A PRACTICAL GUIDEBOOK FOR MODERN INDO-EUROPEAN EXPLORERS

PART I: LESSONS 1-42

2

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.
- tables with determinants and numerals

Official mirror for downloads of English language files:
 <https://indo-european.info/>

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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.

4

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.

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

Short notice

6

Index of contents

Lesson

Pronunciation guide

c /gᵘ̯/

ch /gᵘ̯ʰ/

dh /dʰ/

bh /bʰ/

gh /gʰ/

j, w /i̯/, /u̯/

djo, tjo, kje, bhje /di̯o/, /ti̯o/, /ki̯e/, /bʰi̯e/

dwo, two, kwe, bhwe /du̯o/, /tu̯o/, /ku̯e/, /bʰu̯e/

qa, qe, qi, qo, qu /kᵘ̯a/, /kᵘ̯e/, /kᵘ̯i/, /kᵘ̯o/, /kᵘ̯u/

gt, ght, kt /kt/

bt, bht, pt /pt/

ss /ss/ /s/

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Note on the special signs ă ĕ ĭ ŏ ŭ á̆ é̆ í̆ ó̆ ú̆

The signs ă ĕ ĭ ŏ ŭ indicate that we optionally may have the long vowels ā ē ī ō ū or the short ones a e i o u. So:

MIE *deikă̆i* 'I show myself' can be optionally read *deikāi* or *deikai*,

MIE *djĕus* 'daylight' can be optionally read djēus or *djeus*,

MIE *wĭsós* 'poison' can be optionally read *wīsós* or *wisós*,

MIE *nekŏus* 'corpse' can be optionally read *nekōus* or *nekous*,

MIE *moghsú̆* 'soon' can be optionally read *moghsú̄* or *moghsú*.

Note on the special signs ǟ ë̄ ȫ

This guidebook follows a trilaryngealist phonetic model where the usually reconstructed laryngeals h_1, h_2, h_3 are taken into account, but generally not written as such. The effect of these laryngeals is reflected in MIE to a certain extent as it is generally attested in daughter languages.

In this book three letters with macron-diaeresis: *ǟ ë̄ ȫ* are used. They occur in a situation with occluded laryngeal (laryngalis occlusa) in a zero-grade syllable. These are syllables with the structure CRHC- or also CRHR- where the root has a zero grade, i.e. no vowel *e* or *o*, and C, R are, respectively, any consonant or resonant. The colour of the internal laryngeal h_1, h_2 or h_3 determines the notation of either *ǟ*, *ë̄* or *ȫ*.

The diaeresis is a way of showing the existence of an original laryngeal which was eventually lost in attested languages with very divergent results.

In IE daughter languages, the result of the combinations CRHC, CRHR is very different from dialect to dialect, and this way of writing leaves some margin for pronunciation. Here we propose to pronounce it as a long *ā* but with some vocalic bias to *ē ō* in the case of *ë̄ ȫ* or *ë̄́ ȫ́*. If the tilde is not written, these vowels are unstressed. So we have:

MIE *gnë̄tos* <*PIE *gnh_1tos 'born', can be pronounced /gnǣtós/,

MIE *prǟ́wos* <PIE *$prh_2u̯os$ 'first', can be pronounced /prāwos/,

MIE *mlȫskō* <PIE *mlh_3skoh_2 'I appear', can be pronounced /mlœ̄ᵃskō/.

Prā́wom densr̥

1.- Sjūtṓr esmi.

2.- Sjūtṓr egṓ [1].

3.- Kumbhaqorós essi [2].

4.- Kumbhaqorós tū.

5.- Poqós esti [3].

6.- Poqós so.

7.- Poqā́ esti.

8.- Poqā́ sā.

9.- Drewom esti.

10.- Drewom tod.

11.- Esmi, essi, esti [4].

12.- Egṓ, tū.

13.- So, sā, tod [5].

14.- Kumbhaqorós, poqā́, sjūtṓr.

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] *Kumbhaqorós* is a compound of *kumbhā* 'vase, pot' (also called *kumbhos*) and *qorós* '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 main ways of forming agent names from a verb. *Poqós* 'cook' and *woghós* 'charioteer' follow the so-called thematic formation, whereas *sjūtṓr* 'tailor' and *jortṓr* 'cleaner' are athematic forms with the suffix *'-tor'*. Please note that their respective feminines end in *-ā́* and *-ī́*.

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.

[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. *poqós* 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.

Eukŗ 1.- Pɘraloghá̄ sātis

1.- Jortő̄r esti.
2.- Jortő̄r so.
3.- Jortrí̄ sā.
4.- Woghós tū.
5.- Tetkōn egő̄.
6.- Tetkōn esmi.
7.- Tetkní̄ esti.
8.- Tetkní̄ sā.
9.- Agroqolós so.
10.- Sjūtrí̄ esti.

Eukŗ 2.- Kom sṃārmnóīs weqesbhís kūrá plēdhi.

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.

Agroqolá̄………………

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.

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

Tetkní……………….

5.- I am a cleaner.

……………...egő.

Léutejes/ Solutions

1 poqós 2 Agroqolós 3 esti sā ~ sā esti ~ esti sī ~ sī esti ~ sā ~ sī 4 essi ~ tū 5 Jortőr

Basic vocabulary/ Kleitrowr̥dhosenti

agroqolós, -ā́	m., f.	plowman, plowwoman
densr̥	n.	lesson
drewom	n.	tree
egṓ (mene)	pron.	I
esmi	intr.	to be, exist
jortṓr, trī́	m., f.	cleaner
kumbhaqorós, -ā́	m., f.	potter
leutis	f.	solution
poqós, -ā́	m., f.	cook
prā̃wos -ā -om	num.	first
qorós, -ā́	m., f.	doer
sjeutōr ~ sjūtṓr, f. sjūtrī́	m., f.	tailor
sī	pron., dem. (f.)	she
so, sā, tod	pron., dem.	he, she, it, this (one)
tetkōn, tetknī́	m., f.	carpenter
tū (tewe)	pron.	you
woghós, -ā́	m., f.	charioteer

Further reading

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Tichy, Eva (1987). *Zur Rekonstruktion der Nomina agentis auf *-tér- und *-tor-, in: Rekonstruktion und relative Chronologie.* Akten der VIII. Fachtagung der Indogermnischen Gesellschaft, Leiden 31. August– 4. September 1987, (hrsg.) Robert S.P. Beekes – Alexander Lubotsky – Joseph J.S. Weitenberg, Innsbruck 1992, pp. 411–420, here p. 411 (hereafter Tichy 1992).

Dwóterom densṛ

1.- Wesumōros kluwējō.

2.- Meghei Wesumōros nōmṇ [1].

3.- Qota kluwḗjesi?

4.- Ekwoklewḗs egṓ [2].

5.- An druwides wejes?

6.- Dā, druwides smosi.

7.- An poimenes juwes [3]?

8.- Jāi, poimenes smosi. Egṓ couqolós soqe owipā́s [4][5].

9.- An woghṓs senti?

10.- Nē, swónmotes toi.

11.- Qota kluwḗjonti?

12.- Nē woida.

13.- Kluwējō, kluwḗjesi, kluwḗjonti [6].

14.- Poqós, poqṓs; woghós, woghṓs.

15.- Wejes, juwes, toi.

16.- Smosi, ste, senti.

Notes

[1] *Meghei* and *tebhei* are dative forms of the personal pronouns of the first and second person, *egṓ*, *tū*. 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) Wesumōros' is equivalent to a possessive sentence of the type 'I have the name Wesumōros', which is translated in English as 'my name is Wesumōros'.

[2] *Wesumōro*s and *Ekwoklewḗs* 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. *ἄν*. Its value is more or less close to the French *est-ce que* or the Spanish *acaso*.

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 Ekwoklewḗs (Ekwoklewḗs 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.

[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 B-qe* = 'A and B'; *A B-qe C-qe* or *A B C-qe* = 'A, B and C'.

[5] We have used two compound words, *couqolós* et *owipā́s* 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] *Kluwējō, kluwḗjesi, kluwḗjeti, kluwḗjonti*, unlike *esmi, essi, esti,* sonti follow the so-called 'thematic' conjugation with the endings *-ō, -esi, -eti, -onti* for the three persons in the singular and for the third person in the plural, respectively.

Eukr̥ 1.- Pəraloghā́ sātis

1.- An tebhei Widḗlimos nōmn̥?

2.- Dā, Widḗlimos kluwējō.

3.- Druwíds egṓ tūqe woghós.

4.- Medodíks esmi.

5.- An poimenes wejes?

6.- Dā, owipātes wejes.

7.- Jewesdíks esti Wesumōros.

8.- Qota esti drewom?

9.- Medodikes nē sonti.

10.- Poqãs smosi.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- What is your name?

...............**kluwḗjesi?**

2.- He is a druid.

...............**esti.**

3.- They are druids.

...............**sonti.**

Exercise 1.- Parallel text

1.- Is your name Widélimos?

2.- Yes, my name is Widélimos.

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.).

4.- He is a musician.

……………..so.

5.- These are not trees.

Drewa………sonti.

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

…………….woide.

Léutejes/ Solutions

1 Qota 2 Druwíds 3 Druwides 4 Swonmots 5 nē 6 Tetkní

Basic vocabulary/ Kleitrowr̥dhosenti

couqolós	m., f.	cowman
cŏus	m, f	bull, cow
druwids	m.	druid
dwóteros -ā -om	num.	second
jewesdíks	m., f.	judge
juwes	pron.	you
kluwējō	intr.	to be named, to have a name
kluwējō	intr.	to have a name
medodíks	m. f.	doctor
meghei	pron.	to me (dative of the pronoun egṓ)
nē	ind.	no
nōmn̥	n.	name
owipā́s	m., f.	shepherd
owis	f.	sheep
poimḗn	m.	herdsman
-qe	ind.	and
qota	int. adv.	how?
swonmots	m.	musician
tebhei	pron.	to you (dative of the pronoun tū)
wejes	pron.	we
woida	tr. praet-pr.	to know

Further reading

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Tritjom densr̥

1.- Qodhei trébhesi?

2.- Bhedhuwəstewi trebhō [1].

3.- Egṓ aw némesi trebhō.

4.- Drewei trébhesi en [2]?

5.- Nē, loukei trebhō. Druwíds egṓ [3].

6.- Qid loukei dhidhēsi?

7.- Səkra dhidhēmi ghutá [4][5].

8.- Qédesjom adejō pojos.

9.- Kubhróm tod.

10.- Pojos píbesi?

11.- Pibō. Alalá! [6].

12.- Pibō, píbesi. Trebhō, trébhesi.

13.- Esmi, essi. Dhidhēmi, dhidhēsi [7].

14.- Bhedhuwestus, nemos, loukos, drewom.

15.- Bhedhuwəstewi, némesi, loukei, drewei.

16.- Druwíds, druwides.

17.- Kubhróm, qédesjom.

18.- Pojos tod, nemos tod.

19.- Loukos so.

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 femininine ones forming their nominative in -os, as well as neuter with nominative in -om), the resulting ending is -oi or -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. némesi (loc. nemesi is also possible).

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!

12.- I drink, you drink. I live, you live.

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.

[4] The word *ghutóm* 'libation' comes from a root **gheu* 'to pour' which is found in Gr.*χέω*, O.Ind. juhóti and Toch.AB. *ku*. The neuter form of the passive past participle **ghutó-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 *səkra ....ghutá*.

[6] *Pibō*. 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 *-ō* 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

Eukŗ 1.- Pəraloghá sātis

1.- Qédesjom drewom némesi esti.

2.- Kubhróm pojos pibō.

3.- Qodhei esti loukos?

4.- Loukos Bhedhuwəstewi esti.

5.- Loukei trébhonti en.

6.- Druwíds so səkra dhidhēti ghutá.

7.- Druwides toi səkrom dhedhṇti ghutóm.

8.- Egṓ edŗ adejō, tū aw nē.

9.- Tetkōn drewei en nē trébheti

10.- Swónmotes kubhrṓs nē píbonti.

Eukŗ 2.- Kom sm̥ārmnóīs weqesbhís kūrá 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.

Qédesjom …………….pojos.

3. What is the druid's name?

…………..…kluwḗjeti…………..

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.

4. This is a wonderful forest.

………………**tod nemos.**

5. You live in a wonderful forest

....................**trébhesi némesi.**

6. You are preparing sacred libations.

Səkra adéjesi ....

Léutejes/ Solutions

1 trebhō 2 píbesi 3 qota - druwíds 4 kubhróm 5 kubhréi 6 ghutá

Basic vocabulary/ Kleitrowŗdhosenti

adejō	tr.	to prepare
aw	ind.	however
dhidhēmi	tr.	to do, to put
edŗ	n.	food
en	ind.	inside
ghutóm	n.	libation
ghutós -ā́ -óm	adj.	poured
kubhrós -ā́ -om	adj.	wonderful
loukos	m.	grove clearing
nemos	n.	forest
pibō	tr.	to drink
pojos	n.	drink
qédesjos -ā -om	adj.	magic
qis, qid	pron.	who, what?
qodhei, qodhi	int. adv.	where?
səkros -ā -om	adj.	sacred
trebhō	intr.	to live, to dwell
tritjos -ā -om	num.	third
westus, gen. wəstewos	m.	village, settlement

Further reading

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Qətwr̥tom densr̥

1.- Ábelos teplós esti.

2.- Pōtis kiklā́ esti.

3.- Mēmsóm kl̥tom esti [1].

4.- Ábelom lúbhjesi nē lúbhjesi? [2][3].

5.- Lubhjō, ábelos dlukús [4].

6.- Pōtim píbesi nē píbesi?

7.- Pibō, pōtis swādús [5].

8.- Mēmsóm edsi nē edsi?

9.- Edmi, mēmsóm ml̥du.

10.- Qodhei pōtim píbesi joqe edr̥ edsi [6]?

11.- Domei pojos ēdosqe adejō.

12.- Dmi pōtis edr̥qe meghei prijá [7][8].

13.- Teplós, teplā́, teplóm; kiklós, kiklā́, kiklóm; kl̥tos, kl̥tā́, kl̥tom.

14.- Dlukús, dlukú; swādús, swādú; ml̥dus, ml̥du.

15.- Prijós, prijā́, prijóm; prijá.

16.- Domos, domei. Dōms, dmi.

17.- Ábelos so, ábelom.

18.- Pōtis sā, pōtim.

19.- Edr̥ tod, ēdos.

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 edmi* 'I eat an apple'. Other alternative forms for this noun are nom. *abōl*, acc. *abolm̥*.

[3] *Ábelom lúbhjesi nē lúbhjesi*? 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 ...?'

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.).

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

[5] For the affirmative answer, see note [6] of the previous lesson.

[6] PIE root *$h_1$ed* gives in MIE the verb *edmi* 'to eat' and the neuter nouns *edr̥* 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 *dŏms* (athematic).

[8] Please note that *prijá* 'dear' is a neuter plural because the two elements it refers to - *pōtis* (fem.) 'drink', *edr̥* (neu.) 'food' - have different gender.

Eukŗ 1.- Pəraloghā́ sātis

1.- Ábelom dlukúm edmi.

2.- Pōtim kḷtā́m pibō.

3.- An ábelom lúbhjesi teplóm?

4.- Pojos píbesi nē píbesi?

5.- Druwíds kḷtom adéjeti pojos.

6.- Wesumōros prijóm esti ábelom.

7.- Dmi dlukwī́ tebhei sā pōtis.

8.- Poqā́ sā tetkonm̥ tom lúbhjeti.

9.- Woghós so sjūtrī́m tām lúbhjeti.

10.- Domos, swādús domos.

Eukŗ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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.

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.

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

1 kiklóm 2 Pojos/ pōtim (both are accusatives) 3 teplós 4 Ábelom némesiqe 5 kluwḗjeti 6 ml̥du

Basic vocabulary/ Kleitrowr̥dhosenti

ábelos, abōl	m.	apple
dlukús , (dlukwī), dlukú	adj.	sweet
domos/ dŏms/ domus	m.	house
edmi	tr.	to eat
ēdos	n.	food
joqe	ind.	and
kl̥tos -ā -om	adj.	hot
lubhjō	tr.	to like, to love
mēmsóm	n.	meat, flesh
ml̥dus, (ml̥dwī́), ml̥du	adj.	soft
pōtis	f.	drink
prijós -ā́ -óm	adj.	dear, friend
qətwr̥ tos -ā -om	num.	fourth
swādús, (swādwī́), swādú	adj.	pleasant, sweet
teplós -ā́ -óm	adj.	lukewarm

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Penqtóm densr̥

1.- Qota kluwéjeti sūnús tewe [1]?

2.- Sūnewei Widélimos esti nōmn̥ [2][3].

3.- Qodhei trébheti sūnús tewe?

4.- Sūnús agrei trébheti.

5.- Qid dhidhēti sūnús tewe?

6.- Sūnús agroqolós esti.

7.- Ad sūnúm pedi sonti bheiqlās [4][5]?

8.- Sonti, loukom ad trébhonti bheiqlās.

9.- An melit sūnús tewe lúbhjeti?

10.- Sūnewei melit prijóm pelū.

11.- Sūnús melit esti joqe medhu píbeti.

12.- Ágherei wodr̥ swādú. Wodr̥ ágherēd émeti joqe medhu adéjeti [6][7].

13.- Ghərim sunewi dhidhēmi [8].

14.- Egṓ medhu dmi toqe pibō.

15.- Medhu dlukús pōtis.

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*, *n̥serṓm*, *weserṓm*. As for the invariable -*ṓm* 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] Those who are curious in onomastics may note that two characters of this lesson, *Widélimos* and *Nertomenḗs* (ex. 1) have Celtic 'solemn' names. They mean 'endowed with seeing capacity' and 'having a strong mind'. The first one is a para-participle and is the masculine counterpart of the *Fedelm* in *Táin Bó Cualnge* epic.

The second one is an exocentric or bahuvrihi compound. Do not worry at all if you are not familiar with this terminology. It will be seen carefully in more advanced lessons.

[4] *Ad… pedi*, also as a compound form *adpədi*. Although the etymology of Lat. *apud* is controversial, we have taken here the one linked to the root *pod 'foot', Celtic *fissu <*pedsu 'under', OP. *nipadiy* 'behind', Thes. *μεσπόδι* 'until' (with the particle *me) and synchronical locative.

Fifth lesson

1.- What is your son's name?

2.- My son's name is Widélimos.

3.- Where does your 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.

[5] 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.

[6] *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.

[7] *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.

[8] *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 *kāri tii̯a-* 'to show benevolence'.

16.- Sūnús, sūnúm, sūnewei, sūnewi.

17.- Ágherom, ágherei, ágherēd

18.- Trebhō, trébheti; kluwējō, kluwḗjeti; adejō, adḗjeti; pibō, píbeti;

19.- Esmi, esti; edmi, esti; dhídhēmi, dhídhēti.

20.- Trébhonti, kluwḗjonti, píbonti, lúbhjonti; senti, sonti.

21.- Qid, qodhei, qota.

Eukr̥ 1.- Pəraloghā́ sātis

1.- Qid esti tebhei nōmn̥?

2.- Meghei Ekwoklewḗs nōmn̥.

3.- Qota kluwḗjeti sūnús tewe?

4.- Sūnús mene Nertomenḗs kluwḗjeti.

5.- An sm̥stōs trébhete?

6.- Trébhomos, domos n̥serṓm Bhedhuwəstewi.

7.- Qodhei Bhedhuwəstewi esti domos weserṓm?

8.- Ágherom ad, paulei loukei.

9.- Qid némesi dhidhəté?

10.- Melit émomos medhewei.

11.- Domei medhu adéjomos dlukú.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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 nē dlukú.

3.- Where is your son?

Qodhei sūnús…………..?

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.

Exercise 1.- Parallel text

1.- What is your name?

2.- My name is Ekwoklewḗs.

3.- What is your son's name?

4.- My son is called Nertomenḗs.

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.

4.- This food is very dear to me.

Edr̥……...…..meghei…………..pelū.

5.- You take drink from the tree.

Drewēd pojos……………..

6.- The farmer puts the mead in the house.

……………...…..medhu dmi dhidhēti.

Léutejes/ solutions

1 bheiqlās 2 Wodr̥ 3 tewe/ weserṓm 4 tod ~ prijóm 5 émete 6 Agroqolós –

Basic vocabulary/ Kleitrowŗdhosenti

ad	part.	close, next to
ad + acc. + pedi ~ acc + adpədi	constr.	at someone's place
ágherom	n.	lake
bheiqlā	f.	bee
emō	tr.	to take
ghəris	f.	grace, favour
medhu	n.	mead
melit, gen. mélitos	n.	honey
nōmņ	n.	name
paulos -ā -om	adj.	small
pelū	adv.	a lot
penqtós -ā́ -óm	num.	fifth
pŏds, gen. pedos ~ pdos	m.	foot
sm̥stōs, sm̥stãs, sm̥sta	adj.	together
sūnús	m.	son
toqe	ind.	also
wodŗ	n.	water

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Swekstóm densṛ

1.- Qom agrom eisi [1]?

2.- Wēsrei agrom eimi.

3.- Qom nemos eiti potis Wesumōros?

4.- Potis Wesumōros ṇqsi nemos eiti,

5.- enim ussí əwojṇs spékjeti [2] [3].

6.- Əmri wikskom kérpeti;

7.- medhidiwí polim eiti [4].

8.- Poléī mēmsóm qrināti.

9.- Épontei ēdos péqeti.

10.- Qom polim jenti woghṓs [5]?

11.- Woghṓs wéqsperei jenti,

12.- neqti poléī swéponti.

13.- Rēd ájeri diwí eitṛ dhedhṇti [6].

14.- ṇqsi, ájeri, ussí, wēsrei, əmri.

15.- Medhidiwí, épontei, wéqsperei, neqti.

16.- Eimi, eisi, eiti; jenti/ jonti.

17.- Péqeti, kérpeti, swépeti, spékjeti, qrināti.

18.- Péqonti, kérponti, swéponti, spékjonti, qrinanti.

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. *edṛ 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.

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.

[4] *Medhidiwí* is the locative of medhidjéus 'noon', which is a form composed of medhi 'half' and *djĕus* '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. *ité*, 3pl. *jenti ~ jonti*.

[6] The athematic reduplicated verb *dhidhēmi* is conjugated as follows in the present tense: *didhēmi, dhidhēsi, dhidhēti, dhidhəmós(i), dhidhəté, dhedhnti*. Observe that the reduplication syllable shows a different colour and accent in the third person plural.

Eukr̥ 1.- Pəraloghā́ sātis

1.- Qom eisi nemos?

2.- Əmri nemos eimi.

3.- Qid némesi dhidhēsi?

4.- Ágherēd wodr̥ qédesjēdqe drewēd pojos emō.

5.- An edr̥ agrei adéjesi?

6.- Ágherom ad mēmsóm swādú səpromqe peqō.

7.- An némesi en diwí swépesi?

8.- Medhidiwí loukei swepō.

9.- Wéqsperei nē sējóm pelū rēd domom eimi.

10.- Domēd əwojn̥s spekjō meghei prijā́ns.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- Bees prepare honey.

Bheiqlās melit…….....…..

2.- I prepare mead early in the morning.

………… əmri medhu………

3.- I pick the mistletoe in the evening.

…………wéqsperei……………

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.- Close to the lake 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.

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.

Neqti pelū sējóm …................

Léutejes/ solutions

1 adéjonti 2 Ájeri ~ adejō 3 Wikskom ~ kerpō 4 wikskom 5 neqti dhidhēsi 6 swepō

Basic vocabulary/ Kleitrowr̥dhosenti

agros	m.	countryside
ájeri	ind.	early
ausōs	f.	dawn
djĕus, gen. diwós	m.	day, daylight
eimi	intr.	to go
eitr̥	n.	way, trip
əmros	m.	morning
enim	ind.	and
épontos	m.	evening
əwois	f.	bird
kerpō	tr.	to pick, cut off
medhidjéus	m.	noon
noqts	f.	night
n̥qsi	intr.	early before dawn
peqō	tr.	to cook
polis	f.	city
potis	m.	sir, master
qom	int. adv.	when?
qrināmi	tr.	to buy
rēd / re-	ind.	back
sējóm	adv.	late
səpros -ā -om	adj.	tasty
spekjō	tr.	to look at
swekstós -ā́ -óm	m.	sixth
swepō	intr.	to sleep
wéqsperos	m.	evening
wēsros	m.	morning
wikskom	n.	mistletoe

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Septəmóm densr̥ Seventh lesson

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:

ka 'certainly'	*kā* 'this' (feminine)
prijá 'dear' (neu. pl.)	*prijā́* 'dear' (fem.)
prijós 'dear'	*prījṓs* 'previous, the first one'
píbeti 'he/she drinks'	*píbēti* 'he/she shall drink'
lege 'read!' (imperative)	*lēge* 'he/ she has read'
woghós 'driver'	*woghṓs* 'drivers'
potis 'master, sir'	*pōtis* 'drink'

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): *ã, ẽ, ĩ, õ, ũ*.

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:

Velars:	k	*kiklós* 'cold', loukos 'grove clearing'
	g	*egṓ* 'I', *agros* 'land, field'
	gh	*ágherom* 'lake', *ghəris* 'grace, favour'

Dentals:	t	*trébheti* 'he/she lives', *eiti* 'he/she goes'
	d	*druwíds* 'druid', *swādús* 'pleasant'
	dh	*dhidhēmi* 'I put, I do', *medhu* 'mead'

Labials:	*p*	*polis* 'city', *swepō* 'I sleep'
	b	*ábelos* 'apple', *belom* 'strength'
	bh	*lubhjō* 'I like, I love', *kubhrós* 'wonderful'
Labiovelars:	*q (kᵘ)*	*qom?* 'when?, *qrínāmi* 'I buy'
	c (gᵘ)	*cōus* 'cow', *cenā* 'woman'
	ch (gᵘʰ)	*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 aproximately 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 ('): *mātḗr* 'mother', *lúbhjesi* 'you like/ love'

3. In words having more than one syllable, on the penultimate one if no other syllable has a tone mark: *senchō* (*séngᵘʰō*) 'I sing'.

    To follow this rule, syllables with an internal schwa, or any con-sonantal zero grade structure are not counted, so that *pǝtēr* or *edṛ* need not have a special mark to show that they are pronounced *pǝtḗr* or *édṛ*. By the same token, *dedṇti* with three syllables, is pronounced *dédṇti* 'they give', and *bhibhérṃ* '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 *ǝ, ṛ, ḷ, ṃ* or *ṇ* will always be noted with the stress mark ('), e.g. *septṃ́* 'seven', *wḷ́qos* 'wolf'. In the case of 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, *mātḗr melgm̥ lúbhjeti* 'mother likes milk' = 'my mother likes milk', *Markos mātérm̥ lúbhjeti* 'Markos loves her mother'.

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

- *ko, kā, kod* 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: *pətēr* 'father'
             sūnús 'son'
             maqos 'boy'
             ábelos 'apple'
             loukos 'grove clearing'

Feminine: *mātḗr* 'mother'
             dhugtḗr 'daughter'
             maqā 'girl'
             bheiqlā 'bee'
             polis 'city'
             pōtis 'drink'

Neuter: *qedos* 'wonder'
nemos 'forest'
ágherom 'lake'
drewom 'tree'
mēmsóm 'meat'
medhu 'mead'
melit 'honey'
edṛ ~ ēdos 'food'

Certain objects may optionally have two genders: *domos* 'house' may be 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 (*ptṓtejes*). 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 péteti* 'the bee is flying'. It is also used with the verb 'to be' as an attribute, e.g. *sūnús kúmbhaqorós esti* '(my) son is a potter'. Remember that it is not necessary to use the verb 'to be', and the construction *sūnús kumbhaqorós* 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. *ábelom poqṓi didōmi* '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 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', *dmi* 'at home', *sūnew*i 'in (my) son', *ágherei* 'in the lake', *loukei* 'in the grove clearing'; *diwí* 'in the day', *neqti* '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:

Singular Ending	Cook (mas.)	Lake (mas.)	Cook (fem.)	Tree (neu.)	Forest (neu.)	City (fem.)	Son (mas.)
Nom.: -ø/ -s/ -m	poqós	ágheros	poqā́	drewom	nemos	polis	sūnús
Acc.: -ø/ -m	poqóm	ágherom	poqā́m	drewom	nemos	polim	sūnúm
Dat.: -ei	poqṓi	ágherōi	poqãi	drewōi	némesei	pólejei	sūnewei
Loc.: -i	poqéi	ágheroi ~ -ei	poqā́i	drewoi ~ drewei	némesi	poléī	sūnewi

Plural	Cooks (mas.)	Lakes	Cooks (fem.)	Trees	Forests	Cities	Sons
Nom.: -es/-a	poqṓs	ágherōs	poqãs	drewa	némesa	pólejes	sūnewes

Notes

There are several types of declension, depending on the stem: Noun types like *poqós*, ágheros or *drewom* are considered thematic, whereas *poqā́ f*ollows an *-ā* <*eh*$_2$ feminine declension. *Polis* and *sūnús* are *-i* and *-u* stems respectively. Note that the long vowel *ā* <*eh*$_2$ turns into a trimoric vowel *ã* when followed, for instance, by the dative singular ending *-ei* or the nominative plural ending *-es*. The phonetic result *ãi*, *ãs* is longer than the combinations *-āi*, *-ās* and has a double accent split.

MIE has dat. loc. *némesei* and *némesi* following the position of the accent attested 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.

Pronouns and determinants

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

	I	You (sg.)	We	You (pl.)
Nom.	egṓ	tū	wejes/ n̥smejuwes	jusmé
Acc.	mewom	tewom	nō(n)s/ n̥smewō(n)s	jusmé
Dat.	meghei	tebhei	n̥smei/ nosmos/ nosbhos	(j)usméi
			n̥smemós / n̥smebhós	(j)usmemós / (j)usmebhós

	This (mas.)	This (fem)	This (neu.)
Nom. sg.	so	sā/ sī	tod
Nom. pl.	toi	tāi	ta

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**)

		To live	To be named	To prepare	To like
1 sg.	(egṓ)	trebhō	kluwējō	adejō	lubhjō
2 sg.	(tū)	trébhesi	kluwḗjesi	adéjesi	lúbhjesi
3 sg.	(is, id)	trébheti	kluwḗjeti	adéjeti	lúbhjeti
1 pl.	(wejes)	trébhomos(i)	kluwḗjomos(i)	adéjomos(i)	lúbhjomos(i)
2 pl.	(juwes)	trébhete	kluwḗjete	adéjete	lúbhjete
3 pl.	(ejes, ija)	trébhonti	kluwḗjonti	adéjonti	lúbhjonti

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**)

		To be	To go	To do/ put	To eat
1 sg.	(egṓ)	esmi	eimi	dhidhēmi	edmi
2 sg.	(tū)	essi	eisi	dhidhēsi	edsi
3 sg.	(is, id)	esti	eiti	dhidhēti	esti
1 pl.	(wejes)	smós(i)	imós(i)	dhidhəmós(i)	édmos(i)
2 pl.	(juwes)	ste	ité	dhidhəté	este
3 pl.	(ejes, ija)	senti/ sonti	jenti/ jonti	dhedhṇti	edṇti

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.

Basic vocabulary/ Kleitrowr̥dhosenti

(s)legō	tr.	collect, read
belom	n.	strength
bhibhermi	tr.	to carry
cenā	f.	woman
chenmi	tr.	to kill
dhugtḗr	f.	daughter
didōmi	tr.	to give
edqis, edqid	pron.	someone, something
eno, enā, enod	pron.	that (one)
glagti	n.	milk
jusmé	pron.	you
ka	ind.	certainly
kiklós	adj.	cold
ko, kā, kod	pron.	this (one)
kumbhos, kumbhā	m. f.	pot
maqā	f.	girl
maqos	m.	boy
mātēr/ mātḗr	f.	mother
n̥sme	pron.	we, us
oiso, oisā, oisod	pron.	that (one)
pǝtēr	m.	father
petō	intr.	to fly
prījṓs, (prĩsĩ́), prījós	adj.	previous (comparative form)
qedos	n.	wonder
septǝmós -ā́ -óm	num.	seventh
septḿ̥	ind.	seven
weghō	tr.	to drive
wĺ̥qos	m.	wolf

Further reading

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Oktowóm densṛ

1.- An densṛtod kṛskom [1]?

2.- Nē, welmí reidhom esti.

3.- An eurōpā́jonim bhəsoi [2]?

4.- Pau bhəmai. Dom bhūjāi [3]. Ghostis egṓ.

5.- Dō woista rēdhjom [4]?

6.- Woida: sem, dwoi, trija, kwətworá, penqe, sweks, septḿ, oktōu, newṇ, dekṃ [5][6].

7.- Dhghmonṇs prétesi jom bhersi bhantoi?

8.- Bhersi bhāmnons dhghmonṇs nē pretō [7].

9.- Eti jom mḷsēd bhantoi, ati weqos pṛkskō [8][9].

10.- Bhrātēr mene sū bhətoi. Príjontes mene toqe.

11.- Egṓ aw dom dus bhəmai [10].

Notes

[1] It is important to observe that the neuter noun *densṛ* '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 loqor* '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 *bhūjǎi* '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:

bhūjāi ~ bhūjai 'I start', *bhū́jesoi* 'you start' *bhū́jetoi* 'he/she/it starts', *bhū́jontoi* '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.

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. My friends, too.

11.- I however still speak bad.

[4] *Rēdhjom* is a middle voice infinitive in accusative case. The active voice present infinitive has usually the endings -*tum*, -*mn̥*, -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 rējǎi* 'to count' and ati *pr̥kskō* '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' *widḗr* 'they know'

– *gnōwa* 'I know', *gnōta* 'you know', *gnōwe* 'he knows' *gnō̆wēr* (with accent on the long *ē*) 'they know'.

[6] Indo-European languages attest two forms for the cardinal 'ten', i.e. **dekm̥* and **dekm̥t*, as well as for the corresponding ordinal 'tenth', i.e. *d*ek(m̥)mós* and **dekm̥tós*. 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 bhəmai 'to speak'. Observe that the accusative case is used to answer the question 'whom do I understand?'

[8] *Ml̥sēd* 'slowly' is an adverb formed with the ending of the ablative neuter form of the adjective *ml̥som* '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] *Diwí diwí* is a construction with repetition which has the same meaning as *diwí qṓqosmi* or *dhochei qṓqosmi* 'every day'.

12.- Diwí diwí edqid dmi eukō. Strigjāns edqāns legō skreibhōwe [11].

13.- Wērēd? Bhedhuqeltṛ taw gerbhtṛ dom nē gnōwe!

14.- Bhəmai, bhəsoi, bhətoi; bhantoi.

15.- Woida, woista, woide.

16.- Gnōwa, gnōta, gnōwe.

17.- Welmí, wērēd; eurōpā́jonim; dom, jom.

18.- Eti, ati; sū, dus; dom, aw, taw.

Eukṛ 1.- Pəraloghā́ sātis

1.- Dmi pau bhəmai.

2.- An mḹsēd neqti bhəsoi?

3.- Diwí bhersi bhətoi.

4.- Nē prétomosi, nū jom bhersi bhṇtoi

5.- Wéqesa ta nē pretō. Dom bhūjai.

6.- Edṛ sū ka nē adéjesi. Dom bhū́jesoi.

7.- Woghos bhersi nē eiti. Dom bhūjetoi.

8.- Dūróm eitṛ nē dhedhṇti. Dom bhū́jontoi.

9.- Bhrātēr tewe dus gerbhtṛ gnōwe

10.- Nē woida qodhei loukos.

Eukṛ 2.- Kom sṃārmnóīs weqesbhís kūrá plēdhi.

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 sjūtórṇs gnōwa.

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; still, however, notwithstanding.

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).

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 joqe……....edmi….……ta.

6.- You know pleasant words.

…………….…gnōta swādwa/swādū.

Léutejes/ solutions

1 Dhghmonn̥s 2 Əwojn̥s 3 Domom/ domm̥ 4 Owipā́tn̥s ~ bhersi bhn̥toi 5 kiklá ~ kl̥ta ~ mēmsá 6 wéqesa/ wr̥dha

Basic vocabulary/ Kleitrowṛdhosenti

an	ind.	perhaps? particle
ati	ind.	again
aw	ind.	however
bhəmai	intr.	speak
bhersi	adv.	quickly
bhrātēr	m.	brother
dekṃ	num.	ten
dhghmōn, gen. dhghmenos	m.	man, person
dō	ind.	until
dom	ind.	still
dūrós -ā́ -óm	adj.	far, far situated, long-lasting
dus	adv.	bad
dwōu, dwāi, dwoi	num.	two
eti	ind.	even, also
eukō	tr.	to practice, to devote oneself to
eurōpā́jonim	adv.	in Europajo
gerbhtṛ	n.	writing
ghostis	m.	foreigner, guest
gnōwa	tr. praet-pr.	to know
jom	ind.	when
kṛskos -ā -om	adj.	difficult
mḷsēd	adv.	slowly
newṇ	num.	nine
oktōu	num.	eight
oktowós -ā́ -óm	num.	eighth
pau	ind.	little, few
penqe	num.	five
pretō	tr.	to understand, notice
prijonts, prijānts	m.	friend
pṛ́kskō	tr.	ask
qeltṛ	n.	culture
qetwores, qetsores/qétesres, qətwora	num.	four
reidhos -ā -om	adj.	easy
rējǎi (+ dō)	tr.	to count, calculate
sems, (smī), sem	num.	one
septṃ́	num.	seven

seqō	tr.	to say
skreibhō	tr.	to write
strigjā	f.	line
sū	adv.	well
sweks	num.	six
taw	ind.	nonetheleess
trejes, trija	num.	three
–we	ind.	or
wedō	tr.	to tell
welmí, wəlis	adv.	very, a lot
weqos	n.	word
wērēd	adv.	truly
wiweqmi	tr.	to say
wr̥dhom	n.	word

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Newņmóm densŗ

1.- Sāméī stānei dānum ad paulos ghordhos ēsoi [1][2].

2.- Ghordhei ismi drumós kejoi weiks [3].

3.- Wikí juwōn maqā widói ismi [4].

4.- Dhochei qő̄qosmi ájeri maqā gérjetoi [5].

5.- Sélesi domom ad lówetoi, eti ghimí [6].

6.- Maqā wēsrei rudhrā́m óweti pĺ̥sām joqe kaukokélesē kaput skuneuti [7].

7.- Dhochom solwom pl̥sām wesoi joqe kaukokélesē skuwói [8].

8.- Kaput skuwói jom domēd eksí eiti jodqid oinā bhejoi [9][10].

NOTES

[1] *Sāméī* is the locative case of *sāmis* 'quiet'. For the time being we have a declension pattern for thematic adjectives, *prijós, prijā́, prijóm* 'dear, beloved', a second model in *-i sāmis, sāmi*, and a third model in *-u swādús (swādwī) swādú* '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. *wiki* or *weiki*. 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 *vīcus* and in Greek as *οἶκος*. 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 *qő̄qosmi* 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. Here *ismi* 'in that' is put at the end of the sentence. Note that the word order in MIE is pretty free, and you will find constructions where determinants, adjectives and nouns are separated with other elements of the phrase, cf. the Latin expression *magnā cum laude*. However, there are a few general rules regarding word order, which will be seen in more advanced lessons.

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.

[5] We continue in this lesson with verbs in the middle voice. Besides stative middle 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: *gerjǎi* 'I wake up', *səljǎi* 'to spring, come out' 2) verbs for which the object of the action is the same as the subject: *spekjǎi* 'I look at myself' 3) verbs showing a self-benefit for the subject: *adejǎi* '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': *seqǎi* 'I follow', *jijái* (also formed as *jəskō*) '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 *ghěims* or *ghjems* 'winter', also called *gheimr̥*. Note that *ghjěms* is feminine, but *gheimr̥* is neuter.

[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*, *ĭ*, *o*, *ŭ*,

• -*d* or -*ti* in some demonstratives,

• -*es* in consonant stems.

[10] 'To be afraid' may be expressed either with the stative middle verb *bhejai* 'I am afraid', or with the preterite-present verbs *bhébhoja* and its synonym *dédwoja*. 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'.

9.- Jom maqā wesnutói skunutóiqe spektlom proti spékjetoi. Rōdā sméjetoi.

10.- Maghei wétetoi joqe anum setíjetoi.

11.- Anwei mélitos bhibherti kumbhām, bhársjosjoqe pr̥snām.

12.- Nū némesi wĺ̥qos səljetói.

13.- Qid nom gigistói? Edr̥ óitetoi?

14.- Tom-ki maqām wĺ̥qos téwetoi. Maqām edr̥ jijətói.

15.- Bhīwusí̄ dheutum bhū́jetoi. Im séqetoi wĺ̥qos.

16.- Maqā wrādjā sqĺ̥netoi joqe ēdos múnketi [11].

17.- Wĺ̥qos edr̥ r̥nutói joqe gjéwetoi. Moitmom tebhei- bhətoi.

18.- Sqetlom nē mənjāi tod gorgṓ antjō [12].

19.- Ita méjomesdha. Diwí qṓqosmi werstim wedō álterām.

20.- Ēsoi, kejoi, widói, wesoi, skuwói, bhebhoi.

21.- Óweti, skuneuti, woséjeti, bhibherti, múnketi.

22.- Wesnutói, skunutói, lówetoi, spékjetoi.

23.- Gérjetoi, sméjetoi, wétetoi, gigistói, səljetói, sqĺ̥netói, méjetoi.

24.- Setíjetoi, óitetoi, séqetoi, téwetoi, jijətói, bhū́jetoi, r̥nutói, gjéwetoi, bhətoi, mənjetói.

25.- Bhébhoje. [13].

[11] *wrādjā* is instrumental *wrādī* 'root'.
[12] *Gorgṓ 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:
- 20. stative middle verbs
- 21. transitive verbs in the active voice
- 22. reflexive verbs in the middle voice
- 23. intransitive 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.

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.

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.- He gets dressed, he covers himself, he washes himself, he looks himself.

23.- He wakes up, he smiles, he strolls, it happens, he appears, he trips, he changes.

24.- He visits, he fetches, he follows, he looks, he asks, he starts, he takes, he eats, he speaks/says, he thinks.

25.- He is afraid

Eukr̥ 1.- Pəraloghá sātis

1.- Sāméī stānei dānum ad paulos esti ghordhos.

2.- Ghordhei ismi drumós légheti weiks.

3.- Wikí juwōn maqā sn̥túUjeti ismi.

4.- Dhochei qṓqosmi ájeri maqā bhéudheti (bhúdhjetoi).

5.- Sélesi domom ad lóweti-swe, eti ghimí.

6.- Maqā wēsrei rudhróm óweti peplom joqe kaukokélesē kaput skúneuti.

7.- Dhochom solwom peplom ōwe joqe kaukokélesē skéskowe.

8.- Kaput skeskuwéi jom domēd eksí eiti jodqid oinā dédwoje.

9.- Jom maqā westíjetoi skunutóiqe spektlom proti spékjetoi. Rōdā sméjeti.

10.- Maghei cā́dheti joqe anum wéidseti.

11.- Anwei mélitos bhéreti kumbhām, bhársjosjoqe pr̥snām.

12.- Nū némesi wĺ̥qos mlōsketí. Edr̥ sāgíjeti.

13.- Qid əna nom cm̥sketi?

14.- Tom-ki maqām wĺ̥qos óqeti. Maqām edr̥ jəsketí.

15.- Bhīwusí dheutum bhújeti. Im spĺ̥keti wĺ̥qos.

16.- Maqā wrādjā̃ sqĺ̥neti joqe edr̥ múnketi.

17.- Wĺ̥qos edr̥ lábheti joqe gjéweti. Moitmom tebhei- séqeti.

18.- Sqetlom nē kn̥sejō tod gorgṓ antjō.

19.- Ita qid dhidhəmós áljosjo. Diwí qṓqosmi werstim wedō álterām.

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.

72

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís 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.

Bheiwṓs tremtum……………….

4.- He washes himself every day in lukewarm water.

Dhochei qṓqosmi……..wǝdeni …………..

5.- Thank you-says the sheep.

…………tebhei- ……………owis.

6.- They wear a small red shirt.

Paulom …………kr̥stum wesroi.

Léutejes/ solutions

1 ēsoi/ kejoi/ widói/ légheti 2 Wĺqos ~ sǝljetói/ mlõsketí 3 bhū́jetoi/ bhū́jeti 4 tepléi ~ lówetoi 5 Moitmom ~ séqeti 6 rudhróm

Basic vocabulary/ Kleitrowṛdhosenti

aljos, aljā, aljod	pron.	other, another
álteros, álterā, álterod	pron.	the other (one)
antjom	n.	end
anus, gen. anwos	f.	grandmother
bharsjom	n.	bread
bhébhoja	praet-praes.	to be afraid
bheiwós, (bhīwusí), bheiwós	tr.	scared
bhejai	stat. m.	to be afraid
bherō	tr.	to carry
bheudhō ~ bhudhjǎi	intr.	to wake up
bhūjǎi	intr.	to become
bhūjō/ bhūjǎi	tr./intr.	to begin, to start
cādhō	intr.	to walk
cṃskō + əna	intr.	to come up, to happen
dānus	m.	river
dédwoja	praet-praes.	to be afraid
deikō	tr.	show
dhewō	intr.	to run
dhochos	m.	day
drumós -ā́ -óm	adj.	wooden
eksí	part.	outside
ēsai	stat. m.	to be situated in a place
gerjǎi <*h₂ger-i̯e/o-	intr.antic.	to wake up
gerjō	tr.	to wake up
gheimṛ, gen. ghimén(o)s	n.	winter
ghjĕms ~ gheims, gen. ghimós	f.	winter
ghordhos	m.	village
gigisái, 3s. Gigistói	intr.	to happen
gjewō ~ gjewǎi	tr.	to chew
gorgós -ā́ -óm	adj.	horrible
is, id, gen. m. n. esjo ~ ejos f. esjãs	pron.	this (one); he, she, it
ita, itə	part.	so, like this
jəskō ~ jijái	tr.	to ask, to beg
jodqid	conj.	because
juwōn, juwon, gen. júwenos	adj.	young
kaput	n.	head

kaukokelos, gen. -esos	n.	hood
kejai	stat. m.	to lie (on ground)
kleitis, gen. klitej(o)s	f.	hut
kn̥sejō	tr.	to consider
kr̥stus	m.	shirt
labhō ~ labhǎi	tr.	to catch, to take
leghō	intr.	to lie (on ground)
lowō	tr.	to wash
maghos	m.	meadow
mejō/ mejǎi	tr./intr.	to change
mənjǎi	tr./intr.	to think
mlōskō	intr.	to appear
moitmos	m.	acknowledgment, thanks
munkō	tr.	to release
newn̥mós -ā́ -óm	num.	ninth
nom	part.	then, perhaps
oitǎi	tr.	to get, seize
nū	part.	now; however
oinos, oinā, oinod	pron.	one, only one, alone
oitō	tr.	to hand over
oqō	tr.	to look at, see
owō	tr.	to put on (a garment)
peplos	m.	mantle
pl̥sā (=plǎsā)	f.	mantle
proti	part.	against
pr̥snā	f.	piece
qōqos -ā -od	pron.	each (one)
r̥neumi	tr.	to give, grant, award
r̥nuwái	tr.	to take, to obtain
rōdos rōdā rōdom	adj.	joyful, happy
rudhrós -ā́ -óm, <*h₁rudhró-	adj.	red
sāgijō	tr.	to look for
sāmis, sāmi, gen. sāméj(o)s	adj.	quiet
səljǎi	intr.	to appear
selos	n.	pond
seqǎi	tr./intr.	to follow
setijǎi	tr.	to visit
skuneumi	tr.	to cover

skuwái	stat. m. + instr.	to be covered with
smejṓ, smejǎi	intr.	to smile
sn̥tujṓ	intr.	to exist
solwos -ā -od	pron.	all
spektlom	n.	mirror
spĺ̥kṓ	tr.	to follow closely
sqetlom	n.	story
sql̥̄nṓ/ sql̥̄nǎi	intr.	to trip
stānom	n.	place
teplós -ā́ -óm	adj.	warm, lukewarm
tewǎi	tr.	to look at
tom-ki	part.	then
weidsṓ	tr.	to visit
weiks	m.	house, small village
werstis	f.	version
wesai	stat. m. + acc.	to wear
wesneumi	tr.	to dress
wḗsros	m.	morning
westijṓ	tr.	to dress
wetǎi	intr.	to stroll
widái	stat. m.	to find oneself
woikos	m.	house, small village
wrā̆dī	f.	root
wrā̆dī	f.	root

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Dekəmóm densr̥

Dhghomjóm kr̥pos

1.- Upəmom kaput kerō tegoi [1].

2.- Wīrós jom woltom skémbeti, kalwos gígnetoi.

3.- Cenā jom woltom skémbeti móldhākom ainutói [2].

4.- Kaputí kr̥ēnōs senti ápsena: uperi widrói ántonom, ousī, nās, oqī [3].

5.- n̥dheri kejn̥toi smekslā, genwe, ōs, mn̥tom.

6.- Oqī oinōu ne stes; kom sonti bhruwe, mikājǿu, póknoiqe.

7.- Əsei toqe lāwós esti [4]; ləbjoi, stōmn̥, dn̥ghwā, dontes. Sm̥ dontes gombhom stətújonti [5].

8.- Kaput ómsojou qolsō kloje. Jom swépomos amchénikei monjos moldhāqe keji [6].

Notes

[1] *Upəmom 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 pn̥tēi* 'at mid-way' or *perəméi ǵhimeni* 'in the dead of winter'. *Upəmos* '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 upo and the adjectives *n̥dherós* and *aworós*. The latter also means 'remote, distant'.

[2] The verbs *oitō* 'to hand over, transfer' *áineumi* 'to provide, give' and the rare *r̥neumi* 'to give, grant', when expressed in the middle voice, become the verbs *oităi* 'to take, to use', *ainuwái* 'to take possession of' and *r̥nuwái* '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 in *-āi* and neuter in *-oi*. 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 *-e*, whereas neuter ones have the ending *-ī*. As a special case, *-u* stems may optionally add these endings or have a lengthened *-ū* <*uh₁*: *bhăghus* 'arm', *bhăghewe* or *bhāghū* 'two arms'; *gonu* 'knee', *gonwī* 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.

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.

The root nouns for 'ear' and 'eye', when considered as a set of several organs, are normally inflected in the dual: nom. *ousī*, *oqī*, gen. *ausous*, *əqous*. Additionally, these words have a complete inflection by means of a neuter suffix *-os/-es*. For 'eye' we have in the singular nom. *óqos*, gen. *óqesos*; for 'ear' *ousos*, gen. *óusesos*. Root forms are rare in the singular, but would be nom. *ŏqs*, gen. *əqos* for 'eye' and nom. *ous*, gen. *ausos* for 'ear'.

Alternative declensions are possible for both: in the case of 'eye', we may have a neuter noun with a nom. sg. *oqom* and a genitive *óqosjo*; in the case of 'ear' we may find a feminine noun with a nom. *ausis* and a genitive *uséj(o)s*. The genitive case will be seen in particular in the following lesson.

[4] MIE. *əsei* <*HHs-ei is the dative case of the nominative *ōs* <*HeHs 'mouth'. Please note the meaning 'to have' of the construction 'to be' + dative.

[5] The phrasal verb *sm̥ stətujō* means 'to constitute', and the middle form *sm̥ stətujǎi* 'to consist of'.

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

- *esmi*:   1 *swos(i)*   2 *stas*   3 *stes*
- *deikō*:   1 *déikowos(i)*   2 *déiketăs*   3 *déiketes*
- *bhəmai*: 1 *bhəwesdha*   2 *bhi*   3 *bhi*
- *deikōr*: 1 *déikowesdha* 2 *deikei*   3 *deikei*
- *kejai*:   1 *kéiwedhi*   2 *keji*   3 *keji*
- *woida*:   1 *widwé*   2 widadhum   3 *widate*

9.- Stm̥nos kaputjá kr̥pesós esti aitis [7]. En sonti kerd, l̥nchujói uderejaqe ápsena [8].

10.- Stm̥nom ad bhághewe ghésereqe ōikwé. Ghsrē rentuns kérpomos. Ghseri qóqesāi penqe sonti dékm̥tulōs.

11.- Stm̥nō knāmāi ərate [9]; knāmã qōqã pōds āre. Knāmābhīm pedbhīmqe stéighomosi joqe rentuns spr̥nomosi [10].

12.- Dhghmenei ónchejes senti; pekwei glēkās senti.

13.- Knāmã, knāmāi, knāmās.

14.- Oqos, oqī, oqa ~ óqesa; omsos, omsōu, omsōs; mikājós, mikājóu, mikājós.

15.- Poknom, poknoi, pokna; ləbjom, ləbjoi, ləbja; l̥nchujóm, l̥nchujói, l̥nchujá.

16.- Bhrūs, bhruwe, bhruwes; bhāghus, bhághewe, bhághewes; genus, genwe, genwes; ous ~ ousos ~ ausis, ousī, ousa ~ óusesa ~ áusejes.

17.- Pōds, pode, podes; ghesr̥, ghésere, ghéseres.

18.- Skembō, skémbeti, skémbomosi, skémbonti; swepō, swépeti, swépomosi, swéponti; kerpō, kérpomosi.

19.- Spr̥nō, spr̥netí, spr̥nomosi, spr̥nontí; stətujō, stətújeti, stətújonti.

20.- Gignai, gígnetoi, gígnontoi; ainuwái, ainusói, ainutói.

21.- Tegai, tegoi, tegn̥toi; widái, widói, widentoi; kejai, kejoi, kejn̥toi.

22.- Kloja, kloje, klijate, klijér; āra, āre, ərate, ərēr.

---

[7] *Kaputjós*, *kaputjá*, *kaputjóm* 'main, capital' is an adjective derived from the noun *kaput* 'head', with the same meaning as *ghebhlā*.

[8] *L̥nchujói* 'lungs' is a thematic noun coming from the neuter dual form *l̥nchwī* of the adjective *lechús*, *l̥nchus* 'light, lightweight'.

[9] *Ərate* is a perfect form with the value 'they are attached' of the verb *árarjō* 'to attach'. The forms to keep in mind for the moment are: 1s. *āra*, 2s. *ārta*, 3s. *āre* 3du. *ərate* 3pl. *ərér*.

[10] *Knāmābhīm*, *pedbhīm* are instrumental case dual forms 'with both legs', 'with both feet' of nom. *knāmā*, *pods*.

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 claws.

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

14.- An eye, two eyes, (several) eyes; a shoulder, two shoulders, (several) shoulders; an eyelid, two eyelids, (several) eyelids.

15.- An eyelash, two eyelashes, (several) eyelashes; 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 are both attached, they are attached.

Eukr̥ 1.- Pəraloghá sātis

1.- Dhghmenei ghebhlā, bhā́ghuwe, knā̆māiqe épsena senti kaputjá.

2.- Loiqá épsena n̥krá pelū toqe sonti.

3.- Bhā́ghus sm̥ stətújetoi omsō, armō, ōlnā, deusnḗ, ghsrē.

4.- Dous ghimí tegoi joqe səmeni polós esti.

5.- Ghesr̥ paulā məgnāwe penqe õike dékm̥tulons.

6.- Jom pútlosjo ghesr̥ pətḗjeti, putlom pĺ̥mām déiketi; jom wīrosjo ghesr̥ klaustá esti, penqstim wīrós déiketi.

7.- Jos ghebhlām nē õike, podn̥s õike.

8.- Drewō km̥ti kloja, laiwéi mene gnewi cenā kloje.

9.- Dūróm əqbhjēm, dūróm kr̥des.

10.- Dətosjo ekwī en nē spektéwijos gombhos.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- You are looking at the woman's head.

Cenās spékjesi …………….

2.- The belly button is in the middle of the belly.

Onbhlos medhjei uderei…………

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

…………..…….plḗnom ōs.

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 feet.

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).

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

..........**tewe pətḗjetes.**

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

Poku drewī ……………….

6.- He is kicking the apple.

Ábelom………….

Léutejes/ solutions

1 kaput/ ghebhlām 2 ēsoi/ kejoi 3 Meghei / mene / õika 4 Oqī 5 stṃnō āre 6 spṛ́neti

Basic vocabulary/ Kleitrowŗdhosenti

aineumi	tr.	to give, to provide
ainuwái	tr.	to get, take possession of
aitis	f.	part
amchénikos	m.	pillow
ántonom	n.	forehead
apsŗ, gen. əpsen(o)s	n.	organ
árarjō	tr.	to attach, adapt
armos	m.	upper arm
aworós	adj.	inferior or far situated
bhāghus, gen. bhəghew(o)s	m.	arm
bhrūs, gen. bhruwos	f.	brow, eyebrow
dekəmós -ā́ -óm	num.	tenth
dékm̥tulos	m.	finger
dətos -ā -om	part.	given
dhghomjós -ā́ -óm	adj.	human
dn̥ghwā	f.	tongue
donts, gen. dn̥tos	m.	tooth
dous, gen. deusnós	m.	forearm
ekwos	m.	horse
genus, gen. genwos	f.	cheek
ghebhlā	f.	head
ghesŗ, gen. ghsros	f.	hand
gignǎi	intr.	to become
glēkā	f.	claw
gombhos	m.	denture
gonu, gen. gnewos	n.	knee
kalwos -ā -om	adj.	bald
kaputjós -ā́ -óm	adj.	main, principal
kerd, gen. kŗdos	n.	heart
kerom	n.	hair
klaustós -ā -om	m.	closed
klināmi	tr.	to cause to slope, to support
km̥ti	part.	against, close to
knā̆mā	f.	leg
kom	part.	nearby, together
krē̆nos -ā -om	adj.	delicate

kr̥pos, gen. kr̥pesos	n.	body
laiwós –ā́ –óm	adj.	left
lāwós	m.	team, company
ləbjom	n.	lip
ln̥chijóm	n.	lung
loiqós	adj.	remaining, belonging to the rest
medhjos –ā –om	adj.	middle
məgnos –ā –om	adj.	big
mikājós	m.	eyelid
mn̥tom	n.	chin
moldhā	f.	occiput
móldhākom	n.	wig
monjos	m.	nape
nās, gen. nasos	f.	nose
n̥dheri	part.	below
n̥dherós –ā́ –óm	adj.	inferior
n̥kros –ā –om	adj.	necessary
õika	tr. praet-pr.	to have
oităi	tr.	to take, to use
ōlnā	f.	elbow
omsos	m.	shoulder
onbhlos	m.	navel
onchis, gen. n̥chéj(o)s	m.	nail
oqos, gen. óqesos, óqosjo; oqom; õqs, gen. əqos	m., n.	eye
ōs, gen. əsos	n.	mouth
ousos, gen. óusesos; ausis, gen. uséj(o)s; ous, gen. ausos	f.	ear
penqstis	f.	fist
perəmós	adj.	extreme, absolute
pətējō	stat.	be open
plēnos –ā –om	adj.	full
pl̥mā (=plā̃mā) <*pl̥h₂meh₂	f.	palm (palm of the hand)
poknom	n	eyelash
poku, gen. pekwos	n.	cattle
polós	adj.	uncovered, open
pontēs, gen. pn̥tos	m.	way
putlom	neu.	child

qolsos	m.	neck
rentus	f.	thing, good
səmos ~ semr̥, gen. səmenos	m./ n.	summer
skembō	tr.	to lose
sm̥	part.	together, with
smekslā	f.	jaw
spektéwijos	parapart.	that is to be looked at
spr̥nō	tr.	to kick
steighō	intr.	to walk
stətujō + sm̥	tr.	constitute
stm̥nos	m.	trunk
stōmn̥, gen. stəmén(o)s	n.	palate
tegai	stat. m.	to be covered with
tegō	tr.	to cover
úderom	n.	abdomen
upəmós -ā́ -óm	adj.	superior
uperi, upsi	part.	above
uperós, upselós	adj.	superior
upo	part.	below, under
wīrós	m.	man, male person
woltos	m.	hair

Further reading

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Semdekəmóm densṛ

Genos

1.- Mātrós tewe mātēr anus tewe esti.

2.- Pətrós mene pətēr awos mene esti.

3.- Dhugtḗr mene mātrós neptís esti [1].

4.- Sūnús mene pətros nepōts esti.

5.- Esti tebhei an peiktṛ génesos tewe kéiweroīs? [2]

6.- Esti, nū tebhei deikō.

7.- Kei sonti bhrā́teres swésoresqe mene.

8.- Supo trébhonti.

9.- Awos céiweti dom?

10.- Awos áwijāqe céiwetes. Nū ka senōu stes.

11.- Pikteni júwone bhətes [3]. Toqe mātérterā, ámetā, áwontlos pətrujósqe júwones bhanti.

12.- Piktenei jāmi wétesom esti polu [4].

13.- Qis esti cenā kā awom ad stestusí? [5]

14.- Táuroloubhā kluwḗjeti. Neduséds sā. Proqā́ esti ánewos prijṇtí.

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 *mélitos* '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. *dómoso dhworis* 'the door of the house'. Besides a special -ī 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 tebhei* 'it is to/for you' with the meaning 'you have'. *Kéiweros -ā* 'relative, kinsman' is probably found in Armenian *ser* 'love' and German *geheuer*. The transponatum **pāsós* alledgély based on Lat. *pāricida*, Gr. *πηός* is often questioned.

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?

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

[3] *Bhətes* 'they both appear' is the 2nd person dual of the verb bhāmi 'to appear, shine'. The Greek verb φαίνω <*$b^hh_2n\underline{i}e/o$- 'show' is a phenomenon derived from this root. Bhāmi is conjugated as follows: sg.: *bhāmi, bhāsi, bhāti;* du. *bhəwos(i), bhətās̆, bhətes;* pl. *bhəmos(i), bhəte, bhanti.* Please note that it always takes the active voice. There is a homophone root *bhā* <*$bheh_2$ with the meaning 'to speak' taking the middle voice. See these other paradigms in lessons 8 and 14.

[4] *Wétesom ……...polu* 'many years', is built with the neuter noun *polu* 'a big amount' and with the neuter genitive plural *wétesom* of the noun *wetos* 'year' (cf. *wetăi* 'to stroll'). The ending of the genitive plural is generally -*om*. There is another possible construction with the adjective *pelus, (plḗwī), polu* '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 w*étesa sonti poluwa.*

[5] *Stestəwŏ́s, stestusī́, stestəwós* (m. and n. are –*s* stems) 'who is standing' is the perfect participle of active voice of the verb *stistāmi* 'to make stand up' (stistái 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 *stistəmnós -ắ -óm* would mean 'that is standing up'. See the following note.

15.- Gentore tewe toqe pikteni stes?

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

17.- Mātḗr, mātrós, mātréi, māteri.

18.- Pǝtḗr, pǝtros, pǝtréi, pǝteri.

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

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

21.- Bhāmi, bhāsi, bhāti; bhǝtes, bhanti.

Eukṛ 1.- Pǝraloghá sātis

1.- Swesrós mene wīrós swélijos esti.

2.- Uksrós mene bhrātēr dāiwḗr esti.

3.- Uksrós mene swesōr gǝlōus esti.

4.- Uksōr bhrātros mene jentēr esti

5.- Dhúgteros mene wīrós gṃros esti.

6.- Pikteni bhrātreinōs swesreinōswe nē bhanti.

7.- Uksrós mene gentore pikteni bhǝtes: deksi stestǝwṓs swékuros, laiwéi sedējonts swekrús.

8.- Qis esti kéiweros ko awēd opi sméjomnos?

9.- Ko kéiweros nē, pǝtrós mene bhendhrós.

10.- Supo trébheti joqe nōns bhṇghū setíjetoi.

11.- Senos esti, mō céiweti dom.

[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. *stistái*
    2 act. *stistǝsi* med. *stistǝsói*
    3 act. *stistǝti* med. *stistǝtói*

du.   1 act. *stistǝwós(i)* med.
    2 act. *stistǝtǎs* med. *stistí*
    3 act. *stistǝtés* med. *stistí*

pl.   1 act. *stistǝmós(i)* med. *stistǝmesdha*
    2 act. *stistǝté* med. *stistǝsdhwé*
    3 act. *stestṇti* med. *stestṇtoi*

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.

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 neither brotherly nor sisterly cousins 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.

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.: *stéstōwa*, *stéstōta*, *stéstōwe*
du.: *stestəwé*, *stestəwadhum*, *stestəwate*
pl.: *stestəmé*, *stestəsté*, *stestəwḗr*

The *ə* <*H* before *w* is normally not pronounced in fluent conversation:

stestəwṓs /stestu̯ṓs/; *stestəwé* /stestu̯é/, 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

Eukŗ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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.

Mātḗr mene bhrāterm̥ swesorm̥qe õike. …………….. ………toi.

2. My father has a sister and a brother. They are my paternal aunt and uncle.

Pətrei mene bhrātēr swesōrqe stes. …………..………toi.

3. My sister has a son and a daughter. They are my nephew and my niece.

……mene sūnúm dhugterm̥qe õike. Swesrijós swesrijā́qe toi.

4. My brother has a son and a daughter. They are my nephew and my niece.

……… mene sūnús dhugtḗrqe esti. Bhrātrijós bhrātrijā́qe toi.

5.- The two fiancés stand smiling/ smile standing.

Éughelōu.…………………………

6.- She is a very close relative of mine.

Ka…………..…….kéiwerā mene sā.

Léutejes/ solutions

1 mātérterā áwontlosqe 2 ámetā pətrujósqe 3 Swesōr 4 Bhrā́terei 5 sméjetes stestəwose/ sméjonte stestəwate 6 proqā́

Basic vocabulary/ Kleitrowr̥dhosenti

ámetā	f.	fatherly aunt
ammā	f.	mom
attās/ tātās	m.	dad
áwijā	f.	grandmother
áwontlos	m.	motherly uncle
awos	m.	grandfather
bhāmi	intr.	apparaître
bhendhrós -ā́	m., f.	friend
bhn̥ghū	adv.	often
bhrātēr	m.	brother
bhrātreinos -ā	m.	brotherly cousin
ceiwō, cicō, cīcō	intr.	to live
dāiwér̄, gen. dāiwərós	m.	brother-in-law
deksi	adv.	on the right
dhworis, gen. dhwerjos ~ dhwōr, gen. dhurós	f.	door
éughelos -ā	m., f.	boyfriend, girlfriend, fiancé(e).
gəlŏus, gen. gəluwós ~ gəlis, gen. gəljos	f.	sister-in-law
genos, gen génesos ~ genesos	n.	family, race, lineage
gentőr, gen. gentrós, gn̥trī	m., f.	parent
gm̥ros	m.	son-in-law
jāmi	adv.	already
jentēr, gen. jn̥tros	f.	sister-in-law
kei	part.	here
kéiweros -ā	m., f.	relative
laiwéi	adv.	on the left
mātérterā	f.	motherly aunt
neduséds, gen. nedusedós	m., f.	neighbour
nepōts, gen. neptós	m.	grandson
neptī́s, gen. neptijos	f.	granddaughter
newowestā́	f.	fiancée, just married woman
opi	part.	behind
peiktr̥, gen. piktén(o)s	n.	picture, drawing
pətrujós	m.	fatherly uncle
polu (+gen.), gen. pelwos	n.	multitude, many
pelus, (plḗwī), polu	adj.	numerous, many
prokós -ā́	m., f.	fiancé, fiancée

proqos -ā -om	adj.	nigh
sedḗjō	stat.	to be sitting
semdekəmóm -ā́ -óm	num.	eleventh
senos -ā -om	m.	old
stistāmi	tr.	to make stand
supo	adv.	nearby
swekrū́s	f.	mother-in-law
swékuros	m.	father-in-law
swélijos -ā	m.	brother-in-law, sister-in-law
swesōr	f.	sister
swesreinos -ā	m., f.	sisterly cousin
uksōr, gen. uksrós	f.	wife
wetos, gen. wétesos	n	year

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Dwōdekəmóm densŗ

1.- En Bhedhuwəstewi lúksketi [1]. Kemḷ albhḗsketi.

2.- Gromos eno silḗjeti [2], dhghmones qijḗskonti.

3.- Gromei énosmi srīgḗjeti.

4.- Bhroqom pos stānom albhḗjeti.

5.- Dhghmones kínuntoi [3].

6.- Druskides widhum ŗskontói.

7.- Sentos oucóm esti. Sentos oucḗjeti.

8.- Dhēmnās tukmenei adéskonti edŗ pṓtimwe.

9.- Wīrṓs səm wergṇsí drǻjonti néqoisi [4].

10.- Dom əmri wegḗjonti. Ugrṓs senti [5].

11.- Sāwḷ lukḗjeti. Wéqsperei tepḗjeti.

12.- Grómosjo ghortōs wisḗjonti. Ghórtoisi bhoumōs krḗskonti.

13.- Rēgs altosodjoi sedḗjeti joqe uperi werga widḗjeti. Bhəsketói:

14.- Olja sū léitonti! [6].

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', *ŗskǎi* 'I depart', *krēskō* 'I get bigger, I grow', *adeskō* 'I start to prepare' (intensive: 'I prepare and prepare'), *bhəskǎi* '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. These are called *ē-stative* verbs in this Guidebook.

Please note that we have seen a category called stative middle so far, with verbs like *widái* 'to find oneself in a place', *wesai* 'to wear', *ēsai* 'to lie in a place' or *kejai* 'to lie'. Stative middles are athematic root verbs with endings akin to middle endings.

In this lesson we introduce a second category of stative verbs called *ē-stative* verbs which usually indicate a certain quality, like 'to be white', 'to be green', 'to be hot', 'to be cold', etc. The main morphological features of *ē-stative* verbs are a) being derived verbs with the *ēie/o-* suffix at least in the present tense and b) having active endings.

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 gardens plants grow.

13.- The king is sitting on (his) chair and supervises the works. He exclaims:

14.- Everything goes well!

Regarding the opposition beween progressive verbs and *ē-stative* verbs, 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 *kineumi* or *kjejō* 'I activate', *kinuwái* 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 *qḷnāmi* 'I manage, I take care of something' and the intransitive form *qḷskō* 'I start turning around, I get in circulation'.

[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 *aug-* <*h_2eug 'to be strong, big' (remember the word 'augment'). An *ē*-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 <*h_1eugu. The latter root is the base for forms like *ucēskō* 'I become more and more wet' and *ucējô* 'I am wet'.

[6] *Olja sū léitonti!* The thematic verb *leitō* 'depart' is more or less synonymous with the athematic verb *cicāmi*. Here *leitō* together with sū has the meaning of 'to go well, to be well'. Both verbs, however, had a terrible semantic fate in certain daughter languages,

15.- Leukō, léukesi, léuketi; léukonti.

16.- (En) lukskō, lúkskesi, lúksketi; lúkskonti.

17.- Lukējō, lukḗjesi, lukḗjeti; lukḗjonti.

18.- Srīgējō, tepējō, kəlējō, albhējō; oucējō, sedējō, silējō, widējō, wisējō, wegējō.

19.- Qijēskō, albhēskō, adéskō, krēskō; qijḗsketi, albhḗsketi, adésketi, krḗsketi; qijḗskonti, albhḗskonti, adéskonti, krḗskonti.

20.- Bhəskāi, r̥skāi; bhəsketói, r̥sketói; bhəskontói, r̥skontói.

21.- Teukmn̥, téukmenos, téukmenei.

22.- Wergr̥, wérgenos, wergn̥sí

Eukr̥ 1.- Pəraloghá sātis

1.- Səmeni ékosmi gromei kəlḗjeti.

2.- Sāwl̥ wéjesē lukḗjeti.

3.- Rēgs dhghmonn̥s kjéjeti enim péluwes kinuwentoi.

4.- Oljoi əmres noqtim ad qélonti.

5.- Nemos ucróm wisḗsketi. Drewa bhersi krḗskonti.

6.- Selos tepḗsketi joqe cīwotōs kei wodr̥píbonti lówontoiqe.

7.- Māteres putloīs wétontoi. Dhēmnāns putla séqontoi tāns.

8.- Senos awos senāqe anus léghesi qijḗsketes.

9.- Grómosjo júwones neqom dmi senti! –bhəskontói.

10.- Cītãs kérponti swādwá.

11.- Awos, gromos, putlom.

12.- Áwosjo, grómosjo, pútlosjo.

13.- Selos, nemos, leghos.

14.- Sélesos, némesos, léghesos.

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 am 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.- Sélesos, némesos, léghesos.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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 gardens.

Əwojes ……........widrói (also widentoi).

3.- The offspring has many friends.

…………... bhendhrṓs pélewes senti.

4.- Certain woodcutters are going out to the forest.

Druskides neqoi nemos ad……………

5.- It is a quiet summer in the countryside.

Agrei səmos so…………………

6.- The youths exclaim: 'wow!' and the old parents keep silent.

Júwones alalā́ …………….atqe senōu gentore……………

Léutejes/ solutions

1 dhēmnās/ cenās 2 ghórtoisi 3 tukmenei 4 léitonti/ r̥skontói 5 sāmis 6 bhəskontói ~ silḗjetes

Basic vocabulary/ Kleitrowr̥dhosenti

adeskō	tr.	to start preparing
alalā́	excl.	waaaw!
albhējō	stat.	to be white
albhēskō	intr.	to become white
altosodjom	n.	throne
atqe	conj.	and, but
bhəskǎi	tr./intr.	to exclaim
bhoumos	m.	plant
bhroqos	m.	moment, instant
cicāmi	intr.	to go, to leave
cīwotos	m.	animal
dhēmnā	f.	woman
drājō + sm̥	tr.	to collaborate
druskíds, gen. druskidós	m.	woodcutter
dwōdekəmós -ā́ -óm	num.	twelfth
əmri	adv.	in the morning
enos, enā, enod	pron.	that (one)
ghortos	m.	garden
gromos	m.	village
kəlējō	stat.	to be hot
kəlēskō	intr.	to become hot
keml̥, gen. kmén(o)s	n.	sky
kineumi	tr.	to activate
kínuwai	intr.	to start moving
kjéjō	tr.	to activate
krēskō	intr.	to grow
leghos	n.	bed
leitō	intr.	to go, to leave
lukējō	intr.	to shine
lúksketi (+ en)	intr.	to dawn
neqom	adv.	never
neqos, neqā, neqod	pron.	certain
noqtis, noqts	f.	night
oljos -ā -od	pron.	everything
oucējō	intr.	to be humid
oucós -ā́ -óm	adj.	humid

pélewes	adj.	many
pos	part.	after
qelō	intr.	to be in movement , circulate
qijēskō	intr.	to rest
qḷnāmi	tr.	to manage, to handle
qḷskō	intr.	to start turning around, get in circulation
rēgs, gen. rēgos	m.	king
ṛskằi	intr.	to depart
sāwḷ, gen. suwén(o)s	n.	sun
sentos (es), sentus, gen. sṇtéw(o)s	m., n.	path
silḗjō	stat.	to be silent
silēskō	intr.	to become silent
srīgḗjō	intr.	to be cold
srīgēskō	intr.	to become cold
tepējō	stat.	to be warm
tepēskō	intr.	to become warm
teukmṇ, gen. tukmén(o)s	n.	offspring
ucēskō	intr.	to become humid
ugrós -ā́ -óm	adj.	strong
wegḗjō	stat.	to be strong
weis/wejos gen. wijós/ wéjesos	f./ n.	strength
wergom	n.	work
wergṛ, gen. wérgenos	n.	task
widējō	tr.	to see
widējō + uperi	m.	supervise
widhus, gen. widhewos	f.	forest
wisējō	stat.	to be green

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Trejesdekəmóm densr̥

Wedhmn̥

1.- Qis cm̥sketí?

2.- Ghostis cm̥jetí.

3.- Qid welti ghostis? [1][2]

4.- Dhúgterm̥ tewe welti ghostis.

5.- An ghostim lúbhjeti dhugtḗr? Dhúgterm̥ lúbhjeti ghostis?

6.- Itə kn̥sejō. Ghostim lubhḗjeti dhugtḗr tewe joqe ghostis lubhḗjeti tewe dhugtérm̥.

7.- Tom-ki sm̥ jungedhjom moghi [3][4]. Moghsū́ wītim adéjomosi.

8.- Enim wītim adéjetes éughelōu.

9.- Prokós newowestā́m wédheti. Newowestā́ prokṓ snéubheti. [5]

10.- Wednom prokṓi newowestãs pətēr áineuti məgnom. Wednom ainutói prokós. [6]

11.- Bhendhrṓs pélewes n̥knuwenti joqe némesi gr̥nuwentoi.

Notes

[1] In this lesson we are dealing with the interrogative pronoun *qis*, *qid* 'who, what' in the nominative case. The first form already appeared in previous lessons (e.g. lesson 11). We now formally introduce the second form, which is used when speaking of things or objects. Pronouns follow their own declension, sometimes with special endings. The genitive case of *qis*, *qid* is *qesjo* 'whose, of which' (lat. *cuius*).

[2] *Ghostis* 'foreigner, guest' is a very common term in Indo-European languages: Lat. *hostis* 'enemy' –this lexeme is also present in the compound *hospes*, which is the origin of the English words *host* and *hospital* –, Go. *gasts*, Engl. guest, russ. гость 'id'. Greek ξεῖνος 'foreigner' also belongs to this family. The basic form of this word is the root **ghes* 'to eat'. In light of Skr. *sagdh*i <**sṃ-gs-ti-* 'commensality', some scholars conclude that a derivative **ghost* 'magnificence meal', would be a solid evidence of of the Indo-European people's original hospitality.

[3] *Sṃ jungedhjom moghi* 'they can both get married'. The verb *junegmi* or *jungō* 'to join or unite' together with the particle *sṃ* 'together' and conjugated in the middle voice means 'to get married'. It is usually conjugated in the dual, given that there are two other specific verbs denoting the act of getting married which are respectively applicable to the man and to the woman. In this sentence we find an infinitive middle *jungedhjom* 'to get united'. The fact of being or getting married is called *sṃjougos*, which is a word related to Russian союз, *soyuz* 'union'.

The passive participle with adjectival value may indeed be used in the singular as well: the man says *sṃjugnós egṓ* whereas the woman says *sṃjugnā́ egṓ* 'I am married'.

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 they can both get married. 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.

[4] We continue here with the category called stative middle we had started to see in lesson 9. For the moment it is enough to keep in mind the first person singular *moghai* 'I can', the first person dual *móghwedhi* 'we can' and the second and third person dual, moghi for both persons. You will learn more about it in the next lesson.

[5] The asymmetrical condition of the members of a married couple is a significant feature of ancient Indo-European culture. The noun *prokós* 'fiancé' comes from the root **prek* 'request, pray' (cf. Engl. imprecate). It is the fiancé who leads -*wédheti*- the *newowestắ* 'bride' to the altar.

The word for marriage is wedhmn̥. Through marriage the bride is transferred from her father's family to her husband's house. The Skr. word *vivāha*- 'marriage' – or literally 'deportation' refers to this practice. In MIE there are two frequent verbs meaning 'to drive'; on the one side *wedhō* 'to lead' is used for people driving vehicles, while on the other hand weghō refers to animals or vehicles carrying their load. The word *wednom* 'dowry' comes probably from a third root $*h_1ued$.

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.

[6] 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 -ō 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 athematic 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.

12.- Rudhréi gheumn̥ druwíds dūneuti idhréi ecnéī. [7]

13.- Swonmom kánmonaqe swāduwa kl̥nuwenti.

14.- Trejes ekwōs woghom wéghonti.

15.- Ekwōs sm̥jugnōuqe rémesei Lugudounom jenti. [8]

16.- Cm̥skō, cm̥skesí, cm̥sketí; cm̥jō, cm̥jesí, cm̥jetí.

17.- Welmi, welsi, welti; weln̥ti; eimi, eisi eiti; jenti, jonti.

18.- Áineumi, áineusi, áineuti; ainuwenti.

19.- Ainuwái, ainusói, ainutói; ainuwentoi.

20.- Dūneuti, dūnuwenti; n̥kneuti, n̥knuwenti; kl̥neuti, kl̥nuwenti; gr̥nutói, gr̥nuwentoi.

Eukr̥ 1.- Pəraloghá sātis

1.- Qis nū séncheti?

2.- Swonmots kanmn̥ káneti.

3.- Sm̥ kánonti maqōs bhlā́wetāīs.

4.- Apo érqonti maqās swādúīs weqīs.

5.- Egṓ prijóm sm̥orqom tom kl̥neumi.

6.- Éughelōu en temlom ités joqe āsām ad jətes. Sākrodhṓts n̥dha silējonts jāti ghseri lapsã.

7.- Proké, an newowestā́m sm̥jougõi lúbhjesi? – sākrodhṓts pr̥ksketí.

8.- Newowestá, an prokóm sm̥jougõi lúbhjesi? – ati sākrodhṓts pr̥ksketí.

9.- Lubhjō – qōqos apo séqeti.

10.- Egṓ tom-ki wō wikpotim wikpotnīmqe lenghmi.

The second subcategory 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 *dhidhəmós(i)* 'we put, we do'. In conjugations with nasal suffixes, this alternation occurs in the suffixes: *qrinā́mi* 'I buy', but *qrinəmós(i)* 'we buy'; *str̥nōmi* 'I spread', but *str̥nəmós(i)* 'we spread'; *dūneumi* 'I make burn', *dūnumós(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', *wélmos(i)* 'we want'.

See the table with the conjugated forms at the end of this lesson.

