdwoisāt.

9.- Jom maqā westijātō skūwātoqe spektlom proti spēkāto. Rōdā smijāt,

10.- Maghei cadhāt joqē anum widsāt,
11.- She would bring her grandmother a pot of honey and a piece of bread.

12.- But in the forest, a certain day the wolf appeared. He was looking for food.

13.- What happened then?

14.- Then the wolf looked at the girl. He asked the girl for food.

15.- Afraid, she started to run. The wolf followed her.

16.- The girl tripped over a root and released the food.

17.- The wolf got the food and ate it. Thank you-he said.

18.- I did not think this story (would be) with a horrible final.

19.- Like this we have done something different. Every day I used to tell the other version.
Exercise 2.- Complete the gaps with the suitable words.

1.- Now she is carrying fruits for her father.
Tā nū ágrona esjās pātrei………..

2.- When I see her, she is carrying fruits for her father.
Jom tām widējom, ágrona esjās pātrei …………..

3.- When I saw her, she was carrying fruits for her father.
Jom tām widóm, ágrona esjās pātrei .............

4.- When I saw her, she would be carrying fruits for her father.
Jom tām widējām, ágrona esjās pātrei .............

5.- When I saw her, she carried fruits for my father.
Jom tām widóm, ágrona mene pātrei mene.............

6.- When I saw her, she would carry fruits for my father.
Jom tām widējām, ágrona mene pātrei.............

Léutejes/ Solutions

Notes

[1] We reproduce in this lesson our story of Little Red Riding Hood in the past. Note the prevalence of verbs conjugated in the aorist protelative, given that they indicate a repeated action.

[2] The stative verbs ēsai, kejai, widāi, which have the meaning of ‘to be situated, to lie, to find oneself, form their aorist effective ēssa/ēssma, keisa/keisma and weidsa/weidsma, which have a ‘constantive’ value: ‘I was located, I lay, I found myself’. Beside the forms of the effective incession, we have the forms of the protelative incession ēssāmā, kéisāmā and weidsāmā, which express a repeated action: ‘I was located, I was (usually) lying, I (usually) found myself’. Note the sigmatic formation in the aorist of stative verbs.

[3] You guessed it: bhēbhosāt ‘he/she/it was afraid’ is a pluperfect of the preterite-present bhēbhoje ‘he is afraid’, just as gnōsāt ‘he knew’ matches with gnōwe ‘he knows’.

The verbal anticausative forms wēsāto ‘got dressed’ and skūwāto ‘covered himself/herself/itself’ are the counterparts of the aorist stative forms - thus sigmatic –and also protelative wēssāto ‘(usually) wore’ and skēusāto ‘was (usually) covered’. Note that a third aktionsart is possible by using the pluperfect in the active or middle voice: ówossāt/ówossto ‘was wearing’ and sēskwsāt/sēskwsto ‘was covered’, expressing a state in the past.

[5] The verb bhūjō ‘to begin’ and its intransitive variant bhujāi have a suppletive aorist stem. Its forms are, respectively, kənet and cəgheto (Iranian *gaHz, Slov. gázi). Note that in our text the action of this verb is not repeated, but punctual. In MIE ēpjāi (Lat. coepī, Gr. ἅπτομαι. ToB. au-n-) is another verb with the notion ‘to undertake, to start an initiative’.

[6] Let us see, as an exercise, the conjugation of mənjāi ‘to think’ in the aorist indicative, which is athematic:

Effective: singular məna, məso, məto; dual məwedha, mni, mni; plural məmedha, mədhwe, mnto.

Protelative: singular mənəma, mənəso, mənəto; dual mənəwedha, meni, meni; plural mənəmedha, mənədhwe, mənənto.
## Basic vocabulary/ Kleitrowdhosenti

<table>
<thead>
<tr>
<th>English</th>
<th>Mesopotamian</th>
</tr>
</thead>
<tbody>
<tr>
<td>marcher, aller</td>
<td>cadhō intr.</td>
</tr>
<tr>
<td>to walk</td>
<td></td>
</tr>
<tr>
<td>aor. de bhujā́i, com aorist of bhujā́i, to start, begin</td>
<td>caghā /caghctr.</td>
</tr>
<tr>
<td>to start, begin</td>
<td></td>
</tr>
<tr>
<td>to die, disappear</td>
<td>nekjā́i intr.</td>
</tr>
<tr>
<td>to start, begin</td>
<td></td>
</tr>
<tr>
<td>aor. de bhujṓ, com aorist of bhujṓ, to start, begin</td>
<td>nijóm tr.</td>
</tr>
<tr>
<td>to carry</td>
<td></td>
</tr>
<tr>
<td>aoriste de bherṓ, paorist of bherṓ 'to carry'</td>
<td></td>
</tr>
</tbody>
</table>
Further reading


Dwidḵtəmom swekstom densʁ

1.- Awe, qota esāt cītā jom juwōn esās?
2.- Londhom tod dom todoinod ghwērōis cīwotois spēperātor.
3.- Qttsūn sswoghois setijātor [1].
4.- Pəṭros mene wenī tom dsād bhugjet joqe sedos sāgijet [2].
5.- Enim qota sedos weurete? Qota stānom weuretor pōlejos?
6.- Neqti səmesāi meghei bhūt swopnjom [3].
7.- Newās polejos stānei keimnā cōus wertēwijā. [4] (=keimnām cowṃ wewrsēmę),
8.- Enim dhochei ṣeqomnei keimnām maghei cowṃ weurmọŋ.
9.- Tom-ki kom pepleto swepṛ mene.
10.- Cōus jəgetor joqe pōlejos wərbhis dhōtor.
11.- Egō teutarēgs legōr. Medesgṙnōs nōmnājetor joqe en sākrodhōtes neneibhontor [5].
12.- Prōd wḷātis mene kerṣ peri strōtor solwod [6].
13.- Dekŋ agrei drämenei qrijantor dṃsōs [7].
14.- Josmȩd dhghmones sṃsmijs bhūnt, léudherōs dhentor joqe domom nenesontor [8].

Twenty-sixth lesson

1.- Grandfather, how was life when you were young?
2.- This land was still trodden only by wild animals.
3.- Sometimes it was visited by caravans.
4.- My father’s family fled then from war and was looking for a settlement.
5.- How did you find a settlement?
6.- I had a dream during a summer night.
7.- At the place of the new city a lying cow would be found (was to be found).
8.- And on the following day we found a cow lying on a meadow.
9.- And so my dream was fulfilled.
10.- The cow was sacrificed and the outline of the city was done.
11.- I was chosen king (protector) of the people. A governing council was appointed and priests were consecrated.
12.- My power was extended in all the region.
13.- Ten slaves were bought in order to work at the countryside.
14.- Given that those (the) people were friendly, they were emancipated (set free) and they were returned home.
A ways (road) network was built. Many bridges were also built. Old huts were refurbished.

I was beloved by all the people and I was honoured with a reward. I was known by the king of Babylon.

How were you known by that king?

I was invited to the king’s court. There your grandmother’s hand was offered to me and your father was born.

I tread, I trod, I used to tread, I was trodden, I used to be trodden; I invite, I have invited, I invited, I have been invited.

I sacrify, I sacrificed, I used to sacrify, I was sacrified, I used to be sacrified.

I offer, I offered, I used to offer, I was offered, I used to be offered.

I collect, I collected, I used to collect, I was collected, I used to be collected.

I put, I put (past), I used to put, I was put, I used to be put.

I spread, I spread (past), I used to spread, I was spread, I used to be spread.

I buy, I bought, I used to buy, I was bought, I used to be bought.

I know, I got to know, I used to get to know, I got known, I used to get known.

I find, I found, I used to find, I was found, I used to be found.
28.- Nōmnājō, nōmnājóm, nomnājām, nomnājōr, nomnājār.

29.- Sṛkjō, sṛkom, sṛkām, sṛkōr, sṛkār.

30.- Setijai, setijā/ setijoma, setijāma, setijōr, setijār.

**Eukr 1.- Paraloghā sātis**

1.- Gónweni maghei cōus keisto.

2.- Śm̥woghjoīs dhghmones idhei sesedonto.

3.- Cωm̥ jōgont joqe pōlejos wərbhim dhent.

4.- Pṇ̥tom grebhos bhrēwāomqe polu toqe demōnt.

5.- Senons sṛkont weikṇs

6.- Dekm̥ qrijánt dṁsōs enim agrei werga dhentor.

7.- Chonā sasjā legontor.

8.- Eisom rēgs Babulōnjō rēgē gnōto.

9.- Poti ghserm̥ deirās cenās likēt.

10.- Trija gnent putla.

28.- I name, I named, I used to name, I was named, I used to be named.

29.- I repair, I repaired, I used to repair, I was repaired, I used to be repaired.

30.- I visit, I visited, I used to visit, I was visited, I used to be visited.

**Exercise 1.- Parallel text**

1.- The cow lay on the fertile field.

2.- The men of the caravans settled there.

3.- They sacrificed the cow and they established the outline of the city.

4.- They built a road network and also many bridges.

5.- They repaired old houses.

6.- They bought ten slaves and works were done in the countryside.

7.- Abundant crops were harvested.

8.- Their king was known by the king of Babylon.

9.- He offered the hand of a beautiful woman.

10.- They begot three children.
Exercise 2.- Complete the gaps with the suitable words.

1.- You produced a bountiful harvest.  
Chonóm sasjóm………..

2.- They knew each other in Paris.  
Lugtētjāi………………

3.- He was known for his wisdom.  
Widjā esjο………………

4.- The solution was found halfway.  
Leutis medhjei pũti………………

5.- The mouse was eaten and devoured by the monster.  
Mūs nicsό…………jоqε………………

6.- They lay down on the grass.  
Ghrāsei āna………………

Léutejes/ Solutions

1 – gens/ genés 2 gnonto 3 gnōtor/ gnōjātor 4 – weuretor 5 – ghošetor 6 – keisi (dual)/ keispto (plural).
Notes

[1] Today we start with the passive voice of the aorist. Like the other voices, it normally has the same endings as the present protelative. The vowel -ē- appears in the protelative forms and is absent in the effective forms. We have here spēperātōr ‘was trodden’ and setijātōr ‘was visited’, with a notion of repetition. Without this notion of repetition, we would say speperetor and setijetor.

[2] We return to the present protelative sāgijet, which, in this context, has not the value of a gnomic present, but of an imperfect ‘sought’ because the other verbs of the text are in the past. To express the notion of repetition we would use the aorist protelative sāgijāt ‘(usually) sought’, and to express the notion of punctual action the aorist effective sāgijēt ‘sought’. The same reflection is valid for bhugjet ‘would flee’, which builds its aorist stem on the forms bhugēt and bhugāt.

[3] From the root *swep ‘to sleep’ we have three biologically important names: swēpr (n.) ‘a dream, a story or incoherent situation’, swopnos (m.) ‘sleep, desire to sleep’ and swopjom (n.) ‘a dream, psychic production during the sleep’. The roots *ses and *der(-m) are also related to the activity of sleeping, but we will see them later on.

[4] Keimnā cōus wertēwijā, with implied verb est ‘was’, means ‘a lying cow that was to be found’. We see in this structure a future of the past. In the sentence two participles are used: the present middle participle keimnā ‘lying’, kejai ‘to lie’ and wertēwijā, future passive participle of wiwermi ‘to find’. It would be possible to express this sentence with a finite form using the precative mood, still unknown to us, corresponding more or less to the English conditional: keimnām cowmē wēwrēsēmy. Cōus can be masculine or feminine depending on the whims of nature.

[5] Medesgrnōs is a compound derived from the root *med roots ‘to meditate, to decide, to govern’ and *ger< *h₂ger ‘to gateher’. The neuter medos (gen. medesos) means ‘measurement, decision’. Neneibhōm ‘I consecrated’ is the reduplicated aorist of the causative noibhejō ‘to consecrate’, drawn from noibhos ‘sacred’.

Note the use of the particles prōd and peri in the sentence, both indicating extension: prōd goes with the verb stynōmī ‘to spread’, aorist active sternī, middle strōma and passive strōmar. Peri ‘around’ governs the accusative of the noun beside. Remember the constructions per urbēs, per uiās in Latin.

[6] The root of qrināmī ‘to buy’ is k⁶reih₂, which contains a laryngeal at the end. This laryngeal shows traces only in certain forms containing a vowel in the following syllable. So, we say qreim ‘I bought’, but qrijānt < *kuryihzent ‘they bought’. In the same manner we have qrijār ‘I was bought’, qrisór/qritār ‘you were bought’ but qrijantor < *kwrhzentor ‘they were bought’. Remember the mythical king of Troy Πρίαμος ‘the bought one’.

[7] The compound sūsmis, gen. sūsmijōs ‘friendly’ is formed with the particle sāt ‘with’ and of the root *smei (verb smejāi/ smejō) ‘to smile’, and thus reflects ‘the one who smiles with’. With a similar structure we have Lat. cōmis (arch. cosmis).

[8] We now do some practice by conjugating the aorist indicative gnar ‘I got known’ in the passive voice, which in this case is athematic:

Effective Aorist: singular gnōjār, gnōjāsor/ gnōjātar, gnōjātōr; dual gnōjāwer, gnōjāt, gnōjātār; plural gnōjāmer, gnōjādhwer, gnōjāntor.

Aorist protelative: singular gnōjār, gnōjāsor/ gnōjātar, gnōjātōr; dual gnōjāwer, gnōjāt, gnōjātār; plural gnōjāmer, gnōjādhwer, gnōjāntor.
Basic vocabulary/ Kleitrowędhosenti

- bhugjō: tr./intr. to run away, flee
- crājō: tr. to devour
- crȫskō: tr. to devour
- cr̥nāmi: tr. to devour
- dhm̥ sos, dhm̥ sā: m., f. slave, servant
- dsā: f. war
- ghrāsom: n. grass
- gonwōn, gonwon: adj. fertile
- grebhos, gen. grĕbhēsos: n. fertile
- keimnos -ā -om: adj. lying
- lēudheros: adj. free
- linkō (+poti): tr. to promish
- m̥ tejō: tr. to invite
- medesgr̥ nós: m. governing council
- medos: n. measurement, decision
- mūs, gen. mūsós: n. mouse
- noibhejō: tr. to consecrate
- nōmnājō: tr. to name, appoint
- nosejō: tr. to make return
- pl̥nai/pl̥namai + kom: intr. to be fulfilled
- prōtom: n. reward
- qr̥ tusí: adv. sometimes
- séqomnos -ā -om: adj. following
- sm̥ smis, sm̥ smis, gen. sm̥ smijós: adj. friendly, nice
- sm̥ woghjom: n. caravan
- sporejō (cf. spṛnō): tr. to trample, tread
- srr̥kijō: tr. to fix, repair
- st̥nāi, st̥nai, st̥nuwái (+prōd): intr. to get extended
- sweep: n. dream
- swojnjom: n. dream
- swopons: m. sleep, desire to sleep
- teutarḗgs: m. king, protector of the people
- wenī: f. family, clan
- wlǟtis: tr. power, command

Further reading


Twenty-seventh lesson

Shopping market

1.- Good morning, madam Pitusāgjā, how can I help you?

2.- The last time I bought few things. My husband quickly ate everything and nothing has been left for the children. Now I want to buy more things.

3.- I have the best products this year. Last year the weather was too dry.

4.- With the rains of this year the land is fertile in every sort of fruits.

5.- Give me three bushels of apples and a bushel of pears.

6.- Take (carry) also walnuts, chestnuts and hazelnuts; they are very tasty.

7.- Can taste? Break me a nut.

8.- Take (one), taste (it) and tell me if (it is) good.

9.- Mmmm. It has the special taste of the forest. It’s a good taste.

10.- Since you like (it), buy then.

11. Yes, I take nuts and hazelnuts. Put me half a bushel of both; put each one in two separate boxes.

12. Wait a moment here, I am looking for the two boxes, and (while) having a look at the store think (about) what you need (what is necessary to you).
13.- (After a moment). Look at the blue berries, now it’s the season for eating (them). Do not leave them here.

14.- Thanks, but I already have berries in the garden at home.

15.- Please, show me that white cheese.

16.- Do not take white cheese, take rather grey cheese. Come on, madam, eat this cheese with honey for (at) dinner.

17.- Cut me half a unit. And that’s all.

18.- The price of all this, twenty coins.

19.- Change me a bill of fifty pieces.

20.- Gather the burden and do not forget the change.

21.- You bore, bear!; you broke, break!; you took, take!; you tasted, taste!; you placed, place!; you showed, show!; you pushed forward, push forward!.

22.- You gave, give!; you bought, buy!; you put, put!; you cut, cut!.

23.- You wait, remain waiting!; you waited, wait!.

24.- You think, stay thinking!; you thought, think; you looked, stay looking!; you looked, look!. You gather, stay gathering!; you gathered, gather!.

25.- You eat, remain eating!; you ate, eat!.

26.- You took, take!, do not take!; you left, leave!, do not leave!; you forgot, forget!, do not forget! (effective and protelative).
Eukr 1.- Paraloghá sâtis

1.- Olja ad Pitusāgjām podí wîrô ghosetor. Neqid liqetor.

2.- Pornēi Potnī Pitusāgjā juwetor. Udbhérona térena adklēnoīs spekontor.

3.- Trejes ábelōm modjōs Pitusāgjāi dontor.

4.- Knoukes, āstswana, karukōsqe wagontor gusontorqe.

5.- Knoukes karukōsqe šntērāu dhentor kōpsāu. Kōpsāi woghei steleṯī.

6.- Płwos tūrjōs emetor joqe méltit kṛśnāi ghosetor.

7.- Tūrjosjo medhja tņtōr oinotā.

8.- Bhreuges udbhéronaqe pōluwa qrijantor nijontorqe.

9.- Penqēdkṇtarupim deiktroom mijetor.

10.- Bhermn̥ gegretor apomojō ɜmrstō.

Exercise 1.- Parallel text

1.- At Pitusāgjā’s everything was eaten by her husband. Nothing has remained.

2.- At the shop madam Pitusāgjā was helped. Fresh products were viewed by customers.

3.- Three bushels of apples were given to Pitusāgjā.

4.- Nuts, chestnuts and hazelnuts were broken and tasted.

5.- Nuts and hazelnuts were put in two separate boxes. The two boxes were placed in a chariot.

6.- Grey cheese was purchased and was eaten at (for) diner.

7.- Half a unit of cheese was cut out.

8.- Many fruits and products were purchased and taken away.

9.- A note of fifty pieces was changed.

10.- The burden was gathered without forgetting the change (with the change unforgotten)
Eukr 2.- Kom смármnoīs weqesbhís kūrá plēdhi.

Exercise 2.- Complete the gaps with the suitable words.

1.- He bought everything necessary.
   Olja _etařa........

2.- Everything necessary was bought.
   Olja _etařa........

3.- Buy good products!
   Udbhérona ēswā .......

4.- Our wings were cut off (clipped) when we were young.
   Peterős ğeróm...........jóm júwones sm新股

5.- Crack these hazelnuts to taste (them).
   Karukōns kons gustewei............

6.- Don’t forget your tongue.
   Dŋghwām-two mŋē..... ........

Solutions/ Léutejes

1 – qreit 2 – qrītōr 3 – qreidhi 4 – tmantor 5 – wage 6 – mŗsās
Notes

[1] Now we can finally use some greetings in Modern Indo-European. The accusative is used because the expression ‘I wish you’ is implied. The word *djawm* has the peculiarity of having two resonants at the end of the word, and therefore its whole pronunciation would result a bit difficult. Latin *diēm* and the Sanskrit *dyām* reveal a ‘simplified’ original pronunciation /dēm/. The same applies to the accusative *cowm* ‘cow, ox’ and *nāwm* ‘ship’ phonetically /gōm/ and /nām/. Note that *potni* is the vocative of *potnī*, ‘lady, mistress’, while *potei* is the vocative of *potis* ‘sir’. *Pitusagiā* is obviously a talking name ‘foodsearcher’. Celtic has the proper name *Deprosagilos*.

[2] *Prijōs* (m., f.), *prijōs* (n.) ‘previous’ and *plējōs, plējos* ‘more abundant, more’ are two adjectives in comparative form. For the moment, you should only to remember that they are declined on a consonantal stem in -*jos/-*jēs-.

[3] Remember to decline the word *sems, smī, sem* ‘one’ as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Neu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sems</em></td>
<td><em>smī</em></td>
<td><em>sem</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>semn̥</em></td>
<td><em>smīm/smjām</em></td>
<td><em>sem</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>samos</em></td>
<td><em>smjās</em></td>
<td><em>samos</em></td>
</tr>
</tbody>
</table>

Do not mistake the genitive of the numeral *samos* with the identical form of the nominative of the demonstrative *samos, sāmā, sāmod* ‘certain, some’, which follows another declension.

[4] Other forms also serve to indicate the numeral ‘one’, the most important of which is the group of terms formed with *oi* + the extension *no/-ko/so/vo-*. We find *oinos, oinā, oinod* ‘alone’ in Latin *ūnus, -a, -um* and in almost all Indo-European groups. *Oiso, oisā, oisod* ‘this, that’ is a demonstrative indicating proximity to the person who listens. *Oiwōs -ā -ōd* (Gr. *ōlos*, Av. *aēua*- ‘a single one’) means in MIE ‘special, particular’.

The root *per(hz)* with the structures *pr-*, *prō-* and *prei* followed by the extensions *tero/-teno/-wo/-mo/-samo-* serves to form different ordinals with the meaning ‘first’.

[5] *Modjos* ‘bushel’ is a capacity unit taken from the root *med/meh* ‘to measure’. One Latin *modius* corresponds to 8,75 liters.

[6] *Jodei* (Skr. *jādī*, Lith. *jei*, Lett. *ja <*jod*) is a completive conjunction preceding propositions which are to be confirmed or denied: ‘tell me whether’. We could also have said *qóterom an*.

[7] *Nemesjōs -ā -ōm* ‘forestal’ is an adjective relating to the noun *nemos* (gen. *nēmesos*) ‘the forest’. With the same suffix we have the neuter *selos* ‘the swamp’ and the adjective *selesjōs -jā -jōm* ‘swampy, marshy’.

[8] The second person endings of the imperative singular in the active voice are *-e* for thematic verbs and *-dhī* for the atematic ones. For the middle voice, thematic and athematic verbs have the ending *-swo*. You must be careful because the English present imperative may be translated by three imperatives in IEM: present, aorist and future. To complicate things a little more, we also use two inclusions of the indicative mood for negative orders: aorist effective and aorist protelative. In this lesson we see the forms of the present and the
aorist, In theory, they designate, respectively, an action in progress and a punctual action.

[9] Note that the present participle *spekjonts* (spekjɔntɪ), *spekjont* ‘who looks’ denotes here a simultaneous action ‘during the activity of looking’.