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.

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.

[7] 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 $h_2eh^1_2$-*dh*- that originally had two laryngeals. This root is found in MIE by means of three verbal formations *aidhō ~ indhō´ ~ inedhmi* 'to light up'. 'citadelle, fortified enclosure, hill'.

[8] *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 Mercurius*. The second element means 'citadelle, fortified enclosure, hill'.

Eukŗ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- The fiancé asks: do you love me?

Prokós…………:…..mewom lúbhjesi?

2.- The fiancée answers: I love you with all the strength of my heart.

Newowestá apo……………….:…………..solwō kŗdjos mene tewom lubhjō.

3.- When can we get married?

Qom sm̥ jungedhjom……………?

4.- I can marry you today–she says.

Tewom…………edjḗu moghai – bhətoi

5.- I marry you right now.

Nū arti tewom………………

6.- We are hearing sweet music.

……………swonmom………

Léutejes/ solutions

THE CONJUGATION OF ATHEMATIC FORMATIONS IN THE PRESENT

	TYPE 1: R(e)/R(ø)							TYPE 2: R(e)/R(e)	
	esmi 'to be'	eimi 'to go'	chenmi 'to kill'	didōmi 'to give'	wiweqmi 'to say'	aineumi 'to give'	qrināmi 'to buy'	edmi 'to eat'	welmi 'to want'
egṓ	esmi	eimi	chenmi	didōmi	wiweqmi	aineumi	qrināmi	edmi	welmi
tū	essi /esi	eisi	chensi	didōsi	wiweqsi	aineusi	qrināsi	edsi	welsi
is, id	esti	eiti	chenti	didōti	wiweqti	aineuti	qrināti	esti	welti
weje	swos(i)	iwós(i)	chn̥wos(i)	didəwós(i)	wiwqwós(i)	ainuwós(i)	qrinəwós(i)	édwos(i)	wélwos(i)
juwe	stãs	itás/ itãs	chn̥tãs	didətás/ - tãs	wiwqtás/ - tãs	ainutás/ - tãs	qrinətás/ - tãs	estãs	weltãs
eje	stes	ités	chn̥tes	didətés	wiwqtés	ainutés	qrinətés	estes	weltes
wejes	smos(i)	imós(i)	chn̥mos(i)	didəmós(i)	wiwqmós(i)	ainumós(i)	qrinəmós(i)	édmos(i)	wélmos(i)
juwes	ste	ité	chn̥te	didəté	wiwqté	ainuté	qrinəté	este	welte
ejes, ija	senti/ sonti	jenti/ jonti	chnenti	dedn̥ti	wewqn̥ti	ainuwenti	qrinanti	edn̥ti	weln̥ti

MIDDLE VOICE

	TYPE 1: R(e)/R(ø)						TYPE 2: R(e)/R(e)	
	bhəmai 'I speak'	chnai 'I kill myself'	didái 'I give myself'	wiwqái 'I say myself'	ainuwái 'I take'	qrinái 'I buy myself'	edai 'I eat myself'	welai 'I want my- self'
egṓ	bhəmai	chnai	didái	wiwqái	ainuwái	qrinái	edai	welai
tū	bhəsoi	chn̥soi	didəsói	wiwqsói	ainusói	qrinəsói	edsoi	welsoi
is, id	bhətoi	chn̥toi	didətói	wiwqtói	ainutói	qrinətói	estoi	weltoi
weje	bhəwesdha	chn̥wesdha	didəwesdha	wiwqwesdha	ainuwesdha	qrinəwesdha	édwesdha	wélwesdha
juwe	bhi	chni	didí	wiwqí	ainuwí	qriní	edi	weli
eje	bhi	chni	didí	wiwqí	ainuwí	qriní	edi	weli
wejes	bhəmesdha	chn̥mesdha	didəmesdha	wiwqmesdha	ainumesdha	qrinəmesdha	édmesdha	wélmesdha
juwes	bhəsdhwe	chn̥sdhwe	didəsdhwé	wiwqsdhwé	ainusdhwé	qrinəsdhwé	edsdhwe	welsdhwe
ejes, ija	bhantoi	chnentoi	dedn̥toi	wewqn̥toi	ainuwentoi	qrinantoi	edn̥toi	weln̥toi

Note 1: There are different results in languages such as Greek and Sanskrit regarding stress position in *-neu-/-nu-* verbs as well as *-nā̆-* <**neh₂-/-nə-* <**nh₂-* or *-nō-* <**-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 *śrīnā́ti, ṛṇóti, stṛṇóti*. These are derived from the roots *kerh₂ 'to mix', *h₃er 'to raise', and *sterh₃ '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 *strīhhan* 'to stroke' (cf. lat. *stringō)* contained a *-nā̆-/-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*.

Basic vocabulary/ Kleitrowṛdhosenti

aidhō/ indhō/ inedhmi	tr.	to light up
apo	part.	from, since, back
arti	adv.	just, exactly
āsā	f.	altar
bhlā́wetā	f.	flute
cm̥skō, cm̥jō	intr.	to come
dūneumi	tr.	to burn
edjḗu	adv.	today
erqō	tr.	to sing, also to shine
gheumn̥, gen. ghumén(o)s	n.	libation
gṛneumi	tr.	to gather

idhrós -ā́ -óm	adj.	flaming
jāmi	intr.	to advance, go through
jungǎi + sm̥	tr.	to get married
juwe (nom.), wō (acc.)	pron.	you two
kanmn̥, gen. kánmenos	n.	chanson
kanō	tr.	to sing
kl̥neumi	tr.	to hear, listen to
lapsā	f.	lamp
lenghmi	tr.	to declare
lubhējō (cf. lubhjō)	tr.	to be in love
Lugdounom	n.	Lyon
moghai	stat. m.	to be able
moghsǔ̃	adv.	soon
n̥dha	part.	then, afterwards
n̥kneumi	intr.	to arrive
ocnis, gen. ecnjos; ecnis, gen əcnejos	m.	fire
remos, gen. rémesos	n.	rest
sākrodhṓts	m.	priest
senchō	tr.	to sing
sm̥jugnós	part.	married
sm̥orqos	m.	concert
sneubhō	tr.	to marry a man
str̥nō, str̥nōmi, str̥neumi	tr.	to extend, spread
swonmos	m.	music
temlom	n.	temple
trejesdekəmós -ā́ -óm	num.	thirteenth
ucrós (cf. oucós) -ā́ -óm	adj.	humid, wet
wedhmn̥, gen. wédhmenos	n.	wedding
wedhnom	tr.	dowry
wedhō	tr.	tp lead, marry a woman
welmi	tr.	will
wikpotis/ wikpóts	m.	husband, houselord
wikpotnī	f.	wife
wītis	f.	party, feast
woghos	m.	chariot
wǒqs, gen. weqos/ woqós	f.	voice

Further reading

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Qetwordekəmóm densr̩   Fourteenth lesson

Atitowos úpomonjaqe   Revision and notes

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:

	Active		**Middle**	
	Primary	**Secondary**	**Primary**	**Secondary**
1 du. (*weje*)	*-wos(i)*	*-wṇ́-*	*-wesdha*	*-wedha*
2 du. (*juwe*)	*-tas ~ tās*	*-tom*	*-i*	*-i*
3 du. (*eje*)	*-tes*	*-tām*	*-i*	*-i*

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:

	Active		**Middle**	
	Primary	**Secondary**	**Primary**	**Secondary**
1 du. (*weje*)	*-owos(i)*	*-owṇ*	*-owesdha*	*-owedha*
2 du. (*juwe*)	*-etas ~ etās*	*-etom*	*-ei*	*-ei*
3 du. (*eje*)	*-etes*	*-etām*	*-ei*	*-ei*

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 middle 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 ending 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 middle 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 middle verbs ('moghai' series)

These verbs express a state of an action where the subject features 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'.

		To be able	To be obliged	To wear	To lie
1 sg.	(egṓ)	moghai	sklai	wesai	kejai
2 sg.	(tū)	moghtai	skḷtai	westai	keitai
3 sg.	(is, id)	moghoi	skloi ~ sklei	wesoi	kejoi
1 du.	(weje)	móghwedhi	skḷwedhi	wéswedhi	kéiwedhi
2 du.	(juwe)	moghi	skli	wesi	keji
3 du.	(eje)	moghi	skli	wesi	keji
1 pl.	(wejes)	móghmedhi	skḷmedhi	wésmedhi	kéimedhi
2 pl.	(juwes)	moghdhwei	skḷdhwei	wesdhwei	keidhwei
3 pl.	(ejes, ija)	moghṇtoi ~ moghroi	sklentoi ~ skḷrói ~ skḷréi	wesṇtoi ~ wesroi	kejṇtoi ~ keiroi

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', *ēsai* 'I find myself, I am' and *widái* 'I find myself, I am' also following the stative middle conjugation in the present.

D-Preterite-present verbs ('dhḗka' series)

This category also contains a limited number of verbs, such as *woida* or *gnōwa*, both of them meaning in English 'to know', *õika* '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 similar to a C-type stative middle 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:

		To know	To know	To have	To remember
1 sg.	(egṓ)	woida	gnōwa	õika	mémona
2 sg.	(tū)	woista	gnōta	õikta	mémonta
3 sg.	(is, id)	woide	gnōwe	õike	mémone
1 du.	(weje)	widwé	gnõwe	ōikwé	memṇwé
2 du.	(juwe)	widadhum	gnõwadhum	ōikadhum	memnadhum
3 du.	(eje)	widate	gnõwate	ōikate	memnate
1 pl.	(wejes)	widmé	gnõme	ōikmé	memṇmé
2 pl.	(juwes)	widsté	gnõste	ōiksté	memnsté
3 pl.	(ejes, ija)	widḗr	gnõwēr	ōikḗr	memnḗr

Please note that the characters *ā̆*, *ē̆*, *ō̆* do not bear the accent unless it is explicitly written (*ắ*, *ḗ*, *ṍ*), and *gnõme* <*gnh₃mé* shall thus be pronounced /gnœ̄ᵃmé/. The letter *h₃* 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, mémona as is the case in Vedic Sanskrit, but there is also the view (Mottausch 2003), that it was originally on the ending *woidá*, *memoná* for reasons of evolutive phonology (Abtönung). We will however follow the Greek result by putting the accent initially *wóida*, *mémona*.

E.- Thematic middle verbs ('dhejǎi' series)

We have seen quite a few for the moment, both transitive and intransitive verbs: *gerjǎi* 'to wake up', *gignǎi* 'to become', *gjewǎi* 'to devour', *labhǎi* 'to catch', *oitǎi* 'to take, to use', *ṛskǎi* 'to go, to depart', *səljǎi* 'to appear', *seqǎi* 'to follow', *setijǎi* 'to visit', *smejǎi* 'to smile', and *tewǎi* 'to look at'. The sign *ǎ* expresses that the vowel *a* can optionally be short or long. The present tense includes the thematic

	To follow	To become	To depart	To visit
1 sg. (egṓ)	seqǎi	gignǎi	r̥skǎi	setijǎi
2 sg. (tū)	séqesoi	gígnesoi	r̥skesoi	setíjesoi
3 sg. (is, id)	séqetoi	gígnetoi	r̥sketoi	setíjetoi
1 du. (weje)	séqowesdha	gígnowesdha	r̥skowesdha	setíjowesdha
2 du. (juwe)	seqei	gignei	r̥skei	setijei
3 du. (eje)	seqei	gignei	r̥skei	setijei
1 pl. (wejes)	séqomesdha	gígnomesdha	r̥skomesdha	setíjomesdha
2 pl. (juwes)	séqesdhwe	gígnesdhwe	r̥skesdhwe	setíjesdhwe
3 pl. (ejes, ija)	séqontoi	gígnontoi	r̥skontoi	setíjontoi

In MIE the accent position *r̥sketoi ~ r̥sketói* 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. *h_1r̥skéti*, where h_1 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', *r̥nuwái* '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'(*edmi*) 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 indhǎi in the middle) and *dajai* '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:

	To happen	To ask, to try to have	To put onelself	To flame	To divide
1 sg. (egṓ)	gigisái	jijái	dhidhái	indhái	dajai
2 sg. (tū)	gigissói	jijəsói(pron. /īsói/)	dhidhəsói	indhsói	daisoi
3 sg. (is, id)	gigistói	jijətói(pron. /ītói/)	dhidhətói	instói	daitoi
1 du. (weje)	gigiswesdha	jijəwesdha	dhidhəwesdha	indhwesdha	dáiwesdha
2 du. (juwe)	gigisí	jijí	dhidhí	indhí	daji
3 du. (eje)	gigisí	jijí	dhidhí	indhí	daji
1 pl. (wejes)	gigismesdha	jijəmesdha	dhidhəmesdha	indhmesdha	dáimesdha
2 pl. (juwes)	gigisdhwé	jijəsdhwé	dhidhəsdhwé	indhsdhwé	daisdhwe
3 pl. (ejes, ija)	gégisn̥toi	jejn̥toi	dhedhn̥toi	indhentoi	daintoi

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.

Summary

In this table we summarise the conjugation series studied so far:

	Type	1st singular	3rd singular	3rd plural	Meaning
A	Thematic active	deikṓ	déikěti	déikonti	to show
A	Thematic active	lubhjṓ	lúbhjeti	lúbhjonti	to love
B	Athematic active	esmi	esti	senti ~ sonti	to be
B	Athematic active	aineumi	aineuti	ainuwenti	to give
C	Stative	sklai	sklei	sklentoi ~ skl̥rói ~ skl̥réi	to be obliged
C	Stative	kejai	kejoi	kejn̥toi ~ kéiroi	to lie
D	Preterite-present	woida	woide	widḗr̥	to know
D	Preterite-present	mémona	mémone	memnḗr	to remember
E	Thematic middle	seqãi	séqetoi	séqontoi	to follow
E	Thematic middle	r̥skãi	r̥sketoi	r̥skontoi	to depart
F	Athematic middle	bhəmai	bhətoi	bhantoi	to speak
F	Athematic middle	ainuwái	ainutói	ainuwentoi	to take

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, *r̥skăi* is a *-ske/o-* formation and both *aineumi* (áineumi with the criterion of the Greek accent position) and *ainuwái* 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: ***Márkosjo** pətēr*   '**Mark's** father'
- Possessor: ***Ángelās** kwōn*   '**Angela's** dog'
- Part of a whole: ***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: *p**ətrē** cắdheti*   'he walks **with his father**'
- Of means: *dhworim **pedē** kláwdeti*   'he closes the door **with his foot**'
- Of cause: ***chéresē** ləgējō*   'I am tired **because of the heat**'
- Of transit: *woghos **némesē** jāti* 'the chariot passes **through the forest**'.

Those cases are formed according to the following inflections:

Singular	Ending	Cook (m.)	Lake (m.)	Cook (f.)	Tree (n.)	Forest (n.)	City (f.)	Son	Foot (m.)
Nom.	-ø/ -s/ -m	poqós	ágheros	poqắ	drewom	nemos	polis	sūnús	pōds
Gen.	-os~-osjo~-ī	poqosjo ~poqí̄	ágherosjo ~-erī	poqās	dréwosjo ~ -wī	némesos	pólejos	sūnewos	pedos
Abl.	-ed <*eti~ -es	poqḗd	ágherēd	poqád	drewēd	némeses	polid	sūnúd	pedes
Instr.	-eh₁ <*ed	poqṓ	ágherō	poqã	drewō	némesē	polī ~ poljē	sūnú ~ sūnwḗ	pedē

Plural		Cooks (m.)	Lakes	Cooks (f.)	Trees	Forests	Cities	Sons	Feet
Nom:	-es/ -a	poqós	ágherōs	poqās	drewa	némesa	pólejes	sūnewes	podes
Acc:	-n̥s/-a	poqóns	ágherons	poqáns	drewa	némesa	polins	sūnúns	podn̥s
Gen:	-om	poqṓm	ágherōm	poqāom ~ -ām	drewōm	némesom	pólejom	sūnewom	pedom
Loc:	-si~-su	poqosu ~ -si	ágherosu/ -si	poqā́su ~ -si	dréwoisu ~ -i	némessu ~ -i	polisú ~ -sí	sūnusú ~ -sí	pedsu ~ pedsi

NOTES

Vowel *-o* and *-ā* stems are frequently called 'thematic stems'. We have on another side *–u* and *–i* stems (with certain alternative categories) and consonantal stems. Consonantal stems may be root stems, such as *pods* 'foot', or stems derived by means of consonantal suffixes, such as *-men-/-mn-*, *-tor-/-tr-*, *-os-/-es-*, etc. We have included in this table the paradigm *nemos* 'forest', which is a consonantal stem inflected on the suffix *–os/es*.

The same two alternative forms that we explained in lesson 7 for the dative *polejei* (old form) and *pólejei* (new form) are also present in the genitive *polejos* (old form) and *pólejos* (new form). The instrumental singular of certain *-i* and *-u* stems also have two variants *polī*, *poljē* and *sūnū́*, *sūnwḗ*, which are both renovated forms of older, not attested in 'inner' dialects **poléī*, **sūnéū*.

MIE uses the new ablative in *-d* also in *-i* and *-u* stems, as can be inferred from certain historic languages (Oscan *castrid* <**kastrūd* 'head', *slaagid* 'place', praesentid 'present', perhaps Celtiberian *bilbiliz*, Avestan *zaṇtaot* 'town, people', *frauuašōit* 'fravaši, protecting being') besides the alternative *-es* ending which formed the old ablative case *pólejes*, *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						
Singular		Nominative, vocative, accusative	Dual		Plural	Meaning
Nominative	Genitive		Genitive	Ablative	Nominative	
knãmā	knãmās	knãmāi	knãmājous	knãmābhjēm	knãmās	leg
omsos	ómsosjo ~ omsī	omsōu	ómsojous	ómsobhjēm	omsōs	shoulder
éughelos	éughelosjo ~ -ī	éughelōu	éughelojous	éughelobhjēm	éughelōs	fiancé
ausis	uséj(o)s	áuseje	usejous	usibhjēm	áusejes	ear
bhāghus	bhəghew(o)s	bhághewe ~ bhāghū	bhəghwous	bhəghubhjēm	bhághewes	arm
bhrūs	bhruwos	bhruwe	bhruwous	bhrūbhjēm	bhruwe	brow
pōds	pedos ~ pdos	pode	pedous ~ pdous	pedbhjēm ~ pədbhjēm	podes	foot
ghesr̥	ghsros	ghésere	ghsrous	ghsr̥bhjēm	ghéseres	hand
genus	genwos	genwe ~ genū	genwous	génubhjēm	genwes	cheek
gentōr	gentrós	gentore	gentrous	gentr̥bhēm	gentores	parent
Feminine in singular and plural, neuter in dual						
Singular		Nominative, vocative, accusative	Dual		Plural	Meaning
Nominative	Genitive		Genitive	Ablative	Nominative	
nās	nasos	nāse	nasous	nasbhjēm	nāses	nose
ŏqs	əqos	oqī	əqous	əqbhjēm	oqes	eye
Neuter nouns						
Singular		Nominative, vocative, accusative	Dual		Plural	Meaning
Nominative	Genitive		Genitive	Ablative	Nominative	
ləbjom	ləbjosjo ~ ləbjī	ləbjoi	ləbjojous	ləbjobhjēm	ləbja	lip
gonu	gnewos	gonwī ~ gonū	gnewous	gnubhjēm	gonwa	knee
choni	chenjos	chonje	chenjous	chénibhjēm	chonja	wound
ous	ausos	ousī	ausous	ausbhjēm	ousa	ear
ousos	óusesos	óusese	óusesous	óusesbhjēm	óusesa	ear
oqom	óqosjo ~ oqī	oqoi (rare)	óqojous (rare)	óqobhjēm (rare)	oqa	eye
oqos	óqosjo	óqese	óqesous	óqesbhjēm	óqesa	eye
wetos	wétesos	wétese	wétersous	wétesbhjēm	wétesa	year
kanmn̥	kánmenos	kánmone	kánmenom	kanmn̥bhjēm	kánmona	song

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

- the dual m./f. adjective *júwone* (singular *juwōn*, plural *júwones*, n. dual *júwonī*) 'young',
- some forms in oblique cases: *ómsojou* 'in the two shoulders' (locative), and *knãmābhīm pedbhīmqe* 'with the two legs and the two feet' (instrumental). *Pedbhīm* has also a variant *pədbhīm* with zero grade in the root; *əqbhjēm* 'from (two) eyes' (ablative).

Pronouns

The most frequent pronouns in their nominative forms are:

	Singular (nominative)			Dual (nominaive, vocative, accusative)			Plural (nominative)		
	masc.	fem.	neu.	masc.	fem.	neu.	masc.	fem.	neu.
I and we		egő			wejes			wejes	
You		tū			juwes			juwes	
He, she, it, this	so	sā	tod	tōu	tāje	toje	toi	tāi	ta
This	ko	kā	kod	kōu	kāje	koje	koi	kāi	ka
That	eno	enā	enod	enōu	énāje	énoje	enoi	enāi	ena
He, she, it, this	is		id		eje		ejes		ija

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 céiwetes.*　(*ceiwō*)

  My grandfather and my grandmother are alive.　　　　[11.10]

- *Pikteni júwone bhətes.*　　(*bhāmi*)

  They appear young in the picture.　　　　[11.11]

- *Gentore tewe pikteni stes?* (*esmi*)

  Are your parents in the picture?　　　　[11.15]

- *Senos awos senāqe anus léghesi qijḗsketes.* (*qijēskō*)

  The old grandfather and the old grandmother rest in bed. [12.ex1.8]

- *Enim wītim adéjetes éughelōu.*　(*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 lubjō* **tom** I like this table
- Dependent plural: *stolons lubjō* **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, something'. 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

əna 'on' e.g. *Qid əna nom cm̥sketi* 'what comes up then' [9.ex1.13]

ad 'close to, next to' e.g. *Dānum ad* 'close to the river' [9.1]

dō 'until' e.g. *Dō snāti bhrēwām* 'he swims until the bridge'

en 'inside' e.g. *En sonti kerd, ln̥chijóiqe* 'inside are the heart and the lungs'[10.9]

epi 'on, over' e.g. *Domos maghei epi esti* 'the house is situated on a meadow'

kom 'together, beside' e.g. *Kom sonti bhruwe, mikājốu, póknoiqe* 'next (to them) are the brows, the eyelids and the eyelashes' [10.6]

ṇdheri 'below'   e.g. *ṇdheri kejṇtoi smekslā, genwe, ōs*
'Below there are the jaws, the two cheeks, the mouth' [10.5]

sṃ 'together'   e.g. *Sṃ stéighonti* 'They are walking together'

pos 'after'   e.g. *Bhroqom pos* 'after a while'   [12.4]

uperi 'over'   e.g. *Uperi widrói ántonom, ousī*   [10.4]
'above are located the forehead and the ears'

rēd 'back'   e.g. *Rēd ájeri diwí eitṛ dhedhṇti* 'they come back
early in the day.'   [6.13]

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, mikājőu, póknoiqe*

  'Next (to them) are the brows, the eyelids and the eyelashes' [10.6]

- *Sṃ stéighonti*   'They are walking together'

- *En sonti kerd lṇchijóiqe*   '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'

- *Mātérṃ dṛketí sūnű 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 widḗjeti*   'He supervises the works'   [12.13]
- *Sm̥ dontes gombhom stətújonti* 'The teeth constitute a denture'   [10.7]
- *Dō woista rēdhjom?*   'Do you know how to count?'   [8.4]
- *Dətosjo ekwī en nē spektéwijos gombhos*
  - 'Of a gift horse the denture should not be looked into'   [10.ex1.10]
- *Sm̥ júngetes*   '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', *sm̥stətutis* 'constitution', *dōrēmn̥* 'counting'

With an adjective

- *Per məgnom* 'very big', *per plḗnom* 'very full'
- *Uperi məgnom* 'too big', *uperi plḗnom* 'too full'
- *Kómpl̥nom* 'completely full'

Adverbial elements

ájeri 'early'	e.g. *Ájeri maqā gérjetoi*. 'The girl wakes up early.' [9.4]
bhersi 'quickly'	e.g. *Bhersi nē eiti*. '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 bhrā́teres swésoresqe*.
	'Here are my brothers and sisters.' [11.7]
m̥lsēd 'slowly'	e.g. *M̥lsēd bhantoi*. 'They speak slowly.' [8.9]
nū 'now'	e.g. *Nū wl̥qos səljetói*. 'Now the wolf appears.' [9.12]
sū 'well'	e.g. *Olja sū léitonti*. 'Everything goes well.' [12.14]

126

Adverbial action markers

an 'perhaps' e.g. *An densr̥ tod kr̥skom?* 'Is this lesson difficult?' [8.1]

ati 'again' e.g. *Ati weqos pr̥kskō.* 'I ask again (some) word.' [8.9]

aw 'however, on the contrary' e.g. *Attās deksi, ammā aw laiwéi.*

'My father on the right, **and** my mother on the left.' [11.16]

dā 'yes' e.g. *Melgm̥ lúbhjesi? Dā, lubhjō.* 'Do you like milk? Yes, I do.'

eti 'still, even' e.g. *Eti ghimí* 'Even in winter' [9.5]

jāi 'yes' e.g. *Domom dr̥kesí? Jāi, dr̥kō.* 'Do you see the house? Yes, I do.'

ka 'certainly' e.g. *Ka senōu stes.* 'They are both certainly old.' [11.10]

nē 'no, not' e.g. *Pōtim píbesi nē píbesi?* 'Do you take the drink or not?' [4.6]

nom, nom-ki 'then, perhaps' e.g. *Qid nom gigistói?* 'What happens then?' [9.13]

taw 'notwithstanding, however' e.g. *Bhedhuqeltr̥ taw gerbhtr̥ dom nē gnōwe.*

'Yamna culture does not know writing yet.' [8.13]

tom, tom-ki 'then, at this moment' e.g. *Tom-ki maqām wĺqos téwetoi.*

'Then the wolf looks at the girl.' [9.14]

toqe 'also' e.g. *Egṓ medhu toqe pibō.* 'I also drink mead.' [5.14]

welmí 'very' e.g. *Welmí reidhom esti.* 'It is very easy.' [8.2]

It is important not to confuse *welmi* 'I want, I choose, I prefer' with *welmí* (cf. Slavic *velьmi*) 'very'. This adverb shows the alternative form *wəlis* (Welsh. *gwala*, Greek *ἅλις*).

Interrogative adverbs

qom 'when' e.g. *Qom agrom eisi?* 'When do you go to the field?' [6.1]

qodhei, qodhi 'where' e.g. *Qodhei trébhesi?* 'Where do you live?' [3.1]

qori 'why' e.g. *Qori nē cm̥sketi?* 'Why does he not come?'

qota 'how' e.g. *Qota kluwḗjesi?* 'What (how) is your name?' [2.3]

Conjunctions

awti 'or'	e.g. *Awti bhəsoi awti siléjesi.*
	'Either you speak or you keep silent.'
jodqid 'because'	e.g. *Kaput skuwói jodqid oinā bhejoi.*
	'She has her head covered because she is afraid alone.' [9.8]
jom 'when, at the time when'	e.g. *Prétesi jom bhersi bhantoi?*
	'Do you understand when they speak quickly.' [8.7]
-qe 'and'	e.g. *bhruwe, mikājóu, póknoiqe.*
	'eyebrows, eyelids and eyelashes' [10.6]
joqe 'and'	e.g. *Wétetoi joqe setíjetoi.*
	'She wanders and visits.' [9.10]
enim 'and, and thus'	e.g. *Enim wītim adéjetes éughelōu.*
	'And thus the fiancés prepare a feast.' [13.8]
-we 'or'	e.g. *Adéskonti edr̥ pótimwe.*
	'They start to prepare food or drink.' [12.8]

Word order

Free word order is a significant 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 dŕ̥keti Petrom.*
- *Petrom dŕ̥keti Klaudjos.*
- *Petrom Klaudjos dŕ̥keti.*
- *Klaudjos Petrom dŕ̥keti.*

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 dŕ̥keti   'However, Claude is seeing Peter'.

Basic vocabulary/ Kleitrowŗdhosenti

awā	f.	fountain
awti	conj.	or
bhrēwā	f.	bridge
broqos	m.	moment
cheros	n.	heat
choni, gen. chenjos	n.	wound
dā	adv.	yes
dajai (+sm̥)	tr.	to divide, to share
dōrēmn̥, gen. dorḗmen(o)s	n.	counting
dr̥kō	tr.	to see, to perceive with the eyes
əna	part.	on
epi	part.	on, over
jāi	adv.	yes
klaudō	tr.	to close
kompl̥nós -ā́ -óm	adj.	completely full
kwōn, gen. kunós	m.	dog
ləgējō	stat.	to be tired
mémona	tr. praet-pr.	to remember
oros, gen. óresos	n.	mountain
per/ per-	part.	very
qetwordekəmós -ā́ -óm	adj.	fourteenth
qori	int. adv.	why
skandō	tr./intr.	to go up
sklai	stat. m.	to be obliged
sm̥stətutis, gen. sm̥stətutjos	f.	constitution
snāti	intr.	swim
stŏlos	m.	table
uperiwistus, gen. uperiwistwos	m.	supervision

Further reading

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Penqedekəmóm densr̥

Agrei poleīqe cītä́

1.- Gheuse, Gjewoságile, qota wəléjesi? [1][2]

2.- Sū wəlējō, qota wəléjete joi wikí tewe? [3]

3.- Cītä́m agom molowéntm̥. Ud ájeri īrá joqe génesei prāmēdjom adejom [4][5].

4.- n̥dha cown̥s molgejom dómomqe klewom.

5.- Dom putla edn̥t ghortom q̥l̥nām.

6.- Əmri solwei drājom molānjei, uksōr westins webhet.

7.- Putla maghei robhejont.

8.- Medhidiwí sm̥stő̃s domei edmn̥.

9.- Wéqsperei eksí imń̥ bhreugn̥s agrei kr̥ptewei.

10.- Welmí térpete! Wétedhwe joqe porām ánete pūrä́m.

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 wəléjesi* 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 *-ā, -ei* or *-i* for the nouns and adjectives of *i*-stems and *-eu* or *-u* for *u*-stems. So, we have: *prijé bhendhré* '(oh!) dear (male) friend'; *prijá bhendhrá* '(oh!) dear (female) friend'; *prijá polei* '(oh!), dear city', *prijé sūneu* '(oh!), dear son'. The vocative has no mark in the neutrals and outside the singular: *prijóm nemos*, '(oh!), dear forest', *prijóm mori* '(oh!) dear sea', *prijős bhendhrős* '(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. Please note that *wəléjete* is a second person plural.

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.

[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.

11.- Jāi, dītisí tāsu obhístānom poléī pokustādhloīs salú. Agros aw koilutãi síslāwos tn̥ghējet [6].

12.- Eksí eis tū bhn̥ghū toqe agrom?

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

14.- Dhochom solwom [7] maghei agom.

15.- Proti sūnjobhei domom trepā joqe génesē kertsnãjom. Sm̥loghós kertsnām adejet [8].

16.- Webhō, wébhesi, wébheti, wébhomosi, wébhete, wébhonti

17.- Webhom, webhes, webhet, wébhomn̥, wébhete, webhont.

18.- Eimi, eisi, eiti, imós, ité, jenti/ jonti

19.- Eim, eis, eit, imń̥, ité, jent.

20-Trepāi, trépesoi, trépetoi, trépomesdha, trépesdhwe, trépontoi.

21-Trepā, trépeso, trépeto, trépomedha, trépedhwe, tréponto.

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 -h₁e.

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 -*wn̥tí* and the neuter ones -*wént*. For example, we can say *molowénts* 'tiresome, full of fatigue', *bhlōtowénts* 'abounding in flowers'. We can also find *peterowenta wéqesa* (gr. *(ϝ)έπεα πτερόεντα* 'winged words').

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 (protelative).

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).

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

[7] *Dhochom solwom* is a *witn̥stijóm loktujóm*, 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:

Trins dhochons swépeti 'he is sleeping for three days'; *penqe sm̥ghslómētra steighet* 'he usually walks for five kilometers', *sweks plāra skandō* 'I climb six stories'. Please distinguish between *dhochom solwom* 'all day' and *dhóchoisi óljoisi* 'every day, all the days'.

[8] *Sūnjobhei* 'at sunset' is the locative of the compound *sūnjobhos*. The first term is the oblique base *sūn-* of the noun *sāwl̥*. The suffix *-l̥-* disappears in the so-called 'oblique' cases, like the genitive *suwén(o)s* 'of the sun'. A strong form of the root is found in the verb *swelō* 'heat to flame, shine'. The second term comes from the PIE root *$h_{\not{e}}jebh$ 'to enter, penetrate' (also sexually). *Sūnjobhos* has the synonym *sūnpodos*, the second term of which lies on the root PIE *ped* 'to fall'.

Eukṛ 1.- Pəraloghá sātis

1.- Sāméī stānei dānum ad paulos est ghordhos,

2.- Ghordhei ismi drumós leghet weiks.

3.- Wikí juwōn maqā sṇtujet ismi.

4.- Dhochei qṓqosmi ájeri maqā bheudhet (bhúdhjeto).

5.- Sélesi domom ad lowet-swe, eti ghimí.

6.- Maqā wēsrei rudhróm owet peplom joqe kaukokélesē kaput skuneut.

7.- Dhochom solwom peplō ōwe joqe kaukokélesē skéskuwei.

8.- Kaput skéskuwei jom domēd eksí eit jodqid oinā dédwoje.

9.- Jom maqā westíjeto skunutóqe spektlom proti spékjeto. Rōdā smejet.

10.- Maghei cādhet joqe anum weidset.

11.- Anwei mélitos bheret kumbhām, bhársjosjoqe pṛsnām.

12.- Nū némesi wĺqos mlōsket. Edṛ sāgijet.

13.- Qid əna nom cṃsket?

14.- Tom-ki maqām wĺqos oqet. Maqām edṛ jəsket.

15.- Bhīwusí dheutum bhūjet. Im spĺket wĺqos.

16.- Maqā wrādjā sqĺnet joqe ēdos munket.

17.- Wĺqos edṛ labhet joqe gjewet. Moitmom tebhei–seqet.

18.- Sqetlom nē kṇsejom tod gorgṓ antjō.

19.- Ita qid dhidhəmés áljosjo. Diwí qṓqosmi werstim wedom álterām.

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.- 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 usually don't consider this story with a horrible final.

19.- Like this we (sometimes) do something different. Every day I tell the other version.

136

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- I usually see you at my father's place.

Tewom ad…..……..mene pedi bhn̥ghū………..

2.- You always eat very little.

Áiwesi per pau…………

3.- He usually gathers the sheep at noon.

Owins medhidiwí…………..

4.- Every day he gets up early.

Dhochei qṓqosmi ájeri…………

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

Wéqsperei maghei…………..

6.- They normally get dressed for the family party at the middle of the year.

Medhjei wétesi génesos wītejei…..……..

Léutejes/ Solutions

1 pəterm̥ ~ widējom 2 eds 3 gr̥neut 4 īrá 5 wéteso 6 westíjonto

Summary table

	A-Thematic		BI-Radical athematic (e/ø)		BII-Radical athematic (e/e)	
	Effective	Protelative	Effective	Protelative	Effective	Protelative
Active	I am pushing forward	I usually push forward	I am killing	I usually kill	I am eating	I usually eat
	agō	agom	chenmi	chenm̥	edmi	edm̥
	ágesi	ages	chensi	chens	edsi	eds
	ágeti	aget	chenti	chent	esti	est
	ágonti	agont	chnenti	chnent	ednti	edn̥t
Middle	I am returning	I usually return	I am kiling me	I usually kill me	I am eating myself	I usually eat myself
	trepāi	trepā	chnai	chna	edai	eda
	trépesoi	trépeso	chn̥soi	chn̥so	edsoi	edso
	trépetoi	trépeto	chn̥toi	chn̥to	estoi	esto
	trépontoi	tréponto	chnentoi	chnento	edn̥toi	edn̥to

	BIV-Athematic with reduplication		BV-Athématic with -nā-/-nə- suffix		C-Stative	
	Effective	Protelative	Effective	Protelative	Effective	Protelative
Active	I am raising	I usually raise	I am managing	I usually manage	------	------
	ijermi	ijérm̥	ql̥nāmi	ql̥nām	------	------
	ijersi	ijérs	ql̥nāsi	ql̥nās	------	------
	ijerti	ijért	ql̥nāti	ql̥nāt	------	------
	ērn̥ti	ērn̥t	ql̥nanti	ql̥nant	-----	-----
Middle	I am rising	I usually rise	I manage myself	I usually manage myself	I am having to	I usually have to
	īrái	īrá	ql̥nai	ql̥na	sklai	skla
	īrsói	īrsó	ql̥nəsoi	ql̥nəso	skl̥tai	skl̥ta
	īrtói	īrtó	ql̥nətoi	ql̥nəto	sklei	skle
	ērn̥toi	ērn̥to	ql̥nantoi	ql̥nanto	sklentoi ~ skl̥rói	sklento ~ skl̥ró

Basic vocabulary/ Kleitrowr̥dhosenti

agṓ	tr.	to push forward
áiwesi/aiwesí	adv.	always
anṓ	tr./intr.	breathe
bhlṓtos	m.	flower
bhlṓtowénts, bhlṓtowént	adj.	having flowers
bhreugs, gen bhrugós	m.	fruit
cītā́	f.	life
daitis, gen. dītéj(o)s	f.	time, hour
drājṓ	tr./intr.	to work
gheuse!	interj.	hello! (listen)
ijermi (+ ud)	tr.	to raise
īrái (+ud)	intr.	to get up
jos, jā, jod	pron.	the one who
kertsnā	f.	dinner
kertsnājṓ	tr./intr.	to have dinner
klewṓ	tr.	to clean
koilutā	f.	health
molānjom	n.	mill
molgejṓ	tr.	to milk
molos	m.	effort, toil
molowénts, (molown̥tī́), molowént	adj.	tiring, exhausting
mori, gen. mǝréj(o)s	n.	sea
obhístānom	n.	environment
penqedekǝmós -ā́ -óm	adj.	fifteenth
peteróm	n.	wing
peterōtós -ā́ -óm	adj.	winged, having wings
peterowénts (-wn̥tī́) -wént	adj.	winged, having wings
plārom	n.	floor, storey
porā	f.	air
prā̃mēdjom	n.	breakfast
pūrós -ā́ -óm	adj.	clean
qo(-i)/qos, qā(-i), qod(-i)	pron.	who, that
robhejṓ	tr./intr.	to play
salús, (salwī́), salú	adj.	dirty
síslāwos -ā -om	adj.	favourable
sm̥ghslómētrom	n.	kilometer

sm̥loghós	m. f.	husband or wife, mate
stādhlom	n.	stall
sūnjobhos	m.	sunset
sūnpodos	m.	sunset
swe, gen. sewe	pron.	himself, herself, themselves
swelō	m.	to glare, to heat with a flame
terpō	tr./intr.	to enjoy
tn̥ghējō	stat.	to seem
trepăi (+proti)	intr.	to return
ud	part.	outwards, upwards
webhō	tr.	to weave
wəlējō	stat.	to be fine, be healthy
westis, gen. westéj(o)s	f.	garment, cloth

Further reading

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Sweksdekəmóm densr̥

Wĩtis

1.- Bhedhuwəstewos teutãs pelū āuge wetessí toisu údnijontjom [1][2].

2.- Newei sūtewi məgjā adéjetor wĩtis [3].

3.- Mēnesi ékosmi wikí penqe sonti kənjōs dhēljōs paulōs.

4.- Māteres pəteresqe téukmenē cérontor [4].

5.- Idhrós ecnis índhetor loukei, opnowénts péqetor daps. Swonmos swéneti.

6.- Wesū wĩtéī dréwetar, Léukontī. Oljoi kārēd twe koiluwédonti [5].

7.- Drewōr. Edjéu meghei oiwós dhochos esti.

8.- Swesrḗ pekōr joqe bhrātrē wéstejes mene deirãs dúnantor [6].

9.- Wikós dāmō regtḗd áisdetar. Sūnúm õikta skounóm. Woltowénts gnẽtos esti [7][8].

10.- Māteres dhḗlijōsqe lówontor.

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 *wegḗjeti* 'is strong, is big', already seen in Lesson 12.

[2] *Údnijontjom* 'population' comes from the word *oudr̥* (gen. *udenos ~ udéns*) 'earth' (cf. Hitt. *utnii̯ant-*). 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] *Téukmenē* is the instrumental form of *teukmn̥* 'offspring'. Here he shows the cause.

Sixteenth lesson

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.

[5] *Koiluwedō* is a delocutive verb composed of a first member *koilú-* '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 *tewom*.

[6] *Swesrḗ* '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 *dúnantor* in the passive voice. The second verb *dúnāmi* means 'to arrange, to dispose properly' (cf. Engl. *dynamic*).

[7] *Regtḗd* is an adverb derived from the ablative of the adjective *regtós* 'right, stretched'. *Opnowént*s and *woltowént*s are adjectives containing the suffix *-went-* 'provided with'. The base nouns are *opnom* 'wealth' and *woltos* 'hair'.

[8] *Gnḗtos 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– *gnḗtos/ gnḗtā/ gnḗtom* (with the accent on the ending) + the verb *esmi* 'to be'. Thus, the feminine form would be *gnḗtā esmi* 'I was born', *gnḗtā essi* 'you were born', *gnḗtā esti* 'he/she/it was born', etc.

11.- Dhḗlijōs kóināsi dhedhn̥tor ml̥dusú. Epi nṓmona dhedhn̥tor [9].

12.- Ud pətrīs ērn̥tor enim əna gígnōskontor.

13.- Kánmona sénchontor swāduwa joqe edr̥ gúsnetor səpróm. Dōra dékontor.

14.- Kéidiwi céromori – séqonti māteres – sutugheses kn̥sḗjomosi [10].

15.- Lowō, lówesi, lóweti; lówomosi, lówete, lówonti.

16.- Lowāi, lówesoi, lówetoi; lówomesdha, lówesdhwe, lówontoi.

17.- Lowōr, lówesor ~ lówetar, lówetor; lówomori, lówedhwori, lówontori ~ lówontor.

18.- Pətēr, pəterm̥, pətros, pətrei, pəteri, pətrē.

19.- Pəteres, pətern̥s, pətrom, pətr̥mos, pətr̥su pətr̥si, pətrīs ~ pətr̥bhis.

20.- Newos, newā, newom.

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

[10] The adjective *sutughḗs* (mas. and fem.), *sutughés* (neu.) 'lucky' is formed of a first element *su* <*h₁su 'good' and a second element *tughā́* 'luck'. Note that the verb *kn̥sejō* 'to consider' has an active meaning, whereas the verb *kn̥sējō* '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.

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.).

Eukŗ 1.- Pəraloghá sātis

1.- Kéidiwi olja adetéwija wītejei kesãs neqtos.

2.- Stōlōs sedlãsqe ghortei dhedhṇtor.

3.- Ghortos bhlōmṇbhís pínketor.

4.- Wéstejes ŗgrãs ənacomōi tosmōi dúnantor.

5.- Kumbhãs pḗlwejesqe lówontor.

6.- Ágrona ghélesaqe kérpontor.

7.- Melit woinomqe qrínantor.

8.- Poku gṛnutor enim ad peqeinām ágetor.

9.- Səprom ēdos sugrómqe pojos adéjontor.

10.- Ghóstejes koiluwédontor joqe eisom ad kleitins wédhontor.

Eukŗ 2.- Kom sṃārmnóīs weqesbhís kūrá plēdhi.

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

1.- The folk (people) gets together every year.

……………**wétesi qṓqosmi gṛnutói.**

2.- You are washed in the garden.

Ghortei……………..

3.- I receive big presents.

Dekǎi………………məgna

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.

4.- He is considered a brilliant king.

Argrós rēgs…………………

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

Pelū poku…………………

6.- The father raises his son and recognizes him.

Sūnúm ijerti pətḗr enim tom ……………………

Léutejes/ Solutions

1 Teutā/ dāmos 2 lówesor ~ lówetar 3 dōra/ dōna 4 kn̥sḗjeti 5 āuge 6 əna gignõsketí

Table with mediopassive voices

	A-Thematic		BI-Radical athematic (e/ø)		BII-Radical athematic (e/e)	
	Effective	Protelative	Effective	Protelative	Effective	Protelative
Middle	I am returning trepắi trépesoi trépetoi trépontoi	I usually return trepā́ trépeso trépeto tréponto	I am kiling me chnai chṇsoi chṇtoi chnentoi	I usually kill me chna chṇso chṇto chnento	I am eating myself edai edsoi estoi edṇtoi	I usually eat my- self eda edso esto edṇto
Passive	I am being pushed forward agṓr ágesor ~ ágetar ágetor ágontor(i)	I am usually pushed forward agā́r ágesor ~ ágetar ágetor ágontor	I am being killed chnar chṇsor ~ chṇtar chṇtor chnéntor(i)	I am usually killed chnentor	I am being eaten edar edsor ~ estar estor édntor(i)	I am usually eaten edntor

	BIV-Athematic with redu- plication		BV-Athématic with -nā- /-nə- suffix		C-Stative	
	Effective	Protelative	Effective	Protelative	Effective	Protelative
Middle	I am rising īrái īrsói īrtói ērntoi	I usually rise īrá īrsó īrtó ērnto	I manage mysself qlṇai qlṇəsoi qlṇətoi qlṇantoi	I usually manage my- self qlṇa qlṇəso qlṇəto qlṇanto	I am having to sklai skl̥tai sklei sklentoi ~ sklṛrói	I usually have to skla skl̥ta skle sklento ~ sklṛró
Passive	I am being raised īrár īrsór ~ īrtár īrtór érṇtor(i)	I am usually raised ērṇtor	I am being managed qlṇar qlṇəsor ~ qlṇətar qlṇətor qlṇántor(i)	I am usually managed qlṇantor	I am obliged sklar skl̥sor ~ skl̥tar skl̥tor skléntor(i) ~ sklṛrór(i)	I am usually obliged sklentor ~ sklṛrór

Basic vocabulary/ Kleitrowṛdhosenti

(gi)gnṓskō + əna	tr.	recognize
ágronom	n.	fruit
aisdắi	tr.	to honour
augō	intr.	to grow, increase
bhlōmṇ, gen. bhlōmén(o)s	n.	flower
cerō	tr.	to praise, congratulate
dāmos	m.	people
daps, gen. dəpos	m.	banquet

deiros -ā -om	adj.	beautiful
dekǎi	tr.	to receive
dhēljos, dhélijos	m.	baby
dhidhēmi + epi	tr.	to name
dōrom	n.	present
drewō	tr.	to treat
dúnāmi	tr.	to arrange
ənacomos	m.	occasion, time
ghelos, gen. -esos	n.	vegetable
gignǎi ~ gnēskǎi ~ gn̥jǎi	intr.	to be born
gnētos -ā -om	partic.	born
gusnō	tr.	to taste
kārēd	adv.	affectively
kéidiwi	adv.	today
kənjos	m.	recent, young
kn̥sējō	stat.	to be considered
koiluwedō	tr.	to greet
koiluweqō	tr.	to greet
koinā	f.	cradle
məgjos -ā -om (məgnos)	adj.	big
mēnőts, gen. mēnsós	m.	month
mēns gen. mēnsos ~ mēnsis gen. mēnsej(o)s	m.	month, moon
newos -ā -om	adj.	new
õika	tr. praet-pr.	to have
oiwós	m.	special
opnom	n.	richness
opnowénts, opnowént	m.	rich
oudr̥, gen. udénos ~ udéns	n.	earth
pekō	tr.	to comb
pēlwis, gen. pélwej(o)s	f.	dish
peqeinā	tr.	kitchen
regtós -á́ -óm	adj.	straight, right
r̥gros -ā -om	adj.	white
sedlā	f.	chair
skounós - á́ -óm	adj.	beau
sugrós -á́ -óm	adj.	juicy
sūtós -á́	adj./ n.	born, child
sutughḗs, sutughés	adj.	lucky, fortunate

sweksdekəmós	num.	sixteenth
swenō	intr.	to sound
teutā	f.	people
údnijontjom	n.	population
wesū	adv.	well
woinos, woinom	m. n.	wine
woltowénts	adj.	haired, having hair

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Septm̥dekəmóm densr̥

Dōms mene

1.- Domom–two déikesi moi? [1]

2.- Dā, ghornim. Supo ghi trebhō. Sn̥tewos dhicsnéī domos ēstoi. Jāmi keti jānus dr̥knos [2][3].

3.- Gromei domes paulās sm̥wósejes kléitejes. Egṓ aw, josmḗd deiwots moghmōnqe esmi, məgnom sútkitom õika péluwosim domum [4].

4.- Eti meghei r̥nosrowos cīwā́qe aqā esti.

5.- Drumós woros senos esti. Ad wore soinim [5].

6.- Qām esti sudoká̄! Bholgóm mākesjāi elwom lubhjō [6].

7.- Dā, egṓ toqe. Cīwotōs edqoi todoinod soinéī līntor; aljoi kwones kattāsqe iwe dmi solwei tr̥knuwentor.

8.- Enim adoimom stōlonjom jətújeti. Polu ágomn̥ dītejos stōlonjei.

9.- Eksí, stōlonjom lokum ad óqjetoi. Sweponja aw sentum ad óqjontoi.

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.:	*mo*	*mene*	
dat.:	*moi*	*meghei*	
2s. acc.:	*twe, te*	*tewom*	
gen.:	*two, to*	*tewe*	
dat.:	*twoi, toi*	*tebhei*	

[2] *Ghi* (Gr. ῆ̃-χι, ναί-χι, οὐ-χί, Skr. *hí*, Av. *zī*, perhaps Lat. *haud* <*(ne) ghi-h₂eiud* 'not certainly in life', nihil <*ne-ghī-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'.

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 big, well-built 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.

[3] *Dr̥knos* (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] *Sm̥wosis* and *péluwosis* 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. *dómosjo, dómoso* or exceptionally *domōs*; *domus*, gen. *dəméw(o)s*.

[5] *Ad wore* is a 3rd person singular perfect of a verb that has the present *ad wərjō* or ad *wr̥neumi* '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 *əsneumi*, or with the verb *apo wərjō* (Lat. aperiō), also formed as *apo wr̥neumi*. The anticausative meaning, i.e., 'I open myself', is expressed with the corresponding middle forms, either *əsnuwái*, or *apo wərjăi* or *apo wr̥nuwái*. The root **wer* has a nuance of 'defence and protection' that is not present in the root *ōs* <**h₃eh⁽ᵘ⁾₃s-*. In addition to the preceding roots, we have the *ē-stative* verb *pətējō* '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'.

[6] *Sudokós, sudokắ, 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 honour, to offer' in the active voice, whereas in the middle voice it forms the deponent verb *dekắi* 'to receive'.

10.- Qotja sonti dómewi sweponja?

11.- Trija sonti, sem meghei sm̥loghṍiqe, aljod dhugtréi Ghēreljāi joqe aljod sū́newei Markowésewei.

12.- Pelū tənəwartis wosjōm esti poikos [7].

13.- Mātrós legtis. Is poikolá nitjēd leget.

14.- Peqeinā stōlonjō km̥ti esti. Səprãs adéjontor westãs [8].

15.- Stōlonjei gr̥nutó genos joqe setijṍs dékontor. Sm̥stōs welmí terpomn̥.

16.- Sodjom tod wərusedés prépeti. Sisdō [9].

17.- Bhl̥gū, egṍ toqe kei sisdom jom ləgējom.

18.- Kéliknei robhejont putla. Ija neqom kemjont.

19.- Jāi, kl̥neumi qota robhéjonti. Ghi térponti.

20.- Eksí kéliknēd protl̥tos esti. Keti prostr̥nos dr̥ksmos erwām ad.

21.- Loutrei qōqodīná jépomn̥ sucijesa qérmona. Qérmona ta preismēd əmri jépontor [10].

22.- n̥dherā́ kēlā woinodhēkā esti. Kei toqe wītins səmorqonsqe dhidhəmń̥.

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[7] *Tənəwartis* (mas., fem.), *tənəwarti* (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 *km̥ti* 'beside'.

[9] *Wərusedḗs* (mas, fem), *wərusedés* (neu.) 'comfortable' is formed with the adjective *wərus, (wərwī), wəru* 'wide' and the root **sed* 'to sit'. The opposite term would be *amghusedḗs* or *pukisedḗs,* derived from *amghús* '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 $h_1ur(H)$-u-$h_3ok^uéh_2$.

The first term of the compound can also be found in Av. *uruiiāpa-* 'of broad waters', which can be reconstructed as *$(h_1)urHu$-$íh_2$-*. The second term is usually derived from h_3e/ok^uo- 'eye' (either masculine or neutrum).

For practical reasons, and on an exceptional basis, in MIE we write *Eurōpā*, as people would feel this reconstruction as more 'recognizable'. However, it would be far more 'academic' to write *uruōqā́* or *wəruōqā́*.

10.- How many bedrooms are there in the house?

11.- There are three, one for me and my wife, one for my daughter Ghēreljā 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.

[10] Two more compounds: *qōqodīnós* 'daily' from *qōqos, qōqā, qōqod* 'every' and *djĕus* 'day, light of day'; *sucijḗs, sucijés* 'wholesome, in good vitality' contains *su* + the root *ceĭ(w) <*gᵘh₃ei(u)* 'to live'.

Following the same pattern, we have also *jucijḗs, jucijés* 'having a life which is with, of vitality', with a first element coming from **h₂(o/e)i̯u-* 'vital energy'. This first element is the base of the root *juwōn* 'joung'.

In the same paragraph we see two roots with the meaning 'to do': **qer* and **je(p)*, in addition to *dʰeh₁* 'to do, to put'. From **qer* we have *qr̥(n)eumi* and *qerjō*. **Je(p)* has alternating forms with *p* –when followed by the vowel *o*– with forms without *p* –when followed by the vowel *e*: *jepō, jéjesi, jéjeti, jépowos(i), jéjetăs, jéjete, jépomos(i), jéjete, jéponti.*

Eukr̥ 1.- Pəraloghá sātis

Dmos qérmona

1.- Póluwa dmi moid áiwesi dhētéwija.

2.- Putlōm sweponjom tagtum sklai.

3.- Ghornim westins rébhonaqe tagjom.

4.- Peqeinãs kumbhāns pēlwinsqe lowom.

5.- Dhworins n̥dha louksānsqe klewom.

6.- Dm̥pedom peri swoplō mr̥gneum joqe mākesjāns tergō.

7.- Pelwessougnō apo dhūjom ghestromqe mūjom.

8.- Ghórtosjo bhoumons prusneum joqe nedins tr̥nānsqe runkom.

9.- Protl̥tom wədenē wlinqom joqe kloinins pewō.

10.- Kom domom jorejom. Olja mūdná pūrá gígnonto.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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 ml̥duwes amghusedesesqe……..sonti.

3.- The window of the room is old and does not open.

Swepónjosjo………..senā esti enim nē əsnutó.

4.- The living-room is noisy and dark.

…………….stropós dhn̥chelós esti.

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.

5.- The children are really small. They cannot be seen from here.

Putla………….paula senti. ………nē dr̥kna.

6.- The animals are having fun in the kitchen with the wig.

……………móldhākō térponti cīwotōs.

Léutejes/ Solutions

1 – prépeti 2 – uperi – 3 – louksā – 4 Stōlonjom – 5 – ka/smā/ghi – keti 6 Peqeināi

Basic vocabulary/ Kleitrowṛdhosenti

adoimos	m.	access
amghús, (amghwī́) amghú	adj.	narrow
amghusedḗs -és	adj.	uncomfortable
aquā	f.	running water
bhḷgū	adv.	wonderfully
bholgós -ā́ -óm	adj.	brilliant
cīwós -ā́ -óm	f.	living, running (water)
deiwots	adj.	rich
dhicsnis, gen. dhícsnejos	f.	end
dhṇchelós -ā́ -óm	adj.	dark
dhūjō (apo)	tr.	to remove dust
dṃpedom	n.	floor, pavement
dṛknos -ā -om	part.	seen, visible
dṛksmos	n.	sight, view
edqos -ā -od	pron.	some
elwos -ā -om	adj.	rose
erwā	f.	cultivated land
əsneumi	tr.	to open
ghestrom	n.	latrine
ghi	adv.	certainly
ghornim	adv.	with pleasure
iwe	conj.	as, like
jānus, gen. jənew(o)s	m.	passage
jepō	tr.	to do, to execute
jətujō	tr./intr.	to give access
jorejō	tr.	to clean
josmēd	conj.	because, since, given that
jucijḗs, jucijés	adj.	having a life which is with, of vitality
kēlā	f.	room, chamber
kéliknom	n.	penthouse
keti	adv.	from here
kloinins	f.	lounge chair
kom	part.	completely
leghtos	m.	bed
legtis, gen. legtéj(o)s	f.	choice, selection
lēmi	tr.	to allow

lokus, gen. l̥kewos	m.	lake
louksā	f.	window
loutrom	n.	bathroom
mākesjā	f.	wall
moghmōn, gen. móghmen(o)s	adj.	powerful
mr̥gneumi （+peri)	tr.	to sweep
mūdnós -ā́ -óm	adj.	neat, clean
mūjō	tr.	to clean
nedis, gen. nədéj(o)s	f.	nettle
nitjēd	adv.	usually
oju, gen. aiwos/ əjéw(o)s	n.	vitality, life, lifespan
oqā̆i + ad	intr.	to look to
péluwosis, gen. péluwosejos	adj.	which has several rooms
pelwessougnom	n.	vacuum cleaner
pewō	tr.	to clean
poikolós -ā́ -óm	f.	colourful, multicolour
poikos	m.	decoration
preismēd	adv.	specially, most notably
prepō	intr.	to seem
próstr̥nos -ā -om	m.	wide, extended
protl̥tos	m.	terrace
prúsneumi	tr.	to water
pukisedḗs -és	adj.	uncomfortable
puknós -ā́ -óm	adj.	tight, constricted
qām	conj.	how, than
qermn̥	n.	activity
qōqodīnós -ā́ -óm	m.	daily
qotjos -ā -od	pron.int.	how much
rebhr̥, gen. rebhén(o)s	n.	toy
r̥nosrowos	m.	electric power (stream)
runkō	tr.	to weed
septm̥dekəmós -ā́ --óm	adj.	seventeenth
setijós -ā́ -óm	m. f.	visitor
sisdō	intr.	to sit down
smā	adv.	really
sm̥orqos	m.	concert
sm̥wosis, gen. sm̥wósejos	adj.	which has a single room
sodjom	n.	sofa, seat

soinis, gen. sainjos	f.	hall
stōlonjom	adj.	noisy
stropós -ā́ -óm	adj.	healthy, hygienical
sucijḗs, sucijés	adj.	welcoming
sudokós -ā́ -óm	n.	sleeping room
sútkitos -ā -om	adj.	well built, comfortable to live in
sweponjom	n.	broom
swoplom	tr.	to order, arrange, put in order
təgjō (inf. tagtum)	n.	living-room
tənəwartis, gen. tənəwártejos	adj.	elegant
tergō	tr.	to wipe
todoinod	adv.	only
tr̥kneumi	tr.	to let in
tr̥nā	f.	thorn
wərus, (wərwī), wəru	adj.	large, wide
wərusedḗs -és	adj.	comfortable
westā	f.	dish, prepared food
wlinqō/ wlineqmi	tr.	to rinse
woinodhēkā	f.	wine cellar
wore	perf.	to be open
woros	m.	door
wosjom	n.	room

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Oktōdekəmóm densr̥

Wétesos jōra

1.- Edjḗu prītis eksí maghom eimn̥. Térptinos esti dhochos [1].

2.- Dā, splṇdḗjeti sāwl̥ joqe edli wēti wentos.

3.- Wesr̥ bheutim bhlōtoīs piplḗt. Maghos cītā pipl̥tó [2].

4.- Wétesi kosmi wesr̥ moghmō chərḗjeti, bhoumōs géimonti joqe aiwū [3] cīwotōs éudhonti.

5.- Agros wesni [4] wisḗjeti joqe krosnoīs bhludǻjonti awãs.

6.- Səmos toqe kereni prīdhós jom nē sujet.

7.- Əwojes dūrojos kern̥jós ad petont. Agrei wéseti opnis smēlōm [5].

8.- Wĺ̥qōs, élenes, ekwōs, kórmones, eprōs, mḗlejes. mūstra, uksenes.

9.- Pélewes sonti toqe greges: cewom, taurōm, kaprōm, ghabhrōm, ówijom.

10.- Səmei l̥kewom kelujom londhō. Smā lubhjont putla óbhistānom.

11.- Ágrosjo méjeto esni wornos. Maghōs klópnejesqe bhlōwōs bhrūnōsqe gígnonto.

NOTES

[1] Like *eitum*, *eimn̥* is an infinitive of present of the verb *eimi* 'to go'. Do not mistake these forms in *-mn̥* in the nominative-accusative for the first plural forms of verbs of the type *edmn̥*, which can mean 'we eat' or properly be the infinitive 'to eat'. To say 'we go', remember to change the root vocalism to *imń̥*. The infinitive in *-mn̥* is semantically close to nouns of the type *gheumn̥* 'libation', *kanmn̥* 'song' or *wedhmn̥* '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 *pipl̥- (piplē-)* 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 *αἰών*, which in turn gives the English word *aeon*. This term is also the base of *Ayurvedic* knowledge.

[4] *Wesr̥*, gen. *wesnos* 'spring' has several ways to form the locative singular. The most frequent ones are *wesni* and *wesri* (Avestan *vaŋri*).

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.

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.

[5] *Dūrojos kerṇjós* is the ablative plural of *dūróm kerr̥* '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, eg *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* <*dʰh₂e in certain Graeco–Arian dialects.

[7]. In this lesson we have seen some (para-)participles formed with suffixes with the structure C_1iC_2o-, where $C_1 = l, n, t$, or ø and $C_2 = j, m$ or n: *térptinos -ā -om* 'which can be enjoyed' and *éinijos -ā -om + eksí* 'possible to go out'. For the structure of the first, cf. Pol. *pitny* 'drinkable', Lith. *nèštinas* 'which is to be carried', Russ. занятный 'interesting', Lat. *horrendus* <*ghorsétino-. The suffix *-nijo-* is present in formations of type Skr. *hvānīya-* 'worthy of invocation'. Somewhat different in the structure of the suffix, is also worth noting *spektéwijos* 'which must be looked at', *adetéwijos* 'which must be prepared' and *dhētéwijos* 'which must be put or made', which have been seen in passing in the parallel texts of lessons 10, 16 and 17.

12.- Bhersi ṛdhjontó swombhố̄s ucroisi stắnoisi. Tori osṛ lubhjō.

13.- Stāna gnōta jodhei bhū́jōnto? [6]

14.- Gnōwa. Mojē cemtum moghtai.

15.- Ghjems creughom esti kereni kosmi jōrom. Ghimí edli domēd eksí nē éinijom [7].

16.- Kemḷ aw deirom õike wornom. Ghimós óbhistānom toqe lubhjō.

17.- Prijá, nū sújeti. Domṃ wṛtāi.

18.- Wétesos jōra qetwốr sent: wesṛ, semṛ ~ sǝmos, osṛ ~ osēn, gheimṛ ~ ghjems.

19.- Piplēmi, piplēsi, piplēti; péplṇti.

20.- Piplḗm, piplḗs, piplḗt; peplṇt.

21.- Piplái, pipḷsói (piplḗsói), pipḷtói (piplḗtói); peplṇtoi

22.- Piplá, pipḷsó, pipḷtó; peplṇto.

23.- Piplár, pipḷsór/ pipḷtár, pipḷtór; péplṇtori/ péplṇtor.

24.- Piplár, pipḷsór/ pipḷtár, pipḷtór; péplṇtor.

Synonyms

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

• *bhūri* (n) / *opnis* (m) 'abundance'

• *wetos* (n) / *atnos* (m) 'year'

• *dhochos* (m) / *djĕus* (m) 'day'

• *splṇdējō / lukējō / bhḷgējō / bhrēgō / bherkō / skejō / didjāmi* 'to shine'

• *sorós / tokwós / cīwós*, 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.

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.- 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.

Eukr̥ 1.- Pəraloghá̄ sātis

1.- Prītis est putloīs maghoi robhemn̥.

2.- Cītã̄ genos plē̃nā.

3.- Kerr̥ tod swombhowént bhlōtiwéntqe.

4.- Doru toqe nemessí sulabhóm wəlis est.

5.- Esnos wornōs bholgō̃s sent.

6.- Cerjes klópnejesqe ucrō̃s gígnonto.

7.- Nemesjoisu stā̃noisu bhn̥ghū sujet.

8.- Jom sujet klitéī temlom ad welújomedha.

9.- Ecnim dr̥wē índhomos joqe chéresē chéromedha.

10.- Wr̥stām pos sāwl̥ leukóm bhorkóm est.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- In spring plants grow with force.

Wesni bhoumōs…………krēskont.

2.- Mountain snow becomes flowing water.

Cerjom sneichs soróm …………wodr̥.

3.- In summer the Sun shines and produces brilliant colours.

………….sāwl̥ ………….enim …...…..gígneti wornons.

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.

4.- In autumn mushrooms are collected.

Esni ……………….lábhontor

5.- In winter forest wood is burnt.

………....…némesom índhetor doru.

6.- This year it is raining every day.

………….…kosmi diwí diwí………..

Léutejes/ Solutions

1 moghmō 2 gígnetǫ 3 Səmei/ səmeni ~ splṇdḗjeti/ lukḗjeti/ bhḷgḗjeti/ bhrḗgeṭi/ bhérketi/ skéjeti/ didjāti/ niṭḗjeti/ érqeti/ dhéleti ~ bholgóns/ bhḷguns 4 swombhṓs 5 Ghimí/ ghimeni/ ghimén 6 Wétesi/ atnoi ~ sújeti

Basic vocabulary/ Kleitrowŗdhosenti

atnos	m.	year
awā́	f.	fountain
bherkō	intr.	to shine
bheutis, gen. bhūtéj(o)s	f.	nature
bhḷgējō	stat.	to shine
bhlōtis (cf. bhlōtos, bhlōmṇ)	f.	flower
bhlōtiwénts, bhlōtiwént (cf.bhlōtowénts)	adj.	having flowers
bhlōwōs	adj.	yellow
bhludājō	tr./intr.	to overflow
bhorkós -ā́ -óm	adj.	splendid
bhrēgō	intr.	to shine
bhrūnós -ā́ -óm	adj.	brown
bhūri (+gen.)	n.	mass, herd, big quantity
ceris, gen. cərejos	m.	mountain
chərējō	stat.	to be hot, to heat
cherō	tr.	to heat
creughos -ā -om	adj.	sad
didjāmi	intr.	to shine
doru, gen. drew(o)s	n.	wood
edli	adv.	hardly
elḗn, gen. elnós	m.	deer
epros	m.	boar
eudhō	intr.	to overflow, be bursting with
geimō	intr.	to germinate
ghabhros	m.	goat
gregs, gen. grēgos	m.	herd
jodhei	conj. rel.	where
jōrom	n.	season
kelujō	intr.	to travel
kerṛ, gen. kerenos	n.	region
klopnis, klepnjos	f.	valley
kormōn, gen. kórmenos	m.	stoat
krosnos	m.	spout
leukós -ā́ -óm	adj.	brilliant, white
londhom	n.	country, region
mēlis, gen. mḗlejos	f.	badger

moghmos	m.	power, strength
mūstrom	n.	weasel
nemesjós -ā́ -óm	adj.	belonging to the forest
óbhistānom	n.	atmosphere, environment
oktōdekəmós -ā́ -óm	adj.	eighteenth
opnis, gen. əpnéj(o)s	m.	abundance, big quantity
osr̥ , gen. esnos	n.	autumn
piplēmi	tr.	to fill
prīdhós -ā́ -óm	adj.	pleasant
prītis -ej(o)s	f.	pleasure
r̥dhjǎi	int.	to grow
skejō	intr.	to shine
smēlos	m.	animal
sneichs, gen. snichós	f.	snow
sorós (cf. cīwós) -ā́ -óm	adj.	running, flowing
spln̥dējō	intr.	to shine
sujō	tr./intr.	to rain
sulabhós -ā́ -óm	adj.	easy to obtain
swombhós	m.	mushroom
swombhowénts, (swombhown̥tī́), swombhowént	adj.	having mushrooms
tauros	m.	bull
tori	adv.	because of that
ugsḗn, gen. ugsnós	m.	bull
welujǎi	intr.	to take refuge
wēmi	tr./intr.	to blow
wěntos	m.	wind
wesō	intr.	to live, remain
wesr̥ , gen. wesnos	n.	spring
wornos	m.	colour
wr̥stā	f.	rain
wr̥tǎi	intr.	to turn, to return

168

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Newn̥dekəmóm densr̥

Seghwərós nēr

1.- Wedhonts egṓ nertós kouros. Polim mene wəruwá. Apo nemontm̥ worejom [1].

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

3.- Meghei toqe esti onghús swertós.

4.- Jom īrá worwom ad eim.

5.- Pākos áiwesoisu pólejos sr̥wājom ambhípeda.

6.- Dobhorōm logóns siséqm̥.

7.- Dsās áiwesoisu qélesē drātum skla.

8.- Agmn̥tos gr̥numedha. En némontos ghrədhjomedha strigjāns [2].

9.- Ōkwís kr̥somós pedís; wisowenta kēla skéudomn̥.

10.- Ghebhlāns réipomos, poku klépomn̥ joqe ghéislons kəpjomń̥.

11.- Polins m̥bhi sedējomn̥ insqe índhomn̥ [3]

NOTES

[1] From two roots, identical in MIE, *u̯er 'a) to close (and also to open) and b) to defend' four formations are drawn 1) and 2) two formations called 'factitive', with the suffixes -neu-/-nu- and -ie/o-, wr̥neumi and werjō, with the meaning 'to close' 3) A formation with zero grade of the root and suffix –uje/o–, conjugated in the middle voice, which means 'to defend'. 4) A formation containing the vowel o in the root and the suffix –eje/o–. This is the so-called 'causative' formation. This kind of formation conferes the meaning of 'to make do something, to provoke a situation', in this case the meaning 'to make close' with the preposition apo 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 *ánamam* 'I struck'. The connotation of hostility in 'to take' or 'to give' is also found in Spanish *vas a cobrar* or Polish *dostaniesz* 'you *will receive*'. A connection of the root *nem with Irish *námae* 'enemy' (with suffix * -n̥t-) has also been suggested, but this is not the only possible etymology. *Pijonts* (cf. ai. *pī́yant-*, *pīyú-*, Goth *fijands*) is semantically close and means 'aggressor, offender'.

Nineteenth lesson

The powerful man

1.- I am a brave and strong warrior. I protect my city. I keep 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.

[2] *Ghrədhjǎi* '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 *ghridhjǎi*. *Agmṇtos* is an adverb in *-tos* from the name *agmṇ* 'marching column'. You will also find other examples, such as *deiwotos* 'in the manner of a god', *nōmṇtos* 'in the name of, on behalf of'.

[3] *ṃbhi sedējō* 'to be sitting around', just as the anti-causative form *ṃbhi sisdō* 'to sit down around' means to 'besiege', cf. Skr. *abhiṣad-*, russ. осадить, lat. *obside̅ō* (*opi + sed*).

[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: *lugnã dhwerī reidhom eneimṇ* '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: *kwənē lugnắ dhworis en su·itắ* 'the door, (which had been) broken by the dog, (was) of easy access inside'.

12.- Spoljōm émomn̥ plēróm sérusi joqe misdhóm rēges chonóm dékomedha.

13.- Seghō əpnō kusdhons némomn̥ sm̥ joqe prōtā́m dáimedha bhoudā́m [4] [5].

14.- Ertins sn̥neum kr̥skāns, tori meghei n̥dhghitóm est klewos [6].

15.- Aljā́ pākm̥ remosqe welm̥, jodqid sāmis ceitum mogha.

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

	Effective	**Protelative**
Singular	*dajai*	*daja*
	daisoi	*daiso*
	daitoi	*daito*
Dual	*dáiwesdha*	*dáiwedha*
	daji	*daji*
	daji	*daji*
Plural	*dáimesdha*	*dáimedha*
	daisdhwe	*daidhwe*
	dajn̥toi	*dajn̥to*

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.

[6] *n̥dhghitóm klewos* 'imperishable glory' cf. Gr. κλέος ἄφθιτον Skr. *śrávas ákṣitam* is a poetic collocation of Indo-European, as well as *n̥mr̥tom nōmn̥* 'immortal name', cf. gr. οὐδὲ θανὼν ὄνομ ᾽ὤλεσας, ai. *nāman-amr̥tá–*; MIE. *isróm menos <*h₁ish₂róm menos* 'determined mind', cf. gr. ἱερὸν μένος, ai. (instr.) *iṣiréṇa mánasā*; IEM. *dhn̥chis dhghoms* 'the dark earth', cf. hitt. *dankui degan*, air. *domun donn*.

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.

Eukŗ 1.- Pəraloghá sātis

1.- Dsās áiwesoisu korjōs ambhí polins sedējont.

2.- Teutãs jom winkont, némontos wəluwent oswa.

3.- Kusdhons rəpjont joqe sasjá labhont.

4.- Deiwŏs korjons wəruwento ŗtisí kŗskāīs.

5.- Kourōs méilētes ágmņtos némontos wendhont wəstewos ambhípeda.

6.- Poléī kosjāi pélewes rēgos dhréughonti korjoi.

7.- Regnjãs korjos olja wínketi peda kérenos kosjo.

8.- Wlātikosjo korjos bhrēwām ad ghrídhjetoi.

9.- Eitŗ seghom ad wodhŏ déiketor.

10.- Wīsḗ kēla dhoighēd bhŗghulóm ad jijenti.

Eukŗ 2.- Kom sṃārmnóīs weqesbhís kūrá plēdhi.

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

1.- The Gods' peace is present in the temple.

…...…......pāks temlei widói.

2.- The commander gives the salary to their warriors.

Wəlos………..…..wedhņtmós didōti.

3.- The queen shares the booty with her people.

Sṃ regnī bhoudā́m……………...daitoi.

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.

4.- You receive this present (from) your friends.

Dōnom kod………...…dékesoi.

5.- He rinses his hair with plenty of water.

Woltom chonṓ wǝdenē……………….

6.- He throws apples from the top of the tower.

Ábelons……………upǝmēd bhr̥ghulḗd.

Léutejes/ Solutions

1 Deiwṓm 2 misdhóm 3 teutã 4 bhendhrojos ~ bhendhrobhos 5 wlínqeti ~ wlineqti 6 skéudeti/ jijēti/ supãjeti

Basic vocabulary/ Kleitrowṛdhosenti

agmṇ, gen. ágmenos	n.	battle lines
agmṇtos	adv.	in battle lines
áiwesos	m.	period, time
aljā́	conj.	but, however
ambhípedom	n.	surrounding
arqos	m.	bow
bhoudā́	tr.	booty
bhṛghulós	m.	tower
chonós -ā́ -óm	adj.	plentiful
deiwós	m.	god
deiwotos	adv.	in godly manner
dhghoms, gen. dhghmos	f.	earth
dhṇchis , dhṇchi, gen. dhṇchej(os)	adj.	dark
dhoighos	m.	wall
dhreughō	intr.	to militate, do military service
dobhoros	m.	tax
dōnom	n.	present
dsā	f.	war
eimi + en	tr.	to enter
əpjō ~ əpneumi	tr.	to obtain, reach
ertis, gen. ṛtéj(o)s	f.	battle
ghaisos	m.	spear
gheislos	m.	hostage
ghrədhjā̆ ~ ghridhjă̆i	intr.	to step
isrós -ā́ -óm	adj.	active, strong
jijēmi	tr.	to throw, expel
kēlom	n.	flèche
kəpjō	tr.	to take
klepō	tr.	to steal
klewos	n.	glory, fame
kómopjom	n.	equipment
korjos	m.	army
korudhs, gen. kórudhos	m.	helmet
kouros	m.	warrior, hero
kṛsō	tr./intr.	to run
kusdhos	m.	treasure

logós	m.	collector
lugnós -ā́ -óm	adj.	broken
meilēts, gen. miltós	m.	soldat
misdhóm	n.	salary
ṇdhghitós -ā́-óm	adj.	imperishable
nemō (+sṃ)	tr.	to share, to distribute
nemonts, gen. némontos	m.	enemy
nertós -ā́ -óm	adj.	strong
newṇdekəmós -ā́ -óm	adj.	nineteenth
ṇmṛtós, ṇmṛtijós	adj.	inmortal
nōmṇtos	adv.	in the name of, with the name of
ōkús, (ōkwī́), ōkú	adj.	quick
onghús	n.	sharp
osu, gen. eswos	n.	bien
pāks, gen. pākos	f.	peace
pedom	n.	position, place
pijonts , (pijṇtī́), pijont	m.f.n.	aggressor, offender
plēróm (+gen)	tr.	much, a lot of
pṛjō	tr.	to yield, produce
qelos, gen. qélesos	n.	group
regnī, gen. regnjãs	f.	queen
reipō	tr.	to cut, behead
rəpjō	tr.	to plunder
sasjóm	n.	crop
sedējō + ṃbhi	tr.	to besiege
seghos	m.	victory
seghwərós -ā́ -óm	adj.	powerful
siseqmi (+sṃ)	tr.	to go along, accompany
skeudō	tr.	to shoot
skoitom	n.	shield
sṇneumi	tr.	to perform, execute
soru, gen. serwos	n.	plunder
spoljom	n.	spoils
sṛwājō	tr.	to watch, to guard
supājō	tr.	to throw, cast (without force)
su·itós -ā́ -óm	adj.	easy to enter
swertós	m.	sword
wedhonts, (wedhṇtī́), wedhont	adj.	brave

wedhonts, gen. wedhn̥tós	m.	soldier
wəleumi	tr.	to strip
wəlos	m.	commander
wendhō	tr.	to attack
wəruwá	tr.	to protect
winkō	tr.	to win
wīs, gen. wīsós also them. nom. wĭsós	m.	poison
wisowénts, (wisown̥tī́), wisowént	adj.	poisoned, poisonous, containing poison
wlā̃tikós	m.	prince
wodhós	m.	leader, conductor
worejō + apo	tr.	to keep away from
worwos	m.	guard station

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Dwidkm̥təmóm densr̥

Gheumn̥

1.- Dhəsnjos esti edjéu dhochos [1].

2.- Sākrodhōtes āsām ad gr̥nuntói qetwores: bhlāmōn, ghutupətér, pontədhéks joqe pūnugtór/ lāwugtór [2].

3.- Sm̥ dwódekm̥ sesqn̥ti druwides.

4.- Djewm̥ acnō jəgjontói pəterm̥.

5.- Bhr̥ghta bhəskontór ghutáqe dhédhentor. Deiwós ecnis bhl̥ádetor:

6.- 'Ecnim aisdai pərosdhətóm jágnosjo deiwóm r̥tujəgm̥ [3],

7.- ghutórm̥ rentudhétəmom [4],

8.- pr̥áwobhis áidnijos kówibhis nūtenobhisqe' [5].

9.- Deiwóns litātum weln̥ti. Atnos so uperi esti sousós. Wr̥stād ń̥kwerī dhghoms esti.

10.- 'Klewos tebhei wr̥sm̥nei'-ōrájeti bhlāmōn, joqe ghertom ghigheuti puweni.

NOTES

[1] *Dhəsnjos -ā -om* is one of the words to express what is sacred in MIE. It appears in Latin *fānum* <*dʰh₁sno*- 'temple', and also English *fair* and *fastuosity*. In Greek we have θεός <*dʰh₁só*- 'god' as well as many theological terms in our civilization. In Sanskrit one has *dhiṣṇya*- 'pious, devoted'. Other words for the sacred are *səkros* (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 *sākrodhóts* (Lat. *sacerdōs*) with general meaning. Other more specific terms are: *bhlāmōn*, the one who makes invocations; *ghutupətér*, the one who makes the libations; *pontədhéks*, the one who is in charge of logistical affairs (to build the altar, to bring wood or materials); *pūnaugtōr ~ pūnugtór,* the one who is in care of the fire, or the *lāwaugtōr ~ lāwugtór*, the one who deals with the people.

Twentieth lesson

The oblation

1.- Today it is a holiday.

2.- Four priests gather at the altar: the *bhlāmōn*, the *ghutupətḗr*, the *pontədhḗks* and the *pūnugtṓr/ lāwugtṓr*.

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 *bhlāmōn* prays. And he pours butter onto the fire.

[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*: r̥tujəgm̥,* which has been translated as 'right priest', is composed of artus 'consonance, harmony, union, liaison' and *jəgs* 'sacrificer'.

[4] *Rentudhḗtəmom* (ai *ratnadhātama-*) is a compound formed by *rentus* 'good, resource, thing of value' and the root **dhē <*dʰeh₁*. 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 *dhānāḥ* and ToB tano <*dʰoh₁neh₂ 'grain').

Indo-European gods, called *deiwṓs*, in their context, were assisted by a creative spirit *amsus* and were considered as *bhagṓs* 'attributors' and *dṓtores (w)eswom* 'donors of goods'.

[5] The term *kowis* 'wise man, scholar', is attested in several 'Eastern' languages of the Indo-European group. Its almost synonymous term *wātis*, perhaps stemming from Celtic dialect, is attested in languages of the 'Western' group.