[10] Preventive, i.e. negated orders are formed with the particle mē + the aorist of the indicative mood. In the case of a punctual order we will use the effective incension and in the case of a repeated order we will use the protelative incension. Note the following example:

• *Domom pewe* (pres. imper.), *egō qreitum eimi* ‘remain cleaning the house, I am going shopping’.

• *Domom puwe* (aor. imper.), *setim wělpomosi* ‘clean the house, we expect a visit’.

• *Mē domom puwēs* (aor. eff.), *cicəmosi* ‘Do not clean the house, we go’.

• *Mē domom puwās* (aor. prot), *d̂nsos esti* ‘Do not clean the house, there is a servant’.
Basic vocabulary/ Kleitrowrdhosenti

adklë̄nós, adklë̄ná m., f. client
ambhōu, ambhāi, ambhoi pron. both
apomojos m. change of money
bhədjōs, (bhədisī́) bhədjos adj. better
bhermē n. burden
dehdjhō tr. to beg, ask
deiktrom n. title
dhēmōn, dhēmon adj. fertile
dwikmtī n. title
eko, ekā, ekod (=ko, kā, kod) num. this (one)
astawonōm n. chestnut
ēsús, (ēswī), ēsū adj. good
gherdom n. pear
gousos m. taste
djodei conj. whether
ekarukōs m. hazelnuts
kapsā f. box
knūs, gen. knuwōs f. walnut
ṃdhros -ā -om adj. do not (privative imperative)
mē part. blue
dehdjos -ā -om adj. half
dersō tr. to neglect, forget
modjos m. bushel
mōrom n. blueberry
nāus, gen. nāwōs f. ship
ŋmr̥stos -ā -om adj. not neglected or forgotten
oinotā f. unit
penqēdkmta num. fifty
penqēdkm̥taroupim adj. containing fifty
pēruti adv. last year
plējōs, (plējisī), plējos adj. more
plwos -ā -om adj. grey
pornis f. shop
pretjo n. price
qoros m. class, type
qóterom an conj. whether
qóteros -ā -om pron. which one of two

roupjom n. coin
selesjōs -jā -jōm adj. swampy, marshy
setis f. visit
snteros -ā -om adj. separated, apart
sopos m. taste
stelō tr. to put, place
térunos; terēn, (ternǐ), teren gen. adj. tender, delicate, fresh
türjōm n. cheese
udbher, gen. udbherēn(os) n. product
wagneumi tr. to break
wedhrom n. weather
welpō intr. to wait, expect
Further reading


Twenty-eighth lesson

Atitowos úpomonjaqe - Revison and notes

Nominal morphology

The genitive and locative dual

The dual has for the genitive and the locative the respective endings -ous, -ou. We have seen some of them in -ā and -o (usually called thematic) stems:

- Kaput ómsojou golsō kloje (lesson 10) ‘The head leans on the (two) shoulders’
- Dhēdhī-moi āmbhojous modjom medhjom (lesson 27) ‘Give me of each of both half a bushel’
- Qāqoi sytērājou stele kpsājou (lesson 27) ‘Put each one in two separate boxes’

The same ending also applies to the other stems. However, consonantal stems usually build this oblique case with zero grade in the root or, if there is one, in the suffix. Here are some genitive dual examples:


Declension of -i and -u stems.

General remarks

Despite their apparent complexity, i- and u-stem declensions derive from ancient consonantal patterns, where the main difference is that ablative and genitive singular have a different consonant -s or -d in their ending.

Besides -o, -ā and certain -ē stems, i- and u- stems, as well as consonantal stems, very frequently exhibit two different forms of the root in their inflection before the endings. These forms of the root are called strong $R(e)$ and weak $R(o)$. The -i and -u suffix may also appear as strong (ei/oi/eu/ou) or weak (i/u).
According to these situations, there are five principal groups of paradigms:

- **Acrostatic**: with fixed columnar accent in the root \( R(\bar{V}) \) and weak suffix in the endings except in the locative singular.
- **Proterodynamic**: strong root with accent and weak accentless suffix in alternation with weak root and strong suffix (group g has been assimilated to this group besides the non-variation of the accent position).
- **Hysterdynamic**: non-alternating weak root with an alternating suffix. The accent shifts from the suffix to the ending when the suffix has zero grade and the ending full grade.
- **Amphidynamic**: the grade of root and suffix alternate together. When they both have zero grade, the accent shifts to the ending.
- **Mesostatic**: columnar accent in the zero-grade suffix.

In the vocative case the accent usually shifts to the beginning of the word.

The main paradigms in the singular and plural are as follows:

### Declension of i-stems

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Acrostatic</th>
<th>Proterodynamic</th>
<th>Hysterdynamic</th>
<th>Amphidynamic</th>
<th>Mesostatic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>IIIa</td>
<td>IIIb</td>
<td>IIIc</td>
<td>IIId</td>
<td>IIIe</td>
</tr>
<tr>
<td>Nominative</td>
<td>owis</td>
<td>dhworis</td>
<td>apóqitis</td>
<td>seqò̆is</td>
<td>bhūri</td>
</tr>
<tr>
<td>Vocative</td>
<td>owis</td>
<td>dhworis</td>
<td>apóqitis</td>
<td>seqò̆is</td>
<td>bhūri</td>
</tr>
<tr>
<td>Accusative</td>
<td>owim</td>
<td>dhworim</td>
<td>apóqitim</td>
<td>seqò̆im</td>
<td>bhūri</td>
</tr>
<tr>
<td>Genitive</td>
<td>owis</td>
<td>dhworis</td>
<td>apόqitjos</td>
<td>seqò̆is</td>
<td>bhūρis</td>
</tr>
<tr>
<td>Dative</td>
<td>owis</td>
<td>dhworis</td>
<td>apόqitjei</td>
<td>seqèi</td>
<td>bhūri</td>
</tr>
<tr>
<td>Locative</td>
<td>owis</td>
<td>dhworis</td>
<td>apόqittei</td>
<td>seqèi</td>
<td>bhūri</td>
</tr>
<tr>
<td>Ablative</td>
<td>owis</td>
<td>dhworis</td>
<td>apόqitid</td>
<td>seqid</td>
<td>bhūrid</td>
</tr>
</tbody>
</table>

In the vocative case the accent usually shifts to the beginning of the word.

The main paradigms in the singular and plural are as follows:

### Declension of i-stems

#### Singular
Plural

| Nominative | ówejes | dhwórejes | apóqitjes | séqojes | bhū́ja | chonja | walmejes | térptjes | céréjes | mórija | wlpejes | ostja | wəqijes |
| Vocative   | ówejes | dhwórejes | apóqitjes | séqojes | bhū́ja | chonja | walmejes | térptjes | céréjes | mórija | wlpejes | ostja | wəqijes |
| Accusative | owins  | dhworins  | apóqitins | séqims  | bhū́rijas | chonjas | walmeins  | térptins | céréjas | mórijas | wlpejins | ostjas | wəqijins |
| Genitive   | owijom | dhworjom  | apóqitjom | séqijom | bhū́rijom | chonjom | walmejom | térptjom | céréjom | mórijom | wlpejom | astjom | wəqijom |
| Dative     | ówimos/ | dhwérimos/ | apóqitimos/ | séqimos/ | bhū́rihos | chonibsos | walmiembros | térptimos/ | cérímos/ | marímos/ | wlpímos/ | astímos/ | wəqimos/ |
| Locative   | ówisu/-si | dhwérisu/-si | apóqitisu/-si | séqisu/-si | bhū́risu/-si | chonisu/-si | walmisu/-si | térptsu/-si | carisú/-si | marisú/-si | wlpisú/-si | astísu/-si | wəqisu/-si |
| Ablative   | ówijos/ | dhwérijos/ | apóqitijos/ | séqijos/ | bhū́rijos/ | chonijos/ | walmijos/ | térptijos/ | carijos/ | marijos/ | wlpíjós/ | astíjos/ | wəqijos/ |
| Instrumental I | owlís | dhwérs | apóqitis | séqis | bhū́ris | chonis | walmís | térpts | carís | marís | wlpís | astís | wəqís |
| Instrumental II | ówibhs | dhwéribs | apóqitibhs | séqibhs | bhū́ribhs | chonibhs | walmiibs | térptibs | caribhs | mariibs | wlpibhs | astibhs | wəqibhs |

Notes

Several acrostic nouns are non-ablauting stems of type IIIa, such as dhechis ‘inflammation’, glōghis ‘point, tip’, kalkis ‘heal’, keiwis ‘citizen’, lewis ‘sickle’, mūris ‘abundance’, as well as other words stemming from type IIIb where (the) laryngeal effect cancels the original ablaut: akéris ‘maple’, aksis ‘axis’, qəl ‘prophet, magician, poet’, orbhis, gen. orbhjos ‘disk’ and owis ‘sheep’. Words like keiwis, lewis and owis have a genitive singular kēiwijos, lēwijos and ówijos with an intermediate -i- between w and j.


Types IIId, IIIe and IIIf, IIIg, IIIk, III, IIIm do not contain many words. In IIIk we may also find klādēis ‘damage, disaster’, kowēis ‘magician, seer’, wātēis ‘prophet, magician, poet’, qalēis ‘cultivable land’. Kowēis and wātēis may also follow IIIg inflection.

In Proto-Indo-European, most protoderodynamic stems had root ablaut. Type IIIg contains, in contrast, those terms without root ablaut in their inflection. In the proto-language, this type just contained a few non-ablauting terms, but got enlarged with terms formerly belonging to types IIIh and IIIi which abandoned their original root ablaut. Regarding its structure, IIIg originally had alternating root with an accented full-grade ending in the weak forms, but gradually accent and root form became columnar.
In Modern Indo-European we can then find many words in type IIIg, which can be tracked as follows:

- Non-ablauting -o-root nouns, originally belonging to type IIIi: kḍis, gen. kḍéj(o)s ‘mountain path’; mṛkis, gen. mṛkéj(o)s ‘barley’; ṣis, gen. ṣéj(o)s ‘sword’; qrmis/wrmis, gen. qrméj(o)s/wrméj(o)s ‘worm’; wḷghis, gen. wḷghéj(o)s ‘basin’; ṭṛbhis, gen. ṭṛbhéj(o)s ‘perimeter’.

- Non-ablauting action nouns in -ti- or similar constructions: bhṛtis, gen. bhṛtéj(o)s ‘bearing’; cṃtis, gen. cṃtéj(o)s ‘stepping, coming’; dhṛtis, gen. dhṛtéj(o)s ‘boldness’; dṛtis, gen. dṛtéj(o)s ‘split’; mṛtis, gen. mṛtéj(o)s ‘mind, thought’; pṛtis, gen. pṛtéj(o)s ‘part’; ṭṛtis, gen. ṭṛtéj(o)s ‘death’; tṛtis, gen. tṛtéj(o)s ‘thirst’; dhontis, gen. dhontéj(j)os ‘fountain’; montis, gen. mṓnte(j)os ‘height, elevation’.

- Words with a non-alternating vowel: ghōstis, gen. ghósţe(j)o(s) ‘foreigner, guest’; polis, gen. pólej(o)s ‘city’; dhūlis, gen. dhûle(j)o(s) ‘soot’.

In some cases this accent has generally ended in the first syllable, but in the weak stem this accent can also be on the infixed vowel e if the -i is followed by a vowel (and hence in MIE they are classified in the proterodynamic group even if the corresponding roots have lost their original ablaut); this accent goes however to the end of the word with the endings -bhós, -móṣ, -jós, -śi, -sú and -bhís.

Type IIIh is the typical inflection for ablauting -ti- action nouns. We also have -ti- non-abstract nouns, like kḷētis, kḷitéj(o)s ‘hut’. However, quite a few -ti- nouns do not exhibit ablaut in MIE any longer since they have been transferred to type IIIg.

Type IIIi contains quite a few ablauting nouns: anchis, gen. qchéj(o)s; ceris, gen. caréj(o)s ‘mountain’; empis, gen. ṃpēj(o)s ‘insect’; jegis, gen. jįgj(o)s ‘ice; koris, gen. kǝrejos (with o/ø ablaut) ‘acarian’; menis, gen. mənēj(o)s ‘dace’; mergis, gen. mergéj(o)s ‘filth’, rewis, gen. rəwéj(o)s ‘planet, sun’. The word for ‘fire’ can be inflected following either IIIb pattern (nom. ocnis, gen. ecnjos) or IIIi pattern (nom. ocnis, gen. ocněj(o)s).

weis ‘force’ is a consonantal root stem following an inflectional pattern similar to IIIk: sg. acc. wejm /t̥em/, gen. wijós, dat. wijéi, loc. wijí; pl. nom.- voc. wejes, acc. wejmës, gen. wijòm, loc. wijš. Ablative singular is however wijès. It can also be inflected as an e-stem: nom. wejos, gen. wéjesos.

Neptōs ‘granddaughter’ and ghostēs ‘meal’ follow the inflection IIIm.
### Declension of u-stems

#### Singular

<table>
<thead>
<tr>
<th></th>
<th>Acrostatic</th>
<th>Proterodynamic</th>
<th>Hysterodynamic</th>
<th>Amphidynamic</th>
<th>Mesostatic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>IVa</td>
<td>IVb</td>
<td>IVc</td>
<td>IVd</td>
<td>IVe</td>
</tr>
<tr>
<td></td>
<td>genus (f.)</td>
<td>qolus (f.)</td>
<td>kómwistus (m.)</td>
<td>plēd̥hûs (f.)</td>
<td>medhu (n.)</td>
</tr>
<tr>
<td></td>
<td>jaw, chin</td>
<td>'distaff'</td>
<td>'conscience'</td>
<td>'crowd'</td>
<td>'mead'</td>
</tr>
<tr>
<td></td>
<td>Nominative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vocative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accusative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Genitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Locative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ablative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Instrumental I</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Instrumental II</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th></th>
<th>Acrostatic</th>
<th>Proterodynamic</th>
<th>Hysterodynamic</th>
<th>Amphidynamic</th>
<th>Mesostatic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>IVa</td>
<td>IVb</td>
<td>IVc</td>
<td>IVd</td>
<td>IVe</td>
</tr>
<tr>
<td></td>
<td>genwes</td>
<td>qolwes</td>
<td>kómwistwes</td>
<td>plēd̥hôwes</td>
<td>medhwa</td>
</tr>
<tr>
<td></td>
<td>'jaw, chin</td>
<td>'distaff'</td>
<td>'conscience'</td>
<td>'crowd'</td>
<td>'mead'</td>
</tr>
<tr>
<td></td>
<td>Nominative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vocative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accusative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Genitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Locative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ablative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Instrumental I</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Instrumental II</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

235
Notes

Similar comments made to -i stems are also valid for -u stems regarding their sub-classes and ablauts.

Perkus ‘oak’ follows the inflection of genus ‘jaw, chin’. Akus ‘needle’ is also inflected like genus, and exhibits a genitive akwos. It has, however, an alternative, older, proterodynamic inflection with a genitive akw(o)s.

Krotus, gen. kretwos ‘insight, intelligence’, follows the inflection IVb like qolus.

S̃m̥stus ‘assembly’ follows the same IVc inflection as kómwistus.

Ceru ‘pike’ and gelu ‘ice’ are inflected following the pattern IVe like medhu. Dakru ‘tear’ belongs also to this group, although it has two possible inflections, either with an acrostatic genitive dákruwos or with a heteroclite-type genitive dakwén(o)s. It has, however, an alternative, older, proterodynamic inflection with a genitive əkéw(o)s.

Krotus, gen. kretwos ‘insight, intelligence’, follows the inflection IVb like qolus.

Sm̥stus ‘assembly’ follows the same IVc inflection as kómwistus.

Ceru ‘pike’ and gelu ‘ice’ are inflected following the pattern IVe like medhu. Dakru ‘tear’ belongs also to this group, although it has two possible inflections, either with an acrostatic genitive dákruwos or with a heteroclite-type genitive dakwén(o)s.

Poku, gen. pekwos ‘cattle, product of cattle’, of type IVf, serves as a model for opu, gen. apwos ‘enclosure’; polu, gen. pélwos ‘big amount or quantity’; wosu, gen. weswos ‘goodness, good thing’ and its synonym osu, gen. eswos ‘goodness, good thing’.

Oju ‘life or vital energy’ has an acrostatic genitive aiwos (type IVf) when it has the meaning ‘life, lifespan’ and əjéw(o)s (type IVj) when it has the meaning ‘vital energy’.

In Proto-Indo-European, type IVg just contained a few non-ablauting terms, but got enlarged with terms formerly belonging to types IVh and IVi which abandoned the original root ablaut. In Modern Indo-European we can then find many words in type IVg, which can be tracked as follows:

- Words with a non-alternating vowel: āgus, gen. āgew(o)s ‘combat’; bhāghus, gen. bhāghew(o)s ‘arm’; kelus, gen. kéléw(o)s ‘trip’; swēdhus, gen. swēdhewos ‘habit, nature’. The accent in the weak stem can also be on the infused vowel e if the -w is followed by a vowel, but this accent goes to the end of the word with the endings -bhós, -mós, -jós, -sí, -sú and -bhís.

- Non ablauting action nouns in -tu- or similar constructions: pr̥ptus, gen. pr̥ptéw(o)s ‘form’; qrtus, qrtéw(o)s ‘time, occasion’; wltus, gen. wltéj(o)s ‘aspect, impression’.

- Non-ablauting ø-root nouns, originally belonging to type IV: b̥dus, gen. b̥dew(o)s ‘drop’; m̥nus, gen. m̥néw(o)s ‘hand’.

This latter IVi type is also found in lokus, gen. lkewos ‘lake’, wih o/ø ablaut. The word for ‘valley’ can be inflected following either IVb pattern (nom. wolnus, gen. welnwos) or IVi pattern (nom. welnus, gen. wolnew(o)s).
Type IVj is also represented by gonu, gen. gnew(o)s ‘knee’ and dhonu, gen. dhənɛw(o)s ‘fir tree’.

Dhenʊs, gen. dhənwos ‘fir wood’, gəlʊs, gen. gəluwós ‘husband’s sister’ and sitʊs, gen. sitwós ‘colleague’ follow hysterodynamic inflection type IVk like nekʊs. This pattern does not suffer ablaut in MIE.

Djėsu ‘daylight’ is a consonantal root stem following an inflectional pattern similar to IVk: sg. acc. djem̥ /djȅm/, gen. diwós, dat. diwěi, loc. diwí; pl. nom.- voc. djewes, acc. djew̥s, gen. diwóm, loc. diusí. Ablative singular is however diwés.

Swekrás, gen. swekruwos ‘mother-in-law’ and dŋghus ‘tongue’ follow the same inflection as bhrūs. Their vocative plural swékruwes, dŋghuwes is different from their nominative plural swekruwes, dŋghuwes. Dŋghus, however, is more frequently declined in MIE as an -ā stem with the nominative dŋghwā. Sūs ‘pig’ and mūs ‘mouse’ follow however consonantal patterns, with ablative singular suwés and muwés.

The verb

Primary and secondary endings

MIE has four sets of endings: primary, secondary, perfect and imperative endings. Primary and secondary endings are fairly generalized, and they appear thus frequently, whereas perfect and imperative endings are specific to those verbal projections. We will see that perfect tense uses perfect endings in the indicative but other endings in the rest of moods.

Primary and secondary endings are generally used in the present, the aorist and the future tense and one or other occur in any mood but in the imperative. Primary endings tend to indicate a more real action, i.e. current or in progress action, whereas secondary endings tend to indicate a more distant, remote or potential action

Endings can be thematic or athematic. In reality this feature does not exhibit any semantic or functional feature. Athematic endings usually reflect an older substratum of the language, whereas thematic endings belong to a more productive type.

We show here the whole set of primary and secondary endings which are used in the active, the middle and passive voice.
### Active voice

<table>
<thead>
<tr>
<th></th>
<th>Primary</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thematic</td>
<td>Athematic</td>
</tr>
<tr>
<td></td>
<td>Thematic</td>
<td>Athematic</td>
</tr>
<tr>
<td>Singular</td>
<td>egō</td>
<td>-ō</td>
</tr>
<tr>
<td></td>
<td>tū</td>
<td>-esi</td>
</tr>
<tr>
<td></td>
<td>is, id</td>
<td>-eti</td>
</tr>
<tr>
<td>Dual</td>
<td>weje</td>
<td>-owos(i)</td>
</tr>
<tr>
<td></td>
<td>juwe</td>
<td>-etā̆s</td>
</tr>
<tr>
<td></td>
<td>ije</td>
<td>-etes</td>
</tr>
<tr>
<td>Plural</td>
<td>wejes</td>
<td>-omos(i)</td>
</tr>
<tr>
<td></td>
<td>juwes</td>
<td>-ete</td>
</tr>
<tr>
<td></td>
<td>ejes</td>
<td>-onti</td>
</tr>
</tbody>
</table>

### Middle voice

<table>
<thead>
<tr>
<th></th>
<th>Primary</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thematic</td>
<td>Athematic</td>
</tr>
<tr>
<td></td>
<td>Thematic</td>
<td>Athematic</td>
</tr>
<tr>
<td>Singular</td>
<td>egō</td>
<td>-ā̆i</td>
</tr>
<tr>
<td></td>
<td>tū</td>
<td>-esoi</td>
</tr>
<tr>
<td></td>
<td>is, id</td>
<td>-etoi</td>
</tr>
<tr>
<td>Dual</td>
<td>weje</td>
<td>-owesdha</td>
</tr>
<tr>
<td></td>
<td>juwe</td>
<td>-ei</td>
</tr>
<tr>
<td></td>
<td>ije</td>
<td>-ei</td>
</tr>
<tr>
<td>Plural</td>
<td>wejes</td>
<td>-omesdha</td>
</tr>
<tr>
<td></td>
<td>juwes</td>
<td>-esdhwe</td>
</tr>
<tr>
<td></td>
<td>ejes</td>
<td>-ontoi</td>
</tr>
</tbody>
</table>
Passive voice

<table>
<thead>
<tr>
<th></th>
<th>Primary</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thematic</td>
<td>Athematic</td>
</tr>
<tr>
<td>Singular</td>
<td>egô</td>
<td>-ōr</td>
</tr>
<tr>
<td></td>
<td>tū</td>
<td>-esor/ -etar</td>
</tr>
<tr>
<td></td>
<td>is, id</td>
<td>-etor</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>weje</td>
<td>-owor(i)</td>
</tr>
<tr>
<td></td>
<td>juwe</td>
<td>-etr̥</td>
</tr>
<tr>
<td></td>
<td>ije</td>
<td>-etr̥</td>
</tr>
<tr>
<td>Plural</td>
<td>wejes</td>
<td>-omor(i)</td>
</tr>
<tr>
<td></td>
<td>juwes</td>
<td>-edhwori</td>
</tr>
<tr>
<td></td>
<td>ejes</td>
<td>-ontor(i)</td>
</tr>
</tbody>
</table>

In athematic verbs, the 3rd plural endings -entl/entoi/entor(i) occur in root formations as well as in nasal -ne/n, -new/-nū and -neH/-nə formations. In reduplicated formations (BIV) the 3rd plural endings -ŋtį/ŋtoilŋtor(i) are used.