11.- Deiwoisi énteri oinos tū crãtos, tebhei oinōi sṃjougos didətór krepús.

12.- Bhḷgsmā lúkjetoi, ōsi leighdhlām linghonts [6].

13.- Tom-ki ecnis ōkinós. Acnom bhəgjontí druwides. Bhəgnos acnos daitor [7].

14.- Ghornim kom teutā acnom esti.

15.- Ghutupətḗr deiwóns litä́jeti jéwosjo grãna pweni supājonts.

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

17.- Diwijéi sedējonts sédesi djēus pətḗr moldhons, orqä́ns, goumons mougmonsqe
kḷneuti enim kómqēlijom awísdhjetoi [9].

18.- Ud stistəmnós pérkūnjōi jijḗti meldhjām enim ṃbhrom suwósketi twoisóm.

19.- Dāmos krowom eiti upo joqe diwéi pəterṃ ṃbhrosjo pṛ́ksketi termṇ [10].

20.- Ghertom mṛkisqe ṇktōi ligom. Bhədis obhi wéiqtimãs soupa bhertéwija –
wédeti pontədhḗks [11].

[6] The *anticausative* verb lukjǎi 'to start shining', which is intransitive, indicates sudden beginning of action, while the fientive/progressive *luk(ē)skō* 'to become bright' indicates a gradual or repeated action. Recall that, for this root, there is an *ē-stative* formation *lukējō* '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 *leukós-ā - óm*, and what makes things become bright or clear is *loukós-ā -óm*. Note the alternations in the root vocalism. *Linghonts* is an active present participle of the nasal-infixed formation *linghō* (thematic) or *lineghmi* (athematic) 'to lick'.

[7] *Bhəgnos ā -om* (accent on the final vowel), is the passive past participle of *bhəgjō* 'rôtir' (see Eng *bake*, Phryg βέκος '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'.

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 the fire is ready. The druids roast the lamb. The lamb is chopped.

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

15.- The *ghutupətḗr* 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 prays, 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 *pontədhḗks* says.

[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, gewǎi* 'to resound, to lament', *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 *pŕksketi* '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 *n̥ktos* '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 *ghutó-* in Germanic, the meaning of h_2n̥któ- was transformed into Tocharian to designate the term 'god'.

Eukr̥ 1.- Pəraloghā́ sātis (Ŗqwoidēd 1–12 adarmóm)

1.- Ecnim dūtóm ghutórm̥ welmos solwoweidwósm̥, esjo jágesos sukr̥tum. ḷ

2.- Ecnim ecnim ghūmn̥bhís áiwesi gháwonto wikpotim gheumn̥wodhóm pəluprijóm.

3.- Əcnei deiwóns idhei wedhe sākmn̥strōjṓi gnḗté. Essi ghutṓr-nos īsdjós.

4.- Tons wekontn̥s wī bhoudheje, jod dūtjom jéjesi. Deiwóīs səkmeni sede.

5.- Ghr̥toghuméi doilé, proti ghúdjontn̥s smā dheche, əcnei, tū-om skṓkslejons.

6.- Əcnī sm̥ Ecnis índhetor kowis ghr̥dhopotis juwōn, gheumn̥wédhs dn̥ghúwōsis.

7.- Kowim Ecnim upo studhí sn̥tjodhermonm̥ n̥dhweréi, deiwóm ghalerāpoworóm.

8.- Jos tewom, Əcnei, gheumn̥potis dūtóm ghōdhéjeti, tosjo smā pewtlom bhūdhi.

9.- Jos Ecnim deiwowītejei ghewmn̥wéntm̥ ḷtéjeti, tom pūjós ghoweje.

10.- So nos pūjé doilé Əcnei deiwóns idhei wedhe, upo jagnom ghéumn̥qe-nos.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plḗdhi.

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

1.- Druids are going to the altar along with priests.

Sm̥….......druwides sākrodhōtīs..……..

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.

Dūtós m̥bhrei upo.…………………

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, Ecnis, born for him who strews the (sacred) grass: Thou art our sacrifier, meet for praise.

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

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

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

7.- Praise Ecnis in the sacrifice, the sage whose ordinances are ever true, the God who drives grief away.

8.- Ecnis, 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 Ecnis to the feast of Gods, O Purifier, favour him.

10.- Such, Ecnis, Purifier, bright, bring hither to our sacrifice, to our oblation bring the Gods.

5.- I am eager to see you.

Weqonts ……………weistum.

6.- They implore the gods with moans.

Deiwóns……………litā́jonti.

Léutejes/ Solutions

1 āsãi ~ sesqn̥ti 2 est ~ edn̥t 3 n̥kros 4 kelújet(i)/ eitr̥ dhidhḗt(i) 5 egṓ tewom/ esmi tewom 6 goumoīs/ g̑ówmobhis

Basic vocabulary/ Kleitrowṛdhosenti

acnos	m.	lamb
áidnijos -ā́ -om	adj.	worthy to be praised
amsus, gen. m̥sew(o)s	m.	creator spirit
apoworós -ā́ -óm (worejō + apo)	adj.	warding off, keeping away
artus, gen. r̥téw(o)s	m.	agreeement, harmony, union
awisdhjā̆i	tr.	to feel
bhagós	m.	assigner, divider
bhədis	adv.	better
bhəgjō	tr.	to roast
bherō + obhi	tr.	to offer
bhlādō	tr.	to invoke
bhl̥gsmā	f.	flame
bhoudhejō (+wī)	tr.	to wake up
bhr̥ghtom	n.	ritual formula
blāmōn, gen. bhlā́menos	m.	invocation and prayer priest
crā̆tos -ā -om	adj.	praised
deiwowītis, gen. deiwowītejos	f.	feast of the gods
dhechō	tr.	to burn
dhəsnjos -ā́ -óm	adj.	holy
diwijós -ā́ -óm	adj.	godly
djḗws pətēr	m.	god light
dn̥ghúwōsis -i	adj.	having a mouth like/ which is a tongue
doilós -ā́ -óm	adj.	radiant
dṓtor (w)eswom, gen. dətros (w)eswom	m.	giver of goods
dūtjom	tr.	embassy, mission
dūtós -ā́	m., f.	messenger, sent
dwidkm̥təmós -ā́ --óm	adj.	twentieth
dwódekm̥	num.	twelve
énteri	part.	among, between
gewō, gewā̆i	tr./intr.	to resound, to lament
ghálerom	n.	disgrace
ghaumn̥, gen. ghūmén(o)s	n.	invocation, call
ghawō	tr.	to invoke, invite, call
ghertom	n.	butter
gheumn̥, gen. ghumén(o)s	n.	oblation, libation
gheumn̥potis	m.	master of the libation

gheutor ~ ghutṓr, gen. ghutrós	m.	libator
ghewmn̥wénts, (-wn̥tī́), -wént	adj.	equipped with offerings
ghigheumi	tr.	to pour
ghṓdhejō	tr.	to honour
ghowejō	tr.	to honour, favour
ghr̥dhopotis	m.	houselord
ghr̥toghumós	adj.	having received the sacrifice oil
ghudjō	tr.	to do harm
ghutupətḗr	m.	libation priest
gowos, goumos	m.	cry, lament
grā̃nom	n.	grain
idhei, idhi	adv.	here, there
īsdjós -ā́ -óm (aisdǎi)	adj.	praiseworthy
jagnom	n.	sacrifice
jagos, gen. jágesos	n.	sacrifice
jəgjīō/ ǎi	tr.	to sacrify, venerate
jəgs	m.	sacrifier
jewom	n.	barley
kómqēlijom, sm̥qēlijom	n.	compassion
kowis, kowĕis gen kowijós	m.	wizard, oracle, seer, wise
krepús, (kr̥pwī), krepú	adj.	strong
krowos	m.	cover, shelter
lāwaugtōr ~ lāwugtṓr, gen. lāwugtrós	adj.	priest for public relations
leighdhlā	f.	spoon
ligos -ā -om	adj.	scarce, little
linghō/ lineghmi	tr.	to lick
litājō	tr.	to implore, to appease
loubhos	m.	love
loukejō	tr.	to make shine
loukós -ā́ -óm	adj.	that makes shine
l̥tejō	tr.	to invite
luk(ē)skō	intr.	to become bright
lukjǎi	intr.	to become bright or start shining
m̥bhros	f.	rain
meldhjā	f.	thunder
meldhō	tr./intr.	to pray
moldhos	m.	prayer
mougmos, mūgmos	m.	moan

mr̥kis, gen. mr̥kéj(o)s	f.	barley
mūgjō	tr./intr.	to moo, to moan
n̥dhwerós	m.	sacrificial procedure
n̥ktos -ā -om	adj.	beneficiary (awarded)
ń̥kwōn, (ń̥kwerī), ń̥kwon	adj.	needy
noibhos -ā -om	adj.	holy
nū́tenos	adj.	belonging to the present time
ōkinós -ā́ -óm	adj.	ready
ōrājō	tr./intr.	to pray
orqā́	f.	song
pāwr̥, gen. puwén(o)s	n.	fire
pəlu-	pref.	much, a lot
pérkūnjom	n.	rock
pərosdhətós -ā́ -óm	adj.	preferred, favourite
pewtlom	n.	means of purification
pontədhḗks, gen. pontədhəkós	m.	logistic priest
prekō	tr./intr.	to pray
prōd, pro°	part.	forward
pūnaugtōr ~ pūnugtṓr, gen. pūnugtrós	m.	fire priest
rentudhēmōn, rentudhēmon	adj.	productive in wealth
r̥tujəgs, gen. r̥tujəgos	m.	right priest
sākmn̥, gen. sā́kmen(o)s	n.	sacred grass
sākrodhṓts, gen. sākrodhōtos	m.	priest
sākrom	n.	sacred thing
sedos, gen. sédesos	n.	seat
skṓkslom	n.	evil spirit
skwentos	adj.	holy
sm̥jougos	m.	alliance, marriage
sn̥tjodhermōn, gen. sn̥tjodhérmenos	adj.	whose provisions are true
sn̥tjos -ā -om	adj.	certain
solwoweidwṓs (solwowidusī́), solwo-weidwós	adj.	omniscient
soupom	n.	entrail
sousós -ā́ -óm	adj.	dry
steumi + upo	tr.	to praise
strōjós -ā́ (str̥nō, str̥nōmi, str̥neumi)	m., f.	spreader
sukr̥tús (su+kr̥tús), (sukr̥twī́), sukr̥tú	n.	well-skilled, crafty
suwōskō	tr.	to make rain
termn̥, gen. térmen(o)s	n.	end

twoisós -ā́ -óm	adj.	violent
wātis, wātĕis, gen. wātjós	m.	prophet, oracle, poet
wedhs, gen. wedhós	m., f.	conductor, leader
wéiqktimā	f.	victim
wekmi	tr.	to desire
wr̥sm̥nos -ā -om	m.	elevated

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Dwidkm̥təmom prā́wom densr̥ lesson	**Twenty-first**
Atitowos úpomonjaqe	**Revision and notes**

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:

kleu / klu / klou	'to hear'
(s)teud / (s)tud / (s)toud	'to strike'
leiq / liq / loiq	'to leave'
leuk / luk / louk	'to shine'
terp / tr̥p / torp	'to enjoy'
trep / tr̥p / trop	'to turn'
bhleg / bhl̥g / bhlog	'to glare, to shine'
bher / bhr̥ / bhor	'to carry, wear'
PIE *$d^heh_1 / d^hh_1 / d^hoh_1$ → MIE *dhō / də / dhō*	'to put'
PIE *$steh_2 / sth_2 / stoh_2$ → MIE *stē / stə / stō*	'to stand or make stand'
PIE *$deh_3 / dh_3 / doh_3$ → MIE *dō / də / dō*	'to give'

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 thte *-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:

Wodr̥ tod nū bhérweti	This water is now boiling
Wodr̥ km̥tom cāmn̥bhís bherwet	Water boils at (with) 100 degrees

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. -*neu/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 $C_1C_2C_3$.

For instance, we have:

esti 'he is'	lexical base tier: h_1s	consonant frame: h_1s
	vowel melody: e	ending : ti
déiketi 'he shows'	lexical base tier: dik	consonant frame: dik
	vowel melody: e e	ending : ti
bhibherti 'he carries'	lexical base tier: bhr	consonant frame: b^hb^hr
	vowel melody: i e	ending: ti
silḗjeti 'is silent'	lexical base tier: sil	consonant frame: $silh_1$
	vowel melody: ø e e	ending: ti
gr̥nuwentoi 'they gather'	lexical base tier: gr	consonant frame: grnu
	vowel melody: ø ø	ending: entoi

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) incession:

A.– Thematic formations

		LIV CLASS	MIE CLASS	1 sg. Active	3 sg. active	3pl. active
Root formation	To show	1n	AI	deikō	déiketi	déikonti
	To wash	1n	AII	lowō	lóweti	lówonti
Verba vocalia	To love	1n	AIIIe	lubhḗjō	lubhḗjeti	lubhḗjonti
	To place	1s	AIIIo	loghejō	loghéjeti	loghéjonti
i̯e/i̯o suffixed	To demand	1q	AIVa	kupjō	kúpjeti	kúpjonti
	To look at	1r	AIVb	spekjō	spékjeti	spékjonti
ske/o- suffixed	To ask	1p	AVa	pr̥kskō	pŕ̥ksketi	pŕ̥kskonti
	To get used to	1p	AVb	swēdhskō	swḗdhsketi	swḗdhskonti
	To remember	1p	AVc	mímnāskō	mímnāsketi	mímnāskonti
-n- infixed	To strike	Athematic	AVI	tundō	túndeti	túndonti
	To leave	Athematic	AVI	linqō	línqeti	línqonti
simply reduplicated	To produce	1i	AVII	gignō	gígneti	gígnonti
	To sit down	1i	AVII	sisdō	sísdeti	sísdonti
with dental enlargement	To impel	1t	AVIII	peldō	példeti	példonti
	To raise	1u	AVIII	keldhō	kéldheti	kéldhonti
	To plait	1v	AVIII	plektō	plékteti	pléktonti

	1 sg. middle	3 sg. middle	1 sg. stative	3 sg. stative	1 sg. Passive	3 sg. Passive
Root formation	deikãi	déiketoi	-----	-----	deikōr	déiketor
	lowãi	lówetoi	-----	-----	lowōr	lówetor
Verba vocalia	lubhējãi	lubhḗjetoi	-----	-----	lubhējōr	lubhḗjetor
	loghejãi	loghéjetoi	-----	-----	deikōr	loghéjetor
i̯e/i̯o suffixed	kupjãi	kúpjetoi	-----	-----	kupjōr	kúpjetor
	spekjãi	spékjetoi	-----	-----	spekjōr	spékjetor
ske/o– suffixed	pr̥kskãi	pŕ̥ksketoi	-----	-----	pr̥kskōr	pŕ̥ksketor
	swēdhskãi	swḗdhsketoi	-----	-----	swḗdhskōr	swḗdhsketor
	mímnāskãi	mímnāsketoi	-----	-----	mímnāskōr	mímnāsketor
-n- infixed	tundãi	túndetoi	-----	-----	tundōr	túndetor
	linqãi	línqetoi	-----	-----	linqōr	línqetor
simply reduplicated	gignãi	gígnetoi	-----	-----	gignōr	gígnetor
	sisdãi	sísdetoi	-----	-----	sisdōr	sísdetor
with dental enlargement	peldãi	példetoi	-----	-----	peldōr	példetor
	keldhãi	kéldhetoi	-----	-----	keldhōr	kéldhetor
	plektãi	pléktetoi	-----	-----	plektōr	pléktetor

B.– Athematic formations

		LIV CLASS	MIE CLASS	1 sg. Active	3 sg. active	3pl. active
Root formation	To be	1a	BI	esmi	esti	senti ~ sonti
	To kill, strike	1a	BI	chenmi	chenti	chnenti
Narten formation	To eat	1b	BII	edmi	esti	ednti
	To want, choose	1b	BII	welmi	welti	welnti
Disyllabic formation	To forbid		BIIIa	wétāmi	wétāti	wétānti
	To strengthen	1e	BIIIb	kíkumi	kíkuti	kíkunti
Reduplicated formation	To give	1g/ 1h	BIV	didōmi	didōti	dednti
	To carry	1g/ 1h	BIV	bhibhermi	bhibherti	bhebhrnti
Nasal formation						
-ne/-n- infixed	To leave	1k	BVa	lineqmi	lineqti	linqenti
-neH/nH suffixed	To buy	1m	BVb	qrínāmi	qrínāti	qrinanti
-neu/-nu- suffixed	To gather	1l	BVc	grneumi	grneuti	grnuwenti
Stative	To find oneself in a situation	1c	BVI	-----	-----	-----
	To wear	1d	BVII	-----	-----	-----
Preterite-present						
Root eventive	To know	-----	PI	woida	woide	widér
Reduplicated resultative	To remember	3a	PII	mémona	mémone	memnér

	1 sg. middle	3 sg. middle	1 sg. stative	3 sg. stative	1 sg. Passive	3 sg. Passive
Root formation	-----	-----	-----	-----	-----	-----
	chnai	chntoi	-----	-----	chnar	chntor
Narten formation	edai	estoi	-----	-----	edar	estor
	welai	weltoi	-----	-----	welar	weltor
Disyllabic formation	wetãi	wétātoi	-----	-----	wetãr	wétātor
	kíkuwai	kíkutoi	-----	-----	kíkuwar	kíkutor
Reduplicated formation	didái	didətói	-----	-----	didár	didətór
	bhibhrái	bhibhṛtói	-----	-----	bhibhrár	bhibhṛtór
Nasal formation						
-ne/-n- infixed	linqai	linqtoi	-----	-----	linqar	linqtor
-neH/nH suffixed	qrinai	qrinətoi	-----	-----	qrinar	qrinətor
-neu/-nu- suffixed	grnuwái	grnutói	-----	-----	grnuwár	grnutór
Stative	-----	-----	widái	widói ~ widéi	widár	widór ~ widér
	-----	-----	wesai	wesoi	wesar	wesor
Preterite-present						
Root eventive	-----	-----	widái	widéi	widár	widór ~ widér
Reduplicated resultative	-----	-----	-----	-----	memnar	memnor

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'

- -mn̥   e.g. *deikmn̥*

- -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'   *drātum* (*drājō*) (19.7) 'to work'

- *agtum* (*agō*) (15.13) 'to push forward'   *ceitum* (*ceiwō*) (19.15) 'to live'

- *cemtum* (*cəmjō/ cm̥skō*) (18.14) 'to come' *litātum* (*litājō*) (20.9) 'to implore'

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 middle 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).

Stems in –ā, –ī and –o (thematic)

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

	Ia	Ib	Ic	Id
	bhrēwā (f.) bridge	poqā́ (f.) (cook)	potnī (f.) lady	nāutās (m.) sailor
Nominative	bhrēwā	poqā́	potnī	nāutās
Vocative	bhrēwa	poqá	potnī	nāuta
Accusative	bhrēwām	poqā́m	potnīm ~ potnjām	nāutām
Genitive	bhrēwãs	poqãs	potnjãs	nāutãs ~ nā́wtāso
Dative	bhrēwãi	poqãi	potnjãi	nāutãi
Locative	bhrēwāi	poqā́i	potnjāi	nāutāi
Ablative	bhrēwād	poqā́d	potnjād	nāutād
Instrumental I	bhrēwã	poqã	potnjã	nāutã
Instrumental II	bhréwābhi	poqābhi	pótnjābhi	nā́wtābhi

	IIa	IIb	IIc	IId
	acnos (m.) lamb	fiancé (m.) prokós	wergom (n.) work	wr̥dhom (n.) word
Nominative	acnos	prokós	wergom	wr̥dhom
Vocative	acne	proké	wergom	wr̥dhom
Accusative	acnom	prokóm	wergom	wr̥dhom
Genitive	ácnosjo ~ acnī	prokosjo ~ prokī́	wérgosjo ~ wergī	wr̥dhosjo ~ wr̥dhī́
Dative	acnōi	prokṓi	wergōi	wr̥dhōi
Locative	acnei ~ acnoi	prokéi ~ prokói	wergei ~ wergoi	wr̥dhei ~ wr̥dhoi
Ablative	acnēd	prokḗd	wergēd	wr̥dhēd
Instrumental I	acnō	prokṓ	wergō	wr̥dhō
Instrumental II	ácnobhi	prokobhi	wérgobhi	wr̥dhobhi

Plural

	Ia	Ib	Ic	Id
	bhrēwā (f.)	poqā́ (f.)	potnī (f.)	nāutās (m.)
	bridge	(cook)	lady	sailor
Nominative	bhrēwãs	poqãs	potnjãs	nāutãs
Vocative	bhrēwãs	poqãs	potnjãs	nāutãs
Accusative	bhrēwāns	poqā́ns	potnjāns	nāutāns
Genitive	bhrḗwāom ~ bhrēwãm	poqāom ~ poqãm	pótnjāom ~ potnjãm	nā́wtāom ~ nāutãm
Dative	bhrḗwāmos ~ bhrḗwābhos	poqāmos ~ poqābhos	pótnjāmos ~ pótnjābhos	nā́wtāmos ~ nā́wtābhos
Locative	bhrḗwāsu ~ bhrḗwāsi	poqāsu ~ poqāsi	pótnjāsu ~ pótnjāsi	nā́wtāsu ~ nā́wtāsi
Ablative	bhrḗwājos ~ bhrḗwābhos	poqājos ~ poqābhos	pótnjājos ~ pótnjābhos	nā́wtājos ~ nā́wtābhos
Instrumental I	bhrēwāīs	poqā́īs	potnjāīs	nāutāīs
Instrumental II	bhrḗwābhis	poqābhis	pótnjābhis	nā́wtābhis

	IIa	IIb	IIc	IId
	acnos (m.)	fiancé (m.)	wergom (n.)	wr̥dhom (n.)
	lamb	prokós	work	word
Nominative	acnōs	prokṓs	werga	wr̥dha
Vocative	acnōs	prokṓs	werga	wr̥dha
Accusative	acnons	prokóns	werga	wr̥dha
Genitive	acnōm	prokṓm	wergōm	wr̥dhōm
Dative	ácnoimos ~ ácnoibhos	prokoimos ~ prokoibhos	wérgoimos ~ wérgoibhos	wr̥dhoimos ~ wr̥dhoibhos
Locative	ácnoisu ~ ácnoisi	prokoisu ~ prokoisi	wérgoisu ~ wérgoisi	wr̥dhoisu ~ wr̥dhoisi
Ablative	ácnojos ~ ácnoibhos	prokojos ~ prokoibhos	wérgojos ~ wérgoibhos	wr̥dhojos ~ wr̥dhoibhos
Instrumental I	acnoīs	prokóīs	wergoīs	wr̥dhoīs
Instrumental II	ácnobhis	prokobhis	wérgbhis	wr̥dhobhis

NOTE 1: Nouns of the type *widjā́*, gen. *widjãs* 'wisdom' follow a declension similar to *poqā́, gen. poqãs*, with the glide *-j-* before the *-ā* stem. Similarly, the declension patterns of *korjos* 'army', *soqjós* 'companion, ally', *loghjom* 'laying place' and *lṇchijóm* '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 *-ī* stems by cancelling their original ablaut. According to F. Kortlandt, the first one had an original *-eh$_2$/h$_2$ ablaut. We have however followed a columnar declension with the stem *-ā*. Moreover, according to Johnsen, there was a category of *-ī* stems which had root ablaut with nom. sg. **déiu̯ih$_2$*, gen. sg. **diu̯iéh$_2$s* 'goddess' versus a non-ablauting one with nom. sg. **uidiéh$_2$*, gen. sg. **u̯idi̯éh$_2$(o)s* 'wisdom'. In this course we follow the same pattern with nom. sg. *deiwī, widjā́* and gen. sg. *déiwijãs, widjãs* for both types.

Adjectives:

Singular

	long		
	m.	**f.**	**n.**
Nominative	dlṇghos	dlṇghā	dlṇghom
Vocative	dlṇghe	dlṇgha	dlṇghom
Accusative	dlṇghom	dlṇghām	dlṇghom
Genitive	dlṇghosjo ~ dlṇghī	dlṇghãs	dlṇghosjo ~ dlṇghī
Dative	dlṇghōi	dlṇghãi	dlṇghōi
Locative	dlṇghei ~ dlṇghoi	dlṇghãi	dlṇghei ~ dlṇghoi
Ablative	dlṇghēd	dlṇghād	dlṇghēd
Instrumental I	dlṇghō	dlṇghã	dlṇghō
Instrumental II	dlṇghobhi	dlṇghābhi	dlṇghobhi

Plural

| | long | | |
	masc.	fem.	neu.
Nominative	dlṇghōs	dlṇghãs	dlṇgha
Vocative	dlṇghōs	dlṇghãs	dlṇgha
Accusative	dlṇghons	dlṇghāns	dlṇgha
Genitive	dlṇghōm	dlṇghāom ~ dlṇghãm	dlṇghōm
Dative	dlṇghoimos ~ dlṇghoibhos	dlṇghãmos ~ dlṇghābhos	dlṇghoimos ~ dlṇghoibhos
Locative	dlṇghoisu ~ dlṇghoisi	dlṇghāsu ~ dlṇghāsi	dlṇghoisu ~ dlṇghoisi
Ablative	dlṇghojos ~ dlṇghoibhos	dlṇghājos ~ dlṇghābhos	dlṇghojos ~ dlṇghoibhos
Instrumental I	dlṇghoīs	dlṇghāīs	dlṇghoīs
Instrumental II	dlṇghobhis	dlṇghābhis	dlṇghobhis

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. *kemḷ-ā* (=kemḷ ad) 'to the sky',

- An allative singular in *–de* e.g. *woikom-de* '(to) home, to the house',

- 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', *nómṇtos* 'in the name',

- An instrumental singular in *-mi*: *klā̃mi* 'in secret',

- A nominative-vocative-accusative collective plural in *-ā*: *qəqlā/ rotá̃* 'wheels', *jugá̃* 'jokes', *wīrá̃* 'group of men',

- An instrumental plural in *-mis*: *wá̃timis* '*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', *rotī ṃbhiqolós* 'the servant of the wheel' (=the servant of the chariot).

Basic vocabulary/ Kleitrowṛdhosenti

-ā	part.	towards
–de	part.	towards
deiwī, gen. deiwijãs	f.	goddess
dlṇghos -ā -om	adj.	long
entos	adv.	from inside
gignō	tr.	to produce
jugóm	n.	joke
keldhō	tr.	to raise
kíkumi	tr.	to strengthen
klãmi	adv.	in secret
kosmim, keti	adv.	from here
kupjō	tr.	to demand
linqō/ lineqmi	tr.	to leave
loghejō	tr.	to place
loghjom	n.	lying place
mbhiqolós, mbhiqolá	m., f.	servant
(mi)mnãskō	tr.	to remenber
nāutãs/ nāwagós	tr.	sailor
peldō	tr.	to impel
plektō	tr.	to plait
potnī	tr.	lady
qeqlos	m.	wheel
rotos	m.	wheel
soqjós	m.	companion, ally
swēdhskō	tr./intr.	to get used to
tundō	tr.	to strike
upernē	adv.	from above
uponē	adv.	from below
wétāmi	tr.	to forbid
widjá	f.	wisdom

Further reading

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Dwidkm̥təmom dwóterom densr̥

Agrei djeus

1.- Qid edjḗu agrei dhēs, Marke?

2.- Kāpom mene sodóm.

3.- Dhōnāom bhūm r̥weni.

4.- Arwr̥ ādóm wesnos sēlōi tosjo.

5.- Aitim məgnā́m arəsm̥ nī́terī ágrosjo.

6.- Ágrosjo wərbhim dhēm, porstons pəgom joqe albhom pikóm jānum [2].

7.- Nedins tr̥nānsqe rukóm. Agrom puwóm joqe en sterkos sterm̥.

8.- Bhrēwr̥ demés sentum ad? [3]

9.- Nē, nē meghei bhūt daitis.

10.- Ákmonn̥s legóm bhr̥wenos démmenei. [4]

11.- Qodhei akmonn̥s dhēs?

12.- Akmonn̥s epi druméi dhēm kleitrei [5].

13.- Kaplons bhidhónsqe n̥dha lowóm. Kleitim təgom.

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:

1) Radical athematic stem: *dhēm* (*dhidhēmi*) 'I put or did', *gnōm (gignṓskō)* 'I knew' *sterm̥ (str̥nō / str̥nōmi / str̥neumi*) 'I spread'.
2) Radical thematic stem: *dikóm* (*deikō*), 'showed', *pəgom* (*pn̥gō*) 'I stuck, nailed'.
3) Reduplicated stem: *weuqóm* (*wiweqmi*) 'I said,' *ādóm* (*adejō*) 'I prepared.'
4) Athematic sigmatic stem: *arəsm̥* (*arjō*) 'I plowed'.
5) Suppletive in any of the previous four classes: *bhūm* (*esmi*) 'I was'. *sodóm* (*eimi*) 'I went', *ludhóm* 'I came', *ghosóm ~ ghesm̥* (*edmi*) 'I ate'.

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.

Only aorist effective forms appear in this lesson's texts. Aorist protelative will be seen in following lessons.

[2] *Wərbhim dhidhēmi* 'to mark the (city) outline', has its counterparts in Lat. urbem condō and Hitt. *warpa dai-* 'to set the perimeter'.

[3] *Bhrēwr̥* 'the well' and *eitr̥* 'the way' are heteroclite nouns, i.e., they contain a suffix subject to consonant change: nom. *bhrēwr̥* <*bhreh₁ur̥, eitr̥*, gen. *bhr̥wén(o)s, iten(o)s*.

[4] *Démmenei* or *demmenei,* is a dative form of the infinitive *demmn̥*, 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(o)s* 'wood (material)' is the base to form the adjective *drumós* 'wooden'.

14.- Wesumōrom toqe agrei widés?

15.- Widóm. Énkona mene esmei dikóm. Wergṇsí me juwét [6].

16.- Sṃstōs medhidiwí obhi·edjom ghosomes [7].

17.- Esmi, bhūm; eimi, sodóm, edmi, ghosóm ~ ghesṃ.

18.- Dhidhēmi, dhēm/ dhēka; stṛnōmi, sterṃ.

19.- Deikō, dikóm; pewō, puwóm; jewō, juwóm

20.- Demō, demóm; legō, legóm; lowō, lowóm.

21.- Təgjō, təgom; pṇgō, pəgom, runkō, rukóm; pinkō, pikóm; widējō, widóm.

22.- Adejō, ādóm.

23.- Arjō, arəsṃ;

[6] *Énkona* and *wergṇsí* are, respectively, the nominative-vocative-accusative plural and locative plural forms of *enkṛ* 'need' and *wergṛ* 'task', inflected like *edṛ* 'food'. Remark the singulative value of the *ṛ/n̥-* suffix.

[7] The suppletive form of the verb *edmi* 'to eat', used in the aorist, normally appears in MIE with a thematic vowel. We have thus a first person singular *ghosóm* 'I ate' as a basis for the rest of the aorist tense. Avestan has a related form *nigā̊ṇhant-*, with *o* vocalism like Lat. *hostia*. Beside *ghosóm* we have an athematic form *ghesṃ* '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 *ágha*s, *(u) kṣan* and *gdha.*

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.

Eukr̥ 1.- Pəraloghā́ sātis

1.- Markos edjḗu kāpom sewe sodét.

2.- R̥weni bhūt enim sēlom ādét wesnos tosjo.

3.- Aitim məgnā́m arəst dhōnāom ágrosjo.

4.- Wərbhim dhēt, porstons pəgét joqe m̥dhrom pikét jānum.

5.- Nedins tr̥nānsqe rukét. Agrom puwét joqe en sterkos stert.

6.- Bhrēwr̥ sentum ad nē demét jodqid esmei nē bhūt daitis.

7.- Todoinod ákmonn̥s legét enim epi druméi dhēt kleitrei.

8.- Kaplons bhidhónsqe n̥dha lowét joqe kleitim təget.

9.- Jom Wesumōrom widét énkona sewe esmei dikét. Wergn̥sí im juwét.

10.- Sm̥stōs medhidiwí piskim ghosetām.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- Today it has been a very hard day.

Kr̥terós ………....bhūt dhochos.

2.- The stones were hard but the earth was soft.

Ákmones kr̥tewes bhūnt atqe……… m̥ldus.

3.- Yesterday I picked flowers for the wedding.

Ghdjes bhlṓmona wedhmenei………...

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.

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 praītéi……….. .

Léutejes/ Solutions

1 edjḗu/ kéidiwi 2 dhghoms/ tersā/ erwā/ telsus 3 legóm 4 Ghosét 5 widés 6 dikóm

Summary table: active aorist:

	deikō	gignṓskō	wiwermi	sōdejō	deikō
Formation	Thematic root	Athematic root	Thematic reduplicated I	Thematic reduplicated II	Athematic sigmatic
Meaning	showed	got to know	found	made sit	showed
egṓ	dikóm	gnōm	wewróm	sesedóm	deiksm̥
tū	dikés	gnōs	wewrés	sesedés	dēiks
is, id	dikét	gnōt	wewrét	sesedét	dēikst
ejes, ija	dikónt	gnont	wewrónt	sesedónt	deiksn̥t

Basic vocabulary/ Kleitrowr̥dhosenti

(gi)gnō̆skō	tr.	to get to know
akmōn, gen.əkm̥nos	m.	stone
albhos -ā -om	m.	white
arjō	tr.	to plough
arwr̥, gen r̥wen(o)s	n.	land, arable field
bhidhós	m.	vessel
bhrēwr̥, gen. bhr̥wén(o)s	n.	well, waterwell
bhūm	intr.	aorist of *esmi*, to be
demō	tr.	to build
dhōnā	f.	cereal
enkr̥, n̥kén(o)s	n.	need
erwā	f.	earth
ghdjes	adv.	yesterday
ghosóm (ghesm̥)	tr.	aorist of *edmi*, to eat
jewō	tr.	to help
kaplos	m.	instrument, tool
kāpos	m.	plot of land
kleitrom	n.	support, base
kr̥terós -ā́ -óm	adj.	quite, very hard
kr̥tus, (sukr̥twī́), kr̥tu	adj.	hard
nī́teros -ā -om	adj.	low, lower, inferior
obhi·edjom	n.	lunch
pinkō, peikō	tr.	to paint, adorn
piskis, gen. pískej(o)s	m.	fish
pn̥gō	tr.	to fix, nail
porstos	m.	pole
praītós -ā́ -óm ~ prái·itos -ā -om	adj.	past, last
sēlom	n.	sowing activity
sodejō	tr.	to settle, establish, to make sit
sodóm	intr.	aorist of *eimi*, to go
sterkos, gen. stérkesos	n.	manure, filth
telsus, gen. télsew(o)s	f.	earth
tersā	f.	earth
wərbhis. wr̥bhis, gen. wr̥bhéj(o)s	f.	perimeter
wergr̥, wr̥gén(o)s	n.	task
wiwermi	tr.	to find

212

Further reading

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Dwidkṃtəmom tritjom densṛ

Dhoubhnogonos (Ṛqwoidēd 10-129 adarmóm)

1.- Nē ṇsṇt nē sṇt tom-ki esāt; nē esāt recos tod peros nē djewmṇ [1][2].

2.- Qid ad werwért? Qodhei? Qesjo kelmṇ? Qid esāt ṃbhu cədhnom cəbhrom [3][4]?

3.- Nē mṛtis esāt, ṇmṛtom tori nē; neqe neqtos neqe dinās esāt gnōtlom

4.- Anāt ənonmi swédhewē tod oinod. Tosmēd onjod peros neqidqe esāt [5].

5.- Pārjei kúdhsāto temos témesē, ṇperwóm id-om solwod soros esāt [6].

6.- Wāstō épidhətom jod esāt, tepesos tod məghwenē gnḗto oinod [7].

Notes

[1] The present participle of the verb *esmi* 'to be' is *esonts* (m., f.), *sṇtī* (f.), *esṇt* (n.) 'which is, being', with a genitive *sṇtos*. In addition, a neuter form with zero grade in all the paradigm *sṇt*, gen. *sṇtos*, serves as lexical form of substantive 'the existent, the being'. Its negation *ṇsṇt* is the non-existent, the non-being.

[2] MIE. *ěsāt* 'was' is a form of aorist protelative formed with the root **es* of the verb *esmi* 'to be'. One can also use the present protelative to indicate the past if the sentence contains other verbs in the past. *ěsāt* adds a notion of repetition.

[3] *Ad werwért* (cf. Skr. *ā́ 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 cəbhrom* 'deep (and) profound', with adjectives derived from the verbs *cədhjō* <**gᵘh₂edh / gᵘh₂dh* 'to make dive' and *cəbhjō* <**gᵘh₂ebh / gᵘh₂bh* 'to immerse'. We find the first one in the compound Eng. *bathyscaphe*, the second one in the verb baptize.

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.

[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/n* and its second element comes from the word *an(ə)mos* 'breath', from the verb *anō/ anmi* (root h₂enh₁) 'to breathe'. Latin has *inanimis* and *inanimus* 'inanimate, lifeless'. Tocharian has also the compound onolme 'being, creature, person' formed with the particle 'in' and the lexeme h₂onh₁mo-.

[6] *Kúdhsāto* 'was hidden, had hidden itself', like *ěsāt*, has an imperfect value, but is actually a pluperfect form taken from the perfect stem *koudh/ kudh* of the verb *keudhō* 'to hide'. Note the secondary middle ending of *kúdhsāto*.

[7] *Gnḗto* 'was born' is the third person singular of the middle aorist of the verb *gignō/ gnnōmi* '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 *gnḗtor* or *gnḗtos esti* would be used. *Məghwenē* is the instrumental of *meghwr̥* 'power'.

7.- Kōmos tom pārjei n̥dhi gegiseto menesos roitos protəmóm jod esāt

8.- Sn̥tós bhondhom n̥sn̥ti kom widónt kerdi eksí islṓs kówejes meneswã [8].

9.- Təres snēwr̥ wítn̥tom reigsmn̥ eisom, n̥dheróm nom esāt? uperóm nom esāt? Roitesdhẽs esānt, méghmena esānt. Áwodhei polmos, pérosdhei spātis [9].

10.- Qis nom woide? qis idhei pro weuqsēt qotos tod gnĕto, qotos krēsr̥ id? [10].

11.- Posti deiwṓs esjo wisolgō, mō qis woide qotos ad bhébhuwe?

12.- Krēsr̥ id qotos bhébhuwe, eiwe dhedhəwor eiwe nē, jos esjo uperjoqonts perəméi djewmn̥ so dā woide, eiwe nē woide [11].

13.- Widóm, widés, widét; widówn̥, widetom, widetām; widómn̥, widete, widónt.

14.- Widām, widās, widāt; widāwn̥, wídātom, wídātām; widāmn̥, wídāte, widānt.

15.- Widā́/ widoma, wideso/ wideta, wideto; widówedha, widéi, widéi; widómedha, widedhwe, widonto.

16.- Wídāma, wídāso, wídāto; wídāwedha, wídāwedha, widāi, widāi; wídāmedha, wídādhwe, wídānto.

17.- Widṓr, widesor/ widetar, widetor; widower, widetr̥, widetr̥; widomer, widedhwe, widontor.

18.- Widār, wídāsor/ wídātar, wídātor; wídāwer, widātr̥, widātr̥; wídāmer, wídādhwer, wídāntor.

[8] *Islós islā islóm* 'having sought' is an aorist participle of the verb *aisskō* (root *$h_{_2}eis$*) 'to ask, to search'. The basic form of the aorist is the first form of the singular of the effective *isóm*. The aorist participle often indicates an action that precedes the rest of the sentence. So *islós* can be translated by 'after looking for', whereas the present participle indicates a simultaneous action: *aisskonts* '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] Weuqsēt 'would say' is a form of precative mood formed on the aorist stem of *weuqóm* 'I said'. The precative is a mood that we will see in detail in more advanced lessons. *Krēsr̥* 'creation' is a noun related to the verb *krēskō* 'to grow'.

[11] You have identified forms of the perfect in *bhébhuwe* 'results, has become', *dhedhəwor* 'has been made' *woide* 'knows', from the verbs *bheumi, dhidhēmi* and *widējō/ weidmi*. The forms of aorist would be *bhūt* 'was', *dhətor* 'was done' and *widét* 'saw'.

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.- 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.

Eukr̥ 1.- Pəraloghā́ sātis.

A.- (R̥qwoidḗd 10-190 adarmóm)

A1.- R̥tomqe wēromqe óbhīstēd tépeses gnento. Totos noqts gnḗto, totos wl̥nāwént mori.

A2.- Mərejes wl̥nāwn̥tés n̥dhi wetos gnḗto, wī dhochonoqte dhidhḗt solwa óqonta wəlont.

A3.- Sūnimēnse weikm̥ ad dhətōr qert, djewm̥qe pl̥təwīmqe, keml̥qe tom-ki leukm̥

B.- (R̥qwoidḗd 4–52 adarmóm)

B1.- Proti sā sumorchā́ cenā wī áussketi peri swesrós, Diwós dr̥ketor dhugtḗr.

B2.- Ekwā iwe kwitrōrudhsā́ mātḗr cewom r̥toworā́ Ekwonjons soqí gento ausōs.

B3.- Utá soqí essi Ekwonjous utá mātḗr cewom essi, utá ausós weswa õikta.

B4.- Jā́ wejet dweimn̥ twe qistotos suloigā́ proti stoumoīs bhudhómedha

B5.- Proti bhn̥drṓs dr̥konto jota cewom kerdhos swolōs; ausōs piplḗt wəru grejos.

B6.- Kom peplusí wibhāwesná apo wərjes lukḗ temos, ausós swēdhum ad awe.

B7.- Ad djewm̥ tənjes swoloīs, keml̥ wəru prijóm, ausós kuknṓ kwesē.

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.

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.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- Neither light nor darkness existed in the firmament.

Nē………....neqe recos djumeni esānt

2.- What did the sage say about energy?

Qid………....meghmn̥ m̥bhi weuqét?

3.- Whence was the infinite space born?

Qotos……….n̥perwón ghawos?

4.- Beyond the signs there is a true reality.

Gnṓtlojos……sn̥tjom bhéwonom widói.

5.- The creation of waters results from the gods' wisdom.

………….krēsr̥ deiwṓm meneswād bhébhuwe.

6.- In summer it dawns early and becomes night late.

Səmei ájeri………joqe sējóm neqti.

Léutejes/ Solutions

1 leuks/ kwos 2 kowis/ wātis 3 gnēto 4 peros 5 m̥bhewom/ apóm/ wədenom 6 áussketi/ (en) lúksketi

The middle voice of the verb *gignō*: to occur, to happen, to be born.

1s. Active	PRESENT EFFECTIVE			
	Primary	Secondary	Tertiary	Quaternary
	gignō	*gnḗskō*	*gn̥jō*	*gigenmi*
1s.	gignǎi	gnḗskǎi	gn̥jǎi	gignái
2s.	gígnesoi	gnḗskesoi	gn̥jesói	gign̥sói
3s.	gígnetoi	gnḗsketoi	gn̥jetói	gign̥tói
1du.	gígnowesdha	gnḗskowesdha	gn̥jowesdha	gign̥wesdha
2du.	gignei	gnḗskei	gn̥jei	gigní
3du.	gignei	gnḗskei	gn̥jei	gigní
1pl.	gígnomesdha	gnḗskomesdha	gn̥jomesdha	gign̥mesdha
2pl.	gígnesdhwe	gnḗskesdhwe	gn̥jesdhwé	gign̥sdhwé
3pl.	gígnontoi	gnḗskontoi	gn̥jontói	gegn̥ntoi

1s. Active	PRESENT PROTELATIVE			
	Primary	Secondary	Tertiary	Quaternary
	gignom	*gnḗskom*	*gn̥jom*	*gigénm̥*
1s.	gignā	gnḗskā	gn̥jā	gigná
2s.	gígneso	gnḗskeso	gn̥jesó	gign̥só
3s.	gígneto	gnḗsketo	gn̥jetó	gign̥tó
1du.	gígnowedha	gnḗskowedha	gn̥jowedha	gign̥wedha
2du.	gignei	gnḗskei	gn̥jei	gigní
3du.	gignei	gnḗskei	gn̥jei	gigní
1pl.	gígnomedha	gnḗskomedha	gn̥jomedha	gign̥medha
2pl.	gígnedhwe	gnḗskedhwe	gn̥jedhwé	gign̥dhwé
3pl.	gígnonto	gnḗskonto	gn̥jontói	gegn̥ntoi

1s. Active	AORIST EFFECTIVE		AORIST PROTELATIVE
	Primary	Secondary	
	genm̥	*genóm*	*genām*
1s.	gna	genā́ ~ genoma	génāma
2s.	gnḗso ~ gnḗta	geneso ~ geneta	génāso
3s.	gnḗto	geneto	génāto
1du.	gnḗwedha	genówedha	génāwedha
2du.	gni	genéi	génāi
3du.	gni	genéi	génāi
1pl.	gnḗmedha	genómedha	génāmedha
2pl.	gnḗdhwe	genedhwe	génādhwe
3pl.	gnento	genonto	génānto

For periphrastic perfect forms *gnḗtos*, *gnḗtā*, *gnḗtom esmi*, etc, cf. lesson 16 note 7.

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), *sn̥t* (the existing one), *donts* (the tooth), *m̥gonts* (big), *geronts* (old), *wisowénts* (poisonous):

a) Thematic verbal forms

nom.	*bheronts*	*bhérontī*	*bheron*	*(bherō, 1ᵃ pl. bhéromosi)*
gen.	*bhérontos*	*bherontjãs*	*bhérontos*	

b) Athematic verbal forms

- *Radical R(e)/R(e)*

nom.	*welonts*	*wel̥ntī́*	*wel̥nt*	*(welmi, 1ᵃ pl. wélmosi)*
gen.	*wel̥ntós*	*wel̥ntjãs*	*wel̥ntós*	

- *Radical R(e)/R(ø)*

nom.	*wekonts*	*uk̥ntī́*	*uek̥nt*	*(wekmi, 1ᵃ pl. ukmosi)*
gen.	*uk̥ntós*	*uk̥ntjãs*	*uk̥ntós*	

nom.	*esonts*	*sn̥tī*	*esn̥t*	*(esmi, 1ᵃ pl. smosi)*
gen.	*sn̥tos*	*sn̥tjãs*	*sn̥tos*	

- *Reduplicated*

nom. *bhebhronts* *bhebhr̥ntī́* *bhebhr̥nt* (*bhibhermi*, 1ᵃ pl. *bhibhr̥mosi*)

gen. *bhebhr̥ntós* *bhebhr̥ntjãs* *bhebhr̥ntós*

c) Nouns and adjectives in general

nom. *donts* *sn̥t*
gen. *dn̥tos* *sn̥tos*

nom. *m̥gonts* *m̥gn̥tī́* *m̥gn̥t*
gen. *m̥gn̥tos* *m̥gn̥tjãs* *m̥gn̥tos*

nom. *geronts* *gern̥tī́* *gern̥t*
gen. *gern̥tós* *gern̥tjãs* *gern̥tós*

d) Adjectives of possession
nom. *wisowénts* *wisown̥tī́* *wisowént* (*wisós*)
gen. *wisown̥tós* *wisown̥tjãs* *wisown̥tós*

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/ Kleitrowṛdhosenti

(s)pipāmi	tr.	to pull, draw
adarmós -ā́ -óm	adj.	adapted
aisskō (part. aor. islós --ā́ -óm) (+eksí)	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
bhṇdrós -ā́ -óm	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
dhətōr, gen. dhətros, dhətrī	m. ,f.	crator spirit
dhidhēmi + wī	tr.	to dispose, distribute
dhochonoqte	du.	day and night
dhoubhnom	n.	world
dhubhús, (dhubhwī́), dhubhú	adj.	deep
dinā	f.	day
djeumṇ, gen. djumén(o)s	n.	firmament
dweimṇ, gen. dwimén(o)s	n.	loathing, hatred, fear
eiwe (ei+we)	ind.	or if
ekwā	f.	mare, female horse
Ekwonjōs	m. pl.	primordial twins, brothers of dawn
ənesonts, (ṇsṇtī), ənesṇt	adj.	not being, not existing
ənonmis, ənonmi, gen. ənónmej(o)s	adj.	who has no breath
épidhətom (dhidhēmi + epi)	adj.	covered
esonts, (sṇtī), esṇt	adj.	being, existing
geronts, (gerṇtī́), gerṇt	adj.	old
ghawos, gen. ghawesos	n.	space
gnōtlom	n.	sign, signal
gonos	m.	production, generation

grejos, gen. gərjesos	n.	surface
jota	conj.	as, in the manner of
kelmn̥, gen. kélmen(o)s	n.	impulse
kerdhos	m.	herd, flock, troop
keudhō	tr.	to hide
kōmos	m.	love
krēsr̥, gen. krēsén(o)s	n.	creation
kuknós, kukrós -ā́ -óm	adj.	bright, brilliant
kwitrōrudhsós -ā́ -óm	adj.	bright-redded
kwos, gen. kwesos	n.	splendour, brilliance
leuks, gen. lukós	f.	light
m̥bhi	part.	around, about
m̥bhu, gen. m̥bhéw(o)s	n.	eau
meghmn̥, méghmenos	n.	energy
meghwr̥, gen. məghwén(o)s	n.	power, energy
meneswā	f.	wisdom
menos, gen. ménesos	n.	mind
m̥gonts, (m̥gn̥tī), m̥gn̥t	adj.	big
mō	ind.	but
mr̥tis , gen. mr̥téj(o)s	f.	death
n̥dhi	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 (inedhmi + obhi)	adj.	inflamed
onjos -ā -od	pron.	another
ŏps, gen. após	f.	water
pārjom	n.	beginning
peri, perti	part.	around, about
peros	m.	further
pérosdhei	adv.	above
pl̥təwī	f.	the Earth
polmos	m.	impulse
posti (cf. pos)	adv.	afterwards, behind
protəmós -ā́ -óm	adj.	primary
qəreumi, qərjō	tr.	to form, to make

qistotos	adv.	with intention
qotos	pron.	wherefrom
recos	m.	darkness, obscurity
rēgō	tr.	to protect, to reign
reigsmn̥, gen. rigsmén(o)s	n.	strap
roitesdhḗs (nom. pl. roitesdhẽs ~ roitesdhētes)	m.	semen-carrier
roitos	m.	flow, flow of semen
R̥qwoidos	m.	Rigveda
r̥tom	n.	order
r̥toworós -ā́ -óm	adj.	accurate
snēwr̥, gen. snuwén(o)s	n.	string, rope
sn̥t, gen. sn̥tos	n.	existing thing
soqī́	f.	female friend
soros	m.	flow, stream
spātis, gen. spətéj(o)s	f.	traction
stoumos	m.	praising, laud
suloigós -ā́ -óm	adj.	gpod dancer
sumorchós -ā́ -óm	adj.	of good feminine nature
sūnimēnse	du	sun and moon
swēdhus, gen. swḗdhewos	f.	custom, way of behaving, habit, nature
swolos	m.	ray
temos	n.	obscurity
tənjō	tr.	to extend
tepos, gen. tépesos	n.	warmth
təres	ind.	through
tom (cf. tom-ki)	adv.	then
totos	adv.	from here, from this
utá	ind.	and also
wāstos -ā -od	adj.	empty
weikm̥ ad	adv.	in its turn
wejō (cf. worejō + apo)	tr.	to make turn, to turn away
wəlonts (aor. < wəlnāmi), (wəlontī).wəlón̥t	m./f./n.	dominator, master
wərjō + apo/ wr̥neumi + apo	tr.	to open
wēros -ā -om	adj.	
werwormi (+ad)	tr.	to keep (with oneself)
wibhāwesnós -ā́ -óm	adj.	fulgent, splendid

widējō + kom	tr.	to be conscious, know
wisolgos	m.	fly off, launching
wítn̥tom	n.	tight, tightened
wl̥nāwénts, (wl̥nāwn̥tí) wl̥nāwént	adj.	full of waves
wosu, gen. weswos	n.	richness

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Dwidkm̥təmom qətwr̥tom densr̥

Pāusōn

1.- Pāusōn maghus dhochei səmosmi prijóīs dānum sodét Jemunóm coupā́īs [1].

2.- Coupājes cówesqe tām chéresē tr̥sewes bhūnt [sent] jod dānud Natrijonã n̥chī wisown̥tés pijónt.

3.- Natrijonām apoqojédhjosjo monsō, gr̥beinom Pāusōn lipét enim dānum en cədheto [2].

4.- Staknei ánkolmotos aigmn̥ nicsós nēkst domom; immō nicōs kr̥dijeto [3] [4].

5.- Pāusonm̥ Natrijonā méghmenē solwō wn̥dhet, ghourons ghrendhons im m̥bhi wiplós [5].

6.- Pāusōn Natrijonã oksū́ wiktós tetenghét [6].

7.- Lugnṓs coupājes grégesqe potim m̥bhi ménānto, im mr̥tom kn̥séjontes [7].

8.- Pā́usenos pətrōus mémerāto, jod maghus pāsn̥tm̥ bhrā́term̥ əneu cecsāt [8].

9.- Eti polwa bhuwānt upélosjo kaila gromei.

Notes

[1] *Coupā́s* or *coupā́ts* 'drover', with genitive *coupāos*, *coupāso* or *coupātos*, is composed of the terms *cōus* 'cow, beef' and root **pā<*peh₂* 'to protect', which, in addition, has given the verbs pāskō 'to feed, to graze', *pāsmi* 'to heed, to care' and the name *pətēr* 'father'. Indo-Iranian preserves the verb in its radical form: Skr. *pāti*, Av. *pāiti* 'protects'.

[2] The infiintive construction (*gen.*) + *monsō* indicates finality. One could have also used the short dative *apoqojedhjōi*. Its basic root is **qei*, which forms a verb in the active voice *qíneumi* 'to pay one's punishment, to expiate' with a variation in the middle voice *qinuwái* '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 infitive *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 *oṅkaläm*). The root is **h₂enk-* 'to bend'. As for the enlargement, cf. *deiwotos* 'in the manner of a god', *téutātos* 'in the manner of the people', *nōmn̥tos* 'in the name of', *agmn̥tos* '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

Twenty-fourth lesson

Pan

1.- The boy Pāusōn 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, Pāusōn 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 Pāusōn with all might, wrapping his horrible coils around him.

6.- Pāusōn seemed utterly defeated by Natrijonā.

7.- The Gopis and the herds, being broken up, thought about (their) lord, considering him (to be) dead.

8.- Pāusōn'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.

has been said before; *pauka wéqesa-two, immō nōinod* 'your words (are) few, rather none'; *todoinod nē drājet, immō me drājejet* 'not only does he not work, but he also makes me work'.

[5] We saw in the previous lesson the active aorist participle *islós* 'after looking for'. Now we have the same type of participle *wiplós* taken from the verb *wipjō* 'twist'. The first person of the aorist indicative is *wipóm*, with the stem *wip*. *Méghmenē* 'with energy' is the instrumental of *meghmṇ* (root **megh /mogh* 'power').

[6] *Wiktós* 'defeated' is the passive aorist participle of *winkō* 'to defeat'. The basic form of the aorist is *wikóm* 'I won, I vanquished'.

[7] *Ménānto* 'they thought' indicates repeated action in the past, in contrast to the effective *mnento*, the other indicative aorist incession of the verb *mənjǎi*. Note the construction with the two accusatives *im mṛtom kṇséjontes* 'believing him dead', where the verb 'to be' is also implied in English. *Mṛtos -ā -om* is equivalent to *mṛwos -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*.

10.- Apo dā́newi lubhtóm Pāusonm̥ nicsós ghréndhoisi en segtóm widént,

11.- Joqe cenās mághuwos ad mātérm sodónt joqe skombom m̥bhi bhlēsn̥t.

12.- Pāsṓs bhendhrṓsqe staknom en cōdhedhjōi mens dhent júwenos pótejos kr̥pos apolabhtewei.

13.- Pā́usenos aw bhrātḗr apó tod wewerét, jod gnōsāt Pā́usenm̥ diwós sūnúm bheutum [9],

14.- Enim ismei nicósm̥ nē gheudmonm̥ [10].

15.- Pāusōn nū creughons widét prijóns bheutum;

16.- Ánchejos glēkād r̥to joqe km̥tom əna ghurós ligeto káputom [11].

17.- Joqe olja nēkst, wīsosjo kr̥pesē spjéwomosjo. Nicōs nenketo [12].

18.- Ita upelām trūt potis Pāusōn Natrijonām.

19.- Eimi, sodóm; esmi, bhūm.

20.- Leipō, lipóm; wendhō, wn̥dhóm; leigō, ligóm.

21.- Wipjō, wipóm; lubhjō, lubhóm; ghudjō, ghudóm; spjewō, spjuwóm.

22.- Labhō, labhóm; segneumi, segóm.

23.- Pipō, pijóm; widējō, widóm.

24.- Tn̥ghējō, tn̥ghējóm.

25.- Mr̥neumi, memeróm; wr̥neumi, werm̥/ weweróm. Nekjai, nenkā́.

26.- Nekjō, neksm̥; bhlēmi, bhlēm/ bhlēsm̥.

27.- Cicāmi, cām; dhidhēmi, dhēm; gignōskō, gnōm; térumi, trūm.

28.- Leigǎi, ligā́/ ligoma; cədhjǎi, cədhā́/ cədhoma.

29.- kr̥dijǎi, kr̥dijā́/ kr̥dijoma; mərijǎi, mərā́/ məroma.

30.- Mənjǎi, məna; īrái, ra.

[9] This is another completive construction with two accusatives, this time explicitly containing the verb 'to be'. *Diwós sūnúm* 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'.

10.- Back to the river, they saw their beloved Pāusōn trapped in the monster's coils,

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.

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.

[11] *Ghurós* is the genitive of *ghwēr* 'beast'. *Ghwērós, ghwērá̄, 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 *nekjǎi* 'to die, disappear', also has two aorist stems, i.e. sigmatic and reduplicated: *neksa/neksma* and *nenkā́/ nenkoma* (3rd person *neksto* et *nenketo*).

Spjéwomos -ā -om is a present passive participle or the verb *spjewō* 'to spit'.

Eukr̥ 1.- Pəraloghā́ sātis.

1.- Jāraklewḗs Gérjonos poku klḗpst, joqe posti Weteljāi Awn̥tīnóm kolnim sodét.

2.- Awn̥tīnéi supét kl̥neī.

3.- Dom Jāraklewḗs swept, worghós Kakos ludhét enim poku klḗpst, postrōd id deukonts.

4.- Kakā, Kákosjo swesōr, Jāraklewēsei stānom sqet, jodhei Kakos est.

5.- Kakos dhghomjóm ghosāt mēmsóm joqe wéiqtimāom káputa pəgāt kówenos ad dhworins.

6.- Jāraklewḗs kowr̥ ad dhuwét.

7.- Prāi gorgós kowr̥ m̥gn̥tē pelsā̃ klaudét Kakos, joqe im Jāraklewḗs omsoīs uperi ert.

8.- Kakos Jāraklewesm̥ wn̥dhet, pāwr̥ dhūmómqe spjewonts, joqe Jāraklewḗs proti m̥gn̥tbhis kn̥kubhís əkmn̥bhisqe weuqét.

9.- Antjoi en kowr̥ dhrṓtó, dhūmosjo pedom ad seikonts.

10.- Jāraklewḗs n̥bhuwóm Kakom ghr̥bhet imqe kom m̥ghet.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- The king gave the soldier poisoned milk, and he drank (it).

Rēgs melgm̥………… wénteidhontei dōt, joqe is………

2. I was worried because my wife intended to leave.

…….…....jodqid uksōr mene cātum mens……....

3.- He cut wood in order to heat himself with the fire.

Doru………..temt əcnī chérdhjosjo…....

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 cave.

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.

4.- The dog attacked the cat with a branch.

Kwōn kattām kn̥kū…….

5.- The village was destroyed by the enemy

..…………..nemn̥tē nenketo.

6.- The boy overcame the beast by throwing arrows from the rock.

Ghwērm̥ maghus…..pelsād kēla…….

Léutejes/ Solutions

1 wisowéntm̥/ wisown̥tı́m ~ pōt 2 mémerāma ~ dhēt/ dhidhḗt 3 nijét ~ monsō 4 wn̥dhet 5 ghordhos/ gromos 6 wikét/ trūt ~ jēlós/ supālós

Basic vocabulary/ Kleitrowṛdhosenti

aigmṇ, gen. áigmenos	n.	agitated mouvement
amghō (+ kom)	tr.	to strangle
anchis, gen. ṇchéj(o)s	f.	snake
ánkolmos	m.	elephant
ánkolmotos	adv.	in an elephantic way
bhlēmi	intr.	to weep
cədhjǎi	intr.	to dive
chouros -ā -om	adj.	terrible
coupā́s, gen. coupāos/ coupāso/ coupātos	m.	cowherd
deukō	tr.	to pull, draw
dhidhēmi mens	tr.	to intend
dhṛnuwái	tr.	to jump
dhūmós	m.	smoke
dom	ind.	during
drājejō	tr.	to make work
əneu	part.	without
gheudmōn, gen. ghéudmen(o)s	adj.	capable of doing harm
ghṛbhnāmi, ghṛbhjō	tr.	to catch
ghrendhos	m.	coil
ghwēr, gen. ghurós	f.	beast, wild animal
glēkā	f.	grip
gṛbeinos	f.	hornbeam
immō	ind.	what is more
jod	conj.	because
kailom	n.	portent
kankus, gen. kṇkéw(o)s	m.	branch
kattā	f.	cat
klaudō + prāi	tr.	to block
kṃtom	num.	hundred
kolnis, gen. kḷnéj(o)s	m.	hill
kowṛ, gen. kowen(o)s, kówen(o)s	n.	cave
kṛdijǎi	intr.	to get angry
labhō + apo	tr.	to recover
leigǎi	intr.	to dance, to quiver
leipō	tr.	to climb
ludhóm	intr.	aorist of cṃjō/cṃskō, to come

lugjō	tr.	to break
maghus, gen. mághew(o)s	m.	boy
mərijǎi	intr.	to die
monsos	m.	intention
mr̥neumi	tr.	to worry
mr̥tos -ā -om	adj.	dead, mortal
mr̥wos -ā -od	adj.	mort
n̥bhuwós	m.	monster
nekjō	tr.	to destroy, annihilate
nicōs, gen. nicsós	m.	monster
nōinos -ā -od	pron.	none, no one, null
oksús, (okswī́), oksú	adj.	sharp
pāsmi	tr.	to heed, to care for
pāsós	m.	parent
paukos -ā -om pl. paukōs -ãs -a	adj.	little in quantity, few
pelsā	f.	rock
pətrōus	m.	stepfather
postrōd	adv.	backwards
qineumi	tr.	to pay one's punishment, expiate
qinuwái + apo	intr.	to avenge, punish
qiqeimi	tr.	to estimate, value
r̥neumi	tr.	to raise, stir up; (middle) to rise
segneumi	tr.	to trap
seikō (ad)	tr.	to head (for)
səmos, səmā, səmod	pron.	a, an, certain
skombos	m.	loss
spjewō	tr.	to spit
staknom	n.	pool
tām	adv.	so, so much
térumi	tr.	to win, overcome
téutātos	adv.	in the manner of the people
tm̥nēmi	tr.	to cut
tr̥sus, gen. tr̥séw(o)s	adj.	dry, thirsty
upelos -ā -om	adj.	bad
wipjō	tr.	to wrap, envelop
wiweqmi + proti	tr.	to answer
worghós	m.	criminal

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Dwidkm̥təmom penktom densr̥

1.- Sāméī stānei dānum ad paulos éssāto ghordhos [1],

2.- Ghordhei ismi drumós keisāt weiks.

3.- Wikí juwōn maqā wéidsāto ismi [2].

4.- Dhochei qṓqosmi ájeri maqā gégrāto.

5.- Sélesi domom ad lówāto, eti ghimí.

6.- Maqā wēsrei rudhróm owāt pl̥sām joqe kaukokélesē kaput skuwāt,

7.- Dhochom solwom pl̥sã wéssāto joqe kaukokélesē skéusāto,

8.- Kaput skéusāto jom domēd eksí sodāt jodqid oinā bhébhoisāt [3].

9.- Jom maqā ówāto skúwātoqe spektlom proti spékāto [4]. Rōdā smíjāto [5],

10.- Maghei wétāto joqe anum setíjāto,

11.- Anwei mélitos nijāt kumbhām, bhársjosjoqe pr̥snām.

12.- Nū dhochei səmosmi némesi wĺ̥qos səleto. Edr̥ oisto.

13.- Qid nom gegiseto?

14.- Tom-ki maqām wĺ̥qos tuweto. Maqām edr̥ jejeto.

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 middle verbs *ēsai, kejai, widái*, which have the meaning of 'to be situated, to lie, to find onseself, 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 éssāmā, kéisāmā and wéidsāma*, 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 middle verbs.

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.

[3] You guessed it: *bhébhoisāt* 'he/she/it was afraid' is a pluperfect of the preterite-present *bhébhoje* 'he is afraid', just as *gnōsāt* 'he knew' matches with *gnōwe* 'he knows'.

[4] The verbal anticausative forms aorist protelative *ówāto* 'used to get dressed' (*owō)* and *skúwāto* 'used to cover himself/herself/itself' (*skunuwái*) are the counterparts of the aorist stative-middle forms - thus sigmatic –and also protelative *wéssāto* '(usually) wore' (*wesai*) and *skéusāto* 'was (usually) covered'. Note that a third aktionsart is possible by using the pluperfect in the active: *ōusāt* 'was wearing' (*owō*) and middle *skéskousāt* 'was covered', expressing a state in the past. The perfect *ōwəsai ~ wewəsai* (wesai) means 'has worn'. The perfect active *skéskowe* means 'has covered' (sometimes middle meaning is possible) and the middle *skéskuwei* means 'is covered' and 'has covered him/her/itself'.

[5] *Smíjāto* 'used to smile' is the aorist protelative of the deponent verb *smejǎi* 'to smile'.

15.- Bhīwusí dheutum cəgheto [6]. Im seqeto wĺqos.

16.- Maqā wrādjā sqleto joqe ēdos mukét.

17.- Wĺqos edr̥ labheto joqe giweto. Moitmom tebhei- bhəto.

18.- Sqetlom nē məna tod gorgṓ antjō [7].

19.- Ita mejomedha. Diwí qṓqosmi werstim wedām álterām.

20.- Owét, owāt; skuwét, skuwāt; wessto, wéssāto; nijét, nijāt; mukét, mukāt.

21.- Ēssto, ésāto; keisto, kéisāto; weidsto wéidsāto, wessto, wéssāto; skeusto, skéusāto.

22.- Owét, owāt; skuweto, skúwāto; lóweto, lówāto; speketo, spékāto.

23.- Gereto, gérāto; smijeto, smíjāto; weteto, wétāto; gegiseto, gégisāto; sqleto, sqlātó; mijeto, míjāto.

24.- Setijét; setijā; oisto, óitāto; seqeto, tuweto, túwāto; jejeto, jéjāto; cəgheto, cəghātó; labheto, lábhāto; giweto, gíwāto; bhəto, bhā́jāto; mənto, mənātó.

25.- Bhebhoit, bhébhoisāt

[6] The verb *bhūjō* 'to begin' and its intransitive variant *bhujǎi* have a *suppletive* aorist stem. Its forms are, respectively, *kənet* and *cəgheto* (Iranian *gaHz*, Slov. *gáziti*). Note that in our text the action of this verb is not repeated, but punctual. In MIE *əpjǎi* (Lat. *coepī*, Gr. ἅπτομαι. ToB. *au-n-*) is another verb with the notion 'to undertake, to start an initiative',

[7] Let us see, as an exercise, the conjugation of *mənjǎi* 'to think' in the aorist indicative, which is athematic:

Effective: singular *məna, mn̥so, mn̥to*; dual *mn̥wedha, mni, mni*; plural *mn̥medha, mn̥dhwe, mnento*.

Protelative: singular *ménāma, ménāso, ménāto*; dual *ménāwedha, menāi, menāi*; plural *ménāmedha, ménādhwe, ménānto*.

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 wore, he used to wear; 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.

Eukr̥ 1.- Pəraloghá sātis

1.- Sāméī stānei dānum ad paulos esāt ghordhos,

2.- Ghordhei ismi drumós leghāt weiks.

3.- Wikí juwōn maqā sn̥tujāt ismi,

4.- Dhochei qṓqosmi ájeri maqā bhudhāt (bhúdhāto).

5.- Sélesi domom ad lówāti-swe, eti ghimí.

6.- Maqā wēsrei rudhróm owāt peplom joqe kaukokélesē kaput skuwāt,

7.- Dhochom solwom peplō ōusāt joqe kaukokélesē skéskousāt,

8.- Kaput skéskousāt jom domēd eksí sodāt jodqid oinā dédwoisāt.

9.- Jom maqā westíjāto skúwātoqe spektlom proti spékāto. Rōdā smijāt,

10.- Maghei cədhāt joqe anum widsāt,

11.- Anwei mélitos nijāt kumbhām, bhársjosjoqe pr̥snām.

12.- Nū némesi wĺqos məlet. Edr̥ sāgijet.

13.- Qid əna nom ludhét?

14.- Tom-ki maqām wĺqos ōqst. Maqām edr̥ jejét.

15.- Bhīwusí dheutum kənet. Im spl̥ket wĺqos.

16.- Maqā wrādjā sqlet joqe ēdos mukét.

17.- Wĺqos edr̥ labhét joqe giwét. Moitmom tebhei- sqet.

18.- Sqetlom nē kekensóm tod gorgṓ antjō.

19.- Ita qid dhēmn̥ áljosjo. Diwí qṓqosmi werstim wedām álterām.

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.

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.

Eukŗ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- Now she is carrying fruits for her father.

Tā nū ágrona esjās pǝtrei………...

2.- When I see her, she is carrying fruits for her father.

Jom tām widējom, ágrona esjās pǝtrei ………...

3.- When I saw her, she was carrying fruits for her father.

Jom tām widóm, ágrona esjās pǝtrei ………...

4.- When I saw her, she would be carrying fruits for her father.

Jom tām widējām, ágrona esjās pǝtrei ………...

5.- When I saw her, she carried fruits for my father.

Jom tām widóm, ágrona mene pǝtrei mene………...

6.- When I saw her, she would carry fruits for my father.

Jom tām widējām, ágrona mene pǝtrei………...

Léutejes/ Solutions

1 bhéreti/ bhibherti 2 bheret/ bhibhért 3 bhibhért 4 bhibhért 5 nijét 6 nijāt.

Basic vocabulary/ Kleitrowr̥dhosenti

cǝghā́ /cǝghoma	tr.	aorist of bhūjǎi, to start, begin
kǝnom	tr.	aorist of bhūjō, to start, begin
nekjǎi	intr.	to die, disappear
nijóm	tr.	aorist of bherō 'to carry'

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Dwidkṃtəmom swekstom densṛ

1.- Awe, qota esāt cītā́ jom juwōn esās?

2.- Londhom tod dom todoinod ghwēróīs cīwotoīs spéperātor.

3.- Qṛtusí sṃwoghjoīs setíjātor [1].

4.- Pətros mene wenī tom dsād bhugjet joqe sedos sāgijet [2].

5.- Enim qota sedos weurete? Qota stānom weuretor pólejos?

6.- Neqti səmesāi meghei bhūt swopnjom [3].

7.- Newās polejos stānei keimnā cōus wertéwijā. [4] (=keimnām cowṃ wéwṛsēmṇ),

8.- Enim dhochei séqomnei keimnām maghei cowṃ weurómṇ.

9.- Tom-ki kom pepleto swepṛ mene.

10.- Cōus jəgetor joqe pólejos wərbhis dhətor.

11.- Egṓ teutarḗgs slegṓr. Medesgṛnós nōmnājetor joqe en sākrodhōtes neneibhontor [5].

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 -ā- appears in the protelative forms and is absent in the effective forms. We have here *spéperātor* 'was trodden' and *setíjātor* '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 *sāgijét* 'sought'. The same reflection is valid for *bhugjet* 'would flee', which builds its aorist stem on the forms *bhugét* and *bhugāt*.

[3] From the root *swep* 'to sleep' we have three biologically important names: *swepṛ* (n.) 'a dream, a story or incoherent situation', *swopnos* (m.) 'sleep, desire to sleep' and *swopnjom* (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.

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.- A certain night I had a dream.

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 sacrified 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.

[4] *Keimnā cōus wertéwijā*, 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 *wertéwijā*, 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 cowm̥ wéwr̥sēmn̥*. *Cōus* can be masculine or feminine depending on the whims of nature.

[5] *Medesgr̥nós* 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'. *Neneibhóm* 'I consecrated' is the reduplicated aorist of the causative *noibhejō* 'to consecrate', drawn from *noibhos* 'sacred'.

12.- Prōd wlātis mene kerr̥ peri strŏ̄tor solwod [6].

13.- Dekm̥ agrei drámenei qrijantor dm̥sōs [7].

14.- Josmēd dhghmones sm̥smijes bhūnt, léudherōs dhentor joqe domom nenesontor [8].

15.- Pn̥tom grebhos demetor. Bhrēwãs plēwijãs toqe demontor. Senās kléitejes sr̥kontor.

16.- Teutã lubhār solwã eti prŏ̄tõ aisdŏ́r. Babulōnjō rēgē gnar [9].

17.- Qota rēgē tō gnŏ̄tar?

18.- Rēgos mánduwei leletŏ́r. Idhei awijãs tewe ghesr̥ meghei poti liketor joqe pətēr tewe gnētor.

19.- Sporejō, speperóm, spéperām, speperŏ́r, spéperãr; l̥tejō, leletóm, léletām, leletŏ́r

20.- Jəgjō, jəgom, jəgām, jəgŏr, jəgār.

21.- Poti linkō, likóm, likām, likŏ́r, likār.

22.- Legō, legóm, legām, legŏ́r, legār.

23.- Dhidhēmi, dhēm, dhējām, dhar, dhējār.

24.- Str̥nōmi, sterm, sterām, strŏ̄már, sterār.

25.- Qrinãmi, qrejm̥, qrejām, qrijár, qrijār

26.- Gignŏ̄skō, gnōm, gnōjām, gnar, gnōjār.

27.- Wiwermi, weuróm, weurām, weurŏ́r, weurār.

28.- Nōmnājō, nōmnājóm, nomnājām, nomnājŏ́r, nomnājār.

29.- Sr̥kjō, sr̥kom, sr̥kām, sr̥kōr, sr̥kār.

30.- Setijai, setijã́/ setijoma, setíjāma, setijŏ́r, setijār.

[6] Note the use of the particles *prōd* and *peri* in the sentence, both indicating extension: *prōd* goes with the verb *str̥nōmi* 'to spread', aorist active *sterm*, middle *strŏ̄ma* and passive *strŏ̄mar*. *Peri* 'around' governs the accusative of the noun beside. Remember the constructions *per urbēs*, *per uiãs* in Latin.

[7] The root of *qrinãmi* 'to buy' is $k^u reih_2$, 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 *qrejm̥* 'I bought', but *qrijánt* <*$kurih_2ent$* 'they bought'. In the same manner we have *qrijár* 'I was bought', *qrisór/qritár* 'you were bought' but *qrijantor* <* $k^u rih_2entor$ 'they were bought'. Remember the mythical king of Troy *Πρίαμος* 'the bought one'.

[8] The compound *sm̥smis*, gen. *sm̥smijós* 'friendly' is formed with the particle *sm̥* 'with' and of the root *smei* (verb *smejãi/ smejō*) 'to smile', and thus reflects 'the one who smiles with'. With a similar structure we have Lat. *cōmis* (arch. *cosmis*).

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.

15.- A ways (road) network was built. Many bridges were also built. Old huts were refurbished.

16.- I was beloved by all the people and I was honoured with a reward. I was known by the king of Babylon.

17.- How were you known by that king?

18.- I was invited to the king's court. There your grandmother's hand was offered to me and your father was born.

19.- 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.

20.- I sacrify, I sacrified, I used to sacrify, I was sacrified, I used to be sacrified.

21.- I offer, I offered, I used to offer, I was offered, I used to be offered.

22.- I collect, I collected, I used to collect, I was collected, I used to be collected.

23.- I put, I put (past), I used to put, I was put, I used to be put.

24.- I spread, I spread (past), I used to spread, I was spread, I used to be spread.

25.- I buy, I bought, I used to buy, I was bought, I used to be bought.

26.- I know, I got to know, I used to get to know, I got known, I used to get known.

27.- I find, I found, I used to find, I was found, I used to be found.

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.

[9] 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, gnṓjāsor / gnṓjātar, gnṓjātor*; dual *gnṓjāwer, gnōjātr̥, gnōjā́tr̥*; plural *gnṓjāmer, gnṓjādhwer, gnṓjāntor*.

Aorist protelative: singular *gnōjār, gnṓjāsor / gnṓjātar, gnṓjātor*; dual *gnṓjāwer, gnōjātr̥, gnōjātr̥*; plural *gnṓjāmer, gnṓjādhwer, gnṓjāntor*.

Eukr̥ 1.- Pəraloghā́ sātis

1.- Gónweni maghei cōus keisto.

2.- Sm̥woghjoīs dhghmones idhei sesedonto.

3.- Cowm̥ jəgont joqe pólejos wərbhim dhent.

4.- Pn̥tom grebhos bhrḗwāomqe polu toqe demónt.

5.- Senons sr̥kont weikn̥s

6.- Dekm̥ qrijánt dm̥sōs enim agrei werga dhentor.

7.- Choná sasjá legontor.

8.- Eisom rēgs Babulōnjō rēgē gnṓto.

9.- Poti ghserm̥ deirãs cenãs likét.

10.- Trija gnent putla.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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.

Widjā́ esjo…………

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.

4.- The solution was found halfway.

Leutis medhjei pṇti…………

5.- The mouse was eaten and devoured by the monster.

Mūs nicsé̃…………joqe…………

6.- They lay down on the grass.

Ghrāsei əna …………..

Léutejes/ Solutions

1 gens/ genés 2 gnonto 3 gnõtor/ gnṍjātor 4 weuretor 5 ghosetor – gjuwetor/ crõtor 6 keisi (dual)/ keisṇto (plural).

Basic vocabulary/ Kleitrowr̥dhosenti

bhugjō	tr./intr.	to run away, flee
crājō, crŏskō, cr̥nāmi	tr.	to devour
dm̥sos, dm̥sā	m., f.	slave, servant
dsā	f.	war
ghrāsom	n.	grass
gonwōn, gonwon, gen. gónwen(o)s	adj.	fertile
grebhos, gen. grébhesos	n.	net
keimnos -ā -om	adj.	lying
léudheros	adj.	free
linkō + poti	tr.	to promish, offer
l̥tejō	tr.	to invite
medesgr̥nós	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, save
pl̥nai/pl̥nəmai + kom	intr.	to be fulfilled
prŏtom	n.	reward, prize
qr̥tusí	adv.	sometimes
séqomnos -ā -om	adj.	following
sm̥smis, sm̥smis, gen. sm̥smijós	adj.	friendly, nice
sm̥woghjom	n.	caravan
sporejō (cf. spr̥nō)	tr.	to trample, tread
sr̥kjō	tr.	to fix, repair
str̥năi, str̥nai, str̥nuwái (+prōd)	intr.	to get extended
swepr̥, gen. supén(o)s	n.	dream
swopnjom	n.	dream
swopnos	m.	sleep, desire to sleep
teutarḗgs	m.	king, protector of the people
wenī	f.	family, clan
wlātis	tr.	power, command

Further reading

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Dwidkṃtəmom septəmóm densṛ

Moistei qrīwṛ

1.- Esúm djewṃ, potni Pitusāgja, qota te jeutum moghai? [1]

2.- Prījesi ənacomei pauka qrejṃ. Bhersi wīrós mene olja ghosét enim neqid loiqosjo pútloibhos wose. Nū pléjosa qreitum welmi [2] [3].

3.- Meghei bhədistá sonti udbhérona wétesi kosmi. Péruti wedhrom uperi bhū́t sousóm.

4.- Wṛstāīs wétesos kosjo dhghoms oljō bhrugóm qorō dhēmōn esti.

5.- Dōdhi-moi ábelōm modjons trins joqe gherdōm modjom semṃ [4][5].

6.- Nije toqe knuwṇs, əstəwoná, karukónsqe; səprá senti wəlis [6].

7.- Geustum moghai? Wage-moi knoukṃ smīm.

8.- Eme, guse joqe seqe-moi jodei tebhei prīdhá́ [7].

9.- Mmmm. Oiwóm õike sopom nemesjóm. Esús gousos so [8].

10.- Josmēd lúbhjesi, qreidhi tom.

11.- Dā, knuwṇs karukónsqe emō. Dhēdhi-moi ámbhojous modjom medhjom; qōqoi sṇterājou stele kəpsājou.

12.- Bhroqom welpe kei, kəpsāi sāgijō, joqe pornim spekjonts mənjeswó qid epi tebhei ṇkrom [9][10].

13.- (Bhroqom pos) Mora speke ṃdhra, nū edmenei jōrom esti. Mē kei ta liqās.