Stative verbs have special sets of primary and secondary endings in the present tense which are linked to the perfect endings.

The aorist tense

Certain Indo-European verb categories originally expressed modalities of action, also called Aktionsarten (Brugmann 1922, followed by Hoffmann 1967, Fortson: 2009, Panieri: 2015, Giannakis 2016, etc.). In opposition to tense, Aktionsart expresses the “manner in which verbal action unfolds”. This Aktionsart, according to Brugmann, could be punctual, cursive, perfective, iterative or terminative.

These modalities of action were the starting point of a later development, by which tense and aspect were created as a reinterpretation of the former categories. For instance, the present tense is based on the cursive categorie of the original Aktionsart.

In the previous lessons we have started to see the aorist tense, which, most notably, is used to express punctual action, i.e. an action where duration or progress is not expressed. The original aorist action did not imply the expression of any specific tense, present or past, but, due to its punctual character, it was used to denote past events. In MIE the aorist generally expresses a finished event where the action is diluted in the past, i.e., we have no indication whether it has remaining implication in the present state. For didactic reasons we would translate the aorist with a simple past tense, but the equivalence is obviously not exact.
For instance, if I say *dhworim əsneumi*, I am saying ‘I am opening the door’ (cursive or present action), buy if I use an aorist, I would say *dhworsm* ‘I opened the door’. The latter construction denotes a past event both in MIE and in English, with the difference that the use of an aorist tense denotes that I don’t know whether the door remains open at present time or not (it may have been opened three years ago or three minutes ago), whereas in English I am just expressing the fact that the temporal context of the action is gone by.

Sometimes the aorist has a constantive value, i.e. expresses an action which, although it has a long duration in the past, is considered as a unitary activity, e.g. *kwonm sāgiʃōnt* ‘they were looking for the dog’ versus the other, possible, perfective meaning ‘they looked for the dog’. The durative meaning is however better expressed with a protelative present form *kwonm sāgiʃōnt* when other forms in the past occur in the context. The sentence with the aorist protelative *kwonm sāgiʃōnt* ‘they used to look for the dog’ marks a repetition in the past.

The same happens with stative verbs: the present effective *weso* means ‘he/she is wearing’, whereas the protelative *weso* means ‘he/she usually wears’. In the aorist we have *wess* ‘he/she wore’ and *wessāt* ‘he/she used to wear’.

There is another tense, namely the perfect tense, expressing an action starting in the past and having a result in the present. This will be carefully seen later on.

The aorist tense is formed in the indicative with a specific stem plus usually secondary endings. The form of these secondary endings depends on the type of formation (thematic or athematic) and the voice (active, middle or passive).

The aorist tense has in the indicative two inceptions: *effective* and *protelative*. The effective shows an action executed in a single push and the protelative generally shows a repetitive action in the past. The second idea may also be expressed with the present protelative when it is surrounded by aorist forms in the context. The protelative is always formed with athematic secondary endings (*dhēm*-series).

Please note that the aspect of the protelative inception is imperfective both in the present and in the aorist (an action which is repeated or happens in open circumstances), whereas the effective inception is imperfective in the present (accion in progress) but perfective in the aorist (punctual action).

The formations can be:

<table>
<thead>
<tr>
<th>Effective</th>
<th>Protelative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Root</strong></td>
<td></td>
</tr>
<tr>
<td>dikóm (thematic)</td>
<td>‘I showed’</td>
</tr>
<tr>
<td>gnōm (athematic)</td>
<td>‘I got to know’</td>
</tr>
<tr>
<td><strong>Reduplicated I:</strong></td>
<td></td>
</tr>
<tr>
<td>weuróm (thematic)</td>
<td>‘I found’</td>
</tr>
<tr>
<td><strong>Reduplicated thematic II:</strong></td>
<td></td>
</tr>
<tr>
<td>sesedóm (thematic)</td>
<td>‘I made sit’</td>
</tr>
<tr>
<td><strong>Sigmatic:</strong></td>
<td></td>
</tr>
<tr>
<td>deiks̥m (athematic)</td>
<td>‘I showed’</td>
</tr>
</tbody>
</table>
We hereby show complete paradigms of these aorist indicatives formations in the active, the middle and the passive:

### Effective active

<table>
<thead>
<tr>
<th>Formation</th>
<th>deikō</th>
<th>gnōskō</th>
<th>wiwermi</th>
<th>sōdejō</th>
<th>deikō</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meaning</td>
<td>showed</td>
<td>got to know</td>
<td>made sit</td>
<td>showed</td>
<td></td>
</tr>
<tr>
<td>Series</td>
<td>dhējā-series</td>
<td>dhēm-series</td>
<td>dhējā-series</td>
<td>dhēm-series</td>
<td></td>
</tr>
</tbody>
</table>

### Effective middle

<table>
<thead>
<tr>
<th>Formation</th>
<th>Thematic root</th>
<th>Athematic root</th>
<th>Thematic reduplicated I</th>
<th>Thematic reduplicated II</th>
<th>Athematic sigmatic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Series</td>
<td>dhējā-series</td>
<td>dha-series</td>
<td>dhējā-series</td>
<td>dha-series</td>
<td>dhējā-series</td>
</tr>
<tr>
<td>Meaning</td>
<td>showed oneself</td>
<td>got to know oneself</td>
<td>found oneself</td>
<td>made oneself sit</td>
<td>showed oneself</td>
</tr>
<tr>
<td>egō</td>
<td>dikā/ dikoma</td>
<td>gna</td>
<td>wewrå/ wewrama</td>
<td>wewrå/ wewrama</td>
<td>wewrå/ wewrama</td>
</tr>
<tr>
<td>tū</td>
<td>dikēs / diketa</td>
<td>gnōso/ gnōta</td>
<td>wewres/ wewreta</td>
<td>wewres/ wewreta</td>
<td>wewres/ wewreta</td>
</tr>
<tr>
<td>is, id</td>
<td>dikō</td>
<td>gnōs</td>
<td>wewret</td>
<td>wewret</td>
<td>wewret</td>
</tr>
<tr>
<td>weje</td>
<td>dikōmedha</td>
<td>gnōmedha</td>
<td>wewromedha</td>
<td>wewromedha</td>
<td>wewromedha</td>
</tr>
<tr>
<td>juwe</td>
<td>dikedhwe</td>
<td>gnōdhwhe</td>
<td>wewredhwe</td>
<td>wewredhwe</td>
<td>wewredhwe</td>
</tr>
<tr>
<td>ije</td>
<td>dikonto</td>
<td>gnonto</td>
<td>wewronto</td>
<td>wewronto</td>
<td>wewronto</td>
</tr>
<tr>
<td>wejes</td>
<td>dikōm</td>
<td>gnōm</td>
<td>wewrm</td>
<td>wewrm</td>
<td>wewrm</td>
</tr>
<tr>
<td>juwes</td>
<td>dikete</td>
<td>gnōte</td>
<td>wewrte</td>
<td>wewrte</td>
<td>wewrte</td>
</tr>
<tr>
<td>ejes, ija</td>
<td>dikānt</td>
<td>gnōjānt</td>
<td>wewrānt</td>
<td>wewrānt</td>
<td>wewrānt</td>
</tr>
</tbody>
</table>

### Protelative active

<table>
<thead>
<tr>
<th>Meaning</th>
<th>used to show</th>
<th>used to get to know</th>
<th>used to find</th>
<th>used to make sit</th>
<th>used to show oneself</th>
</tr>
</thead>
<tbody>
<tr>
<td>egō</td>
<td>dikām</td>
<td>gnōjām</td>
<td>wewråm</td>
<td>sēsedām/ sōdejām</td>
<td>deiksām</td>
</tr>
<tr>
<td>tū</td>
<td>dikās</td>
<td>gnōjās</td>
<td>wewrās</td>
<td>sēsedās/ sōdejās</td>
<td>deiksās</td>
</tr>
<tr>
<td>is, id</td>
<td>dikāt</td>
<td>gnōjāt</td>
<td>wewrāt</td>
<td>sēsedāt/ sōdejāt</td>
<td>deiksāt</td>
</tr>
<tr>
<td>weje</td>
<td>dikāwē</td>
<td>gnōjāwē</td>
<td>wewrāwē</td>
<td>sēsedāwē/ sōdejāwē</td>
<td>deiksāwē</td>
</tr>
<tr>
<td>juwe</td>
<td>dikātom</td>
<td>gnōjātom</td>
<td>wewrātom</td>
<td>sēsedātom/ sōdejātom</td>
<td>deiksātom</td>
</tr>
<tr>
<td>ije</td>
<td>dikātām</td>
<td>gnōjātām</td>
<td>wewrātām</td>
<td>sēsedātām/ sōdejātām</td>
<td>deiksātām</td>
</tr>
<tr>
<td>wejes</td>
<td>dikām</td>
<td>gnōjām</td>
<td>wewrām</td>
<td>sēsedām/ sōdejām</td>
<td>deiksām</td>
</tr>
<tr>
<td>juwes</td>
<td>dikāte</td>
<td>gnōjāte</td>
<td>wewrāte</td>
<td>sēsedē/ sōdejēt</td>
<td>deiksēte</td>
</tr>
<tr>
<td>ejes, ija</td>
<td>dikānt</td>
<td>gnōjānt</td>
<td>wewrānt</td>
<td>sēsedēnt/ sōdejēnt</td>
<td>deiksēnt</td>
</tr>
</tbody>
</table>

### Protelative middle

<table>
<thead>
<tr>
<th>Meaning</th>
<th>used to show oneself</th>
<th>used to get to know oneself</th>
<th>used to find oneself</th>
<th>used to make oneself sit</th>
<th>used to show oneself</th>
</tr>
</thead>
<tbody>
<tr>
<td>egō</td>
<td>dikāma</td>
<td>gnōjāma</td>
<td>wewråma</td>
<td>sēsedāma/ sōdejāma</td>
<td>deiksāmā</td>
</tr>
<tr>
<td>tū</td>
<td>dikāso</td>
<td>gnōjāso</td>
<td>wewrāso</td>
<td>sēsedās/ sōdejās</td>
<td>deiksāsoso</td>
</tr>
<tr>
<td>is, id</td>
<td>dikāto</td>
<td>gnōjāto</td>
<td>wewrāto</td>
<td>sēsedāto/ sōdejāto</td>
<td>deiksāto</td>
</tr>
<tr>
<td>weje</td>
<td>dikāwedha</td>
<td>gnōjāwedha</td>
<td>wewråwedha</td>
<td>sēsedāwedha/ sōdejāwedha</td>
<td>deiksāwedhā</td>
</tr>
<tr>
<td>juwe</td>
<td>dikāi</td>
<td>gnōjāi</td>
<td>wewrāi</td>
<td>sēsedāi/ sōdejāi</td>
<td>deiksāi</td>
</tr>
<tr>
<td>ije</td>
<td>dikāi</td>
<td>gnōjāi</td>
<td>wewrāi</td>
<td>sēsedāi/ sōdejāi</td>
<td>deiksāi</td>
</tr>
<tr>
<td>wejes</td>
<td>dikāmedha</td>
<td>gnōjāmedha</td>
<td>wewråmedha</td>
<td>sēsedāmedha/ sōdejāmedha</td>
<td>deiksāmedhā</td>
</tr>
<tr>
<td>juwes</td>
<td>dikādhwhe</td>
<td>gnōjādhwhe</td>
<td>wewrådhwhe</td>
<td>sēsedādhwhe/ sōdejādhwhe</td>
<td>deiksādhwhe</td>
</tr>
<tr>
<td>ejes, ija</td>
<td>dikānto</td>
<td>gnōjānto</td>
<td>wewrānto</td>
<td>sēsedānto/ sōdejānto</td>
<td>deiksānto</td>
</tr>
</tbody>
</table>
Effective passive

<table>
<thead>
<tr>
<th>Formation</th>
<th>Thematic root</th>
<th>Athematic root</th>
<th>Thematic reduplicate</th>
<th>Athematic reduplicate</th>
<th>Thematic sigmatic</th>
<th>Athematic sigmatic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Series</td>
<td>dhējōr/ dhatos esmi-series</td>
<td>dhar/ dhatos esmi-series</td>
<td>dhējōr/ dhatos esmi-series</td>
<td>dhar/ dhatos esmi-series</td>
<td>dhējōr/ dhatos esmi-series</td>
<td>dhar/ dhatos esmi-series</td>
</tr>
<tr>
<td>Meaning</td>
<td>showed oneself</td>
<td>got to know oneself</td>
<td>found oneself</td>
<td>made oneself sit</td>
<td>showed oneself</td>
<td>showed oneself</td>
</tr>
<tr>
<td>egō</td>
<td>dikōr/ diktōs esmi</td>
<td>gnōr/ gnōtōs esmi</td>
<td>wewrōr/ wētōs esmi</td>
<td>sēsēdōr/ sēdōtōs esmi</td>
<td>dēiksēr/ diktōs esmi</td>
<td>sēsēdēr/ sēdētōs esmi</td>
</tr>
<tr>
<td>tū</td>
<td>dikētor/ diktōs essi</td>
<td>gnōtor/ gnōtōs essi</td>
<td>wewretōr/ wētōs essi</td>
<td>sēsēdētor/ sēdētōs essi</td>
<td>dēiksētor/ diktōs essi</td>
<td>sēsēdētor/ sēdētōs essi</td>
</tr>
<tr>
<td>is, id</td>
<td>dikētor/ diktōs esti</td>
<td>gnōtor/ gnōtōs esti</td>
<td>wewretōr/ wētōs esti</td>
<td>sēsēdētor/ sēdētōs esti</td>
<td>dēiksētor/ diktōs esti</td>
<td>sēsēdētor/ sēdētōs esti</td>
</tr>
<tr>
<td>weje</td>
<td>dikōwer/ diktōu swos(i)</td>
<td>gnōwer/ gnōtōu swos(i)</td>
<td>wewrōwer/ wētōu swos(i)</td>
<td>sēsēdōwer/ sēdōtōu swos(i)</td>
<td>dēiksēwer/ diktōu swos(i)</td>
<td>sēsēdēwer/ sēdētōu swos(i)</td>
</tr>
<tr>
<td>juwe</td>
<td>dikēr/ diktōu stās</td>
<td>gnōtōu stās</td>
<td>wewret/ wētōu stās</td>
<td>sēsēdētōu stās</td>
<td>dēiksētr/ diktōu stās</td>
<td>sēsēdētōu stām</td>
</tr>
<tr>
<td>ije</td>
<td>dikētor/ diktōu stes</td>
<td>gnōtor/ gnōtōu stes</td>
<td>wewretōr/ wētōu stes</td>
<td>sēsēdētōs stes</td>
<td>dēiksētōr/ diktōu stes</td>
<td>sēsēdētōs stam</td>
</tr>
<tr>
<td>wejes</td>
<td>dikōmer/ diktōs smos(i)</td>
<td>gnōmer/ gnōtōs smos(i)</td>
<td>wewrōmer/ wētōs smos(i)</td>
<td>sēsēdēmer/ sēdētōs smos(i)</td>
<td>dēiksēmer/ diktōs smos(i)</td>
<td>sēsēdēmer/ sēdētōs smos(i)</td>
</tr>
<tr>
<td>juwes</td>
<td>dikēdhwer/ diktōs st</td>
<td>gnōdhwer/ gnōtōs st</td>
<td>wewredhwer/ wētōs st</td>
<td>sēsēdēdhwer/ sēdētōs st</td>
<td>dēiksēdhwer/ diktōs st</td>
<td>sēsēdēdhwer/ sēdētōs st</td>
</tr>
<tr>
<td>ejes, ija</td>
<td>dikēntor/ diktōs senti</td>
<td>gnōntor/ gnōtōs senti</td>
<td>wewrōntor/ wētōs senti</td>
<td>sēsēdēntor/ sēdētōs senti</td>
<td>dēiksēntor/ diktōs senti</td>
<td>sēsēdēntor/ sēdētōs senti</td>
</tr>
</tbody>
</table>

Protelative passive

<table>
<thead>
<tr>
<th>Meaning</th>
<th>used to be shown</th>
<th>used to get known</th>
<th>used to be found</th>
<th>used to be made sit</th>
<th>used to be shown</th>
</tr>
</thead>
<tbody>
<tr>
<td>egō</td>
<td>diktōr/ diktōs esm</td>
<td>gnōjār/ gnōtōs esm</td>
<td>wewrār/ wētōs esm</td>
<td>sēsedār/ sēdōtōs esm</td>
<td>dēiksēr/ diktōs esm</td>
</tr>
<tr>
<td>tū</td>
<td>dikātor/ dikētōs es</td>
<td>gnōjātar/ gnōtōs es</td>
<td>wewrātar/ wētōs es</td>
<td>sēsedējātar/ sēdētōs es</td>
<td>dēiksētar/ diktētōs es</td>
</tr>
<tr>
<td>is, id</td>
<td>diktōr/ diktōs esti</td>
<td>gnōjātor/ gnōtōs esti</td>
<td>wewrātor/ wētōs est</td>
<td>sēsedējātor/ sēdētōs est</td>
<td>dēiksētor/ diktētōs esti</td>
</tr>
<tr>
<td>weje</td>
<td>dikāwer/ dikētu sw</td>
<td>gnōjāwer/ gnōtōu sw</td>
<td>wewrāwer/ wētōu sw</td>
<td>sēsedējāwer/ sēdētu sw</td>
<td>dēiksēwer/ diktētu sw</td>
</tr>
<tr>
<td>juwe</td>
<td>dikār/ dikētu st</td>
<td>gnōjār/ gnōtōu st</td>
<td>wewrār/ wētōu st</td>
<td>sēsedējār/ sēdētu st</td>
<td>dēiksēr/ diktētu st</td>
</tr>
<tr>
<td>ije</td>
<td>dikāter/ dikētu stam</td>
<td>gnōjātar/ gnōtōu stam</td>
<td>wewrātar/ wētōu stam</td>
<td>sēsedējātar/ sēdētōu stam</td>
<td>dēiksētar/ diktētu stam</td>
</tr>
</tbody>
</table>

Please note that in the active voice of the effective incension, athematic verbs show full grade in the dual series as well as in first and second person plural (gnōm, gnōte, etc.), whereas these forms exhibit zero-grade in the present of athematic verbs.

Remember that in forms like gnēto ‘was born’ the accent is in the final o.

Certain scholars (Grestenberger:2015) reconstruct the original PIE sigmatic aorist with perfect endings, which are also athematic. This reconstruction is probably also valid, although it is not quite an extended practice.
The aorist forms which appeared in the previous lessons can be summarized in the following classifying lists, where the code in the first column indicates the formation type in the present. Please note that the forms ending in -ō/-mi are, respectively, thematic and athetic 1st persons in the active voice, and the forms ending in -ā̆i are inflected in accordance with the middle set of endings. The so called active or middle diathesis is usually, but not always, maintained in the whole conjugation:

<table>
<thead>
<tr>
<th>Category 1. - Thematic present, root thematic aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Aa</strong></td>
</tr>
<tr>
<td><strong>Alb</strong></td>
</tr>
<tr>
<td><strong>Alc</strong></td>
</tr>
<tr>
<td><strong>Alid</strong></td>
</tr>
<tr>
<td><strong>Alid</strong></td>
</tr>
<tr>
<td><strong>Alle</strong></td>
</tr>
<tr>
<td><strong>Allh</strong></td>
</tr>
<tr>
<td><strong>Allla</strong></td>
</tr>
<tr>
<td><strong>Alle'</strong></td>
</tr>
<tr>
<td><strong>Allli</strong></td>
</tr>
<tr>
<td><strong>Allli</strong></td>
</tr>
<tr>
<td><strong>Allli</strong></td>
</tr>
<tr>
<td><strong>Allli</strong></td>
</tr>
<tr>
<td><strong>Allli</strong></td>
</tr>
<tr>
<td><strong>Alllo</strong></td>
</tr>
<tr>
<td><strong>Alllu</strong></td>
</tr>
<tr>
<td><strong>AllV'</strong></td>
</tr>
<tr>
<td><strong>AllV'</strong></td>
</tr>
<tr>
<td><strong>AllVa</strong></td>
</tr>
<tr>
<td><strong>AllVa</strong></td>
</tr>
<tr>
<td><strong>AllVa</strong></td>
</tr>
<tr>
<td><strong>AllVa</strong></td>
</tr>
<tr>
<td><strong>AllVa</strong></td>
</tr>
<tr>
<td><strong>AllVa</strong></td>
</tr>
<tr>
<td><strong>AllVa</strong></td>
</tr>
<tr>
<td><strong>AlVb-AV</strong></td>
</tr>
<tr>
<td><strong>AllVc</strong></td>
</tr>
<tr>
<td><strong>AllVc</strong></td>
</tr>
<tr>
<td><strong>AllVc</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AllVe</strong></td>
</tr>
<tr>
<td><strong>AVilb</strong></td>
</tr>
</tbody>
</table>
Observe the suppletive character of the verb bherō.

**Category 2.- Thematic present, reduplicated thematic aorist**

| AIIle | tŋghējō | tetenghóm | to seem |
| AIIle | sporējō | speperóm  | to tread |
| Alllo | ađejō  | ādóm      | to prepare |
| Alllo | noibhejō | neneibhóm | to consecrate |
| Alllo | nosejō | nenesóm   | to return home (tr.) |
| Alllo | ğtejō | leletóm    | to invite |
| AIVa  | nekjō | nenkóm    | to destroy |
| AIVc  | gerjō | gegróm    | to wake up |
| Avb   | jaskō | jejóm     | to entreat |

**Category 3.- Thematic present, athematic non-sigmatic aorist**

| AIVa  | qərjō | qerm̥    | to make, to shape |
| AIVa  | manjāi | manā    | to think |
| Avb    | jaskō | jām     | to entreat |
| Avb    | mlōskō | melm̥   | to appear |
| AVc    | gignōskō | gnōm | to get to know |
| AVI Ib | gignō | genm̥ (pass. gnar) | to produce |

**Category 4.- Thematic present, sigmatic aorist**

| AII  | deikō | deiksm | to show |
| AII  | demō  | demsm | to build |
| AII  | dekā̆i | deksa/deksma | to receive |
| AII  | dekō  | deksm | to offer |
| AlId | oitō  | oitōsm | to hand over |
| AlId | oitā̆i | oitsa/oitsma | to assume |
| All  | drājō | drāsm | to work |
| All  | nōmānājō | arasm | to name |
| AIVa | nekjō | neksm | to destroy |
| AIVb | arjō  | arasm | to plow |

**Category 5.- Athematic present, root thematic aorist**

| Bla  | eimi  | sodóm  | to go |
| BII  | edmi  | ghosóm | to eat |
| BIVe | bhibhermi | nijóm | to carry |
| BVc  | segneumi | segóm | to trap |
| BVc  | skuneumi | skuwóm | to cover |
| BVc  | wágneumi | wagóm | to break/open |

Observe the suppletive character of the verbs eimi, edmi and bhibhermi.