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 *djewṃ* 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 *dyā́m* reveal a 'simplified' original pronunciation /d^{i}ēm/. The same applies to the accusative *cowṃ* 'cow, ox' and *nāwṃ* 'ship' phonetically /g^{u}ōm/ amd /nām/. Note that *potni* is the vocative of *potnī*, 'lady, mistress', while *potei* is the vocative of *potis* 'sir'. *Pitusagjā* is obviously a talking name 'foodsearcher'. Celtic has the proper name *Deprosagilos*.

[2] *Prījṓs* (m., f.), *prījós* (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 *-i̯os-/-i̯es-*. *Prījṓs* can be considered a synonym of the thematic adjective *prōwós* 'former, precedent'.

[4] Remember to decline the word *sems, smī, sem* 'one' as follows:

Twenty-seventh lesson

Shopping in the 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.

	Mas.	Fem.	Neu.	
Nom.	*sems*	*smī*	*sem*	
Acc.	*semm̥*	*smīm/smjām*		*sem*
Gen.	*səmos*	*smjãs*	*səmos*	

Do not mistake the genitive of the numeral səmos for the identical form of the nominative of the demonstrative *səmos, səmā, səmod* 'certain, some', which follows another declension.

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/wo-*. 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. *Oiwós -ā́ -ód* (Gr. οἶος, Av. aēuua- 'a single one') means in MIE 'special, particular'.

The root **per(h₂)* with the structures *pr̥(ā̆)-*, *prŏ-* and *prei* followed by the extensions *tero-/teno-/ko-/wo-/mo-/səmo–* serves to form different ordinals with the meaning 'first'.

14.- Moitmons, mō mora jāmi meghei dmos senti ghortei.

15.- Chedhjō, dike-moi tūrjóm kom albhom.

16.- Albhom mē emés tūrjóm, pl̥wom bhədis eme. Age, potni, tūrjóm ekom mélitē kerstnāi esdhi [11].

17.- Medhjām temdhi tom-ki oinotā́m. Joqe tod oljom.

18.- Toisom pretjom óljoisom trejes dwídkm̥tīqe roupjōm [12].

19.- Mije moi penqédkm̥taroupim deiktrom.

20.- Bhermn̥ gegre joqe apomojom mē mr̥sās.

21-Nijés, nije; wagés, wage; emés, eme; gusés, guse; stelés, stele; dikés, dike; agés, age; mijés, mije.

22.- Dōs, dōdhi; qreis, qreidhi; dhēs, dhēdhi; tems, temdhi.

23.- Wélpési, welpe; wl̥pes, wl̥pe.

24.- Mənjesí, mənjeswó; mn̥so, mn̥swo; spékjesi, spekje; spekóm, speke. Gr̥neusi, grnudhí, gegrés, gegre.

25.- Edsi, esdhi; ghosés, ghose.

26.- Emés, eme, mē emés, mē emās; liqés, liqe, mē liqés, mē liqās; mr̥ses, mr̥se; mē mr̥ses, mē mr̥sās.

[5] *Modjos* 'bushel' is a capacity unit taken from the root **med/meh₁* 'to measure'. One Latin *modius* corresponds to 8,75 liters.

[6] *Əstəwonóm* 'chestnut', is related to the word *ost* 'bone'. You can also call it *diwós celn̥dis* 'daylight acorn', cf. Lat. *iūglans*, Gr. *Διός βάλανος*, Arm. *tkoɫin*.

[7] *Jodei* (Skr. *jádī*, 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*.

[8] *Nemesjós -ā́ -óm* 'forestal' is an adjective relating to the noun *nemos* (gen. *némesos*) 'the forest'. With the same suffix we have the neuter *selos* 'the swamp' and the adjective *selesjós -jā́ -jóm* 'swampy, marshy'.

[9] The second person endings of the imperative singular in the active voice are *-e* for thematic verbs and *-dhi* 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 incessions 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.

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).

[10] Note that the present participle *spekjonts, (spekjəntī), spekjont* 'who looks' denotes here a simultaneous action 'during the activity of looking'.

[11] 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 incession and in the case of a repeated order we will use the protelative incession. Note the following example:

• *Domom pewe* (pres. imper.), *egṓ qreitum eimi* 'remain cleaning the house, I am going shopping'.

• *Domom puwe* (aor. imper.), *setim wélpomosi* 'clean the house, we expect a visit'.

• *Mē domom puwés* (aor eff.)*, cicəmosi* 'Do not clean the house, we go'.

• *Mē domom puwās* (aor prot), *dṃsos esti* 'Do not clean the house, there is a servant'.

[12] *Roupjom* is the name of the currency unit chosen for this guidebook. It lays on the root **reup* 'to cut' (cf. the Russian *ruble*, *Skr. rūpya(ka)-* 'impressed thing, rupee'). Observe that the object quantified by a numeral from 20 onwards is expressed in the genitive case (in our text *roupjṓm*), except when dealing with an oblique case (dat., abl. instr., loc.), which should govern the relevant oblique case. So we say: *meghei trejes ekwōs senti* 'I have three horses', but *meghei dwídkṃtī ekwōm senti* 'I have twenty horses'. In the oblique we say *tribhís / dwídkṃtobhis ékwobhis drājō* 'I work with twenty horses'

Eukṛ 1.- Pəraloghá sātis

1.- Olja ad Pitusāgjām pedi wīrṓ ghosetor. Neqid liqetor.

2.- Perneī Potnī Pitusāgjā juwetor. Udbhérona térena adklēnóīs spekontor.

3.- Trejes ábelōm modjōs Pitusāgjāi dontor.

4.- Knoukes, əstəwoná, karukṓsqe wagontor gusontorqe.

5.- Knoukes karukṓsqe sṇterắu dhentor kəpsāu. Kəpsāi woghei steletṛ.

6.- Pḷwos tūrjós emetor joqe mélitē kṛsnāi ghosetor.

7.- Tūrjosjo medhjā tṃtor oinotá.

8.- Bhreuges udbhéronaqe polwa qrijantor nijontorqe.

9.- Penqédkṃtaroupim deiktrom mijetor.

10.- Bhermṇ gegretor apomojō ṇmṛstō.

Eukṛ 2.- Kom sṃārmnóīs weqesbhís kūrá plēdhi.

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

1.- He bought everything necessary.

Olja ṇkrá.........

2.- Everything necessary was bought.

Olja ṇkrá.........

3.- Buy good products!

Udbhérona ēswá ....

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 un-forgotten).

4.- Our wings were cut off (clipped) when we were young.

Peterős n̥serőm………jom júwones smn̥.

5.- Crack these hazelnuts to taste (them).

Karukőns kons gustewei…..……..

6.- Don't forget your tongue.

Dn̥ghwām-two mē…. ………

Léutejes/ Solutions

1 qreit 2 qrītór 3 qreidhi 4 tmantor 5 wage 6 mr̥sās

Basic vocabulary/ Kleitrowr̥dhosenti

adklḗnós, adklḗnā́	m., f.	client
ambhōu, ambhāi, ambhoi	pron.	both
apomojos	m.	change of money
bhədjōs, (bhədisī́) bhədjos	adj.	better
bhermn̥, gen. bhérmen(o)s	n.	burden
celn̥dis, gen. celn̥djos	f.	acorn
chedhjō	tr.	to beg, ask
deiktrom	n.	title
dhēmōn, dhēmon, gen. dhḗmen(o)s	adj.	fertile
diwós celn̥dis	f.	noix
dwídkm̥tī	num.	twenty
eko, ekā, ekod (=ko, kā, kod)	pron.	this (one)
əstəwonóm	n.	chestnut
esús, (eswī́), esú	adj.	good
gherdom	n.	pear
gousos	m.	taste
jodei	conj.	whether
karukós	m.	hazelnuts
kəpsā	f.	box
knūs, gen. knuwós	f.	walnut
m̥dhros -ā -om	adj.	blue
mē	part.	do not (privative imperative)
medhjos -ā -om	adj.	half
mersō	tr.	to neglect, forget
modjos	m.	bushel
mōrom	n.	blue berry
nāus, gen. nāwós	f.	ship
n̥mr̥stos -ā -om	adj.	not neglected or forgotten
oinotā́	f.	unit
ostŏi, gen. əstjos/ ost. gen. ostnos	n.	bone, skeleton
penqédkm̥ta	num.	fifty
penqédkm̥taroupim	adj.	containing fifty
péruti	adv.	last year
plējōs, (plḗjisī), plējos	adj.	more
pl̥wos -ā -om	adj.	grey
pornis, gen. pernjos	f.	shop

pretjom	n.	price
prōwós -ā́ –óm	adj.	former, precedent
qoros	m.	class, type
qóterom an	conj.	whether
qóteros -ā -om	pron.	which one of two
roupjom	n.	coin
selesjós –jā́ –jóm	adj.	swampy, marshy
setis, gen. sétejos	f.	visit
sn̥terós -ā́ –óm	adj.	separated, apart
sopos	m.	taste
stelō	tr.	to put, place
térunos; terēn, (ternī́), teren gen. ternós	adj.	tender, delicate, fresh
tūrjóm	n.	cheese
udbherr̥, gen. udbherén(o)s	n.	product
wagneumi	tr.	to break
wedhrom	n.	weather
welpō	intr.	to wait, expect

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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 qolsō kloje* (lesson 10) 'The head leans on the (two) shoulders'

- *Dhēdhi-moi ámbhojous modjom medhjom* (lesson 27) 'Give me of each of both half a bushel'

- *Qōqoi sn̥terājou stele kəpsājou* (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:

- *chenjous* (*choni*) 'wound', *pekwous* (*poku*) 'cattle, product of cattle'; *pətrous* (*pətēr*) 'father', *gentróus* (*gentṓr*) 'parent'

- *lukóus* (*leuks*) 'light', *ghsrous* (*ghesr̥*) 'hand',

- *kanmenous* (*kanmn̥*) 'song', *gnewous* (*gonu*) 'knee', *wetesous* (*wetos*) 'year', *bhruwous* (*bhrūs*) 'brow'

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 *-ī* 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(ø)*. 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(V) and weak suffix in the endings except in the locative singular.

*   *Proterodynamic*: strong root with accent and weak unaccented 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

	Acrostatic					
	IIIa	IIIb	IIIc	IIId	IIIe	IIIf
	owis (f.) 'sheep'	dhworis (f.) 'door'	apóqitis (f.) 'retaliation'	seqŏis (m.) 'follower, ally'	bhūri (n.) 'big quantity'	choni (n.) 'wound'
Nominative	owis	dhworis	apóqitis	seqŏis	bhūri	choni
Vocative	owi	dhwori	apóqiti	seqŏi	bhūri	choni
Accusative	owim	dhworim	apóqitim	seqojm̥	bhūri	choni
Genitive	ówijos	dhwerjos	apóqitjos	seqjos	bhūrjos	chenjos
Dative	ówijei	dhwerjei	apóqitjei	seqjei	bhūrjei	chenjei
Locative	oweī	dhwereī	apóqiteī	seqeī	bhūreī	cheneī
Ablative	owid	dhwerid	apóqitid	seqid	bhūrid	chenid
Instrumental I	owī	dhwerī	apóqitī	seqī	bhūrī	chenī
Instrumental II	ówibhi	dhwéribhi	apóqitibhi	séqibhi	bhŭribhi	chénibhi

Plural

Nominative	ówejes	dhwórejes	apóqitjes	séqojes	bhūrja	chonja
Vocative	ówejes	dhwórejes	apóqitjes	séqojes	bhūrja	chonja
Accusative	owins	dhworins	apóqitins	seqins	bhūrja	chonja
Genitive	ówijom	dhwerjom	apóqitjom	seqjom	bhūrjom	chenjom
Dative	ówimos ~ ówibhos	dhwérimos ~ dhwéribhos	apóqitimos ~ apóqitibhos	séqimos ~ séqibhos	bhŭrimos ~ bhŭribhos	chénimos ~ chénibhos
Locative	ówisu ~ -si	dhwérisu ~ -si	apóqitisu ~ -si	séqisu ~ -si	bhŭrisu ~ si	chénisu ~ -si
Ablative	ówijos ~ ówibhos	dhwérijos ~ dhwéribhos	apóqitijos ~ apóqitibhos	séqijos ~ séqibhos	bhŭrijos ~ bhŭribhos	chénijos ~ chénibhos
Instrumental I	owīs	dhwerīs	apóqitīs	seqīs	bhūrīs	chenīs
Instrumental II	ówibhis	dhwéribhis	apóqitibhis	séqibhis	bhŭribhis	chénibhis

Notes

Several acrostatic nouns are non-ablauting stems of type IIIa, such as *dhechis* 'inflammation', *glōghis* 'point, tip', *kalkis* 'heel', *keiwis* 'citizen', *lewis* 'sickle', *mūris* 'abundance', as well as other words stemming from type IIIb where (the) laryngeal effect cancels the original ablaut: *aksis* 'axis', *āmis* 'adversity', *orbhis*, gen. *orbhjos* 'disk' and *owis* 'sheep'. Words like *keiwis*, *lewis* and *owis* have a genitive singular *kéiwijos*, *léwijos* and *ówijos* with an intermediate -*i*- between *w* and *j*.

	Proterodynamic				
	IIIg	IIIh	IIIi	IIIj	IIIk
	wəlmis 'wave'	ghostis 'foreigner, guest'	terptis (f.) 'fun'	ceris (m.) 'mountain'	mori (n.) 'sea'
Nominative	wəlmis	ghostis	terptis	ceris	mori
Vocative	wəlmei	ghostei	tŕptei	cərei	mori
Accusative	wəlmim	ghostim	terptim	cerim	mori
Genitive	wəlmej(o)s	ghóstej(o)s	tr̥ptéj(o)s	cəréj(o)s	məréj(o)s
Dative	wəlmejei	ghóstejei	tr̥ptejei	cərejei	mərejei
Locative	wəlmeī	ghosteī	tr̥pteī	cəreī	məreī
Ablative	wəlmid	ghostid	tr̥ptid	cərid	mərid
Instrumental I	wəlmī ~ wəlmjē	ghostī ~ ghostjē	tr̥ptī ~ tr̥ptjē	cərī ~ cərjē	mərī ~ mərjē
Instrumental II	wəlmibhi	ghóstibhi	tr̥ptibhi	cəribhi	məribhi

Nominative	wəlmejes	ghóstejes	térptejes	cérejes	mórija
Vocative	wəlmejes	ghóstejes	térptejes	cérejes	mórija
Accusative	wəlmins	ghostins	terpttins	cérejes	mórija
Genitive	wəlmejom	ghóstejom	tr̥ptejom	cərejom	mərejom
Dative	wəlmimós ~ wəlmibhós	ghostimós ~ ghostibhós	tr̥ptimós ~ tr̥ptibhós	cərimós ~ cəribhós	mərimós ~ məribhós
Locative	wəlmisú ~ -sí	ghostisú ~ -sí	tr̥ptisú ~-sí	cərisú ~ -sí	mərisú ~ -sí
Ablative	wəlmijós ~ wəlmibhós	ghostijós ~ ghostibhós	tr̥ptijós ~ tr̥ptibhós	cərijós ~ cəribhós	mərijós ~ məribhós
Instrumental I	wəlmĩs	ghostĩs	tr̥ptĩs	cərĩs	mərĩs
Instrumental II	wəlmibhís	ghostibhís	tr̥ptibhís	cəribhís	məribhís

Type IIIb contains words like *bholghis* 'bag', *coucis* 'excrement', *dhworis* 'door', *korbhis* 'basket', *loudis* 'praise', *ochis* 'worm, snake', *okris* (gen. *akrjos*) 'summit', *olkis* 'deer', *orghis*, gen. *erghjos* 'testicle'.

Type IIIc entails, among others, compounds like *apostətis* 'distance', *komtl̥tis* 'patience', abstracts like *ámghostis* 'narrowness', *dl̥nghostis* 'length', *néwostis* 'news', derivates like *celn̥dis* 'acorn', *bhrown̥tis* 'forehead' and denumerals like *penqtis* 'group of five', *septm̥tis* 'group of seven, week', *newn̥tis* 'group of nine', *dekm̥tis* 'group of ten'.

	Hysterodynamic	Amphidynamic	Mesostatic
	IIIl	IIIm	IIIn
	wl̥pĕis (f.) 'fox'	ostŏi (n.) 'bones, skeleton'	wl̥qīs (f.) 'she-wolf'
Nominative	wl̥pĕis	ostŏi	wl̥qīs
Vocative	wl̥pĕi	ostŏi	wĺ̥qī
Accusative	wl̥pejm̥	ostŏi	wl̥qijm̥
Genitive	wl̥pjos	əstjos	wl̥qijos
Dative	wl̥pjei	əstjei	wl̥qijei
Locative	wl̥peī	əsteī	wl̥qĩ
Ablative	wl̥pjed	əstjed	wl̥qijed
Instrumental I	wl̥pjē	əstjē	wl̥qijē
Instrumental II	wl̥pibhí	əstibhí	wl̥qībhi

Nominative	wl̥pejes	ostja	wl̥qijes
Vocative	wl̥pejes	ostja	wĺ̥qijes
Accusative	wl̥pejn̥s	ostja	wl̥qijn̥s
Genitive	wl̥pjom	əstjom	wl̥qijom
Dative	wl̥pimós ~ wl̥pibhós	əstimós ~ əstibhós	wl̥qīmos ~ wl̥qībhos
Locative	wl̥pisú ~ -sí	əstisú ~ -sí	wl̥qīsu ~ -si
Ablative	wl̥pijós ~ wl̥pibhós	əstijós ~ əstibhós	wl̥qījos ~ wl̥qībhos
Instrumental I	wl̥pĩs	əstĩs	wl̥qĩs
Instrumental II	wl̥pibhís	əstibhís	wl̥qībhis

Types IIId, IIIe and IIIj, IIIk, IIIl, IIIm, IIIn do not contain many words. In IIIl we may also find *klādĕis* 'damage, disaster', *kowĕis* 'magician, seer', *wātĕis* 'prophet, magician, poet', *qəlĕis* 'cultivable land'. *Kowĕis* and *wātĕis* may also follow IIIh inflection.

In Proto-Indo-European, most proterodynamic 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 IIIi and IIIj 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 ø-root nouns, originally belonging to type IIIi: *kl̥dis*, gen. *kl̥déj(o)s* 'mountain path'; *mr̥kis*, gen. *mr̥kéj(o)s* 'barley'; *n̥sis, gen. n̥séj(o)s* 'sword'; *qr̥mis/wr̥mis*, gen. *qr̥méj(o)s/wr̥méj(o)s* 'worm'; *wl̥ghis,* gen. *wl̥ghéj(o)s* 'basin'; *wr̥bhis*, gen. *wr̥bhéj(o)s* 'perimeter'.

- Non-ablauting action nouns in *-ti-* or similar constructions: *bhr̥tis*, gen. *bhr̥téj(o)s* 'bearing'; *cm̥tis*, gen. *cm̥téj(o)s* 'stepping, coming'; *dhr̥stis*, gen. *dhr̥stéj(o)s* 'boldness'; *dr̥tis*, gen. *dr̥té(o)s* 'split'; *mn̥tis*, gen. *mn̥téj(o)s* 'mind, thought'; *pr̥tis*, gen. *pr̥téj(o)s* 'part'; *mr̥tis*, gen. *mr̥téj(o)s* 'death'; *tr̥stis*, gen. *tr̥stéj(o)s* 'thirst'; *dhontis*, gen. *dhónte(j)os* 'fountain'; *montis*, gen. *mónte(j)os* 'height, elevation'.

Type IIIh entails words with a non-alternating vowel: *ghostis*, gen. *ghóstej(o)s* 'foreigner, guest'; *polis*, gen. *pólej(o)s* 'city'; *dhūlis*, gen. *dhúlej(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, -mós, -jós, -sí, -sú* and *-bhís*.

Type IIIi is the typical inflection for ablauting *-ti-* action nouns. We also have *-ti-* non-abstract nouns, like *kleitis, klitéj(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 IIIj contains quite a few ablauting nouns: *anchis*, gen. *n̥chéj(o)s; ceris*, gen. *cəréj(o)s* 'mountain'; *empis*, gen. *m̥péj(o)s* 'insect'; *jegis*, gen. *jəgéj(o)s* 'ice; koris*, gen. *kərejos* (with *o/ø* ablaut) 'acarian'; *menis*, gen. *mənéj(o)s* 'dace'; *mergis*, gen. *mr̥géj(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 IIIj pattern (nom. *ecnis*, gen. *əcnéj(o)s*).

Weis 'force' is a consonantal root stem following an inflectional pattern similar to IIIl: sg. acc. *wejm̥* /rēm/, gen. *wijós,* dat. *wijéi*, loc. *wijí; pl.* nom.- voc. *wejes*, acc. *wejn̥s*, gen. *wijóm*, loc. *wīsí*. Ablative singular is however *wijés*. It can also be inflected as an e-stem: nom. wejos, gen. wéjesos.

Neptís 'granddaughter' and *ghostís* 'meal' follow the inflection IIIn.

Declension of u-stems

Singular

	Acrostatic					
	IVa	**IVb**	**IVc**	**IVd**	**IVe**	**IVf**
	genus (f.) 'jaw, chin (f.)'	qolus (f.) 'distaff'	kómwistus (m.) 'conscience'	plēdhŏus (f.) 'crowd'	medhu (n.) 'mead'	poku (n.) 'cattle, product of cattle'
Nominative	genus	qolus	kómwistus	plēdhŏus	medhu	poku
Vocative	genu	qelu	kómwistu	plēdhŏu	medhu	poku
Accusative	genum	qolum	kómwistum	plēdhowm̥	medhu	poku
Genitive	genwos	qelwos	kómwistwos	plēdhwos	medhwos	pekwos
Dative	genwei	qelwei	kómwistwei	plēdhwei	medhwei	pekwei
Locative	genwi	qelwi	kómwistwi	plēdhewi	medhwi	pekwi
Ablative	genud	qelud	kómwistud	plēdhud	medhud	pekud
Instrumental I	genū	qelū	kómwistū	plēdhū	medhū	pekū
Instrumental II	génubhi	qélubhi	kómwistubhi	plēdhubhi	médhubhi	pékubhi

Plural

Nominative	genwes	qolwes	kómwistwes	plēdhowes	medhwa	pekwa
Vocative	genwes	qolwes	kómwistwes	plēdhowes	medhwa	pekwa
Accusative	genuns	qoluns	kómwistuns	plēdhuns	medhwa	pekwa
Genitive	genwom	qelwom	kómwistwom	plēdhwom	medhwom	pekwom
Dative	génumos ~ génubhos	qélumos ~ qélubhos	kómwistumos ~ kómwistubhos	plēdhumos ~ plēdhubhos	médhumos ~ médhubhos	pékumos ~ pékubhos
Locative	génusi ~ -si	qélusu ~ -si	komwistusú ~ -sí	plēdhusu ~ -si	médhusu ~ si	pékusu ~ -si
Ablative	génujos ~ génubhos	qélujos ~ qélubhos	kómwistujos ~ kómwistubhos	plēdhujos ~ plēdhubhos	médhujos ~ médhubhos	pékujos ~ pékubhos
Instrumental I	genwīs	qelwīs	kómwistwīs	plēdhwīs	medhwīs	pekwīs
Instrumental II	génubhis	qélubhis	kómwistubhis	plēdhubhis	médhubhis	pékubhis

Singular

	Proterodynamic				
	IVg	IVh	IVi	IVj	IVk
	sūnús (m.) 'son'	maghus 'youngster'	pertus (m.) 'ford, passage'	pekus (m.) 'domestic animal, sheep'	doru (n.) 'wood'
Nominative	sūnús	maghus	pertus	pekus	doru
Vocative	sūneu	magheu	pŕteu	pkeu	doru
Accusative	sūnúm	maghum	pertum	pekum	doru
Genitive	sūnéw(o)s	mághewos	pr̥téw(o)s	pkéw(o)s	drew(o)s
Dative	sūnewei	mághewei	pr̥tewei	pkewei	drewei
Locative	sūnewi	mághewi	pr̥tewi	pkewi	drewi
Ablative	sūnúd	maghud	pr̥tud	pkud	drud
Instrumental I	sūnū̃ ~ sūnwḗ	maghū̃ ~ maghwē	pr̥tū ~ pr̥twē	pkū ~ pkwē	drū ~druwḗ
Instrumental II	sūnubhi	mághubhi	pr̥tubhi	pkubhi	drubhi

Plural

Nominative	sūnewes	mághewes	pértewes	pékewes	dorwa
Vocative	sũnewes	mághewes	pértewes	pékewes	dorwa
Accusative	sūnúns	maghuns	pertuns	pekuns	dorwa
Genitive	sūnewom	mághewom	pr̥tewom	pkewom	drewom
Dative	sūnumós ~ sūnubhós	maghumós ~ maghubhós	pr̥tumós ~ pr̥tubhós	pkumós ~ pkubhós	drumós ~ drubhós
Locative	sūnusú ~ -sí	maghusú ~ -sí	pr̥tusú ~ -sí	pkusú ~ -sí	drusú ~ -sí
Ablative	sūnujós ~ sūnubhós	maghujós ~ maghubhós	pr̥tujós ~ pr̥tubhós	pkujós ~ pkubhós	drujós ~ drubhós
Instrumental I	sūnwís	maghwís	pr̥twīs	pkwīs	druwís
Instrumental II	sūnubhís	maghubhís	pr̥tubhís	pkubhís	drubhís

Singular

	Hysterodynamic	Amphidynamic	Mesostatic
	IVl	IVm	IVn
	pətrŏus (m.) 'stepfather'	nekŏus (m.) 'corpse'	bhrūs (f) 'brow'
Nominative	pətrŏus	nekŏus	bhrūs
Vocative	pə́trŏu	nekŏu	bhrū
Accusative	pətrówm̥	nekowm̥	bhruwm̥
Genitive	pətruwós	n̥kwos	bhruwos
Dative	pətruwéi	n̥kwei	bhruwei
Locative	pətrewi	n̥kewi	bhruwi
Ablative	pətruwéd	n̥kwed	bhruwed
Instrumental I	pətruwḗ	n̥kwē	bhruwē
Instrumental II	pətrubhí	n̥kubhí	bhrūbhi

Plural

Nominative	pə́trowes	nékowes	bhruwes
Vocative	pə́trowes	nékowes	bhruwes
Accusative	pətrown̥s	nekown̥s	bhruwn̥s
Genitive	pətruwóm	n̥kwom	bhruwom
Dative	pətrumós ~ pətrubhós	n̥kumós ~ n̥kubhós	bhrūmos ~ bhrūbhos
Locative	pətrusú ~ -sí	n̥kusú ~ n̥kusí	bhrūsu ~ -si
Ablative	pətrujós ~ pətrubhós	n̥kujós ~ n̥kubhós	bhrūjos ~ bhrūbhos
Instrumental I	pətruwī́s	n̥kwīs	bhruwīs
Instrumental II	pətrubhís	n̥kubhís	pətrusú ~ -sí

Notes

Similar comments made to *-i stems* are also valid for *-u stems* regarding their subclasses and ablauts.

Perqus '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 *əkéw(o)s*.

Krotus, gen. *kretwos* 'insight, intelligence', and *roitus*, gen. *reitwos* 'order, arrangement' follow the inflection IVb like *qolus*.

Sṃstus '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. *pelwos* '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 IVk) 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 IVi and IVj 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:

- Non ablauting action nouns in *-tu-* or similar constructions: *pṛptus*, gen. *pṛptéw(o)s* 'form'; *qṛtus, qṛtéw(o)s* 'time, occasion'; *wḷtus*, gen. *wḷtéw(o)s* 'aspect, impression'.

- Other non-ablauting ø-root nouns: *bṇdus, gen. bṇdéw(o)s* 'drop'*; mənus, gen. mənéw(o)s* 'hand'.

Type IVh entails words with a non-alternating vowel: *āgus*, gen. *ā́gew(o)s* 'combat'; *maghus*, gen. *mághew(o)s* 'boy'; *kelus*, gen. *kélew(o)s* 'trip'; *swēdhus*, gen. *swḗdhewos* 'habit, nature'. The accent in the weak stem can also be on the infixed 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*.

Type IVj is also found in *lokus*, gen. *l̥kewos* 'lake', and *kotus,* gen. *kǝtéw(o)s* 'fight, battle', wih *o/ø* ablaut. The word for 'valley' can be inflected following either IVb pattern (nom. *wolnus*, gen. *welnwos*) or IVj pattern (nom. w*elnus*, gen. *wǝlnéw(o)s*).

Type IVk also contains neuter nouns like *gonu*, gen. *gnew(o)s* 'knee' and *dhonu*, gen. *dhǝnew(o)s* 'fir tree'.

Gǝlŏus, gen. *gǝluwós* 'husband's sister' and *sitŏus*, gen. *sitwós* 'colleague' follow hysterodynamic inflection type IVl like *pǝtrŏus,*. This pattern does not suffer ablaut in MIE.

Amphidynamic type IVm also includes *dhenŏus*, gen. *dhǝnwos* 'fir wood', inflecting with an ablaut like *nekŏus*.

Djĕus 'daylight' is a consonantal root stem following an inflectional pattern similar to IVl: sg. acc. *djewm̥* /di̯ēm/, gen. *diwós*, dat. *diwéi*, loc. *diwí; pl.* nom.-voc. *djewes*, acc. *djewn̥s*, gen. *diwóm*, loc. *diusí*. Ablative singular is however *diwés*.

Swekrū́s, gen. *swekruwos* 'mother-in-law' and *dn̥ghū́s* 'tongue' follow the same IVn inflection as *bhrūs*. Their vocative plural *swékruwes*, *dń̥ghuwes* is different from their nominative plural *swekruwes*, *dn̥ghuwes*. *Dn̥ghūs*, however, is more frequently declined in MIE as an -*ā* stem with the nominative *dn̥ghwā*. *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

		Primary		Secondary	
		Thematic	Athematic	Thematic	Athematic
Singular	**egṓ**	–ō	–mi	–om	–m/ –m̥
	tū	–esi	–si	–es	–s
	is, id	–eti	–ti	–et	–t
Dual	**weje**	–owos(i)	–wos(i)	–own̥	–wn̥
	juwe	–etǎs	–tǎs	–etom	–tom
	ije	–etes	–tes	–etām	–tām
Plural	**wejes**	–omos(i)	–mos(i)	–omn̥	–mn̥
	juwes	–ete	–te	–ete	–te
	ejes	–onti	–enti/ –n̥ti	–ont	–ent/ –n̥t

Middle voice

		Primary		Secondary	
		Thematic	**Athematic**	**Thematic**	**Athematic**
Singular	**egṓ**	–ă̄i	–ai	–ā/ (–oma)	–a
	tū	–esoi	–soi	–eso	–so
	is, id	–etoi	–toi	–eto	–to
Dual	**weje**	–owesdha	–wesdha	–owedha	–wedha
	juwe	–ei	–i	–ei	–i
	ije	–ei	–i	–ei	–i
Plural	**wejes**	–omesdha	–mesdha	–omedha	–medha
	juwes	–esdhwe	–sdhwe	–edhwe	–dhwe
	ejes	–ontoi	–entoi/ –n̥toi	–onto	–ento/ –n̥to

Passive voice

		Primary		Secondary	
		Thematic	**Athematic**	**Thematic**	**Athematic**
Singular	**egṓ**	–ōr	–ar	–ār/ –ōr	–ar
	tū	–esor/ –etar	–sor/ –tar	–esor/ –etar	–sor/ –tar
	is, id	–etor	–tor	–etor	–tor
Dual	**weje**	–owor(i)	–wor(i)	–ower	–wer
	juwe	–etr̥	–tr̥	–etr̥	–tr̥
	ije	–etr̥	–tr̥	–etr̥	–tr̥
Plural	**wejes**	–omor(i)	–mor(i)	–omer	–mer
	juwes	–edhwori	–dhwori	–edhwer	–dhwer
	ejes	–ontor(i)	–entor(i)/ –n̥ttor(i)	–ontor	–entor/ –n̥tor

In athematic verbs, the 3rd plural endings *-ent/-entoi/-entor(i)* occur in root formations as well as in nasal *-ne/n*, *-neu/-nū* and *-neH/-nə* formations. In reduplicated formations (BIV) the 3rd plural endings *-n̥t/-n̥toi/-n̥tor(i)* are used.

Stative middle 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 *dhworim ōsm̥* '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 o 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. *kwonm̥ sāgijónt* '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 *kwonm̥ sāgijont* when other forms in the past occur in the context. The sentence with the aorist protelative *kwonm̥ sāgijānt* 'they used to look for the dog' marks a repetition in the past.

The same happens with stative middle verbs: the present effective *wesoi* means 'he/she is wearing', whereas the protelative *weso* means 'he/she usually wears'. In the aorist we have *wessto* '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 *incessions*: *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 incession is imperfective both in the present and in the aorist (an action which is repeated o happens in open circumstances), whereas the effective incession is imperfective in the present (accion in progress) but perfective in the aorist (punctual action).

The formations can be:

		Effective	Protelative
•	Root:	*dikóm* (thematic) 'I showed'	*dikām* 'I used to show'
•	Root:	*gnōm* (athematic) 'I got to know'	<u>*gnōjām*</u> 'I used to get to know'
•	Reduplicated I:	*weuróm* (thematic) 'I found'	*weurām* 'I used to find'
•	Reduplicated thematic II:	*sesedóm* (thematic) 'I made sit'	
		sésedām	'I used to make sit'
•	Sigmatic:	*deiksm̥* (athematic) 'I showed'	*deiksām* 'I used to show'

We hereby show complete paradigms of these aorist indicatives formations in the active, the middle and the passive:

Effective active

	deikō	gignŏskō	wiwermi	sōdejō	deikō
Formation	Thematic root	Athematic root	Thematic reduplicated I	Thematic reduplicated II	Athematic sigmatic
Series	dhḗjóm-series	dhḗm-series	dhḗjóm -series	dhḗjóm-series	dhḗm-series
Meaning	showed	got to know	found	made sit	showed
egṓ	dikóm	gnōm	wewróm	sesedóm	deiksm̥
tū	dikés	gnōs	wewrés	sesedés	dēiks
is, id	dikét	gnōt	wewrét	sesedét	dēikst
weje	dikówn̥	gnōwn̥	wewrown̥	sesedown̥	deikswn̥
juwe	diketom	gnōtom	wewretom	sesedetom	deikstom
ije	diketām	gnōtām	wewretām	sesedetām	deikstām
wejes	dikómn̥	gnōmn̥	wewrómn̥	sesedómn̥	deiksmn̥
juwes	dikete	gnōte	wewrete	sesedete	deikste
ejes, ija	dikónt	gnont	wewrónt	sesedónt	deiksn̥t

Protelative active

Meaning	used to show	used to get to know	used to find	used to make sit	used to show
egṓ	dikām	gnōjām	wewrām	sésedām ~ sōdejām	deiksām
tū	dikās	gnōjās	wewrās	sésedās ~ sōdejās	deiksās
is, id	dikāt	gnōjāt	wewrāt	sésedāt ~ sōdejāt	deiksāt
weje	dikāwn̥	gnṓjāwn̥	wéwrāwn̥	sésedāwn̥ ~ sōdejāwn̥	deiksāwn̥
juwe	díkātom	gnṓjātom	wéwrātom	sésedātom ~ sōdéjātom	déiksātom
ije	díkātām	gnṓjātām	wéwrātām	sésedātām ~ sōdéjātām	déiksātām
wejes	dikāmn̥	gnṓjāmn̥	wewrāmn̥	sésedāmn̥ ~sōdejāmn̥	deiksāmn̥
juwes	díkāte	gnṓjāte	wéwrāte	sésedāte ~ sōdéjāte	déiksāte
ejes, ija	dikānt	gnōjānt	wewrānt	sésedānt ~ sōdéjānt	deiksānt

Effective middle

Formation / Series / Meaning	Thematic root / dhējá-series / showed oneself	Athematic root / dha-series / got to know oneself	Thematic reduplicated I / dhējá-series / found oneself	Thematic reduplicated II / dhējá-series / made oneself sit	Athematic sigmatic / dha-series / showed oneself
egő	dikā́ ~ dikoma	gna	wewrā́ ~ wewroma	sesedā́ ~ sesedoma	deiksa ~ deiksma
tū	dikeso ~ diketa	gnṓso ~ gnṍta	wewreso ~ wewreta	sesedeso ~ sesedeta	deikso ~ deiksta
is, id	diketo	gnṍto	wewreto	sesedeto	deiksto
weje	dikówedha	gnṓwedha	wewrówedha	sesedówedha	déikswedha
juwe	dikéi	gni	wewréi	sesedéi	deiksi
ije	dikéi	gni	wewréi	sesedéi	deiksi
wejes	dikómedha	gnṓmedha	wewrómedha	sesedómedha	déiksmedha
juwes	dikedhwe	gnṓdhwe	wewredhwe	sesededhwe	deiksdhwe
ejes, ija	dikonto	gnonto	wewronto	sesedonto	deiksṇto

Protelative middle

Meaning	used to show oneself	used get to know oneself	used to find oneself	used to make oneself sit	used to show oneself
egő	díkāma	gnṓjāma	wéwrāma	sésedāma ~ sōdéjāma	déiksāmā
tū	díkāso	gnṓjāso	wéwrāso	sésedāso ~ sōdéjāso	déiksāso
is, id	díkāto	gnṓjāto	wéwrāto	sésedāto ~ sōdéjāto	déiksāto
weje	díkāwedha	gnṓjāwedha	wéwrāwedha	sésedāwedha ~ sōdéjāwedha	déiksāwedhā
juwe	dikāi	gnōjāi	wewrāi	sésedāi ~ sōdejāi	deiksāi
ije	dikāi	gnōjāi	wewrāi	sésedāi ~ sōdéjāi	deiksāi
wejes	díkāmedha	gnṓjāmedha	wéwrāmedha	sésedāwedha ~ sōdéjāmedha	déiksāmedhā
juwes	díkādhwe	gnṓjādhwe	wéwrādhwe	sésedādhwe ~ sōdéjādhwe	déiksādhwe
ejes, ija	díkānto	gnṓjānto	wéwrānto	sésedānto ~ sōdéjānto	déiksānto

Effective passive

Formation / Series / Meaning	Thematic root dhējṓr ~ dhǝtos esmi-series showed oneself	Athematic root dhar ~ dhǝtos esmi-series got to know oneself	Thematic redu-plicated I dhējṓr ~ dhǝtos esmi-series found oneself	Thematic redu-plicated II dhējṓr ~ dhǝtos esmi-series made oneself sit	Athematic sigmatic dhar ~ dhǝtos esmi-series showed oneself
egṓ tū is, id	dikṓr ~ diktós esmi dikesor ~ diketar ~ diktós essi diketor ~ diktós esti	gnar ~ gnṓtos esmi gnōsor ~ gnṓtar ~ gnṓtos essi gnṓtor ~ gnṓtos esti	wewrṓr ~ wr̥tós esmi wewresor ~ wewretar ~ wr̥tós essi wewretor ~ wr̥tós esti	sesedṓr ~ sōdǝtós esmi sesedesor ~ sesedetar ~ sōdǝtós essi sesedetor ~ sōdǝtós esti	deiksar ~ diktós esmi deiksor ~ deikstar ~ diktós essi deikstor ~ diktós esti
weje juwe ije	dikower ~ diktóu swos(i) dikétr̥ ~ diktóu stās dikétr̥ ~ diktóu stes	gnṓwer ~ gnṓtōu swos(i) gnṓtr̥ ~ gnṓtōu stās gnṓtr̥ ~ gnṓtōu stes	wewrower ~ wr̥tóu swos(i) wewretr̥ ~ wr̥tóu stās wewretr̥ ~ wr̥tóu stes	sesedower ~ sōdǝtóu swos(i) sesedetr̥ ~ sōdǝtóu stās sesedetr̥ ~ sōdǝtóu stes	deikswer ~ diktóu swos(i) deikstr̥ ~ diktóu stās deikstr̥ ~ diktóu stes
wejes juwes ejes, ija	dikomer ~ diktós smos(i) dikedhwer ~ diktós ste dikontor ~ diktós sonti ~ diktós senti	gnṓmer ~ gnṓtōs smos(i) gnṓdhwer ~ gnṓtōs ste gnontor ~ gnṓtōs sonti ~ gnṓtōs senti	wewromer ~ wr̥tós smos(i) wewredhwer ~ wr̥tós ste wewrontor ~ wr̥tós sonti ~ wr̥tós senti	sesedomer ~ sōdǝtós smos(i) sesededhwer ~ sōdǝtós ste sesedontor ~ sōdǝtós sonti ~ sōdǝtós senti	deiksmer ~ diktós smos(i) deiksdhwer ~ diktós ste deiksn̥tor ~ diktós sonti ~ diktós senti

Protelative passive

Meaning	used to be shown	used to get known	used to be found	used to be made sit	used to be shown
egṓ tū is, id	dikār ~ diktós esm̥ díkāsor ~ díkātar ~ diktós es díkātor ~ diktós est	gnōjār ~ gnǝtos esm̥ gnōjāsor ~ gnōjātar ~ gnṓtos es gnōjātor ~ gnṓtos est	wewrār ~ wr̥tós esm̥ wéwrāsor ~ wéwrātar ~ wr̥tós es wéwrātor ~ wr̥tós est	sésedār ~ sōdǝtós esm̥ sésedāsor ~ sésedātar ~ sōdéjāsor ~ sōdéjātar ~ sōdǝtós es sésedātor ~ sōdéjātor ~ sōdǝtós est	deiksār ~diktós esm̥ déiksāsor ~ déiksātar ~diktós es déiksātor ~diktós est
weje juwe ije	díkāwer ~ diktóu swn̥ dikātr̥ ~ diktóu stom dikātr̥ ~ diktóu stām	gnōjāwer ~ gnṓtōu swn̥ gnōjātr̥ ~ gnṓtōu stom gnōjātr̥ ~ gnṓtōu stām	wéwrāwer ~ wr̥tóu swn̥ wewrātr̥ ~ wr̥tóu stom wewrātr̥ ~ wr̥tóu stām	sésedāwer ~ sōdéjāwer ~ sōdǝtóu swn̥ sésedātr̥ ~ sōdéjātr̥ ~ sōdǝtóu stom sésedātr̥ ~sōdéjātr̥ ~ sōdǝtóu stām	déiksāwer ~diktóu swn̥ deiksātr̥ ~diktóu stom deiksātr̥ ~diktóu stām
wejes juwes ejes, ija	díkāmer ~ diktós smn̥ díkādhwer ~ diktós ste díkāntor ~ diktós sent	gnōjāmer ~ gnṓtōs smn̥ gnōjādhwer ~ gnṓtōs ste gnōjāntor ~ gnṓtōs sent	wéwrāmer ~ wr̥tós smn̥ wéwrādhwer ~ wr̥tós ste wéwrāntor ~ wr̥tós sent	sésedāmer ~ sōdéjāmer ~ sōdǝtós smn̥ sésedādhwer ~ sōdéjādhwer ~ sōdǝtós ste sésedāntor ~ sōdéjāntor ~ sōdǝtós sent	déiksāmer ~diktós smn̥ déiksādhwer ~diktós ste déiksāntor ~diktós sent

Please note that in the active voice of the effective incession, athematic verbs show full grade in the dual series as well as in first and second person plural (gnōmṇ, 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 athematic 1st persons in the active voice, and the forms ending in *-ǎi/-ai* 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:

Category 1.- Thematic present, root thematic aorist

AIa	amghō	ṃghom	to strangle
AIa	deikō	dikóm	to show
AIa	gjewō	giwóm	to devour ~ chew
AIa	jewō	juwóm	to help
AIa	keudhō	kudhóm	to hide
AIa	leipō	lipóm	to climb
AIa	mejō	mijóm	to change
AIa	mersō	mṛsom	to forget, neglect
AIa	pewō	puwóm	to clean
AIa	seqō	sqom	to say
AIa	smejō	smijóm	to smile
AIa	spjewō	spjuwóm	to spit
AIa	steighō	stighóm	to walk
AIa	tewǎi	tuwā́ ~ tuwoma	to look
AIa	weidsō	widsóm	to visit
AIa	welpō	wḷpom	to wait

AIa	wendhō	wn̥dhóm	to attack
AIb	demō	demóm	to build
AIb	leghō	leghóm	to lie, be lying
AIb	seqãi	seqā́ ~ seqoma	to follow
AIb	stelō	stelóm	to place
AIb	wedō	wedóm	to tell
AIb	wetãi	wetā́ ~ wetoma	to stroll
AId	bherō	nijóm	to bear, carry
AIIa	agō	agóm	to push forward
AIIa	aisdãi	aisdā́ ~ aisdoma	to honour
AIIa	labhō	labhóm	to catch
AIIb	(s)legō	(s)legóm	to collect
AIIc	emō	emóm	to take
AIId	lowō	lowóm	to wash
AIId	owō	owóm	to put on
AIIe	cādhō	cədhóm	to walk
AIIh	spĺkō	spl̥kom	to follow narrowly
AIIIa	drājō	drājóm	to work
AIIIa	nōmnājō	nōmnājóm	to name
AIIIe′	widējō	widóm	to see
AIIIi	kr̥dijǎi	kr̥dijā́ ~ kr̥dijoma	to get angry
AIIIi	mərijǎi	mərā́ ~ məroma	to die
AIIIi	sāgijō	sāgijóm	to look for
AIIIi	setijǎi	setijā́ ~ setijoma	to visit
AIIIi	westijō	westijóm	to dress
AIIIu	sn̥tujō	sn̥tujóm	to exist
AIV′	bhūjǎi	cəghā ~ cəghoma	to start (intr.)
AIV′	bhūjō	kənom	to start (tr.)
AIVa	bhudhjǎi	bhudhā́ ~ bhudhoma	to wake up
AIVa	cəbhjō	cəbhom	to immerse
AIVa	cədhjō	cədhom	to make dive
AIVa	ghudjō	ghudóm	to do harm
AIVa	lubhjō	lubhóm	to like
AIVa	lugjō	lugóm	to break
AIVa	sr̥kjō	sr̥kom	to repair, refurbish
AIVa	wipjō	wipóm	to twist, wrap
AIVb	təgjō	təgom	to arrange
AIVb–AVa	cəmjō ~ cm̥skō	ludhóm	to come

AIVc	jəgjō	jəgóm	to sacrify
AIVc	səljǎi	səlā ~ səloma	to come out, appear
AIVe	chedhjō	chedhóm	to beg
AIVe	spekjō	spekóm	to look
AVb	aisskō	isóm	to request
AVIa	bhugjō	bhugóm	to flee
AVIa	linqō	liqóm	to leave
AVIa	munkō	mukóm	to release
AVIa	pinkō	pikóm	to paint
AVIa	poti linkō	poti likóm	to offer
AVIa	runkō	rukóm	to weed
AVIa	tundō	tudóm	to beat
AVIa	winkō	wikóm	to win
AVIc	pn̥gō	pəgom	to nail, drive in
AVIc	sql̥nǎI	sqlā ~ sqloma	to trip
AVIIb	pibō	pijóm	to drink

Observe the suppletive character of the verb *bherō*.

Category 2.- Thematic present, reduplicated thematic aorist

AIIIe	tn̥ghējō	tetenghóm	to seem
AIIIe	sporējō	speperóm	to tread
AIIIo	adejō	ādóm	to prepare
AIIIo	kn̥sejō	kekensóm	to think, consider
AIIIo	noibhejō	neneibhóm	to consecrate
AIIIo	nosejō	nenesóm	to return home (tr.)
AIIIo	l̥tejō	leletóm	to invite
AIVa	nekjō	nenkóm	to destroy
AIVc	gerjō	germ̥	to wake up
AVb	jəskō	jejóm	to entreat

Category 3.- Thematic present, athematic non-sigmatic aorist

AIVa	qərjō	qerm̥	to make, to shape
AIVa	mənjǎi	məná	to think
AVb	jəskō	jām	to entreat
AVb	mlōskō	melm̥	to appear
AVc	(gi)gnōskō	gnōm	to get to know
AVIIb	gignō	genm̥ (pass. gnar)	to produce

Category 4.- Thematic present, sigmatic aorist

AIa	deikō	deiksm̥	to show
AIb	demō	demsm̥	to build
AIIc	dekǎi	deksa ~deksma	to receive
AIIc	dekō	deksm̥	to offer
AIId	oitō	oitsm̥	to hand over
AIId	oitǎi	oitsa ~ oitsma	to assume
AIIIa	drājō	drāsm̥	to work
AIIIa	nōmnājō	arəsm̥	to name
AIVa	nekjō	neksm̥	to destroy
AIVb	arjō	arəsm̥	to plow

Category 5.- Athematic present, root thematic aorist

BIa	eimi	sodóm	to go
BIIa	edmi	ghosóm ~ ghesm̥	to eat
BIVe	bhibhermi	nijóm	to carry
BVc	segneumi	segóm	to trap
BVc	skuneumi	skuwóm	to cover
BVc	wagneumi	wagóm	to break, open
BVa	inedhmi	idhóm	to set fire
BVa	lineqmi	liqóm	to leave
BVa	tunedmi	tudóm	to beat

Observe the suppletive character of the verbs *eimi, edmi* and *bhibhermi*.

Category 6.- Athematic present, reduplicated thematic aorist

BIa	chenmi	chechnóm	to kill
BIV	gigisái	gegisā́ ~ gegisoma	to happen
BIV	jijái	jejā́ ~ jejoma	to entreat
BIV	wiwermi	weuróm	to find
BIV	wiweqmi	weuqóm	to say
BVc	mr̥neumi	memeróm	to worry
BVc	aineumi	ājóm	to provide
BVc	ainuwái	ājā́ ~ ājoma	to obtain
BVc	dūneumi	dedwóm	to set fire
BVc	gr̥neumi	grom	to gather
BVc	r̥neumi	āróm	to grant
BVc	r̥nuwái	ārā́ ~ āroma	to take

Category 7.- Athematic present, athematic non-sigmatic aorist

BIa	esmi	bhūm	to be
BIa	chenmi	chenm̥	to kill
BIb	bhəmai	bha ~ bhāma	to speak
BIb	bhlēmi	bhlēm	to weep
BIIa	dajai	da	to share
BIIa	edmi	ghesm̥	to eat
BIIa	welmi	(wé)welm̥	to want, to choose
BIIIc	térumi	trūm	to overcome
BIV	cicāmi	cām	to go away
BIV	dhidhēmi	dhēm ~ dhēka	to do, put
BIV	didōmi	dōm	to give
BIV	ijermi	erm̥	to raise (tr.)
BIV	īrái	ra (3s. r̥to)	to rise (intr.)
BIV	piplēmi	plēm	to fill
BIV	pipōmi	pōm	to drink
BVb	qrināmi	qrejm̥	to buy
BVb	str̥nōmi	sterm̥	to spread
BVb	tm̥nēmi	temm̥	to cut
BVc	əsneumi	ōsm̥	to open
BVc	r̥neumi	orm̥	to raise, stir up (tr.)
BVc	wr̥neumi	werm̥	to shut
BIVf	werwormi	werwérm̥	to keep

Observe the suppletive character of ther verbs *esmi* and *edmi*.

Category 8-Athematic present, sigmatic aorist

BIb	bhlēmi	bhlēsm̥	to weep
BVI	widái	weidsa ~ weidsma	to find oneself in a place
BVI	skuwái	skeusa ~ skeusma	to be covered
BVIIa	kejai	keisa ~ keisma	to lie in a place
BVIIa	wesai	wessa ~ wessma	to wear
BVIIb	moghai	moghsa ~ moghsma	to be able, can
BVIIc	ēsai	ēssa ~ ēssma	to lie in a place

Category 9-Preterite-present verbs, ē-aorist

AB (Pret.-pf.)	gnōwa	gnōwēm̥	to know
AB (Pret.-pf.)	õika	ikēm̥	to have
AB (Pret.-pf.)	mémona	mnēm	to remember
AB (Pret.-pf.)	woida	widēm	to know

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 *õike (õika)* (27.9) 'has'
- Pluperfect indicative forms *bhébhoisāt (25.8)* , *cecsāt (24.8), dédwoisāt, kúdhsāto (23.5)*
- Aorist precative *weuqsēt (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*   dat. *-tewei* e.g. *deiktewei, déiktewei* 'for showing'
- nom. *-mņ*   dat, *-menei* e.g. *deikmenei, déikmenei*
- nom. *-om*   dat. *-ōi*   e.g. *deikōi*
- nom. *-onom*   dat. *-onōi*   e.g. *déikonōi*

Mediopassive endings:
- nom.- *(o)dhjom*   dat. *-(o)dhjōi*
  e.g. *deikdhjōi ~ déikodhjōi* 'for showing oneself, for being shown'
- nom. *-dhjom*   dat. *-dhjōi*   e.g. *bhādhjōi* 'for speaking'

For the moment, only active endings have appeared in the preceding lessons

- *démmenei (demō)* (22.10) 'for building' *drā́menei (drājō)* (26.13) 'for working'
- *apolabhtewei (labhō apó)* (24.12) 'for getting back' *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:

Present participles   Active

(e)sonts, (e)sont (esmi) [23.1]	'being'
oqonts, oqont (oqō) [23.ex1.2]	'who looks'
rēgonts, rēgont (rēgō) [23.ex1.2]	'who protects'
spekjonts, spekjont (spekjō) [27.12]	'looking'
sedējonts, sedejont (sedējō) [11.ex1.6]	'sitting'
kn̥sejonts, kn̥sejont (kn̥sejō) [24.7]	'considering'
spjewonts, spjewont (spjewō) [24.ex1.8]	'spitting'

Middle

keimnos (kejai) [26.7] 'who is lying'

bhāmnos, bhāmnā, bhāmnom (bhəmoi) [8.8] 'who speaks'

Passive

spjéwomos, spjéwomā, spjéwomom [24.17]   'which is being spit'

Aorist participles   **Active**

islós, islā́, islóm (aisskō) [23.8]   'who searched, after searching'

wiklós, wiklā́, wiklóm (winkō)   'who has won'

wiplós, wiplā́, wiplóm (weipō) [24.5]   'having wrapped'

         Passive

epidhǝtós -ā́ -óm [23.6] (dhidhēmi epi)   'covered'

witn̥tós, witn̥tā́, witn̥tóm [23.9] (tǝnjō wī)   'extended'

wiktós, wiktā́, wiktóm [24.6]   'defeated'

mr̥tos, mr̥tā, mr̥tom [24.7] (mǝrijǎi)   'dead'

lubhtós, lubhtā́, lubhtóm [24.10] (lubhjō)   'beloved'

segtós, segtā́, segtóm [24.10] (segneumi)   'trapped'

Perfect participles   **Active**

stestǝwṓs, -ā, om (stistái) [11.13], [20.18]   'standing'

         Passive

dr̥knos [18.2]   'seen, visible'

lugnós -ā́ -óm (lugjō) [24.7]   'broken up'

Future/ necessity passive participle

téwijos, -ā, -om (wiwermi)   'that has to/ will be found'

Possibility para-participle

gheudmōn, gheudmon [24.14] (ghudjō)   'who can do harm';

dhēmōn (dhidhēmi) [27.4]   'that can put (out)'='fertile'

éinijos -ā́ -óm [18.15]   'who allows to go out'

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. *nek-téwijā Rōmā (esti)* 'Rome has to be destroyed'. Aorist and perfect past participles can be substituted for finite conjugated endings, e.g. *dr̥któs (esti) wīrós = wīrós dr̥ketor* 'the man was seen'.

The formation of participles and para-participles will be studied deeply in more advanced lessons.

Basic vocabulary/ Kleitrowŗdhosenti

āgus, gen. ā́gew(o)s	m.	combat
ākŗ, gen. aknos ~ akn̥s	n.	maple tree
aksis, gen. aksjos	m.	axis
akus, gen. akwos/əkéw(o)s	f.	aguja
ámghostis, gen. ámghostjos	f.	narrowness
āmis, gen. āmjos	f.	adversity
apóqitis, gen. apóqitjos	f.	retaliation
bholghis, gen. bhelghjos	m.	bag
bhrown̥tis, bhrown̥tjos	f.	forehead
bhŗtis, gen. bhŗtéj(o)s	f.	bearing
bn̥dus, gen. bn̥déw(o)s	m.	drop
ceru, gen. cerwos	n.	pike
cm̥tis, gen. cm̥téj(o)s	f.	coming, arrival
coucis, gen. ceucjos	f.	shit
dakru, gen. dákruwo/akwén(o)s	n.	tear
dekm̥tis , gen. dekm̥tjos	f.	group of ten
dekō	tr.	to offer
dhechis, gen. dhechjos	f.	inflammation
dhenŏus, gen. dhənwos	m.	bois de sapin
dhontis, gen. dhónte(j)os	f.	fontaine
dhonu, gen. dhənéw(o)s	n.	sapin
dhŗstis, gen. dhŗstéj(o)s	f.	boldness
dhūlis, gen. dhū́le(j)os	f.	soot
dln̥ghostis, gen. dln̥ghostjos	f.	length
dn̥ghūs, gen. dn̥ghuwos	f.	tongue
dŗtis, gen. dŗté(o)s	f.	split
empis, gen. m̥péj(o)s	f.	insect
glṓghis, gen. glṓghjos	f.	pointe
jegis, gen. jəgéj(o)s	m.	ice
kalkis, kalkjos	f.	heel
keiwis, gen. kéiwijos	m.	citizen
kelus, gen. kélew(o)s	f.	trip
klādĕis, gen. klādjos	f.	damage, disaster
kļdis, gen. kļdéj(o)s	f.	mountain path
komtļtis, gen. komtļtjos	f.	patience
kómwistus, gen. kómwistwos	m.	conscience

korbhis, gen. kerbhjos	f.	basket
koris, gen kəréj(o)s	f.	acarian
kotus, gen. kətéw(o)s	m.	fight, battle
krotus, gen. kretwos	m	insight, intelligence
lewis, gen. léwijos	m.	sickle
loudis, gen. leudjos	m.	praise
menis, gen. mənéj(o)s	m.	dace
mənus, gen. mənéw(o)s	f.	hand
mergis, gen. mr̥géj(o)s	f.	filth
mn̥tis, gen. mn̥téj(o)s	f.	mind, thought
montis, gen. mónte(j)os	m.	height, elevation
mūris, gen mūrjos	m.	abundance
mūs, gen. muwós	m.	mouse
nekŏus, gen. n̥kwos	m.	corpse
newn̥tis , gen. newn̥tjos	f.	group of nine
néwostis, gen. néwostjos	f.	news
n̥sis, gen. n̥séj(o)s	f.	sword
ochis, gen. echjos	m.	worm, snake
okris, gen. akrjos	f.	summit
olkis, gen. elkjos	m.	roe-deer
opu, gen. apwos	n.	enclosure
orbhis, gen. orbhjos	m.	disk
orghis, gen. erghjos	m.	testicle
osu, gen. eswos	n.	goodness, good thing
pekus, gen. pkéw(o)s	m.	domestic animal, sheep
penqtis, penqtjos	f.	group of five
perqus, gen. perqwos	f.	osk
pertus, gen. pr̥téw(o)s	m.	ford, passage
plēdhŏus, gen. plēdhwos	f.	crowd
pr̥ptus, gen. pr̥ptéw(o)s	m.	form
pr̥tis, gen. pr̥téj(o)s	f.	part
qəlĕis, gen. qəljos	f.	cultivable land
qolus, gen. qelwos	f.	distaff
qr̥mis/wr̥mis, gen. qr̥méj(o)s/wr̥méj(o)s	m.	worm
qr̥tus, qr̥téw(o)s	m	time, occasion
rewis, gen. rəwéj(o)s	m.	planet, sun
roitus, gen. reitwos	m.	order, arrangement
septm̥tis, gen. septm̥tjos	f.	group of seven, week

290

seqŏis, gen. seqjos	m.	comrade, ally
sitŏus, gen. sitwós	m.	colleague
sm̥stus , sm̥stwos	m.	assembly
sūs, gen. suwós	m.	pig
terptis, gen. trptéj(o)s	f.	fun, amusement
tr̥stis, gen. tr̥stéj(o)s	f.	thirst
tunedmi, tundō	tr	to beat
wəlmis, gen. wəlmejos	f.	wave
wərjō/ wr̥neumi	tr.	to close, to keep
wl̥ghis, gen. wl̥ghéj(o)s	f.	basin, valley
wl̥pĕis, gen.wl̥pjos	f.	fox
wl̥qīs, gen.wl̥qijos	f.	she-wolf
wl̥tus, gen. wl̥téj(o)s	m.	aspect, impression
wolnus, gen. welnwos; welnus, gen. wəlnéw(o)s	m.	valley
wosu, gen. weswos	n.	goodness, good thing

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Decoupling stress mobility and *o-vocalis.

Dwidkm̥təmóm newn̥móm densr̥

Woidésmona

1.- Wī mnāje, moghtai nōs diwós pətrós temlōi woidetum? [1]

2.- Moghai, sm̥plos pontēs. Sentum ekom kom séqesdhwe dhicsnim ad, joqe məgnām wérsete oskom [2][3][4][5].

3.- Tom-ki cā́dhete plātum maghom təres, jodhei kekurãs senti cowes.

4.- Dhoighom kékete kā́posjo joqe kl̥dim wéidsete dānum ad déukontīm.

5.- Dānum ad kidete joqe cādhóm sāgíjete dānum tr̥tewei [6].

6.- Əkmeni upo aksī ésseti. Aksīm ghr̥bhete joqe apsās stm̥noīs demste bhrēwām [7].

7.- Dānum terte joqe trāntis eite selesjóm oudr̥.

8.- Eitr̥ prōd séqesdhwe pn̥tē bhāgoīs periwr̥tom; tom en kowr̥ eite.

9.- Kr̥seté bhersi kówenos ekseitim álterām ad, jodqid en sérpones trébhonti.

10.- Ati eksí, rudhrosjo kl̥nejos stíghete ad kōnom [8].

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 mnā́jetanu* for the second person of the dual and *wī mnā́jete* 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 *wimnātis* 'excuse', *prostrō̃tis* '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 *woidesmn̥*, *woidesnom* or *woidesr̥* 'orientation'.

[2] The nominative *pontēs* <**ponteh₁s* (m.) 'way' makes the genitive *pn̥tos* 'of a/the way', the locative *pn̥ti* 'in the way' and the instrumental I *pn̥tē* '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 séqesdhwe* '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.

Twenty-ninth lesson

Guidance

1.- Excuse me, can you orientate us to the 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 path 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.

[4] We now see a form of the future indicative, formed on the stem *wers-(j)e/o-* of the verb *wiwermi* (root **wer <*h₁u̯er*) '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, wérs(j)esi, wërs(j)eti* in the singular and *wérs(j)onti* in the third person plural.

[5] *Məgnām ...... 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 *ākr̥, gen. aknos ~ akn̥s*, and the fir *dhonu* (*dhənéw(o)s*) 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 *ós(o)nos*.

[6] Note that *kidete* 'go down' is an imperative aorist (punctual action), whereas *sāgíjete* 'seek' is an imperative present (action with a duration). Inversely, we would have had *kéidete* and *sāgijete*.

[7] *Dém(se)te* 'build', is an imperative aorist of the verb *demō*. The indicative aorist is *demsm̥, dēms, dēmst* or *demóm, demés, demét*. Given the duplicity of forms, one can also have an imperative *démete*, which can also be present or aorist. Do not mistake the imperative of the future with the future *démsete* 'you will build'.

[8] *Kolnis*, gen. *kl̥nejos* is of masculine gender.

11.- Mē kom stighete klāwm̥ əneu. Klāwm̥ pr̥keté témlosjo woróm [9].

12.- Kōnom ghēlṓs, diwós temlom antí óqsete.

13.- Mē udhū́ temlom en sodete.

14.- Perqum ad qoilom sedéjete kéidhwewe, joqe diwós gnōtlom awísdhēsesdhwe [10].

15.- Tom-ki ecnim ídhete joqe gheumn̥ adeste. Dapm̥ opneswéntm̥ dōte [11].

16.- n̥dha en temlom sódete. Worosjo klāwm̥ bhr̄úgesdhwe.

17.- Moitmons ágete diwéi josmēd cīwṓs solwōs eitr̥ dhedhəsté.

18.- Enim pr̥keté, ati kādos əneu nestum.

19.- n̥smebhós tod aiskróm. Moitmons woidésena m̥bhi tebhei ágomosi.

20.- Cādhō, cādhe, cā́dhete; sedējō, sedēje, sedéjete.10.- Again outdoors, climb to the top of a red hill.

21.- Eimi, idhí, eite; esmi, sdhi, ste.

22.- Seqā̆i, séqeswo, séqesdhwe; bhrūgjā̆i, bhrū́gjeswo, bhrū́gjesdhwe.

23.- Kejai, keiswo, keidhwe,

24.- Kekō, kekóm, keke, kékete; keidō, kidóm, kide, kídete; sāgijō, sāgijóm, sāgije, sāgíjete; kr̥sō, kr̥som, kr̥se, kr̥seté; cādhō/ steighō, stighóm, stighe, stíghete; agō, agóm, age, ágete.

25.- Ghr̥bhnāmi, ghr̥bhom, ghr̥bhe, ghr̥bhete; pr̥kjō, pr̥kom, pr̥ke, pr̥keté; indhō/ inedhmi, idhóm, idhe, ídhete; sisdō, sedóm, sede, sédete; wimnājō, wimnājóm, wimnāje, wimnā́jete.

26.- Demō, demsm̥, démsesi/ demsi, démsete/ demte; adejō, adesm̥, adésesi/ adesi, adésete/ adete.

27.- Terō, term̥, tr̥dhi/ terdhi, terte; didōmi, dōm/ dōka, dō/ dōdhi, dəte/ dōte.

28.- Mē stighete, mē sodete, mē sedés, mē sedās.

29.- Bhrūgjā̆i, bhrūgā́/ bhrūgoma, bhrū́geswo, bhrū́gesdhwe.

30.- I am lying, I lie down, I lied down, lie down! (sing./pl.).

[9] Note the construction with two accusatives governed by the verb *pr̥kjō* or *pr̥kskō* 'to ask': *klāwm̥ pr̥keté 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] *Sedéjete* 'remain sitting' and *keidhwe* 'remain lying' are imperative presents, since these are actions that last.

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 go, 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.- I jump, I jumped, jump! (sing./pl.); I go down, I went down, go down! (sing./pl.); I seek, I sought, seek! (sing./pl.); I run, I ran, run! (sing./pl.); I walk, I walked, walk! (sing./pl.); I push forward, I pushed forward, push forward! (sing./pl.).

25.- I seize, I seized, seize! (sing./pl.); I ask, I asked, ask! (sing./pl.); I lignt, I lighted, light! (sing./pl.); I sit down, I sat down, sit down! (sing./pl.); I apologize, I apologized, apologize! (sing./pl.).

26.- I build, I built, build! (sing./pl.); I prepare, I prepared, prepare! (sing./pl.).

27.- I cross, I crossed, cross! (sing./pl.); I give, I gave, give! (sing./pl.).

28.- Do not walk, do not go, do not sit down, do not remain sitting (pl.).

29.- I use, I have used, use! (sing./pl.).

30.- I am lying, I lie down, I lied down, lie down! (sing./pl.).

In MIE we express the orders 'sit down' and 'lie down' with the aorist imperative forms *sédete* and *léghesdhwe*, from the verbs *sisdō* and *leghjǎi*. There is also a form of aorist imperative *kéisesdhwe* 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 *indhe̋/insdhí*, adeje and *didő/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*.

Eukr̥ 1.- Pəraloghá sātis

1.- Itə diwós pətrós temlōi woidéjesdhwe.

2.- Sentum ekom émete joqe paulām stéighete gr̥beinom ad.

3.- Plătus maghos teres cāstéwijos esti.

4.- Kắposjo dhoighom keklốs kl̥dī dānum ad deukn̥tjā keistum moghdhwei.

5.- Cādhố jāte dānum olsí.

6.- Sélesjom oudr̥ trāntis sodlốs, pn̥tēm bhāgoīs periwr̥tóm seqtéwijom

7.- En kowr̥ eitum skl̥dhwei joqe bhersi ekseitim álterām ad kr̥stum.

8.- Akrei rudhroi kl̥néī diwós pətrós widói temlom.

9.- Apo témlosjo dhworim klāwē werte.

10.- Moitmons agtum mē mr̥sete.

Eukr̥ 2.- Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.- I thank you for your guidance

Woidésmona tewe…….moitmons……

2.- Walk towards the tower.

Bhr̥ghulóm ad…………

3.-A stone wall has to be leaped.

Akmenīnós dhoighos…………

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).

4.- Once you have opened the door, go in.
Dhworim…………, en………..

5.- Run quickly by the river path.

Bhersi………pṇtē …….

6.- Go from this horrible place

…………stānēd kosmēd………..

Léutejes/ solutions

1 m̥bhi ~ agō 2 stéighete/ cádhete 3 kektéwijos 4 apo werlṓs/ ōslṓs ~ eite 5 dánewos ~ kr̥se 6 g̑org̑ḗd ~ cāte/ léitete

Imperative 2nd person endings

ACTIVE FORMS

	Thematic verbs Present and aorist	Sigmatic aorists	Athematic verbs. Present and aorist
2nd singular	*-e*	*-(se)si*	*-dhi/ø*
2nd dual	*-etanu*	*-s(e)tanu*	*-tanu*
2nd plural	*-ete*	*-s(e)te*	*-te*

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*	*-s(e)tru*	*-tru*
2nd plural	*-edhworu*	*-s(e)dhworu*	*-dhworu*

Basic vocabulary/ Kleitrowr̥dhosenti

aiskrós -ā́ -óm	adj.	clear
akmenīnós -ā́ -óm	adj.	stony, made of stone
akros	adj.	sharp
aksī, g. aksjãs	f.	axe
antí	part.	in front (of)
apsā	f.	poplar
bhāgos	f.	beech tree
bhrūgǎi	tr.	to use
cādhóm	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 -ā́ -óm	adj.	tame
klāus, gen. klāwós	f.	key
kōnos	m.	summit
leghjǎi	intr. antic.	to lie down
mnājō	tr.	to have in mind
mnājō + wī	tr.	to excuse
ninsǎi	intr.	to return
olsí	part.	further, on the other side
opneswénts, (opneswn̥tī́), opneswént	adj.	rich, wealthy
oskos, ós(o)nos.	m.	ash
plātus, (plātwī), plātus	adj.	flat
prostrŏtis, gen. prostrŏtjos	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
udhū́	adv.	immediately, right away
wərjō/ wr̥neumi + peri	tr.	to surround, enclose
wimnātis	f.	excuse, apologies
woidejō	tr,	to orientate
woidesnom ~ woidesmn̥ ~ woidesr̥, gen.n. woidésen(o)s		orientation
worós -ā́	m., f.	guardian

Further reading

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Tridkṃtəmóm densr̥

Dlṇghā kelus [1]

1.- Diwóprīte, an tebhei kómwerjom esti, ausri móghmedhi Lugudounom eitum gentore-mo ad setíjótinōu.

2.- Dā, putla bhérsomosi, tod bhéuseti terpont eibhos eitr̥.

3.- Pitjā́m adésomosi edjḗu wéqsperei, putla ájeri loghjom éisonti.

4.- Nedusédṃ R̥toklewésṃ adpədi kwonṃ léiqsesi, egṓ uperi wóghosjo armōr weidsō [2].

5.- Léitsomosi ussí joqe cər̃is pontēm séqsomesdha.

6.- Lokum ghēlṓs, obhi·edjōi kom stā́sjomesdha. Sāmi sāgísomosi sedos [3][4].

7.- Potlāns l̥kewos wədenē plésjesi, egṓ ekwons mergsō joqe eisom kopons kleusō [5].

8.- Wéqsperei tropom dhḗsjomosi bhrēwām ad məgnom uperi dānum [6].

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 dlṇghós 'long', which is an intermediate solution between dlonghos (Lat. longus, Celt, longo-, Gmc. langa-, Persian dirang <*draṅgha-) and dḷh₁ghó- (Tocharian B walke <*u̯i-dḷh₁ghó- 'long-lasting', Gr δολιχός, Skr. dīrghá-, Av. darəga-, Slav dlъgъ).

On the other hand, we have the adjective dleughós 'distant', which derives from an original form *dleh₁ughó-/dloh₁ughó- 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 *deu̯h₂/du̯eh₂/ duh₂ (cf. dūrós 'distant, long-lasting', dwām '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] Armōr, gen. r̥mnos 'chariot attachment' is a collective noun derived from the root *ar <*h₂er 'to adapt, to adjust'. The extensions for the neuter collective nouns -ōr, -mōr and -wōr occur in parallel with those of the singulative nouns -r̥, -mr̥, and -wr̥: e.g. wodr̥ (aussi udṓr), gen. wəden(o)s 'water', wedōr, gen. udnós 'aquatic mass, Gewässer'; esr̥, gen. əsen(o)s 'blood', esōr, gen. əsnos 'blood flow; pāwr̥, gen. puwén(o)s 'fire', pāwōr (aussi pwōr), gen. punós 'conflagration'. These collective terms are, in reality, the result of old neutral plurals that have adopted a singular inflection.

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 Ŗtoklewḗs'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.

[3] *Ghēlṓs* is an active participle of aorist of the verb *ghighēmi* 'to arrive'. In some languages, the root **gheh$_1$* means, on the contrary, 'to leave, to leave behind' (ai *jáhāti*, av *zazāmi*). MIE takes the meaning of 'to arrive' from Gr. κιχάνω 'to reach', Tocharian A *kātkā-* '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 *ghostijes* are linked to the name of the time of the day they take place; breakfast, which is taken first of all is called *prā̆mēdjom* or *prṓteronjom*. By mid-morning *ausrēdjom* is taken. The lexeme **ausro-* 'morning' is contained in the Russian name завтрак and in Greek ἦρι <**h$_2$euseri* 'early', but not necessarily in ἄριστον <**h$_2$eieri-h$_1$dto-*. Also with the root *ed<**h$_1$ed* 'to eat' we have the early afternoon meal *obhi·edjom*. In the evening we finish with a *wéqspentjom* or dinner.

Sacred meals or *sṃbhagṓs* require a personal contribution of the participants called *dapnom*, term giving also the name to the word 'banquet'. At early morning, with the sacrifices of the rising sun, we can enjoy the *kwəresṛ*; at midday the *memḷ*, and in the evening the *kertsnā*, all of which involve a sharing or division of the food.

[5] Some morphological remarks: *ḷkewos* is the genitive of the masculine noun with nominative *lokus* 'the lake'. *Wədenē* 'with water' is the instrumental of the neuter noun *wodṛ*. *Mergsō* and *klewsō* are future indicative verbal forms of *mṛgneumi* 'to brush, to rub' and *klewō* 'to wash'. The laryngeal *h$_3$* is present at the beginning of the root **h$_3$mer-g* in light of the Greek form ὀμόργνυμι.

9.- Stānom enod sūnpodēd épsomos prāi [7].

10.- Tū putlaqe Meneswās temlei en áwsete, egṓ aw rūmā́i porāi swepsō [8].

11.- Əmri moistei qréisomos loiqṓi itenei pénesa. Eti westins wérsomos kei nē práiloghāns.

12.- Dln̥ghom térsomos sainum. R̥dhwāns stéighsomos kolnins.

13.- Tropos so nōs wəlis koméseti. Súkloutnim medhídiwi rémsomos bhlōtown̥tí selesjéi kereni [9].

14.- Ghostī́m pos prōd kelum séqsomesdha. Kerwōm klopnim setísomesdha.

15.- Lugudounom ghḗsomos –itə kn̥sejō– neqtós. Gentore n̥sme əsnóĩs armoīs déksontoi.

16.- Esmi, bhūm, bheusō; eimi, sodóm, eisō; weidmi, widóm, weidsō;

17.- Piplēmi, plēm, plēsō; dhidhēmi, dhēm/dhēka, dhēsō; wiwermi, weuróm, wersō.

18.- Mr̥gneumi, mergm̥, mergsō; əpneumi/ əpjō, epm̥, epsō; qrināmi, qrejm̥, qreisō.

19.- Bherō, nijóm, bhersō; linqō/ lineqmi, liqóm, leiqsō; awō, awóm awsō.

20.- Leitō, litóm, leitsō; klewō, kl̥wom, klewsō; swepō, supóm, swepsō.

21.- Adejō, ādóm, adesō; sāgijō, sāgijóm, sāgisō.

22.- Stistái. stá, stāsǎi

23.- Seqǎi, seqā́, seqsǎi; setijǎi, setijā́, setisǎi.

[6] *Dhēsjō, dhēsō* are forms of the future indicative of didhēmi 'to do, to put' (root *dheh₁).

[7] *Sūnpodēd* 'since sunset' is obviously the ablative of a compound form. The first element comes from the root *seh₂u 'to glare, to shine', which gives the name of the sun: nom. *sāwl̥*, gen. *suwén(o)s <*sh₂uén-(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 *ped 'to fall'. This root yields verb *pedjǎi*, with anticausative meaning. See also note 8 of lesson 15.

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.- 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. Fortunatey 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.

[8] The verb *awō* (in Greek ἰαύω <* $h_2ih_2us\text{-}ie/o\text{-}$) 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 *reu̯* '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'. *Bhlōtown̥tí selesjéi kereni* is a prepositional syntagm meaning 'in a flowery (and) marshy area'. The genitive of *kerr̥* 'region' is *kerén(o)s* and the locative is *kereni* or *kerén*. The root is *ker* 'cut'. Similar derivatives are found in Hitt. *kuera-* 'territory' (from *kʷer* 'to cut'), in Lithuanian *šalis* 'country' (of *kel*, also 'to cut') and in Slavic *kràjъ* 'margin, region' (from a verb *krojtii*, which also means 'to cut').

Eukr̥ 1.- Pəraloghá sātis

1.- Kéidiwi Lugudounom kelújomosi.

2.- Weghjā perdl̥nghā́ esti.

3.- Jəmosi dleughá londha bhr̥ghwīs cərĩs

4.- Ekwōs júwones enim oimos ōkús.

5.- Proitid prōnokom ad dūróm eitr̥.

6.- Kerr̥ térsomos selesjóm n̥bhlōtóm.

7.- Klepneī kom djēuks stā́somesdha rémesei.

8.- Diwós pətros setísomesdha temlom.

9.- Ausri ájeri pelū ánksomosi.

10.- Gentore tewe əsnóīs armoīs wérsomosi.

Eukr̥ 2.- Kom sm̥ārmnóīs 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.

Sédesi…………..

3.- I see the people (folk) working.

Teutām drājontm̥……….

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 longtime.

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.

4.– I go to the house of the treasure in the evenings.

Domom kúshdosjo wéqsperoisi…..…….

5.– I will organize (I will prepare) parties and competitions.

Wītins āgunsqe…………..

6.– I will speak with the kings of the neighbouring kingdoms.

Rēgīs nedusedom regjōm …………..

Léutejes/ Solutions

1 Ausri ~ bhous(j)ō 2 seds(j)ō 3 weidsō/ oqsō/ dr̥ksō 4 eis(j)ō 5 ades(j)ō 6 bhāsă̆i (= bhāsă̆i/ bhāsai)

Basic vocabulary/ Kleitrowr̥dhosenti

armōr, gen. rm̥nos	n.	chariot hitch
ausrēdjom	n.	luch taken by mid-morning
ausri	adv.	tomorrow
awō	intr.	to spend the night
bhr̥ghus, gen. bhr̥ghéw(o)s	adj.	high, elevated
dapnom	n.	contribution for a group meal
djēuks	adv.	for a long time
dleughós -ā́ -óm	adj.	distant
dwām	adv.	long ago
əsnos -ā -om	adj.	open
esōr̥, gen. əsnos	n.	blood flow
esr̥, gen. əsen(o)s	n.	blood
ghostís, gen. ghostijos	f.	meal
kerwos	m.	deer
komejō	tr.	to tire
kómwerjos -ā́ -om	adj.	convenient
kopos	m.	hoof
kwəresr̥, gen. kwərésen(o)s	n.	group breakfast
moistos	m.	market
mr̥gneumi	tr.	to brush
n̥bhlōtós -ā́ -óm	adj.	which has no flowers, flowerless
oimos	m.	pace, march
pāwōr/ pwōr, gen. pūnós	n.	conflagration
pedjā́i	intr.	to fall
penos, gen. pénesos	n.	provisions
pitjā́	f.	food
porā	f.	air
potlā	f.	bottle
prāi	part.	before
práiloghos -ā -om	adj.	available
proitis, gen. proitjos	f.	departure
prōnokos	m.	arrival
prṓteronjom	n.	breakfast
qeli	adv.	far
r̥dhwos -ā -om	adj.	steep, elevated
regjom	n.	kingdom

remō	intr.	to rest
rūmós -ā́ -om	adj.	spacious, open
sainus, gen. sīnew(o)s	m.	chain
sm̥bhagos	m.	sacred meal
stistái + kom	intr.	to stop
súkloutnim	adv.	fortunately
tridkm̥təmós -ā́ -óm	num.	thirtieth
tropos	m.	way
wedōr/ udṓr gen. udnós	n.	aquatic mass
weghjā	f.	way, road
wéqspentjom	n.	dinner

Further reading

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Tridkm̥təmóm pra̋wom densr̥

Ghostauslom ghētis

1.-Səlwēje. Prāi n̥serő́m penqe dhghmenom trija wosja praidhorəná [1].

2.-Suludhlő́s. Qesjo nő́mn̥tos?

3.-Wejes Woghokolones. Bhedhuwestujá̋ gentis. Eitr̥ dln̥ghom kote dhedhəmé [2].

3.-Qomdhē juwes? Álteromdhē Isarãs? [3]

4.-Dā, neqeli Isarãs déksiterēd á̋perēd trébhomos [4].

5.-Chedhjō, kosmi weidlopeī weserő́m nő́mona, deikos joqe qeligoldhroreimom
    skréibhete [5].

6.-Reitū, ta skreibhō joqe upo peikō [6]. An wosja loutrō, qeliqokjō enternodjōqe
    komopná [7]?

NOTES

[1] The root *dher 'to be firm or steady' is the origin of the verb *prāi dhorejō* 'to book, to make a reservation'. Infinitives and participles usually appear as compound words. We then have two important passive participles *praidhorətá* and *praidhorəná* (the form *praidhoroná* is also possible) which are formed, respectively, on the aorist and the perfect stems. Remember that the vowel *ā* of *prāi* loses its long quantity as a first member of a compound. A passive participle accompanied by an agent noun (usually in the instrumental case but sometimes in the genitive case like here) has the meaning of a whole sentence in the past: *mene wosjom praidhorənóm (esti)* 'I have reserved a room' = *prāi wosjom egő́ dhoroja*.

[2] In this lesson we are meeting some perfect forms. In MIE the perfect is a tense generally denoting an action in the past implying a result in the present. In this case the past action is *dhedhəmé* 'we made (a trip)' (from the verb dhidhēmi) and the present result is 'we are here'. The singular and plural forms in the perfect are the following ones:

Singular: *dhédhōwa, dhédhōta, dhédhōwe*

Plural: *dhedhəmé, dhedhəté, dhedhəwḗr*

[3] MIE has a series of particles which, attached to pronouns and particles yield directional pronouns and adverbs indicating origin, situation or destination. We have a few examples here:

Wherefrom?	Where?	Whither?	Through where?
Qomdhē	*Qodh(e)i?*	*Qoti?*	*Qō*
Qotos?	*Qudhe?*	*Qomdo ~ Qomde?*	
Qeti?		*Qōi?*	
		Qotrēd?	

Thirty-first lesson

Arrival at the hotel

1.-Hello. We have booked three rooms for us five people. (Three rooms of us five people have been booked).

2.-Welcome. In the name of whom?

3.-We are the Woghokolones (Chariot pushers). We are a family from Yamna camp. We have made a long trip until here.

 3.-Where are you from? From the other side of the Isar?

4.-Yes, we live not far from the right Isar riverank.

5.-Please, write in this form your names, address and a telephone number.

6.-Ok, I wite those (things) and sign. Are the rooms equipped with TV and internet?

From here	Here	(To) here	Through here
Komdhē ~ imdhē	*Kei ~ idh(e)i*	*Kote*	*Kō*
Kotos		*Komdo ~ komde*	
Keti		*Kotrēd*	

From there	There	(To) there	Through there
Óisomdhē	*Oisei*	*Óisote*	*Oisō*
Óisotos		*Óisomdo ~ Óisomde*	
Óisoti		*Óisotrēd*	

The pronouns *so*, *sā*, *tod* 'this' and *eno*, *enā*, *enod* 'that' (far from both speaker and listener) also yield, respectively, the adverbs with *to-* and *eno-* basis.

Please note that the series in *-ō* is perlative (through where?), whereas the series in *-trēd* is directive. The ending *-d* is probably related to the particle de: e.g. *woikom-de* '(to) home'.

[4] *Déksiteros* or *deksiwós* 'right' (adjective); *laiwós* or *skaiwós* 'left'. *Deksi*, *deksiwéi* 'on the right'; *laiwéi*, *skaiwéi* 'on the left'. For the text in the dialogue, note the ablative ending *-ēd* in *déksiterēd* and *áperēd* denoting the point of departure.

[5] *Qeligoldhroreimos* is a compound formed with the adverb *qeli* 'far', *goldhrom* 'instrument for talking' (root **gal* 'to talk, make noise, sing') and *reimos* 'number'. Note the related word *rētrom*'bill' in exercise number 2.

[6] *Reitū* 'in order, o.k.', is the instrumental of *roitus* 'fitting, combination', inflected following pattern IVb.

[7] The verb *kom opjō* means 'to equip, provision, endow'. It governs the instrumental. The compounds appearing in the sentence contain the lexemes *qeli* 'far', *qekō* 'to look at, gaze' and *nodjom* 'net'.

7.-Toi, sonti. Ta epi m̥gǝdhom cerim ad dr̥ksmom ōikḗr.

8.-Qesāi dītéī prǎmēdjom ghostum móghmedhi? [8]

9.-Septǝmǎd dō dekǝmǎm. Idhei esti mǝglǎ roibhotā udbherenom ghortēd-nos.

10.-Moitmons. Rōdōs peqtr̥-wos gnǒsjomosi.

11.-Chedhjō poti dōte-moi todpotitās skormom.

12.-Kei esti. Dokewr̥ mene jāmi n̥dhicǝwǒs, mō meghei ko atinewǎsenos prokesnī r̥tūlonghos esti [9][10].

13.-Wesū. Atmn̥ probhwóm. Wosjōm jāmi apolūnóm pretjom [11]. Kei sonti klāwes.

14.-An skanstrō móghmedhi steightum [12]?

15.-Smā, trǎnjosjo pr̥weni widói, laiwéi splighstéi [13].

16.-Prāi dhorejō, prāi dhedheróm, prāi dhoroja, praidhorǝwǒs praidhorǝnós [14].

17.-Dhidhēmi, dhēm/ dhēka, dhédhōwa, dhedhǝwǒs, dhedhǝnós.

18.-Kom opjō, kom opóm, kom ōpa, komopwǒs, komopnós.

19.-n̥dhi cicāmi, n̥dhi cām, n̥dhi ceca, n̥dhicecǝwǒs.

[8] There are several words in MIE to express the concept 'time'. *Daitis*, gen. *dītéj(o)s* means 'chronological time in general', but also 'hour' (litt. 'division'). We also have the word *qēsā* 'time in general', *mēlom* 'time, moment, opportunity'. *qr̥tus* 'time, repetition, occasion' and *ǝnacomos* 'time, occasion'. The question *qesāi dītéī* 'at what time' is asking for a certain hour. *Qesāi* is the locative of the dependent interrogative *qā* 'what'. Like in English, we use here the word *daitis* 'time' implying a certain hour to formulate this question. We could also use the word *qēsā* with a general meaning 'time', but we would have to pronounce two almost homophonous words qesāi *qēsāi*? 'at what time?'.

[9] *ndhicecǝwǒs* is the active and middle participle of the verb *n̥dhi cicāmi*. The particle *n̥dhi* indicates the notion 'further, beyond'.

[10] We have in this sentence the examples of three different ways to form a noun from a verb: *ati newājō* 'to renew', forms a noun *atinewāsr̥* (genitive *atinewǎsenos*); *prokejō* 'to demand, ask for' forms a noun *prokesnom* and *r̥tom lenghmi* 'I declare valid' forms the noun *r̥tolōnghos* 'certificate'.

[11] *Jāmi apolūnóm* 'is already paid', is a passive perfective construction using the perfect participle of the verb *luwō + ápo* 'to pay'

[12] *Skanstrō* is the instrumental case of the word *skanstrom* 'elevator, lift', a word taken from the verb *skandō* 'to go up'

[13] *Pr̥weni, laiwéi splighstéi* are, respectively, locative forms of the words *perwr̥* 'extremity, end' and *laiwós splighstós* 'left side'.

[14] We are displaying the first person singular of the present (effective) indicative, the aorist indicative, the perfect indicative as well the active and passive perfect participles. Observe that the particles *dē* 'from upwards', *dō* 'towards, until', *wī* 'asunder', *prāi* 'before', *prōd* 'forward' as well as the adverb *sū* 'well' have long vowels when separated and short vowels when forming a compound. The compound form of *prōd* is *pro*.

7.-Yes, of course. In addition to these, they have a fantastic view to the mountain.

8.-At what time can we have (eat) breakfast?

9.-From seven to ten. There is a great variety of products from our garden there.

10.-Thanks. We (will be) glad to know your kitchen.

11.-Please give (pass) me your identity card.

12.-Here (it) is. My document (has) already expired, but I have this certificate of application of renewal.

13.-Excellent. The date is correct. The price for the rooms has already been paid. The keys are here.

14.-May we go up with the lift?

15.-Certainly, it is at the end of the corridor, don the left-hand side.

16.-I book, I booked, I have booked, the one who has booked, booked.

17.-I put or do, I put or did, I have put or done, the one who has put or done, put or done.

18.-I equip, I equipped, I have equipped, the one who has equipped, equipped.

19.-I expire, I expired, I have expired, the one who has expired.

Eukr̥ 1.-Pəraloghā́ sātis

1.-Gheuse. An esti tod ghostauslom "Choicstr̥"?

2.-Esti. Qis gháweti?

3.-Klewoghostis kluwejō. Uksōr egṓqe kurãs Lugudounei bhéusomosi. Wosjom praidhoretum welmi wərusedés.

4.-Qótjobhos neqtmos?

5.-Tribhós neqtmos. Qā́wn̥tosmi peri tod esti?

6.- n̥smei tritjei plāroi wosjom megə esti. Trejes noqtes trĩs roupjoīs úsnjontor. Eti ghortom ad wesu dr̥ksmom õike.

7.- Bhl̥gū. Bheutim ghornim terpsō.

8.-Chedhjō seqe-moi tewijóm todpotitãs skormoreimom.

9.-Qetworá sm̥ghesla septm̥km̥tā́ penqédkm̥ta sweks.

10.-Praidhoros komdhətós. Kei jota domei bhéusete.

11.-Welpō mē. Óisote romōi éisomosi!

Eukr̥ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.-The hotel room is equipped with bathroom and shower.

Ghostauslowosjom kom…………uponoicōqe…………...

2.-How many days will you stay in Lyon?

Qotjons Lugdounei ménsete……………………

3.-We will stay four nights in total.

Qetsorn̥s sólwotos………….. wéssomosi

Eukṛ 1.–Parallel text

1.-Hello. Is this the hotel "Shining star"?

2.-It is. Who is calling?

3.-My name is Klewoghostis (lit. 'Famed Guest'). My wife and I will be tomorrow in Lyon. We want to reserve a comfortable room.

4.-For how many nights?

5.-For three nights. How much is it?

6.-We have a big room at the third floor. Three rooms cost three coins. It even has an excellent view to the garden.

7.-Excellent. I will be glad to enjoy nature (lit. gladly I will enjoy nature).

8.-Please tell me the number of your identity card.

9.-Four thousand seven hundred fifty-six.

10.-Reserve completed. Here you will be like at home.

11.-I hope not. We will go there to rest!

4.-Have you paid the bill of the room?

An apo…....……rētrom lélūta?

5.-We have paid (for) the room and the restaurant in advance.

Prai apo………ghostorjōiqe lelūmé.

6.-We wish you a pleasant stay with us.

Gheríjomedha………….prīdhā́m nosbhis monā́m.

Léutejes/ Solutions

1 – loutrō – opnóm 2 - dhochons/ djewn̥s 3 – noqtins/ noqtn̥s - 4 - wósjosjo/ wosjī - 5 - wosjōi – 6 - jusméi/ wosmos/ wosbhos/ wos –

Terms expressing time

Please note the terms indicating duration of time:

	Descriptive nominative	Extension accusative	Absolute genitive	Dative	Locative	Ablative
	This period (is)	During this period	In/ of some period	For this period	In this period	From this period
date	atmṇ tod	atmṇ tod	atmenos édqosjo	atmenei tosmōi	atmenei tosmi	atmenes tosmēd
period	jōrom tod	jōrom tod	jōrī édqosjo	jōrōi tosmōi	jōrei tosmi	jōrēd tosmēd
year	wetos tod	wetos tod	wétesos tosjo	wétesei tosmōi	wétesi tosmi	wéteses tosmēd
year	atnos so	atnom tod	atnī édqosjo	atnōi tosmōi	atnei tosmi	atnēd tosmēd
month, moon	mēns so	mēnsṃ tom	mēnsos édqosjo	mēnsei tosmōi	mēnsi tosmi	mēnses/ mēnsejes tosmēd
month	mēnóts ~ mēnsis so	mēnótm ~ mēnsim tom	mēnsós ~ mēnsej(o)s édqosjo	mēnséi~ mēnsejei tosmōi	mēnesi ~mēnséī tosmi	mēnsés tosmēd
week	septṃtis sā	septṃtim tām	séptṃtjos édqesās	séptṃtjei tesāi	séptṃteīi tesāi	séptṃtjes tesād
day	dhochos so	dhochom tom	dhochī édqosjo	dhochōi tosmōi	dhochoi tosmi	dhochēd tosmēd
day	djĕus so	djewṃ tom	diwós édqosjo	diwéi tosmōi	diwí ~ djewi tosmi	diwés tosmēd
spring	wesṛ tod	wesṛ tod	wesnos édqosjo	wesnei tosmōi	wesri ~ wesni tosmi	wesnes tosmēd
summer	samos ~ samṛ tod	samos ~ samṛ tod	samī ~ samenos édqosjo	samōi ~ samenei tosmōi	samei ~ sameni tosmi	samēd ~ samenes tosmēd
autumn	osṛ tod	osṛ tod	esnos édqosjo	esnei tosmōi	esri ~ esni tosmi	esnes tosmēd
winter	gheimṛ tod	gheimṛ tod	ghimén(o)s édqosjo	ghimenei tosmōi	ghimeni tosmi	ghimenes tosmēd
winter	ghjĕms ~ gheims sā	ghjemm ~ gheimṃ tām	ghimós édqesās	ghiméi tesāi	ghimí ~ ghjemi ~ gheimi	ghimés tesād
dawn	ausōs sā	usósṃ tām	ussós édqesās	usséi tesāi	usesi tesai	ussés tesād
morning	wēsros so	wēsrom tom	wḗsrosjo édqosjo	wēsrōi tosmōi	wēsrei tosmi	wēsrēd tosmēd
morning	əmros so	əmrom tom	əmrosjo édqosjo	əmrōi tosmōi	əmrei tosmi	əmrēd tosmēd
noon	medhidjéus so	medhidjéwṃ tom	medhidiwós édqosjo	medhidiwéi tosmōi	medhidiwí ~ djewi tosmi	medhidiwés dqosmēd
evening	épontos so	épontom tom	épontī édqosjo	épontōi tosmōi	épontei tosmi	épontēd tosmēd
evening	wéqsperos so	wéqsperom tom	wéqsperī édqosjo	wéqsperōi tosmōi	wéqsperei tosmi	wéqsperēd tosmēd
night	noqts sā	noqtṃ tām	neqtos ~ ṇqtos édqesās	neqtei ~ ṇqtei tesāi	neqti ~ ṇqti tesāi	neqtes ~ ṇqtes tesād
early before dawn					ṇqsi	
hour	qesā sā	qesām tām	qesās édqesās	qesāi tesāi	qesāi tesāi	qesād tesād
minute	meinṛ tod	meinṛ tod	minenos tosjo	minenei tosmōi	mineni tosmi	minenes tosmēd
second	stigis so	stigim tom	stigéj(o)s tosjo	stigejei tosmōi	stigéī tosmi	stigid tosmēd
moment	mēlom tod	mēlom tod	mḗlosjo édqosjo	mēlōi tosmōi	mēlei tosmi	mēlēd tosmēd
instant	meigs	meigṃ tom	migós édqosjo	migéi tosmōi	migí ~ meigi tosmi	migés tosmēd
instant	bhroqos so	bhroqom tom	bhroqī édqosjo	bhroqōi tosmōi	bhroqei tosmi	bhroqēd tosmēd

We leave the expression of the dual and plural forms as an exercise for the reader.

Declension of personal pronouns and the anaphoric is, id.

Singular

	I, me	You	Myself, yourself, one-self
	STRESSED; *UNSTRESSED*	STRESSED; *UNSTRESSED*	STRESSED; *UNSTRESSED*
Nominative	egṓ, egóm	tū	-----
Accusative	mewom; *me*	tewom; *t(w)e*	sewom; *s(w)e*
Genitive	mene; *mo, mei*	tewe; *t(w)o, t(w)ei*	sewe; *s(w)o, s(w)ei*
Dative	meghei; *moi*	tebhei ~ tubhei; *t(w)oi*	sebhei ~ subhei; *s(w)oi*
Locative	mei, moi	t(w)ei, t(w)oi	s(w)ei, s(w)oi
Ablative	med	t(w)ed	s(w)ed
Instrumental	moimi, mojē	t(w)oimi, twojē	s(w)oimi, swojē

	He, she	She	It
Nominative	is		id
Accusative	im		id
Genitive	esjo	esjãs	esjo
Dative	esmōi	esjãi	esmōi
Locative	esmi, ismi	esjãi	esmi, ismi
Ablative	esmēd	esjãd	esmēd
Instrumental		ī	

Plural

	We, us	You (pl.)
	STRESSED; *UNSTRESSED*	STRESSED; *UNSTRESSED*
Nominative	wejes, n̥sme	juwes, jusmé
Accusative	nōns <*nosms, n̥sme; *nos*	wōns <*wosms, jusmé; *wos*
Genitive	n̥serṓm; *nos*	weserṓm; *wos*
Dative	n̥smei ~ nosmos ~ nosbhos ~ n̥smemós ~ n̥smebhós; *nos*	(j)usméi ~ wosmos wosbhos ~ (j)usmemós ~ (j)usmebhós; *wos*
Locative	n̥smí, nossi	(j)usmí, wossi
Ablative	n̥smed	(j)usméd
Instrumental	nosbhis	wosbhis

	They (m)	They (f.)	They (n.)
Nominative	ejes	ejes ~ ijãs	ija
Accusative	ins	ins ~ ijãns	ija
Genitive		eisom	
Dative		eimos ~ eibhos	
Locative		eisu ~ eisi	
Ablative		eijos ~ eibhos	
Instrumental		eibhis	

Basic vocabulary/ Kleitrowr̥dhosenti

álteromdhē	pron.	from the other side
ā́peros	m.	shore
apolūnós -ā́ -om (luwō +apo)	adj.	paid (to pay)
atinewāsr̥, gen. atinewā́senos	n.	renovation
atmn̥, gen. átmen(o)s	n.	date
bhroqos	m.	instant
choicstr̥, gen. choicstrós	n.	shining star
cicāmi + n̥dhi	intr.	to expire
dē	part.	from upwards
deikos, gen. dikesos	n.	address
deksi, deksiwéi	adv.	on the right
déksiteros - ā -om	adj.	right, placed on the right
deksiwós -ā́ -óm	adj.	right, placed on the right
dhorejō + prāi	tr.	to book
didhēmi + kom	tr.	finish, accomplish
didōmi + poti	tr.	to hand, pass, transfer
dokewr̥, gen. dokéwen(o)s	n.	document
dr̥ksmos	m.	view
enternodjom	n.	internet
epi	part.	in addition
gentis, gen. gn̥té(j)os	f.	family, clan
ghawō	tr.	to call
gherijăi	tr.	to wish
ghētis, gen. ghətéj(o)s	f.	arrival
ghostauslom	n.	hotel
ghostorjom	n.	restaurant
imdhē	adv. orig.	from here
goldhrom	n.	instrument for speaking
keti	adv. orig.	from here
kō	adv. perl.	through here
komdhē	adv. orig.	from here
komdo ~ komde	adv. dir.	to here
komopnós -ā́ -óm (opjō + kom)	adj.	equipped (to equip)
kote	adv. dir.	until here
kotrēd	adv. dir.	hither, (to) here

kurãs	adv.	tomorrow
lenghmi + r̥tom	tr.	to declare valid, certify
luwō + apo	tr.	to pay
luwō + prāi	tr.	to pay in advance
megə	ind.	big
meigs, gen. migós	m.	instant
meinr̥, gen. minén(o)s	n.	minute
mēlom	n.	moment, occasion
m̥gədhos -ā -om	adj.	magnificent, wonderful
mimnō	intr.	to remain
monā́	f.	stay, permanence
n̥dhicecəwő́s, n̥dhicecusī́, n̥dhicecəwós	adj.	expired
neqeli	adv.	not far
newājō + ati	tr.	renovate
nodjom	n.	net
nő́mn̥tos	adv.	in the name, on behalf
n̥serő́m	pron.	of us, by us
oisei	adv. loc.	there
óisomdhē	adv. orig.	from there
óisomdo ~ óisomde	adv. dir.	to there
oisō	adv. per.	through there
óisote	adv. dir.	there, to there
óisoti	adv. orig.	from there
óisotos	adv. orig.	from there
óisotrēd	adv. dir.	(to) there
peikō + upo	m.	to sign
peqtr̥, gen. peqtén(o)s	n.	kitchen, art of cooking
perwr̥, gen. pr̥wén(o)s	n.	end, extremity
praidhoros	m.	reservation, booking
probhwós -ā́-om	adj.	correct
prokejō	tr.	to demand, ask for
prokesnom	m.	request
qāwn̥tom	pron.	how much
qekō	tr.	to gaze, look at
qeligoldhroreimos	m.	telephone number
qeliqokjom	n.	televsion
qēsā	f.	time
qēsā	f.	time

qesjo?	pron.	whose, of whom?
qeti?	int. adv.	wherefrom?
qetwores, qetsores ~ qétesres, qətwɔ́r ~ qətwora	num.	four
qō	pron. perl.	through where?
qōi	pron. dir.	whither, where to?
qomdhē?	pron. orig.	wherefrom?
qomdo ~ qomde?	pron. dir.	whither, where to?
qoti	pron. dir.	whither, where to?
qotrēd?	pron. dir.	whither, to what place?
qr̥tus, gen. qr̥téw(o)s	m.	time, repetition, occasion
qudhe?	pron. loc.	where?
reimos	m.	number
rētrom	n.	bill
roibhotā	f.	variety
romos	m.	rest
r̥tūlonghos	m.	certificate
səlwēje ~ səlwéi	intr.	hello
səlwējō	intr.	to be safe/ sound
septm̥km̥tá̄	num.	seven hundred
skaiwéi	adv.	on the left
skaiwós	adj.	left, placed on the left
skanstrom	n.	lift
skormoreimos	m.	card number
skormos	m.	card
sm̥gheslom	num.	thousand
sólwotos	adv.	in total
splighstós	m.	side
stigis, gen. stígej(o)s	m.	second
suludhlós -á̄ -óm	adj.	welcome
tewijós -á̄ -óm	pron.	your
todpótitā	f.	identity
toi	part.	certainly yes
trānjom	n.	corridor
uponoicos	m.	shower
usnjōr	intr.	(in-to be sold, cost str.)
weidlopis, gen. weidlepjos	m.	form
weserɔ́m	pron.	of you, by you
wesus, (weswí̄), wesu	adj.	good
wī/ wi˚	part.	asunder

Further reading

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Tridkm̥təmóm dwóterom densr̥

Prītóm medwr̥

1.-Sm̥ ghostausloi memdḗr Woghokolones Klewoghóstijōsqe [1].

2.-Qid prīdhóm dhembhr̥! Juwes toqe kei! [2]

3.-Wejes welmí rōdōs wos widētum!

4.-Leubha putla, prāi usméi Klewoghóstijām gentim stətujō [3].

5.-Prītṓs wos gnȭme [4]. Qām djēuks juwes ghostausloi bhéusete?

6.-Jāmi kei trins upo wewr̥tmedhai dhochons. Dom kei dhochons qetwórn̥s ménsomosi [5]. Qismi ghostausloi aitéī upo wewr̥stéi?

7.-Wejes tritjei bhūtās plārei wosjom ghədme. Wərusedés, leukóm, wosoghərí.

8.-Ānkwoses, lubhsóīs ágronoīs wosjei wewr̥mé wīdlom [6].

9.-Dā, modosjo roibhṓs ghortei udbérena; epi atnei kosmi genwr̥ āuge [7].

10.-Woghō setīmedhai áusterom kerr̥, agrōs bhlōtoīs peplḗwēro [8].

NOTES

[1] *Woghokolones* litteraly, 'chariot pushers' *Klewoghóstijōs* 'fame-guests' (cf. Runic *Hlewa-gastiz*).

[2] *Qid prīdhóm dhembhr̥*! 'What a pleasant surprise!'. Observe the exclamative value of the nominative or the pronoun *qis*, *qid* 'who, what' before a noun (*dhembhr̥* 'surprise?). In sentence 11 we use *qām* to enhance the exclamative value of an adjective: *qām deirom*! 'how beautiful'.

[3] *Prāi stətujō* is a compound verb meaning 'to introduce'.

[4] *Prītṓs wos gnȭme* 'pleased we know you' is an expression equivalent to nice to meet you. Gnȭme is the first person plural of the preterite-present verb *gnōwa* 'I know' (litt. I have got to know). We could also say *prītṓs wos memədmé*. When addressing a single person we would say *prītṓs te gnȭme* or or *prītṓs wos memədmé*. In individual encounters you would say *prītós te gnōwa* or *prītós te mémoda*.

[5] *Upo wewr̥ta*i 'I am accomodated' is a compound verb formed with the particle *upo* 'under' and the verb *wr̥tǎi* 'I turn myself', in the middle voice, The perfect is used not only to express a past action having a consequence in the present, but also to denote a state or situation. The active form *upo wéworta* would also be possible given that the perfect active may denote a state independently of the voice, but both meanings 'I am accomodated' and 'I am accomodating (someone)' would be interpretable in certain contexts.

Thirty-second lesson

A pleasant meeting

1.-The Woghokolones and the Klewoghóstijōsqe meet at the hotel.

2.-What a pleasant surprise. You (are) also here!

3.-We are very glad to see you.

4.-Dear children, I introduce you to the Klewoghóstijām family

5.-(We are) pleased to meet you! (Pleased we know you). How long will you be at the hotel?

6.-We have already been here for three days. We will still remain here four days. In what part of the hotel are you accomodated?

7.-We have taken a room at the third floor of the building. (It is) comfortable, bright, hospitable.

8.-When we arrived, we found a basket with charming fruit.

9.-Yes, various are the products in the administrator's garden. In addition, this year the production has grown.

10.-We have visited the eastern region with the chariot. The fields are filled (have filled themselves) with flowers.

[6] *Ānekwōs/ānkwős* (nom. sg.), gen. *ānkusós* is an active and middle participle of perfect, meaning 'when we arrived'. In this context, the speakers are at the point of arrival. Otherwise, when relating a remote action, they would have used an aorist participle *n̥klős* (nom. pl). On the other hand, the present participle *n̥knewonts* (nom. sg.), *n̥kneuwontes* (nom. pl.) indicates a simultaneus action 'when I was/we were arriving'.

[7] *Genwr̥ āuge* 'the production has increased'. The root **gen* yields the verb *gignō* (pr.), *genm̥*/genóm (aor.), *gégona* (pf.), *gensō* (fut.). From this verb we have the word *gentőr* 'the parent', *gentis* 'family', *gonos*, (gen. *gónosjo*) 'descendant', *genos* (gen. *genesos*) 'family, race, lineage', genmn̥, gen. *génmen(o)s* 'offspring', y *genwr̥*, gen. *gnwén(s)*. The verb *augō* is intransitive and has an aorist *ugóm* and a perfect *āuga*. Its transitive counterpart 'to make sth. increase' is the causative *augejō* with an aorist *āugaugóm* and a perfect *augoja*.

[8] *Peplēwēro* or *peplēwēri* is the third person plural of the perfect middle *peplēwai* 'I have filled myself, I am full'. The phonetic sequence *ēw* may fall in an allegro conversation, yielding /péplai/, /peplé:ro/ and /peple:ri/. The middle form reinforces the idea of state of being, although the active form *peplēwa* 'I have filed', *peplér* 'they have filled' may share the middle meaning in certain contexts.

11.-Qām deirom! Wejes aw, nū-ad ghostauslosjo todoinod ambhípedei ūsmé.

12.-Ópesos pretjom apomnā́tina stāna peri cāstum: dənewous sm̥plowom, qédesjom nemos, colmãs kowr̥ [9].

13.-Todoinod trins sólwotos dhochons kei mənḗtum prāi rerədhmé [10].

14.-Jāmi kei trijós prāi wetesbhós bhūmés. Usdhowos eno mlṓdhrās n̥smei bhore mnāmāns [11][12].

15.-Pelū nū pāgos tod moje tom apo [13].

16.- Augō̃, āuga, ugmé, ugḗr; bherō̃/ bhibhermi, bhore, bhr̥me, bhrēr;

17.-(Gi)gnṓskō, gnṓwa, gnṓme, gnṓwēr; ghn̥dō, ghode, ghədme, ghədḗr.

18.-Mejō, moja, moje, mimé, mijḗr; mejāi, mojai, mojei, mimedhai, mijēri/ mijēro.

19.-Mimdō, mémoda, memədmé, memdḗr; n̥kneumi, ā́noke, ānəkmé, ankḗr.

20.-Piplḗmi, péplō̃wa, peplḗmé, peplḗwḗr; piplái, peplḗwei, peplḗmedhai, peplḗweri/peplḗwero.

21- Rēdhjō, rérōdha, rerədhmé, rērdhḗr; wesō, wose, ūsmé, ūsḗr;.

22.- Wiwermi, wéwora, wewr̥mé, wewrḗr.

23.-Wr̥tō, wéworta, wéworte, wewr̥tmé, wewr̥tḗr; wr̥tāi, wewr̥tai, wewr̥tei, wewr̥tmedhai, wewr̥tēri/wewr̥tēro.

[9] *Ópesos pretjom* + inf. means 'it is worth doing X'. Remember the Latin expression *operæ pretium est.*

[10] *Prāi rerədhmé* 'we have decided' is a compound verb from *rēdhjō* 'to intend'. No laryngeal is supposed before the *r* in this root.

[11] *Trijós prāi wetesbhós* 'three years ago'. The endings *–jos* and *-bhos* denote ablative plural, governed by the particle *prāi* 'before'. The verb is the aorist bhūmés and not the perfect bhebhūmé because the subject returned home and came back afterwards, and that action is lost in the past. However, the memories remain, and for that reason we find the verb *bhore* 'has carried, brought' in the perfect and not in the aorist *nijét*. *Usdhowos eno* 'those holidays' is in singular number, and contains the determinant *eno, enā, enod* 'that'.

[13] *Moje* 'has changed' is an active perfect. The active form may also be transitive: *dhochom moje* 'has changed the day'. The middle form is also possible and, besides that, specific: *dhochos mijéi* 'the day has changed'.

11.-How beautiful! We however have only remained at the hotel surroundings until now.

12.-It is worth touring the monumental places: the river confluence, the magic forest, the Balma cave

13.-We have only decided to remain here three days in total.

14.-We were here three years ago. Those holidays have brought us sublime memories.

15.-This area has changed a lot since then.

16.-I grow, I have grown, we have grown, they have grown; I bear, he has borne, we have borne, they have borne.

17.-I get to know, I know, we know, they know; I take, I have taken, we have taken, they have taken.

18.-I change, I have changed, he has changed, we have changed, they have changed (tr. and intr.); I change, I have changed, he has changed, we have changed, they have changed (only intr. or reflex.).

19.-I meet, I have met, we have met, they have met; I arrive, he has arrived, we have arrived, they have arrived.

20.-I fill, I have filled, we have filled, they have filled; I fill myself, he has filled himself or he is full, we have filled ourselves or we are full, they have filled themselves or they are full.

21-I decide, I have decided, we have decided, they have decided; I remain, he has remained, we have remained, they have remained.

22.-I find, I have found, we have found, they have found.

23.-I turn, I have turned, he has turned, we have turned, they have turned; I turn myself, I have turned myself, he has turned himself, we have turned ourselves, they have turned themselves.

Eukr̥ 1.-Pəraloghā́ sātis

1.-Qodhei bhebhūté dhóchoisu óljoisi toisi?

2.-Usdhówotos bhūmés Lugdounei.

3.-Qām djeuks usdhówotos bhūté?

4.-Ghostauslei septm̥ djewn̥s sólwotos bhūmés.

5.-Qota ghostauslei bhūt upowortos?

6.-Bhn̥drós bhūt upowortos. Wosjom məgnom, sāmi, pūróm bhūt.

7.-Peri kereni kelujete?

8.-Dā, plēnim, némesa ankrónsqe setijomedhai.

9.-Qom domom wr̥tedhwe?

10.-Bhedhuwestum wewr̥tmedhai ghdjes épontei.

Eukr̥ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.-Who has brought the keys?

Qis klāwn̥s bhore?

2.-Have you filled in the form?

An kom weidlepeī................?

3.-Have you cleaned your room?

.......wosjom-two klouta?

Exercise 1.-Pərallel text

1.-Where have you been all these days?

2.-We have been on holidays in Lyon

3.-How long have you been on holidays?

4.-We have been in a hotel for seven days in total.

5.-How was the accomodation at the hotel?

6.-The accomodation was excellent. The room was big, calm and clean.

7.-Have you travelled in the region?

8.-Yes, we visited the city, the forests and the valleys.

9.-When did you come back home?

10.-We came back to Yamna camp yesterday evening.

4.-The dog has been in the swamp. His feet are dirty.

Kwōn selesi................ Podes-swo salewes

5.-The surroundings of the city have changed.

Pólejos ambhípeda ....

6.-When the dog was small, he was in the swamp under the rain.

6.-Jom kwōn paulos..........., selesi wr̥stāi upo......

Léutejes/ Solutions

1 – bhore 2 - péplōta (2nd sg.)/ peplḗte (2nd pl.) 3 An – 4 – bhébhowe - 5 -mijḗr (act.)/ mijēri (mid.I)/mijēro(mid.II) 6- bhuwāt – bhūt.

Declension of 2, 3 and 4

	Two		
	m.	**f.**	**n.**
Nominative	dwōu	dwāi	dwoi
Accusative	dwōu	dwāi	dwoi
Genitive	dwojous	dwājous	dwojous
Dative	dwijōm ~ dwobhjōm	dwijōm ~ dwābhjōm	dwijōm ~ dwobhjōm
Locative	dwojou	dwājou	dwojou
Ablative	dwijēm ~ dwobhjēm	dwijēm ~ dwābhjēm	dwijēm ~ dwobhjēm
Instrumental	dwoīm ~ dwobhīm	dwāīm ~ dwābhīm	dwoīm ~ dwobhīm

	Three		
	m.	**f.**	**n.**
Nominative	trejes	teisores ~ tisrés	trija
Accusative	trins	tisṛ́ns	trija
Genitive	trejom ~ trijóm	tisróm	trejom ~ trijóm
Dative	trimós ~ tribhós	tisṛmós ~ tisṛbhós	trimós ~ tribhós
Locative	trisú ~ trisí	tisṛsú ~ tisṛsí	trisú ~ trisí
Ablative	trijós ~ tribhós	tisṛjós ~ tisṛbhós	trijós ~ tribhós
Instrumental	trĩs ~ tribhís	tisṛbhís	trĩs ~ tribhís

	Four		
	m..	**f.**	**n.**
Nominative	qetwores	qetsores ~ qétesres	qətwṓr ~ qətwora
Accusative	qétworns	qétsorns ~ qétesrns	qətwṓr ~ qətwora
Genitive	qəturóm	qətesróm	qəturóm
Dative	qətwṛmós ~ qətwṛbhós	qətesṛmós ~ qətesṛbhós	qətwṛmós ~ qətwṛbhós
Locative	qətwṛsú ~ qətwṛsí	qətesṛsú ~ qətesṛsí	qətwṛsú ~ qətwṛsí
Ablative	qətwṛjós ~ qətwṛbhós	qətesṛjós ~ qətesṛbhós	qətwṛjós ~ qətwṛbhós
Instrumental	qəturĩs ~ qətwṛbhís	qətesrĩs ~ qətesṛbhís	qəturĩs ~ qətwṛbhís

Perfect indicative: active and middle voices

Active forms

		Non-reduplicated types			
		deikō 'I show'	**klewō** I clean'	**mejō** 'I change" (tr.)	**(s)legō** 'I collect'
Singular	**egő**	doika	klowa	moja	slḗga
	tū	doikta	klouta	moita	slḗgta
	is, id	doike	klowe	moje	slḗge
Dual	**weje**	dikwé	kluwé	miwé	(s)legwé
	juwe	dikadhum	kluwadhum	mijadhum	(s)legadhum
	ije	dikate	kluwate	mijate	(s)legate
Plural	**wejes**	dikmé	klumé	mimé	(s)legmé
	juwes	dikté	kluté	mité	(s)legté
	ejes	dikḗr	kluwḗr	mijḗr	(s)legḗr

		Reduplicated types			
		bheumi 'I am'	**esmi** 'I am'	**kl̥neumi** 'I hear'	**rēdhjō** 'I intend'
Singular	**egő**	bhebhowa	ōsa	kéklowa	rḗrōdha
	tū	bhebhouta	ōsta	kéklouta	rḗrōsta
	is, id	bhebhowe	ōste	kéklowe	rḗrōdhe
Dual	**weje**	bhebhuwé	ēswé	kekluwé	rērədhwé
	juwe	bhebhuwadhum	ēsadhum	kekluwadhum	rērədhadhum
	ije	bhebhuwate	ēsate	kekluwate	rērədhate
Plural	**wejes**	bhebhumé	ēsmé	kéklumé	rērədhmé
	juwes	bhebhuté	ēsté	kékluté	rērəsté
	ejes	bhebhuwḗr	ēsḗr	kékluwḗr	rērdhḗr

Middle forms

		Non-reduplicated types			
		deikāi 'I show myself'	klewāi 'I hear myself'	mejāi 'I change' (intr.)	(s)(s)legāi 'I collect myself'
Singular	egṓ	dikái	kluwái	mijái	(s)legái
	tū	diktái	klutái	mitái	(s)legtái
	is, id	dikéi	kékluwéi	mijéi	(s)legéi
Dual	weje	dikwedhai	kluwedhai	miwedhai	(s)legwedhai
	juwe	dikaja	kluwaja	mijaja	(s)legaja
	ije	dikaja	kluwaja	mijaja	(s)legaja
Plural	wejes	dikmedhai	klumedhai	mimedhai	(s)legmedhai
	juwes	dikstéi	klustéi	mistéi	(s)legstéi
	ejes	dikēri ~ dikēro	kluwēri ~ kluwēro	mijēri ~ mijēro	(s)legēri ~ (s)legēro

		Reduplicated types			
		tundāi 'I beat myself'	wiwrái 'I find myself'	kl̥nuwái 'I hear myself'	gr̥nuwái 'I get gathered'
Singular	egṓ	tétudai	wewrai	kékluwai	gāgrai
	tū	tétustai	wewr̥tai	kéklutai	gāgr̥tai
	is, id	tétudei	wewrei	kékluwei	gāgrei
Dual	weje	tetudwedhai	wewr̥wedhai	kekluwedhai	gāgr̥wedhai
	juwe	tetudaja	wewraja	kekluwaja	gāgraja
	ije	tetudaja	wewraja	kekluwaja	gāgraja
Plural	wejes	tetudmedhai	wewr̥medhai	keklumedhai	gāgr̥medhai
	juwes	tetudstéi	wewr̥stéi	keklustéi	gāgr̥stéi
	ejes	tetudēri ~ tetudēro	wewrēri ~ wewrēro	kekluwēri ~ kekluwēro	gāgrēri ~ gāgrēro

Basic vocabulary/ Kleitrowr̥dhosenti

akrós	m.	valley
apomnā́tinos -ā -om	adj.	remarkable
augejō	tr.	to make increase
áusteros -ā -om	adj.	eastern
bhūtā́	f.	dwelling
colmā́	f.	grotto
dhembhr̥, gen. dhm̥bhén(o)s	n.	surprise
genmn̥, gen. génmenos	n.	sprout
genwr̥, gen. gn̥wén(o)s	n.	production
ghn̥dō	tr.	to take, obtain
leubhos -ā -om	adj.	dear, beloved
lubhsós -ā -om	adj.	lovely
mənējō	intr.	remain
mimdō (+sm̥)	tr.	to meet
mlŏdhros -ā -om	adj.	sublime
mnāmā	f.	memory, recalling
modós, modā́	m., f.	administrator
opos	n.	work
pāgos	n.	area
piplēmi+kom	tr.	to fill in, complete
plēnim	adv.	fully, a lot
prīdhós -ā́ -óm	adj.	pleasant
prītós -ā́ -óm	adj.	glad, satisfied
rēdhjō	tr.	to intend
roibhós -ā́ -óm	m.	various, diverse
sm̥plowos	m.	confluence
stətujō + prāi	tr.	to introduce
upowortos	m.	accomodation
usdhowos	m.	holidays
wīdlos	m.	basket
wosoghərís, wosoghərí	adj.	homely, welcoming

Further reading

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Tridkm̥təmóm tritjom densr̥

Sm̥sodom apologhetum

1-Gheuse. Kei Klāromodosjo póikostos. Qis gháweti [1]?

2.-Egṓ Menmenjos. An moghai potī Klāromodṓ bhādhjom?

3.-Bhroqom, chedhjō. Te perti rounāsjā pótejos Klāromodosjo bhendhsō.

4.-Gheuse. Egṓ rounāsjā pótejos Klāromodosjo. Qota jeutum moghai?

5.-Egṓ Menmenjos. Sm̥sodos pəgnos esti póikostei-wos mojē joqe potī Klāromodṓ wenésdhochōi tosmōi [2]. Dustúghesē atmeni ismi nē meghei adpolmos móghnijos [3].

6.-An moghtai meghei memn̥tum qid sm̥sódosjo meinom?

7.-Bhē, wergom didhētum skl̥medhi, nū termn̥ātum praiwistā́i dītéi nē móghsjomesdha [4].

8.-Powa, newom wérgosjo sepmn̥ n̥krom. Tom-ki pótejos Klāromodosjo qeksō agtr̥.

9.-Oh! Mēnesi tosmi pótejei Klāromodṓi agtr̥ n̥dhipl̥nó esti. Qota mēnódhochos tritjos bhlṓnijosjo tebhei apoi [5][6]?

10.-Tritjei jāmi obhikəptós egṓ, jod medodikḗ wrai [7]. Nū práiloghōs meghei aljoi septm̥tjos énesās dhochōs, diwósdhochos déikmn̥tos.

11.-Diwódhochei pótejei Klāromodṓi medhidiwí lugjā esti. Bheutum moghoi?

12.-Dā, meghei apoi. Qismi plāroi póikostei esjo ēstoi?

13-Dwóterei plāroi. Mē mr̥sās todpotitās skormom ad bhertum.

NOTES

 [1] *Póikostos* 'office' is a compound formed with the term *poiko-* 'writing, ornament' and *sto-* 'place to stay', 'chamber, abode'. Its locative is either *póikostoi* or *póikostei*. We also have the word *coustos* 'cow-stall', with the same second term *-stos*. In addition we may form the adjectives *póikostis*, coustis 'who stays in an office, in a cowstall'. In lesson 20 we had seen the verb *ghawō* with a solemn meaning 'to invoke, invite'. Here it simply means 'to call'.

[2] *Pəgnos esti* 'has been fixed' is a passive perfect participial construction, from the vert pn̥gō 'to nail, drive in'. We could also use the personal form *pepəgor*.

[3] There are different ways of saying 'I can'. The simplest one is with the stative middle verb *moghai,* but we can also say *meghei móghnijom* 'it is possible to me'. *Adpolmos* 'attendance' is based on a Celto-Greek isogloss. Do not confuse this word with *adoimos* 'access' (lesson 17), which recalls Greek οἶμος 'way', Skr. *éma-* and Lithuanian *i̇ėjimas* 'entrance'.

[4] *Bhē* 'indeed', indicates affirmation like *dā, ghi* or *smā*.

Thirty-third lesson

Putting off a meeting

1-Hello. Here (is) Klāromodós' office. Who is calling?

2.-I (am) Menmenjos. May I speak to (with) Mr. Klāromodós?

3.-A moment, please. I will link you to Mr. Klāromodós' secretary.

4.-Hello. I am Mr. Klāromodós' secretary. How can I?

5.-I (am) Menmenjos. A meeting has been fixed in your office with me and Mr. Klāromodós for this Friday [2]. Unfortunately I cannot be present on this date (my attendance is not possible).

6.-Can you remind me what the purpose of the meeting (is)?

7.-Certainly, we have to finish a work, but we will not be able to finish in the expected time.

8.-I understand (have understood), a new organisation of the work (is) necessary. So I will have a look at Mr. Klāromodós' schedule.

9.-Oh! This month Mr. Klāromodós' schedule is extremely full. How does Monday 3rd May fit you?

10.-On the third I am already busy, since I am appointed with the doctor. However, I am available on other days of that week (other days of that week are already available to me), (on) Thursday, for instance.

11.-On Thursday Mr. Klāromodôs has a gap at noon. Is it good? (May it be?)

12.-Yes, (it) fits me. On what foor is his office?

13-On the second floor. Do not forget to bring your identity card.

[5] The days of the week in Modern Indo-European are: *djĕus Mēnsos ~ mēnódhochos* 'Monday', *djĕus Pérqūnosjo ~ pérqūnodhochos* 'Tuesday', *djĕus Pūsnós ~ pūsnódhochos* 'Wednesday', *djĕus* Diwós *Pǝtros ~ diwódhochos* 'Thursday', *djĕus Wénesos ~ wenésdhochos* 'Friday', *djĕus Saitosjo ~ saitódhochos* 'Saturday', *djĕus Suwén(o)s ~ sūnódhochos* 'Sunday'. *Bhlṓnijos* is the month of May.

[6] *Apoi* (3rd person singular of the present indicative) 'it suits, it fits' is a stative middle verb the first person of which is *apai*.

[7] We find here another stative middle verb *wrai* 'I am appointed', related to the verb *werjō* 'to speak'.

[8] *Nē kādos* or *ǝneu kādos ~ kādos ǝneu* 'no problem, do not worry'.

[9] Observe that in the sentence a*pologhom pótejei K. weds*ō 'I will tell the postponement to Mr. K.' we have a single accusative + a dative case whereas in *potim K. apologhom m̥bhi moneje* 'prevent Mr. K. about the postponement' we have a double-object sentence with two accusatives.

14.-Nē kādos [8]. Áiwesi skomom moimi bherō. Chedhjō potim Klāromodóm apologhom m̥bhi moneje.

15.-Reitū. Apologhom pótejei Klāromodői wedsō [9].

Eukr̥ 1.-Pəraloghā́ sātis

1.-Gheuse, Coroságilos egṓ. An moghai ghostorjōi "leighdhlā" bhādhjom?

2.-Dā, kei esti. Qota jeutum moghai?

3.-Kurãs átnoworstjom qensāi mene, enim stōlom sweks dhghmn̥bhos praidhoretum welmi.

4.- Bh̥lgū. Bhroqom chedhjō. Tentrom seghe. Práiloghons qekō stōlons.

5.-Moitmons. Chedhjō sāmim stōlom, louksāi kom.

6.- Stōlos esti wesus louksāi ad ghortom spékjonti. Qesāi dītéī ad léudhsete?

7.-Prā̆wāi qesāi medhidjewm̥ pos bhéusomos. An móghnijos apo kreddhēskormō lūtus?

8.-Wērēd nē. Todoinod udhsṓ auti edirēlópibhis.

9.-Əneu kādos. Trija sonti alchonemtra ghostorjī stoighoi.

10.-Welmí sū, praidhoros kurãi pəgnos esti, joqe gədhróm átnoworstjom!

Eukr̥ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.
Exercise 2.-Complete the gaps with the suitable words.

1.-He is looking at the available rooms

Práilogha............ wosja.

2.-The date of the appointment (the appointed date) suits me.

Wrḗtom atmn̥ meghei.........

3.-I wish you a happy new year.

Tebhei gədhróm gherijă̆i newom...............

4.-The appointment has been fixed.

Sm̥sodowrētis....................

14.-No problem. I always take the card with me. Please inform Mr. Klāromodós about the postponement.

15.-OK. I will tell Mr. Klāromodői about the postponement.

Exercise 1.-Pərallel text

1.-Hello. I am Corosǎgilos. May I speak with the restaurant "the spoon"?

2.-Yes, here it is. How can I help?

3.-Tomorrow I will celebrate my birthday and I want to reserve a table for six people.

4.-Excellent. (I beg just) an instant. Hold the line. I look at the available tables.

5.-Thank you. Please, a quiet table close to the window.

6.-There is a fabulous table next to the window looking at the garden. At what time will you come here?

7.-We will be (there) at one after noon. Is it possible to pay with the credit card?

8.-Really not. Only with cash and with food cheques.

9.-No problem. There are three cash dispensers at the street of the restaurant.

10.-Very well, the reservation has been made (fixed), and happy birthday!.

5.-There is a fabulous garden next to the hotel.

Wesus ghortos.................kom esti.

6.-The restaurants are situated far from the office.

Ghostorja póikostēd qeli......................

7.-The guests suit me.

Ghóstejes meghei..................

Léutejes/ Solutions

1 – qéketi - 2 – apoi 3 - wetos/atnom 4 - pəgnā esti 5 – ghostausloi - 6 - kejn̥toi/ keiroi 7 apn̥toi/ aproi.

Declension of the interrogative pronoun *qis*, *qid* and demonstrative determinants

Singular

	Who	What	This		
	m., f.	n.	m.	f.	n.
Nominative	qis	qid	so	sā	tod
Accusative	qim	qid	tom	tām	tod
Genitive	qesjo		tosjo	tesãs	tosjo
Dative	qesmei		tosmōi	tesãi	tosmōi
Locative	qesmi		tosmi	tesãi	tosmi
Ablative	qesmēd		tosmēd	tād	tosmēd
Instrumental	qī		tō	tã	tō

Plural

	Who	What	This		
	m., f.	n.	m.	f.	n.
Nominative	qejes	qija	toi	tāi	ta
Accusative	qins	qija	tons	tāns	ta
Genitive	qeisom		toisom	tāsom	toisom
Dative	qeimos ~ qeibhos		toimos ~ toibhos	tāmos ~ tābhos	toimos ~ toibhos
Locative	qeisu		toisu ~ toisi	tāsu	toisu ~ toisi
Ablative	qeijos ~ qeibhos		toijos ~ toibhos	tājos ~ tābhos	toijos ~ toibhos
Instrumental	qeibhis		toibhis	tābhis	toibhis

The independent identity pronoun *edqis*, *edqid* 'someone, something' and *qisqe*, *qidqe* 'each one' follow the same declension as *qis, qid*.

The following demonstratives follow the same declension pattern as *so, sā, tod* regarding the endings:

- *ko*, *kā*, *kod* referring to an object which is near both speaker and listener,

- *oiso*, *oisā*, *oisod* referring to an object which is near the listener,

- *eno*, *enā*, *enod* referring to an object which is far both from speaker and listener,

- *elno*, *elnā*, *elnod* referring to an object which is far both from speaker and listener.

Basic vocabulary/ Kleitrowṛdhosenti

adpolmos	m.	attendance
agtṛ, gen. əgtén(o)s	n.	schedule, agenda
alchonemtrom	n.	cashpoint
apai	stat. m.	to suit, be adequate
apologhos	m.	postponement
átnoworstjom	n.	birthday
bhē	adv.	indeed
bhendhō (+perti)	tr.	to link
bhlṓnijos (mēnṓts)	m.	May (month)
coustis	adj.	who stays in the cowstall
coustos	m.	cowstall
deikmṇtos	adv.	for instance
djĕus Diwós Pətros ~ diwódhochos	m.	Thursday
djĕus Mēnsos ~ mēnódhochos	m.	Monday
djĕus Pérqūnosjo ~ pérqūnodhochos	m.	Tuesday
djĕus Pūsnós ~ pūsnódhochos	m.	Wednesday
djĕus Saitosjo ~ saitódhochos	m.	Saturday
djĕus Suwén(o)s ~ sūnódhochos	m.	Sunday
djĕus Wénesos ~ wenésdhochos	m.	Friday
dustúghesē	adv.	unfortunately
edirēlopis	m.	restauant cheque
estorjom	n.	restaurant
gədhros -ā -om	adj.	happy, merry
kreddheskormos	m.	credit card
leudhsō	intr.	I will come
lugjā	f.	gap
meinom	n.	purpose, intention
memṇjō	tr.	to remind, recall
móghnijos -ā -om	adj.	possible
monejō	m.	to warn, admonish
ṇdhipḷnós -ā́ -óm	adj.	very full
obhikəptós -ā́ -óm	adj.	occupied, busy
peumi	tr.	understand
pṇgō	tr.	to nail, drive in, establish
póikostis, póikosti	adj.	who stays in the office
póikostos	m.	office

praiwistós -ā́ -óm	adj.	foreseen
qənai	stat. m.	to celebrate
rounāsjos -ā	m., f.	secretary
sepmn̥, gen. sépmen(o)s	n.	organization
sm̥sodos	m.	meeting
sm̥sodowrētis, gen. sm̥sodowrĕtej(o)s	f.	appointment
stoighos	m.	street
tentrom	n.	line, wire
term̥nājō	tr.	to finish
udhsóm	n.	cash money
wrai	intr.	to have an appointment
wrĕtos	adj.	spoken, agreed

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Tridkm̥təmóm qətwr̥tom densr̥

Ad kod micmedhai kerr̥

1.-Potnī, an moghai jeutum? Tebhei kékade abōl [1].

2.-Moitmons, áiwesi dhéwontī, ghoju kerbheī dhedhēmnóm nē prota [2].

3.-Korbis gégerwōs. Bhədis newom eme menjom.

4.-Moitmons. Korbhis sā megjōs. Egṓ Seríqimā kluwējō.

5.-Meghei prītis. Egṓ Təlāntjā. Seríqima, tebhei oiwós esti ádkantus. Wērēd nē keti tū.

6.-Bhē, kḗweroterā egṓ [3]. Nedwām ad kod micmedhai kerr̥.

7.-Weiks n̥serṓm dsã nenkor joqe domes oljoi liqn̥tar [4].

8.- Pətrijós agros mr̥sor idheiqe sasjá usḗr.

9.-An gentis-two solwā ad kerr̥ tod micéí?

10.-Nē, pətrijosjo londhī nedjāi wose wikpoteis mene bhrātēr [5].

11.-Loiqā́ gentis solwodqe poku kote ad ughn̥tar. Nē widmé qām djēuks wéssomes.

12.-Dmos mene dhwores ōsēri an tebhei qid n̥krom [6][7].

NOTES

[1] *Tebhei kékade abōl* 'to you an apple has fallen'. *Tebhei* is a dative of interest and refers to a participant not directly involved in an action but who may result affected, interested or undermined as a consequence of the verbal action. It may sometimes indicate a reference agent *meghei newom tod* 'this is new to me', or a beneficiary of the action e.g. *meghei dhēke wergom* 'he did the work for me'. They sometimes overlap with possessive datives in similar verbal constructions *meghei mərijei kerkos* 'the hen has died to me' = "my hen has died'.

[2] *Ghoju dhedhēmnóm* 'an opening done'. *Dhedhēmnós –ā́ -óm* (nom. sg.) is the active and middle participle of the perfect *dhédhēwos* 'done, who has done'. We find a couple more of them in our text: *gégerwōs* (nom. mas. sg.) 'who has become old', *nī sōdowoses* (nom. mas. pl.) 'who have settled down'. Do not mistake these forms with the aoristic ones: *dhəlos ~ dhəklos, gr̥los, sesedlós* (active); *dhəmnos, gr̥mnos, sesedm̥nos* (middle). The aoristic forms no not have the present-resultative connotation.

[3] *Kḗweroterā egṓ* 'I am from the North'. The suffix '–*teros*' often indicates appurtenance within a given classification. We have thus the points of the compass: *(s)kḗwerom ~ (s)kǒwerom* 'North', *deksiwóm* 'South', *áusterom* 'East', *éperom* 'West'. We would have the adjectives *deksiwóteros*, áusteros and *éperoteros*.

[4] In this lesson we find active, middle and passive forms of the perfect indicative. The third singular *nenkor* 'was destroyed' is a reduplicated form whereas the third plural *liqn̥tar* 'were left' is not reduplicated.

There is no fixed criterion to determine which roots form reduplicated perfects and which oots form no reduplicated perfects. The passive perfect endings are : sg. –*ar, -tar, -or*; du. –*wár, -ajar, -ajar;* pl. –*már, -dhwár, -n̥tar*.

Thirty-fourth lesson

We have moved to another region

1.-Madam, may I help? An apple has fallen off (for) you.

2.-Thank you, always (being myself) running, I have not realized the hole created in my basket.

3.-The basket is old (has become old). Better take mine.

4.-Thank you. This basket is bigger. My name is Seríqimā .

5.-A pleasure to me. I am Tǝlāntjā. Seríqimā, you have a special accent. You are certainly not from here.

6.-True, I am from the north (I am northerly). We have recently moved to this region.

7.-Our house has been destroyed with the war and all the people have abandoned (their) houses.

8.-(Our) native land has been neglected and crops have remained there.

9.-Has all your family moved to this region?

10.-No, my husband's brother has remained in the neighbourhood of (our) native land.

11.-The rest of the people and all the cattle have been brought here. We do not know how long we will remain.

12.-The doors of my house are open should you need something (if something necessary).

The perfect passive as well as the perfect middle indicative, besides being athematic, has zero-grade root. Remember that the perfect active indicative is also athematic, but has o grade in the singular.

[5] *Pǝtrijós londhom* 'native land'. The word *pǝtrijós* 'paternal' is a *–jo-* suffixed adjective derived from the word *pǝtēr* 'father'. Note that the word *bhrātr̥jós* 'brotherly' is scanned differently.

[6] Note the use of the stative perfect *ōsēri ~ ōsēro* 'have been open' as an equivalent of the stative verb in the present *pǝtéjonti* 'are open'. Further in the text you can see a contraposition of the imperfect of an *ē-stative* verb *ghǝtējāt* 'was empty' with a stative perfect *peplor* 'has been filled' = 'is full'. In more advanced lessons we will see the pluperfect as a way to express stative actions in the past 'was full', 'was open', etc.

[7] The same word which is used as an interrogative pronoun *qid* 'what', is a short form for saying *edqid* 'something'.

[8] *Rūrós* 'tumbledown, ruinous' is an adjective from the root **reu* (present *rewō*) 'to fall down, collapse, break off, dig out'. It is related to Lat. *ruīna*.

13.-Moitmons tebhei, potnī Təlāntja. Emním crātā tū mene adpədi. Wejes cəreis nedjāi nī sōdowoses.

14.-Péruti kerr̥ ghətējāt, wetesi ékosmi aw newoīs trobhóīs peplor.

15.-Domes prāi wāstōs rūrṓsqe ati dedmn̥tar [8].

16.-Kadō, kékada; didhēmi, dhédhōwa; wesō, wosa.

17.-Gərjǎi, gegrai; meicǎi, micái; əsnuwái, ōsai, nī sōdejǎi, nī sōdojái.

18.- Nekjōr, nenkar; linqōr/ linqár, liqár; mersōr, mr̥sár; weghōr, ughár; piplár, peplar; demōr, dedmar.

Eukr̥ 1.-Pəraloghá sātis

1.-Arwr̥ wesnos sēlōi tosjo adojór.

2.-Aitis məgnā́ nī́terī ágrosjo āror.

3.-Ágrosjo wərbhis dhedhəwor, porstōs pepəgn̥tar joqe albhos pikór jānus

4.-Nédejes tr̥nãsqe rérukn̥tar. Agros puwór joqe en sterkos stestror.

5.-Bhrēwr̥ dom sentum ad nē dedmor, nū ákmones slegn̥tar esjo dm̥menei.

6.-Akmones epi druméi dhedhn̥tar kleitrei.

7.-Kaplōs bhidhṓsqe n̥dha lown̥tar. Kleitis təgor.

8.-Sēmn̥ dhḗnostoi kruwór.

9.-Cowes coustom-de wedhn̥tar.

10.-Doru skidór.

13.-Thank you, lady Təlāntjā. You are also welcome in my place. We are settled near the mountain.

14.-Last year the region was empty. This year, however, it is being filled with new dwellers.

15.-Formerly empty and ruined houses have been rebuilt.

16.–I fall, I have fallen; I do, I have done; I remain, I have remained.

17.-I get old, I am (have become) old; I move, I have moved; I open myself, I have opened myself or I am open; I settle down, I have settled down.

18.- I am being destroyed, I have been destroyed or I am (result) destroyed; I am being left, I have been left or I am (result) left; I am being neglected, I have been neglected; I am driven, I have been driven; I am being filled, I have been filled or I am full; I am being built, I have been built.

Exercise 1.–Parallel text

1.- The ground is prepared (has been prepared) for this spring's sowing

2.-A big part of the lower field has been plowed.

3.-The outline of the field has been marked, poles have been stuck the entrance has been painted in white.

4.-Nettles and weeds (thorns) have been weeded. The field is clean (has been cleaned) and manure has been spread.

5.-The well next to the path has not been built yet, but stones have been collected to build it.

6.-Stones have been picked up to build the well.

7.-The tools and the vessels have then been washed. The hut has been tidied.

8.-The seed has been stocked at the granary.

9.-The cows have been brought to the cowstall.

10.-The wood has been cut.

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

Eukŗ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

To open: apo wr̥neumi ~ apo werjō, apo werm̥, apo wora/ apo wr̥me, apo wers(j)ō.

To open: əsneumi, ōsm̥, õsa/ ōsmé, ōss(j)ō.

To close: klaudō, klausm̥, klāwa/ klūmé, klauds(j)ō.

To be open: pətējō, pətējóm ~ pətēsm̥, pətēja/ pətēmé, pətēs(j)ō.

To be open: apówr̥tos/ əsnos esmi, aor. apówr̥tos/ əsnos bhūm, etc.

To be closed: kluwár ~ urár ~ klaustós esmi, aor. kluwēr ~ klaustós bhūt.

1.-I close the bag but open the map.

Bholghim................, dhghm̥lopim aw.....................

2.-The bridge is closing, but the path is opening.

Bhrēwā.............., sentus aw..................

3.-The shop is being closed, but the office is being opened.

Pornis............., póikostos aw......................

4.-I closed the doors but opened the windows.

Dhworn̥s................, louksāns aw..................

5.-The night got closed, but afterwards a bright day opened.

Noqts............, posti aw leukós ....dhochos.

6.-I have closed my mouth but I have opened my nose.

Ōs-mo……………, nāsm̥-mo aw………………

7.-My mouth is closed but my nose is open.

Ōs-mo……………, nās-mo aw…………………

8.-My eyes are closed but my ears are open.

Oqī-mo……………, ousī-mo aw…………………

9.-The doors are closed but the windows are open.

Dhwores……………, louksãs aw…………………

10.-I will close the bridge, but will open the path.

10.- Bhrēwām……………, sentum aw.

Léutejes/solutions

1 - klaudō – əsneumi/ apo wr̥neumi ~ apo wərjō 2 - kláudetoi - əsnutói/ apo wr̥nutói ~ apo wərjetói 3 - kláudetor - əsnutór/ apo wr̥nutór ~ apo wərjetór 4 - klausm̥ - ōsm̥/ apo werm̥ 5 - klausto - əsto/ apo wr̥to 6 - kl̥āwa - õsa/ apo wora 7 - kluwór ~ kl̥austóm esti - ōsor/ apo urór/ pətējeti/ apówr̥tā/ əsnā esti 8 - kluwajar ~ klaustói stes - ōsajar/ apo urajar/ pətējetes/ apówr̥toi/ əsnoi stes 9 - kluwn̥tar ~ klaustãs senti ~ sonti - ōsn̥tar/ apo urn̥tar/ pətējonti/ apówr̥tãs/ əsnãs senti/ sonti 10 – klauds(j)ō - ōss(j)ō/ apo wers(j)ō.

Declension of determinants in *-os, -ā, -od*

The declension of these determinants is similar to the one seen in lesson 33 for the demonstrative determinants, but the masculine nominative singular adds –s at the end.

Singular

	Each			Who, what			Another		
	m.	**f.**	**n.**	**m.**	**f.**	**n.**	**m.**	**f.**	**n.**
Nominative	qōqos	qōqā	qōqod	qos	qā	qod	aljos	aljā	aljod
Accusative	qōqom	qōqām	qōqod	qom	qām	qod	aljom	aljām	aljod
Genitive	qōqosjo	qōqesãs	qōqosjo	qosjo	qesãs	qosjo	áljosjo	áljesãs	áljosjo
Dative	qōqosmōi	qōqesãi	qōqosmōi	qosmōi	qesãi	qosmōi	áljosmōi	áljesãi	áljosmōi
Locative	qōqosmi	qōqesãi	qōqosmi	qosmi	qesãi	qosmi	áljosmi	áljesãi	áljosmi
Ablative	qōqosmēd	qōqãd	qōqosmēd	qosmēd	qãd	qosmēd	áljosmēd	áljãd	áljosmēd
Instrumental	qōqō	qōqã	qōqō	qō	qã	qō	aljō	aljã	aljō

Plural

	Each			Who, what			Another		
	m.	**f.**	**n.**	**m.**	**f.**	**n.**	**m.**	**f.**	**n.**
Nominative	qōqoi	qōqāi	qōqa	qoi	qāi	qa	aljoi	aljāi	alja
Accusative	qōqons	qōqāns	qōqa	qons	qāns	qa	aljons	aljāns	alja
Genitive	qōqosom	qōqāsom	qōqosom	qosom	qāsom	qosom	áljosom	áljāsom	áljosom
Dative	qōqoimos ~ qōqoibhos	qōqāmos ~ qōqābhos	qōqoimos ~ qōqoibhos	qoimos ~ qoibhos	qāmos ~ qābhos	qoimos ~ qoibhos	áljoimos ~ áljoibhos	áljāmos ~ áljābhos	áljoimos ~ áljoibhos
Locative	qōqoisu ~ qōqoisi	qōqāsu	qōqoisu ~ qōqoisi	qoisu ~ qoisi	qāsu	qoisu ~ qoisi	áljoisu ~ áljoisi	áljāsu	áljoisu ~ áljoisi
Ablative	qōqoijos ~ qōqoibhos	qōqājos ~ qōqābhos	qōqoijos ~ qōqoibhos	qoijos ~ qoibhos	qājos ~ qābhos	qoijos ~ qoibhos	áljoijos ~ áljoibhos	áljājos ~ áljābhos	áljoijos ~ áljoibhos
Instrumental	qōqoibhis	qōqābhis	qōqoibhis	qoibhis	qābhis	qoibhis	áljoibhis	áljābhis	áljoibhis

These other determinants also follow the same declension:

- *jos*, *jā*, *jod* 'who, what' (independent relative)
- *qos*, *qā*, *qod* 'who, what' (dependent relative)
- *aljos*, *aljā*, *aljod* 'another'
- *oinos*, *oinā*, *oinod* 'one'
- *onjos*, *onjā*, *onjod* 'another'
- *álteros*, *álterā*, *álterod*
- *edqos*, *edqā*, *edqod* 'some, certain'
- *neqos*, *neqā*, *neqod* 'someone, something'
- *qōqos*, *qōqā*, *qōqod* 'each one'
- *solwos*, *solwā*, *solwod* 'all, the whole' (generally singular)
- *oljos*, *oljā*, *oljod* 'all' (generally plural)
- *səmos*, *səmā*, *səmod* 'some, certain'

Perfect indicative: the passive voice

		Non-reduplicated type			
		deikōr 'I am shown'	klewōr 'I am heard'	mejōr 'I am changed'	(s)legōr 'I am collected'
Singular	egṓ	dikár	kluwár	mijár	(s)legár
	tū	diktár	klutár	mitár	(s)legtár
	is, id	dikór	kékluwór	mijór	(s)legór
Dual	weje	dikwár	kluwár	miwár	(s)legwár
	juwe	dikajar	kluwajar	mijajar	(s)legajar
	ije	dikajar	kluwajar	mijajar	(s)legajar
Plural	wejes	dikmár	klumár	mimár	(s)legmár
	juwes	dikdhwár	kludhwár	midhwár	(s)legdhwár
	ejes	dikn̥tar	kluwn̥tar	mijn̥tar	(s)legn̥tar

		Reduplicated type			
		tundōr 'I am beaten'	wiwrár 'I am found'	kl̥nuwár 'I am heard'	gr̥nuwár 'I am collected'
Singular	egṓ	tétudar	wewrar	kékluwar	gāgrar
	tū	tétustar	wewr̥tar	kéklutar	gāgr̥tar
	is, id	tétudor	wewror	kékluwor	gāgror
Dual	weje	tetudwár	wewr̥wár	kekluwár	gāgr̥wár
	juwe	tetudajar	wewrajar	kekluwajar	gāgrajar
	ije	tetudajar	wewrajar	kekluwajar	gāgrajar
Plural	wejes	tetudmár	wewr̥már	keklumár	gāgr̥már
	juwes	tetuddhwár	wewr̥dhwár	kekludhwár	gāgr̥dhwár
	ejes	tetudn̥tar	wewrn̥tar	kekluwn̥tar	gāgrn̥tar

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Basic vocabulary/ Kleitrowr̥dhosenti

(s)kĕwerom/ (s)kŏwerom	n.	North
(s)kḗweroteros -ā -om	adj.	northern
ádkantus	m.	accent
apówr̥tos -ā -om	adj.	open
áusterom	n.	the East
bhrātr̥jós -ā́ -óm	adj.	fraternal
crātos -ā -om	adj.	praised, welcome
deksiwóm	n.	the South
dhḗnostos	m.	granary
dhghm̥lopis, gen. dhghm̥lepjos	m.	map
dsā	f.	war
emním	adv.	likewise, equally
éperom	n.	the West
gərjăi	intr.	to become old
ghətējō	intr.	to be empty
ghoju, gen. ghejus	n.	opening, gap
kadō	intr.	to fall
kerkos	f.	hen
kreumi	tr.	to stock
megjōs, (mégisī), megjos	comp.	bigger
meicăi	intr.	to move
menjos -ā -om	adj.	mine, of me
nedī	f.	proximity
nedwām	adv.	not long (ago)
neqos -ā -od	det.	someone,something
pətrijós -ā́ -óm	m.	fatherly
rūrós -ā́ -óm	adj.	ruined
sēmn̥, gen. sḗmen(o)s	m.	seed
skindō	tr.	to split, cut
sōdejăi	intr.	to settle (in a place)
trobhós -ā́	m., f.	inhabitant

Tridkṃtəmóm penqtóm densṛ

Thirty-fifth lesson

Revision and notes

The future indicative

We have seen in previous lessons quite a few sentences using the future. In MIE the future is a sigmatic tense provided with thematic endings.

- *məgnām **wérsete** oskom* 'you will find a big ash'[29.2]
- *kḷdim **wéidsete*** 'you will see a mountain path'[29.4]
- *əkmeni upo aksī **ésseti*** 'under a stone there will be an axe'[29.6]
- *diwós temlom antí **óqsete*** 'you will see the god of the temple in front' [29.12]
- ***putla** bhérsomosi* 'we will take the children'[30.2]
- *pitjā́m **adésomos** edjḗu wéqsperei* '(today) evening we will prepare (some) food'[30.3]
- *putla ájeri loghjom **éisonti*** 'the children will go to bed early'[30.3]
- uperi wóghosjo armōr ***weidsō*** 'I will revise the chariot hitch'[30.4]
- ***léitsomos** ussí* 'we will set out at dawn'[30.5]
- *cərīs pontēm **séqsomesdha*** 'we will follow the path through the mountains'[30.5]
- *obhi·edjōi kom **stā́sjomesdha*** 'we will stop for lunch'[30.6]
- *sāmi **sāgísomos** sedos* 'we will look for a quiet place'[30.6]
- *potlāns ḷkewos wədenē **plḗsjesi*** 'you will fill the bottles with water from the lake'[30.7]
- *ekwons mergsō joqe eisom kopons **kleusō***

  'I will brush the horses and will clean their hooves' [30.7]
- *tropom **dhḗsjomosi** bhrēwām ad* 'we will follow (do) the track until the bridge'[30.8]
- *stānom enod sūnpodēd **épsomos** prāi* 'we will reach that place before sunset'[30.9]
- *rōdōs peqtṛ-wos **gnósjomosi*** 'we (will be) glad to know your kitchen' [31.10]
- *bheutim ghornim **terpsō*** 'I will be glad to enjoy nature'[31.ex1.7]

- *qām djēuks juwes ghostausloi bhéusete?* 'how long will you be at the hotel?' [32.5]

- *dom kei dhochons qetwórn̥s ménsomosi* 'we will still remain here four days.' [32.6]

- *te perti rūnāsjã pótejos Klāromodosjo bhendhsō* 'I will link you to mr. Klāromodós' secretary' [33.3]

- *term̥nātum nē móghsjomesdha* 'We will not be able to finish' [33.7]

- *Klāromodosjo qeksō agtr̥* 'I will have a look at mr. Klāromodós' schedule' [33.8]

- *apologhom pótejei Klāromodői wedsō* 'I will tell Mr. Klāromodós about the postponement' [33.15]

- *kurās átnoworstjom qensō mene* 'tomorrow I will celebrate my bithday [33.ex1.3]'

- *qesāi dītéī ad léudhsete?* 'at what time will you come here?' [33.ex1.6]

- *medhidjewm̥ pos bhéusomosi we will be there after noon.* [33.ex1.7]

- *bhrēwām klaudsō, sentum aw ōss(j)ō / apo wers(j)ō*

   'I will close the bridge, but will open the path' [34.ex2.10]

In MIE the future expresses:

- **an upcoming event or a prediction:** <u>*kurās snéichseti*</u> 'tomorrow it will snow', idhei tod wérsesi 'you will find it there'.

- **an intention, plan, or purpose:** *neqim ghausō* 'I will not call anyone'

- **an act of will or a desire:** *prā̃wos ánksjeti* 'he wants to arrive first'

- **an expected beaviour:** *neqom méiseto* 'he will never change'

- **a conjecture:** qis esti so? *prokós bhéuseti* 'who is this? It may be the fiancé'.

Please note that in many cases an intention or plan need not be expressed by means of the future, but the present is also appropriate for this situation. The sentences in lesson 33 may also be remade as *te perti rūnāsjã pótejos klāromodosjo* **bhendhō** 'I am linking you to Mr. *Klāromodós*' secretary ' or *klāromodosjo* **qekō** *agtr̥* 'I am looking at *K.*'s schedule'.

Do not confuse the future of indicative with other thematic *-se/o-* formations of the verb. For instance, the future of the verb **n̥kneumi** 'to arrive' is **anks(j)ō**, but we will see in further lessons a desiderative **ijn̥ksō** 'I wish to arrive'.

This desiderative has a subjunctive of aorist (which may also have a future value) **néksomi** 'that I wish to arrive' which is homophonous with the aorist of the sigmatic aorist of **nekjō** 'to destroy'.

The future indicative has also two incessional variantes: effective and protelative. Even though certain forms like the first prerson plural –*somos* may belong to both (-*sómosi* is only effective), in MIE the effective is used for individual actions, whether the protelative may optionally be used for repeated action, e.g. *neqom* **wergsont** 'they will never work' instead of the also possible *neqom* **wérgsonti.** In certain languages like Sanskrit, the future protelative after the augment **e-* has become a conditional tense.

The future indicative may reflect both an imperfective and a perfective action, so we can translate **wérgsonti** with both 'they will be working' and 'they will work'. In order to emphasize a perfect, concluded action in the future, a particle may be used both with the present and with the future tense **kom wérgonti/ kom wérgsonti** 'they will have completed the work'.

The perfect indicative

In the last lessons we have seen quite a few verbal forms in the perfect. The perfect typically indicates at least one of these two perspectives:

a) a past action with a consequence or result in the present.

b) a state of affairs in the present tense.

Morphologically it may appear as two different formations, namely a root without reduplication or reduplicated. According to certain authors, these two formations originally reflected the nuance between the two perspectives a) and b). In practice there is no rule in MIE whereby the perspective can be inferred from the structure of the verbal form.

There is also no rule relating a connection between a formation in the present or in the aorist and the reduplicated or unreduplicated type of formation in the perfect. In general, a derived present as a basic form most usually yields a reduplicated perfect, but there are many exceptions.

In the indicative mood, the perfect has zero grade in most active, middle and passive forms, except in the three persons of the active singular, where it has full grade. The typical full grade has the timbre *o*, but there is also a special class with lengthened grade *ē*, *ā* or *ō* in these persons.

The perfect indicative has only one incession, and thus does not distinguish between effective and protelative like present, aorist or future.

The following mechanisms are used to form the perfect stem. We give the first person in the singular and in the plural of the active forms:

Group P1) Non reduplicated perfect stems:

-o/ø	*doika/ dikmé (deikō)* 'to show'
	ghoda/ ghədme (ghṇdō) 'to obtain'
-ū/ø	*tāga/ təgme (təgjō)* 'to put in order'
	āga/ əgme (agō) 'to drive, lead'
	lābha /ləbhme (labhō) 'to seize'
-ū/ʋ	*(s)lēga/ (s)legmé ((s)legō))* 'to collect, read'
	ēma/ emmé (emō) 'to take'
+ūw/H	*gnōwa/ gnô̄me (gignṓskō)* 'to know'
	bhlēwa/ bhlḗme (bhlēmi) 'to weep'
-#-ʋ/#-ʋ	*kṇsoja/ kṇsomé (kṇsejō)* 'to consider'
	sṇtuja/ sṇtumé (sṇtuja) 'to exist'

Group P2) Reduplicated perfect stems

-e-o/e-ø	*tétouda/ tetudmé (tundō)* 'to beat'
	rérōdha/ rerədhmé (rēdhjō) 'to intend'
-e-ʋ/e-ʋ	*kékana/kekanmé (kanō)* 'to sing'
-e-oHw/e-H	*dhédhōwa/ dhedhəmé (dhidhēmi)* 'to do, put'
	stéstōwa/ stestəmé (stistāmi) 'to make stand'
	dédōwa/ dedəmé (didōmi) 'to give'
-e-ū/e-ø	*pépāga/ pepəgmé (pṇgō)* 'to stick/ sink'
	tétāga/ tetəgmé (tṇgō) 'to touch'
	õsa (*h₁e-h₁os-a)/ ēsmé (esmi) 'to be'

ōsa (*He-HoHs-a)/ ōsmé (əsneumi) 'to open'

ōra (*h₃e-h₃or-a)/ōrmé (ŗneumi) 'to raise, stir up'

      also: *órōra (*or-h₃eh₃or-)/ orŗmé*

āja/ āmé (āmi) 'to heat'

ẽga/ ēgmé (əgjō) 'to say'

Some verbs may have perfect forms following either group P1 or group P2:

- *(bhé)bhowa/ (bhe)bhumé (bheumi)* 'to be'

- *(pé)poja ~ (pé)pōka/ (pe)pəmé (pibō/ pipōmi)* 'to drink'

- *āra (P1), āra (P2)/ ŗmé (P1)/ ārmé (P2) (árarjō)* 'to adjust, adapt'

In the middle and passive forms the zero-grade stem, which is the same one as in the 1st person active plural above examples, is used. Note that in MIE an originally PIE single initial laryngeal with a zero grade sometimes disappears in the present tense before a consonant (e.g. *sonti <*Hsonti* 'they are), but not in the present *əpjō* 'I reach' or in the perfect *ərēr* 'they are attached'. The initial schwa in the present *əsneumi* 'I open' reflects two consecutive laryngeals **HHsneumi*.