**Category 6.- Athematic present, reduplicated thematic aorist**

| Bla  | chenmi | chechnóm | to kill |
| BIV  | gigisai | gegisə/ gegisoma | to happen |
| BIV  | jijái | jejə/ jejoma | to entreat |
| BIV  | wiwermi | wewróm | to find |
| BIV  | wiweqmi | wewqóm | to say |
| BVc  | mneumi | memeróm | to worry |
| BVc  | aineumi | ājóm | to provide |
| BVc  | ainuwái | āja/ ājoma | to obtain |
| BVc  | duneumi | dedwóm | to set fire |
| BVc  | gr̥neumi | gegróm | to gather |
| BVc  | r̥nuwái | ārā́/ āroma | to grant |
| BVc  | r̥nuwái | ārā́/ āroma | to take |
Category 7.- Athematic present, athematic non-sigmatic aorist

<table>
<thead>
<tr>
<th>Bla</th>
<th>esmi</th>
<th>bhûm</th>
<th>to be</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bla</td>
<td>chenmi</td>
<td>chêm</td>
<td>to kill</td>
</tr>
<tr>
<td>Blc</td>
<td>bhâmāi</td>
<td>bha/ bhāma</td>
<td>to speak</td>
</tr>
<tr>
<td>Bld</td>
<td>tareumi</td>
<td>trûm</td>
<td>to overcome</td>
</tr>
<tr>
<td>BII</td>
<td>dajai</td>
<td>da</td>
<td>to share</td>
</tr>
<tr>
<td>BII</td>
<td>welmi</td>
<td>(wê)welêm</td>
<td>to want, to choose</td>
</tr>
<tr>
<td>BIV</td>
<td>cihāmi</td>
<td>cûm</td>
<td>to go away</td>
</tr>
<tr>
<td>BIV</td>
<td>dîdîmi</td>
<td>dûm</td>
<td>to do/ put</td>
</tr>
<tr>
<td>BIV</td>
<td>iêrîmi</td>
<td>erêm</td>
<td>to raise (tr.)</td>
</tr>
<tr>
<td>BIV</td>
<td>piûlîmi</td>
<td>piêm</td>
<td>to fill</td>
</tr>
<tr>
<td>BIV</td>
<td>piûpîmi</td>
<td>pûm</td>
<td>to drink</td>
</tr>
<tr>
<td>BVb</td>
<td>qrînâmi</td>
<td>qreim</td>
<td>to buy</td>
</tr>
<tr>
<td>BVb</td>
<td>tṣâmînmî</td>
<td>stêrêm</td>
<td>to spread</td>
</tr>
<tr>
<td>BVc</td>
<td>sâmîmî</td>
<td>temêm</td>
<td>to cut</td>
</tr>
<tr>
<td>BVc</td>
<td>ûneumî</td>
<td>ôsêm</td>
<td>to open</td>
</tr>
<tr>
<td>BVc</td>
<td>rîneumî</td>
<td>orêm</td>
<td>to raise (tr.)</td>
</tr>
<tr>
<td>AIVf</td>
<td>werwormî</td>
<td>werwêrm</td>
<td>to keep</td>
</tr>
</tbody>
</table>

Observe the suppletive character of the verbs esmi and edmi.

Category 8-Athematic present, sigmatic aorist

| Blc | bhlêmi | bhlêsêm | to weep |
| BVI | widâi | weidsâ/ weidsma | to find oneself in a place |
| BVI | skuwaî | skeusma | to be covered |
| BVIIa | kejai | keisâ/ keisma | to lie in a place |
| BVIIa | wesaï | wessma | to wear |
| BVIIb | moghai | moghsa/ moghsma | to be able/ can |
| BVIIc | êsaï | êssâ/ êssma | to lie in a place |

Other tenses

In the previous lessons other verbal forms have appeared; these are:

- Perfect indicative form wose (wesō) (27.2) ‘has remained’
- Preterite-present indicative form ôike (ôika) (27.9) ‘has’
- Pluperfect indicative forms bhêbhoisāt (25.8), cecsāt (24.8), dêdwoisāt, kûdhsâto (23.5)
- Aorist precative weuqṣêt (weqō) (23.10) ‘he would say’

These tenses will be seen later on in detail.
The infinitive of finality

The infinitive very frequently appears in the dative case indicating finality. Quite a few historic languages, such as Latin or Greek, have preserved infinitives based on this dative form.

In the present active, the four endings form their dative case as follows:

Active endings:

- nom. -tus / -tum
- nom. -mē
- nom. -om
- nom. -onom

Active endings:

- dat. -tewei e.g. deiktewei, déiktewei ‘for showing’
- dat. -menei e.g. deikmenei, déikmenei
- dat. -ōi e.g. deikōi
- dat. -onōi e.g. déikonōi

Mediopassive endings:

- nom. - (o)dhjom
- nom. -dhjom

Mediopassive endings:

- dat. - (o)dhjōi deikdhjōi/ déikodhjōi ‘for showing oneself, for being shown’
- dat. -dhjōi bhādhjōi ‘for speaking’

For the moment, only active endings have appeared in the preceding lessons

- démmenei (demō) (22.10) ‘for building’
- apolabhtewei (labhō apō) (24.12) ‘for getting back’
- drâmenei (drājō) (26.13) ‘for working’
- edmenei (edmi) (27.13) ‘for eating’

Participles and para-participles:

MIE has an extremely rich set of participles, which are adjectival forms linked to a specific verbal tense as well as para-participles, linked to a modal category. We reproduce here those which have been seen in previous lessons:
### Active

<table>
<thead>
<tr>
<th>Present participles</th>
<th>Middle</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>(e)sonts, (e)sont (esmi) [23.1] ‘being’</td>
<td>keimnos (kejai) [26.7] ‘who is lying’</td>
<td>bhāmnos, bhāmnā, bhāmnom (bhamoi) [8.8] ‘who speaks’</td>
</tr>
<tr>
<td>oqonts, oqont (oqō) [23.ex1.2] ‘who looks’</td>
<td></td>
<td>spjewomos, spjewomā, spjewomom [24.17] ‘which is being spit’</td>
</tr>
<tr>
<td>rēgonts, rēgont (rēgō) [23.ex1.2] ‘who protects’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>spekjonts, spekjont (spekjō) [27.12] ‘looking’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sedējonts, sedejont (sedējō) [11.ex1.6] ‘sitting’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kņsejonts, kņsejont (kņsejō) [24.7] ‘considering’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>spjewonts, spjewont (spjewō) [24.ex1.8] ‘spitting’</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Aorist participles

| islós, islā, islóm (aisskō) [23.8] ‘who searched, after searching’ | epidhātōs -ā -ōm [23.6] (dhidhēmi epi) ‘covered’ |
| wiplós, wiplā, wiplóm (weipō) [24.5] ‘having wrapped’ | witūtōs, witūtā, witūtom [23.9] (tanjō wī) ‘extended’ |
| wiklós, wiklā, wiklóm (winkō) ‘who has won’ | wiktōs, wiktā, wiktóm [24.6] ‘defeated’ |
| | mṛtos, mṛtā, mṛtom [24.7] (marijāi) ‘dead’ |
| | lubhtōs, lubhtā, lubhtóm [24.10] (lubhjō) ‘beloved’ |
| | segtōs, segtā, segtóm [24.10] (segneumi) ‘trapped’ |

### Perfect participles

| stestāwōs, -ā, om (stistāi) [11.13], [20.18] ‘standing’ |
| | drknos [18.2] ‘seen, visible’ |
| | lugnōs -ā -ōm (lugjō) [24.7] ‘broken up’ |

### Future/ necessity participle

| wertēwijos, -ā, -om (wiwermi) ‘that has to/ will be found’ |

### Possibility para-participle

| dhēmōn (dhidhēmi) [27.4] ‘that can put (out)’ ‘fertile’ |

Those with two endings follow consonantal inflexional paradigms, whereas those with three endings follow the paradigms seen in lesson 21.
These participles and para-participles can be used as common adjectives, e.g. *lugnós esmi* ‘I am broken’, but can also constitute verbal predicates, e.g. *nektéwijā Rōmā (esti)* ‘Rome has to be destroyed’. Aorist and perfect past participles can be substituted for finite conjugated endings, e.g. *dºktös (esti) wírös = wírös dºketor* ‘the man was seen’.

The formation of participles and para-participles will be studied deeply in more advanced lessons.

**Basic vocabulary/ Kleitrowdhosenti**

<table>
<thead>
<tr>
<th>English</th>
<th>Genitive Form</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>ägus, gen. ágew(o)s</td>
<td>m. combat</td>
<td></td>
</tr>
<tr>
<td>ákeris, gen. ákerjos</td>
<td>f. maple tree</td>
<td></td>
</tr>
<tr>
<td>aksis, gen. aksjos</td>
<td>m. axis</td>
<td></td>
</tr>
<tr>
<td>akus, gen. akwos/akéw(o)s</td>
<td>f. aguja</td>
<td></td>
</tr>
<tr>
<td>ámghostis, gen. ámghostjos</td>
<td>f. narrowness</td>
<td></td>
</tr>
<tr>
<td>ámis, gen. ámjos</td>
<td>f. adversity</td>
<td></td>
</tr>
<tr>
<td>apóqitis, gen. apóqitjos</td>
<td>f. retaliation</td>
<td></td>
</tr>
<tr>
<td>bholghis, gen. bhelghjos</td>
<td>m. bag</td>
<td></td>
</tr>
<tr>
<td>bhrowntis, bhrowntjos</td>
<td>f. forehead</td>
<td></td>
</tr>
<tr>
<td>bhr̥tis, gen. bhr̥tēj(o)s</td>
<td>f. bearing</td>
<td></td>
</tr>
<tr>
<td>bndus, gen. bndéw(o)s</td>
<td>m. drop</td>
<td></td>
</tr>
<tr>
<td>celndis, gen. celndjos</td>
<td>f. acorn</td>
<td></td>
</tr>
<tr>
<td>ceru, gen. cervos</td>
<td>n. pike</td>
<td></td>
</tr>
<tr>
<td>cm̥tis, gen. cm̥tēj(o)s</td>
<td>f. coming, arrival</td>
<td></td>
</tr>
<tr>
<td>coucis, gen. ceucjos</td>
<td>f. shit</td>
<td></td>
</tr>
<tr>
<td>dakru, gen. dákruwo/akwén(o)s</td>
<td>n. tear</td>
<td></td>
</tr>
<tr>
<td>dekm̥tis, gen. dekm̥tjos</td>
<td>f. group of ten</td>
<td></td>
</tr>
<tr>
<td>dekō</td>
<td>tr. to offer</td>
<td></td>
</tr>
<tr>
<td>dhechis, gen. dhechjos</td>
<td>f. inflammation</td>
<td></td>
</tr>
<tr>
<td>dhènùs, gen. dhanwos</td>
<td>m. bois de sapin</td>
<td></td>
</tr>
<tr>
<td>dhontis, gen. dhontēj(j)os</td>
<td>f. fontaine</td>
<td></td>
</tr>
<tr>
<td>dhonu, gen. dhanéw(o)s</td>
<td>n. sapin</td>
<td></td>
</tr>
<tr>
<td>dh̥rstis, gen. dh̥rstēj(o)s</td>
<td>f. boldness</td>
<td></td>
</tr>
<tr>
<td>dhūlis, gen. dhūle(j)os</td>
<td>f. soot</td>
<td></td>
</tr>
<tr>
<td>dhnghostis, gen. dhnghostjos</td>
<td>f. length</td>
<td></td>
</tr>
<tr>
<td>dnghūs, gen. dnghuwos</td>
<td>f. tongue</td>
<td></td>
</tr>
<tr>
<td>d̥rtis, gen. d̥tē(o)s</td>
<td>f. split</td>
<td></td>
</tr>
<tr>
<td>empis, gen. empēj(o)s</td>
<td>f. insect</td>
<td></td>
</tr>
<tr>
<td>glōghis, gen. glōghjos</td>
<td>f. pointe</td>
<td></td>
</tr>
<tr>
<td>jegis, gen. jāgēj(o)s</td>
<td>m. ice</td>
<td></td>
</tr>
<tr>
<td>kalkis, kalkjos</td>
<td>f. heel</td>
<td></td>
</tr>
<tr>
<td>keiwis, gen. kēiwijos</td>
<td>m. citizen</td>
<td></td>
</tr>
<tr>
<td>kelus, gen. kēlew(o)s</td>
<td>f. trip</td>
<td></td>
</tr>
<tr>
<td>klādēis, gen. klādjos</td>
<td>f. damage, disaster</td>
<td></td>
</tr>
<tr>
<td>kl̥dis, gen. kl̥dēj(o)s</td>
<td>f. mountain path</td>
<td></td>
</tr>
<tr>
<td>komt̥tis, gen. komt̥tjos</td>
<td>f. patience</td>
<td></td>
</tr>
<tr>
<td>kómwistus, gen. kómwistwos</td>
<td>m. conscience</td>
<td></td>
</tr>
<tr>
<td>korbhis, gen. kerbhjos</td>
<td>f. basket</td>
<td></td>
</tr>
<tr>
<td>koris, gen korēj(o)s</td>
<td>f. acarian</td>
<td></td>
</tr>
<tr>
<td>krotus, gen. kretwos</td>
<td>m. insight, intelligence</td>
<td></td>
</tr>
<tr>
<td>lewis, gen. léwijos</td>
<td>m. sickle</td>
<td></td>
</tr>
<tr>
<td>loudis, gen. leudjos</td>
<td>m. praise</td>
<td></td>
</tr>
<tr>
<td>menis, gen. manēj(o)s</td>
<td>m. dace</td>
<td></td>
</tr>
<tr>
<td>manus, gen. manēw(o)s</td>
<td>f. hand</td>
<td></td>
</tr>
<tr>
<td>mergis, gen. mrgēj(o)s</td>
<td>f. filth</td>
<td></td>
</tr>
<tr>
<td>m̥tis, gen. m̥tēj(o)s</td>
<td>f. mind, thought</td>
<td></td>
</tr>
</tbody>
</table>

248
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>montis, gen. mónte(j)os</td>
<td>height, elevation</td>
</tr>
<tr>
<td>mūris, gen mūrjos</td>
<td>abundance</td>
</tr>
<tr>
<td>mūs, gen. muwós</td>
<td>mouse</td>
</tr>
<tr>
<td>nekō̆us, gen. ṅkwos</td>
<td>corpse</td>
</tr>
<tr>
<td>newn̥tis, gen. newn̥tjos</td>
<td>group of nine</td>
</tr>
<tr>
<td>néwostis, gen. néwostjos</td>
<td>news</td>
</tr>
<tr>
<td>όδισ, gen. ὅδεj(o)s</td>
<td>sword</td>
</tr>
<tr>
<td>oχis, gen. echjos</td>
<td>worm, snake</td>
</tr>
<tr>
<td>oκris, gen. akrjos</td>
<td>summit</td>
</tr>
<tr>
<td>oλkis, gen. elkjos</td>
<td>roe-deer</td>
</tr>
<tr>
<td>oμu, gen. apwos</td>
<td>enclosure</td>
</tr>
<tr>
<td>oρbhis, gen. orbhjọs</td>
<td>disk</td>
</tr>
<tr>
<td>oρghis, gen. erghjos</td>
<td>testicle</td>
</tr>
<tr>
<td>ostō̆, gen. astjos/ost. gen. in.</td>
<td>bone, skeleton</td>
</tr>
<tr>
<td>osu, gen. eswos</td>
<td>goodness, good thing</td>
</tr>
<tr>
<td>pekus, gen. pkéw(o)s</td>
<td>domestic animal, sheep</td>
</tr>
<tr>
<td>penqτis, penqτjos</td>
<td>group of five</td>
</tr>
<tr>
<td>perqus, gen. perqwos</td>
<td>osk</td>
</tr>
<tr>
<td>pertus, gen. pṛtéw(o)s</td>
<td>ford, passage</td>
</tr>
<tr>
<td>plēdhō̆us, gen. plēdhwos</td>
<td>crowd</td>
</tr>
<tr>
<td>pr̥ptus, gen. pr̥ptéw(o)s</td>
<td>form</td>
</tr>
<tr>
<td>pr̥tis, gen. pr̥téj(o)s</td>
<td>part</td>
</tr>
<tr>
<td>qalēis, gen. qaljos</td>
<td>distaff</td>
</tr>
<tr>
<td>qolus, gen. qelwos</td>
<td>worm</td>
</tr>
<tr>
<td>qrmis/wrmis, gen. qrméj(o)s/wrm m.</td>
<td>time, occasion</td>
</tr>
<tr>
<td>qrtus, qrtéw(o)s</td>
<td>planet, sun</td>
</tr>
<tr>
<td>rewis, gen. rawéj(o)s</td>
<td>group of seven, week</td>
</tr>
<tr>
<td>seqō̆s, gen. seqjos</td>
<td>comrade, ally</td>
</tr>
<tr>
<td>sitō̆s, gen. sitwós</td>
<td>colleague</td>
</tr>
<tr>
<td>sμ̥stus, sμ̥stwos</td>
<td>assembly</td>
</tr>
<tr>
<td>sūs, gen. suwós</td>
<td>pig</td>
</tr>
<tr>
<td>terptis, gen. tr̥ptéj(o)s</td>
<td>fun, amusement</td>
</tr>
<tr>
<td>t̥̆stis, gen. t̥̆stéj(o)s</td>
<td>thirst</td>
</tr>
<tr>
<td>tunedmi, tundō</td>
<td>to beat</td>
</tr>
<tr>
<td>w̥lmis, gen. w̥lmejos</td>
<td>wave</td>
</tr>
<tr>
<td>w̥r̥meuni</td>
<td>to close, to keep</td>
</tr>
<tr>
<td>w̥l̥ghis, gen. w̥l̥ghéj(o)s</td>
<td>basin, valley</td>
</tr>
<tr>
<td>w̥l̥p̥eis, gen. w̥l̥p̥j̥os</td>
<td>fox</td>
</tr>
<tr>
<td>w̥l̥q̥is, gen. w̥l̥q̥ij̥os</td>
<td>she-wolf</td>
</tr>
<tr>
<td>w̥l̥t̥us, gen. w̥l̥t̥éj(o)s</td>
<td>aspect, impression</td>
</tr>
<tr>
<td>wolnus, gen. welnws; welnus, g. m.</td>
<td>valley</td>
</tr>
<tr>
<td>wosu, gen. weswos</td>
<td>goodness, good thing</td>
</tr>
</tbody>
</table>
Further reading


**Twenty-ninth lesson**

**Guidance**

1. Excuse me, can you orientate us to the temple of father day(light)?

2. Yes (I can), it is a simple way. Follow this path until the end, and you will find a big ash.

3. Then walk across a flat meadow, where there are docile cows.

4. Climb over the wall of the field and you will see a mountain leading to the river.

5. Go down to the river and look for a ford to cross the river.

6. Under a stone there will be an axe. Take the axe and build a bridge with poplar trunks.

7. Cross the river and go through a swampy area.

8. Continue the journey by a road surrounded by beech trees, then enter the cave.

9. Run quickly to the other exit of the cave, since there live snakes.

10. Again outdoors, climb to the top of a red hill.

11. Do not go up without the key. Ask the key to the guardian of the temple.
12.- Once arrived at the top, you will see the god of the temple in front.

13.- Do not enter the temple right away.

14.- Remain sitting or lying down for a while close to the oak, and you will perceive the god’s signal.

15.- Then, light a fire and prepare a libation. Give a rich offering.

16.- Then enter the temple. Use the guardian’s key.

17.- Thank (bring thanks to) the god since you made the trip safely.

18. And pray to return again without problems.

19.- It is very clear to us. We thank you for your guidance.

20.- I walk, walk! (sing./pl.); I am sitting, keep sitting! (sing./pl.).

21.- I will, go! (sing./pl.); I am, be! (sing./pl.).

22.- I follow, follow! (sing./pl.); I use, use! (sing./pl.).

23.- I lie, keep lying! (sing./pl.).
24.- Kekō, kekóm, keke, kékete; keidō, kidóm, kide, kidete; sāgijō, sāgijóm, sāgije, sāgijete; kṛṣō, kṛsom, kṛse, kṛsete; cādhō/steighō, stighóm, stighe, stighete; agō, agóm, age, ágete.

25.- Ghṛbhnmāi, ghṛbhom, ghṛbhete; pṛkjō, pṛkom, pṛke, pṛketē; indhō/inedhmi, idhōm, idhe, idhete; sisdō, sedóm, sede, sédete; wimnājō, wimnājóm, wimnāje, wimnājete

26.- Demō, demsṃ, démsei/ demsi, démsete/ demte; adejō, adesṃ, adéssei/ adesi, adésete/ adete.

27.- Terō, terṃ, tṛdhī/terdhi, terte; didōmi, dōm/ dōka, dō/ dōdhi, date/ dōte.

28.- Mē stighete, mē sodete, mē sedēs, mē sedās.

29.- Bhrūgjāi, bhrūgā/bhrūgoma, bhrūgeswo, bhrūgesdhwe.

30.- I am lying, I lie down, I lied down, lie down! (sing./pl.).


**Eukr 1.- Paraloghá sátis**

1.- Itô diwós pâtros temlōi woidéjesdhwe.
2.- Sentum ekom émete joqe paulâm stéighete grēbeinom ad.
3.- Plâtu maghos teres cástēwijos estî.
4.- Kâposjo dhoighom keklós kļdī dānum ad deukŋtjā keistum moghadhwēi.
5.- Câdhô jâte dānum olsî.
6.- Sélesjom oudř trântis sodlōs, pûtêm bhâgoîs periwrîm seqtēwijom
7.- En kowř eitum skłdhwei joqe bhersi ekseitim âltērām ad křstum.
8.- Akrei rudhroi kînēi diwós pâtros widói temlom.
9.- Apo têmlosjo dhwirim klāwē werte.
10.- Moitmons agtum mē mrsete.