We retake the verbs seen in lesson 28 and write the first person singular of the perfect:

AIa	amghō	āmgha	m̥ghme	to strangle
AIa	deikō	doika	dikmé	to show
AIa	gjewō	gjowa	gjūmé	to devour, chew
AIa	jewō	jowa	jumé	to help
AIa	keudhō	koudha	kudhmé	to hide
AIa	leipō	loipa	lipmé	to climb
AIa	mejō	moja	mimé	to change
AIa	mersō	morsa	mr̥sme	to forget, neglect
AIa	pewō	powa	pūmé	to clean
AIa	seqō	soqa	seqmé	to say
AIa	smejō	smoja	smimé	to smile
AIa	spjewō	spjowa	spjūmé	to spit
AIa	steighō	stoigha	stighmé	to walk
AIa	tewăi	tuwái	tūmedhai	to look
AIa	weidsō	woidsa	widsmé	to visit
AIa	welpō	wolpa	wl̥pme	to wait
AIa	wendhō	wondha	wn̥dhmé	to attack
AIb	demō	dédoma	dedmé	to build
AIb	leghō	logha	leghmé	to lie, be lying
AIb	seqăi	sesqai	sesqmedhai	to follow

AIb	stelō	stola	st̥lme	to place
AIb	wedō	woda	wedmé	to tell
AIb	wetăi	utái	utmedhai	to stroll
Aid	bherō	bhora	bhr̥me	to bear, carry
AIIa	agō	āga	əgme	to push forward
AIIa	aisdăi	isdái	isdmedhai	to honour
AIIa	labhō	lābha	ləbhme	to catch
AIIb	(s)legō	(s)lēga	(s)legmé	to collect
AIIc	emō	ēma	emmé	to take
AIId	lowō	lōwa	loumé	to wash
AIId	owō	ōwa	ūmé	to put on
AIIe	cādhō	cécādha ~ stoigha	cecədhmé ~ stighmé	to walk
AIIh	spĺkō	spéspolka	spespĺkmé	to follow narrowly
AIIIa	drājō	drāja	drāmé	to work
AIIIa	nōmnājō	nōmnāja	nōmnāmé	to name
AIIIe'	widējō	woida	widmé	to see
AIIIi	kr̥dijăi	kr̥dijái	kr̥dīmé	to get angry
AIIIi	mərijăi	memrai	memr̥medhai	to die
AIIIi	sāgijō	sāgija	sāgīmé	to look for
AIIIi	setijăi	setijái	setīmé	to visit
AIIIi	westijō	westija	westīmé	to dress
AIIIu	sn̥tujō	sn̥tuja	sn̥tumé	to exist
AIV'	bhūjăi	cecəghai	cecəghmedhai	to start (intr.)
AIV'	bhūjō	kékona	kekn̥mé	to start (tr.)
AIVa	bhudhjăi	bhébhudhai	bhebhudhmedhai	to wake up
AIVa	cəbhjō	cécobha	cecebhmé	to immerse
AIVa	cədhjō	cécōdha	cecədhmé	to make dive
AIVa	ghudjō	ghéghouda	gheghudmé	to do harm
AIVa	lubhjō	léloubha	lelubhmé	to like
AIVa	lugjō	lélouga	lelugmé	to break
AIVa	sr̥kjō	sésroka	sesr̥kmé	to repair, refurbish
AIVa	wipjō	wéwoipa	wewipmé	to twist, wrap
AIVb	təgjō	tāga	təgme	to arrange
A I V b	-cəmjō ~	cēma	cm̥me	to come
AVa	cm̥skō			
AIVc	jəgjō	jāga	jəgme	to sacrify
AIVc	səljăi	seslai	sesl̥medhai	to come out, appear
AIVe	chedhjō	chodha	chedhmé	to beg
AIVe	spekjō	spoka	spekmé	to look
AVb	aisskō	āsa	ismé	to request

AVIa	bhugjō	bhouga	bhugmé	to flee
AVIa	linqō	loiqa	liqmé	to leave
AVIa	munkō	mouka	mukmé	to release
AVIa	pinkō	poika	pikmé	to paint
AVIa	poti linkō	poti loika	poti likmé	to offer
AVIa	runkō	rérouka	rerukmé	to weed
AVIa	tundō	tétouda	tetudmé	to beat
AVIa	winkō	woika	wiké	to win
AVIc	pn̥gō	pépāga	pepəgmé	to nail, drive in
AVIc	sql̥nǎI	sqesqlai	sqesql̥medhai	to trip
AVIIb	pibō	(pé)poja ~ (pé)pōka	pepəmé ~ pəmé	to drink

AIIIe	tn̥ghējō	tn̥ghoja	tn̥ghomé	to seem
AIIIe	sporējō	sporoja	sporomé	to tread
AIIIo	adejō	adoja	adomé	to prepare
AIIIo	kn̥sejō	kn̥soja	kn̥somé	to think, consider
AIIIo	noibhejō	noibhoja	noibhomé	to consecrate
AIIIo	nosejō	nosoja	nosomé	to return home (tr.)
AIIIo	l̥tejō	l̥toja	l̥tomé	to invite
AIVa	nekjō	noka	nekmé	to destroy
AIVc	gerjō	gora	gr̥me	to wake up
AVb	jəskō	jāwa	jəme	to entreat

AIVa	qərjō	qora	qr̥me	to make, to shape
AIVa	mənjǎi	mona	mn̥medhai	to think
AVb	jəskō	jāwa	jəme	to entreat
AVb	mlõskō	mémola	memlõmé	to appear
AVc	(gi)gnõskō	gnõwa	gnõme	to get to know
AVIIb	gignō	gégona	gegnẽmé	to produce

AIa	deikō	doika	dikmé	to show
AIb	demō	dédoma	dedmé	to build
AIIc	dekǎi	dekái	dekmedhai	to receive
AIIc	dekō	dēka	dekmé	to offer
AIId	oitō	õita	õitmé	to hand over
AIId	oitǎi	ōitai	õitmedhai	to assume
AIIIa	drājō	drāja	drāmé	to work
AIIIa	nōmnājō	nōmnāja	nōmnāmé	to name
AIVa	nekjō	nénoka	nenekmé	to destroy
AIVb	arjō	ãra	ārmé	to plow

BIa	eimi	ijoja	ijimé	to go
BIIa	edmi	ēda	edmé	to eat
BIVe	bhibhermi	bhora	bhr̥me	to carry
BVc	segneumi	sésoga	sesegmé	to trap
BVc	skuneumi	skowa	skūmé	to cover
BVc	wagneumi	wāga	ugmé	to break, open
BVa	inedhmi	oidha	idhmé	to set fire
BVa	lineqmi	loiqa	liqmé	to leave
BVa	tunedmi	tétouda	tetudmé	to beat

BIa	chenmi	chéchona	chedhmé	to kill
BIV	gigisái	gisái	gismedhai	to happen
BIV	jijái	jəwái	jəme	to entreat
BIV	wiwermi	wéwora	wewr̥mé	to find
BIV	wiweqmi	wéwoqa	weuqmé	to say
BVc	mr̥neumi	mémora	memr̥mé	to worry
BVc	aineumi	ãja	āimé	to provide
BVc	ainuwái	ājai	āimedhai	to obtain
BVc	dūneumi	dédowa	dūmé	to set fire
BVc	gr̥neumi	gā̃gora	gāgr̥mé	to gather
BVc	r̥neumi	ā̃ra	ārmé	to grant
BVc	r̥nuwái	ārai	ārmedhai	to take

BIa	esmi	(bhé)bhowa	(bhe)bhūmé	to be
BIa	chenmi	chéchona	chedhmé	to kill
BIb	bhəmai	bhəwai	bhəmedhai	to speak
BIb	bhlēmi	bhlēwa	bhlē̃me	to weep
BIIa	dajai	dījái	dīmedhai	to share
BIIa	edmi	ēda	edmé	to eat
BIIa	welmi	welwa	wl̥me	to want, to choose
BIIIc	térumi	tora	trūmé	to overcome
BIV	cicāmi	ceca	cecmé	to go away
BIV	dhidhēmi	dhédhōwa	dhedhəmé	to do, put
BIV	didōmi	dédōwa	dedəmé	to give
BIV	ijermi	õra ~ órōra	ōrmé ~ orr̥mé	to raise (tr.)
BIV	īrái	ōrai ~ orərai	ōrmedhai ~ orr̥medhai	to rise (intr.)
BIV	piplēmi	péplōwa	peplē̃mé	to fill
BIV	pipōmi	(pé)poja ~ (pé)pōka	pepəmé ~ pəmé	to drink
BVb	qrinãmi	qroja	qrĩmé	to buy
BVb	str̥nōmi	stéstora	stestrōmé	to spread
BVb	tm̥nēmi	tétoma	tetmē̃mé	to cut
BVc	əsneumi	õsa	ēsmé	to open
BVc	r̥neumi	õra ~ órōra	ōrmé ~ orr̥mé	to raise, stir up (tr.)
BVc	wr̥neumi	wora	wr̥me	to shut
BIVf	werwormi	wérwora	werwr̥mé	to keep

BIb	bhlḗmi	bhlḗwa	bhlḗme	to weep
BVI	widái	wéwidai	wewidmedhai	to find oneself in a place
BVI	skuwái	skéskuwai	skeskūmedhai	to be covered
BVIIa	kejai	kijái	kimedhai	to lie in a place
BVIIa	wesai	ōwəsai ~ wewəsai	ōwəsmedhai ~ wewəsmedhai	to wear
BVIIb	moghai	mémoghai	memoghmedhai	to be able, can
BVIIc	ēsai	ésəsai	ēsəsmedhai	to lie in a place

In addition, in the last lessons we have seen, at least, the following perfect forms:

lesson 31:   *prāi dhorejō, prāi dhoroja / prāi dhoromé* 'to reserve'

        kom opjō, kom ōpa / kom əpme 'to equip'

lesson 32:   *mimdō, mémoda / memedmé* 'to meet'

        rēdhjō, rérōdha / rerədhmé 'to intend'

        wr̥tō, wéworta / wewr̥tmé 'to turn' (tr.)

        wesō, wosa / ūsmé 'to remain'

        klewō, klowa / klūmé 'to clean'

        kl̥neumi ~ kleumi, kéklowa / keklumé 'to hear'

        n̥kneumi, ā́noka / ānkmé 'to arrive'

        augō, āuga / ugmé 'to increase' (intr.)

        augejō, augoja / augomé 'to increase' (tr.)

lesson 34   *kadō, kékada / kekədmé* 'to fall'

        meicǎi, micái / micmedhai 'to move (of residence)'

        gərjǎi, gegrai / gegrā́medhai 'to get old'

        nī sōdejǎi, nī sōdojái / nī sōdomedhai 'to establish' (intr.)

        weghō, wogha (middle ughái) / ughmé 'to drive'

        demō, dédoma / dedmé 'to build'

We have also seen the stative middle verbs *apoi* 'it suits, it fits, is convenient' and wrai 'I am appointed', which are stative verbs and are conjugated following the pattern C shown in lesson 14. Do not confuse the stative middle verb *apoi* with perfects like *āre/ərei* 'is attached' (see lesson 10) or *ãre* 'has adapted'. The last two forms are from the verb *árarjō* 'to adapt, attach'.

Please remark that we have the perfect *gora* 'I awoke' (*gerjō*), grai 'I woke up' (*gerjǎi*); *gǎgora* 'I gathered' (*gr̥neumi*), *gāgrai* 'I got gathered' (*gr̥nuwái*) and *gegrai* 'I got old' (*gərjǎi*) .

Gǎgora has long reduplication syllable, given that their roots began with a laryngeal *h₂* in PIE.

The imperative

In MIE, the imperative is a mood entailing four tenses; present, aorist, perfect and future). It employs three stems. the present, aorist and perfect stem. The future imperative is built on the present imperative with the addition of the formant *-tōd* for thte three voices.

In lesson 27 we saw that, for positive orders, the present imperative is used to transmit durative indications (e.g. *keiswo* 'keep lying!'), whereas the aorist imperative is used to transmit punctual orders (e.g. *abelm̥ dōdhi* tom 'give me this apple'). In the case of negative orders, the aorist indicative is used, namely the effective incession for punctual orders (*mē dōs* 'do not give') and the protelative incession for repetitive/durative orders (*mē ojū dōwās* 'never give').

The imperative mood has only second and third person. In lesson 29 we saw the 2ⁿᵈ person ending for the three numbers and the three voices. The endings for the third person are the following ones:

	ACTIVE FORMS		
	Thematic verbs. Present and aorist	Sigmatic aorists	Athematic verbs. Present and aorist
3rd singular	*-etu*	*-s(e)tu*	*-tu*
3rd dual	*-etenu*	*-s(e)tenu*	*-tenu*
3rd plural	*-ontu*	*-sontu*	*-entu*
MIDDLE FORMS			
3rd singular	*-etotu*	*-s(e)totu*	*-totu*
3rd dual	*-ei*	*-sei*	*-i*
3rd plural	*-ontotu*	*-sontotu*	*-entotu*
PASSIVE FORMS			
3rd singular	*-etoru*	*-s(e)toru*	*-toru*
3rd dual	*-etru*	*-s(e)tru*	*-tru*
3rd plural	*-ontoru*	*-sontoru*	*-entoru*

Here we reproduce a few usual imperative forms. Try to identify the tense and mood which is used:

do X! aorist imperative	be/ keep doing X! present imperative		do not do X! aorist effective	do not be/ keep do-ing X! aorist protelative
lije	lē ~ līdhí	'allow!'	mē lijés	mē lijās
-----	kowéj(e)	'be careful!'	-----	mē kékewās
ane	andhi	'breathe!'	mē anés	mē anās
en sode	en ei ~ en idhí	'come in!'	mē en sodés	mē en sodās
ludhe	cḿske	'come!'	mē ludhés	mē ludhās
pō ~ pōdhi	pipṓ ~ pipədhí	'drink!'	mē pōs ~ mē pijés	mē pōjās ~ mē pijās
ghose	ed, esdhi	'eat!'	mē ghosés ~ ghes	mē ghosās ~ ghesās
séq(se)swo	séqeswo	'follow!'	mē seqeso ~ seqeta	mē séqāso
cādhi ~ po sode	cicá ~ cicədhí ~ po idhí	'go away'	mē cās ~ mē po sodés	mē cāwās ~ mē po sodās
kide	keide	'go down!'	mē kidés	mē kidās
eks sode	eks ei ~ eks idhí	'go out/get out!'	mē eks sodés	mē eks sodās
skande	skande	'go up!'	mē skandés	mē skandās
sode	ei ~ idhí	'go!'	mē sodés	mē sodās
keke	kōkāj(e)	'leap!'	mē kekés	mē kekās
liqe	linqe	'leave!'	mē liqés	mē liqās
kludhí ~ kleudhi	kḷneu ~ kḷnudhí	'listen!'	mē kleus	mē klewās
speke	spekje	'look!'	mē spekés	mē spekās
------	wese ~ mənēj(e)	'remain!'	-----	mē mənās
kŕse ~ dhuwe ~ dhŕghe	kŕse ~ dhewe ~ dhreghe	'run!'	mē kŕses ~ dhuwés ~dhṛghes	mē kŕsās ~ dhuwās ~ dhŕghās
təkē(se)si ~ silé(se)si	təkēj(e) ~ silēj(e)	'shut up!/ be si-lent'	mē təkḗs ~ silḗs	mē təkējās ~ silējās
sisde (pr.) ~ sede	sedḗj(e)	'sit!'	mē sedés	mē sedās
supske, súpjeswo (pr.)	(kom) swepe	'sleep!'	mē supés	mē supās
(prōd) bhəswo	bhəswo	'speak!'	mē (prōd) bhəso ~ bhəta	mē (prōd) bhájāso
stəswo	stistəswó (pf.stéstəswo)	'stand up!/ keep standing!'	mē stās	mē stāwās
bhúdhjeswo	bhudhḗj(e)	'wake up!'	mē bhudheso	mē bhúdhāso
skribhe	skreibhe	'write!'	mē skribhés	mē skribhās
bhūdhi	bheudhi ~es ~ sdhi	'be!'	mē bhūs	mē bhuwās
dhēdhi	dhidhḗ ~ dhidhədhí	'do!/ put!'	mē dhēs ~ dhēta	mē dhējās
dō ~ dōdhi	didṓ ~ didədhí	'give!'	mē dōs ~ mē dōta	mē dōwās
(kom) reme	reme	'rest out/ keep resting!'	mē (kom) remés	mē (kom) remās
eme	eme	'take!'	mē enés	mē emās

Giving directions

Here are a few simple expressions which will help you in giving directions:

Prā̃woi / dwóteroi stoighei ghēwṓs / ghēwusī́.....
When you arrive at the first/second street.....

Drewom / ə́kmonm̥ wewr̥wṓs / wewrusī́.....
When you find a tree/ a stone.....

Dwīkobhoidhom / sm̥torom oqonts.....
When you see a bifurcation/crossroad.....

Cərokrim əpwṓs / əpusī́.....
When you reach the top of the mountain.....

.....ei / idhí (regtḗd) prōd / prōd séqeswo.
.....go straight on.

.....laiwā̃ tr̥pe / tr̥peswo.
.....turn to the left.

.....deksiwā̃ / en-deksi tr̥pe / tr̥peswo.
.....turn to the right.

.....qedei kom stəswo.
.....stop at the corner.

.....dānum tere / dānum trānts sode.
.....cross the river.

....en qelonjom sode.
....enter the roundabout.

Basic vocabulary/ Kleitrowr̥dhosenti

āmi	tr.	to heat
bhudhējō	intr.	to be awake
cərokris	f.	mountain top
dhreghō	intr.	to run around
dwīkobhoidhom	n.	bifurcation
əgjō	tr.	to say
eimi + eks(í)	intr.	to go out
eimi + (a)po	intr.	to go away
kōkājō	tr./intr.	to leap around
kowejō	tr./intr.	to pay attention, be attentive
opjō + kom	tr.	to equip
õsa/ ēsmé	intr.	perfect of the verb esmi 'to be'
pipōmi (pibō)	tr.	to drink
qedos	m.	angle, corner
qelonjom	n.	roundabout
regtḗd	adv.	straight (on)
sm̥toros	m.	crossroad
sninchō (sníncheti)	intr.	to snow
stistái	intr.	to stand up
təkējō	intr.	to be silent
tn̥gō	tr.	to touch
trepǎi	intr.	to turn
wr̥gjō	tr./intr.	to work
wr̥gjō + kom	tr./intr.	to complete the work
wr̥tō	tr.	to make turn

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Tridkm̥təmóm swekstóm densr̥.

Qota awísdhjesoi?

1.-Woghokolones jāmi usdhowēd nensēro. Séqonti jod Lugudóunejosjo kerenos setis permudrắ bhūt [1][2][3].

2.-Dā, ōimi jod tod sprowóm eitr̥ bhuwet. Móghnijom esti jod eitr̥ dln̥ghom énote dhējont, mō drūtóm õika jod ópesos pretjom bhūt [4].

3.-Trija wosja prai deirei ghostausloi dhedherónt, jodhei toqe wesus ghortos bhūt.

4.-Wērēd ghərējō jod wərusedés, leukóm, wosoghərí stānom ghədōnt.

5.- Wī bhāti jod woghō setijónt áusterom kerr̥.

6.-Toqe gədhskō jod tod deirom setíjōnto kerr̥, nē todoinod upowórtosjo ambhípedom [5].

7.-Eti apomnắtina stāna peri cədhont: dənewous sm̥plowom, qédesjom nemos, colmãs kowr̥.

8.-Koilū́ r̥snējō jod totja peri cədhōnt [6].

NOTES

[1] *Usdhowēd nensēro* 'have returned from holidays'. The singular ablative ending is used because *usdhowos* 'holidays' is usually singular in MIE.

[3] Let us revise the notions of 'depart', 'arrive' and 'return'. There are several verbs to say depart: *r̥skắi, cicāmi, leitō, eimi prōd*. The last one also means 'to go forth, advance'. The abstract noun may be *cātis, leitmn̥* or *proitis* 'departure'.

There are two verbs to express the notion 'to arrive', both of them being athematic *ghēmi* and *n̥kneumi*; the last one is sometimes used with the particle *prāi*. The abstract noun is either *ghētis* or *prainokos* 'arrival'.

The two anticausative verbs indicating the idea of return are *wr̥tắi* and *ninsắi*. The latter also entails the connotation of 'safe return'. Observe that the middle voice is used for both of them. The causative derivatives *wortejō* and *nosejō* 'turn, make return' are formed, respectively, from the same roots. The particle *rēd/ re-* 'back' may be used as a reinforcement. The verbal nouns are *rewortos* and *nostos*. *Nostos* implies the idea that the subject has returned in safe conditions.

Please note the different uses of the two particles *apo* and *rēd/ re-*, which respectively indicate departure or return. Here are some examples:

Thirty-sixth lesson.

How do you feel?

1.-The *Woghokolones* have already come back from holidays. They say that the visit of the Lyon region was very amusing.

2.-Yes, I believe that it must have been an exciting trip. I am sure that they took a long trip until there, but it was worth of it.

3.-They reserved three rooms in a beautiful hotel, where there was also a fabulous garden.

4.-I am really glad that they took a comfortable, bright, hospitable place.

5.-It seems that they visited the Eastern region with the chariot.

6.-I am also glad that they visited that beautiful region, not only the acco-modation surroundings.

7.-They even toured monumental places: the river confluence, the magic forest, the *Balma* cave.

8.-I healthly envy that they toured so many things.

- Connotation: 'depart': *didōmi* + *apo* 'to hand, give up, surrender'; *eimi* + *apo* 'to depart, start a journey' (cf. *eimi* + *prōd*); *reidhō* + *apo* 'start a riding journey'; *jijēmi* + *apo* 'to expel'; *kelujō* + *apo* 'to start a journey'; *luwō* + *apo* 'to pay'; *worejō* + *apo* 'to keep away' and *wr̥tō* + *apo* 'to turn away'.
- Connotation: 'make open': *wr̥neumi* +*apo* 'to open'; *kēlājō* + *apo* 'to discover, reveal'.
- Connotation: 'back': e.g. *didōmi* + *rēd* 'to give back'.

The anticausative verb *trepǎi/ tr̥pjǎi* (cf. imper. *tr̥peswo* 'turn' in lesson 35) has the meaning 'to turn one's steps'. The verbal noun is *tropos* or *tropǎ*. Do not confuse *tropos* 'turning' with its homophonic word *tropos* 'way'.

[4] In this lesson we make a short introduction to the subjunctive mood. This mood is used to express an even that may happen, or that reportedly has happened. In this lesson we use the subjunctive mood in a few subject and object completive sentences of the type 'I am glad that', 'I believe that', 'it annoys me that', 'I envy that', 'I am surprised that'. The subjunctive mood, which may be expressed in any tense, is formed by adding a thematic vowel *e/o* to the (effective) indicative forms, so that we find forms like *éseti* '(that) he is', *édeti* 'that he eats', *édonti* 'that they eat' from athematic indicative forms *esti* 'he is' or 'he eats', *edn̥ti* 'they eat' and forms like *déikēti* 'that he shows', *déikōnti* '(that) they show from thematic indicative forms *déiketi* 'he shows', *déikonti* 'they show'. Please note that subjunctive forms of athematic verbs have always full grade in the root.

[5] Two verbs to express 'I am glad' are used in this lesson: *ghərējō* and *gədhskō*. The former is clearly an *ē*-stative verb, the latter contains the incoative-intensive suffix -*ske/o-*. Note that the particle *m̥bhi* comes into play when the verb is followed by a nominal complement, but the connective words *m̥bhi tod* are not necessary when the verb is followed by a completive clause with *jod* 'that'. In English we found similar constructions in I am pleased about your visit, and I am pleased that you have come.

9.-Wédonti jod pelu pāgos tod moje páukoisu wétessu.

10.-Tod esti smeirom, jod pāgos páukoisu wétessu tāwn̥tom moje [7].

11.-Woghokolones Klewoghóstijōsqe ghostausloi sm̥ mədont.

12.-Dhédhombha jod idhei sm̥ mədōnt. Qām paulom dhoubhnom!

13.-Ghostausloi edr̥ aw nē pelū səprom ghesānt.

14.-Leistus, jod idhei dus ghesōnt [8].

15.-Kr̥dītŏ́s sonti, jod putla aigrōs wr̥tonto,

16.-Kr̥dílimom tod, jod usdhowoi putla aigrōs wŕ̥tōnto.

17.-Esmi, ésom(i); bhūm, bhúwom(i); dhedheróm, dhedherõ/ dhedherōm; ghədom, ghədõ ~ ghədōm.

18.-Setijóm, setijõ ~ setijōm; cədhom, cədhõ ~ cədhōm; moja, mójom(i); mədóm, mədõ ~ mədōm.

19.-Edmi, édom(i), ghesm̥, ghésom(i); wr̥tom, wŕ̥tõ ~ wŕ̥tōm; wr̥tā ~ wr̥toma, wŕ̥tõi ~ wŕ̥tōma.

[6] *Koilŭ́ r̥snējō* 'I feel a well-meaning envy', lit. 'I healthily envy' denotes a feeling whereby the subject undergoes a benevolent, harmless emotion towards the person they are speaking with. The simple verbal form *r̥snējō* 'I envy', would imply a component of jealousy and malice.

[7] Observe that the verb *moje* 'has changed' is a perfect indicative and we do not find the perfect subjuctive form *mojet*, because the predicate of *tod esti smeirom* 'this is wonderful' is considered an objective and not a subjuctive fact.

[8] *Leistus*, gen. *listéw(o)s* 'pity' is a noun derived from the verb *lisjō* 'to cause damage'. The word *leistus* alone constitutes a sentence with the meaning 'it is a pity'.

9.-They say that zone has changed a lot in few years.

10.-It is impressive, that the village has changed so much in few years.

11.-The *Woghokolones* and the *Klewoghóstijōs* met at the hotel.

12.-I am surprised that they met there. What a small world!

13.-However they did not eat very tasty food at the hotel.

14.-(It is a) pity, that they terribly ate there.

15.-They got angry because (their) children got ill during the holidays.

16.-It is annoying that children got ill during the holidays.

17.-I am, (that) I am; I was, (that) I was; I made firm, (that) I made firm; I got, (that) I got.

18.-I visited, (that) I visited; I stepped, (that) I stepped; I have changed, (that) I have changed; I met, (that) I met.

19.-I eat, (that) I eat, I ate, (that) I ate; I turned, (that) I turned; I turned myself, (that) I turned myself.

Eukr̥ 1.-Pəraloghā́ sātis

1.-Klewoghóstijōs jāmi usdhowēd nensēro. Séqonti Lugudóunejosjo kerenos setim permudrā́m bheutum. Tod ōimi sprowóm eitr̥ bheutum.

2.-Drūtóm õika eitr̥ dln̥ghom bheutum.

3.-Ghərējō m̥bhi wərusedés, leukóm,wosoghərí stānom. Gədhskō eisom setim déirosjo kerenos.

4.-Wī bhāti eibhis woghō áusterom kerr̥ setītóm.

5.-Gədhskō m̥bhi eibhis áusterosjo kerenos setim.

6.-Koilū́ eisom r̥snējō pericā́mona: dənewous sm̥plowom, qédesjom nemos, colmãs kowr̥.

7.-Smeiros esti pāgesos páukoisu wétessu tā́wn̥tos mojos.

8.-Sm̥modom m̥bhi Woghokolonom Klewoghóstijōmqe dhédhombha.

9.-Leistus tod, ghostausloi ənsəprom edmn̥.

10.-Kr̥dílimā sā, usdhowoi putlōm ligā́.

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

Eukr̥ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

1.-It is possible that the sea is far.

Móghnijom esti jod mori qeli.......

2.-I am sure that the mountain is near.

Drūtóm õika cerim supo.......~ jod ceris supo.........

3.-She says that yesterday's party was very amusing.

Séqeti sī ghdjéstenām wītim..........bheutum.

Exercise 1.–Parallel text

1.–The *Klewoghóstijōs* already came back from holidays. They say that the Lyon region was very amusing. I believe that it was an exciting trip.

2.–I am sure that the trip was long.

3.–I am glad about the comfortable bright, hospitable place. I am glad about their visiting a beautiful region.

4.–It seems that they visited the Eastern region with the chariot (the Eastern region visited by them).

5.–I am glad about their visiting the Eastern region.

6.–I healthily envy their touring: the river confluence, the magic forest, the Balma cave.

7.–The great (so much) change of the village in few years is impresive.

8.–I am surprised about the meeting of the *Woghokolones* and the *Klewoghóstijōs*.

9.–It is a pity (about) the untasty food at the hotel.

10.–The children's illness during the holidays (was) annoying.

4.–I am happy that they have arrived quickly.

..................**jod bhersi ānkont.**

5.–I am happy that they have arrived quickly.

.... m̥**bhi eisom bhersi prainokom.**

6.–It is wonderful that you know the place.

Smeirā téwijā..............gnōtis.

Léutejes/ Solutions

1 - éseti 2 - bheutum - esti 3 – permudrám - 4 ghərējō/ gədhskō – 5 ghərējō/ gədhskō - 6 - stя́nosjo -

Basic vocabulary/ Kleitrowṛdhosenti

aigros -ā -om	adj.	ill, sick
bhāmi + wī	intr.	to seem
cādhō + peri	tr.	to tour, go about
cātis, gen. cətéij(o)s	f.	departure, leaving
dghjéstenos -ā -om	adj.	of yesterday
dhédhombha	praet. pr.	to be surprised
didōmi + apo	tr.	to hand, give up, surrender
didōmi + rēd	tr.	to give back
drūtós -ā́ -óm	adj.	sure
eimi + apo	intr.	to go, start a journey
eimi + prōd	intr.	to go, leave; to go forth, advance
énote	adv. dir.	there, to there
gədhskō	intr.	to be glad
ghərējō	intr.	to be glad
jijēmi + apo	tr.	to expel, evict
jod	conj. compl	that
kēlājō + apo	tr.	to discover, reveal
kelujō + apo	intr.	to leave for a trip
kṛdílimos -ā -om	adj.	annoying, causing anger
leistus, gen. listéw(o)s	m.	pity, grief
leitmṇ, gen. litmén(o)s	f.	departure, leaving
ligā́	f.	illness, disease
lisjō	tr.	to cause damage
mojos	m.	change
mudrós -ā́ -óm	adj.	amusing
nostos	m.	return, safe return
ṇsəprós -ā́ -óm	adj.	untasty
ōimi	tr.	to believe
pericāmṇ, gen. pericəmenos	n.	parcour, trail
prainokos	m.	arrival
reidhō + apo	intr.	to start a riding journey
rewortos	m.	return, coming back
ṛsjō	tr.	to envy (with jelousy and malice)
ṛsjō + koilū́	tr.	to envy healthily
sī	pron.	she
smeiros -ā -om	adj.	wonderful, admirable

sm̥modos	m.	meeting
sprowós -ā́ -óm	adj.	exciting
tāwn̥tos -ā -om	det.	so much
téwijos -ā -om	adj.	your, yours, of you
tropos/ tropā́	f.	turn
wortejō	tr.	make turn, make return
wr̥tăi (+perti)	intr.	to become, to transform oneself
wr̥tō + apo	tr.	to turn away, repel

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Tridkm̥təmóm septəmóm densr̥.

Tātis gegnei

Wərūneres wikpotim wikpotnīmqe pr̥kjonti [1]

1.-Qesāi dītéī neqti kesāi domom ānksté?

2.-Ānkmé nedjēuks sūnjobhom pos. Dhworis klāutor [2][3].

3.-Qī en bhōres domoi wikónt [4]?

4.-En louksã wikónt. Louksā õstor.

5.-Dā, louksā dom ōsor [5]. Bhōrn̥s an əqste? [6]

6.-Nē, neqim əqme; toi jāmi cālós jom ghəme.

7.-An qid lugér kekrérwe?

8.-Nē, neqid lugróm krẽnomwe [7]. Spektlom aw rēd dhedhəwér [8].

NOTES

[1] *Wərūnér*, gen. *wərūnrós* 'the policeman'. In this work we propose this compound formed with the root **wər(e)u* 'to protect, watch' (cf. Gr. *ἐρυμαι*, MGer. *Feuerwehr* 'firebrigade', etc.) and *nér*, gen. *nros* 'man'. Note that the *ū* of *wərūnér* is long as it reflects a non-written initial laryngeal in the second member of the compound.

[2] *Nedjēuks sūnjobhom pos* lit. 'not longtime after sunset' means 'shortly after sunset'.

[3] *Klāutor* is the third person singular of an efective pluperfect 'had been closed = was closed'. Note that the pluperfect has o-grade in the singular of the three voices, whereas in the plural and dual it has e-grade in the active and zero grade in the passive. The forms of the pluperfect indicative are, like those or the perfect, athematic, and has the following endings for the third person are:

	active	middle	passive
singular/dual/plural	*-t/-tām/-r̥s*	*-to/-i/-n̥to*	*-tor/ -tr̥/-tor*

The passive voice can also be expressed in analytical forms, as happens with the perfect. So we have:

For the perfect: *kluwór* or *klaustós esti*

For the pluperfect: *klāutor* or *klaustós bhūt*

The middle forms *kluwéi* and *klāuto* can equally be used, but they denote a more impersonal focus of the action.

Thirty-seventh lesson

A burglary has happened

The policemen ask the houselord and the houselady:

1.-At what time did you arrive home?

2.-We arrived shortly after sunset. The door was closed.

3.-How did the burglars enter the house?

4.-They came in through the window. The window was open.

5.-Yes, the window is still open. Did you see the thieves?

6.-No, we did not see anyone; they (were) already gone when we arrived.

7.-Did they break or damage anything?

8.-No, nothing is broken or damaged. However, they have pulled out the mirror.

[4] *Qī*? 'in what manner?' 'on what basis'?, is the instrumental of the interrogative pronoun *qis*, *qid* 'who,what'. The English word why is a pendant of this pronoun. In MIE its meaning is quite close of that of *qota* 'how'.

[5] *Ōsor* or *əsnos esti* is a perfect passive meaning 'has been opened' = is open'. Its pluperfect is *õstor*. Note that alternatively the middle forms *ōsei* and *õsto* can be used.

[6] The verb *oqō* 'to see', makes a perfect *ōqa / əqmé*. In the text we have the second person plural *əqste* 'you have seen'.

[7] *Lugróm* and *krēnom* are adjectives from the verbs lugjō (root *leug) 'to break' (and also to bend) and *kṛnēmi* (root *kerh₁) 'to rot, degrade, damage'. In MIE there are many verbs to indicate 'to break': We have already seen lugjō and wagneumi, but you can also retain *lemō, rumpō* and *bhṛṇgō*. For 'damage', we may add the verbs *dhebhō, dhwerō, lēumi*, lisjō and *mḷqjō* and the noun *pēmṇ*.

[8] *Rēd dhedhəwḗr* 'they pulled out'. *Rēd* indicates an inverse action. Do not confuse *dhidhēmi* + *rēd* 'to pull out, extract' with *dhidhēmi* + *ati* 'to redo, repeat'.

9.-Joqe klāumṇ mowojḗr westinsqe pedōi supājḗr.

10.- Alchodhōnjom nədsqōsqe dhchiwḗr. Ghḷtonóm daidhlom toqe dhchiwe.

11.-An qomodhōnjei toqe sāgīta?

12.-Dā, nē toidoinod qomodhōnjei, immō toqe leghesi upo stāplouteiqe epi. Nē wéwora [9].

13.-Bhōres au ta bhərer, ja meghei prijótəma.

14.-Meghei aw prijótəma putla, enim sutúghesē nosbhis usḗr [10].

15.-Cīwṓs solwōs wejes [11]. Nū nē prīdhá ja gisēri [12].

16.- Tājewes salúm dustāgimqe domom liqḗr, eti lorgom əneu bhugḗr [13].

17.- Mē mémerāte [14]. Tājúns moghsú wérsomosi.

[9] For the sequence *nē toidoinod....immō* (*toqe*), cf. Lesson 24, note 4. Constructions like *leghesi upo* 'under the bed', *stāploutei epi* 'on the shelf' consist of a noun in the locative case and a particle. The particle may come before or after the noun, so that they cannot strictly be called prepositions. *Qomodhōnjom* 'cupboard' is a word that we find in Russian *čemodan*, which in turn was borrowed from Persian *džāmadān*.

[10] *Prijótəma* is the superlative degree of the adjective with the natural degree *prijá* 'dear' (nom. n. pl.). *Ūsḗr* is the 3rd person plural of the perfect *wosa* 'I have remained'.

[11] *Cīwṓs solwōs* (m. pl.) 'safe and sound' is a fixed expression with the literal meaning 'alife whole'.

[12] Observe that in MIE we have two possible verbs to say 'to happen'. Both are conjugated in the middle voice. One of them is *gignǎi* (litt. 'to be produced'), with perfect forms 3s. *gegnei*, 3pl. *gegnēri ~ gegnēro*; the other one is *gigisái*, with perfect forms 3s. *giséi*, 3pl. *gisēri ~ gisēro*.

[13] *Salúm dustāgimqe* 'dirty and untidy' are in the accusative because they work as a predicative in agreement with the object the thieves left, i.e. *domom* 'the house'. *Dustāgis* 'having a bad order, untidy' is the oposite of *sutāgis* 'having a good order, tidy'.

[14] *Mē mémerās* (sg.), *mē mémerātom* (du.), *mē mémerāte* (pl.) are the second person forms of the imperative to say 'do not worry!'. Be careful to pronounce three times the syllable *mě*. The positive order 'be worried!' would be *mṛneu ~ mṛnudhí* (sg.), *mṛnutanu* (du.), *mṛnuté* (pl.). All these positive and negative imperative forms express an imperfective action.

9.-And they have moved the piano and thrown (some) clothes to the floor.

10.-The safe (money box) and the jewels have disappeared. The golden clock has also disappeared.

11.-Have you also looked in the wardrobe?

12.-Yes, not only in the wardrobe, but also under the bed and on the shelf. I did not find (it).

13.-The thieves have taken away my dearest goods.

14.-My dearest goods are my children, and fortunately, they have remained with us.

15.-We are safe and sound. However, it is not pleasant what has happened.

16.-The burglars have left the house dirty and untidy, (and) they have even fled with no trace.

17.-Do not worry. We will soon find the burglars.

Eukr̥ 1.-Pəraloghā́ sātis

1.-Wikpots wikpotnīqe domom nedjēuks sūnjobhom pos nektām. Dhworis klāutor.

2.-En louksā bhōres weikr̥s. Jom wərūneres n̥kent louksā dom õstor.

3.-Wikpotis wikpotnīqe bhōrn̥s nē oqstām. Wərūneres toqe neqim oqsn̥t.

4.-Bhōres neqid leleugr̥s neqidqe kekerr̥s. Spektlom aw rēd dhedhērs.

5.- Joqe klāumn̥ mowórs westinsqe pedōi supā́rs.

6.-Alchodhōnjom nədsqōsqe dhchirs. Gh̥ltonóm daidhlom toqe dhchiwət.

7.-Wikpotis édqoisu dmos stā́noisu sāgijét, mō rējn̥s nē wewrét.

8.-Bhōres au ta bherr̥s, ja wikpótejei prijótəma.

9.-Cīwā́ solwā bhūt gentis. Nū nē pridhá ja gisn̥to.

10.-Tājewes salúm dustāgimqe domom leiqr̥s, eti lorgom əneu bheugr̥s.

Eukr̥ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.
Exercise 2.-Complete the gaps with the suitable words.

1.-The thieves entered the house because the window was open.

Bhōres domoi en ....jodqid louksā............

2.-The piano was moved and (some) clothes were thrown to the floor

Klāumn̥........... wéstejesqe pedōi...............

3.- The thieves did not break anything and did not damage anything.

Bhōres neqid ....neqidqe...........

Exercise 1.–Parallel text

1.-The houselord and the houselady arrived home shortly after sunset. The door was closed.

2.-The thieves had entered through the window. The window was still open when the policemen arrived.

3.-The houselord and the houselady did not see the thieves. The policemen did not see anyone either.

4.- The thieves had not broken anything and had not damaged anything.. They had taken out the mirror.

5.- And they had moved the piano and thrown (some) clothes to the floor.

6.-The safe and the jewels had disappeared. The golden clock had also disappeared.

7.-The houselord searched in several places of the house, but did not find the things.

8.-The thieves had taken away the houselord's most valuable things.

9.-The family was safe and sound. However, it was not pleasant what had happened.

10.-The burglars had left the house dirty and untidy; they had even fled without (leaving) a trace.

4.-What happened was not pleasant to the houselord and the houselady.

Ja.............wikpótejei wikpotnjãqe ne prīdhá.

5.-The children remained with their parents.

Putla gn̩trī́m..............

6.-According to the policemen, the burglars will be found.

Wərūnern̩s ad, tājewes...............

Léutejes/ Solutions

1 - wik̯ónt - õstor 2 - mowətóm (part. aor. pass.)/ memewetor/ mowəjetor (aor. pass.) - supātãs (part. aor. pass.)/ supājetor (aor. pass.) 3 - lugónt - krent 4 gegisonto – 5 - mənont 6 - wérsontor

SOME LOCATIVE PARTICLES

Location without movement

ad	at ~ by
əna	on
antí	in front of
prāi	before
epi	on
en	inside
kom	next to
opi (pos)	behind
upo	under
uperi	over
m̥bhi	beside
peri	around
obhi	in the middle of
trāntis ~ təres ~ tr̥qe	through

Location with movement

poti	towards
apo	from
eksí	out of
dō	to
dē	from (downwards)
ud	from (upwards)

SOME ELEMENTS OF THE HOUSE:

adsedmṇtjom	bath
aidhis	fireplace
cūtrom	WC
dhworis, gen. *dhwerjos* ~ *dhwōr*, gen. *dhurós*	door
klārom	ceiling
stogos, tegtom, krowos	roof
dṃpedom	floor
ghustrom	tap
kṃtasedlā	arm*chair*
qeliweltrom	TV
lapsā	lamp
leghtos ~ *loghjom*	bed
louksā	window
louksaklātrom	blind
louksaworos	window-shutter
mākesjā	wall
qomodhōnjom	cupboard,wardrobe
eksleitrom	sink
sedlā	chair
djuloghjom	sofa
pikmḗn	painting
praiklonom	curtain
qolkā, bholghnis	cushion
stālapsā	standard lamp
stāploutos	shelf, shelving
skanstrom	elevator
s*pektlom*	mirror

sternom	carpet, rug
stŏlos	table
strȭmṇtjom	mattress
tegtos, stogos, krowos	roof
udendhētlom	cistern
uponoicos	shower
woros	main door

Location without movement

ad aidhim	at ~ by the fireplace
əna stŏloi	on the table
antí spektloi	in front of the mirror
prāi dhurí ~ dhweri	before the door
epi djuloghjoi	on the sofa
en qomodhōnjoi	inside the cupboard
kom leghtoi	next to the bed
opi (pos) pikmenṃ	behind the painting
upo sternoi	under the carpeat
upo dhghəmi upo ~ dhghemi	under earth
uperi ghortoi	over the garden
ṃbhi demi ~ dmi ~ domoi	beside the house
peri demi ~ dmi ~ domoi	around the house
obhi woroi	in the middle of the door
trāntis ~ təres ~ tṛqe mākesjām	through the wall

Location with movement

poti qeliweltrom	towards the TV
apo louksād	from the window
eksí skanstrom	out of the elevator
dō klārom	to the ceiling
dē tegēd	from the roof (downwards)
ud ghortēd	from the garden (outwards)

Basic vocabulary/ Kleitrowr̥dhosenti

alchodhōnjom	n.	safe, money safe
bherō + au	tr.	to take away
bhōr, gen. bhōrós	m., f.	thief
bhrn̥gō	tr.	to break
cālós -ā́ -óm	adj. part.	gone
cīwós -ā́ -óm	adj.	alife, living
daidhlom	n.	clock, watch
dhchināmi	intr.	to disappear
dhebhō	tr.	to impair, cause damage
dhwerō	tr.	to cause damage
didhēmi + ati	tr.	to redo, remake, repeat an action
didhēmi + rēd	tr.	to pull out, extract
dustāgis, dustāgi, gen. dustā́gej(o)s	adj.	untidy, in a mess
ghl̥tonós -ā́ -óm	adj.	golden
gignǎi	intr.	to happen
klāumn̥, gen. klā́umen(o)s	n.	piano
krḗnos -ā́ -óm	adj. part.	damaged, decayed
kr̥nēmi	tr.	to rot, degrade, damage
lemō	tr.	to break
lēumi	tr.	to cause damage
lorgos	m.	trace, spoor, vestige
lugrós -ā́ -óm	adj. part.	broken
ml̥qjō	tr.	to cause damage
mowejō	tr.	to move
nedjēuks	adv.	not for a long time
nədsqos	m.	jewel
pēmn̥, gen. pḗmenos	n.	damage
prijótəmos -ā -om	m.	most dear
pr̥kjō	f.	to ask
qī?	pron.	how, why, for what reason?
qomodhōnjom	n.	cupboard
rěis, gen. rējós	f.	valuable thing, richness
rumpō	tr.	to break
stāploutos	m.	shelf, shelving
sutāgis, sutāgi, gen. sutā́gej(o)s	adj.	tidy, in good order
sutúghesē	adv. (instr.)	fortunately

tājús	m.	burglar, thief
tātis, gen. tátejos	f.	burglary, theft
weikō + en	intr.	go in
wərūnḗr, gen. wərūnrós	f.	policeman

Further reading

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Tridkm̥təmóm oktowóm densr̥.

Qid kn̥séjesi?

1.-Ghdjes 'diwijóu jemóu' ghreimn̥dhētim tewonjei spekés [1]?

2.-Dā, wērēd smeirom tod bhūt. Spekwr̥ me dhubhū́ sregét [2].

3.-Wērom weqōm, egṓ praītéi mēnesi opos spekóm, mō meghei troperóm tetenghét [3].

4.-Egṓ wl̥pām, jod ghreimn̥dhētis menstrejóterā aw nē bhewonóterā éseti [4].

5.-Toqe wl̥pām, jod antjoi promo·upodike lū́sētr̥ joqe sm̥ jeugsēi [5][6]

6.-Meghei aw drūtóm tod, jod ghoilom antjom nē bhéuseti, josmēd weidmenjóm opos esti.

7-N̥gnōsājō qis juwōn éseti upodikī́ joqe qāns aljāns ghreimn̥dhētins prāi dhējet [7].

8.-Qis upodikī́, jā upo deirā orbhā iwe déiketoi?

Notes

[1] We do not have any evidence to affirm that theatre formed part of the Proto-Indo-European civilization. It appeared in Greece around the VIth cenrtury B.C. and some four centuries later in India. It is therefore not easy to find appropriate technical terms for this kind of art. We use here *ghreimn̥dhētis* 'mask imposition', with *ghreimn̥* (OE. *grīma* 'mask', Gr. χρίω 'anoint, (be)smear'). The verb 'to act' *deikō + upo / deiǩǎi + up*o, is related to Gr. ὑποδείκνυμι 'to show, indicate, make a show, pretend' and Skr. *upadiś-* 'to point out, command, govern' (cf. the equation Lat. *actor* 'actor' and Gr. ἄκτωρ 'leader'), Parthian *'bdys-*, BSogdian *pδ'ys* 'to show).

[2] *Sregét* is the 3rd person singular of the verb *sregjō* 'to dye, apply colour'. In a it also means 'to impress' in a figurative sense.

[3] *Troperóm* 'stressing', is form the verb *tropejō* 'to agitate, cause stress'. Someone experiencing this situation is said to be *tropenós* 'stressed'. The base form is *trepō* 'to shiver, tremble'.

[4] Observe the use of the suffix *–tero-* to form adjectives with an opposite meaning: *menstrejóterā* 'fictional, irreal, virtual' -from **men* 'to think, *menstrom* 'product of the mind, revelation, signal' cf. Lat. *mon(e)strum* - versus *bhewonóterā* 'real(istic)', from *bhewonós –ā́ -óm* 'real'.

Thirty-eighth lesson.

What do you think?

1.-Did you see the play 'the divine twins' yesterday?

2.-Yes, it was really wonderful. The show really impressed me.

3.-To tell the truth, last month I saw the play (work), but it seemed stressing to me.

4.-I expected that the play would be rather fictional and not real.

5.-I also expected that the two main actors would be released and would get married.

6.-I was however sure that there would be no happy end, given that it is a history play.

7-I do not know (I ignore) who may be the young actress and (in) what other plays she has worked (made) before.

8.-What actress, the one acting as a beautiful orphan?

[5] *Promo·upodike* 'the two main actors' is a nom-voc-acc. Dual of *upodíks* 'the actor, an actor'. The dual ending is here *e* <*h_1e. Observe the dot separating the two components of the word without forming a true diphthong.

[6] *Lū́sētr̥* and *jeugsēi sm̥* are two 3rd dual future subjunctive forms of the verbs *luwō* 'to release, set free' and *jungō/junegmi + sm̥* 'to join with, marry'. The ending *-tr̥* in *lū́sētr̥* denotes passive voice 'would be released', whereas the ending *ēi* denotes middle voice 'would get married'. The future infix *−s-* is used because the action in the subordinate clause is posterior to the one in the principal clause 'I thought that'. Note that in the middle and the passive voice, 2nd and 3rd person dual are not differentiated.

[7] *Prāi dhējet* 'she may have done before' the subjunctive is here required to express a doubt formulated with the verb *n̥gnōsājō* 'I ignore'.

9.-Nḗ seqōm, jod deirā sī, nū sorostewes esjãi tékena.Wḗropropḗd plḗnim pólpoisi newā éseti [8][9].

10.-Proti·upodíks mlõdhrēd kanāt ligātqe. Peterowénts pr̥pāt joqe esjo wōqs tām swādús bhuwāt jod nébheses cm̥skentm̥ kréddhējom [10].

11.-Poimenes toqe nojóm nijónt moropəstrom [11]. Enim nē reidhom bhūt.

12.-Móghnijom toi joi regm̥ repont [12][13]. Tod aw weghtrei nē aiskróm.

13.-Leistus, jod rēgs r̥tumēlim nē teqēt [14]. Qéqoitm̥ jod nosésētoi.

14.-Gədhskō ghreimn̥dhētim widlós [15]. Bheutum moghoi wétesi kosmi pərastətis prõtom lábhēti.

15.-Tod ghi gigéisetoi, oswa tom-ki bhibhéreti upodikmós

16.-Weqō, weqõ/ weqōm, weqēs

17.-Esmi, esom, eses; bheusō, bheusõ/ bheusōm, bheusēs.

18.-Luwōr, leus(j)ōr, leus(j)õr, léus(j)ēsor/ léus(j)ētar; jungãi/ jungái, jeugs(j)ãi, jeugs(j)õi/-ōma, jéugs(j)ēso(i).

19.-Kréddhēmi, kreddhēm, kréddhējom, kréddhējes(i)

20.- Rəpjō, rəpjōm, rəpjēs(i); r̥pom, r̥põ/ r̥pōm, r̥pēs(i); repm̥, repom, repes(i).

21.-Teqō, teqóm, teqõ/ teqōm, téqēs(i); nosejãi, noses(j)ãi, noses(j)õi/-ōma, nosés(j)ēso(i).

22.-Labhō, labhõ, labhōm, lábhēs(i); gigisái, gigéisoma(i), gigéiseso(i); bhibhermi, bhiíbhéromi, bhibhéres(i).

[8] *Sorostwá tékena* 'regular features'. *Sorostús* is a compound 'which stays on the current', whereas *tekr̥* 'feature', gen. *tekenos* comes from the verb *titkō* 'to fashion', cf. *tetkōn* 'carpenter'

[9] *Wḗropropḗd ....newā éseti* 'probably....she is new'. Observe the use of the subjunctive *éseti*, instead of the indicative *esti*.

[10] Peterowénts means 'having feathers'. Note again the use of the subjunctive in the construction *tām swādús bhuwāt..... jod kréddhējom.*

[11]. *Moropəstrom* 'the part, the role', where moros 'share' comes from the root *(s)mer*- 'take one's share, deserve', and *pəstrom* 'the page'. *Nojóm nijónt* 'they lead (past) the leading' is a collocation with internal accusative. For the semantic meaning of the root *neiH*, cf. sk. *nāyaka*- 'leader, main actor', gr. ἄκτωρ 'leader'.

[12] *Repont* 'they may have kidnapped'is a subjunctive to the athematic aorist 1sg. *repm̥*, 3pl. *r̥pent*. This verb has another, thematic aorist 1sg. *repóm*, 3pl. *repónt* with a 3pl. subjunctive *repónt*.

9.-I would not say that she is pretty; however, she has regular features. She is probably completely new in the scenes.

10.-The antagonist sang and danced superbly. He seemed to have wings (to be winged) and his voice was so sweet that I could believe that he came from heaven.

11.-The herdsman also played a leading part And it was not easy.

12.-Perhaps it was they who kidnapped the king. That was not clear on the plot (script).

13.-It is a pity, that the kind could not flee in time. I though that he would save himself.

14.-I am glad that I saw the play. Maybe this year it may get a prize.

15.-It may happen indeed; in that case it will bring good things for the actors.

16.-I say, I may say, you may say.

17.-I am, I may be, you may be. I will be, perhaps I will be, perhaps you will be.

18.-I get released, I will get released, l will perhaps get released, you will perhaps get released; I join myself, I will join myself, perhaps I will join myself, perhaps you will join yourself.

19.-I believe, I believed; I may believe (pres., aor.), you may believe.

20.- I seize, I may seize, you may seize; I seized, perhaps I seized, perhaps you seized (thematic); I seized, perhaps I seized, perhaps you seized (athematic).

21.-I flee, I fled, perhaps I fled, perhaps you fled; I save myself, you save yourself, I will save myself, perhaps I will save myself, perhaps you will save yourself.

22.-I catch, I may catch, you may catch; I happen, I will happen, perhaps I will happen, perhaps you will happen; I take, I may take, you may take.

[13] *Weghtrom* 'the script, the plot', from the root **wegh*. This root has another instrument noun *weghtlom* meaning 'vehicle'.

[14] *R̥tumēlim* 'in time' is an adverb form with the term *artus* 'joint, union, consonance, agreement'. Observe again the use of subjunctive *teqēt* 'that he could flee' governed by the element *leistus* '(it is a) pity'.

[15] *Gədhskō ghreimn̥dhētim widlós*, lit. 'I, who has seen the play, rejoice' The active participle *widlós* 'who has seen' is used here to form a completive/ causal subordinate 'I am glad to have seen the play'. We could also say *gənus ghreimn̥dhētim widóm,* lit. 'joyful I saw the play', cf. also *prītós te mémod*a! 'nice to meet you!'.

Eukŗ 1.-Pəraloghā́ sātis

1.-Pedschrāgum ghdjes welóm joqe moi sprowós tetenghét.

2.- Egṓ pārjoi wḷpām, jod rudhrṓs wéiksjōnti, m̥dhrōs aw órgsōntor.

3.- Meghei aw drūtóm tod, jod āgus dln̥ghos jōrósqe bhéuseti. Prōd akrō ənadhōmō robhṓs wértsontoi.

4.-N̥gnōsājō qori trejes m̥dhroi lāwéi newōs ludhṓnt robhṓs.

5.-Smā, prépeti jod senōs robhṓs pēmn̥tṓs ésenti. Remesdaitim n̥kéjōnti

6.-Kaputagtōr m̥dhrosjo lāwí mlṓdhrēd kr̥sāt igātqe. Peterowénts pr̥pāt joqe esjo knāmãs tām ōkewes bhuwānt jod nē tāns nē dr̥ksēs.

6.-Kr̥skom mētakélmenei skoudons stōwetum. Móghnijom eti oucā́ schōr ghsr̥jos slábseto.

7.-Nē seqōm, jod dusdjeus jeuset. Sm̥seghnós wentos n̥prīdhós welmí bhūt.

8.-Leistus, jod apo Ōkudhéwilos antjoi jéjetor. Wéropropēd welísəmos lāwosjo robhós éseti.

9.-Móghnijom nedsəméi ā́gewi plēisḗ probhoudhō robhésēti.

10.-Ptōtei tesāī, adcətóterom kowesēt.

Eukŗ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.-I do not know who may be the old man with the red suit.

N̥gnōsājō qis senos potis rudhréi westéī..................

2.-It is a pity that Ōkudhéwilos could not come.

Leistus, jod Ōkudhéwilos nē………….

3.-It is difficult for the woman to arrive in time.

Kr̥skom…………..r̥tumḗlim ghētum.

4.-Perhaps it was he who stole the money

Móghnijom so jos alchom (klepō – perf. subjunctive).

Exercise 1.–Parallel text

1.-I watched the football match yesterday and it seemed exciting to me.

2.-At the beginning I expected that the red ones would win, and the blue ones would lose.

3.-I was however sure, that the match would be long and hard-fought. The players would behave with harsh attitude.

4.-I ignore why three new players came to the blue team.

5.-True, it seems that the old players may be injured. They may need some time to rest.

6.-The blue team's captain (main player) extraordinarily ran and moved. He seemed to be winged and his legs were so fast that you wouldn't see them.

6.-It was difficult for the goalkeeper to stop the shots. It is even possible that the wet ball would slip from his hands.

7.-I would not say, that the bad weather may have helped. The constant wind was very unpleasant.

8.-It is a pity that *Ōkudhéwilos* was sent off at the end. Probably he was the best player of the team.

9.-Perhaps in the next match he will play with more attention.

10.-In that case, he should pay attention to the referee.

5.-I thought that you would come alone.

Qéqoitm̥ jod oinos……….

6.-Perhaps this month you may pay a fine.

Bheutum moghoi apo mēnesi kosmi karnām……….

Léutejes/ Solutions

1 – éseti 2 – ludhēt 3 – cnãi – 4 - klopet – 5 - léudhsēs(i) 6 - luwēs

Basic vocabulary/ Kleitrowŗdhosenti

aigō	intr.	to move quickly
akros -ā -om	adj.	sharp, harsh
alchos	m.	money
bhewonós -ā́ -óm	adj.	real
bhewonóteros -ā -om	adj.	real
cēn, gen. cnãs ~ cnās	f.	woman
deikō + upo/ deikǎi + upo	tr.	to act
dhubhū́	adv.	deeply
dusdjeus, gen. Dusdiwós	m.	bad weather
ənadhōmos	m.	attitude
gənus, (gənwī́), gənú	adj.	glad
ghoilos -ā -om	adj.	happy, merry
ghreimņ, gen. ghrimén(o)s	n.	mask
ghreimņdhētis	f.	play
jemós -ā́ -óm	m. f. n.	twin
jōrós -ā́ -óm	adj.	disputed, turbulent
jungǎi ~ jungái + sm̥	intr.	to get married
kaputagtōr	m.	main leader
karnā	f.	fine, extra fee
kréddhēmi	tr.	believe
luwō	tr.	to release, set free
menstrejós -ā́ -óm	adj.	fictional, fantastic
menstrom	n.	product of the mind, revelation, signal
mētā	f.	goal of the game
mētākelmōn, gen. mētākélmen(o)s	m.	goalkeeper
moropəstrom	n.	role, part
nebhos, gen. nébhesos	n.	sky, cloud
nedsəmós -ā́ -óm	adj.	the next (one)
ņgnōsājō	tr.	to ignore
ņkējō	tr.	to need
nojós	adj.	leading
ņprīdhós -ā́ -óm	adj.	unpleasant
orbhos -ā -om	m. f. n.	orphan
pārjom	n.	beginning
pedschrāgus	m.	football match
pēmņtós -ā́ -óm	tr.	injured

pərastətis, gen. pərastətjos	f.	representation
polpos	m.	scene, pulpit
probhoudhos	m.	attention
promo·upodíks, f. promo·upodikī́	m., f.	main actor, main actress
qéqoita	tr.	to think
remesdaitis, gen. remesdītéj(o)s	f.	resting time
r̥gjōr + loc.	intr.	to lose, be beaten up (in a competition)
robhós -ā́ -óm	m. f.	player
r̥tumēlim	adv.	in (due) time
schōr, gen. schəros	f.	ball
skoudos	m.	shot
slabai	intr.	to slip, fall down
sm̥seghnós -ā́ -óm	adj.	continuous
sorostús, (sorostwī́), sorostú	adj.	regular
spekwr̥, gen. spékwen(o)s	n.	show
sregjō	tr.	to move, cause emotion (litt. to colour)
stōwejō	tr.	to stop, detain
tekr̥, gen. tekenos	n.	feature
teqō	intr.	to flee
tewonjom	n.	theatre
titkō	tr.	to fashion
trepō	intr.	to shiver, tremble
tropejō	tr.	to agitate, stress
tropenós -ā́ -óm	adj.	agitated, stressed
troperós -ā́ -óm	adj.	stressing
upodíks, f. upodikī́	m., f.	actor, actress
weghtlom	n.	vehicle
weghtrom	n.	script
weidmenjós -ā́ -óm	adj.	historic, historical
weidmn̥, gen. widmén(o)s	n.	history
welísəmos -ā -om (wolós)	adj.	the best (one)
welō	tr.	to see, look at
wentos	m.	wind
weqō	tr.	to say
wērom	n.	truth
wéropropēd	adv.	probably
wr̥tăi + prōd	intr.	to behave

Further reading

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Tridkm̥təmóm newṇmóm densṛ.

Diwijṓu jemṓu

1.-Dleughái enslāi deirā cēn tṛbhāt Swélenā kluwis.

2.-Esjãs wīrós Túdilos kluwējāt joqe enslāi regējāt [1].

3.-Dhochei édqosmi, Túdiloi enslād apowésontei, Swélenā lokum lowedhjõi sodét [2][3].

4.-Djeus pətēr poikelái cnāi enlubhnós, éleri perti pṛpeto imqe swēd udhét [4][5].

5.-Nedwām pos, ṓwijōu Swélenā leghét, Diwós álteros, Túdilī álteros [6][7].

6.-Swélenãs ṓwijojous dwōu sūnewe gnento: Nésilos Dhéwilosqe.

7.-Kluwéjātām Ekwonjōu, diwijṓu jemṓu, diwijṓu ékwote, diwós mərjōuwe [8].

8.-m̥bhōu kaljṓu, bhergtṓu, chaidrṓu, ugrṓu krepewe bhúwātām. Dhéwilos ṇmṛtos bhūt, Nésilos aw mṛtos.

9.-Nésilos artī swonmōqe dṇsus bhūt Dhéwilos aw jeghtī kətūqe [9].

10.-Ekwons m̥bhōu rídhātām woghomqe sṃstōs údhātām [10].

NOTES

[1] Observe the parallel construction of *ē-stative* verbs in the aorist protelative: *kluwējāt* 'was called, had a name', *regējāt* 'was king'. *Kluwis* in the precedent paragraph is an adjective with the meaning 'having a name'.

[2] *Dhochei édqosmi* 'a certain day, some day', *Túdiloi...apowésonte*i with *Túdilos* absent (from the island) are two absolute constructions in the locative. The genitive expressing a location in the time 'dhochī édqosjo' *Túdilosjo...apowésontos* would also be possible.

[3] *Lokum lowedhjōi sodét* 'went to the lake to have a bath', lit. 'went to the lake to wash herself'. The dative ending *-dhjōi* in the infinitive middle denotes finality, e.g. *éjomosi wetedhjōi* 'let's go for a walk'.

[4] *Poikelái cnāi* 'in the pretty woman' is a locative governed by the adjective *enlubhnós* 'in love, filled with love'.
Éleri 'in a swan' is a locative governed by the verb *perti pṛpeto* 'transformed himself', from the present *perti pṛpjắi*. The particle *perti* indicates transformation, e.g. *perti owō* 'I change my dress', *perti mənjắi* 'I change my mind', *perti sisdō* 'I change my sitting place', etc. There are other verbs indicating transformation, like (*perti*) *wṛtắi*, (*perti*) *gnjắi* and *bhūjắi*, but they govern the nominative instead of the locative, e.g. *wṛdhom mēmsóm wéwṛtei* (pf.) 'the word became flesh'.

Thirty-ninth lesson.

The divine twins

1.-A beautiful woman called Swélenā lived in a far-distant island.

2.-Her husband's name was Túdilos and he was the king of the island..

3.-Some day, whan Túdilos was absent from the island, Swélen⬚ went to have a bath at the lake.

4.-The God Light, who got in love of the pretty woman, transformed himself into a swan and seduced her.

5.-Short afterwards, Swélenā laid two eggs, one from God Light, the other from Túdilos.

6.-Two sons were born from Swélenā Nésilos and Dhéwilos.

7.-They were called the Ekwonjōs, the Divine Twins, the Divine Horseriders or the Divine Youngsters.

8.-They were both handsome, bright, dazzling, robust and strong. Dhéwilos was immortal, Nésilos mortal though.

9.-Nésilos was skilful in art and music; Dhéwilos in hunting and fighting.

10.-They both rode horses and drove a chariot together.

[5] *Swēd udhét* 'carried, took apart', i.e. 'seduced', is from the verb *swēd wedhō* 'to take apart'.

[6] Observe the use of the dual here *őwijōu* 'two eggs', *Ekwonjōu* 'two horse-beings' (nom.-voc.-acc.); *őwijojous* 'of two eggs'. We find further two nom.-voc.-acc. dual of present participles *jn̥tonte* 'striving', *wédhonte* 'conveying'.

[7] *Diwós álteros*, *Túdilī álteros* 'one of *Godlight*, the other of *Tudilos*'. Observe the construction with parallel *álteros.....álteros* 'the one.....the other'.

Nésilos litterally means 'the saver', *Dhéwilos* 'the runner' and *Túdilos* 'the striker'.

[8] *Diwijṓu jemṓu*, *diwijṓu ékwote*, *diwós mərjōuwe.* Observe the different designations used for the divine twins, folling Greek, Indian and Latvian tradition. All nominal forms are here in the dual. *Mərjos* 'youngster' is found in the Latin word *marītus* 'husband'.

[9] *Artī swonmōqe dn̥sus*, *jeghtī kətūqe* (*dn̥sus*) the disciplines in which the characters are skilled (art, music, hunting, fitghting) are expressed in the instrumental case. *Kətū* is the instrumental case of the word *kotus* 'battle, strife', which follows a declension similar to *pertus*, instr. *pr̥tū* 'ford, passage'.

[10] Both lexemes *woghos* and *woghnos* are used here to say 'chariot'. *Woghos* also means the 'act of conveying', most notably in compounds.

11.-Dhowāsu eisom woghnos jota ecnis dhuwāt prāwosqe moitm̥ ad ghējāt.

12.-Diwijṓu jemṓu dhghmonn̥s júwātām dhēmonm̥ wortetewei dhghomm̥, prōd skm̥bnóns kelutórn̥s diktewei, dānuns tǝres jǝtewei.

13.-Ekwonjōu sm̥jougons móghnijons dhéjātām, aigrons koilubhūjedhjõi líjātām [11].

14.-Édqosjo diwós Swélenā mātēr mǝreī kékade, enim nī udn̥sú supomērim célāto. Todoinod leukóm dr̥kātor grendhjom gréjeses cīwotos spln̥dējont [12].

15.-Ekwonjōu mǝreī en bhersi cǝdhetām woghnō mātros nosom jn̥tonte.

16.-Woghnos Ekwonjōuqe dhchijént [13]. Noqtm̥ solwām Pl̥tǝwī dhn̥cheléi récesi bhūt [14].

17.-Séqomnoi wēsréi ati leukos gnēto; djewi Ekwonjōu mlõtām ghǝliwl̥tim Usósm̥ woghnoi wédhonte [15].

18.-Sudhǝtīs Djeus Dhéwilōi crātom ārét, awti prīdhm̄́ cītm̄́ kmeni agmenos, awti poti esjo n̥mr̥tótjosjo sḗminom bhrātrei dǝmenos [16].

19.-Ónterom eksí Dhéwilos slegét, enim Ekwonjōu kmeni n̥weidiqe wiktos trébhetes [17]. Bhl̥gútǝmōu stere Jemojous sm̥storoi bhebhuwate [18].

[11] *Móghnijons dhéjātām* 'made possible', *líjātām* 'enabled', are from the verbs *dhidhēmi* and *lēmi*. We may say *tod móghnijom dhǝtom*, *tod lītóm* (pf. passive)'this has been made possible, has been enabled'.

[12] *Cīwotos spln̥dējont* 'lively shining' refers to *grendhjom* 'the crown'.

[13] We do not use a dual, but a plural in *dhchijént* 'disappeared', given that there are three elements here. Otherwise we would have had *dhchitām*.

[14] Observe the use of poetic language in *dhn̥cheléi récesi* 'in obscure darkness',

[15] *Ghǝliwl̥tis Ausōs* 'goldenhaired dawn'. *Ghǝli-* is the compound form of the adjective *ghelwos ~ ǵheliwós* or *ǵhlṓros* 'yellow'. The alternation in the suffix is due to a derivation pattern called Caland system. Wl̥tis is a tuft of hair.

[16] *Agmenos, dǝmenos* are genitival verbal forms of *agmn̥, dāmn̥* 'to lead', 'go give', both governed by *crātom āreto* 'got the grace'. Observe that the thematic root *ag remains invariable, whereas the athematic root *dā gets the zero grade in the genitive.

[17] *Ónterom* 'the second thing', is synonymous of *dwóterom*. The suffix *-tero-* usually expresses a duality.

[18] *Sm̥storos* 'constellation' is a thematic compound of the root noun *stēr*, gen. *stros* 'star'.

11.-The Ekwonjōs made marriages possible (and) enabled the sanation of ill people.

12.-Some day their mother fell into the sea, and she was almost getting drowned. Only the bright crown was seen lively shining on (from) the surface.

13.-The Ekwonjōs quickly dove into the sea, striving to save their mother with their chariot.

14.-The chariot and the twins disappeared. All the night the Earth remained in obscure darkness.

15.-The following morning light came again into being. The Ekwonjōs appeared in the sky conveying goldenhaired Dawn in their chariot.

16.-Because of his deeds, Godlight bestowed Dhéwilos the grace, either to lead a pleasant life in heaven or to give half of his immortality to his brother.

17.-Dhéwilos chose the second thing, and so the Ekwonjōs alternately live in heaven and in the underworld. They have become the brightest stars in the constellation of Gemini.

Eukr̥ 1.-Pəraloghā́ sātis

1.-Poikelā́ Swélenā, éleri perti pr̥ptṓ enlubhnṓ diwḗ swēd udhetor.

2.- Swélenā sūnewe Nésilom Dhéwilomqe gent, Diwós álterom, Túdilī wīrosjo álterom, Ekwonjōu klúweje.

3.- Ekwonjōu woghnoi úghāntor.

4.-Pelukúdilos Túdilosqe Ekwonjoīm leksontor. Newa londha Ekwonjoīm júwontīm kom labhónt.

5.-Ekwonjōu R̥grã̄s nāwós móghnijom dhéjātām periplowom, enim ghəliwl̥tejos wr̥nos sāgim kom plent.

6.-Iteni énosmi, n̥mukós, Bhebhronom rēgs ud plowóns gheghewét, im proti pugī́s streustum.

7.- Prōd Dhéwilos udghowom dekto enim n̥mukós Dhéwilosqe moljāi pugī́s strudetām.

8.-Dhéwilos wikét, nū Bhebhrones Ekwonjōu proti rento.

9.-Ekwonjōu Bhebhrónn̥s bhugājetām joqe rēgos pālātjom duwetām.

10.-Énosmi áljoisiqe kətusú Ekwonjōu wiktore wr̥tetām.

11.-Djeus sudhētins enāns lubhét, enim Diwés Dhéwilos crātom āreto, awti prīdhā́m cītā́m kmeni agmenos, awti poti esjo n̥mr̥tótjosjo sḗminom bhrātrei poti dəmenos.

12.-Ónterom eksí Dhéwilō legetor, enim Ekwonjōu prōd keml̥ n̥weidsqe wiktos ghn̥deti. Bhl̥gútəmōu stere Jemojous sm̥storoi wewr̥tate.

Exercise 1.–Parallel text

1.-The pretty *Swélenā* was seduced by *Godlight* in love transformed into a swan.

2.- *Swélenā* begat hiw two sons Nésilos and *Dhéwilos*, the one of *Godlight*, the second of *Túdilos,* called the *Ekwonjōs*.

3.-The *Ekwonjōs* were conveyed in a chariot.

4.-*Pelukúdilos* and *Túdilosqe* were protected by the *Ekwonjoīs*. They conquered new lands with the help of the *Ekwonjōs* (with the helping *Ekwonjōs)*.

5.-The *Ekwonjōs* made possible the trip of the *Ŗgrā* (lit. 'shining') ship, and fulfilled the quest of the ram of the golden fleece.

6.-In that trip, *ṇmukós*, king of the *Bhebhrones*, challenged the travellers to box (fight with fists) against him..

7.-*Dhéwilos* accepted the challenge and so *ṇmukós* and *Dhéwilos* fighted on the beach.

8.-*Dhéwilos* won, *wikét*, but the *Bhebhrones* rose up against the *Ekwonjōs*.

9.-The *Ekwonjōs* chased the *Bhebhrones* and burn the king's palace.

10.-In that and other fights the *Ekwonjōs* became winners.

11.-*Godlight* liked those deeds, and thus *Dhéwilos* got the grace from *Godlight*, either to lead a pleasant life in heaven or to give half of his immortality to his brother.

12.-The second thing was taken by *Dhéwilos*, and heaven and underworld alternately host the *Ekwonjōs*. They have become the brightest stars in the constellation of the twins.

Eukŗ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

əpjō 'I reach', *dekǎi* 'I receive', *emō* 'I take', ghn̥dō 'I get', *kəpjō* 'I catch', *kerpō* 'I pick', *labhō* 'I seize', *n̥kneumi* 'I arrive', *prō̆d dekǎi* 'I accept', *rəpjō* 'I snatch, plunder'.

1.-The *Ekwonjōs* were the first to reach the goal with the chariot.

Ekwonjōu tōu, jōu prā́wōu woghnō moitm̥………...

2.-I received your money yesterday.

Alchom twom ghdjes………..

3.-I took the axe and went out.

Aksīm……… joqe eksí sodóm.

4.-The two winners got a beautiful prize.

Wiktore deirom prō̄tom………..

5.-The Ekownjōs caught the boy when he was falling from the bridge.

Ekwonjōu bhrēwād kádontm̥ maqom………..

6.-The Ekwonjōs picked the golden apples in the garden.

Ekwonjōu ghl̥tonóns aboln̥s ghortei………...

7.-The two hunters seized the deer and he could not escape.

Jeghtore elénm̥ ………...joqe nē teqēt.

8.-The divine twins arrived in time.

Diwijṓu jemṓu r̥tumēlim…….

9.-I accept the challenge you offer (offered by you).

Prṓd udghowom twojē obhi bhr̥nom……..

10.-The two warriors plundered a lot of money from the palace.

Kourōu polu álchosjo pālātjēd…………...

Léutejes/ Solutions

1 – eptām 2 – dekai 3 – emóm - 4 - ghədetām 5 - kəpetām 6 - kr̥petām 7 – labhetām – 8 - n̥ketām (them.)/ nektām (athem.)/ ghḗtām 9 - dekặi 10 - r̥petām (them.)/ reptām (athem).

Enunciation of verbs:

1sg. present, 1sg. aorist, 1sg. perfect., 1 pl. perfect, 1pl. future .

əpjṓ, epm̥, ēpa/ əpme, eps(j)ō 'to reach'

dekặi, deka ~ deksa ~ deksma, dekai/ dekmedhai, deks(j)ặi 'to receive' (deponent middle forms)

emō, emóm, ēma/ emmé, ems(j)ō 'to take',

ghn̥dō, ghədom, ghoda/ ghədme, gheds(j)ō 'to get',

kəpjō, kəpom, kēpa/ kəpme, keps(j)ō 'to catch',

kerpō, kr̥pom, korpa/ kr̥pme, kerps(j)ō 'to pick',

labhō, ləbhóm, lābha/ ləbhme 'to seize',

n̥kneumi, n̥kom ~ nekm̥, ā́noka/ ānkmé , neks(j)ō 'to arrive',

prāi dekặi, prāi deka ~ prāi deksa ~ prāi deksma, prāi dekai/ prāi dekmedhai, prāi deks(j)ặi 'to accept' (deponent middle forms)

rəpjō, r̥pom, repm̥, ropa/ r̥pme, reps(j)ō 'to snatch, plunder'

Recalling: active aorist forms

	rəpjō		ņkneumi	
Formation Series	Thematic root dhējóm-series	Athematic root dhēm-series	Thematic root dhējóm-series	Athematic root dhēm-series
Meaning	snatch, plunder		arrive	
egṓ	ŗpom	repm̥	ņkom	nekm̥
tū	ŗpes	nēks	ņkes	nēks
is, id	ŗpet	nēkt	ņket	nēkt
weje	ŗpown̥	repwn̥	ņkown̥	nekwn̥
juwe	ŗpetom	reptom	ņketom	nektom
ije	ŗpetām	reptām	ņketām	nektām
wejes	ŗpomn̥	repmn̥	ņkomn̥	nekmn̥
juwes	ŗpete	repte	ņkete	nekte
ejes, ija	ŗpont	rpent	ņkont	nkent

	dhidhēmi		stistāmi		didōmi	
Formation Series	Athematic root dhēm-series	Sigmatic dhēsm̥-series	Athematic root dhēm-series	Sigmatic dhēsm̥-series	Athematic root dhēm-series	Sigmatic dhēsm̥-series
Meaning	put, do		make stand		give	
egṓ	dhēm ~ dhēka	dhēsm̥	stām ~ stāka	stāsm̥	dōm ~ dōka	dōsm̥
tū	dhēs ~ dhēta	dhēs	stās ~ stāta	stās	dōs ~dōta	dōs
is, id	dhēt ~ dhēke	dhēst	stāt ~ stāke	stāst	dōt ~ dōke	dōst
weje	dhēwn̥	dhēswn̥	stāwn̥	stāswn̥	dōwn̥	dōswn̥
juwe	dhētom	dhēstom	stātom	stāstom	dōtom	dōstom
ije	dhētām	dhēstām	stātām	stāstām	dōtām	dōstām
wejes	dhēmn̥	dhēsmn̥	stāmn̥	stāsmn̥	dōmn̥	dōsmn̥
juwes	dhēte	dhēste	stāte	stāste	dōte	dōste
ejes, ija	dhent	dhēsn̥t	stant	stāsn̥t	dont	dōsn̥t

Basic vocabulary/ Kleitrowr̥dhosenti

abōl, gen. əblos	m.	apple
agmn̥	n.	leading, carrying
álteros -ā -od………..álteros -ā -od	det.	the one…….the other
apowesonts, (apowésontī), apowesont	adj.	absent
artis, gen. r̥tejos	f.	art
bhergtós -ā́ -óm	adj.	shining, splendid
bhl̥gus, (bhl̥gwī), bhl̥gu	adj.	brilliant, shining, glimmering
bhugājō	tr.	to chase away
cəljǎi (+nī)	intr.	to get drowned
chaidrós, chaidsós -ā́-óm	adj.	brilliant, dazzling, beautiful
cīwotos	adv.	lively
crātom	n.	grace, favour
deikō + prōd	tr.	to orientate, sho the way
dekǎi + prōd	tr.	to accept
dhowā́	f.	running
dn̥sus, (dn̥swī), dn̥su	adj.	expert, skilful, qualified, knower
ekwots, gen. ékwetos	m.	rider
elōr, gen. éleros	m.	swan
enlubhnós	adj.	in love
enslā	f.	island
ghawō + ud	tr.	to challenge
ghəliwl̥tis	adj.	golden haired
ghelwos ~ ghlŏros -ā -om ~ gheliwós -ā́ -óm	adj.	green
ghn̥dō + prōd	tr.	to take, accomodate
gn̥jǎi (+perti)	intr.	to transform oneself
grendhjom	n.	crown
jeghtis, gen. jeghtéj(o)s	f.	hunting
jeghtōr ~ jeghtŏr, gen. jeghtrós	m.	hunter
jn̥tō	tr.	to desire eagerly, strive
kaljós -ā́ -óm	adj.	gorgeous
kelutŏr	m.	traveller
kluwis, kluwi	adj.	named, having the name
koilubhūjǎi	intr.	to heal, recover
labhō + kom	tr.	to conquer
leghjō	tr.	to lay
leksō	tr.	to protect
leukos	n.	clarity

mənjǎi + perti	intr.	to change one's mind
mərjos -ā	m. f.	young man/ youngster/ young woman
moits, gen. meitos	m.	post, stake, goal
moljā	f.	beach
nī	part.	below
n̥m̥totjom ~ n̥m̥totwom	n.	immortality
nosos	m.	rescue, help to come back
n̥weids, gen. n̥widós	m.	underworld
ónteros -ā -od	det.	that other thing
ṓwijom	n.	egg
owṓ + perti	intr.	to change one's clothes
pālātjom	n.	palace
periplowos	m.	sea trip
plowós -ā́	m. f.	sailor
poikelós -ā́ -óm	adj.	pretty, adorned
pougnos/ peugs, gen. pugós	m/. f.	fist
pr̥pjǎi + perti (loc.)	m.	to transform oneself
rḗgējō	den.	to be king, reign
reidhō	tr./intr.	to ride
r̥nuwái + proti	tr.	to rise up against
sāgis, gen. sā́gejos	f.	search, quest
sḗminom	n.	the half part
sisdō + perti	intr.	to change one's sitting place
skm̥bnos -ā -om	adj.	lost
slegō + eksí	tr.	to choose
sm̥storos	m.	constellation
stḗr, gen. stros	m.	star
streudō	intr.	to fight
sudhḗtis, gen. sudhətéj(o)s	f.	good deed, good action
supomērim	adv.	almost
udghowos	m.	challenge
wedhō + swēd	tr.	to seduce
wərḗn, gen. wr̥nos	m.	ram
weiktōr ~ wiktṓr, gen. wiktrós	m.	winner
wiktos	adv.	in alternative way
wl̥tis, gen. wl̥tej(o)s	f.	tuft of hair
woghnos	m.	chariot
wortejō	tr.	to transform

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Qetwr̥dkm̥təmóm densr̥

Medodikí setis

Juwōn, ləstodr̥kis bhelukr̥pḗsqe wīrós medodikós ad sm̥prókostoi pedi ghēti [1]

1.-Səlwēje, wélomi sm̥ medodíkm̥ Lubhīságilom prektum [2][3].

2.-An kedjéutenām wrētim prokta [4]?

3.-Nḗ, swélbhotos cēma, josmēd meghei sólwodhi édwena senti [5][6].

4.-Tom-ki medodikós en sode kēlām. Nū wḗropropēd léudheros éseti [7].

5.-Sl̥wēje, potei médodik! Wrētim əneu cēma josmēd sólwodhi meghei édunãs senti, peri ləgējō joqe dus anō [8].

6.-An sū edsi joqe swépesi?

7.-Prokonkom əneu edmi joqe swopnoi dhédhrōgha [9]. Epi qr̥tusí trepō.

NOTES

[1] Let us explain some of the compounds which are used in this lesson:

- *ləstodr̥kis* 'with tired aspect, extenuated face', with the first member *ləstos* 'tired' (lat. lassus - root *leh₁d* 'to release, relax, get weak or tired'), and the second member *dr̥kā* 'aspect, countenance' (root *derk* 'to see'). In many possessive (also called exocentric or *bahuvrīhi*) compounds there is a change of stem to –*i* in the second member (e.g. Lat. *insomnis* 'sleepless', OIr. *so·chenéuil* 'well-born', Gr. ἄναλκις 'impotent', Skr. *su-gándhi* 'well-fragrant').

- *bhelukr̥pḗs* is another possessive compound formed with the member *bhelús* 'weak' and *kr̥pos* (*os/es* stem) 'body', cf. Lat. *corpus*. Observe the change to -*es*- stem in the second member.

- *medodíks* 'the doctor', contains two roots *me(h1)d* 'to think, ponder, meditate' (cf. *meh1 'measure') and *deik* 'to show, indicate'. In the daughter languages we find Lat. medicus 'doctor', Av. *vīmaδ*- 'id', but Oscan meddiss 'judge', Pael. *medix* 'id', ON *lǫgsǫgumaðr* 'id'. Observe that *medodikí* 'at the doctor' is a locative governed by the noun *setis* 'visit'.

- *sm̥* 'together'+ *prekō* 'ask' makes the verb 'to consult', which governs the accusative. The noun is *sm̥prokos* 'consultation'. The place where this consultation takes place is the *sm̥prókostos*. We could also called it the *póikostos* 'the office'.

Fourtieth lesson

A visit to the doctor

A young man, with tired aspect and weak physionomy arrives at the medical office.

1.-Hello, I want to consult the doctor Lubhīságilos.

2.-Have you asked for an appointment for today?

3.-No, I (just) came spontaneously, since I have pains everywhere.

4.-Then go to the doctor's. He is probably free now.

5.-Hello, (Mr.) doctor! I have come without an appointment sice I have pains everywhere, am extremely tire and breathe badly.

6.-Do you eat and sleep well?

7.-I eat without appetite and feel disturbed while sleeping (at sleep). In addition I sometimes shiver.

[2] The form *wélomi* is a first person of present subjunctive of the verb *welmi* 'I want'. A form *welīm/ wəljēm* 'I would like' in the optative mood would also be possible, but it belongs to more advanced lessons.

[3] *Lubhīságilom* is an accusative *tatpuruṣa* compound meaning 'who looks for herbs'. The first member is *lubhī* 'herb' and the second contains the root *seh_2g 'to seek'.

[4] The word *kedjéutenos* (also *edjéutenos*) 'of today' contains the suffix -*tenos*, which produces adjectives of time: *nútenos* 'of now', *ghdjéstenos* 'of yesterday'. *diwótenos* 'diurnal'.

[5] *Swélbhotos* 'on my own initiative' is an adverb in -*tos* derived from the pronominal lexeme *swelbho-* 'myself'.

[5] *Sólwodh(e)i* 'everywhere', contains the locative suffix –*dh(e)i:* e.g. *áljodh(e)i* 'somewhere else', *néqodh(e)i* 'nowhere', *édqodh(e)i* 'somewhere'.

[7] The term *kēlā* generally designates a room or chamber where people can remain with close doors. The root is *keh_1l 'to hide, shelter'.

[8] The particle *peri* in the verbal form *peri ləgējō* 'I am very tired' expresses especial intensity in the action.

[9] The form *dhédhrōgha* 'I am disturbed' is a reconstruction from the Homeric Greek form τέτρηχα <*$d^hed^hroh_2g^hh_2e$. Note the stative middle meaning despite the fact that it

8.-Ōs wəru ōsdhi joqe dn̥ghwām dhr̥ghe. Seqe ā! Mmm, tebhei salwá enterá. An smeughes? Qostāje!

9.-Neghe ajud smougha [10]. Temalom nē lubhjō.

10-Nū əsenos mēsō episedr̥ joqe dlukurosjo epidhghomjom [11]. Sorostwá ta.

11.-Nū pr̥kskā, jāmi Bhedhuwəstewi djēuks trobhta [12]?

12.-Nē, egṓ nē dwām apo kei õsa. Todoinod trins djewn̥s trobha. Qid [13]?

13.-Jodqid Bhedhuwəstewos oucóm wḗdhromn̥ te moghmō kékome.

14.-Djewe demi wesēs joqe remēs [14]. Sm̥plotos sedējēs joqe legēs awti qeliweltrom spekjēs.

15.-Ágrona edes polwa joqe wodr̥ pibēs chonóm.

16.-Tom-ki ita klamrós kmãtosqe nē mərijōma? [15]

17.-Ghi nē. Tod nē swērús aigis mr̥wəromwe kādos [16]. Apokelulós swerghēs koilúns swēdhuns eukonts [17].

[10] *Neghe ayud* 'certainly not in life, never in life' is an expression meaning the same as *nē oju qid*.

[11] *Episedr̥* 'pressure' literally means 'what is sitting on'. *ndhipisedr̥* 'overpressure and *upopisedr̥* 'underpressure' are two potential problems. *Epidhghomjom* 'level' is literally what is on the surface of the earth.

[12] *Õsa* 'I have been' *trobha, trobhta* 'I, you have been living', are used here in the perfect because they denote a state of action. However, it would also be possible to express this action in progress by using the present effective *esmi* 'I am', *trebhō, trébhesi* 'I, you are living'. Remember that *trebhō* means 'to live' in the sense 'to dwell'. To live in the sense 'I am alive' is translated with the verb *ceiwō*.

[13] Remember the multiple meanings of the pronoun *qid* 'what': 1) interrogative pronoun, e.g.: *qid séqesi?* 'what are you saying?'; 2) interrogative particle, e.g.: *qid qn̥tjesí?* = *qī qn̥tjesi?* 'why are you suffering?' ; 3) secondary interrogative particle, e.g.: *qid qn̥tjesí?* = *an qn̥tjesí?* 'are you suffering?'. Only the context will help you determine its specific meaning. In our text *qid* is asking the reason for the doctor's question.

8.-Open (your) mouth wide and stick out your tongue. Say aah! Mmm, your intestines are dirty. Do you smoke? Cough!

9.-I have never in life smoked. I do not like tobacco..

10-Now I will measure (your) blood pressure and level of sugar. They are regular.

11.-Just a question, have you been living in Yamna for long time?

12.-No, I haven't been here long (since long ago). I have only been living for three days. Why?

13.-Because the humid climate in Yamna settlement has wearied you a lot.

14.-You will remain at home during the day and you will rest. You will simply sit and read or watch television.

15.-You will eat a lot of fruit and drink abundant water.

16.-Then, (being) so weak and tired, I will not die?

17.-Of course not. This (is) not a severe illness or a worrying problem. You have to care about having (practising) healthy habits when you travel abroad.

[14] The doctor is here prescribing a series of indications, and thus using the subjunctive mood in the present: *wesēs* 'you will remain', *remēs* 'you will rest', *sedējēs* 'you will sit', *legēs* 'you will read', spekjēs 'you will watch', *edes* 'you will eat', *pibēs* 'you will drink', *swerghēs* 'you will take care'. Have you noticed the short e in *edes* from the athematic indicative basis *edmi*, *edsi*, *esti* 'I, you, he eats' among the other indicative bases with thematic formations like *remō*, *rémesi*, *rémeti* 'I, you, he rests'?

[15] *Mərijōma* 'I may die' (middle voice) is another present subjunctive, but it does not express a prescription, but a possibility.

[16] *Mr̥wəromwe* 'worrying', from the root *(s)mer* 'to remember, worry'. The suffix -*wəros* is found in other adjectives as well: *seghwərós* (cf. seghō 'to hold'), *dhighwərós* 'figurative' (cf. *dhinghō* 'to model),. There is a similar, athematic formation *pīwōn*, (*pīwerī*), *pīwon* 'fat, fatty', cf. *ńkwōn*, (*ńkwerī*), *ńkwon* 'needy, who needs' in lesson 20. However, the compound r̥toworós 'precise, accurate' in lesson 23 contains the verbal suffix -*woró*- 'who observes, guards'. Note also that the word *juwōn* 'young', contains the nasal possessive suffix –*Hon*-.

[17] *Apokelulós swerghēs koilúns swēdhuns eukonts.* The last sentence of the text contains two active participles: the aoristic *apokelulós* (*apo* + *kelujō*) 'having travelled away/ abroad'. and the present *eukonts* (*eukō*) 'practising, keeping the habit'. The first one is equivalent to a temporal clause, 'when you have travelled abroad', whereas the second one with its complements is equivalent to a modal clause 'by keeping healthy habits'.

Eukŗ 1.-Pəraloghā́ sātis

1.-Juwōn wīrós ləgīqós lḗniqermēnqe medodikós póikostom sodét.

2.-Sṃ medodíkṃ Lubhīsǽgilom prektum welt.

3.-Swélbhotos ludhlóm qontóm, sólwodhi édunāīs plā̆gnom, en medodikós kēlām rounāsjā tŗket.

4.-Qontóm medodíks pŗket esjo prokonkom swopnomqe ṃbhi. Sorostū́ wŗtēto qontós.

5.-Medodíks qontosjo episedŗ joqe dlukurosjo epidhghomjom mēst. Toqe sorostwá pŗpont.

6.-Salwá qontosjo éntera wewrét. Qontóm ṇdha pŗket, qóterom an smeughḗt.

7.-Proti qontós weuqét jod temalom nē lúbhjeti.

8.-Medodíks epi pŗket, an qontós Bhedhuwəstewi djēuks trobhe.

9.-Qontós lḗnghst, jod nedwām apo idhei õse.

10.-Medodíks apo kēlắst jod Bhedhuwəstewos oucóm wēdhromṇ qontóm moghmō kékome.

11.-Prāi Medodíks qontői skribhét jod djewe demi wesḗt joqe remet, Sṃplotos sedéjēt joqe legēt awti qeliweltrom spekjét.

12.-Epi qontós ágrona gheset polwa joqe wodŗ pōjet chonóm.

13.-Medodíks qontóm remestóm dhḗt, josmḗd ita klamrós kmā̆tosqe nē məríjēto.

14.-Tod nē swērús aigis mŗwəromwe kādos éseti. Apokelulós swerghḗt koilúns swēdhuns eukonts.

Exercise 1.–Parallel text

1.-A young man with faint aspect and weak body went to the doctor's office.

2.-He wanted to consult the doctor Lubhīsā́gilos.

3.-The secretary let in the doctor's cabinet the patient, who had come on his own's initiative and was all stricken with pains

4.-The doctor asked the patient about his appetite and sleep. The patient was doing normally.

5.-The doctor measured the patient's blood pressure and level of sugar. They also looked regular.

6.-He found the patient's intestines dirty. Then he asked the patient whether he smoked.

7.-The patient answered that he did not like tobacco.

8.-In addition, the doctor asked the patient whether he was living long in Yamna camp.

9.-The patient explained, that he had been there not for long.

10.-The doctor discovered that the humid climate of Yamna camp had wearied the patient a lot.

11.-The doctor prescribed to the patient that for two days he should remain at home and rest. He should simply remain sitting and watch television

12.-Moreover, the patient should eat a lot of fruit and drink abundant water.

13.-The doctor reassured the patient, since (despite being) so weak and tired he would not die.

14.-This (was) not a severe illness or a worrying problem. He should be careful when travelling abroad by keeping (practising) healthy habits.

Eukŗ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

The relevant verb is *mowejō,* aor. *memewóm*, pf. *mowoja/ mowomé*, fut. *mowes(j)ō* 'to move'.

1.-The doctor says that the patient can easily move his leg.

Medodíks wiweqti jod qontós knᾱmām reidhēd…………..

2.-The doctor said that the patient could easily move his leg.

Medodíks weuqét jod qontós knᾱmām reidhēd…………..

3.-The doctor said that the patient had been able to easily move his leg.

Medodíks weuqét jod qontós knᾱmām reidhēd……………

4.-The doctor says that the patient will be able to easily move his leg.

Medodíks wiweqti jod qontós knᾱmām reidhēd…………….

5.-The doctor said that the patient would be able to easily move his leg.

Medodíks weuqét jod qontós knᾱmām reidhēd…………….

6.-The doctor prescribes that the patient shall regularly move his leg.

Prāi medodíks skréibheti jod qontós knᾱmām sorostū……………

7.-The doctor prescribed that the patient should regularly move his leg.

Prāi medodíks skribhét jod qontós knᾱmām sorostū……………

8.-The patient's mother wishes that her son can move his leg.

Qontosjo mātēr gheríjetoi jod esjãs sūnús knãmãm mowejēt.

9.-The patient's mother wished that her son could move his leg.

Qontosjo mātēr gherijeto jod esjãs sūnús knãmãm memēwet.

Léutejes/ Solutions

1 – mowejēt 2 – mowejēt 3 – memēwet 4 – mowés(j)ēti 5 – mowé(s)jēti 6 – mowejēt 7 – mowejēt 8 – mowejēt 9 - mowejēt .

Basic vocabulary/ Kleitrowr̥dhosenti

aigis, gen. īgéj(o)s	m.	illness, disease
áljodhi, áljodhei	adv.	somewhere else
bhelukr̥pḗs, bhelukr̥pés	adj.	who has a weak body
bhelús, bhl̥wī, bhelú	adj.	weak
dhédhrōgha	intr.	to feel troubled
dhighwərós -ā́-óm	adj.	figurative
dhinghō	tr.	to model
dhraghō	tr.	to bring out
diwótenos -ā -om	adj.	diurnal
dlukuróm	n.	sugar
dr̥kā	f.	face, countenance
edjéutenos -ā -om	adj.	of today, of the day
edmn̥, gen. édmenos	n.	food
édqodhi, édqodhei	adv.	somewhere
édunā/ edwr̥, gen. édunos	f./ n.	pain
enteróm	n.	intestine
epidhghomjom	n.	level
episedr̥, gen. episéden(o)s	n.	pressure
ghdjéstenos -ā -om	adj.	of yesterday
kedjéutenos -ā -om	adj.	of today, of the day
klamrós -ā́ -óm	adj.	weak

kmā̃tos -ā -om	adj.	tired
koilús, (koilwī́), koilú	adj.	healthy
ləgīqós -ā́ -óm	adj.	having a faint, tired aspect
lĕ́niqermēn, lĕ́niqermen	adj.	having a weak body
ləstodr̥kis, ləstodr̥ki	adj.	who has a weak o tired look
ləstos -ā -om	adj.	tired, weak
lubhī	f.	herb
mēmi	tr.	to measure
mr̥wəros -ā -om	adj.	worrying
n̥dhipisedr̥, gen. n̥dhipisédenos	n.	overpressure
nē oju qid	adv.	never in life
neghe ajud	adv.	absolutely not (not in life)
néqodhi, néqodhei	adv.	nowhere
peri	adv.	a lot, much
pīwōn, (pī́werī), pīwon	adj.	fat
pl̥n̥gō	tr.	to strike
pr̥kjō + sm̥	tr.	to consult
pr̥kskā	f.	question
prokonkos	m.	appetite
qeliweltrom	n.	television
qetwr̥dkm̥təmós -ā́ -óm	adj.	fourtieth
qid?	int.	why?
qn̥tjō	tr./intr.	to suffer
qontós -ā́	m. f.	patient
qostājō	tr./intr.	to cough
remestós -ā́ -óm	adj.	reassured, confident
skreibhō + prāi	tr.	to prescribe (medicine)
smeughō	tr.	to smoke
sm̥plotos	adv.	simply
sm̥prokos	m.	consultation
sm̥prókostos	m.	medical office
sólwodhi, sólwodhei	adv.	everywhere
swelbhos -ā -om	pron.	oneself
swélbhotos	adv.	spontaneously, by own initiative
swerghō	tr.	to take care
swērús, (swērwī́), swērú	adj.	important, serious
temalom	n.	tobacco
upopisedr̥, upopisédenos	n.	underpressure
wēdhromn̥, gen. wĕ́dhromen(o)s	n.	climate
wrētis, gen. wrētej(o)s	f.	verbal agreement, appointment

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Qetwr̥dkm̥təmóm prä́wom densr̥

Amma, neqid meghei óunijom esti

1.- Amma, séptm̥tēi wītis ad Wesuwostjām pedi prijn̥tı́s bhéuseti joqe neqid meghei óunijom esti [1].

2.-Olja mene wéstejes awti weteses awti komtr̥ta senti. Aljãs moitād səni wewr̥tēri [2].

3.-Nē oju qid kréddhēmi! Pəlai kūmóm tebhei qrīmé wéstejom [3]. Stiprĕ́d edqid néwosjo poikelosjoqe wose.

4.- Skīróm deikmn̥tos owēs peplom. Sm̥ wesū rudhrobhjēm ghodhéjeti kr̥pjobhjēm [4].

5.-Wetesi kosmoi tresū́ stū́stuwai spídhedhəwaiqe. Nē kn̥sējō jod meghei wospos so ápotoi [5].

6.-Tod ne éseti kādos. Moghtai kr̥kjedhjom.

7.- Pau edmi joqe morwī-iwe drājō. Qota eti kr̥kjōma?

8.-Koilú tod, an pau diwí diwí dhewēs. Kr̥pesei tewe sū dhidhējet.

NOTES

[1] *Óunijom* 'which can be put on' is a para-participle of the verb *owō* 'to put on'. Other verbs of this semantic family are *wesai* 'to wear, have on' and *wosejō* 'to dress someone with garments'. The garments in question are put in the accusative case in the case of *owō* and *wesai* but in the instrumental case in the case of *wosejō*.

[2] In many languages the word mode comes from Lat. *modus* 'way, manner'. In MIE, however, *moitā* 'mode' comes from the root *(H)mei* 'to change'. Change is in fact a remarkable feature of fashion.

[3] *Pəlai* 'shorly ago' is a synonym of *nedwām*.

[4] Let us review the verbs expressing adequacy like 'to do good', 'to suit', 'to fit', 'to match', 'to be convenient' and 'to be useful' in MIE. They all govern the dative indicating the indirect object as a beneficiary or moral supporter of the action. The most general term is *sū dhidhēmi* 'to do good'. It simply indicates a positive result or benefit on the indirect object, e.g. *jektrom eme, sū tebhei dhidhĕ́set*i 'take the medicine, it will do you good'. *Apai* 'I am suitable' is a stative middle verb with the structure R(e)/R(e). It indicates either a positive qualification or the fact that we are dealing with a selected element resulting from a choice, e.g. *kwóitilōn so wergōi apo*i 'this candidate is suitable for the job'. The reduplicated middle perfect *sm̥ ārei* 'has been adapted, is adapted' also indicates that the object has been adapted for a particular situation, purpose or person, e.g. *kaplos so wr̥genei sm̥ ārei* 'this tool is suitable for the task'.

Forty-first lesson

Mom, I do not have anything to put on

1.- Mom, next week there will be a party at Wesuwostjā's place with (our) friends and I do not have anything to put on.

2.-All my clothes are either old or worn out. Other ones are out of fashion.

3.-I do not believe at all! Short ago we bought a lot of garments for you. Surely something new and colourful has remained.

4.- You may for instance put the bright mantle on. It matches well with the red shoes.

5.-This year I have terribly got sturdier and fatter. I do not think this gartment fits me.

6.-It will not be a problem. You can get slim.

7.- I eat little and work like an ant. How will I get slimmer?

8.-It is healthy if you run a bit every day. It will do good to your body.

Ghodhejō (+sm̥) indicates harmony, congruous or well-balanced match, e.g. *démene sm̥ nē ghodhéjetes̥* 'the two buildings do not match together'. As far as garments are concened, *ghodhejō* would be closer to the English verb 'to suit', inasmuch as it would indicate that someone would look good in them, whereas *sm̥ ārai* is closer to the English 'to fit', and it would indicate that they are the right size. The ē-stative *dekējō* 'to be acceptable, decent or tolerable' indicates a moral statement, e.g. *wr̥dha praisedós welptum dekḗjeti* 'it is convenient to wait for the president's words'. Finally, the stative middle *dhughái* 'to be useful or helpful' indicates practical utility, profit or benefit of the action e.g. *qeqlā́ weghesei dhughrŏi* 'the wheels are being useful for the transportation'.

[5] *Ápotoi* 'may be suitable' is the 3rd person subjunctive singular of the verb *apai* 'I am suitable', 3rd person present indicative *apoi* 'is suitable'.

9.-Nē meghei daitis. Wergēd ləgrā qṓqosmi diwí wr̥tā enim eti dékm̥tulom oinom nē mowejōm.

10.-Epi tebhei esti m̥dhrā deirā dropis, eksí qomodhōnjēd dhraghēs.

11.-Dustúghesē m̥dhrām lōwa dropim imqe wī tonga.

12.-Meghei m̥dhros esti toqe kr̥stus, aw amchīkós ádtrītos, mənūkṓs kū́tiskãsqe eksíwl̥sta.

13.-Nē kādos. Kr̥stum ati sjewēs newosqe prepēt.

14.-Dhudhrós jōsos ghelwōuqe wétese kr̥pjōu sm̥ nē ghodhéjonti.

15-Qotjõs sonti tebhei kr̥pjõs? Rudhrṓu, kr̥snōu, elwōu, bhlōwōu [6]. Sm̥ slégesi kr̥pjons?

16.-Nōinōu ənacomōi tosmōi dheughoi. Meghei ugate pode enim qōqōu amghewe wewr̥taja [7].

17.-Éjome newãm ausri pornim. Idhei tebhei ápomnãns wérsomosi westins.

18.-Qrinā́jesi wesuns weslóns pelupoikonsqe wobhons.

19.-Tāi wéstejes meghei n̥krá: peplos, dropis, kōurom, lōpōu, dwipoltos, kr̥stus, kr̥pjōu, upokelōr.

20.-Toqe qréisomosi jōsom, kadhnum, qolsokolom, pedskūta, ghəsr̥skūta [8].

[6] *Rudhrṓu, kr̥snōu, elwōu, ghelwōu ~ gheliwṓu* are all adjectives in the nominative masculine dual case. Each adjective refers to a pair of shoes.

[7] *Ugate* 'have grown' *wewr̥taja* 'have become' are 3rd person dual active and middle forms of the verbs *augō* 'to grow' and *wr̥tǎi* 'to turn (intr.), become'. See also the 3rd plural perfect middle *wewr̥tēri* in sentence 2.

[8] Let us see the roots some terms designating garments come from. We have already seen that *westis* and *westrom* 'cloth, garment' as well as *wospos* 'garment' come from the root *wes* 'to dress'.

Jōsom 'belt' is derived from the root *ieh₃s* 'to gird'. Another root expressing the idea 'to begird' is *kerdh*, which yields the term *kr̥stus* <*kr̥dh-tu-* 'shirt'. Do not confuse *kr̥stus* 'shirt' with the homophonous term *kr̥stus* = *kr̥stis* 'course, run', from the root *kers* 'to run', which has yielded Lat. cursus.

9.-I do not have the time. I return tired from work every day and I cannot move a single finger.

10.- Moreover you have a beautiful blue dress, you may bring it out of the wardrobe.

11.-Unfortunately I have washed the blue dress and have faded it.

12.-I also have a blue shirt, however the collar is worn out and the sleeves and the pockets are torn out.

13.-No problem. You may sew the shirt and it will look new.

14.-The brown belt and and the green old shoes do not match together.

15-How many shoes do you have? The red ones, the black ones, the pink ones, the yellow ones. Do you collect shoes?

16.-No one may be useful for this occasion. My shoes have grown and all pairs have become narrow.

17.-Let us go to the new shop tomorrow. We will find suitable clothes for you.

18.-You may buy good, cheap and variegated weavings.

19.-I need these ones: a mantle, a dress, a pullover, trousers, a skirt, a shirt, two shoes, underwear.

20.-We will also buy a belt, a hat, a scarf, socks, gloves.

Three roots meaning 'to cover' are used to form certain garment terms: *keh_2dh, *(s)keHu*- and *$k(h_1)el$. The first one is used to form *kadhnus* 'hat' (cf. OE. *hæt* and Lat. *cassis)*; the second one forms *pedskūtom* 'sock', *gʰəsr̥skūtom* 'glove' (cf. W. *esgid* 'shoe') and *kōurom* 'pullover'. In addition, we have the term *kū́tiskā* 'pocket', related to *kūtis* 'skin' (cf. Lat. *cutis* 'skin', Gr. κυτίς 'small chest'). The third root appears in MIE. *upokelōr* 'underwear' (cf. Hitt. ^{TÚG}*kaluppa-* 'petticoat', and OIr. *cuilche* 'garment, covering').

The words *amchīkós* 'collar' and *mənūkós* 'sleeve' come, respectively, from *amchḗn* (cf. *qolsos*) 'neck' and *mənus = ghesr̥* 'hand'.

Finally, we have the roots *$l(h1)ep$ 'to peel' and *pel (extended as *$plek$, *$pelt$) 'to fold', respectively yielding *lōpōu* 'pair of trousers' (cf. Gr. λώπη 'robe, mantle', OE. *læfer* 'reed', Lith. *lōpas* 'lath, bar') and *dwipoltos* 'skirt' (cf. OHG. *faldan* 'to fold', Sp. *falda* 'skirt', U. *tuplak* 'two-fold cloth', Gr. δίπλαξ 'twofold').

Eukr̥ 1.-Pəraloghā́ sātis

1.-Poikelā́m dropim kwitmeni kosmi speke. Qid mənjesói?

2.-Deirā ghi, aljá nē kn̥sējō jod twekm̥ mene koldhéjēti.

3.-Qid badjom peplom m̥bhi anglei eksí dhətóm tn̥ghjesí?

4.-Tənuqərḗs tənəwartísqe prépeti. Ghornim probhwāsjō.

5.-Éjomosi en!

6.-Sl̥wēje. Edqons deirons wospons kwitmeni əqme. An nū probhwājõ?

7.-Toi, probhwā́jēsi. Meghei wésewes sonti apowoidslōs: badjoi, albhoi, sleiwoi, pl̥woi, gheliwói. Kei probhwānjom.

8.-Moitmom tebhei. Olja lubhjō.

9.-Nū, qota ārēri? Loukētjā prépesi!

10.-Dā, dropis sā dōsnṓ pstenoghejū delwām-mo bhronéjeti.

Eukr̥ 2.-Kom sm̥ārmnóīs weqesbhís kūrá plēdhi.

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

1.-May I try the mantle?

An peplom................?

2.-I think your hat and your belt may match together.

Kn̥sējō jod kadhnus jōsosqe tewe sū........................

3.-She may bring her red dress out of the wardrobe.

Rudhrā́m dropim-swo qomodhōnjēd eksí....................

Exercise 1.–Parallel text

1.-Look at the beautiful dress at this showcase. What do you think?

2.-It is beautiful indeed, but I do not think that it may enhance my figure.

3.-What do you think about the orange cloak exhibited at the corner?

4.-It looks refined and elegant. I will try it on with pleasure.

5.-Let us go in!

6.-Hello. We have seen some beautiful garments. May I try (them) on?

7.-Certainly, you may try. I have excellent models: in orange, white, violet, grey, yellow. Here is the fitting room.

8.-Thank you. I like everything.

9.-So, how do they fit? You look splendid!

10.-Yes, this dress, with the generous neckline enhances my figure.

4.-The garments exhibited at this showcase may be two small for me.

Wospōs kwitmeni kosmi meghei uperi paulōs...............

5.-Eating healthy things may do you good.

Koilū́ ghostum tebhei sū.......................

6.-How do these shoes may fit?

Qota kr̥pjōu tōu…………?

Léutejes/ Solutions

1 – probhwājõ ~ probhwājōm 2 - ghodhéjētes ~ ghodhéjētām 3 - dhrághēti ~ dhraghēt   4 - ésonti ~ esont 5 - didhējeti ~ didhējet 6 - á
rontoi ~ áronto.

Basic vocabulary/ Kleitrowṛdhosenti

ádtrītos -ā -om	adj	worn out
aljá	conj.	but, however
amchīkós	m.	collar
anglos	m.	corner
ápomnos -ā -om	adj.	adequate, convenient
apowoidslos	m.	model
ārai (+sm̥)	praet. pr.	to be adapted, fit
badjos -ā -om	adj.	orange
bhronejō	tr.	to enhance
delwā	f.	figure
demṛ, gen. dṃmén(o)s	n.	building
dhidhēmi + eksí	tr.	to exhibit, to put outside
dhudhrós -ā́ -óm	adj.	brown
dhughói	stat. m.	to be useful, generate profit
dōsnós -ā́ -óm	adj.	généreux
dropis	f.	dress
dropis	f.	dress
dwipoltos	m.	skirt
eksíwl̥stos	adj.	torn out
ghəsṛskūtom	n.	glove
ghodhejō (+ sm̥)	tr./intr.	to match, fit together
jektrom	n.	medicine
jōsos	m.	belt
kadhnus	m.	hat
koldhejō	tr.	to enhance
komtṛtos -ā-om	adj.	worn out
kōurom	n.	pullover
kṛkjā̃i	intr.	to lose weight, get thin
kṛpjos	m.	shoe
kṛsnos -ā -om	adj.	black
kūmós	m.	lot, pile
kū́tiskā	f.	pocket
kwitmḗn, gen . kwitmenos	m.	showcase
kwóitilos -ā	m., f.	candidate
ləgros -ā -om	adj.	tired
lōpōu	m.	trousers
mənūkós	m.	sleeve

moitā	f.	mode
morwī	f.	ant
óunijos -ā -om	adj.	that can be put on
pedskūtom	n.	sock
pəlai	adv.	recently, shortly ago
pelupoikos	adj.	variegated, colourful
probhwājō	tr.	to try, test, verify
pstenoghoju, gen. pstenogheiwos	n.	neckline
qolsokolos	m.	scarf
səni	part.	separatedly, apart
sjewō	tr.	to sew
skīrós -ā́ -óm	adj.	clear, bright
sleiwos -ā -om	adj.	violet
spīdhjǎi	intr.	to get fat
stiprós -ā́ -óm	adj.	sure
stūjai	intr.	to get sturdy
tengō + wī	tr.	to fade, to lose colour
tənuqərḗs, tənuqərés	adj.	refined
tn̥ghjō	tr.	to think, express an opinion
tresús, (treswī́), tresú	adj.	terrible
uperi	adv.	too much
upokelōr	n.	underwear
weslós -ā́ -óm	adj.	cheap
wetḗs, wetés	adj.	old
wobhos	adj.	weaving
wosejō	tr.	to dress
wospos	m.	garment
wr̥tǎi	intr.	to become

428

Further reading

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Qetwr̥dkm̥təmóm dwóterom densr̥

Revision and notes

Opposition between anticausative, causative and stative

In MIE *valency* and *aktionsart* combine together to produce different formations functioning with specific uses. Valency relates to the way in which events that can be conceived as happening spontaneously (as in 'the glass broke') or as being brought about by some external entity (as in 'the boy broke the glass'). *Aktionsart* is a grammatical category of the verb conditioned by temporal development expressing 'activity', 'accomplishment', 'achievement' and 'state'. The morphological pattern followed in the creation of the formations called anticausative, stative and causative has been seen separately in preceding lessons (e.g. lesson 12), but their syntactic opposition establishing full sets of formations by means of specific suffixes deserves some more attention. Here we see some examples of it:

a)   Verbs expressing feelings.

Quality		Meaning	Anticausative	Causative	Stative	Result	Descriptor
noun - gender -noun			I get X	I make X	I am X	I feel X	This is -ing
meudōs	n.	amusement	mudjǎi	moudejō	mudējō	mudnós	mudrós
gānos, gādhos	n.	joy	gədhskō, gənuwái, gəwijǎ̃i	gāw(e)dhējō, gəneumi	gənējō	gənus	gədhrós, gādhés
ghersōs	m.	excitement, stirring	ghr̥sjǎi	ghorsejō	ghr̥sējō	ghr̥sus	ghr̥suwós
dhembhr̥ ~ dhembhōs	n., m.	surprise	dhōbhnāmi	dhōbhejō	dhombha ~ dhm̥bhējō	dhm̥bhlós	dhm̥bhros ~ dhm̥bhsos
dhreutis	f.	deception	dhrughjǎi	dhroughejō	dhrughējō	dhrughnós	dhrousós
bhejōs	m.	fear	bhīdhjǎi	bhojejō	bhébhoja; bhīlujō	bhīlós	bhīmós
lāgōs	m.	tiredness	ləgǎi	lāgejō	ləgējō	ləgnos, ləgros	ləgsos, slogós
trosos	m.	terror	tresjǎi	trosejō	tresō	tresús	troserós
trepōs	m.	stress	tr̥pjǎi	tr̥pneumi	trepujō	trepús	troperós
mermn̥	n.	worry	mermr̥jō	mr̥neumi	merējō	mr̥nos	mr̥wəros
odjom	n.	hate	ōdskō	odejō	ōda	odlós, odús	odukós
tr̥stis, tr̥snā	f.	thirst	tr̥snāmi, tr̥sjǎi, tersǎi	torsejō	tr̥sējō	tr̥sus, tr̥stos	tr̥smos
ghrēdhus	m.	hunger	ghr̥dhjǎi	ghordhējō	ghr̥dhujō	ghr̥dhnos	ghredhḗs
mn̥sdhā	f.	interest	mn̥sdhjǎi	mn̥sdhējō	mn̥sdhujō	mn̥sdhros	mn̥sdhēs
sātis, sāos	f., n.	satisfaction	səjǎi	sōtejō, sineumi	sātējō	sətos	sārós

b)   Verbs expressing properties and a change in their nature or state.

Quality		Meaning	Anticausative	Causative	Stative	Result	Descriptor
srīgos	n.	cold	srīgēskō	srīgēdhējō	srīgējō	srīgē(jo)nts	srīgesnós
tepos	n.	warmth	tepēskō	tepō	tepējō	tepús, teplós	teponts
cheros	n.	heat	chərēskō	cherō	chərējō	chərē(jo)nts	cheronts
kəlēsr̥	n.	heat	kəlēskō	kəlēdhējō	kəlējō	kl̥tos, klēwos, kəlē(jo)nts	kəlēsnós
weisos	n.	greenness	wisēskō	wisēdhējō	wisējō	wisē(jo)nts	wisesnós
oucsmos	m.	humidity	ucēskō	oucejō	ucējō	oucós, ucrós	ucsós
silēsr̥	n.	silence	silēskō	silēdhējō	silējō	silē(jo)nts	silēsnós
wegos	n.	vigour	wegēskō	wegēdhējō	wegējō	wegējonts	wegesnós
leuks, leukos	f., n.	lighting	lukskō	loukejō	lukējō	lukē(jo)nts, leukós	luksós
āsēsr̥	n.	dryness	āsēskō	āsēdhējō	āsējō	āsē(jo)nts	āsēsnós
lougos	m.	breaking down	lugjāi	lugjō	lugējō	lugnós	lugrós

c)   Verbs expressing a change of position or state.

Action	Noun	gen.	Anticausative	Causative	Stative	Result	Agent
I lift.	ertis	f.	īrái (+ud)	ijermi (+ ud), erdhō, koldhējō	ērai ~ err̥ai	r̥dhwos, r̥bhwēs, klōbhwos, mlōdhros	ertōr ~ r̥tōr; koldhós
I stir up, surge	ortis	f.	r̥nuwái	r̥neumi	ōrai ~ orr̥ai	r̥mnos	ortōr ~ r̥tōr
I get far.	deutis	f.	duwēsmi	dōwejō	duwējō	dōwijós, dwārós	dōwós; deutōr ~ dūtōr
I get near	nedī	f.	nedēsmi	nesdhō	nedējō	nedjos	nosdhós
I open	ostis, apowr̥tis	f.	əsnuwái	əsneumi, wərjō + apo ~ wr̥neumi + apo	pətējō, ōsai ~ ōsar (pf.)	əstos, wr̥tos	ostōr ~ əstōr
I close	klaustis	f.	klaudāi	klaudō, wərjō ~ wr̥neumi	kluwái ~ kluwár (pf.)	klaustós	klaustōr ~ klaustōr
I awake	bhoudhos, bheustis, bheudhos	m., f., n.	bhudhjāi, bheudhō	bhoudhejō	bhudhējō	bhustós	bhoudhós, bheustōr ~ bhustōr
I awake	gertis	f.	gerjāi	gerjō	grai	gr̥tos	gertōr ~ gr̥tōr
I put in motion	qjeutis	f.	qjewāi, kinuwái	qjewō, kineumi, kjejō	qjuwējō	qjumnós	qjeutōr ~ qjutōr
I cook	peqtis	f.	peqjāi	peqō, poqejō	peqái	peqtós	poqós, peqtōr ~ peqtōr,
I change	meitis	f.	mejāi, mijái	mejō, meimi	mijái	mitós	mojós, meitōr ~ mitōr

d)   Verbs expressing degradation/damage/corruption/improvement.

Quality		Meaning	Anticausative	Causative	Stative	Result	Descriptor
mertis, mr̥tis	f.	death	mərijai	chenmi	mr̥tos esmi	mr̥tos	chonós
ecnis, pāwr̥	m., n.	fire	indhái, dəwijā́i	dūneumi, eusō, inedhmi	dhechō, kn̥kējō, wərai	idhrós	aidhós, aidhstós
geros, gerwr̥	n.	oldness, age	gərjā̆i	gorejō	gərējō	geronts, gerlós	gerəwós
dhebhos	n.	damage	dhəbhjā̆i	dhebhō, dhəbhneumi	dhəbhējō	dhəbhros, dhəbhus	dhəbhḗs
kēr	n.	damage, ruin	kərjā̆i	kr̥nēmi, korejō	kerējō	krēnos, krētos, krōmós	kerəwós
leistus	m.	damage	lisjā̆i	loisejō	lisējō	listós	lojós, loisós
pēmn̥	n.	injure	pējā̆i	pēdhējō	pēdhujō	pērós, pēmntós	pijonts
bhōdā́	m.	improvement	bhədjā̆i	bhōdejō	bhədējō	bhədjōs	bhōderós

Notes

Perhaps you will feel a bit overwhelmed at the beginning by the enormous variety of suffixes. However, little by little, they will become familiar to you. Most suffixes that appear in the tables, e.g. nominal *-es-/-os-*, *-i-*, *-ti-*, *-ni-*, *-ri-* , verbal *-ē-*, *-e-*, adjectival *-nt-*, *-ró-*, *-nó-*, *-(e)ló-*, *-tó-*, *-mó-*, *-wó-*, *-u-*, *-i-*, *-és-*, or agentive *-mon-*, *-tor-* constitute what is call a Caland system.

Please note that the adjectival *-ró-* suffix sometimes designates the affected object, e.g. *ləgros* 'tired', *mn̥sdhros* 'interested', and sometimes designates the affecting subject, e.g. *mudrós* 'amusing', *gədhros* 'joyful, that causes joy', *sārós* 'that is enough, satisfying'. The latter is also the case when attached to *-e-* causative roots, e.g. *troserós* 'terrifying', *troperós* 'stressing'.

Do not confuse the ē-stative *-ēje/o-*, e.g. *srīgéjō* 'I am cold, I feel cold'. with the causative *-dhēje/o-* *rīgēdhéjō*s 'I make cold'. The latter is found in Hitt. *werit(e)-(mi)* <*w(e)rh₁i+dheh₁* 'to stand in awe'; Gr. πολυπληθέω 'to multiply'. Other variants of *-dheh1-* with extensions, with transitive or intransitive meanings, are present in Gr. πληθύω 'to be or become full', Lith. *pìldyti* <*-dhāti* 'to fill', *šìldyti* 'to heat', lat. *calefaciō* 'to heat', *proficiscor* 'to depart', Toch. *kātk-* <*gh₂dhske/o-* 'to rejoice'. Given that the *-ēje/o-* suffix has middle meaning, it is possible to combine it with the middle *-mno-* adjectival suffix, e.g. *tr̥sēmnós* 'thirsty'.

The subjunctive mood

The subjuntive mood generally expresses a prospective event, a possibility, a duty or an ability or capacity.

Formation of the subjunctive mood

The subjunctive mood is formed by addition of the modal vowel o/e between root and ending. Given that we have two groups of verbs, thematic, and athematic, the subjunctive mood is slightly different for each of them.

Please note that all four tenses present/aorist/perfect/and future and all three voices active/middle/passive may be expressed in the subjunctive mood.

Thematic verbs

In the subjunctive mood the following rules apply: $o + o = \bar{o}$; $\bar{o} + o = \tilde{o}$; $e + e = \bar{e}$.

- Subjunctive mood in the present:

	Active	Middle	Passive
egố	deikõ ~ deikōm	deikõi ~ déikōma	deikõr
tū	déikēs(i)	déikēso(i)	déikēsor ~ déikētar
is, id	déikēt(i)	déikēto(i)	déikētor
weje	déikōwos(i) ~ deikōwn̥	déikōwe(s)dha	déikōwor(i) ~ –wer
juwe	déikētãs ~ déikētom	deikēi	deikētr̥
eje	déikētes ~ déikētām	deikēi	deikētr̥
wejes	déikōmos(i) ~ deikōmn̥	déikōme(s)dha	déikōmor(i) ~ –mer
juwes	déikēte	déikē(s)dhwe	déikēdhwori ~ –dhwer
ejes	déikōnt(i)	déikōnto(i)	déikōntor(i)

- Subjunctive mood in the aorist:

	Active	Middle	Passive
egố	dikõ ~ dikōm	dikõi ~ díkōma	dikõr ~ diktós ésom(i)
tū	díkēs(i)	díkēso(i)	díkēsor ~ díkētar ~ diktós éses(i)
is, id	díkēt(i)	díkēto(i)	díkētor ~ diktós éset(i)
weje	díkōwos(i) ~ dikōwn̥	díkōwe(s)dha	díkōwor(i) ~ –wer ~ diktṍu ésowos ~ –wn̥
juwe	díkētãs ~ díkētom	dikēi	dikētr̥ ~ diktṍu ésetãs ~ –tom
eje	díkētes ~ díkētām	dikēi	dikētr̥ ~ diktṍu ésetes ~ –tām
wejes	díkōmos(i) ~ dikōmn̥	díkōme(s)dha	díkōmor(i) ~ –mer ~ diktṍs ésomos(i) ~ –mn̥
juwes	díkēte	díkēdhwe	díkēdhwori ~ –dhwer ~ diktṍs ésete
ejes	díkōnt(i)	díkōnto(i)	díkōntor(i) ~ diktṍs ésont(i)

- Subjunctive mood in the future:

	Active	Middle	Passive
egṓ	déiks(j)õ ~ deiks(j)ōm	deiks(j)õi ~ -ōma	deiks(j)õr
tū	déiks(j)ēs(i)	déiks(j)ēso(i)	déiks(j)ēsor ~ déiks(j)ētar
is, id	déiks(j)ēt(i)	déiks(j)ēto(i)	déiks(j)ētor
weje	déiks(j)ōwos(i) ~ deiks(j)ōwn̥	déiks(j)ōwe(s)dha	déiks(j)ōwor(i) ~ -wer
juwe	déiks(j)ētãs ~ déiks(j)ētom	déiks(j)ēi	deiks(j)ētr̥
eje	déiks(j)ētes ~ déiks(j)ētām	déiks(j)ēi	deiks(j)ētr̥
wejes	déiks(j)ōmos(i) ~ deiks(j)ōmn̥	déiks(j)ōme(s)dha	déiks(j)ōmor(i) ~ -mer
juwes	déiks(j)ēte	déiks(j)ē(s)dhwe	déiks(j)ēdhwor(i) ~ -dhwer
ejes	déiks(j)ōnt(i)	déiks(j)ōnto(i)	déiks(j)ōntor(i)

Athematic verbs

In athematic verbs the subjunctive mood generally features full root grade.

Let us first see athematic verbs with a consonantal stem.

- Subjunctive mood in the perfect (the perfect indicative is always athematic):

	Active	Middle	Passive
egṓ	dóikom(i)	dóikoma(i)	doikōr ~ doikār ~ diknós ésom(i)
tū	dóikes(i)	dóikeso(i)	dóikesor ~ dóiketar ~ diknós éses(i)
is, id	dóiket(i)	dóiketo(i)	dóiketor ~ diknós éset(i)
weje	dóikowos(i) ~ doikown̥	dóikowe(s)dha	dóikowor(i) ~ -wer ~ diknṓu ésowos ~ -wn̥
juwe	dóiketãs ~ dóiketom	doikei	dóiketr̥ ~ diknṓu ésetãs ~ -tom
eje	dóiketes ~ dóiketām	doikei	dóiketr̥ ~ diknṓu ésetes ~ -tām
wejes	dóikomos(i) ~ doikomn̥	dóikome(s)dha	dóikomor(i) ~ -mer ~ diknṓs ésomos(i) ~ -mn̥
juwes	dóikete	dóike(s)dhwe	dóikedhwǒr(i) ~ -dhwer ~ diknṓs ésete
ejes	dóikont(i)	dóikonto(i)	dóikontor(i)- ~ diknṓs ésont(i)

- Subjunctive mood in the present:

	Active	Middle	Passive
egṓ	chénom(i)	chénoma(i)	chenōr ~ chenār
tū	chénes(i)	chéneso(i)	chénesor ~ chénetar
is, id	chénet(i)	chéneto(i)	chénetor
weje	chénowos(i) ~ -wn̥	chénowe(s)dha	chénowor(i) ~ -wer
juwe	chénetãs ~ -tom	chenei	chenetr̥
eje	chénetes ~ -tãm	chenei	chenetr̥
wejes	chénomos(i) ~ -mn̥	chénome(s)dha	chénomor(i) ~ -mer
juwes	chénete	chéne(s)dhwe	chénedhwori ~ -dhwer
ejes	chénont(i)	chénonto(i)	chénontor(i)

- Subjunctive mood in the present (stative-middle verbs):

		Passive	Middle	Passive
egṓ	dhéughoma(i)	dhéughōr ~ dhéughār	móghoma(i)	moghōr ~ moghār
tū	dhéughoso(i)	dhéughesor ~ dhéughetar	móghoso(i)	móghosor ~ móghotar
is, id	dhéughoto(i)	dhéughotor	móghoto(i)	moghotor
weje	dhéughowe(s)dha	dhéughowor(i) ~ -wer	móghowe(s)dha	móghowor(i) ~ -wer
juwe	dheughoi	dheughetr̥	mogho(i)	moghotr̥
eje	dheughoi	dheughetr̥	mogho(i)	moghotr̥
wejes	dhéughome(s)dha	dhéughomor(i) ~ -mer	móghome(s)dha	móghomor(i) ~ -mer
juwes	dhéugho(s)dhwe	dhéughedhwori ~ -dhwer	mógho(s)dhwe	móghodhwor(i) ~ -dhwer
ejes	dhéughonto(i)	dhéughontor(i)	móghonto(i)	móghontor(i)

Observe the *o* instead of *e* inserted in the 3rd person singular.

- Subjunctive mood in the aorist:

	Active	Middle	Passive
egṓ	chénom(i)	chénoma(i)	chenōr ~ chenār ~ chn̥tos ésom(i) ~ chénesor ~
tū	chénes(i)	chéneso(i)	chénetar ~ chn̥tos éses(i)
is, id	chénet(i)	chéneto(i)	chénetor ~ chn̥tos éset(i)
weje	chénowos(i) ~ -wn̥	chénowe(s)dha	chénowor(i) ~ -wer ~ chn̥tōu ésowos ~ -wn̥
juwe	chénetãs ~ -tom	chenei	chénetr̥ ~ chn̥tōu ésetãs ~ -tom
eje	chénetes ~ -tām	chenei	chénetr̥ ~ chn̥tōu ésetes ~ -tām
wejes	chénomos(i) ~ -mn̥	chénome(s)dha	chénomor(i) ~ -mer ~ chn̥tōs ésomos(i) ~ -mn
juwes	chénete	chéne(s)dhwe	chénedhwor(i) ~ -dhwer ~ chn̥tōs ésete
ejes	chénont(i)	chénonto(i)	chénontor(i)- ~ chn̥tōs ésont(i)

- Subjunctive mood in sigmatic aorists:

	Active	Middle	Passive
egṓ	déiksom(i)	déiksoma(i)	deiksōr ~ deiksār ~ diktós ésom(i) ~ déiksesor ~
tū	déikses(i)	déikseso(i)	déiksetar ~ diktós éses(i)
is, id	déikset(i)	déikseto(i)	déiksetor ~ diktós éset(i)
weje	déiksowos(i) ~ deiksown̥	déiksowe(s)dha	déiksowor(i) ~ -wer ~ diktṓu ésowos ~ -wn̥
juwe	déiksetãs ~ déiksetom	deiksei	déiksetr̥ ~ diktṓu ésetãs ~ -tom
eje	déiksetes ~ déiksetām	deiksei	déiksetr̥ ~ diktṓu ésetes ~ -tām
wejes	déiksomos(i) ~ deiksomn̥	déiksome(s)dha	déiksomor(i) ~ -mer ~ diktṓs ésomos(i) ~ -mn
juwes	déiksete	déiksedhwe	déiksedhwori ~ -dhwer ~ diktṓs ésete
ejes	déiksont(i)	déiksonto(i)	déiksontor(i) ~ diktṓs ésont(i)

If the present stem is identical to the aorist stem, then, the subjunctive mood may only have different forms in the passive voice. The series *ésom(i)*, *éses(i)*, éset(i), etc, are the present subjuntive forms of the verb *esmi* 'to be'.

Verba pura.

Verba pura are a category of athematic verbs ending in a long vowel *ā*, *ē* or *ō*. m the subjunctive mood by inserting either the glide w or j between the stem vowel and the subjuntive mark *e/o*. There is no rule as to which glide *w* or *j* should be inserted, but here are some possible examples:

	Present stem	Aorist stem
To be:	ind. *bheumi*, subj. *bhéwom(i)*	ind. *bhūm*, subj. *bhúwom(i)*
To put:	ind. *dhidhēmi*, subj. *dhidhḗjom(i)*	ind. *dhēm ~ dhēka*, sub. *dhḗjom(i)*
To give:	ind. *didōmi*, subj. *didṓwom(i)*	ind. *dōm ~* dōka, subj. *dṓwom(i)*
To make stand:	ind. *stistāmi*, subj. *stistăwom(i)*	ind. *stām ~ stāka*, subj. *stăwom(i)*
To drink:	ind. *pipōmi*, subj. *pipṓwom(i)*	ind. *pōm*, subj. *pṓjom(i)*
To expel, throw:	ind. *jijēmi*, subj. *jijḗjom(i)*	ind. *jēm*, subj. *jḗjom(i)*
To heat:	Ind. *āmi*, subj. *ăjomi*	ind. *ām*, subj. *ăjomi*
To know:		ind. *gnōm*, subj. *gnṓjom(i)*
To remember:		ind. *mnām*, subj. *mnăjom(i)*

Presents derived with *−nā-*, *-nē-*, *-nō-* and *−nu-* athematic suffixes, appear as -*nắje/o-*, *-nḗje/o-*, *-nṓje/*o- and *-néwe/o-* in the subjunctive, e.g. *pr̥nắjom(i)* 'that I sell'.

Use of the subjunctive mood

We can find the subjunctive mood in simple or subordinate sentences.

[A] In independent, mostly simple sentences, the subjunctive mood may have the following functions, some of which have already been found in previous lessons. These functions may feature different values ranging from the temporal to the modal expression of an action:

[A.1] *Prospective future*

- *Oswa **bhibhéreti** upodikmós.*
  It will bring good things for the actors. [38.15]

- *Tod nē **éseti** kādos.*
  This will not be a problem. [41.6]

- *Kr̥pesei tewe sū **dhidhḗjet**.*
  It will do good to your body. [41.8]

[A.2] *Intentional*

- *Wērom **weqōm**.*
  I will say the truth. [38.3]

- ***Wélomi** sm̥ medodíkm̥ Lubhīsā̆gilom prektum.*
  I want to consult the doctor Lubhīsā̆gilos. [40.1]

[A.3] *Deliberative*

- *Qota eti **kr̥kjōma**?*
  How will I get slimmer? [41.7]

[A.4] Hortatory

- ***Ejomņ*** *newām ausri pornim*
  Let us go to the new shop tomorrow. [41.17]

- Krstum ati **sjewēs** newosqe prepēt (future value).
  You may sew the shirt and it will look new. [41.13]

- ***Éjomosi*** en!
  Let us go in! [41.ex1.5]

[A.5] *Moral duty*

- *Adcətóterom* **kowesēt**.
  He should pay attention to the referee. [38.ex1.11]

- *Djewe demi wesēs joqe* **remēs** (present).
  You will remain at home during the day and you will rest. [40.14]

- *Prāi Medodíks qontői skribhét jod djewe demi* **wesēt** *joqe* **remēt** (present).
  The doctor prescribed to the patient that for two days he should remain at home and rest. [40.ex1.11]

- *Sṃplotos sedējēs joqe* **legēs** *awti qeliweltrom* **spekjēs** *(present)*.
  You will simply sit and read or watch television. [40.14]

- *Sṃplotos sedējēt joqe* **legēt** *awti qeliweltrom* **spekjēt** (present).
  He should simply remain sitting and watch television. [40.ex1.11]

- *Ágrona* **edes** *poluwa joqe wodŗ* **pibēs** *chonóm* (present).
  You will eat a lot of fruit and drink abundant water. [40.15]

- **Qontós** *ágrona gheset poluwa joqe wodr̥ pōjet chonóm (aorist).*
  The patient should eat a lot of fruit and drink abundant water. [40.ex1.12]

- *Apokelulós swerghēs koilúns swēdhuns* **eukonts** (present).
  You have to care about practising healthy habits when you travel abroad. [40.17]

- *Apokelulós swerghēt koilúns swēdhuns* **eukonts** (present).
  He should be careful when travelling abroad by keeping (practising) healthy habits. [40.ex1.14]

[A.6] *Capacity or internal possibility for the subject*

- *Móghnijom toi joi regm̥* **repont**.
  Perhaps it was they who kidnapped the king. [38.12]

- *Nū wḗropropēd léudheros* **éseti**.
  He is probably free now. [40.4]

- *Skīróm deikmn̥tos* **owēs**
  You may for instance put the bright mantle on. [41.4]

- *Eti dékmtulom oinom nē* **mowejōm**.
  I cannot even move a single finger. [41.9]

- *Eksí qomodhōnjēd* **dhraghēs**.
  You may bring it out of the ward-robe. [41.10]

- *Qrinǎjesi wesuns weslóns pelupoikonsqe wobhons.*
  You may buy good, cheap and variegated weavings. [41.18]

- *Nē **seqōm**.* ʻI would not say'. [38.9]

- *Wéropropēd plēnim pólpoisi newā **éseti**.*
  She is probably completely new in the scenes. [38.9]

- *Nē seqōm, jod dusdjeus **jeuset**.*
  I would not say, that the bad weather may have helped. [38.ex1.7]

[A.7] *External possibility for the subject*

- *Jom lúdhēsi, tebhei **weqsō*** 'when you may come, I will tell you'.

[A.8] *Permissive*

- *An nu **probhwājõ**?* 'May I try (them) on?' [41.ex1.6]
- *Dā, **probhwãjes**i.* 'Yes, you may try.' [41.ex1.7]

[B] In subordinate sentences the subjunctive is governed by an introductory verb expressing certain mental attitudes. Please note that the aorist tense usually designates a past action in simple sentences, whereas in subordinate clauses it frequently designates a future action. These are some of the possible funcions of the subjunctive in subordinate sentences:

[B.1] Expectation, volition and order

- *Egṓ wḷpām, jod ghreimṇdhētis menstrejóterā **éseti**.*
  I expected that the play would be rather fictional [38.4]

- *Wḷpām, jod antjoi promo·upodike lūsētṛ joqe sṃ **jeugsē**i.*
  I expected that the two main actors would be released and would get married.
  [38.5]

- *Wḷpām, jod rudhrṓs **wéiksjōnti**, ṃdhrōs aw **órgsōntor**.*
  I expected that the red ones would win, and the blue ones would lose.
  [38.ex1.2]

[B.2] Feeling of joy or discontent

- *Ghərējō jod wərusedés, leukóm,wosoghərí stānom **ghədōnt**.*
  I am really glad that they took a comfortable, bright, hospitable place. [36.4]

- *Gədhskō jod tod deirom **setíjōnto** kerr̥.*
  I am glad that they visited that beautiful region. [36.6]

- *Ghərējō ~ gədhskō jod bhersi **ānkont**.*
  I am happy that they have arrived quickly. [36.ex2.4]

- *Koilű r̥snējō jod totja peri **cədhōnt**.*
  I healthly envy that they toured so many things. [36.8]

- *Dhédhombha jod idhei sm̥ **mədōnt**.*
  I am surprised that they met there. [36.12]

- *Leistus, jod idhei dus **ghesōnt**.*
  (It is a) pity, that they terribly ate there. [36.14]

- *Leistus, jod rēgs r̥tumēlim nē **teqēt**.*
  It is a pity, that the kind could not flee in time. [38.13]

- *Leistus, jod apo Ōkudhéwilos antjoi **jéjetor**.*
  It is a pity that Ōkudhéwilos was sent off at the end. [38.ex1.8]

- *Kr̥dīlimom tod, jod usdhowoi putla aigrōs **wŕ̥tōnto**.*
  It is annoying that children got ill during the holidays. [36.16]

[B.3] *Certainty is expressed with indicative; uncertainty with subjunctive:*

- *Ōimi jod tod sprowóm eitṛ **bhuwet**.*

I believe that it must have been an exciting trip. [36.2]

- *Drūtóm õika jod eitṛ dlṇghom énote dhējont, mō ópesos pretjom **bhūt**.*

  I am sure that they took a long trip until there, but it was worth of it. [36.2]

- *Móghnijom esti jod mori qeli **éseti**.* 'I am sure that the sea is far.' [36.ex2.1]

- *Meghei aw drūtóm tod, jod āgus dlṇghos jōrósqe **bhéuseti** (fut. indicative). **Prōd** akrō ənadhōmō robhṓs **wértsontoi** (fut. indicative).*

  I was however sure, that the match would be long and hard-fought. The players would behave with harsh attitude. [38.ex1.3]

- *Meghei drūtóm tod, jod ghoilom antjom nē **bhéuseti**.*

  I was however sure that there would be no happy end. [38.6]

- *Ṇgnōsājō qis juwōn **éseti** upodik̄ joqe qāns aljāns ghreimṇdhētins prāi **dhējet**.*

  I ignore who may be the young actress and what other plays she has made before. [38.7]

- *Ṇgnōsājō qori trejes ṃdhroi lāwéi newōs **ludhṓnt** robhṓs.*

I ignore why three new players came to the blue team. [38.ex1.4]

- *Prépeti jod senōs robhṓs pēmṇtṓs **ésenti**. Remesdaitim ṇkḗjōnti.*

  It seems that the old players may be injured. They may need some time to rest. [38.ex1.5]

- *Móghnijom oucā̃ schōr ghsṛjos **slábseto**.*

  It is possible that the wet ball would slip from his hands. [38.ex1.7]

- *Wḗropropēd welísəmos lāwosjo robhós **éseti**.*
  Probably he was the best player of the team. [38.ex1.9]

- *Móghnijom nedsəméi ā́gewi plēisḗ probhoudhō robhésēti.*
  Perhaps in the next match he will play with more attention. [38.ex1.10]

- *Qéqoitm̥ jod oinos **léudhsēs(i)**.*
  I thought that you would come alone. [38.ex2.5]

- *Bheutum moghoi apo mēnesi kosmi karnām **luwḗ**s.*
  Perhaps this month you may pay a fine. [38.ex2.6]

- *Bheutum moghoi wétesi kosmi pərástātis prṓtom **lábhēti**.*
  Maybe this year the representation may get a prize. [38.14]

- *Nē kn̥sejō jod meghei **ápotoi**.*
  I do not think it fits me. [41.5]

- *Aljá nē kn̥sejō jod twekm̥ mene **koldhɛ́jēti**.*
  But I do not think that it may enhance my figure. [41.ex1.2]

[B.4] *Consequence:*

- *Esjo wōqs tām swādús bhuwāt jod nébheses cm̥skentm̥ **kréddhējom**.*
  His voice was so sweet that I could believe that he came from heaven [38.10]

- *Esjo knā̃mãs tām ōkewes bhuwānt jod tāns nē **dr̥ksēs**.* (precative)
  His legs were so fast that you wouldn't see them. [38.ex1.6]

In the first sentence we use an aorist subjunctive for an action with an imperfective aspect; the *precative* for perfective aspect will be seen in further lessons.

[B.5] *Eventual condition or circumstance:*

• *Koilú tod, an pau diwí diwí* **dhewēs**.
  It is healthy if you run a bit every day. [41.8]

The subjunctive mood may be also used in final and concessive clauses. These will be the object of a more advanced lesson.

The use of the subjunctive mood in certain completive clauses are introductorily explained in the following section.

Subject and object completive clauses

We have seen two types of completive clauses: subject completives and object completives. Subject completive sentences usually designate a situation or a circumstance causing an impact on the object, whereas object completive clauses indicate a message in general, an utterance, a feeling, a command a decision, or an indication expressed by the subject.

In turn, completive clauses can be constructed in two ways in MIE:

• By means of a subordinate clause introduced by the connector *jod* and the verb. In many cases the verb in the subordinate clause is in the indicative mood, but in certain cases, other moods like the subjunctive are used.

  Now we will just develop a short introduction to completive clauses. In this section we will not focus on the mood which is required in completive clauses yet.

• By means of a construction where the verb is expressed in the form of a nominal form (infinitive) or simply with a noun.

We have seen examples of this type in the preceding lessons:

Subject completive clauses:

- *Leistus jod ənsəprom edmṇ **bhūt**.* (aorist indicative)
- *Leistus tod, ghostausloi ənsəprom edmṇ.* (noun)

It is a pity that the food was untasty/(about) the untasty food at the hotel. [36.ex1.9].

- *Kṛdílimom jod usdhowoi putlōs aigrōs **bhūnt**.* (aorist indicative)
- *Kṛdílimā sā, usdhowoi putlōm ligā́.* (noun)

It was annoying that the children were ill during the holidays/ The children's illness during the holidays (was) annoying. [36.ex1.10]

- *Smeirom esti jod stānom **gnōta**.* (perfect indicative)
- *Smeirā téwijā stănosjo gnōtis.* (noun)

  It is wonderful that you know the place [36.ex2.6]

Object completive clauses:

- *Séqonti jod Lugudóunejosjo kerenos setis permudrā́ **bhūt**. (aor. ind.)*
- Séqonti Lugudóunejosjo kerenos setim permudrǎm (infinitive)
  They say that the visit of the Lyon region was very amusing. [36.1; ex1.1]

- *Ōimi jod tod sprowóm eitṛ (aor. subjunctive)*
- Tod ōimi sprowóm eitṛ (infinitive)
  I believe that it was an exciting trip. [36.1;ex1.1]

- *Ghərējō ~ gədhskō jod bhersi ānkont.* (pf. subjunctive)
- *Ghərējō ~ gədhskō m̥bhi eisom bhersi prainokom.* (noun)
  I am happy that they have arrived quickly [36.ex2.4,5]

- *Medodíks qontóm remestóm dhēt, josmēd ita klamrós km̥ătosqe nē **məríjēto**.* (present subjunctive)

The doctor reassured the patient, since (despite being) so weak and tired he would not die. [40.13]

- *Prāi medodíks qontői skribhét jod djewe demi **wesēt** joqe **remēt*** (present subjunctive).

- *Prāi medodíks qontői skribhét djewe demi monấm* (nominal forms: remaining and rest).

The doctor prescribed to the patient that for two days he should remain at home and rest. [40.ex1.11]

- *(Jod) epi qontós ágrona **gheset** polwa joqe wodr̥ **pōjet** chonóm.* (aorist subjunctive)

  That the patient should eat a lot of fruit and drink abundant water. [40.ex1.12]

- *Prāi medodíks skréibheti jod qontós knā̆mām sorostű́ **mowejēt**.* (present subjunctive).

  The doctor prescribes that the patient shall regularly move his leg. [40.ex2.6]

- *Kṇsējō jod kadhnus jōsosqe tewe sū **ghodhéjētes**.* (present subjunctive)

  I think your hat and your belt may match together. [41.ex2.2]

In further lesssons, we will see that subject and object completive clauses which use a finite verbal form are divided in two types, depending on the meaning of the principal clause. These two types are called disjunct and conjunct clauses.

In disjunct clauses, the verb of the subordinate chooses its tense as if it were in an independent, atemporal, simple sentence. In this first situation, the aspectual character of the verb in the subordinate prevails, and we might have, for instance, aorist tenses expressing a future meaning. In reality this happens when the action is punctual or constantive; the present tense is reserved to durative, imperfective actions.

In conjunct clauses the tense of the verb of the subordinate is governed by the principal clause. In this second situation the tense of the verb in the subordinate is adapted to the tense of the main clause (*consecutio temporum*).

However, do not break your head with this issue for the moment. After some further practice, you will be able to distinguish automatically which case we are dealing with.

The pluperfect

In ordinary verbs, the pluperfect designates an action in the past which is prior to another action also happening in the past.

In preterite-present verbs the pluperfect designates an action prior to the present moment, i.e. a general action in the past.

The pluperfect has an effective incession, indicating punctual actions, and a protelative incession, indicating repetition o duration in the past. The pluperfect has no subjunctive or optative moods.

Formally, the pluperfect may be reduplicated or not, following the same structure as the perfect tense:

Active forms:

	Non-reduplicated types		Reduplicated types	
	deikō 'show'		tundō 'strike'	
egṓ	doikm̥	doiksām	tetoudm̥	tétoudsām
tū	doiks	doiksās	tetouds	tétoudsās
is, id	doikt	doiksāt	tetoust	tétoudsāt
weje	deikwn̥	doiksāwn̥	téteudwn̥	tétoudsāwn̥
juwe	deiktom	dóiksātom	téteustom	tétoudsātom
eje	deiktām	dóiksātām	téteustām	tétoudsātām
wejes	deikmn̥	doiksāmn̥	téteudmn̥	tétoudsāmn̥
juwes	deikte	dóiksāte	téteuste	tétoudsāte
ejes	deikr̥s	doiksānt	teteudr̥s	tétoudsānt

Middle forms:

	Non-reduplicated types		Reduplicated types	
	deikō 'show'		tundō 'strike'	
egṓ	doikma	dóiksāma	tétoudma	tétoudsāma
tū	doikso	doiksāso	tétoudso	tétoudsāso
is, id	doikto	doiksāto	tétousto	tétoudsāto
weje	dikwedha	dóiksāwedha	tetudwedha	tétoudsāwedha
juwe	dikí	doiksāi	tetudí	tétoudsāi
eje	dikí	doiksāi	tetudí	tétoudsāi
wejes	dikmedha	dóiksāmedha	tetudmedha	tétoudsāmedha
juwes	dikdhwé	dóiksādhwe	tetusdhwé	tétoudsādhwe
ejes	dikn̥to	dóiksānto	tétudn̥to	tétoudsānto

Passive forms:

	Non-reduplicated types		Reduplicated types	
	deikō 'show'		tundō 'strike'	
egṓ	doikar ~ diknós bhūm	dóiksār ~ diknós bhuwām	tétoudar ~ tudnós bhūm	tétoudsār ~ tudnós bhuwām
tū	doiksor ~ doiktar ~ diknós bhūs	doiksāsor ~ dóiksātar ~ diknós bhuwās	tétoudsor ~ tétoustar ~ tudnós bhūs	tétoudsāsor ~ tétoudsātar ~ tudnós bhuwās
is, id	doiktor ~ diknós bhūt	doiksātor ~ diknós bhuwāt	tétoustor ~ tudnós bhūt	tétoudsātor ~ tudnós bhuwāt
weje	dikwér ~ diknṓu bhūwn̥	dóiksāwer ~ diknṓu bhúwāwn̥	tetudwér ~ tudnṓu bhūwn̥	tétoudsāwer ~ tudnṓu bhúwāwn̥
juwe	diktr̥ ~ diknṓu bhūtom	dóiksātr̥ ~ diknṓu bhúwātom	tétustr̥ ~ tudnṓu bhūtom	tétoudsātr̥ ~ tudnṓu bhúwātom
eje	diktr̥ ~ diknṓu bhūtām	dóiksātr̥ ~ diknṓu bhúwātām	tétustr̥ ~ tudnṓu bhūtām	tétoudsātr̥ ~ tudnṓu bhúwātām
wejes	dikmér ~ diknṓs ´bhūmn̥	dóiksāmer ~ diknṓs bhúwāmn̥	tetudmér ~ tudnṓs bhūmn̥	tétoudsāmer ~ tudnṓs bhúwāmn̥
juwes	dikdhwér ~ diknṓs bhūte	dóiksādhwer ~ diknṓs bhúwāte	tetusdhwér ~ tudnṓs bhūte	tétoudsādhwer ~ tudnṓs bhúwāte
ejes	dikn̥tor ~ diknṓs bhūnt	dóiksāntor ~ diknṓs bhuwānt	tétudn̥tor ~ tudnṓs bhūnt	tétoudsāntor ~ tudnṓs bhuwānt

The auxiliary bhūm and *bhuwām* found in the passive forms is, respectively the aorist effective and the aorist protelative of the verb bheumi 'to be'.

Please note that the root in the pluperfect has full o grade in the protelative incession and in the singular number. It has zero grade in the plural and dual forms of the effective incession except in te 3rd person plural of the active voice, where it features full e grade.

In exercise 2 of lesson 37 we may find several examples in the third person singular and plural of the pluperfect:

- *En louksã bhōres* **weikr̥s** *(weikō).*
  The thieves had entered through the window. [2]

- *Bhōres neqid* **leleugr̥s** *(lugjō) neqidqe* **kekerr̥s** *(kr̥nēmi).*
  The thieves had not broken anything and had not damaged anything. [2]

- *Spektlom aw rēd **dhedhērs** (dhidhēmi).*
  They had taken out the mirror. [4]

- *Alchodhōnjom nədsqōsqe **dhchirs** (dhchināmi).*
  The safe and the jewels had disappeared. [6]

- *Gh̥ltonóm daidhlom toqe **dhchiwət** (dhchināmi).*
  The golden clock had also disappeared. [6]

- *Nū nē pridhá ja **gisn̥to** (gigisái).*
  However, it was not pleasant what had (plural) happened. [9]

We may also add the following examples:

- *Prāi kwonm̥ lōwm̥ (lowō) qām smēlotm̥ adpədi **nijóm**.*
  'I had washed the dog before taking him to the vet'.

- *Stānom tod jāmi jom sodomes **woidm̥** (woida).*
  'I already knew this place when we went'.

- *Regtóm eitr̥ emóm (emō) jodqid dhghm̥lopim **spokm̥**.*
  'I took the right way because I had looked at the map'

- *Regtóm eitr̥ emóm (emō) jodqid dhghm̥lopim **spoksām**.*
  'I took the right way because I had been looking at the map'

Eimi 'to go', *cm̥jō ~ cm̥skō* 'to come' and *bherō* 'to take, bring' with particles

We have seen in lesson 14 that particles of location can be used independently in a sentence, with a noun or with a verb. In lesson 35 we have seen some imperatives with the verb eimi completed with particles.

Now we will see more in detail how particles of location modify the meaning of verbs like *eimi* 'to go' and *bherō* 'to take, bring'.

In the case of *eimi*, we can find the following meanings:

- *Əna eimi* 'to go along or to go on'
- *Ənōd eimi* 'to go upwards'
- *Ad eimi* 'to go close to a place or a people's reference'
- *Ati eimi* 'to go again'
- *Au eimi* 'to get far'
- *Apo eimi* 'to depart, start a movement'
- *Awo eimi* 'to go down, go to a covered place'
- *Dō eimi* 'to go until a place'
- *Eksí eimi* 'to go out'
- *En eimi* 'to go in'
- *Epi eimi* 'to go on, onto'
- *Km̥ti eimi* 'to go together, close'
- *Km̥tōd eimi* 'to go downwards'
- *Kom eimi* 'to complete or finish a movement'
- *Nī ~ dē ~ upo eimi* 'to go down'
- *Opōd ~ optrōd ~ postrōd eimi* 'to go backwards'
- *Pəra eimi* 'to go beside, in parallel'
- *Perōd eimi* 'to go further'
- *Perti eimi* 'to go through'
- *Pos ~ posti eimi* 'to go after'
- *Poti ~ komtrōd eimi* 'to go towards'
- *Prāi eimi* 'to go before'
- *Prōd eimi* 'to go forward'
- *Proti eimi* 'to go in opposite direction'

- *Rēd eimi* 'to go back or backwards'
- *Sm̥ eimi* 'to go together'
- *Təres ~ tr̥qe ~ trāntis eimi* 'to go across'
- *Ud eimi* 'to go out or up to a visible place'
- *Uperi ~ upsí eimi* 'to go up'

In addition to these particles, we may have some others with the morpheme *-nē* and ablative meaning, i.e. they indicate origin: *uponē* 'from below', *upernē* 'from above', *ennē* 'from inside', *ud(o)nē* 'from outside', etc.

Some of these particles can be used together, e.g. *ati en eimi* 'to go in again'.

The verb eimi indicates a movement from A to B, whereas *cm̥jō ~ cm̥skō* indicates the inverse movement from B to A, where A is the place the speaker is or sets his reference system.

In Modern Indo-European, <u>*bherō*</u> 'to take, bring', indicates a movement whereby an object is conveyed. It therefore transposes both the idea of 'go' and 'come' in a single lexeme. The same happens with *porejō* 'to convey', *deukō* 'lead, train', *agō* 'push forward', *wedhō* 'lead, guide' and *weghō* 'carry' (said of a monture or a vehicle).

All these verbs use the same kind of particles to express the same kind of movement.

When both meanings denoting 'to bring' (to my place) and 'to take' (somewhere else) are in conflict, MIE uses *ad* to express 'to get close' and *dō* to express 'to place at other people's reach', see e.g., the following sentence, where in addition the particles govern nouns:

Jom lugróm daidhlom weuróm, nē woida qóterom an domm̥ ad awti dō (≈adpədi) prijontm̥ bhertum (~ bhibherom).

'When I found the broken clock on the street, I did not know whether to bring it home or better take it to my friend for reparation.'

Likewise, the meaning 'to take away' is specified with two different particles *au* and *perōd* when referred to both a close and a remote starting point in the same context:

Leghos dmes mene au nijónt, joqe, newoi sweponjoi nē tl̥plō, ati perōd bhertum skl̥ro.

'They took the bed away from my house, and since it did not get in the new bedroom, they had to remove (it) (=take it further) again.'

Declension of *polu* (noun) 'much' and *pelus*, (*plḗwī*), *polu* 'much' (adjective)

Singular

	Polu 'much' noun	Pelus, gen. plḗwī, polu		
Nominative	polu	pelus	plḗwī	polu
Vocative	polu	pəleu	plḗwī	polu
Accusative	polu	pelum	plḗwīm, plḗwijām	polu
Genitive	pelwos	pəléw(o)s	plḗwijãs	pəléw(o)s
Dative	pelwei	pəlewei	plḗwijãi	pəlewei
Locative	pelwi	pəlewi	plḗwijãi	pəlewi
Ablative	pelud	pəlud	plḗwijãd	pəlud
Instrumental I	pelū	pəlū ~ plḗwē	plḗwijã	pəlū ~ plḗwē
Instrumental II	pélubhi	pəlubhí	plḗwijãbhi	pəlubhí

Plural

Nominative	polwes	pélewes	plḗwijãs	polwa
Vocative	polwes	pélewes	plḗwijãs	polwa
Accusative	poluns	peluns	plḗwijāns	polwa
Genitive	pelwom	pəlewom	plḗwijãom ~ plḗwijãm	pəlewom
Dative	pélumos ~ pélubhos	pəlumós ~ pəlubhós	plḗwijãmos ~ plḗwijãbhos	pəlumós ~ pəlubhós
Locative	pélusu ~ -si	pəlusú ~ -sí	plḗwijãsu ~ plḗwijãsi	pəlusú ~ -sí
Ablative	pélujos ~ pélubhos	pəlujós ~ pəlubhós	plḗwijãjos ~ plḗwijãbhos	pəlujós ~ pəlubhós
Instrumental I	pelwīs	plḗwīs	plḗwijāīs	plḗwīs
Instrumental II	pélubhis	pəlubhís	plḗwijãbhis	pəlubhís

When *polu* is used as a noun, the element which is abundant is expressed in the genitive. When it is used as an adjective, it agrees in case, gender and number with the noun indicating the abundant thing. Remember that the masculine form can also be generically used with a feminine noun, but the feminine form can only be used with a feminine noun. See the following examples:

- *Meghei esti polu dītéjos* 'I have a lot of time'

- *Meghei esti pelu ~ plḗwī daitis* 'I have a lot of time

- *Polu dhghmenom widóm* 'I saw many people'
- *Peluns dhghmons widóm* 'I saw many people'

- *Pelwīs bhəmai prijṇtóm* 'I am speaking with many friends'
- *Plē̆wīs bhəmai prijṇtī̆s* 'I am speaking with many friends'

Basic vocabulary/ Kleitrowṛdhosenti

ad	ind.	close to a place or someone's reference
apo	ind.	from
āsēsṛ	n.	dryness
ati	ind.	again
au	ind.	far
awo	ind.	in/ to a covered place
bhejōs	m.	fear
bhodā́	m.	improvement
bhoudhos, bheustis, bheudhos	m., f., n.	awakening
cheros	n.	heat
dē	ind.	down
deutis	f.	distancing, getting far
dhebhos	n.	damage
dhembhṛ ~ dhembhōs	n., m.	surprise
dhreutis	f.	deception
dō	ind.	until
eksí	ind.	out
en	ind.	in
əna	ind.	along or on
ennē	ind.	from inside
ənōd	ind.	upwards
epi	ind.	on, onto
ertis	f.	lifting
gānos, gādhos	n.	joy
geros, gerwṛ	n.	oldness, age
gertis	f.	awakening

ghersōs	m.	excitement, stirring
ghrēdhus	m.	hunger
gnōtis	f.	knowledge
kəlēsr̥	n.	heat
kēr	n.	damage, ruin
klaustis	f.	closing
km̥ti	ind.	together, close
km̥tōd	ind.	downwards
kom	ind.	indicates completion, proximity or company
komtrōd	ind.	towards, beside, against
lāgōs	m.	tiredness
leistus	m.	damage
leuks, leukos	f., n.	lighting
lougos	m.	breaking down
meitis	f.	changing, change
mermn̥	n.	worry
mertis, mr̥tis	f.	death
meudōs	n.	amusement
mn̥sdhā	f.	interest
mn̥sdhros -ā -om	adj.	interested
monā̃	f.	permanence, act of remaining
nedī	f.	proximity, coming close
nī	ind.	down
odjom	n.	hate
opōd ~ optrōd ~ postrōd	ind.	backwards
ortis	f.	stirring up, surging
ostis, apówertis	f.	opening, openness
oucsmos	m.	humidity
pēmn̥	n.	injure, damage
peqtis	f.	cooking
pəra	ind.	beside, in parallel
perōd	ind.	further
perti	ind.	through
porejō	tr.	to convey
pos ~ posti	ind.	after
poti	ind.	towards
prāi	ind.	before

prōd	ind.	forward
proti	ind.	against, in opposite direction
qjeutis	f.	putting in motion, start
rēd	ind.	back, backwards
sārós	adj.	satisfying
sātis, sāos	f., n.	satisfaction
silēsr̥	n.	silence
sm̥	ind.	together
smēlots	m.	vet
srīgēdhējō	tr.	to make cold
srīgos	n.	cold
telpō	intr.	to have room, get in place
tepos	n.	warmth
təres ~ tr̥qe ~ trāntis	ind.	across
trepōs	m.	stress
troserós -ā́ -óm	adj.	terrifying
trosos	m.	terror
tr̥stis, tr̥snā	f.	thirst
tr̥sus, (tr̥swī), tr̥su ~ tr̥sēmnós -ā́ -óm	adj.	thirsty
ud	ind.	out or up in/ to a visible place
ud(o)nē	ind.	from outside
uperi ~ upsí	ind.	upwards.
upo	ind.	down
wegos, gen. wégesos	n.	vigour
weisos, gen. wisesos	n.	greenness

458

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Annex: some declensional patterns

Index

Section	*Pattern*	
A	Static and dynamic root nouns	
B	Dynamic root nouns	
C	Acrostatic consonantal derived nouns and adjectives	
D	Mesostatic consonantal derived nouns and adjectives	
E	Proterodynamic consonantal derived nouns and adjectives	
F	Hysterodynamic consonantal derived nouns and adjectives	
G	Amphidynamic consonantal derived nouns and adjectives	
H	Complex n-stems	
I	Some compounds	
J	Kinship nouns	
K	Thematic nouns	(go to lesson 21)
L	-i- and -u- stems	(go to lesson 28)

See alphabetical list of models after the declension tables.