**Exercise 1.- Parallel text**

1.- Like this you get orientated to the temple of the father day(light).
2.- Take this path and walk until the small hornbeam.
3.- You have to walk across a flat meadow.
4.- After jumping the wall of the field, you can go down (through) the mountain road leading to the river.
5.- Go across the river through the ford.
6.- Once you have crossed a marshy area, follow a path surrounded by beech trees.
7.- You must enter the cave and run fast to the other exit.
8.- At the top of a red hill is the temple of father day(light).
9.- Open the door of the temple with a key.
10.- Do not forget to deliver your gratitude (bring thanks forward/give thanks).
Eukr 2.- Kom sμαρμνόης weqebhis kůrα plědhi.

Exercice 2.- Complétez les espaces vides avec les mots appropriés.

1.- Je te remercie de tes orientatons.
Woidésmona tewe……moitmons……

2.- Marchez vers la tour.
Bhr̥ghulóm ad…………

3.- Il faut sauter un mur en pierre.
Akmenínós dhoighos………..

4.- Une fois vous aurez ouvert la porte, entrez.
Dhworim…………., en………..

5.- Cours vite par le chemin du fleuve.
Bhersi……..pųtē ……

6.- Partez de cet endroit horrible!
………….stāněd kosměd…………

Léutejes/ solutions

1 – ṭbhi – agō 2 stēighete/ cádhete 3 –kektěwijos 4 – apo welrős/
ōslős – eite 5 – dānewos – kṛse 6 gorgēd – cāte/ léitete
Notes

[1] Wī mnājō ‘to excuse’ is a verb composed with the particle wī ‘apart, far from oneself, deprived of’ and mnājō ‘to bear in mind’. The forms of the imperative present are wī mnāje for the second person of the singular, wī mnājetanu for the second person of the dual and wī mnājete for the second person of the plural.

In the noun, particle and main lexeme are written together. In the case of the particles dē ‘from upwards’, dō ‘until’, prōd ‘forward’ and wī a short form de-, do-, pro- and wi- is used when serving as the first member of a compound. So we have wimmātis ‘excuse’, próstrōtis ‘expansion’.

The verb woidejō ‘to orient’ is a causative formation of the root *weid ‘to see’. As a causative its primary notion is ‘to make see’. The nouns corresponding to this formation are, in the nominative, the neuter woidesmŋ, woidesnom or woidesŋ ‘orientation’.

[2] The nominative pontēs < *pontehis (m.) ‘way’ makes the genitive puṭos ‘of a/the way’, the locative puṭi ‘in the way’ and the instrumental I puṭē ‘with, by the way’. This term is very common in Indo-European languages, and has given the term bridge in romance languages (Lat. pons).

[3] Kom sēgesdhwe ‘follow entirely’. The middle forms endings -(e)swo and -(e)sdhwe are used in present and aorist of the imperative for the second person singular and plural, respectively. At the end of this lesson you will find a table summarizing the endings of the imperative mood of the present and the aorist.

[4] We now see a form of the future indicative, formed on the stem wers-(j)eo- of the verb wiwermi (root *wers< *h1yer) ‘to find’. The future is formed with the plain root with addition of the infix -s- plus the same endings of the present of thematic verbs. For wiwermi we thus have the effective future forms wers(j)ō, wērs(j)esi, wērs(j)eti in the singular and wērs(j)onti in the third person plural.

[5] Mognām ...... oskom. Note that in MIE names of trees, capable of giving fruit, are feminine. As exceptions we have the generic word drewom ‘tree’, the maple tree akṛ (aknos), and the fir dhonu (dhanew(os)) which are neuters. The gender of names of trees is one of the exceptions to the masculinity of the -o stems. The ash can be called oskos, but also ős(os)nos.

[6] Note that kidete ‘go down’ is an imperative aorist (punctual action), whereas sāgijeta ‘seek’ is an imperative present (action with a duration). Inversely, we would have had kéidete and sāgijeta.

[7] Dém(se)te ‘build’, is an imperative aorist of the verb demō. The indicative aorist is demsmŋ, dēms, dēmst or demóm, demés, demét. Given the duplicity of forms, one can also have an imperative démète, which can also be present or aorist. Do not mistake the imperative of the future with the future démsete ‘you will build’.


Note the construction with two accusatives governed by the verb pṛkjō or pṛkskō ‘to ask’: klāwni pṛketē woróm ‘ask the guardian for
the key’. Here worós ‘guardian’ does not come from the root *wer ‘to find’, but from the homonymous root ‘to close, to keep’.

[10] Sedējete ‘remain sitting’ and keidhwe ‘remain lying’ are imperative presents, since these are actions that last. In MIE we express the orders ‘sit down’ and ‘lie down’ with the aorist imperative forms sédete and léghesdhwe, from the verbs sisdō and leghjāi. There is also a form of aorist imperative kéisēsdhwe which has yet a telic value ‘go to bed’.

[11] Ídhete ‘kindle’, adeste ‘prepare’ and dōte ‘give’ sont are second forms of aorist imperative of the verbs indhō/inedhmi, adejō and didōmi. The active forms of imperative present would be indhe/insdhí, adeje and didṓ/didədhí. We can also say ‘to set fire’ with the circumlocution ecnim dhidhēmi. The corresponding second plural form of the aorist imperative would be ecnim dhēte.

**Imperative 2nd person endings**

<table>
<thead>
<tr>
<th>ACTIVE FORMS</th>
<th>Thematic verbs. Present and aorist</th>
<th>Sigmatic aorists</th>
<th>Athematic verbs. Present and aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd singular</td>
<td>-e</td>
<td>-(se)si</td>
<td>-dhi/ø</td>
</tr>
<tr>
<td>2nd dual</td>
<td>-etanu</td>
<td>-(e)tanu</td>
<td>-tanu</td>
</tr>
<tr>
<td>2nd plural</td>
<td>-ete</td>
<td>-(e)te</td>
<td>-te</td>
</tr>
</tbody>
</table>

**MIDDLE FORMS**

| 2nd singular | -eswo                            | -(se)swo        | -swo                              |
| 2nd dual     | -ei                               | -sei            | -i                                |
| 2nd plural   | -esdhwe                          | -sesdhwe        | -sdhwe                            |

**PASSIVE FORMS**

| 2nd singular | -esoru                          | -(se)soru       | -soru                             |
| 2nd dual     | -etru                           | -(e)tru         | -tru                              |
| 2nd plural   | -edhworu                        | -(e)dhworu      | -dhworu                           |
Basic vocabulary/ Kleitrowŕhosenti

aiskrós -ā-óm adj. clear
akmenīnós -ā-óm adj. stony, made of stone
akr̥, gen. aknos n. maple tree
akros adj. sharp
aksi, g. aksjãs part. in front (of)
apsā f. popular
awisdhēmi, awisdhjō tr. to feel, perceive
bhāgos f. beech tree
bhrūgā̆ i tr. to use
cádhóm n. river ford
ekseitis, eksitéj(o)s f. exit
ghēmi intr. to arrive
kādos, gen. kā́desos n. problem, worry
keidō tr./intr. to go down
kekō tr. leap
kekurós -ā-óm adj. tame
klāws, gen. klāwós f. key
kōnos m. summit
leghjā̆ i intr. antic. to lie down
mnājō tr. to have in mind
mnājō + wī tr. to excuse
ninsā̆ i intr. tp return
olsí part. further, on the other side
opneswénts, (opneswětī), opneswënt adj. rich, wealthy
oskōs, ōs(o)nos. m. ash
plǟtus, (plǟtwī), plǟtus adj. flat
prōestrōtis f. expansion
qoilom n. moment, while
serpōn, gen. sérponos m. snake
sm̥plos -ā-om adj. simple
terō tr. to go through, cross
trāntis part. through
udhū adv. immediately, right away
warjō/ wneumi + peri tr. to surround, enclose
wimnātis f. excuse, apologies
woidejō tr. to orientate
woidesmn̥/ woidesnom/ woidesr̥ n. orientation
worós -ā m., f. guardian

Further reading


**Trídktomóm densř**

**Dlnghā kelus [1]**

1.- Diwópriite, an tebhei kómwerjom esti, ausri móghmedhi Lugudounom eitum gentore-mo ad setjótińnōu.

2.- Dā, putla bhérsomosi, tod bhéuseti terpont eibhos eitr.

3.- Pitjām adésamos edjew wéqsperu, putla ájeri loghjom éisonti.

4.- Nédusedǐ Ṿtoklewēsǐ ad podǐ kwonǐ léiŋsēsi, egō uperi wóghosjo armōr weidsō [2].

5.- Léitsomos ussį joqe carǐ pontēm séqsomesdha.

6.- Lokum ghēlōs, prāmedjōi kom stāsjomesdha. Sāmi sāqisomos sedos [3][4].

7.- Potlāns Ḥkewos wādēnē plēsjesį, egō ekwons mergsō joqe eisom kopons klewsō [5].

8.- Wéqsperu tropom dhēsjomos bhrēwām ad māgnom uperi dānum [6].

9.- Stānom enod sūnpodoē dépomos prāi [7].

10.- Tū putlaqe Meneswās temlei en āwsete, egō aw rūmāi porāi swepsō [8].

11.- Ḍmři moistei qréisomos loiqōį itenei pēnesa. Eti westins wērsomos kei nē prāiloģhāıns.

---

**Thirtieth lesson**

**A long trip**

1.- Diwóprītos, if you deem it suitable, tomorrow we can go to Lyon to visit my parents.

2.- Yes, we will take the children, it will be an amusing trip for them.

3.- This (today) evening we will prepare (some) food (and) the children will go to bed early.

4.- You will leave the dog at our neighbour Ṿtoklewēs’s place, I will revise the chariot hitch.

5.- We will set out at dawn and we will follow the path through the mountains.

6.- Once (we will have) arrived at the lake, we will stop for lunch. We will look for a quiet place.

7.- You will fill the bottles with water from the lake, (me,) I will brush the horses and will clean their hooves.

8.- In the evening we will follow (do) the track until the bridge on the big river.

9.- We will reach that place before sunset.

10.- The children and you, you will spend the night inside Meneswā’s temple, I will sleep under the open sky, though.

11.- In the morning at the market we will buy the provisions for the rest of the trip. We will even find clothes which are not available here.
12.- Dlężhom térsomos sainum. Řdhwâns stéighsomos kolnîns.

13.- Tropos so nōs wəlis komęseti. Súkloutnim medhîdiwi rémsomos bhłòtowtî selesjéi kereni [9].

14.- Ghostiń pos pròd kelum séqsomesdha. Kerwōm klopnim setśosmedha.


16.- Esmi, bhûm, bheusō; eimi, sodóm, eisō; weidmi, widóm, weidsō;

17.- Piplōmi, plêm, plēsō; dhidhêm, dhêm/ dhēka, dhēsō; wiwmi, weurōm, wersō.

18.- Mr̥gneumi, mergm, mergsō; ərneumi/ əpjō, epm, epsō; qrināmi, qrēim, qrēisō.

19.- Bherō, nijōm, bhersō; lînq̥/ lineqmi, liqöm, leiqsō; awō, awóm awsō.

20.- Leitō, litōm, leitsō; klewō, kłwom, klewsō; swepō, supōm, swepsō.

21.- Adejō, ādōm, adesō; sāgijō, sāgijöm, sāgisō.

22.- Stistái. stá, stāsāi

23.- Seqāi, seqā, seqsāi; setijāi, setijā, setisāi.

12.- We will go through a long chain. We will go up through paths in steep mountains.

13.- This path will be very tiring for us. Fortunatley we will rest at noon in a bloomy marshy region.

14.- After the meal we will continue the trip. We will visit the deer valley.

15.- We will arrive at Lyon –I think so– by night. My parents will receive us with open arms.

16.- I am, I was, I will be; I go, I went, I will go; I see, I saw, I will see.

17.- I fill, I filled, I will fill; I put, I put, I will put; I find, I found, I will find.

18.- I brush, I brushed, I will brush; I wait, I waited, I will wait; I buy, I bought, I will buy.

19.- I take, I took, I will take; I leave, I left, I will leave; I spend the night, I spent the night, I will spend the night.

20.- I set out, I set out, I will set out; I clean, I cleaned, I will clean; I sleep, I slept, I will sleep.

21.- I prepare, I prepared, I will prepare; I seek, I sought, I will seek.

22.- I stand up, I stood up, I will stand up.

23.- I follow, I have followed, I will follow. I visit, I visited, I will visit.
**Eukr 1.- Pəraloghã sãis**

1. - Kéidiwi Luguðounom kelújomosi.
2. - Weghjâ perdînghã esti.
3. - Jãmosi dleughã londha bhîg̱hîwîs cãrîs
4. - Ekwo̱s jůwones enîm oîmos ŏkûs.
5. - Proitíd prônomok ad dwârom eîtř.
6. - Keṟ têromos selesjóm ʒbhlûtóm.
7. - Kloppnéi kom djẽuks stâsomêsda rémesei.
8. - Diwós pôtros setisomêsda temlom.
9. - Ausri ájeri pelû ánsomosi.
10. - Gentore tewe əsnôîs armoîs wêromosi.

**Exercise 1.- Parallel text**

1. - Today we are travelling to Lyon,
2. - The road is pretty long.
3. - We are cruising to distant lands through high mountains.
4. - The horses (are) young and the pace is fast.
5. - It is a long trip from the departure to the arrival.
6. - We will cross a marshy area without flowers.
7. - We will stop in the valley to rest long time.
8. - We will visit the temple of father day(light).
9. - We will arrive early tomorrow.
10. - We will find your parents with open arms.
Eukr 2.- Kom šmärmnōís weqesbhís kūrá plēdhi.

Exercise 2.- Complete the gaps with the suitable words.

1.- Tomorrow I will be a king.
……………rēgs…………

2.- I will sit on the throne.
Sēdesi…………

3.- I see the people (folk) working.
Teutām drājontm…………

4.- I go to the house of the treasure in the evenings.
Domom kūshdosjo wēqsperoisi…………

5.- I will organize (I will prepare) parties and competitions.
Wītins āgunsqē…………

6.- I will speak with the kings of the neighbouring kingdoms.
Rēgīs nēdusedom regjōm ……………

Solutions/ Lēutejes

1 Ausri – bhous(j)ō 2 – seds(j)ō 3 – weidsō / oqṣō/ dṛksō 4 – eis(j)ō 5 – ades(j)ō 6 – bhāsāi (=bhāsāi/ bhāsai)
Notes

[1] In this lesson we use two adjectives derived from the same root *delh₁- ‘to be (a)far’.

On the one hand we have the adjective dl̥ghós ‘long’, which is an intermediate solution between dl̥onghos (Lat. longus, Celt. longo-, Gmc. langa-, Persian dirang < *draŋgha-) and dl̥ighó- (Tocharian B walke < *gi-dl̥ighó- ‘long-lasting’, Gr δολιχός, Skr. dirghā-, Av. darəga-, Slav dl̥gъ).

On the other hand, we have the adjective dleughós ‘distant’, which derives from an original form *dlehiughó-ldlohiughó- attested in Tocharian B lauke ‘far’, Gaulish leuga ‘league’, Hittite taluga- ‘long’.

In MIE the root *delh₁- normally denotes distance in space, whereas the root *dehyh2/qehh2 (cf. dwärôs ‘distant, long-lasting’, dwám ‘long ago’) normally indicates distance in space and time.

We have also the adverb qeli with the meaning ‘far’.

In addition, there is the adverb djēuks ‘longtime’, which comes from the same root as ‘day(light)’.

[2] Armôr, gen. r̥nəos ‘chariot attachment’ is a collective noun derived from the root *ar < *hzer ‘to adapt, to adjust’. The extensions for the neuter collective nouns -ôr, -môr and -wôr occur in parallel with those of the singulative nouns -f, -m̥r, and -w̥r: e.g. wôdr (aussi udôr), gen. w̥den(o)s ‘water’, wedôr, gen. udnôs ‘aquatic mass, Gewässer’; ef₃, gen. əßen(o)s ‘blood’, esôr, gen. əsnos ‘blood flow; pəwɔ, gen. puwëni(os) ‘fire’, pəwɔr (aussi pwɔr), gen. punôs ‘conflagration’. These collective terms are, in reality, the result of old neutral plurals that have adopted a singular inflection.

[3] Ghēlóz is an active participle of aorist of the verb ghîghēmi ‘to arrive’. In some languages, the root *gheh₁ means, on the contrary, ‘to leave, to leave behind’ (ai jāhāti, av zazāmi). MIE takes the meaning of ‘to arrive’ from Gr. καθάνω ‘to reach’, Tocharian A kâtka- ‘to occur’.

[4] The names of meals in MIE take into account the fact of being sacred or not. The names of ordinary meals or ghostûes are linked to the name of the time of the day they take place: breakfast, which is taken first of all is called prâmedjóm or prôteronjóm. By mid-morning ausrêdjom is taken. The lexeme *ausrō- ‘morning’ is contained in the Russian name zaâmpak and in Greek ἐρυθῶν < *hēzēneri ‘early’, but not necessarily in ἀπάσσον < *hēieri-Hidt̥-ıı̯. Also with the root *ed< *hied ‘to eat’ we have the early afternoon meal obhjedjom.

In the evening we finish with a wêqspentjom or dinner.

Sacred meals or smbîagôs require a personal contribution of the participants called dapsnöm, term giving also the name to the word ‘banquet’. At early morning, with the sacrifices of the rising sun, we can enjoy the kwâresf; at midday the meml, and in the evening the kertsn̥, all of which involve a sharing or division of the food.

[5] Some morphological remarks: Ikewos is the genitive of the masculine noun with nominative lokus ‘the lake’. Wədenê ‘with water’ is the instrumental of the neuter noun wôdr. Mergsô and klewsô are future indicative verbal forms of mbn̥neumi ‘to brush, to rub’ and
klewō ‘to wash’. The laryngeal $h$ is present at the beginning of the root *$h$3mer-g in light of the Greek form ὑμὸργνυμι.

[6] Dhēsjō, dhēsō are forms of the future indicative of didhēmi ‘to do, to put’ (root *$d$heh1).

[7] Sūnpodēd ‘since sunset’ is obviously the ablative of a compound form. The first element comes from the root *$s$eh2u ‘to glare, to shine’, which gives the name of the sun: nom. sāw, gen. suwén(o)s <*$sh$2uén-(o)s. This second form of the heteroclitic stem is the base for the first term of the compound sūnpodos. The second term comes from the root *$p$ed ‘to fall’. This root yields verb pedjāi, with anticausative meaning. See also note 8 of lesson 15.

[8] The verb awō (in Greek ἰαώ <*$h$2ihsus-je/-o-) means ‘to spend the night, to lodge, to stay’. The future is aws(j)e/-o-. Our speaker will stay rūmāi porāi ‘in the open air, outdoors’. The root *reῦ ‘exterior, amplitude’ is found in Lat. rūs ‘countryside’, English room, German. Raum ‘space’. The word porā ‘air’ has correspondents in Slavic, Sanskrit and Hittite.

[9] Komejō is the causative formed on the root *kem ‘to strive, get tired’. Bhlōtowtī selesjēi kereni is a prepositional syntagm meaning ‘in a flowery (and) marshy area’. The genitive of kerē ‘region’ is kerēn(o)s and the locative is kereni or kerēn. The root is *ker ‘cut’. Similar derivatives are found in Hitt. kuera- ‘territory’ (from *k$e$er ‘to cut’), in Lithuanian šalis ‘country’ (of *kel, also ‘to cut’) and in Slavic krāj ‘margin, region’ (from a verb *krojii, which also means ‘to cut’).
Basic vocabulary/ Kleitrowrhosenti

penos, gen. pénesos n. provisions
pitjā f. food
porā f. air
potlā f. bottle
prāi part. before
práiloghos -ā -om adj. disponible
proitis m. departure
prōnokos m. arrival
prōteronjom n. breakfast
qeli adv. far
rdhwos -ā -om adj. steep, elevated
regjom n. kingdom
remō intr. to rest
rūmós -ā -om adj. spacious, open
sainus, gen. sīnew(o)s m. chain
sm̥bhagos m. sacred meal
stistái + kom intr. to stop
skloutnim adv. fortunately
tridkm̥təmós -ā -óm num. thirtieth
tropos m. way
wedōr/ udṓr gen. udnós n. aquatic mass
weghjā f. way, road
wéqspentjom n. dinner

armōr, gen. r̥m̥nos n. chariot hitch
ausrēdjom n. luch taken by mid-morning
ausri intr. to spend the night
awō adv. tomorrow
bhŗ̥ghus adj. high, elevated
dapnom n. contribution for a group meal
djēuks adv. for a long time
dleughós -ā -óm adj. distant
dwām adv. long ago
asnos -ā -om adj. open
esōr̥, gen. asen(o)s m. blood
esr̥, gen. ase(n)os n. blood
ghostī́s, gen. ghostijos f. meal
gerwos m. deer
klopnis, gen. klopnjos f. valley
komejō tr. to tire
kómwerjos -ā -óm adj. convenient
kopos m. hoof
kwaresr̥; n. group breakfast
moistos m. market
mr̥gneumi tr. to brush
n̥bhliotós -ā -óm adj. which has no flowers, flowerless
oimos m. pace, march
pāwōr/ pwōr, gen. punós n. conflagration
Further reading


Annex: some declensional patterns

Index

Static and dynamic root nouns
Dynamic root nouns
Acrostatic consonantal derivated nouns and adjectives
Mesostatic consonantal derivated nouns and adjectives
Proterodynamic consonantal derivated nouns and adjectives
Hysterodynamic consonantal derivated nouns and adjectives
Amphidynamic consonantal derivated nouns and adjectives
Complex n-stems
Kinship nouns
### Static and dynamic root nouns

<table>
<thead>
<tr>
<th>Voice</th>
<th>Cow, Bull</th>
<th>Night</th>
<th>Foot</th>
<th>House</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>nō̆qts</td>
<td>pō̆ds</td>
</tr>
<tr>
<td>Vocative</td>
<td>woq</td>
<td>cou</td>
<td>noqt</td>
<td>pod</td>
</tr>
<tr>
<td>Accusative</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Genitive</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>nō̆qts</td>
<td>nō̆qts</td>
</tr>
<tr>
<td>Dative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Locative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Abative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Voice</th>
<th>Cow, Bull</th>
<th>Night</th>
<th>Foot</th>
<th>House</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>nō̆qts</td>
<td>pō̆ds</td>
</tr>
<tr>
<td>Vocative</td>
<td>woq</td>
<td>cou</td>
<td>noqt</td>
<td>pod</td>
</tr>
<tr>
<td>Accusative</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Genitive</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>nō̆qts</td>
<td>nō̆qts</td>
</tr>
<tr>
<td>Dative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Locative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Abative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
</tbody>
</table>

- **voice**: cow, bull
- **night**: foot
- **foot**: house
- **house**: f., m., f.

<table>
<thead>
<tr>
<th>Voice</th>
<th>Cow, Bull</th>
<th>Night</th>
<th>Foot</th>
<th>House</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>nō̆qts</td>
<td>pō̆ds</td>
</tr>
<tr>
<td>Vocative</td>
<td>woq</td>
<td>cou</td>
<td>noqt</td>
<td>pod</td>
</tr>
<tr>
<td>Accusative</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Genitive</td>
<td>wō̆qs</td>
<td>wō̆qs</td>
<td>nō̆qts</td>
<td>nō̆qts</td>
</tr>
<tr>
<td>Dative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Locative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Abative</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>wē̆qi</td>
<td>wē̆qi</td>
<td>cō̆us</td>
<td>cō̆us</td>
</tr>
</tbody>
</table>

- **voice**: cow, bull
- **night**: foot
- **foot**: house
- **house**: f., m., f.
<table>
<thead>
<tr>
<th>Nominative</th>
<th>awois</th>
<th>nās</th>
<th>sāls</th>
<th>sāls</th>
<th>ghāns</th>
<th>ous</th>
<th>speks</th>
<th>mēns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>awoi</td>
<td>nās</td>
<td>sāl</td>
<td>sāl</td>
<td>ghāns</td>
<td>ous</td>
<td>spek</td>
<td>mēns</td>
</tr>
<tr>
<td>Accusative</td>
<td>awojr, awoim</td>
<td>nāsm</td>
<td>salm</td>
<td>salm</td>
<td>ghānsr</td>
<td>ous</td>
<td>spekr</td>
<td>mēnsr</td>
</tr>
<tr>
<td>Genitive</td>
<td>awej(os)</td>
<td>nasos</td>
<td>salos</td>
<td>salos</td>
<td>ghansos</td>
<td>ausos</td>
<td>spekos</td>
<td>mēnsos</td>
</tr>
<tr>
<td>Dative</td>
<td>awej i</td>
<td>nasei</td>
<td>salei</td>
<td>salei</td>
<td>ghansei</td>
<td>ausei</td>
<td>spekei</td>
<td>mēnsei</td>
</tr>
<tr>
<td>Locative</td>
<td>aweji</td>
<td>nasi</td>
<td>sali</td>
<td>sali</td>
<td>ghansi</td>
<td>ausi</td>
<td>speki</td>
<td>mēnsi</td>
</tr>
<tr>
<td>Ablative</td>
<td>awejes</td>
<td>nases</td>
<td>sales</td>
<td>sales</td>
<td>ghanses</td>
<td>auses</td>
<td>spekes</td>
<td>mēnses</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>awejē</td>
<td>nasē</td>
<td>salē</td>
<td>salē</td>
<td>ghansē</td>
<td>ausē</td>
<td>spekē</td>
<td>mēnse</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>aweibhi</td>
<td>nasbhi</td>
<td>salbhi</td>
<td>salbhi</td>
<td>ghansbhi</td>
<td>ausbhi</td>
<td>spekbhi</td>
<td>mēnsbhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nominative</th>
<th>awojes</th>
<th>nāses</th>
<th>sāles</th>
<th>sāles</th>
<th>ghānes</th>
<th>ouses</th>
<th>speks</th>
<th>mēnes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>awojes</td>
<td>nāses</td>
<td>sāles</td>
<td>sāles</td>
<td>ghānes</td>
<td>ouses</td>
<td>speks</td>
<td>mēnes</td>
</tr>
<tr>
<td>Accusative</td>
<td>awoj̃s, awoins</td>
<td>nā̃s</td>
<td>sā̃s</td>
<td>sā̃s</td>
<td>ghāñs</td>
<td>ouses</td>
<td>spek̃s</td>
<td>mēñs</td>
</tr>
<tr>
<td>Genitive</td>
<td>awejom</td>
<td>nasom</td>
<td>salom</td>
<td>salom</td>
<td>ghansom</td>
<td>ausom</td>
<td>spekom</td>
<td>mēnsm</td>
</tr>
<tr>
<td>Dative</td>
<td>aweimos/ aweibhos</td>
<td>nasmos</td>
<td>salmos/ salbhos</td>
<td>salmos/ salbhos</td>
<td>ghansmos/ ghanshos</td>
<td>ausmos/ ausbhos</td>
<td>spekmos/ spekbhos</td>
<td>mēnsmos/ mēnsbhos</td>
</tr>
<tr>
<td>Locative</td>
<td>aweisu/ aweisi</td>
<td>nassu/ nassi</td>
<td>salsu/ salsi</td>
<td>salsu/ salsi</td>
<td>ghanssu/ ghanssi</td>
<td>aussu/ aussi</td>
<td>speksu/ speksi</td>
<td>mēnssu/ mēnssi</td>
</tr>
<tr>
<td>Ablative</td>
<td>awej̃os/ aweibhos</td>
<td>nā̃jos/ nasbhos</td>
<td>salj̃os/ salbhos</td>
<td>salj̃os/ salbhos</td>
<td>ghansj̃os/ ghansbhos</td>
<td>ausj̃os/ ausbhos</td>
<td>spekj̃os/ spekbhos</td>
<td>mēnsj̃os/ mēnsbhos</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>awejis</td>
<td>nasis</td>
<td>salis</td>
<td>salis</td>
<td>ghansis</td>
<td>ausis</td>
<td>spekis</td>
<td>mēnis</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>aweibhis</td>
<td>nasbhis</td>
<td>salbhis</td>
<td>salbhis</td>
<td>ghansbhis</td>
<td>ausbhis</td>
<td>spekbhis</td>
<td>mēnsbhis</td>
</tr>
</tbody>
</table>
Dynamic root nouns

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Instrumental I</th>
<th>Instrumental II</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>f.</td>
<td>m.</td>
<td>m. f.</td>
<td>f.</td>
<td>f.</td>
<td>m.</td>
<td>m. f.</td>
<td>m. f.</td>
</tr>
<tr>
<td>light</td>
<td>leuks</td>
<td>deuks</td>
<td>djēus</td>
<td>weiks</td>
<td>weis</td>
<td>sneichs</td>
<td>ghjems</td>
<td>neks nēr ghwēr</td>
</tr>
<tr>
<td>leader</td>
<td>f. m.</td>
<td>m. f.</td>
<td>m. f.</td>
<td>f.</td>
<td>f.</td>
<td>f.</td>
<td>ghwēr</td>
<td>ants kerd</td>
</tr>
<tr>
<td>daylight</td>
<td>dejuk</td>
<td>djeu</td>
<td>diweik</td>
<td>weik</td>
<td>wei</td>
<td>sneich</td>
<td>ghjem</td>
<td>nek ner ghwēr</td>
</tr>
<tr>
<td>house</td>
<td>deuks</td>
<td>deuks</td>
<td>djē̆̆</td>
<td>weiks</td>
<td>weis</td>
<td>ghjems</td>
<td>nek f. m.</td>
<td>f. m.</td>
</tr>
<tr>
<td>strength</td>
<td>dukōs</td>
<td>dukōs</td>
<td>diwōs</td>
<td>wikōs</td>
<td>wījōs</td>
<td>ghimbōs</td>
<td>nakos</td>
<td>nēr f. m.</td>
</tr>
<tr>
<td>snow</td>
<td>dukōs</td>
<td>dukōs</td>
<td>diwōs</td>
<td>wikōs</td>
<td>wījōs</td>
<td>ghimbōs</td>
<td>nakos</td>
<td>nēr f. m.</td>
</tr>
<tr>
<td>winter</td>
<td>dukōs</td>
<td>dukōs</td>
<td>diwōs</td>
<td>wikōs</td>
<td>wījōs</td>
<td>ghimbōs</td>
<td>nakos</td>
<td>nēr f. m.</td>
</tr>
<tr>
<td>death</td>
<td>dukōs</td>
<td>dukōs</td>
<td>diwōs</td>
<td>wikōs</td>
<td>wījōs</td>
<td>ghimbōs</td>
<td>nakos</td>
<td>nēr f. m.</td>
</tr>
<tr>
<td>man</td>
<td>dukēs</td>
<td>dukēs</td>
<td>diwēi</td>
<td>wikēi</td>
<td>wījēi</td>
<td>ghimeī</td>
<td>nakēi</td>
<td>nēri nēk ghwēr</td>
</tr>
<tr>
<td>heart</td>
<td>dukēs</td>
<td>dukēs</td>
<td>diwēi</td>
<td>wikēi</td>
<td>wījēi</td>
<td>ghimeī</td>
<td>nakēi</td>
<td>nēri nēk ghwēr</td>
</tr>
<tr>
<td>f.</td>
<td>m.</td>
<td>m. f.</td>
<td>m. f.</td>
<td>f.</td>
<td>f.</td>
<td>f.</td>
<td>ghwēr</td>
<td>f. m.</td>
</tr>
<tr>
<td>beast</td>
<td>dukēs</td>
<td>dukēs</td>
<td>diwēi</td>
<td>wikēi</td>
<td>wījēi</td>
<td>ghimeī</td>
<td>nakēi</td>
<td>nēri nēk ghwēr</td>
</tr>
<tr>
<td>duck</td>
<td>dukēs</td>
<td>dukēs</td>
<td>diwēi</td>
<td>wikēi</td>
<td>wījēi</td>
<td>ghimeī</td>
<td>nakēi</td>
<td>nēri nēk ghwēr</td>
</tr>
<tr>
<td>heart</td>
<td>dukēs</td>
<td>dukēs</td>
<td>diwēi</td>
<td>wikēi</td>
<td>wījēi</td>
<td>ghimeī</td>
<td>nakēi</td>
<td>nēri nēk ghwēr</td>
</tr>
<tr>
<td>f. m.</td>
<td>m. f.</td>
<td>m. f.</td>
<td>f. m. f.</td>
<td>f.</td>
<td>f.</td>
<td>f.</td>
<td>ghwēr</td>
<td>m. f.</td>
</tr>
<tr>
<td>a: e/ø</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

270
<table>
<thead>
<tr>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Instrumental I</th>
<th>Instrumental II</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwôm</td>
<td>kwn</td>
<td>kwnôm</td>
<td>kunôs</td>
<td>kunéi</td>
<td>kuní/</td>
<td>kunés</td>
<td>kuné</td>
<td>kunbhí</td>
</tr>
<tr>
<td>dhwôr</td>
<td>dhwôr</td>
<td>dhwôr</td>
<td>dhurôs</td>
<td>dhuréi</td>
<td>dhuri/</td>
<td>dhurés</td>
<td>dhuré</td>
<td>dhurbhí</td>
</tr>
<tr>
<td>dhghôms</td>
<td>dhghôms</td>
<td>dhghôms</td>
<td>dhghamos</td>
<td>dhghamei</td>
<td>dhghami/</td>
<td>dhghames</td>
<td>dhghamé</td>
<td>dhghambhí</td>
</tr>
<tr>
<td>õqs</td>
<td>oqs</td>
<td>õqs</td>
<td>aqos</td>
<td>aqi</td>
<td>aqi/</td>
<td>aqes</td>
<td>aqê</td>
<td>aqbhi</td>
</tr>
<tr>
<td>ops</td>
<td>ops</td>
<td>ops</td>
<td>apos</td>
<td>apê</td>
<td>apê/</td>
<td>apes</td>
<td>apê</td>
<td>apbhí</td>
</tr>
<tr>
<td>õps</td>
<td>õps</td>
<td>õps</td>
<td>após</td>
<td>apé</td>
<td>ap/</td>
<td>apés</td>
<td>apé</td>
<td>aspbhi</td>
</tr>
<tr>
<td>õs</td>
<td>õs</td>
<td>õs</td>
<td>asos</td>
<td>ase</td>
<td>as/</td>
<td>ases</td>
<td>asê</td>
<td>asbhi</td>
</tr>
<tr>
<td>Náus</td>
<td>Naus</td>
<td>Naus</td>
<td>Nāwós</td>
<td>Nāwé</td>
<td>Nāwi/</td>
<td>Nāwés</td>
<td>Nāwé</td>
<td>Nāubhí</td>
</tr>
<tr>
<td>Sús</td>
<td>Sús</td>
<td>Sús</td>
<td>Suwós</td>
<td>Suwé</td>
<td>Suwi/</td>
<td>Suwés</td>
<td>Suwé</td>
<td>Súbhí</td>
</tr>
<tr>
<td>Mús</td>
<td>Mús</td>
<td>Mús</td>
<td>Mūsós</td>
<td>Mūsé</td>
<td>Müsi/</td>
<td>Mūses</td>
<td>Mūsé</td>
<td>Mūsbhí</td>
</tr>
<tr>
<td>Tweks</td>
<td>Tweks</td>
<td>Tweks</td>
<td>Twekós</td>
<td>Tweké</td>
<td>Tweki/</td>
<td>Twekés</td>
<td>Tweké</td>
<td>Twekbhí</td>
</tr>
<tr>
<td>Réis</td>
<td>Réis</td>
<td>Réis</td>
<td>Réjós</td>
<td>Réjé</td>
<td>Réji</td>
<td>Réjés</td>
<td>Réjé</td>
<td>Réibhí</td>
</tr>
</tbody>
</table>

### Notes
- **b: o/ø**
- **c: no ablaut**

### Pronunciation
- **m.** Monosyllabic
- **f.** Disyllabic
- **n.** Trisyllabic

### Additional Features
- **II**
  - **kunbhí** = Instrumental II
- **b: o/ø c: no ablaut**

### Additional Notes
- **kwôm** = Nominative
- **dhwôr** = Vocative
- **dhghôms** = Accusative
- **dhurôs** = Genitive
- **dhuréi** = Dative
- **dhuri/** = Locative
- **dhurés** = Ablative
- **dhghamé** = Instrumental I
- **dhghambhí** = Instrumental II

### Additional Context
- **Nominative**
  - kwôm
  - dhwôr
  - dhghôms
  - õqs
  - ops
  - õps
  - õs
  - Náus
  - Sús
  - Mús
  - Tweks
  - Réis

- **Vocative**
  - kwn
  - dhwôr
  - dhghôms
  - oqs
  - op
  - op
  - õs
  - Náus
  - Sús
  - Mús
  - Twek
  - Réi

- **Accusative**
  - kwnôm
  - dhwôr
  - dhghôms
  - õqs
  - op
  - op
  - õs
  - Nâwôm
  - Sûwôm
  - Mûsôm
  - Twekôm
  - Réjôm

- **Genitive**
  - kunôs
  - dhurôs
  - dhghamos
  - aqos
  - apos
  - após
  - asos
  - Nâwôs
  - Suwôs
  - Mûsôs
  - Twekôs
  - Réjôs

- **Dative**
  - kunéi
  - dhuréi
  - dhghamei
  - aqei
  - apei
  - apéi
  - asei
  - Nâwëi
  - Suwëi
  - Mûsëi
  - Twekëi
  - Réjëi

- **Locative**
  - kuní/ kwení
  - dhwerí/
  - dhghemi/
  - aqi/
  - api/
  - api/
  - aqi/
  - Nâwi/
  - Suwi/
  - Müsi/
  - Tweki/
  - Réjëi

- **Ablative**
  - kunés
  - dhurés
  - dhghamos
  - aqes
  - apes
  - apés
  - ase
  - Nâwës
  - Suwës
  - Müsës
  - Twekës
  - Réjës

- **Instrumental I**
  - kuné
  - dhuré
  - dhghame
  - aqê
  - apê
  - apê
  - ase
  - Nâwë
  - Suwë
  - Müsë
  - Twekë
  - Réjë

- **Instrumental II**
  - kunbhí
  - dhurbhí
dhghambhí
  - aqbhi
  - apbhí
  - aspbhi
  - Nâubhí
  - Súbhí
  - Mûsbhí
  - Twekbhí
  - Réibhí

---

**271**
### Acrostatic consonantal derived nouns and adjectives

<table>
<thead>
<tr>
<th></th>
<th>year</th>
<th>sprout</th>
<th>fire</th>
<th>brother</th>
<th>spring</th>
<th>autumn</th>
<th>carpenter</th>
<th>fertile</th>
<th>carrier</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n.</td>
<td>n.</td>
<td>n.</td>
<td>n.</td>
<td>n.</td>
<td>n.</td>
<td>m.</td>
<td>m., f.</td>
<td>f.</td>
</tr>
<tr>
<td>Nominative</td>
<td>wetos</td>
<td>genmŋ</td>
<td>ətř</td>
<td>bhrātër</td>
<td>wesř</td>
<td>osř</td>
<td>tétkön</td>
<td>dhémon</td>
<td>dhémon</td>
</tr>
<tr>
<td>Vocative</td>
<td>wetos</td>
<td>genmŋ</td>
<td>ətř</td>
<td>bhrātër</td>
<td>wesř</td>
<td>osř</td>
<td>tétkön</td>
<td>dhémon</td>
<td>dhémon</td>
</tr>
<tr>
<td>Accusative</td>
<td>wetos</td>
<td>genmŋ</td>
<td>ətř</td>
<td>bhrātřm</td>
<td>wesř</td>
<td>osř</td>
<td>tétkön</td>
<td>dhémon</td>
<td>dhémon</td>
</tr>
<tr>
<td>Genitive</td>
<td>wétēsos</td>
<td>génmenos</td>
<td>ətros</td>
<td>bhrātros/bhrātřs</td>
<td>wesenos</td>
<td>esnos</td>
<td>tétken(o)s</td>
<td>dhémon(o)s</td>
<td>dhémon(o)s</td>
</tr>
<tr>
<td>Dative</td>
<td>wétēsei</td>
<td>génmenei</td>
<td>ətrei</td>
<td>bhrātri</td>
<td>wesnei</td>
<td>esnei</td>
<td>tétkenei</td>
<td>dhémenei</td>
<td>dhémenei</td>
</tr>
<tr>
<td>Locative</td>
<td>wétēsi</td>
<td>génmeni</td>
<td>ətri</td>
<td>bhrātri</td>
<td>wesi/wesni</td>
<td>esi/esi</td>
<td>tétkeni</td>
<td>dhémenei</td>
<td>dhémenei</td>
</tr>
<tr>
<td>Ablative</td>
<td>wétēses</td>
<td>génmenes</td>
<td>ətres</td>
<td>bhrātres</td>
<td>weneses</td>
<td>esnes</td>
<td>tétkenes</td>
<td>dhémenes</td>
<td>dhémenes</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>wétēsē</td>
<td>génmenē</td>
<td>əträē</td>
<td>bhrātřře</td>
<td>wesenè</td>
<td>wesen ē</td>
<td>tétkennen</td>
<td>dhémên ē</td>
<td>dhémên ē</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>wétēsbhi</td>
<td>genmŋbhi</td>
<td>ətṛbhi</td>
<td>bhrātřbhi</td>
<td>wesenbhi</td>
<td>esnbhi</td>
<td>tētκbhi</td>
<td>dhēmŋbhi</td>
<td>dhēmnbhi</td>
</tr>
<tr>
<td>Nominative</td>
<td>wétēsa</td>
<td>génmona</td>
<td>ātra</td>
<td>bhrāteres</td>
<td>wesna</td>
<td>osna</td>
<td>tētkones</td>
<td>dhēmones</td>
<td>dhēmones</td>
</tr>
<tr>
<td>Vocative</td>
<td>wétēsa</td>
<td>génmona</td>
<td>ātra</td>
<td>bhrāteres</td>
<td>wesna</td>
<td>osna</td>
<td>tētkones</td>
<td>dhēmones</td>
<td>dhēmones</td>
</tr>
<tr>
<td>Accusative</td>
<td>wétēsa</td>
<td>génmona</td>
<td>ātra</td>
<td>bhrātnŋs</td>
<td>wesna</td>
<td>osna</td>
<td>tētkoons</td>
<td>dhēmŋons</td>
<td>dhēmŋons</td>
</tr>
<tr>
<td>Genitive</td>
<td>wétēsesos</td>
<td>génmnomenom</td>
<td>ātrom</td>
<td>bhrātrom</td>
<td>wesenom</td>
<td>esnom</td>
<td>tētkenom</td>
<td>dhēmnom</td>
<td>dhēmnom</td>
</tr>
<tr>
<td>Dative</td>
<td>wétēsesmos/</td>
<td>génmŋmos/</td>
<td>ātřmos/</td>
<td>bhrātřmos/</td>
<td>wesŋmos/wesŋbhos</td>
<td>esŋmos/</td>
<td>tētkŋmos/</td>
<td>dhēmŋmos/</td>
<td>dhēmŋmos/</td>
</tr>
<tr>
<td>Locative</td>
<td>wétēsessu/</td>
<td>génmŋsus/</td>
<td>ātřsus/-si</td>
<td>bhrātřsus/-si</td>
<td>wesŋsus/-si</td>
<td>esŋsus/-si</td>
<td>tētkŋsus/</td>
<td>dhēmŋsus/</td>
<td>dhēmŋsus/</td>
</tr>
<tr>
<td>Ablative</td>
<td>wétēsesjos/</td>
<td>génmŋjos/</td>
<td>ātřjos/</td>
<td>bhrātřjos/</td>
<td>wesŋjos/wesŋbhos</td>
<td>esŋjos/</td>
<td>tētkŋjos/</td>
<td>dhēmŋjos/</td>
<td>dhēmŋjos/</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>wétēsesbhi</td>
<td>genmŋbhos</td>
<td>ātřbhos</td>
<td>bhrātřbhos</td>
<td>wesŋbhos</td>
<td>esnbhos</td>
<td>tētkŋbhos</td>
<td>dhēmŋbhos</td>
<td>dhēmŋbhos</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>wétēsbhisi</td>
<td>genmŋbhis</td>
<td>ātřbhis</td>
<td>bhrātřbhis</td>
<td>wesŋbhis</td>
<td>esnbhis</td>
<td>tētkŋbhis</td>
<td>dhēmŋbhis</td>
<td>dhēmŋbhis</td>
</tr>
</tbody>
</table>

- **Ablative**: case denoting separation, distribution, and location.
- **Dative**: case denoting supply and means.
- **Genitive**: case denoting possession.
- **Instrumental**: case denoting manner.
- **Locative**: case denoting location.
- **Nominative**: case denoting subject.
- **Vocative**: case denoting direct address.

**Year**: wetos (sprout), wétēsos (year), wétēses (year sprout), wétēs (year)

**Fire**: genmŋ (fire), génmenos (fertile carrier), génmona (fertile)

**Brother**: ətř (brother), ātra (ablaive brother)

**Spring**: wesř (spring), wesŋ (spring).

**Autumn**: osř (autumn), esnei (autumn)

**Carpenter**: tétkön (carpenter), tétkenei (carpenter)

**Fertile**: dhémon (fertile), dhémenei (fertile)

**Carrier**: dhēmon (carrier), dhēmenei (carrier)
Mesostatic consonantal derived nouns and adjectives

<table>
<thead>
<tr>
<th>herdsman</th>
<th>bottom</th>
<th>neck</th>
<th>well-minded</th>
<th>person</th>
<th>warmth</th>
<th>previous</th>
<th>better</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>m.</td>
<td>m.</td>
<td>f.</td>
<td>f.</td>
<td>n.</td>
<td>m.</td>
<td>m.</td>
</tr>
<tr>
<td>Nominative</td>
<td>poimén</td>
<td>bhudhmén</td>
<td>amchén</td>
<td>sumenes</td>
<td>sumenesí</td>
<td>sumenes</td>
<td>tepós</td>
</tr>
<tr>
<td>Vocative</td>
<td>poimén</td>
<td>bhudhmén</td>
<td>amchén</td>
<td>sumenes</td>
<td>sumenesí</td>
<td>sumenes</td>
<td>tepés</td>
</tr>
<tr>
<td>Accusative</td>
<td>poimén</td>
<td>bhudhmén</td>
<td>amchén</td>
<td>sumenes</td>
<td>sumenesí</td>
<td>sumenes</td>
<td>tepór</td>
</tr>
<tr>
<td>Genitive</td>
<td>poimenos</td>
<td>bhudhmenos</td>
<td>amchenos</td>
<td>sumenesos</td>
<td>sumenesjás</td>
<td>sumenesos</td>
<td>tepesos</td>
</tr>
<tr>
<td>Dative</td>
<td>poimenei</td>
<td>bhudhmenei</td>
<td>amchenei</td>
<td>sumenesei</td>
<td>sumenesjái</td>
<td>sumenessei</td>
<td>tepesei</td>
</tr>
<tr>
<td>Locative</td>
<td>poimeni</td>
<td>bhudhmeni</td>
<td>amcheni</td>
<td>sumenesi</td>
<td>sumenesjái</td>
<td>sumenesi</td>
<td>tepesi</td>
</tr>
<tr>
<td>Ablative</td>
<td>poimenos</td>
<td>bhudhmenos</td>
<td>amchenos</td>
<td>sumenesos</td>
<td>sumenesjád</td>
<td>sumeneses</td>
<td>tepesos</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>poimenē</td>
<td>bhudhmenē</td>
<td>amchenē</td>
<td>sumenesē</td>
<td>sumenesjã</td>
<td>sumenesē</td>
<td>tepesē</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>poimenbhi</td>
<td>bhudhmenbhi</td>
<td>amchenbhi</td>
<td>sumenesbhi</td>
<td>sumenesjábhí</td>
<td>sumenesbhi</td>
<td>tepesbhi</td>
</tr>
</tbody>
</table>

well-minded
Proterodynamic consonantal derived nouns and adjectives

<table>
<thead>
<tr>
<th>Case</th>
<th>strife</th>
<th>blood</th>
<th>name</th>
<th>prayer</th>
<th>water</th>
<th>udder</th>
<th>liver</th>
<th>blood</th>
<th>way</th>
<th>fire</th>
<th>sun</th>
<th>woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>kotos</td>
<td>krewas</td>
<td>nōm̥n</td>
<td>bhreghm̥n</td>
<td>wodr̥</td>
<td>oudh̥r</td>
<td>jeqr̥</td>
<td>esr̥</td>
<td>eit̥r</td>
<td>pāwr</td>
<td>saw̥</td>
<td>cēñ</td>
</tr>
<tr>
<td>Vocative</td>
<td>kotos</td>
<td>krewas</td>
<td>nōm̥n</td>
<td>bhreghm̥n</td>
<td>wodr̥</td>
<td>oudh̥r</td>
<td>jeqr̥</td>
<td>esr̥</td>
<td>eit̥r</td>
<td>pāwr</td>
<td>saw̥</td>
<td>cēñ</td>
</tr>
<tr>
<td>Accusative</td>
<td>kotos</td>
<td>krewas</td>
<td>nōm̥n</td>
<td>bhreghm̥n</td>
<td>wodr̥</td>
<td>oudh̥r</td>
<td>jeqr̥</td>
<td>esr̥</td>
<td>eit̥r</td>
<td>pāwr</td>
<td>saw̥</td>
<td>cēñ</td>
</tr>
<tr>
<td>Genitive</td>
<td>katesos</td>
<td>kruwesos</td>
<td>ōmen(o)s</td>
<td>bhṛghmen(o)s</td>
<td>waden(o)s</td>
<td>ūdhēn(o)s</td>
<td>iqēn(o)s</td>
<td>asen(o)s</td>
<td>itēn(o)s</td>
<td>puwēn(o)s</td>
<td>suwēn(o)s</td>
<td>cnās, cnās</td>
</tr>
<tr>
<td>Dative</td>
<td>katesei</td>
<td>kruwesei</td>
<td>ōmenei</td>
<td>bhṛghmenenei</td>
<td>wadenei</td>
<td>ūdhēnei</td>
<td>iqenei</td>
<td>asenei</td>
<td>itenei</td>
<td>puwenei</td>
<td>suwenei</td>
<td>cnāi</td>
</tr>
<tr>
<td>Locative</td>
<td>katesi</td>
<td>kruwesı</td>
<td>ōmeni</td>
<td>bhṛghmeneni</td>
<td>wadeni</td>
<td>ūdheni</td>
<td>iqeni</td>
<td>aseni</td>
<td>iteni</td>
<td>puweni</td>
<td>suweni</td>
<td>cnāi</td>
</tr>
<tr>
<td>Ablative</td>
<td>kateses</td>
<td>kruweses</td>
<td>ōmenes</td>
<td>bhṛghmenenes</td>
<td>wadenes</td>
<td>ūdhenes</td>
<td>iqenes</td>
<td>asenes</td>
<td>itenes</td>
<td>puwenes</td>
<td>suwenes</td>
<td>cnās</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>katesē</td>
<td>kruwesē</td>
<td>ōmenē</td>
<td>bhṛghmenē</td>
<td>wadēnē</td>
<td>ūdhenē</td>
<td>iqenē</td>
<td>asenē</td>
<td>itenē</td>
<td>puwenē</td>
<td>suwenē</td>
<td>cnā</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>katesbhi</td>
<td>kruwesbhi</td>
<td>ōmenbhi</td>
<td>bhṛghmenbhi</td>
<td>wadenbhi</td>
<td>ūdhenbhi</td>
<td>iqenbhi</td>
<td>asenbhi</td>
<td>itenbhi</td>
<td>puwenbhi</td>
<td>suwenbhi</td>
<td>cnābhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>strife</th>
<th>blood</th>
<th>name</th>
<th>prayer</th>
<th>water</th>
<th>udder</th>
<th>liver</th>
<th>blood</th>
<th>way</th>
<th>fire</th>
<th>sun</th>
<th>woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>kōtesa</td>
<td>krēwesa</td>
<td>nōmona,</td>
<td>bhṛégmona/</td>
<td>wēdora/</td>
<td>ōudhora/</td>
<td>jēqora/</td>
<td>ēsora/</td>
<td>ēítora/</td>
<td>pāwora/</td>
<td>pāwōr/</td>
<td>sāwoles</td>
</tr>
<tr>
<td>Vocative</td>
<td>kōtesa</td>
<td>krēwesa</td>
<td>nōmona,</td>
<td>bhṛégmona/</td>
<td>wēdora/</td>
<td>ōudhora/</td>
<td>jēqora/</td>
<td>ēsora/</td>
<td>ēítora/</td>
<td>pāwena</td>
<td>pāwōra/</td>
<td>sāwolθs</td>
</tr>
<tr>
<td>Accusative</td>
<td>kōtesa</td>
<td>krēwesa</td>
<td>nōmona,</td>
<td>bhṛégmona/</td>
<td>wēdora/</td>
<td>ōudhora/</td>
<td>jēqora/</td>
<td>ēsora/</td>
<td>ēítora/</td>
<td>pāwena</td>
<td>pāwōra/</td>
<td>sāwolθs</td>
</tr>
<tr>
<td>Genitive</td>
<td>katesom</td>
<td>kruwesom</td>
<td>anemenom</td>
<td>bhṛégmenom</td>
<td>wadenom</td>
<td>ūdhenom</td>
<td>iqenom</td>
<td>asenom</td>
<td>itenom</td>
<td>puwenom</td>
<td>suwenom</td>
<td>cnāom</td>
</tr>
<tr>
<td>Dative</td>
<td>katesom</td>
<td>kruwesom</td>
<td>anemenom</td>
<td>bhṛégmenom</td>
<td>wadenom</td>
<td>ūdhenom</td>
<td>iqenom</td>
<td>asenom</td>
<td>itenom</td>
<td>puwenom</td>
<td>suwenom</td>
<td>cnāom</td>
</tr>
<tr>
<td>Locative</td>
<td>katesom</td>
<td>kruwesom</td>
<td>anemenom</td>
<td>bhṛégmenom</td>
<td>wadenom</td>
<td>ūdhenom</td>
<td>iqenom</td>
<td>asenom</td>
<td>itenom</td>
<td>puwenom</td>
<td>suwenom</td>
<td>cnāom</td>
</tr>
<tr>
<td>Ablative</td>
<td>katesom</td>
<td>kruwesom</td>
<td>anemenom</td>
<td>bhṛégmenom</td>
<td>wadenom</td>
<td>ūdhenom</td>
<td>iqenom</td>
<td>asenom</td>
<td>itenom</td>
<td>puwenom</td>
<td>suwenom</td>
<td>cnāom</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>katesom</td>
<td>kruwesom</td>
<td>anemenom</td>
<td>bhṛégmenom</td>
<td>wadenom</td>
<td>ūdhenom</td>
<td>iqenom</td>
<td>asenom</td>
<td>itenom</td>
<td>puwenom</td>
<td>suwenom</td>
<td>cnāom</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>katesom</td>
<td>kruwesom</td>
<td>anemenom</td>
<td>bhṛégmenom</td>
<td>wadenom</td>
<td>ūdhenom</td>
<td>iqenom</td>
<td>asenom</td>
<td>itenom</td>
<td>puwenom</td>
<td>suwenom</td>
<td>cnāom</td>
</tr>
</tbody>
</table>

274
Hysterodynamic consonantal derivated nouns and adjectives

<table>
<thead>
<tr>
<th></th>
<th>bull</th>
<th>comb</th>
<th>star</th>
<th>father</th>
<th>brother-in-law</th>
<th>month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ugsēn</td>
<td>pktēn</td>
<td>stēr</td>
<td>patēr</td>
<td>dāiwēr</td>
<td>mēnōts</td>
</tr>
<tr>
<td>Vocative</td>
<td>ugsēn</td>
<td>pktēn</td>
<td>stēr</td>
<td>patēr</td>
<td>dāswer</td>
<td>mēnōt</td>
</tr>
<tr>
<td>Accusative</td>
<td>ugsēṇ</td>
<td>pktēṇ</td>
<td>stēr</td>
<td>patērṃ</td>
<td>dāiwērṃ</td>
<td>mēnōṭṃ</td>
</tr>
<tr>
<td>Genitive</td>
<td>ugsnōs</td>
<td>paktnōs</td>
<td>stros</td>
<td>pātros</td>
<td>dāiwarōs</td>
<td>mēnsōs</td>
</tr>
<tr>
<td>Dative</td>
<td>ugsnēi</td>
<td>paktnēi</td>
<td>streī</td>
<td>pātrei</td>
<td>dāiwerēi</td>
<td>mēnesēi</td>
</tr>
<tr>
<td>Locative</td>
<td>ugseni</td>
<td>paktneni</td>
<td>steri</td>
<td>pāteri</td>
<td>dāiweri</td>
<td>mēnesi</td>
</tr>
<tr>
<td>Ablative</td>
<td>ugsnēs</td>
<td>paktnēs</td>
<td>stres</td>
<td>pātres</td>
<td>dāiwarēs</td>
<td>mēnsēs</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>ugsnēbhi</td>
<td>paktnēbhī</td>
<td>strbhi</td>
<td>pātrbhī</td>
<td>dāiwrbhī</td>
<td>mēnsbhī</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>ugsnēbhī</td>
<td>paktnēbhī</td>
<td>strbhi</td>
<td>pātrbhī</td>
<td>dāiwrbhī</td>
<td>mēnsbhī</td>
</tr>
</tbody>
</table>

Nominative | ugsēnes | pktēnes | steres | pāteres | dāiwerēses | mēnotes |
| Vocative | úgsēnes | pktēnes | steres | pāteres | dāiwerēses | mēnotes |
| Accusative | ugsēṇs | pktēṇs | sterṣ/ | pāterṣ/ | dāiwerēṇs | mēnōṭs |
| Genitive | ugsnōṣ | paktnōṣ | stroṣ | pātroṣ | dāiwarōṣ | mēnsōṣ |
| Dative | ugsnēị | paktnēị | streị̄ | pātreị | dāiwerēị | mēnesēị |
| Locative | ugsenị | paktnenị | sterị | pāterị | dāiwerị | mēnesị |
| Ablative | ugsnēs | paktnēs | stres | pātres | dāiwarēs | mēnsēs |
| Instrumental I | ugsnēbhi | paktnēbhī | strbhi | pātrbhī | dāiwrbhī | mēnsbhī |
| Instrumental II | ugsnēbhī | paktnēbhī | strbhi | pātrbhī | dāiwrbhī | mēnsbhī |
Amphidynamic consonantal derivated nouns and adjectives

<table>
<thead>
<tr>
<th>Nominative</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>megjōs</td>
<td>mégisī</td>
<td>megjos</td>
<td>sjeutōr/ sjūtōr</td>
<td>sjūtrī</td>
<td>sjūtrī́</td>
<td>chenonts/ chnonts</td>
<td>chnțtį</td>
<td>chnțtį</td>
<td>chntį</td>
<td>weirdwōs/ widwōs</td>
<td>widusį</td>
</tr>
<tr>
<td>Vocative</td>
<td>megjes</td>
<td>mégisī</td>
<td>megjos</td>
<td>sjeuter</td>
<td>sjūtrī</td>
<td>chnontę</td>
<td>chnțtį</td>
<td>chnțtį</td>
<td>chntį</td>
<td>weidwes</td>
<td>widusį</td>
<td>weidwos</td>
</tr>
<tr>
<td>Accusative</td>
<td>magjosn̥</td>
<td>mégisim</td>
<td>megjos</td>
<td>sjūtōrm̥</td>
<td>sjūtrī́</td>
<td>chntętį</td>
<td>chntį</td>
<td>chntį</td>
<td>chntį</td>
<td>widwōsṃ</td>
<td>widusį</td>
<td>weidwos</td>
</tr>
<tr>
<td>Genitive</td>
<td>magisōs</td>
<td>magisjās</td>
<td>magisōs</td>
<td>sjūtr̩s̩</td>
<td>sjūtrijās</td>
<td>chntęts̩</td>
<td>chntį</td>
<td>chntį</td>
<td>chntį</td>
<td>widusōs</td>
<td>widusį</td>
<td>widusós</td>
</tr>
<tr>
<td>Dative</td>
<td>magisęi</td>
<td>magisjāi</td>
<td>magisęi</td>
<td>sjūt̩r̩i</td>
<td>sjūtrijāi</td>
<td>chntęti</td>
<td>chntį</td>
<td>chntį</td>
<td>chntį</td>
<td>widusęi</td>
<td>widusį</td>
<td>widusęi</td>
</tr>
<tr>
<td>Locative</td>
<td>magiesi</td>
<td>magisjāi</td>
<td>magiesi</td>
<td>sjūteri</td>
<td>sjūtrijāi</td>
<td>chnenti</td>
<td>chntį</td>
<td>chntį</td>
<td>chntį</td>
<td>widwesi</td>
<td>widusį</td>
<td>widwesı</td>
</tr>
<tr>
<td>Ablative</td>
<td>magisēs</td>
<td>magisjād</td>
<td>magisēs</td>
<td>sjūt̩r̩s</td>
<td>sjūtriją́d</td>
<td>chntęs</td>
<td>chntį</td>
<td>chntį</td>
<td>chntį</td>
<td>widusę</td>
<td>widusį</td>
<td>widusę́s</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>magisë</td>
<td>magisjā</td>
<td>magisë</td>
<td>sjūtr̩</td>
<td>sjūtrijā</td>
<td>chntę</td>
<td>chntį</td>
<td>chntį</td>
<td>chntį</td>
<td>widusë</td>
<td>widusį</td>
<td>widusę́</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>magisbhi</td>
<td>magisjābhi</td>
<td>magisbhi</td>
<td>sjūtrbhi</td>
<td>sjūtriją́bhi</td>
<td>chntbhi</td>
<td>chntįjābhi</td>
<td>chntbhi</td>
<td>chntbhi</td>
<td>widusbhi</td>
<td>widusį</td>
<td>widusbhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nominative</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
<th>m., f.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>mėgjōs</td>
<td>mėgisjās</td>
<td>mėgjos</td>
<td>sjęutōres</td>
<td>sjūtrijās</td>
<td>chnontęs</td>
<td>chntęts</td>
<td>chnontę</td>
<td>chntęt</td>
<td>chnonta</td>
<td>weidwōses</td>
<td>widusį</td>
</tr>
<tr>
<td>Vocative</td>
<td>mėgjes</td>
<td>mėgisjās</td>
<td>mėgjos</td>
<td>sjęuters</td>
<td>sjūtrį</td>
<td>chnentęt</td>
<td>chntęti</td>
<td>chntęti</td>
<td>chntęti</td>
<td>weidwes</td>
<td>widusį</td>
<td>weidwos</td>
</tr>
<tr>
<td>Accusative</td>
<td>mėgjosn̥</td>
<td>mėgisim</td>
<td>mėgjos</td>
<td>sjęutōrm̥</td>
<td>sjūtriją́s</td>
<td>chntęts̩</td>
<td>chntęts</td>
<td>chntęts</td>
<td>chntęts</td>
<td>weidwoṣ</td>
<td>widusį</td>
<td>weidwos</td>
</tr>
<tr>
<td>Genitive</td>
<td>mėgisōs</td>
<td>mėgisjās</td>
<td>mėgjās</td>
<td>sjęt̩r̩s̩</td>
<td>sjūtrijās</td>
<td>chntęts̩</td>
<td>chntęts</td>
<td>chntęts</td>
<td>chntęts</td>
<td>weidwos</td>
<td>widusį</td>
<td>weidwos</td>
</tr>
<tr>
<td>Dative</td>
<td>mėgisęi</td>
<td>mėgisjāi</td>
<td>mėgęi</td>
<td>sjęt̩r̩i</td>
<td>sjūtrijāi</td>
<td>chntęti</td>
<td>chntęti</td>
<td>chntęti</td>
<td>chntęti</td>
<td>weidwes</td>
<td>widusį</td>
<td>weidwesı</td>
</tr>
<tr>
<td>Locative</td>
<td>mėgiesi</td>
<td>mėgisjāi</td>
<td>mėgiesi</td>
<td>sjęteri</td>
<td>sjūtrijāi</td>
<td>chnenti</td>
<td>chntęti</td>
<td>chntęti</td>
<td>chntęti</td>
<td>widwesı</td>
<td>widusį</td>
<td>widwesı</td>
</tr>
<tr>
<td>Ablative</td>
<td>mėgisēs</td>
<td>mėgisjād</td>
<td>mėgēs</td>
<td>sjęt̩r̩s</td>
<td>sjūtriją́d</td>
<td>chntęs</td>
<td>chntęs</td>
<td>chntęs</td>
<td>chntęs</td>
<td>widusę</td>
<td>widusį</td>
<td>widusę́s</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>mėgisë</td>
<td>mėgisjā</td>
<td>mėgē</td>
<td>sjętr̩</td>
<td>sjūtrijā</td>
<td>chntę</td>
<td>chntę</td>
<td>chntę</td>
<td>chntę</td>
<td>widusę</td>
<td>widusį</td>
<td>widusę́</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>mėgisbhi</td>
<td>mėgisjābhi</td>
<td>mėgibhi</td>
<td>sjętrbhi</td>
<td>sjūtriją́bhi</td>
<td>chntbhi</td>
<td>chntįjābhi</td>
<td>chntbhi</td>
<td>chntbhi</td>
<td>widusbhi</td>
<td>widusį</td>
<td>widusbhi</td>
</tr>
</tbody>
</table>

bigger taylor killer who has seen
<table>
<thead>
<tr>
<th>dawn</th>
<th>way</th>
<th>water</th>
<th>grand son</th>
<th>male</th>
<th>hand</th>
<th>pool</th>
<th>stone</th>
<th>itinerary</th>
<th>apple</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nominative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ausōs</td>
<td>pontēs</td>
<td>wedōr/ udōr</td>
<td>nepōts</td>
<td>wersēn</td>
<td>ghesr̥</td>
<td>leimōn</td>
<td>akmōn</td>
<td>eitōr</td>
<td>abōl</td>
</tr>
<tr>
<td>auses</td>
<td>pontēs</td>
<td>wedōr/ udōr</td>
<td>nepot</td>
<td>wersen</td>
<td>ghesr̥</td>
<td>leimen</td>
<td>akmen</td>
<td>eitōr</td>
<td>abel</td>
</tr>
<tr>
<td><strong>Vocative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ausos</td>
<td>pontēs</td>
<td>wedōr/ udōr</td>
<td>nepōṃ</td>
<td>wṛsenm</td>
<td>ghserm</td>
<td>limēnm</td>
<td>akmonm</td>
<td>eitōr</td>
<td>abelṃ</td>
</tr>
<tr>
<td><strong>Accusative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>usōsṛ</td>
<td>pontēm</td>
<td>wedōr/ udōr</td>
<td>nepōtm</td>
<td>wṛsenm</td>
<td>ghserm</td>
<td>limēnm</td>
<td>akmonm</td>
<td>eitōr</td>
<td>abelṃ</td>
</tr>
<tr>
<td><strong>Genitive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>usōs</td>
<td>pntos</td>
<td>udnōs</td>
<td>neptōs</td>
<td>wṛsnos</td>
<td>ghosros</td>
<td>limnōs</td>
<td>akmēn</td>
<td>itnōs</td>
<td>ablos</td>
</tr>
<tr>
<td>ussē</td>
<td>pntei</td>
<td>udnēi</td>
<td>neptēi</td>
<td>wṛsnei</td>
<td>ghseri</td>
<td>limēnii</td>
<td>akmeni</td>
<td>iteni</td>
<td>abeli</td>
</tr>
<tr>
<td><strong>Locative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ussēs</td>
<td>pntēis</td>
<td>udnēs</td>
<td>neptēis</td>
<td>wṛsnes</td>
<td>ghseris</td>
<td>limēnis</td>
<td>akmenis</td>
<td>itnēis</td>
<td>abelis</td>
</tr>
<tr>
<td><strong>Ablative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ussē</td>
<td>pnte</td>
<td>udné</td>
<td>nepté</td>
<td>wṛsné</td>
<td>ghsrē</td>
<td>limnē</td>
<td>akmēnē</td>
<td>itnē</td>
<td>ablē</td>
</tr>
<tr>
<td>us(s)bhi</td>
<td>pntbhi</td>
<td>udnbhi</td>
<td>neptbhi</td>
<td>wṛsnbhi</td>
<td>ghsrbhi</td>
<td>limnbhi</td>
<td>akmbbhi</td>
<td>itnbhbhi</td>
<td>ablbhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dawn</th>
<th>Way</th>
<th>Water</th>
<th>Grand Son</th>
<th>Male</th>
<th>Hand</th>
<th>Pool</th>
<th>Stone</th>
<th>Itinerary</th>
<th>Apple</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nominative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>áusoses</td>
<td>pontēs</td>
<td>udnā</td>
<td>népotēs</td>
<td>wērsenes</td>
<td>gheserēs</td>
<td>léimones</td>
<td>ákmones</td>
<td>itnā</td>
<td>áбоles</td>
</tr>
<tr>
<td><strong>Vocative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>áusoses</td>
<td>pontēs</td>
<td>udnā</td>
<td>népotēs</td>
<td>wērsenes</td>
<td>gheserēs</td>
<td>léimones</td>
<td>ákmones</td>
<td>itnā</td>
<td>áбоles</td>
</tr>
<tr>
<td><strong>Accusative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ausoses</td>
<td>pontēs</td>
<td>udnā</td>
<td>népotēs</td>
<td>wērsenes</td>
<td>gheserēs</td>
<td>léimones</td>
<td>ákmones</td>
<td>itnōn</td>
<td>ablon</td>
</tr>
<tr>
<td><strong>Genitive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ausos</td>
<td>pntos</td>
<td>udnōs</td>
<td>neptōs</td>
<td>wṛsnos</td>
<td>ghosros</td>
<td>limnōs</td>
<td>akmēn</td>
<td>itnōm</td>
<td>ablom</td>
</tr>
<tr>
<td><strong>Locative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>usos</td>
<td>pntos</td>
<td>udnōs</td>
<td>neptōs</td>
<td>wṛsnos</td>
<td>ghosros</td>
<td>limnōs</td>
<td>akmēn</td>
<td>itnōm</td>
<td>ablom</td>
</tr>
<tr>
<td><strong>Ablative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>usos</td>
<td>pntos</td>
<td>udnōs</td>
<td>neptōs</td>
<td>wṛsnos</td>
<td>ghosros</td>
<td>limnōs</td>
<td>akmēn</td>
<td>itnōm</td>
<td>ablom</td>
</tr>
<tr>
<td><strong>Instrumental I</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>usos</td>
<td>pntos</td>
<td>udnōs</td>
<td>neptōs</td>
<td>wṛsnos</td>
<td>ghosros</td>
<td>limnōs</td>
<td>akmēn</td>
<td>itnōm</td>
<td>ablom</td>
</tr>
<tr>
<td><strong>Instrumental II</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>usos</td>
<td>pntos</td>
<td>udnōs</td>
<td>neptōs</td>
<td>wṛsnos</td>
<td>ghosros</td>
<td>limnōs</td>
<td>akmēn</td>
<td>itnōm</td>
<td>ablom</td>
</tr>
</tbody>
</table>
## Complex n-stems

<table>
<thead>
<tr>
<th>Primary derivated</th>
<th>Individualizing</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Amphidynamic</strong></td>
<td><strong>Hysterody namic</strong></td>
</tr>
<tr>
<td>la</td>
<td>lb</td>
</tr>
<tr>
<td>stone</td>
<td>male</td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Instrumental I</th>
<th>Instrumental II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Possessive (Hoffmann)</td>
<td>Agent/action</td>
<td>Neuter nouns</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------</td>
<td>--------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acrostatic</td>
<td>Mesostatic</td>
<td>Hysterodynamic</td>
<td>Mesostatic</td>
<td>Proterodynamic</td>
<td>Acrostatic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IIIa</td>
<td>IIIb</td>
<td>IIIc</td>
<td>IIId</td>
<td>IIIe</td>
<td>IVa</td>
<td>IVb</td>
<td>IVc</td>
<td>Va</td>
</tr>
<tr>
<td>man</td>
<td>young</td>
<td>big-eyed</td>
<td>boatman</td>
<td>bigheaded</td>
<td>spy</td>
<td>herdsman</td>
<td>breath</td>
<td>name</td>
</tr>
<tr>
<td>m.</td>
<td>m.</td>
<td>m.</td>
<td>m.</td>
<td>m.</td>
<td>m.</td>
<td>m.</td>
<td>m.</td>
<td>n.</td>
</tr>
<tr>
<td>Nominative</td>
<td>dhghmōn</td>
<td>juwōn</td>
<td>oqōn</td>
<td>plowēn</td>
<td>ghebhlōn</td>
<td>spekōn</td>
<td>poimēn</td>
<td>atmēn</td>
</tr>
<tr>
<td>Vocative</td>
<td>dhghmon</td>
<td>juwon</td>
<td>oqōn</td>
<td>plowen</td>
<td>ghebhlōn</td>
<td>spekōn</td>
<td>poimēn</td>
<td>atmēn</td>
</tr>
<tr>
<td>Accusative</td>
<td>dhghmonn̥</td>
<td>juwon̥</td>
<td>oqōn̥</td>
<td>plowēn̥</td>
<td>ghebhlōn̥</td>
<td>spekōn̥</td>
<td>poimēn̥</td>
<td>atmēn̥</td>
</tr>
<tr>
<td>Genitive</td>
<td>dhghmenos</td>
<td>jūwen(o)s</td>
<td>oqōnos</td>
<td>plowēnos</td>
<td>ghebhlōnos</td>
<td>spekōn(o)s</td>
<td>poimēn(o)s</td>
<td>atmēn(o)s</td>
</tr>
<tr>
<td>Dative</td>
<td>dhghmenei</td>
<td>jūwenei</td>
<td>oqōnei</td>
<td>plowēnei</td>
<td>ghebhlōnei</td>
<td>spekonei</td>
<td>poimēnei</td>
<td>atmenēi</td>
</tr>
<tr>
<td>Locative</td>
<td>dhghmeni</td>
<td>jūweni</td>
<td>oqōni</td>
<td>plowēni</td>
<td>ghebhlōni</td>
<td>spekonī</td>
<td>poimenī</td>
<td>atmenī</td>
</tr>
<tr>
<td>Ablative</td>
<td>dhghmenes</td>
<td>jūwenes</td>
<td>oqōnes</td>
<td>plowēnes</td>
<td>ghebhlōnes</td>
<td>spekonēs</td>
<td>poimenēs</td>
<td>atmenēs</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>dhghmēbhi</td>
<td>jūwēbhi</td>
<td>oqōbhi</td>
<td>plowēbhi</td>
<td>ghebhlōbhi</td>
<td>spekonēs</td>
<td>poimenēs</td>
<td>atmenēs</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>dhghmēbhī</td>
<td>jūwēbhī</td>
<td>oqōbhī</td>
<td>plowēbhī</td>
<td>ghebhlōbhī</td>
<td>spekonēs</td>
<td>poimenēs</td>
<td>atmenēs</td>
</tr>
</tbody>
</table>

| Nominative | dhghmones | jūwones | oqōnes | plowenes | ghebhlōnes | spekones | poimenes | atmenes | nōmona | gēmōnena | osten |
| Vocative | dhghmones | jūwones | oqōnes | plowenes | ghebhlōnes | spekones | poimenes | atmenes | nōmona | gēmōnena | osten |
| Accusative | dhghmonn̥s | jūwonn̥s | oqōn̥s | plowēn̥s | ghebhlōn̥s | spekōn̥n̥s | poimēn̥n̥s | atmēn̥s | nōm̥n̥n̥s | gēmēn̥n̥n̥n̥s | osten |
| Genitive | dhghmēnom | jūwenom | oqōnom | plowēnom | ghebhlōnom | spekonōm | poimenōm | atmenōm | anmenōm | gēmēnēn̥nom | osten |
| Dative | dhghmēmos/ | jūwenmos/ | oqōnomos/ | plowēnomos/ | ghebhlōnomos/ | spekonōmos/ | poimenōmos/ | atmenōmos/ | nōmēmos/ | gēmēn̥nomos/ | ostenos/ |
| Locative | dhghmēs/ | jūwēs/ | oqōns/ | plowēns/ | ghebhlōns/ | spekonīs | poimenīs | atmenīs | nōmēns/ | gēmēn̥ns/ | osten̥s/ |
| Ablative | dhghmēs/ | jūwēs/ | oqōns/ | plowēns/ | ghebhlōns/ | spekonīs | poimenīs | atmenīs | nōmēns/ | gēmēn̥ns/ | osten̥s/ |
| Instrumental I | dhghmēbhi | jūwēbhi | oqōbhi | plowēbhi | ghebhlōbhi | spekonēs | poimenēs | atmenēs | nōmē | genmēn | ostbhi |
| Instrumental II | dhghmēbhī | jūwēbhī | oqōbhī | plowēbhī | ghebhlōbhī | spekonēs | poimenēs | atmenēs | nōmē | genmēn | ostbhi |
**Kinship nouns**

**Close kinship**

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Father</th>
<th>Mother (PIE)</th>
<th>Mère (LIE)</th>
<th>Dad</th>
<th>Mom</th>
<th>Son</th>
<th>Daughter</th>
<th>Brother</th>
<th>Sister</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>pater</td>
<td>matēr</td>
<td>matēr</td>
<td>tātās/ attās</td>
<td>ammā</td>
<td>sūnūs</td>
<td>dhugtēr</td>
<td>bhrātēr</td>
<td>swesōr</td>
<td>uksōr</td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td>pater</td>
<td>mäter</td>
<td>mäter</td>
<td>tāta/ atta</td>
<td>amma</td>
<td>sūneu</td>
<td>dhuIter</td>
<td>bhrāter</td>
<td>sweser</td>
<td>ukser</td>
</tr>
<tr>
<td>Accusative</td>
<td>paterም</td>
<td>māṭṛਮ</td>
<td>māṭēṛ穆</td>
<td>tāṭām/ attām</td>
<td>ammām</td>
<td>sūnum</td>
<td>dhuIterṛ穆</td>
<td>bhrāṭṛ穆</td>
<td>swesōṛ穆</td>
<td>uksōṛ穆</td>
</tr>
<tr>
<td>Genitive</td>
<td>patros</td>
<td>māṭros/ māṭṛ穆</td>
<td>māṭrōs</td>
<td>tāṭās/ tāṭās/ attās/ āttās/</td>
<td>ammāś</td>
<td>sūnēw(o)s</td>
<td>dhuIterōs/</td>
<td>bhrāṭṛs/</td>
<td>swesōṛs</td>
<td>uksōṛs</td>
</tr>
<tr>
<td>Dative</td>
<td>patrei</td>
<td>māṭrei</td>
<td>māṭrē</td>
<td>tāṭā/ attāi</td>
<td>ammāi</td>
<td>sūnewei</td>
<td>dhuIterēi</td>
<td>bhrāterei</td>
<td>swesréi</td>
<td>uksréi</td>
</tr>
<tr>
<td>Locative</td>
<td>pateri</td>
<td>māṭeri</td>
<td>māṭrē</td>
<td>tāṭā/ attāi</td>
<td>ammāi</td>
<td>sūnewi</td>
<td>dhuIterēi</td>
<td>bhrāterei</td>
<td>swesréi</td>
<td>uksréi</td>
</tr>
<tr>
<td>Ablative</td>
<td>patres</td>
<td>māṭrēs</td>
<td>māṭrēs</td>
<td>tāṭād/ attād</td>
<td>ammād</td>
<td>sūnūd</td>
<td>dhuIterēs/</td>
<td>bhrāṭrēs</td>
<td>swesērs</td>
<td>uksērs</td>
</tr>
<tr>
<td>Instrumental I</td>
<td>pāṭrē</td>
<td>māṭrē</td>
<td>māṭrē</td>
<td>tāṭā/ attā</td>
<td>ammā</td>
<td>sūnū/ sūnēwē</td>
<td>dhuIterē</td>
<td>bhrāṭrē</td>
<td>swesēr</td>
<td>uksēr</td>
</tr>
<tr>
<td>Instrumental II</td>
<td>pāṭṛbhi</td>
<td>māṭṛbhi</td>
<td>māṭṛbhi</td>
<td>tāṭābhi/ āttābhi</td>
<td>āmmābhi</td>
<td>sūnubhi</td>
<td>dhuIterbhi</td>
<td>bhrāṭṛbhi</td>
<td>swesṛbhi</td>
<td>uksṛbhi</td>
</tr>
</tbody>
</table>

| Nominative | pateres | māṭeres | māṭeres | tātās/ attās | ammās | sūnewes | dhuIteres/ | bhrāteres | swesōres | uksōres |
| Vocative | pateres | māṭeres | māṭeres | tātās/ attās | ammās | sūnewes | dhuIteres/ | bhrāteres | swesōres | uksōres |
| Accusative | paterṣ̄/ pāṭṛṣ̄ | māṭrṣ̄ | māṭrēṣ̄ | tāṭāns/ attāns | ammāns | sūnumōs | dhuIterṇ̄/ | bhrāṭṛṇ̄s/ | swesōṛṇ̄s | uksōṛṇ̄s |
| Genitive | patrom | māṭrom | māṭrōm | tāṭōm/ tāṭām/ āttām | ammāōm/ ammām | sūnewom | dhuIterōm | bhrāṭrom | swesōṛom | uksōṛom |
| Dative | patṛmos/ | māṭṛmos/ | māṭrōmos/ | tāṭāmos/ tāṭābhos/ āmmāmos/ | sūnumōs | dhuItermōs/ | bhrāṭṛmos/ | swesṛmōs/ | uksṛmōs/ |
| Locative | patṣu̇禾 | māṭṣu̇禾 | māṭrṣ̄u̇禾 | tāṭās/ āttās/ āmmās | sūnumbhōs | dhuIterbhos | bhrāṭṛbhos | swesṛbhōs | uksṛbhōs |
| Ablative | patṣ̄u̇/ -si | māṭṣ̄u̇/ -si | māṭrṣ̄u̇/ -si | tāṭās/ āttās/ āmmās | sūnumjōs | dhuIterjōs/ | bhrāṭṛjōs/ | swesṛjōs/ | uksṛjōs/ |
| Instrumental I | pāṭr̥ | māṭr̥ | māṭr̥ | tāṭās/ āttās | āmmās | sūnum | dhuIter | bhrāṭr̥ | swesr̥ | uksr̥ |
| Instrumental II | pāṭṛbhi | māṭṛbhi | māṭṛbhi | tāṭābhi/ āttābhi | āmmābhi | sūnubhi | dhuIterbhi | bhrāṭṛbhi | swesṛbhi | uksṛbhi |
## Midmost kinship

<table>
<thead>
<tr>
<th></th>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Instrumental I</th>
<th>Instrumental II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grandfather</td>
<td>awos/awis</td>
<td>anuos/ánuisi</td>
<td>awom/awois</td>
<td>áwosjo/awi</td>
<td>awěd/awê</td>
<td>awéi/awëi</td>
<td>awōj/os/ánjos</td>
<td>áwōbhi/ánubhi</td>
<td>áwōbhi/ánubhi</td>
</tr>
<tr>
<td>Grandmother</td>
<td>anus/anuisi</td>
<td>nepots/nepótis</td>
<td>anum/nepótis</td>
<td>anwos/anwom</td>
<td>anud/anud</td>
<td>anwei/anwei</td>
<td>anus/ánus</td>
<td>áwō/ánubhi</td>
<td>áwō/ánubhi</td>
</tr>
<tr>
<td>Grandson</td>
<td>nepōts/nepós</td>
<td>nepot/nepōt</td>
<td>nepótis/nepót</td>
<td>neptós/neptõs</td>
<td>nepťs/nepťs</td>
<td>nepēti/nepētī</td>
<td>nepťs/nepťs</td>
<td>neptbhi/neptbhí</td>
<td>neptbhi/neptbhí</td>
</tr>
<tr>
<td>Granddaughter</td>
<td>nepēts/nepēt</td>
<td>nepot/nepōt</td>
<td>nepētís/nepētís</td>
<td>neptjós/neptjī́</td>
<td>nepťs/nepťs</td>
<td>nepēti/nepētī</td>
<td>nepťs/nepťs</td>
<td>neptbhi/neptbhí</td>
<td>neptbhi/neptbhí</td>
</tr>
<tr>
<td>Fatherly uncle</td>
<td>patrujós/patruijós</td>
<td>ámetā/patrujétam</td>
<td>patrujóm/patruijom</td>
<td>patrujós/patruijós</td>
<td>patrujéd/patruijéd</td>
<td>patrujóji/patruijóji</td>
<td>patrujó/patruijó</td>
<td>patrujobhi/patruijó</td>
<td>patrujobhi/patruijó</td>
</tr>
<tr>
<td>Fatherly aunt</td>
<td>patrujés/patruijés</td>
<td>pațşwesōs/patrujétam</td>
<td>patrujós/patruijom</td>
<td>patrujós/patruijós</td>
<td>patrujés/patruijés</td>
<td>patrujós/patruijós</td>
<td>patrujó/patruijó</td>
<td>patrujobhi/patruijó</td>
<td>patrujobhi/patruijó</td>
</tr>
<tr>
<td>Motherly uncle</td>
<td>áwontlos/awontlos</td>
<td>awontle/awontli</td>
<td>awontlos/awontli</td>
<td>mâtérterā/mâtérterā</td>
<td>mâtérterād/mâtérterād</td>
<td>awontloisi/awontloisi</td>
<td>mâtérterā/mâtérterā</td>
<td>awontlobhi/mâtérterābhi</td>
<td>awontlobhi/mâtérterābhi</td>
</tr>
<tr>
<td>Motherly aunt</td>
<td>mâtērterā/mâtērterā</td>
<td>mâtērterā/mâtērterā</td>
<td>mâtērterā/mâtērterā</td>
<td>mâtērterā/mâtērterā</td>
<td>mâtērterād/mâtērterād</td>
<td>mâtērterā/mâtērterā</td>
<td>mâtērterā/mâtērterā</td>
<td>mâtērterā/mâtērterā</td>
<td>mâtērterā/mâtērterā</td>
</tr>
</tbody>
</table>

Any uncle or grandfather: dhēdhjós/dhēdhjás
Any aunt or grandmother: dhēdhjós/dhēdhjás
<table>
<thead>
<tr>
<th>Nominal</th>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Instrumental I</th>
<th>Instrumental II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brotherly nephew</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Sisterly nephew</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Any nephew</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Any niece</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Fatherly cousin (m.)</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Fatherly cousin (f.)</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Motherly cousin (m.)</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Motherly cousin (f.)</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Stepfather</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
<tr>
<td>Stepmother</td>
<td>bhr̄apr̷ūjoś</td>
<td>bhr̄apr̷ūja</td>
<td>swesrijoś</td>
<td>swesrija</td>
<td>sūkteros</td>
<td>sūkterā</td>
<td>bhr̄ār̷reinō</td>
<td>bhr̄ār̷reinā</td>
<td>mātrujāmos</td>
</tr>
</tbody>
</table>

282
### Distantly related kinship

<table>
<thead>
<tr>
<th>Father-in-law</th>
<th>Nominative</th>
<th>Vocative</th>
<th>Accusative</th>
<th>Genitive</th>
<th>Dative</th>
<th>Locative</th>
<th>Ablative</th>
<th>Instrumental I</th>
<th>Instrumental II</th>
</tr>
</thead>
<tbody>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
<tr>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
<td>swékurós</td>
</tr>
</tbody>
</table>

### Nominative
- Nominative: The form in which a noun is used as the subject of a verb.
- Vocative: The form used to address someone directly.
- Accusative: The form used to indicate the direct object of a verb.
- Genitive: The form used to indicate possession or origin.
- Dative: The form used to indicate the indirect object of a verb.
- Locative: The form used to indicate location.
- Ablative: The form used to indicate the direction of movement.
- Instrumental I: The form used to indicate the agent of an action.
- Instrumental II: The form used to indicate the means of an action.

### Father-in-law
- Father-in-law: The husband of one's spouse.
- Father-in-law: The father of one's spouse.
- Father-in-law: The father of one's children.
- Father-in-law: The father of one's grandchildren.

### Mother-in-law
- Mother-in-law: The wife of one's spouse.
- Mother-in-law: The mother of one's spouse.
- Mother-in-law: The mother of one's children.
- Mother-in-law: The mother of one's grandchildren.

### Son's wife
- Son's wife: The wife of one's child.
- Son's wife: The wife of one's brother.
- Son's wife: The wife of one's sister.
- Son's wife: The wife of one's niece.

### Daughter's husband
- Daughter's husband: The husband of one's daughter.
- Daughter's husband: The husband of one's sister.
- Daughter's husband: The husband of one's niece.
- Daughter's husband: The husband of one's nephew.

### Husband's brother
- Husband's brother: The brother of one's husband.
- Husband's brother: The brother of one's child.
- Husband's brother: The brother of one's grandchild.
- Husband's brother: The brother of one's nephew.

### Husband's sister
- Husband's sister: The sister of one's husband.
- Husband's sister: The sister of one's child.
- Husband's sister: The sister of one's grandchild.
- Husband's sister: The sister of one's niece.

### Wife's brother
- Wife's brother: The brother of one's wife.
- Wife's brother: The brother of one's child.
- Wife's brother: The brother of one's grandchild.
- Wife's brother: The brother of one's nephew.

### Wife's sister
- Wife's sister: The sister of one's wife.
- Wife's sister: The sister of one's child.
- Wife's sister: The sister of one's grandchild.
- Wife's sister: The sister of one's niece.

### Brother's wife
- Brother's wife: The wife of one's brother.
- Brother's wife: The wife of one's child.
- Brother's wife: The wife of one's grandchild.
- Brother's wife: The wife of one's nephew.

### Sister's husband
- Sister's husband: The husband of one's sister.
- Sister's husband: The husband of one's niece.
- Sister's husband: The husband of one's nephew.
- Sister's husband: The husband of one's niece.

### Sister's husband
- Sister's husband: The husband of one's sister.
- Sister's husband: The husband of one's niece.
- Sister's husband: The husband of one's nephew.
- Sister's husband: The husband of one's niece.

**Notes:**
- The forms are presented in a standardized format for ease of reference.
- The columns are organized to reflect the different grammatical cases.
- Each row represents a different kinship relationship with the corresponding noun form provided for each case.