A   Static and dynamic root nouns

Singular

	voice		cow, bull		night	
	f.		**m., f.**		**f.**	
Nominative	wŏqs	wŏqs	cŏus	cŏus	nŏqts	nŏqts
Vocative	woq	woq	cou	cou	noqt	noqt
Accusative	woqm̥	woqm̥	cowm̥. cōm	cowm̥, cōm	noqtm̥	noqtm̥
Genitive	weqos	woqós	cewos	cowós	neqtos	n̥ktos
Dative	weqei	woqéi	cewei	cowéi	neqtei	n̥qtei
Locative	weqi	woqí	cewi	cowi	neqti	n̥qti
Ablative	weqes	woqés	cewes	cowés	neqtes	n̥qtes
Instrumental I	weqē	woqḗ	cewē	cowḗ	neqtē	n̥qtē
Instrumental II	weqbhi	woqbhí	ceubhi	coubhí	neqtbhi	n̥qtbhi

Plural

Nominative	woqes	woqes	cowes	cowes	noqtes	noqtes
Vocative	woqes	woqes	cowes	cowes	noqtes	noqtes
Accusative	woqn̥s	woqn̥s	cown̥s, cōs	cown̥s, cōs	noqtn̥s	noqtn̥s
Genitive	woqom	woqóm	cewom	cowóm	neqtom	n̥qtom
Dative	woqmos ~ woqbhos	woqmós ~ woqbhós	ceumos ~ ceubhos	coumós ~ coubhós	neqtmos ~ neqtbhos	n̥qtmos ~ n̥qtbhos
Locative	woqsu ~ woqsi	woqsú ~ woqsí	ceusu ~ ceusi	cousú ~ cousí	neqtsu ~ neqtsi	n̥qtsu ~ n̥qtsi
Ablative	woqjos ~ woqbhos	woqjós ~ woqbhós	ceujos ~ ceubhos	coujós ~ coubhós	neqtjos ~ neqtbhos	n̥qtjos ~ n̥qtbhos
Instrumental I	woqīs	woqī́s	ceuīs	cowī́s	neqtīs	n̥qtīs
Instrumental II	woqbhis	woqbhís	ceubhis	coubhís	neqtbhis	n̥qtbhis

Singular

	foot		house		bird	nose
	m.		**m.**		**f.**	**f.**
Nominative	pŏds	pŏds	dŏms	dŏms	əwois	nās
Vocative	pod	pod	dom	dom	əwoi	nās
Accusative	podm̥	podm̥	domm̥ ~ dōm	domm̥ ~ dōm	əwojm̥, əwoim	nāsm̥
Genitive	pedos	pdos	demos	dmos	əwéj(o)s	nasos
Dative	pedei	pdei	demei	dmei	əwejei	nasei
Locative	pedi	pdi	demi	dmi	əweji	nasi
Ablative	pedes	pdes	demes	dmes	əwejes	nases
Instrumental I	pedē	pdē	demē	dmē	əwejē	nasē
Instrumental II	pedbhi	pədbhi	dembhi	dm̥bhi	aweibhi	nasbhi

Plural

	foot		house		bird	nose
Nominative	podes	podes	domes	domes	əwojes	nāses
Vocative	podes	podes	domes	domes	əwojes	nāses
Accusative	podn̥s	podn̥s	domn̥s	domn̥s	əwojn̥s, əwoins	nāsn̥s
Genitive	pedom	pədom	demom	dmom	əwejom	nasom
Dative	pedmos ~ pedbhos	pədmos ~ pədbhos	demmos ~ dembhos	dm̥mos ~ dm̥bhos	əweimos ~ əweibhos	nasmos ~ nasbhos
Locative	pedsu ~ pedsi	pədsu ~ pədsi	demsu ~ demsi	dm̥su ~ dm̥si	əweisu ~ əweisi	nassu ~ nassi
Ablative	pedjos ~ pedbhos	pədjos ~ pədbhos	demjos ~ dembhos	dm̥jos ~ dm̥bhos	əweijos ~ əweibhos	nasjos ~ nasbhos
Instrumental I	pedīs	pdīs	demīs	dmīs	əwejīs	nasīs
Instrumental II	pedbhis	pədbhis	dembhis	dm̥bhis	əweibhis	nasbhis

Singular

	salt		goose	ear	watcher	moon, month
	m.		m.	n.	m.	m.
Nominative	sāls	sāls	ghāns	ous	speks	mēns
Vocative	sāl	sāl	ghāns	ous	spek	mēns
Accusative	salm̥	salm̥	ghānsm̥	ous	spekm̥	mēnsm̥
Genitive	salos	səlos	ghansos	ausos	spekos	mēnsos
Dative	salei	səlei	ghansei	ausei	spekei	mēnsei
Locative	sali	səli	ghansi	ausi	speki	mēnsi
Ablative	sales	səles	ghanses	auses	spekes	mēnses
Instrumental I	salē	səlē	ghansē	ausē	spekē	mēnsē
Instrumental II	salbhi	səlbhi	ghansbhi	ausbhi	spekbhi	mēnsbhi

Plural

Nominative	sāles	sāles	ghānses	ousa	spekes	mēnses
Vocative	sāles	sāles	ghānses	ousa	spekes	mēnses
Accusative	sāln̥s	sāln̥s	ghānsn̥s	ousa	spekn̥s	mēnsn̥s
Genitive	salom	səlom	ghansom	ausom	spekom	mēnsom
Dative	salmos ~ salbhos	səlmos ~ səlbhos	ghansmos ~ ghansbhos	ausmos ~ ausbhos	spekmos ~ spekbhos	mēnsmos ~ mēnsbhos
Locative	salsu ~ salsi	səlsu ~ səlsi	ghanssu ~ ghanssi	aussu ~ aussi	speksu ~ speksi	mēnssu ~ mēnssi
Ablative	saljos ~ salbhos	səljos ~ səlbhos	ghansjos ~ ghansbhos	ausjos ~ ausbhos	spekjos ~ spekbhos	mēnsjos ~ mēnsbhos
Instrumental I	salīs	səlīs	ghansīs	ausīs	spekīs	mēnsīs
Instrumental II	salbhis	səlbhis	ghansbhis	ausbhis	spekbhis	mēnsbhis

B   Dynamic root nouns

Singular

	a: e ~ø						
	light	leader	daylight	house	strength	snow	richness
	f.	m.	m.	m. f.	f.	f.	f.
Nominative	leuks	deuks	djĕus	weiks	weis	sneichs	rĕis
Vocative	leuk	deuk	djeu	weik	wei	sneich	rei
Accusative	leukm̥	deukm̥	djewm̥, djēm	weikm̥	wejm̥	sneichm̥	rejm̥
Genitive	lukós	dukós	diwós	wikós	wijós	snichós	rējós
Dative	lukéi	dukéi	diwéi	wikéi	wijéi	snichéi	rējéi
Locative	lukí ~ leuki	dukí ~ deuki	diwí ~ djewi	wikí ~ weiki	wijí ~ weji	snichí ~ sneichi	rējí
Ablative	lukés	dukés	diwés	wikés	wijés	snichés	rējés
Instrumental I	lukḗ	dukḗ	diwḗ	wikḗ	wijḗ	snichḗ	rējḗ
Instrumental II	lukbhí	dukbhí	djubhí	wikbhí	wībhí	snichbhí	reibhí

Plural

Nominative	leukes	deukes	djewes	weikes	wejes	sneiches	rējes
Vocative	leukes	deukes	djewes	weikes	wejes	sneiches	rējes
Accusative	leukn̥s	deukn̥s	djewn̥s	weikn̥s	wejn̥s	sneichn̥s	rējn̥s
Genitive	lukóm	dukóm	diwóm	wikóm	wījóm	snichóm	rējóm
Dative	lukmós ~ lukbhós	dukmós ~ dukbhós	djumós ~ djubhós	wikmós ~ wikbhós	wīmós ~ wībhós	snichmós ~ snichbhós	rēimós ~ rēibhós
Locative	luksú ~ luksí	duksú ~ duksí	djusú ~ djusí	wiksú ~ wiksí	wīsú ~ wīsí	snichsú ~ snichsí	rēisú ~ rēisí
Ablative	lukjós ~ lukbhós	dukjós ~ dukbhós	djujós ~ djubhós	wikjós ~ wikbhós	wījós ~ wībhós	snichjós ~ snichbhós	rēijós ~ rēibhós
Instrumental I	lukĭs	dukĭs	diwĭs	wikĭs	wījĭs	snichĭs	rējĭs
Instrumental II	lukbhís	dukbhís	djubhís	wikbhís	wībhís	snichbhís	rēibhís

Singular

b: o ~ø						
dog	door	earth	eye	wealth, power	water	mouth
m.	f.	f.	f.	f.	f.	n.
Nominative kwōn	dhwōr	dhghoms	ŏqs	ops	ŏps	ōs
Vocative kwon	dhwor	dhghom	oq	op	op	ōs
Accusative kwonm̥	dhworm̥	dhghomm̥	oqm̥	opm̥	opm̥	ōs
Genitive kunós	dhurós	dhghəmos	əqos	əpos	após	əsos
Dative kunéi	dhuréi	dhghəmei	əqei	əpei	apéi	əsei
Locative kuní ~ kweni	dhurí ~ dhweri	dhghəmi ~ dhghemi	əqi ~ oqi	əpi ~ opi	apí ~ āpi	əsi ~ ōsi
Ablative kunés	dhurés	dhghəmes	əqes	əpes	apés	əses
Instrumental I kunḗ	dhurḗ	dhghəmḗ	əqḗ	əpḗ	apḗ	əsḗ
Instrumental II kunbhí	dhurbhí	dhghəmbhi	əqbhi	əpbhi	apbhí	əsbhi

Plural

	dog	door	earth	eye	wealth, power	water	mouth
Nominative	kwones	dhwores	dhghomes	oqes	opes	opes	ōsa
Vocative	kwones	dhwores	dhghomes	oqes	opes	opes	ōsa
Accusative	kwonn̥s	dhworn̥s	dhghomn̥s	oqn̥s	opn̥s	opn̥s	ōsa
Genitive	kunóm̥	dhuróm̥	dhghəmom	əqom	əpom	apóm	əsom
Dative	kunmós ~kunbhós	dhurmós ~dhurbhós	dhghəmmos ~dhghəmbhos	əqmos ~əqbhos	əpmos ~əpbhos	apmós ~apbhós	əsmos ~əsbhos
Locative	kunsú ~kunsí	dhursú ~dhursí	dhghəmsu ~dhghəmsi	əqsu ~əqsi	əpsu ~əpsi	apsú ~apsí	əssu ~əssi
Ablative	kunjós ~kunbhós	dhurjós ~dhurbhós	dhghəmjos ~dhghəmbhos	əqjos ~əqbhos	əpjos ~əpbhos	apjós ~apbhós	əsjos ~əsbhos
Instrumental I	kunī́s	dhurī́s	dhghəmīs	əqīs	əpīs	apī́s	əsīs
Instrumental II	kunbhís	dhurbhís	dhghəmbhis	əqbhis	əpbhis	apbhís	əsbhis

Singular

	c: no ablaut				
	ship	pig	mouse	skin, form	richness
	f.	m.	m.	f.	f.
Nominative	nāus	sūs	mūs	tweks	rěis
Vocative	nāus	sū	mūs	twek	rei
Accusative	nāwm̥ ~ nāum	suwm̥ ~ sūm	mūsm̥	twekm̥	rejm̥
Genitive	nāwós	suwós	mūsós	twekós	rējós
Dative	nāwéi	suwéi	mūséi	twekéi	rējéi
Locative	nāwí ~ nāwi	suwí ~ suwi	mūsí ~ mūsi	twekí ~ tweki	rējí
Ablative	nāwés	suwés	mūsés	twekés	rējés
Instrumental I	nāwḗ	suwḗ	mūsḗ	twekḗ	rējḗ
Instrumental II	nāubhí	sūbhí	mūsbhí	twekbhí	reibhí

Plural

Nominative	nāwes	suwes	mūses	twekes	rējes
Vocative	nāwes	suwes	mūses	twekes	rējes
Accusative	nāwn̥s	suwn̥s	mūsn̥s	twekn̥s	rējn̥s
Genitive	nāwóm	suwóm	mūsóm	twekóm	rējóm
Dative	nāumós ~ nāubhós	sūmós ~ sūbhós	mūsmós ~ mūsbhós	twekmós ~ twekbhós	rēimós ~ rēibhós
Locative	nāusú ~ nāusí	sūsú ~ sūsí	mūssú ~ mūssí	tweksú ~ tweksí	rēisú ~ rēisí
Ablative	nāujós ~ nāubhós	sūjós ~ sūbhós	mūsjós ~ mūsbhós	twekjós ~ twekbhós	rēijós ~ rēibhós
Instrumental I	nāwĭ́s	suwĭ́s	mūsĭ́s	twekĭ́s	rējĭ́s
Instrumental II	nāubhís	sūbhís	mūsbhís	twekbhís	rēibhís

C   Acrostatic consonantal derived nouns and adjectives

Singular

	year	sprout	fire	brother	spring	autumn
	n.	n.	n.	m.	n.	n.
Nominative	wetos	genmn̥	ātr̥	bhrātēr	wesr̥	osr̥
Vocative	wetos	genmn̥	ātr̥	bhrāter	wesr̥	osr̥
Accusative	wetos	genmn̥	ātr̥	bhrātr̥m	wesr̥	osr̥
Genitive	wétesos	génmenos	ātros	bhrātros ~ bhrātr̥s	wesnos	esnos
Dative	wétesei	génmenei	ātrei	bhrātrei	wesnei	esnei
Locative	wétesi	génmeni	ātri	bhrā́teri	wesri ~ wesni	esri ~esni
Ablative	wéteses	génmenes	ātres	bhrā́tres	wesnes	esnes
Instrumental I	wétesē	génmenē	ātrē	bhrātrē	wesnē	wesnē
Instrumental II	wétesbhi	genmn̥bhi	ātr̥bhi	bhrātr̥bhi	wesn̥bhi	esn̥bhi

Plural

Nominative	wétesa	génmona	ātra	bhrā́teres	wesna	osna
Vocative	wétesa	génmona	ātra	bhrā́teres	wesna	osna
Accusative	wétesa	génmona	ātra	bhrātr̥ns	wesna	osna
Genitive	wétesom	génmenom	ātrom	bhrātrom	wesnom	esnom
Dative	wétesmos ~ wétesbhos	genmn̥mos ~ genmn̥bhos	ātr̥mos ~ ātr̥bhos	bhrātr̥mos ~ bhrātr̥bhos	wesn̥mos ~ wesn̥bhos	esn̥mos ~ esn̥bhos
Locative	wétessu ~ wétessi	genmn̥su ~ genmn̥si	ātr̥su ~ - si	bhrātr̥su ~ - si	wesn̥su ~ - si	esn̥su ~ - si
Ablative	wétesjos ~ wétesbhos	genmn̥jos ~ genmn̥bhos	ātr̥jos ~ ātr̥bhos	bhrātr̥jos ~ bhrātr̥bhos	wesn̥jos ~ wesn̥bhos	esn̥jos ~ esn̥bhos
Instrumental I	wétesīs	genmn̥īs	ātrīs	bhrātrīs	wesnīs	esnīs
Instrumental II	wétesbhis	genmn̥bhis	ātr̥bhis	bhrātr̥bhis	wesn̥bhis	esn̥bhis

Singular

	carpenter	fertile		carrier		
	m.	**m., f.**	**n.**	**m., f.**	**f.**	**n.**
Nominative	tetkōn	dhēmōn	dhēmon	bheronts	bhérontī	bheront
Vocative	tetkon	dhēmon	dhēmon	bheront	bhérontī	bheront
Accusative	tetkonṃ	dhēmonṃ	dhēmon	bherontṃ	bhérontīm	bheront
Genitive	tétken(o)s	dhḗmen(o)s	dhḗmen(o)s	bhérontos	bherontjās	bhérontos
Dative	tétkenei	dhḗmenei	dhḗmenei	bhérontei	bherontjāi	bhérontei
Locative	tétkeni	dhḗmeni	dhḗmeni	bhéronti	bhérontjāi	bhéronti
Ablative	tétkenes	dhḗmenes	dhḗmenes	bhérontes	bhérontjād	bhérontes
Instrumental I	tétkenē	dhḗmenē	dhḗmenē	bhérontē	bherontjā	bhérontē
Instrumental II	tetkṇbhi	dhēmṇbhi	dhēmṇbhi	bhérontbhi	bhérontjābhi	bhérontbhi

Plural

Nominative	tétkones	dhḗmones	dhḗmones	bhérontes	bherontjās	bhéronta
Vocative	tétkones	dhḗmones	dhḗmones	bhérontes	bherontjās	bhéronta
Accusative	tétkonṇs	dhḗmonṇs	dhḗmonṇs	bhérontṇṇ	bhérontjāns	bhérontna
Genitive	tétkenom	dhḗmenom	dhḗmenom	bhérontom	bhérontjāom ~ bherontjām	bhérontom
Dative	tetkṇmos ~ tetkṇbhos	dhēmṇmos ~ dhēmṇbhos	dhēmṇmos ~ dhēmṇbhos	bhérontmos ~ bhérontbhos	bhérontjāmos ~ bhérontjābhos	bhérontmos ~ bhérontbhos
Locative	tetkṇsu ~ tetkṇsi	dhēmṇsu ~ dhēmṇsi	dhēmṇsu ~ dhēmṇsi	bhérontsu ~ bhérontsi	bhérontjāsu ~ bhérontjāsi	bhérontsu ~ bhérontsi
Ablative	tetkṇjos ~ tetkṇbhos	dhēmṇjos ~ dhēmṇbhos	dhēmṇjos ~ dhēmṇbhos	bhérontjos ~ bhérontbhos	bhérontjājos ~ bhérontjābhos	bhérontjos ~ bhérontbhos
Instrumental I	tetknīs	dhēmnīs	dhēmnīs	bhérontīs	bhérontjāīs	bhérontīs
Instrumental II	tetkṇbhis	dhēmṇbhis	dhēmṇbhis	bhérontbhis	bhérontjābhis	bhérontbhis

D   Mesostatic consonantal derived nouns and adjectives

Singular

	herdsman	bottom	neck
	m.	m.	m.
Nominative	poimḗn	bhudhmḗn	amchḗn
Vocative	poimén	bhudhmén	amchén
Accusative	poiménm̥	bhudhménm̥	amchénm̥
Genitive	poimenos	bhudhmenos	amchenos
Dative	poimenei	bhudhmenei	amchenei
Locative	poimeni	bhudhmeni	amcheni
Ablative	poimenes	bhudhmenes	amchenes
Instrumental I	poimenē	bhudhmenē	amchenē
Instrumental II	poimenbhi	bhudhmenbhi	amchenbhi

Plural

	herdsman	bottom	neck
Nominative	poimenes	bhudhmenes	amchenes
Vocative	póimenes	bhúdhmenes	ámchenes
Accusative	poiménn̥s	bhudhménn̥s	amchénn̥s
Genitive	poimenom	bhudhmenom	amchenom
Dative	poimenmos ~ poimenbhos	bhudhmenmos ~ bhudhmenbhos	amchenmos ~ amchenbhos
Locative	poimensu ~ poimensi	bhudhmensu ~ bhudhmensi	amchensu ~ amchensi
Ablative	poimenjos ~ poimenbhos	bhudhmenjos ~ bhudhmenbhos	amchenjos ~ amchenbhos
Instrumental I	poimenīs	bhudhmenīs	amchenīs
Instrumental II	poimenbhis	bhudhmenbhis	amchenbhis

Singular

	well-minded			person
	m., f.	**f.**	**n.**	**m.**
Nominative	sumenés	sumenesí	sumenés	dhghmōn
Vocative	sumenés	sumenesī	sumenés	dhghmen
Accusative	sumenésm̥	sumenesīm	sumenés	dhghmonm̥
Genitive	sumenesos	sumenesjãs	sumenesos	dhghmenos
Dative	sumenesei	sumenesjãi	sumenesei	dhghmenei
Locative	sumenesi	sumenesjāi	sumenesi	dhghmeni
Ablative	sumeneses	sumenesjād	sumeneses	dhghmenes
Instrumental I	sumenesē	sumenesjã	sumenesē	dhghmenē
Instrumental II	sumenesbhi	sumenesjãbhi	sumenesbhi	dhghmenbhi

Plural

Nominative	sumeneses	sumenesjãs	sumenesa	dhghmones
Vocative	súmeneses	sumenesjãs	sumenesa	dhghmones
Accusative	sumenésn̥s	sumenesjāns	sumenesa	dhghmonn̥s
Genitive	sumenesom	sumenesjāom ~ sumenesjãm	sumenesom	dhghmonom
Dative	sumenesmos ~ sumenesbhos	sumenesjāmos ~ sumenesjābhos	sumenesmos ~ sumenesbhos	dhghmenbhos ~ dhghmenmos
Locative	sumenessu ~ sumenessi	sumenesjāsu ~ sumenesjāsi	sumenessu ~ sumenessi	dhghmensu ~ dhghmensi
Ablative	sumenesjos ~ sumenesbhos	sumenesjājos ~ sumenesjābhos	sumenesjos ~ sumenesbhos	dhghmenjos ~ dhghmenbhos
Instrumental I	sumenesīs	sumenesjáīs	sumenesīs	dhghmenīs
Instrumental II	sumenesbhis	sumenesjābhis	sumenesbhis	dhghmenbhis

Singular

	warmth	previous		
	m.	m., f.	f.	n.
Nominative	tepṓs	prījṓs	prĩsī́	prījós
Vocative	tepés	prījés	prĩsī	prījós
Accusative	tepósm̥	prījósm̥	prĩsīm	prījós
Genitive	tepesos	prījesos	prĩsjãs	prījesos
Dative	tepesei	prījesei	prĩsjãi	prījesei
Locative	tepesi	prījesi	prĩsjãi	prījesi
Ablative	tepeses	prījeses	prĩsjād	prījeses
Instrumental I	tepesē	prījesē	prĩsjã	prījesē
Instrumental II	tepesbhi	prījesbhi	prĩsjābhi	prījesbhi

Plural

	warmth	previous		
Nominative	teposes	prījoses	prĩsjãs	prījosa
Vocative	téposes	príjoses	prĩsjãs	prījosa
Accusative	tepósn̥s	prījósn̥s	prĩsjāns	prījosa
Genitive	tepesom	prījesom	prĩsjāom ~ prĩsjãm	prījesom
Dative	tepesmos ~ tepesbhos	prījesmos ~ prījesbhos	prĩsjāmos ~ prĩsjābhos	prījesmos ~ prījesbhos
Locative	tepessu ~ tepessi	prījessu ~ prījessi	prĩsjāsu ~ prĩsjāsi	prījessu ~ prījessi
Ablative	tepesjos ~ tepesbhos	prījesjos ~ prījesbhos	prĩsjājos ~ prĩsjābhos	prījesjos ~ prījesbhos
Instrumental I	tepesīs	prījesīs	prĩsjā́īs	prījesīs
Instrumental II	tepesbhis	prījesbhis	prĩsjābhis	prījesbhis

Singular

	better		
	m., f.	**f.**	**n.**
Nominative	bhədjṓs	bhədisī́	bhədjós
Vocative	bhədjés	bhədisī	bhədjós
Accusative	bhədjósm̥	bhədisīm	bhədjós
Genitive	bhədjesos	bhədisjãs	bhədjesos
Dative	bhədjesei	bhədisjãi	bhədjesei
Locative	bhədjesi	bhədisjãi	bhədjesi
Ablative	bhədjeses	bhədisjãd	bhədjeses
Instrumental I	bhədjesē	bhədisjã	bhədjesē
Instrumental II	bhədjesbhi	bhədisjãbhi	bhədjesbhi

Plural

Nominative	bhədjoses	bhədisjãs	bhədjosa
Vocative	bhədjoses	bhədisjãs	bhədjosa
Accusative	bhədjósn̥s	bhədisjāns	bhədjosa
Genitive	bhədjesom	bhədisjãom ~ bhədisjãm	bhədjesom
Dative	bhədjesmos ~ bhədjesbhos	bhədisjãmos ~ bhədisjãbhos	bhədjesmos ~ bhədjesbhos
Locative	bhədjessu ~ bhədjessi	bhədisjãsu ~ bhədisjãsi	bhədjessu ~ bhədjessi
Ablative	bhədjesjos ~ bhədjesbhos	bhədisjãjos ~ bhədisjãbhos	bhədjesjos ~ bhədjesbhos
Instrumental I	bhədjesīs	bhədisjã́īs	bhədjesīs
Instrumental II	bhədjesbhis	bhədisjãbhis	bhədjesbhis

E   Proterodynamic consonantal derived nouns and adjectives

Singular

	strife	blood	name	prayer	water	udder
	n.	n.	n.	n.	n.	n.
Nominative	kotos	krewəs	nōmn̥	bhreghmn̥	wodr̥	oudhr̥
Vocative	kotos	krewəs	nōmn̥	bhreghmn̥	wodr̥	oudhr̥
Accusative	kotos	krewəs	nōmn̥	bhreghmn̥	wodr̥	oudhr̥
Genitive	kətesos	kruwesos	n̥men(o)s	bhr̥ghmen(o)s	wəden(o)s	ūdhén(o)s
Dative	kətesei	kruwesei	n̥menei	bhr̥ghmenei	wədenei	ūdhénei
Locative	kətesi	kruwesi	n̥meni	bhr̥ghmeni	wədeni	ūdheni
Ablative	kəteses	kruweses	n̥menes	bhr̥ghmenes	wədenes	ūdhenes
Instrumental I	kətesē	kruwesē	n̥menē	bhr̥ghmenē	wədenē	ūdhenē
Instrumental II	kətesbhi	kruwesbhi	n̥menbhi	bhr̥ghmenbhi	wədenbhi	ūdhenbhi

Plural

	strife	blood	name	prayer	water	udder
Nominative	kótesa	kréwesa	nómona, nōmōn	bhréghmona ~ bhreghmōn	wédora ~ wedōr ~ wédena	óudhora ~ óudhōr ~ óudhena
Vocative	kótesa	kréwesa	nómona, nōmōn	bhréghmona ~ bhreghmōn	wédora ~ wedōr ~ wédena	óudhora ~ óudhōr ~ óudhena
Accusative	kótesa	kréwesa	nómona ~ nōmōn	bhréghmona ~ bhreghmōn	wédora ~ wedōr ~ wédena	óudhora ~ óudhōr ~ óudhena
Genitive	kətesom	kruwesom	ənmenom	bhr̥ghmenom	wədenom	ūdhenom
Dative	kətesmós ~ kətesbhós	kruwesmós ~ kruwesbhós	nōmn̥mós ~ nōmn̥bhós	bhr̥ghmn̥mos ~ bhr̥ghmn̥bhos	wədn̥mos ~ wədn̥bhos	ūdhn̥mós ~ ūdhn̥bhós
Locative	kətessú ~ kətessí	kruwessú ~ kruwessí	nōmn̥sú ~ nōmn̥sí	bhr̥ghmn̥su ~ bhr̥ghmn̥si	wədn̥su ~ wədn̥si	ūdhn̥sú ~ ūdhn̥sí
Ablative	kətesjós ~ kətesbhós	kruwesjós ~ kruwesbhós	nōmn̥jós ~ nōmn̥bhós	bhr̥ghmn̥jos ~ bhr̥ghmn̥bhos	wədn̥jos ~ wədn̥bhos	ūdhn̥jós ~ ūdhn̥bhós
Instrumental I	kətesís	kruwesís	nōmnís	bhr̥ghmn̥īs	wədnīs	ūdhnís
Instrumental II	kətesbhís	kruwesbhís	nōmn̥bhís	bhr̥ghmn̥bhis	wədn̥bhis	ūdhn̥bhís

Singular

	liver	blood	way	fire	sun	woman
	n.	n.	n.	n.	n.	f.
Nominative	jeqr̥	esr̥	eitr̥	pāwr̥	sāwl̥	cēn
Vocative	jeqr̥	esr̥	eitr̥	pāwr̥	sāwl̥	cēn
Accusative	jeqr̥	esr̥	eitr̥	pāwr̥	sāwl̥	cenm̥
Genitive	iqén(o)s	əsen(o)s	itén(o)s	puwén(o)s	suwén(o)s	cnãs, cnās
Dative	iqenei	əsenei	itenei	puwenei	suwenei	cnãi
Locative	iqeni	əseni	iteni	puweni	suweni	cnāi
Ablative	iquenes	əsenes	itenes	puwenes	suwenes	cnãs
Instrumental I	iqenē	əsenē	itenē	puwenē	suwenē	cnã
Instrumental II	iqenbhi	əsenbhi	itenbhi	puwenbhi	suwenbhi	cnābhi

Plural

	liver	blood	way	fire	sun	woman
Nominative	jéqora ~ jeqōr ~ jéqena	ésora ~ esōr ~ ésena	éitora ~ eitōr ~ éitena	pā́wora ~ pā̯wōr ~ pā́wena	sā́wena	cnãs
Vocative	jéqora ~ jeqōr ~ jéqena	ésora ~ esōr ~ ésena	éitora ~ eitōr ~ éitena	pā́wora ~ pā̯wōr ~ pā́wena	sā́wena	cnãs
Accusative	jéqora ~ jeqōr ~ jéqena	ésora ~ esōr ~ ésena	éitora ~ eitōr ~ éitena	pā́wora ~ pā̯wōr ~ pā́wena	sā́wena	cnāns
Genitive	iqenom	əsenom	itenom	puwenom	suwenom	cnāom
Dative	iqn̥mós ~ iqn̥bhós	əsn̥mos ~ əsn̥bhos	itn̥mós ~ itn̥bhós	puwn̥mós ~ puwn̥bhós	suwn̥mós ~ suwn̥bhós	cnā́mos ~ cnābhos
Locative	iqn̥sú ~ iqn̥sí	əsn̥su ~ əsn̥si	itn̥sú ~ itn̥sí	puwn̥sú ~ puwn̥sí	suwn̥sú ~ suwn̥sí	cnā́su ~ cnāsi
Ablative	iqn̥jós ~ iqn̥bhós	əsn̥jos ~ əsn̥bhos	itn̥jós ~ itn̥bhós	puwn̥jós ~ puwn̥bhós	suwn̥jós ~ suwn̥bhós	cnā́jos ~ cnābhos
Instrumental I	iqn̥ī́s	əsnī́s	itnī́s	puwnī́s	sūnī́s	cnĩs
Instrumental II	iqn̥bhís	əsn̥bhis	itn̥bhís	puwn̥bhís	suwn̥bhís	cnābhis

F   Hysterodynamic consonantal derived nouns and adjectives

Singular

	bull	**comb**	**star**
	m.	**m.**	**m.**
Nominative	ugsḗn	pktḗn	stḗr
Vocative	ugsen	pkten	ster
Accusative	ugsénṃ	pktenṃ	sterṃ
Genitive	ugsnós	pəktnos	stros
Dative	ugsnéi	pəktnei	strei
Locative	ugseni	pəkteni	steri
Ablative	ugsnés	pəktnes	stres
Instrumental I	ugsnḗ	pəktnē	strē
Instrumental II	ugsṇbhí	pəktṇbhi	stṛbhi

Plural

Nominative	ugsenes	pktenes	steres
Vocative	úgsenes	pktenes	steres
Accusative	ugsénṇs	pktenṇs	sterṇs ~ strń̥s
Genitive	ugsnóm	pəktnom	strom
Dative	ugsṇmós ~ ugsṇbhós	pəktṇmos ~ pəktṇbhos	stṛmos ~ stṛbhos
Locative	ugsṇsú ~ ugsṇsí	pəktṇsu ~ pəktṇsi	stṛsu ~ stṛsi
Ablative	ugsṇjós ~ ugsṇbhós	pəktṇjos ~ pəktṇbhos	stṛjos ~ stṛbhos
Instrumental I	ugsṇī́s	pəktṇīs	strīs
Instrumental II	ugsṇbhís	pəktṇbhis	stṛbhis

Singular

	father	brother-in-law	month
	m	**m.**	**m**
Nominative	pətḗr	dāiwḗr	mēnṓts
Vocative	pə́ter	dāiwer	mēnṓt
Accusative	pəterm̥	dāiwérm̥	mēnótm̥
Genitive	pətros	dāiwərós	mēnsós
Dative	pətrei	dāiwəréi	mēnséi
Locative	pəteri	daiweri	mēnesi
Ablative	pətres	dāiwərés	mēnsés
Instrumental I	pətrḗ	dāiwərḗ	mēnsḗ
Instrumental II	pətr̥bhi	dāiwr̥bhí	mēnsbhí

Plural

Nominative	pəteres	dāiweres	mēnotes
Vocative	pə́teres	dā́iweres	mḗnotes
Accusative	pətern̥s ~ pətrń̥s	dāiwérn̥s	mēnótn̥s
Genitive	pətrom	dāiwəróm	mēnsóm
Dative	pətr̥mos ~ pətr̥bhos	dāiwr̥mós ~ dāiwr̥bhós	mēnsmós ~ mēnsbhós
Locative	pətr̥su ~ pətr̥si	dāiwərsú ~ dāiwərsí	mēnssú ~ mēnssí
Ablative	pətr̥jos ~ pətr̥bhos	dāiwr̥jós ~ dāiwr̥bhós	mēnsjós ~ mēnsbhós
Instrumental I	pətrīs	dāiwərís	mēnsís
Instrumental II	pətr̥bhis	dāiwr̥bhís	mēnsbhís

G   Amphidynamic consonantal derived nouns and adjectives

Singular

	bigger			taylor	
	m., f.	**f.**	**n.**	**m.**	**f.**
Nominative	megjōs	mégisī	megjos	sjeutōr ~ sjūtōr	sjūtrī́
Vocative	megjes	mégisī	megjos	sjeuter	sjūtrī́
Accusative	məgjosm̥	mégisīm	megjos	sjūtórm̥	sjūtrī́m
Genitive	məgisós	məgisjãs	məgisós	sjūtrós	sjūtrijãs
Dative	məgiséi	məgisjãi	məgiséi	sjūtréi	sjūtrijãi
Locative	məgiesi	məgisjãi	məgiesi	sjūteri	sjūtrijãi
Ablative	məgisés	məgisjãd	məgisés	sjūtrés	sjūtrijjã́d
Instrumental I	məgisé̄	məgisjã̄	məgisé̄	sjūtré̄	sjūtrijã̄
Instrumental II	məgisbhí	məgisjābhi	məgisbhí	sjūtr̥bhí	sjūtrijābhi

Plural

Nominative	mégjoses	mégisjãs	mégjosa	sjéutores	sjūtrijãs
Vocative	mégjoses	mégisjãs	mégjosa	sjéutores	sjūtrijãs
Accusative	megjosn̥s	mégisjāns	mégjosa	sjeutorn̥s	sjūtrijã́ns
Genitive	məgisóm	məgisjãom ~ məgisjãm	məgisóm	sjūtróm	sjūtrijãom ~ sjūtrijãm
Dative	məgismós ~ məgisbhós	məgisjāmos ~ məgisjābhos	məgismós ~ məgisbhós	sjūtr̥mós ~ sjūtr̥bhós	sjūtrijāmos ~ sjūtrijābhos
Locative	məgissú ~ məgissí	məgisjāsu ~ məgisjāsi	məgissú ~ məgissí	sjūtr̥sú ~ sjūtr̥sí	sjūtrijāsu ~ sjūtrijāsi
Ablative	məgisjós ~ məgisbhós	məgisjājos ~ məgisjābhos	məgisjós ~ məgisbhós	sjūtr̥jós ~ sjūtr̥bhós	sjūtrijājos ~ sjūtrijābhos
Instrumental I	məgisī́s	məgisjã́īs	məgisī́s	sjūtrī́s	sjūtrijã́īs
Instrumental II	məgisbhī́s	məgisjābhis	məgisbhī́s	sjūtr̥bhī́s	sjūtrijābhis

Singular

	killer			soldier
	m., f.	**f.**	**n.**	**m.**
Nominative	chenonts ~ chnonts	chnn̥tī	chenn̥t	wedhonts
Vocative	chenent	chnn̥tī	chenn̥t	wedhont
Accusative	chnontm̥	chnn̥tīm	chenn̥t	wedhontm̥
Genitive	chnn̥tos	chnn̥tjãs	chnn̥tos	wedhn̥tós
Dative	chnn̥tei	chnn̥tjāi	chnn̥tei	wedhn̥téi
Locative	chnenti	chnn̥tjāi	chnenti	wedhenti
Ablative	chnn̥tes	chnn̥tjād	chnn̥tes	wedhn̥tés
Instrumental I	chnn̥tē	chnn̥tjã	chnn̥tē	wedhn̥tḗ
Instrumental II	chnn̥tbhi	chnn̥tjābhi	chnn̥tbhi	wedhn̥tbhí

Plural

	killer			soldier
Nominative	chénontes	chnn̥tjãs	chénonta	wédhontes
Vocative	chénontes	chnn̥tjãs	chénonta	wédhontes
Accusative	chenontn̥s	chnn̥tjāns	chénonta	wedhontn̥s
Genitive	chnn̥tom	chnn̥tjāom ~ chnn̥tjãm	chnn̥tom	wedhn̥tóm
Dative	chnn̥tmos ~ chnn̥tbhos	chnn̥tjāmos ~ chnn̥tjābhos	chnn̥tmos ~ chnn̥tbhos	wedhn̥tbhós
Locative	chnn̥tsu ~ chnn̥tsi	chnn̥tjāsu ~ chnn̥tjāsi	chnn̥tsu ~ chnn̥tsi	wedhn̥tsú
Ablative	chnn̥tjos ~ chnn̥tbhos	chnn̥tjājos ~ chnn̥tjābhos	chnn̥tjos ~ chnn̥tbhos	wedhn̥tbhós
Instrumental I	chnn̥tīs	chnn̥tjā́īs	chnn̥tīs	wedhn̥tī́s
Instrumental II	chnn̥tbhis	chnn̥tjābhis	chnn̥tbhis	wedhn̥tbhís

Singular

	who has seen		
	m., f.	**f.**	**n.**
Nominative	weidwōs ~ widwṓs	widusī́	weidwos
Vocative	weidwes	widusī́	weidwos
Accusative	widwósm̥	widusī́m	weidwos
Genitive	widusós	widusjãs	widusós
Dative	widuséi	widusjãi	widuséi
Locative	widwesi	widusjãi	widwesi
Ablative	widusés	widusjãd	widusés
Instrumental I	widusḗ	widusjã	widusḗ
Instrumental II	widusbhí	widusjãbhi	widusbhí

Plural

Nominative	wéidwoses	widusjãs	wéidwosa
Vocative	wéidwoses	widusjãs	wéidwosa
Accusative	weidwosn̥s	widusjāns	weidwosa
Genitive	widusóm	widusjāom ~ widusjãm	widusóm
Dative	widusmós ~ widusbhós	widusjāmos ~ widusjābhos	widusmós ~ widusbhós
Locative	widussú ~ widussí	widusjāsu ~ widusjāsi	widussú ~ widussí
Ablative	widusjós ~ widusbhós	widusjājos ~ widusjābhos	widusjós ~ widusbhós
Instrumental I	widusī́s	widusjā́īs	widusī́s
Instrumental II	widusbhís	widusjābhis	widusbhís

Singular

	dawn	way	water	grand son	male
	f.	m.	n.	m	m.
Nominative	ausōs	pontēs	wedōr ~ udṓr	nepōts	wersēn
Vocative	auses	pontēs	wedōr ~ udṓr	nepot	wersen
Accusative	áusosm̥ ~ usósm̥	pontēm	wedōr ~ udṓr	nepótm̥	wr̥senm̥
Genitive	ussós	pn̥tos	udnós	neptós	wr̥snos
Dative	usséi	pn̥tei	udnéi	neptéi	wr̥snei
Locative	usesi	pn̥tēi	udeni	nepeti	wr̥seni
Ablative	ussés	pn̥tés	udnés	neptés	wr̥snes
Instrumental I	ussḗ	pn̥tē	udnḗ	neptḗ	wr̥snḗ
Instrumental II	us(s)bhí	pn̥tbhi	udn̥bhí	neptbhí	wr̥sn̥bhi

Plural

	dawn	way	water	grand son	male
Nominative	áusoses	pontẽs	udná	népotes	wérsenes
Vocative	áusoses	pontẽs	udná	népotes	wérsenes
Accusative	ausosn̥s	pn̥ntn̥s	udná	népotn̥s	wérsenn̥s
Genitive	ussóm	pn̥tom	udnóm	neptóm	wr̥snom
Dative	us(s)mós ~ us(s)bhós	pn̥tmos ~ pn̥tbhos	udn̥mós ~ udn̥bhós	neptmós ~ neptbhós	wr̥snmos ~ wr̥sn̥bhos
Locative	uss(s)ú ~ uss(s)í	pn̥tsu ~ pn̥tsi	udn̥sú ~ udn̥sí	neptsú ~ neptsí	wr̥snsu ~ wr̥snsi
Ablative	us(s)jós ~ us(s)bhós	pn̥tjos ~ pn̥tbhos	udn̥jós ~ udn̥bhós	neptjós ~ neptbhós	wr̥snjos ~ wr̥sn̥bhos
Instrumental I	ussís	pn̥tīs	udnís	neptís	wr̥snīs
Instrumental II	us(s)bhís	pn̥tbhis	udn̥bhís	neptbhís	wr̥sn̥bhis

Singular

	hand	pool	stone	itinerary	apple
	f.	m.	m.	n.	m.
Nominative	ghesr̥	leimōn	akmōn	eitōr	abōl
Vocative	ghesr̥	leimen	akmen	eitōr	abel
Accusative	ghserm̥	liménm̥	əkmonm̥	eitōr	əbelm̥
Genitive	ghsros	limnós	əkm̥nos	itnós	əblos
Dative	ghsrei	limnéi	əkm̥nei	itnéi	əblei
Locative	ghseri	limeni	əkmeni	iteni	əbeli
Ablative	ghsres	limnés	əkm̥nes	itnés	əbles
Instrumental I	ghsrē	limnḗ	əkm̥nḗ	itnḗ	əblē
Instrumental II	ghsr̥bhi	limn̥bhí	əkm̥n̥bhi	itn̥bhí	əbl̥bhi

Plural

Nominative	ghéseres	léimones	ákmones	itná	áboles
Vocative	ghéseres	léimones	ákmones	itná	áboles
Accusative	ghésern̥s	léimonn̥s	akmonn̥s	itná	aboln̥s
Genitive	ghsrom	limnóm	əkm̥nom	itnóm	əblom
Dative	ghsrmos ~ ghsr̥bhos	limnmós ~ limn̥bhós	əkmnmos ~ əkm̥nbhos	itnmós ~ itn̥bhós	əblmos ~ əbl̥bhos
Locative	ghsrsu ~ ghsrsi	limn̥sú ~ limn̥sí	əkm̥nsu ~ əkm̥nsi	itn̥sú ~ itn̥sí	əbl̥su ~ əbl̥si
Ablative	ghsrjos ~ ghsr̥bhos	limnjós ~ limn̥bhós	əkmn̥jos ~ əkm̥nbhos	itnjós ~ itn̥bhós	əbljos ~ əbl̥bhos
Instrumental I	ghsrīs	limnī́s	əkmnīs	itnī́s	əblī́s
Instrumental II	ghsr̥bhis	limn̥bhís	əkm̥nbhis	itn̥bhís	əbl̥bhis

H   Complex n-stems

Singular

	Primary derived		
	Amphidynamic		Hysterodynamic
	Ia	Ib	Ic
	stone	male	ram
	m.	m.	m.
Nominative	akmōn	wersēn	wərēn
Vocative	akmen	wersen	wəren
Accusative	əkmonm̥	wersenm̥	wərenm̥
Genitive	əkm̥nos	wr̥snós	wr̥nos
Dative	əkm̥nei	wr̥snei	wr̥nei
Locative	əkmeni	wr̥seni	wr̥eni
Ablative	əkm̥nes	wr̥snés	wr̥nés
Instrumental I	əkm̥nē	wr̥snē	wr̥nē
Instrumental II	əkmn̥bhi	wr̥sn̥bhi	wr̥nbhi

Plural

Nominative	ákmones	wérsenes	wərenes
Vocative	ákmones	wérsenes	wərenes
Accusative	akmonn̥s	wersenn̥s	wərenn̥s
Genitive	əkm̥nom	wr̥snom	wr̥nom
Dative	əkmn̥mos ~ əkmn̥bhos	wr̥sn̥mos ~ wr̥sn̥bhos	wr̥nmos ~ wr̥nbhos
Locative	əkmn̥su ~ əkmn̥si	wr̥sn̥su ~ wr̥sn̥si	wr̥nsu ~ wr̥nsi
Ablative	əkmn̥jos ~ əkmn̥bhos	wr̥sn̥jos ~ wr̥sn̥bhos	wr̥njos ~ wr̥nbhos
Instrumental I	əkmnīs	wr̥snīs	wr̥nīs
Instrumental II	əkmn̥bhis	wr̥sn̥bhis	wr̥nbhis

Singular

	Individualizing			
	Acrostatic			Hysterodynamic
	IIa	IIb	IIc	IId
	carpenter	millstone	reddish	ox
	m.	m.	m., f.	m.
Nominative	tetkṓn	crā́wōn	roudhṓn	ugsḗn
Vocative	tetkon	crā́won	roudhon	ugsen
Accusative	tetkonm̥	crā́wonm̥	róudhonm̥	ugsénm̥
Genitive	tétken(o)s	crā́wen(o)s	róudhonos	ugsnós
Dative	tétkenei	crā́wenei	róudhonei	ugsnéi
Locative	tétkeni	crā́weni	róudhoni	ugseni
Ablative	tétkenes	crā́wenes	róudhones	ugsnés
Instrumental I	tétkenē	crā́wenē	róudhonē	ugsnē
Instrumental II	tetkn̥bhi	crā́wn̥bhi	róudhonbhi	ugsn̥bhí

Plural

Nominative	tétkones	crā́wones	róudhones	ugsenes
Vocative	tétkones	crā́wones	róudhones	úgsenes
Accusative	tétkonn̥s	crā́wonn̥s	róudhonn̥s	ugsénn̥s
Genitive	tétkenom	crā́wenom	róudhonom	ugsnóm
Dative	tetkn̥mos ~ tetkn̥bhos	crā́wn̥mos ~ crā́wn̥bhos	róudhonmos ~ róudhonbhos	ugsn̥mós ~ ugsn̥bhós
Locative	tetkn̥su ~ tetkn̥si	crā́wn̥su ~ crā́wn̥si	róudhonsu ~ róudhonsi	ugsn̥sú ~ ugsn̥sí
Ablative	tetkn̥jos ~ tetkn̥bhos	crā́wn̥jos ~ crā́wn̥bhos	róudhonjos ~ róudhonbhos	ugsn̥jós ~ ugsn̥bhós
Instrumental I	tetkn̥īs	crā́wn̥īs	róudhonīs	ugsnís
Instrumental II	tetkn̥bhis	crā́wn̥bhis	róudhonbhis	ugsn̥bhís

Singular

	Possessive (Hoffmann)				
	Acrostatic		Mesostatic	Hysterodynamic	
	IIIa	IIIb	IIIc	IIId	IIIe
	man	young	big-eyed	boatman	bigheaded
	m.	m. f.	m., f.	m.	m., f.
Nominative	dhghmōn	juwōn	oqōn	plowḗn	ghebhlõn
Vocative	dhghmon	juwon	oqōn	plowen	ghebhlṓn
Accusative	dhghmonm̥	juwonm̥	oqōnm̥	plowénm̥	ghebhlṓnm̥
Genitive	dhghmenos	júwen(o)s	óqōnos	plowenós	ghebhlōnós
Dative	dhghmenei	júwenei	óqōnei	plowenéi	ghebhlōnéi
Locative	dhghmeni	júweni	óqōni	plowení	ghebhlōní
Ablative	dhghmenes	júwenes	óqōnes	plowenés	ghebhlōnés
Instrumental I	dhghmonē	júwonē	óqōnē	plowenḗ	ghebhlōnḗ
Instrumental II	dhghmn̥bhi	júwn̥bhi	óqōnbhi	plowenbhí	ghebhlōnbhí

Plural

Nominative	dhghmones	júwones	óqōnes	plowenes	ghebhlōnes
Vocative	dhghmones	júwones	óqōnes	plówenes	ghébhlōnes
Accusative	dhghmonn̥s	júwonn̥s	óqōnn̥s	plowénn̥s	ghebhlōnn̥s
Genitive	dhghmenom	júwenom	óqōnom	plowenom	ghebhlōnom
Dative	dhghmn̥mos ~ dhghmn̥bhos	juwn̥mos ~ juwn̥bhos	óqōnmos ~ óqōnbhos	plowenmós ~ plowenbhós	ghebhlōnmós ~ ghebhlōnbhós
Locative	dhghmn̥su ~ dhghmn̥si	juwn̥su ~ juwn̥si	óqōnsu ~ óqōnsi	plowensú ~ plowensí	ghebhlōnsú ~ ghebhlōnsí
Ablative	dhghmn̥jos ~ dhghmn̥bhos	juwn̥jos ~ juwn̥bhos	óqōnjos ~ óqōnbhos	plowenjós ~ plowenbhós	ghebhlōnjós ~ ghebhlōnbhós
Instrumental I	dhghmnīs	jūnīs	óqōnīs	plowenī́s	ghebhlōnī́s
Instrumental II	dhghmn̥bhis	juwn̥bhis	óqōnbhis	plowenbhís	ghebhlōnbhis

Singular

	Agent ~action			Neuter nouns		
	Mesostatic			Protero-dynamic	Acrostatic	
	IVa	IVb	IVc	Va	V	VI
	spy	herdsman	breath	name	sprout	bone
	m., f.	m.	m.	n.	n.	n.
Nominative	spekón̄	poimén̄	ətmēn	nōmn̥	genmn̥	ost
Vocative	spekón	poimén	ətmen	nōmn̥	genmn̥	ost
Accusative	spekónm̥	poiménm̥	ətmenm̥	nōmn̥	genmn̥	ost
Genitive	spekón(o)s	poimén(o)s	ətmen(o)s	n̥men(o)s	génmen(o)s	ostnos
Dative	spekonei	poimenei	ətmenei	n̥menei	génmenei	ostnei
Locative	spekoni	poimeni	ətmeni	n̥meni	génmeni	osti
Ablative	spekones	poimenes	ətmenes	n̥menes	génmenes	ostnes
Instrumental I	spekonē	poimenē	ətmenē	n̥menē	génmenē	ostnē
Instrumental II	spekonbhi	poimenbhi	ətmenbhi	n̥menbhi	genmn̥bhi	ostn̥bhi

Plural

Nominative	spekones	poimenes	ətmenes	nōmona ~ nōmōn	génmona	ostna
Vocative	spékones	póimenes	ətmenes	nōmona ~ nōmōn	génmona	ostna
Accusative	spekónn̥s	poiménn̥s	ətmenn̥s	nōmona ~ nōmōn	génmona	ostna
Genitive	spekonom	poimenom	ətmenom	n̥menom	génmenom	ostnom
Dative	spekonmos ~ spekonbhos	poimenmos ~ poimenbhos	ətmenmos ~ ətmenbhos	nōmn̥mós ~ nōmn̥bhós ~ n̥mn̥mos ~ n̥mn̥bhos	genmn̥mos ~ genmn̥bhos	ostn̥mos ~ ostn̥bhos
Locative	spekonsu ~ spekonsi	poimensu ~ poimensi	ətmensu ~ ətmensi	nōmn̥sú ~ nōmn̥sí ~ n̥mn̥sú ~ n̥mn̥sí	genmn̥su ~ genmn̥si	ostn̥su ~ ostn̥si
Ablative	spekonjos ~ spekonbhos	poimenjos ~ poimenbhos	ətmenjos ~ ətmenbhos	nōmn̥jos ~ nōmn̥bhós ~ n̥mn̥jos ~ n̥mn̥bhos	genmn̥jos ~ genmn̥bhos	ostn̥jos ~ ostn̥bhos
Instrumental I	spekonīs	poimenīs	ətmenīs	nōmn̥īs ~ n̥mn̥īs	genmn̥īs	ostnīs
Instrumental II	spekonbhis	poimenbhis	ətmenbhis	nōmn̥bhís ~ n̥mn̥bhís	genmn̥bhis	ostn̥bhis

I   Some compounds

Singular

	Fire priest	Having hair	Doctor	Logistic priest	Cowman
	m.	m.	m.	m.	m.
Nominative	pūnaugtōr ~ pūnugtǵr	woltowénts	medodíks	pontədhḗks	coupá̃(t)s
Vocative	pŭnaugtōr ~ pŭnugtōr	wóltowent	médodik	póntədhēk	coupāt
Accusative	pūnaugtórm̥	woltowéntm̥	medodíkm̥	pontədhḗkm̥	coupátm̥
Genitive	pūnugtrós	woltown̥tós	medodikós	pontədhəkós	coupātos
Dative	pūnugtréi	woltown̥téi	medodikéi	pontədhəkéi	coupātei
Locative	pūnugteri	woltowenti	medodikí	pontədheki	coupāti
Ablative	pūnaugtrés	woltown̥tés	medodikés	pontədhəkés	coupātes
Instrumental I	pūnaugtrḗ	woltown̥tḗ	medodikḗ	pontədhəkḗ	coupātē
Instrumental II	pūnaugtr̥bhí	woltown̥tbhí	medodikbhí	pontədhəkbí	coupātbhi

Plural

	Fire priest	Having hair	Doctor	Logistic priest	Cowman
Nominative	pūnáugtores	woltowentes	medodikes	pontədhēkes	coupātes
Vocative	pŭnaugtores	wóltowentes	médodikes	póntədhēkes	cóupātes
Accusative	pūnaugtorn̥s	woltowéntn̥s	medodíkn̥s	pontədhēkn̥s	coupátn̥s
Genitive	pūnugtróm	woltown̥tóm	medodikóm	pontədhəkóm	coupātom
Dative	pūnugtr̥bhós	woltown̥tbhós	medodikbhós	pontədhəkbhós	coupātbhos
Locative	pūnugtr̥sú	woltown̥tsú	medodiksú	pontədhəksú	coupātsu
Ablative	pūnugtr̥bhós	woltown̥tbhós	medodikbhós	pontədhəkbhós	coupātbhos
Instrumental I	pūnugtrı̄́s	woltown̥tı̄́s	medodikı́s	pontədhəkı́s	coupātīs
Instrumental II	pūnugtr̥bhís	woltown̥tbhís	medodikbhís	pontədhəkbhís	coupātbhis

J   Kinship terms

Singular

	Father	Mother (PIE)	Mother (LIE)	Dad	Mom
	m.	f.	m.	m.	f
Nominative	pətḗr	mātḗr	mātér	tātās ~ attās	ammā
Vocative	pə́ter	māter	māter	tāta ~ atta	amma
Accusative	pəterm̥	mātr̥m	mātérm̥	tātām ~ attām	ammām
Genitive	pətros	mātros ~ mātr̥s	mātrós	tātās ~ tátāso ~ attās ~ áttāso	ammãs
Dative	pətrei	mātrei	mātréi	tātãi ~ attãi	ammãi
Locative	pəteri	mə́teri	māteri	tātãi ~ attãi	ammãi
Ablative	pətres	mātres	mātrés	tātād ~ attād	ammād
Instrumental I	pətrē	mātrē	mātrḗ	tātã ~ attã	ammã
Instrumental II	pətr̥bhi	mātr̥bhi	mātr̥bhí	tátābhi ~ áttābhi	ámmābhi

Plural

	Father	Mother (PIE)	Mother (LIE)	Dad	Mom
Nominative	pə́teres	mə́teres	māteres	tātãs ~ attãs	ammãs
Vocative	pə́teres	mə́teres	mə́teres	tātãs ~ attãs	ammãs
Accusative	pəterns̥ ~ pətrń̥s	mātr̥ns	mātérn̥s	tātāns ~ attāns	ammāns
Genitive	pətrom	mātrom	mātróm	tátāom ~ tātãm ~ áttāom ~ attãm	ammāom ~ ammãm
Dative	pətr̥mos ~ pətr̥bhos	mātr̥mos ~ mātr̥bhos	mātr̥mós ~ mātr̥bhós	tátāmos ~ tátābhos ~ áttāmos ~ áttābhos	ámmāmos ~ ámmābhos
Locative	pətr̥su ~ -si	mātr̥su ~ -si	mātr̥sú ~ -sí	tátāsu ~ tátāsi ~ áttāsu ~ áttāsi	ámmāsu ~ ámmāsi
Ablative	pətrjos ~ pətr̥bhos	mātrjos ~ mātr̥bhos	mātrjós ~ mātr̥bhós	tátājos ~ tátābhos ~ áttājos ~ áttābhos	ámmājos ~ ámmābhos
Instrumental I	pətrīs	mātrīs	mātrī́s	tātāīs ~ attāīs	ammāīs
Instrumental II	pətr̥bhis	mātr̥bhis	mātr̥bhís	tátābhis ~ áttābhis	ámmābhis

Singular

	Son	Daughter	Brother	Sister	Wife
	m.	f.	m.	f.	f.
Nominative	sūnús	dhugtḗr	bhrātēr	swesōr	uksṓr
Vocative	sūneu	dhugter	bhrāter	sweser	ukser
Accusative	sūnúm	dhugtérm̥	bhrātr̥m	swesórm̥	uksórm̥
Genitive	sūnéw(o)s	dhugtrós	bhrātros ~ bhrātr̥s	swesrós	uksrós
Dative	sūnewei	dhugtréi	bhrātrei	swesréi	uksréi
Locative	sūnewi	dhugteri	bhrā́teri	swesrí	uksrí
Ablative	sūnúd	dhugtrés	bhrā́tres	swesrés	uksrés
Instrumental I	sūnū́ ~ sūnwḗ	dhugtrḗ	bhrātrē	swesrḗ	uksrḗ
Instrumental II	sūnubhi	dhugtr̥bhí	bhrātr̥bhi	swesr̥bhí	uksr̥bhí

Plural

Nominative	sūnewes	dhugteres	bhrā́teres	swésores	uksores
Vocative	sŭnewes	dhúgteres	bhrā́teres	swésores	úksores
Accusative	sūnúns	dhugtérn̥s ~ dhugtŕ̥ns	bhrātr̥ns	swésorn̥s	uksórn̥s
Genitive	sūnewom	dhugtróm	bhrātrom	swesróm	uksróm
Dative	sūnumós ~ sūnubhós	dhugtr̥mós ~ dhugtr̥bhós	bhrātr̥mos ~ bhrātr̥bhos	swesr̥mós ~ swesr̥bhós	uksr̥mós ~ uksr̥bhós
Locative	sūnusú ~ -sí	dhugtr̥sú ~ -sí	bhrātr̥su ~ -si	swesr̥sú ~ -sí	uksr̥sú ~ -sí
Ablative	sūnujós ~ sūnubhós	dhugtrjós ~ dhugtr̥bhós	bhrātrjos ~ bhrātr̥bhos	swesr̥jós ~ swesr̥bhós	uksr̥jós ~ uksr̥bhós
Instrumental I	sūnwís	dhugtrís	bhrātrís	swesrís	uksrís
Instrumental II	sūnubhís	dhugtr̥bhís	bhrātr̥bhis	swesr̥bhís	uksr̥bhís

Singular

	Grandfather	Grandmother	Grandson	Granddaughter
	m.	f.	m.	f.
Nominative	awos	anus	nepōts	neptī́s
Vocative	awe	anu	nepot	neptī
Accusative	awom	anum	nepótm̥	neptíjm̥
Genitive	áwosjo/ awī	anwos	neptós	neptijos
Dative	awōi	anwei	neptéi	neptijei
Locative	awei/ awoi	anwi	nepeti	neptĩ
Ablative	awēd	anud	neptés	neptíd
Instrumental I	awō	anū	neptḗ	neptijḗ
Instrumental II	áwobhi	ánubhi	neptbhí	neptībhi

Plural

	Grandfather	Grandmother	Grandson	Granddaughter
Nominative	awōs	anwes	népotes	neptijes
Vocative	awōs	anwes	népotes	neptijes
Accusative	awons	anuns	népotn̥s	neptíjn̥s
Genitive	awōm	anwom	neptóm	neptijom
Dative	áwoimos ~ áwoibhos	ánumos ~ ánubhos	neptmós ~ neptbhós	neptīmos ~ neptībhos
Locative	áwoisu ~ áwoisi	ánusi ~ –si	neptsú ~ neptsí	neptīsu ~ –si
Ablative	áwojos ~ áwoibhos	ánujos ~ ánubhos	neptjós ~ neptbhós	neptījos ~ neptībhos
Instrumental I	awoīs	anwīs	neptī́s	neptī́s
Instrumental II	áwobhis	ánubhis	neptbhís	neptībhis

Singular

	Fatherly uncle	Fatherly aunt	Fatherly aunt	Motherly uncle
	m.	f.	f.	m.
Nominative	pətrujós	ámetā	pətr̥swesōr	áwontlos
Vocative	pətrujé	ámeta	pətr̥swesor	áwontle
Accusative	pətrujóm	ámetām	pətr̥swesórm̥	áwontlom
Genitive	pətrujosjo ~ pətrujī́	ámetãs	pətr̥swesrós	áwontlosjo ~ áwontlī
Dative	pətrujṓi	ámetāi	pətr̥swesréi	áwontlōi
Locative	pətrujéi ~ pətrujói	ámetāi	pətr̥swesrí	áwontlei ~ áwontloi
Ablative	pətrujḗd	ámetād	pətr̥swesrés	áwontlēd
Instrumental I	pətrujṓ	ámetã	pətr̥swesrḗ	áwontlō
Instrumental II	pətrujobhi	ámetābhi	pətr̥swesr̥bhí	áwontlobhi

Plural

	Fatherly uncle	Fatherly aunt	Fatherly aunt	Motherly uncle
Nominative	pətrujṓs	ámetãs	pətr̥swésores	áwontlōs
Vocative	pətrujṓs	ámetãs	pətr̥swésores	áwontlōs
Accusative	pətrujóns	ámetāns	pətr̥swésorn̥s	áwontlons
Genitive	pətrujṓm	ámetāom ~ ámetãm	pətr̥swesróm	áwontlōm
Dative	pətrujoimos ~ pətrujoibhos	ámetāmos ~ ámetābhos	pətr̥swesr̥mós ~ pətr̥swesr̥bhós	áwontloimos ~ áwontloibhos
Locative	pətrujoisu ~ pətrujoisi	ámetāsu ~ ámetāsi	pətr̥swesr̥sú ~ – sí	áwontloisu ~ áwontloisi
Ablative	pətrujojos ~ pətrujoibhos	ámetājos ~ ámetābhos	pətr̥swesrjós ~ pətr̥swesr̥bhós	áwontlojos ~ áwontloibhos
Instrumental I	pətrujóīs	ámetāīs	pətr̥swesrī́s	áwontloīs
Instrumental II	pətrujobhis	ámetābhis	pətr̥swesr̥bhís	áwontlobhis

Singular

	Motherly aunt f.	Motherly aunt f.	Any uncle or grandfather m.	Any aunt or granmother f.
Nominative	mātérterā	mātṛswesōr	dhēdhjos	dhēdhjā
Vocative	mātértera	mātṛswesor	dhēdhje	dhēdhja
Accusative	mātérterām	mātṛswesórṃ	dhēdhjom	dhēdhjām
Genitive	mātérterãs	mātṛswesrós	dhḗdhjosjo ~ dhēdhjī	dhēdhjãs
Dative	mātérterãi	mātṛswesréi	dhēdhjōi	dhēdhjāi
Locative	mātérterāi	mātṛswesrí	dhēdhjei ~ dhēdhjoi	dhēdhjāi
Ablative	mātérterād	mātṛswesrés	dhēdhjḗd	dhēdhjād
Instrumental I	mātérterã	mātṛswesrḗ	dhēdhjō	dhēdhjã
Instrumental II	mātérterābhi	mātṛswesṛbhí	dhḗdhjobhi	dhḗdhjābhi

Plural

Nominative	mātérterãs	mātṛswésores	dhēdhjōs	dhēdhjãs
Vocative	mātérterãs	mātṛswésores	dhēdhjōs	dhēdhjãs
Accusative	mātérterāns	mātṛswésorṇs	dhēdhjons	dhēdhjāns
Genitive	mātérterāom ~ mātérterãm	mātṛswesróm	dhēdhjōm	dhēdhjāom ~ dhēdhjãm
Dative	mātérterāmos ~ mātérterābhos	mātṛswesṛmós ~ mātṛswesṛbhós	dhḗdhjoimos ~ dhēdhjoibhos	dhēdhjāmos ~ dhḗdhjābhos
Locative	mātérterāsu ~ mātérterāsi	mātṛswesṛsú ~ -sí	dhēdhjoisu ~ dhēdhjoisi	dhēdhjāsu ~ dhḗdhjāsi
Ablative	mātérterājos ~ mātérterābhos	mātṛswesṛjós ~ mātṛswesṛbhós	dhēdhjojos ~ dhēdhjoibhos	dhēdhjājos ~ dhḗdhjābhos
Instrumental I	mātérterāīs	mātṛswesrís	dhēdhjoīs	dhēdhjāīs
Instrumental II	mātérterābhis	mātṛswesṛbhís	dhḗdhjobhis	dhḗdhjābhis

Singular

| | Brotherly nephew | Brotherly niece | Sisterly nephew | Sisterly niece |
	m.	f.	m.	f.
Nominative	bhrā́trujos	bhrā́trujā	swesrijós	swesrijā́
Vocative	bhrā́truje	bhrā́truja	swesrijé	swesrijá
Accusative	bhrā́trujom	bhrā́trujām	swesrijóm	swesrijā́m
Genitive	bhrā́trujosjo ~ bhrā́trujī	bhrā́trujãs	swesrijosjo ~ swesrijĭ	swesrijãs
Dative	bhrā́trujōi	bhrā́trujāi	swesrijṓi	swesrijãi
Locative	bhrā́trujei ~ bhrā́trujoi	bhrā́trujāi	swesrijéi ~ swesrijói	swesrijā́i
Ablative	bhrā́trujēd	bhrā́trujād	swesrijḗd	swesrijā́d
Instrumental I	bhrā́trujō	bhrā́trujã	swesrijṓ	swesrijã
Instrumental II	bhrā́trujobhi	bhrā́trujābhi	swesrijobhi	swesrijābhi

Plural

	Brotherly nephew	Brotherly niece	Sisterly nephew	Sisterly niece
Nominative	bhrā́trujṓs	bhrā́trujãs	swesrijṓs	swesrijãs
Vocative	bhrā́trujṓs	bhrā́trujãs	swesrijṓs	swesrijãs
Accusative	bhrā́trujons	bhrā́trujāns	swesrijóns	swesrijā́ns
Genitive	bhrā́trujōm	bhrā́trujãom ~ bhrā́trujãm	swesrijṓm	swesrijãom ~ swesrijãm
Dative	bhrā́trujoimos ~ bhrā́trujoibhos	bhrā́trujāmos ~ bhrā́trujābhos	swesrijoimos ~ swesrijoibhos	swesrijāmos ~ swesrijābhos
Locative	bhrā́trujoisu ~ bhrā́trujoisi	bhrā́trujāsu ~ bhrā́trujāsi	swesrijoisu ~ swesrijoisi	swesrijāsu ~ swesrijāsi
Ablative	bhrā́trujojos ~ bhrā́trujoibhos	bhrā́trujājos ~ bhrā́trujābhos	swesrijojos ~ swesrijoibhos	swesrijājos ~ swesrijābhos
Instrumental I	bhrā́trujoīs	bhrā́trujāīs	swesrijóīs	swesrijā́īs
Instrumental II	bhrā́trujobhis	bhrā́trujābhis	swesrijobhis	swesrijābhis

Singular

	Any nephew	Any niece	Fatherly cousin (m.)	Fatherly cousin
	m.	f.	m.	f.
Nominative	súkteros	súkterā	bhrātreinos	bhrātreinā
Vocative	súktere	súktera	bhrātreine	bhrātreina
Accusative	súkterom	súkterām	bhrātreinom	bhrātreinām
Genitive	súkterosjo ~ súkterī	súkterãs	bhrātréinosjo ~ bhrātreinī	bhrātreinãs
Dative	súkterōi	súkterãi	bhrātreinōi	bhrātreinãi
Locative	súkterei ~ súkteroi	súkterãi	bhrātreinei ~ bhrātreinoi	bhrātreinãi
Ablative	súkterēd	súkterād	bhrātreinēd	bhrātreinād
Instrumental I	súkterō	súkterã	bhrātreinō	bhrātreinã
Instrumental II	súkterobhi	súkterãbhi	bhrātréinobhi	bhrātréinãbhi

Plural

Nominative	súkterōs	súkterãs	bhrātreinōs	bhrātreinãs
Vocative	súkterōs	súkterãs	bhrātreinōs	bhrātreinãs
Accusative	súkterons	súkterāns	bhrātreinons	bhrātreināns
Genitive	súkterōm	súkterãom ~ súkterãm	bhrātreinōm	bhrātreinãom ~ bhrātreinãm
Dative	súkteroimos ~ súkteroibhos	súkterãmos ~ súkterãbhos	bhrātréinoimos ~ bhrātréinoibhos	bhrātréinãmos ~ bhrātréinãbhos
Locative	súkteroisu ~ ṣúkteroisi	súkterãsu ~ ṣúkterãsi	bhrātŗéinoisu ~ bhrātŗéinoisi	bhrātŗéinãsu ~ bhrātŗéinãsi
Ablative	súkterojos ~ súkteroibhos	súkterãjos ~ súkterãbhos	bhrātŗéinojos ~ bhrātréinoibhos	bhrātŗéinãjos ~ bhrātréinãbhos
Instrumental I	súkteroīs	súkterāīs	bhrātreinoīs	bhrātreināīs
Instrumental II	súkterobhis	súkterãbhis	bhrātréinobhis	bhrātréinãbhis

Singular

	Motherly cousin	Motherly cousin	Stepfather	Stepmother
	m.	**f.**	**m.**	**f.**
Nominative	swesreinos	swesreinā	pǝtrŏus	mātruwî
Vocative	swesreine	swesreina	pǝtrŏu	mátruwī
Accusative	swesreinom	swesreinām	pǝtrowm̥	mātruwím ~ mātrujám
Genitive	swesréinosjo ~ swesreinī	swesreinãs	pǝtruwós	mātrujãs
Dative	swesreinōi	swesreinãi	pǝtruwéi	mātrujãi
Locative	swesreinei ~ swesreinoi	swesreinãi	pǝtruwí	mātrujái
Ablative	swesreinēd	swesreinād	pǝtruwéd	mātrujád
Instrumental I	swesreinō	swesreinã	pǝtruwé	mātrujã
Instrumental II	swesréinobhi	swesréinābhi	pǝtrubhí	mātrujābhi

Plural

	Motherly cousin m.	Motherly cousin f.	Stepfather m.	Stepmother f.
Nominative	swesreinōs	swesreinãs	pǝtrowes	mātrujãs
Vocative	swesreinōs	swesreinãs	pátrowes	mātrujãs
Accusative	swesreinons	swesreināns	pǝtrown̥s	mātrujáns
Genitive	swesreinōm	swesreināom ~ swesreinãm	pǝtruwóm	mātrujáom ~ mātrujãm
Dative	swesréinoimos ~ swesréinoibhos	swesréināmos ~ swesréinābhos	pǝtrumós ~ pǝtrubhós	mātrujāmos ~ mātrujābhos
Locative	swesréinoisu ~ swesréinoisi	swesréināsu ~ swesréināsi	pǝtrusú ~ pǝtrusí	mātrujāsu ~ mātrujāsi
Ablative	swesréinojos ~ swesréinoibhos	swesréinājos ~ swesréinābhos	pǝtrujós ~ pǝtrubhós	mātrujājos ~ mātrujābhos
Instrumental I	swesreinōīs	swesreināīs	pǝtruwís	mātrujáīs
Instrumental II	swesréinobhis	swesréinābhis	pǝtrubhís	mātrujābhis

Singular

	Father-in-law	Mother-in-law	Son's wife	Daughter's husband
	m.	**f.**	**f.**	**m.**
Nominative	swékuros	swekrū̃s	snusós	gomtḗr
Vocative	swékure	swekrū	snusé	gomter
Accusative	swékurom	swekrúwm̥	snusóm	gomtr̥m
Genitive	swékurosjo ~ swékurī	swekruwos	snusosjo ~ snusī́	gomtros ~ gomtr̥s
Dative	swékurōi	swekruwei	snusói	gomtrei
Locative	swékurei ~ swékuroi	swekruwi	snuséi ~ snusói	gómteri
Ablative	swékurēd	swekruwed	snusḗd	gomtres
Instrumental I	swékurō	swekruwē	snusṓ	gomtrē
Instrumental II	swékurobhi	swekrūbhi	snusobhi	gomtr̥bhi

Plural

Nominative	swékurōs	swekruwes	snusṓs	gómteres
Vocative	swékurōs	swékruwes	snusṓs	gómteres
Accusative	swékurons	swekrúwn̥s	snusóns	gomtr̥ns
Genitive	swékurōm	swekruwom	snusṓm	gomtrom
Dative	swékuroimos ~ swékuroibhos	swekrūmos ~ swekrūbhos	snusoimos ~ snusoibhos	gomtr̥mos ~ gomtr̥bhos
Locative	swékuroisu ~ swékuroisi	swekrūsu ~ swekrūsi	snusoisu ~ snusoisi	gomtr̥su ~ gomtr̥si
Ablative	swékurojos ~ swékuroibhos	swekrūjos ~ swekrūbhos	snusojos ~ snusoibhos	gomtrjos ~ gomtr̥bhos
Instrumental I	swékuroīs	swekruwīs	snusóīs	gomtrīs
Instrumental II	swékurobhis	swekrūbhis	snusobhis	gomtr̥bhis

Singular

	Daughter's husband	Husband's brother	Husband's sister	Wife's brother
	m.	m.	f.	m.
Nominative	gm̥ros	dāiwḗr	gəlŏus	sjōurós
Vocative	gm̥re	dāiwer	gə́lŏu	sjōuré
Accusative	gm̥rom	dāiwérm̥	gəlówm̥	sjōuróm
Genitive	gm̥rosjo ~ gm̥rī	dāiwərós	gəluwós	sjōurosjo ~ sjōurī́
Dative	gm̥rōi	dāiwəréi	gəluwéi	sjōurṓi
Locative	gm̥rei ~ gm̥roi	daiweri	gəlewi	sjōuréi ~ sjōurói
Ablative	gm̥rēd	dāiwərés	gəluwéd	sjōurḗd
Instrumental I	gm̥rō	dāiwərḗ	gəluwḗ	sjōurṓ
Instrumental II	gm̥robhi	dāiwr̥bhí	gəlubhí	sjōurobhi

Plural

	Daughter's husband	Husband's brother	Husband's sister	Wife's brother
Nominative	gm̥rōs	dāiweres	gəlowes	sjōurṓs
Vocative	gm̥rōs	dáiweres	gə́lowes	sjōurṓs
Accusative	gm̥rons	dāiwérn̥s	gəlown̥s	sjōuróns
Genitive	gm̥rōm	dāiwəróm	gəluwóm	sjōurṓm
Dative	gm̥roimos ~ gm̥roibhos	dāiwr̥mós ~ dāiwr̥bhós	gəlumós ~ gəlubhós	sjōuroimos ~ sjōuroibhos
Locative	gm̥roisu ~ gm̥roisi	dāiwərsú ~ dāiwərsí	gəlusú ~ gəlusí	sjōuroisu ~ sjōuroisi
Ablative	gm̥rojos ~ gm̥roibhos	dāiwr̥jós ~ dāiwr̥bhós	gəlujós ~ gəlubhós	sjōurojos ~ sjōuroibhos
Instrumental I	gm̥roīs	dāiwərī́s	gəluwī́s	sjōuróīs
Instrumental II	gm̥robhis	dāiwr̥bhís	gəlubhís	sjōurobhis

Singular

	Wife's sister	Brother's wife	Sister's husband	Sister's husband
	f.	f.	m.	m.
Nominative	sjōurā́	jentēr	swélijos	swóinijos
Vocative	sjōurá	jn̥ter	swélije	swóinije
Accusative	sjōurā́m	jn̥term̥	swélijom	swóinijom
Genitive	sjōurãs	jn̥tros	swélijosjo ~ swélijī	swóinijosjo ~ swóinijī
Dative	sjōurãi	jn̥tréi	swélijōi	swóinijōi
Locative	sjōurā́i	jn̥teri	swélijei ~ swélijoi	swóinijei ~ swóinijoi
Ablative	sjōurā́d	jn̥trés	swélijēd	swóinijēd
Instrumental I	sjōurã	jn̥trḗ	swélijō	swóinijō
Instrumental II	sjōurābhi	jn̥tr̥bhí	swélijobhi	swóinijobhi

Plural

Nominative	sjōurãs	jenteres	swélijōs	swóinijōs
Vocative	sjōurãs	jénteres	swélijōs	swóinijōs
Accusative	sjōurā́ns	jentern̥s ~ jn̥tŕ̥s	swélijons	swóinijons
Genitive	sjōurā́om ~ sjōurã̄m	jn̥tróm	swélijōm	swóinijōm
Dative	sjōurāmos ~ sjōurābhos	jn̥tr̥mós ~ jn̥tr̥bhós	swélijoimos ~ swélijoibhos	swóinijoimos ~ swóinijoibhos
Locative	sjōurāsu ~ sjōurāsi	jn̥tr̥sú ~ jn̥tr̥sí	swélijoisu ~ swélijoisi	swóinijoisu ~ swóinijoisi
Ablative	sjōurājos ~ sjōurābhos	jn̥tr̥jós ~ jn̥tr̥bhós	swélijojos ~ swélijoibhos	swóinijojos ~ swóinijoibhos
Instrumental I	sjōurā́īs	jn̥tŕ̥s	swélijoīs	swóinijoīs
Instrumental II	sjōurābhis	jn̥tr̥bhís	swélijobhis	swóinijobhis

ALPHABETICAL LIST OF DECLENSIONAL MODELS

Section	Class	Pattern	English	Gender	Nominative	Genitive
G	Vad	amphidynamic	apple	m.	abōl	əblos
K	IIa	thematic	lamb	m.	acnos	acnī
G	Vad	amphidynamic	stone	m.	akmōn	əkṃnos
H	Vn-Ia	amphidynamic	stone	m.	akmōn	əkṃnos
D	Vm	mesostatic	neck	m.	amchḗn	amchenos
J	Ia	thematic	fatherly aunt	f.	ámetā	ámetãs
J	Ia	thematic	mom	f.	ammā	ammãs
B	Vrda	dynamic e/ø	duck	f.	ants	əntos
J	Va	acrostatic	grandmother	f.	anus	anwos
L	IIIc	acrostatic	retaliation	f.	apóqitis	apóqitjos
C	Vs	static	fire	n.	ātṛ	ātros
G	Vad	amphidynamic	dawn	f.	ausōs	ussós
J	IIa	thematic	motherly uncle	m.	áwontlos	áwontlosjo ~ áwontlī
J	IIa	thematic	grandfather	m.	awos	áwosjo ~ awī
D	Ic	thematic	better	f.	bhədisī́	bhədisjãs
D	Vm	mesostatic	better	m., n.	bhədjṓs, bhədjós	bhədjesos
C	Ic	thematic	carrier	f.	bhérontī	bherontjãs
C	Vs	static	carrier	m., n.	bheronts, bheront	bhérontos
J	Va	acrostatic	brother	m.	bhrātēr	bhrātros ~ bhrātṛs
C	Vs	static	brother	m.	bhrātēr	bhrātros ~ bhrātṛs
J	Ia	thematic	fatherly cousin	f.	bhrātreinā	bhrātreinãs
J	IIa	thematic	fatherly cousin	m.	bhrātreinos	bhrātréinosjo ~ bhrātreinī
J	Ia	thematic	brotherly niece	f.	bhrā́trujā	bhrā́trujãs
J	IIa	thematic	brotherly nephew	m.	bhrā́trujos	bhrā́trujosjo ~ bhrā́trujī
E	Vp	proterodynamic	prayer	n.	bhreghmṇ	bhṛghmen(o)s
K	Ia	thematic	bridge	f.	bhrēwā	bhrēwãs
L	IVn	mesostatic	brow	f.	bhrūs	bhruwos
D	Vm	mesostatic	bottom	m.	bhudhmḗn	bhudhmenos
L	IIIe	acrostatic	big quantity	n.	bhūri	bhūrjos
E	Vp	proterodynamic	woman	f.	cēn	cnãs, cnãs
L	IIIj	proterodynamic	mountain	m.	ceris	cəréj(o)s
G	Vad	amphidynamic	killer	m., f.	chenonts ~ chnonts, chennt	chnṇtos
G	Ic	thematic	killer	f.	chnṇtī́	chnṇtjãs
L	IIIf	acrostatic	wound	n.	choni	chenjos
I	Vhc	hysterostatic	cowman	m.	coupā́(t)s	coupātos
A	Vrdb	dynamic o/ø	cow, bull	m., f.	cŏus	cowós

Section	Class	Pattern	English	Gender	Nominative	Genitive
A	Vrs	static	cow, bull	m., f.	cŏus	cewos
H	Vn-IIb	acrostatic	millstone	m.	crāwōn	cráwen(o)s
F	Vh	hysterodynamic	brother-in-law	m.	dāiwér	dāiwərós
J	Vh	hysterodynamic	husband's brother	m.	dāiwér	dāiwərós
B	Vrda	dynamic e/ø	leader	m.	deuks	dukós
J	Ia	thematic	any aunt or granmother	f.	dhēdhjā	dhēdhjās
J	IIa	thematic	any uncle or grandfather	m.	dhēdhjos	dhédhjosjo ~ dhēdhjī
C	Vs	static	fertile	m., f., n.	dhēmōn, dhēmon	dhémen(o)s
D	Vm	mesostatic	person	m.	dhghmōn	dhghmenos
H	Vn-IIIa	acrostatic	man	m.	dhghmōn	dhghmenos
B	Vrdb	dynamic o/ø	earth	f.	dhghoms	dhghəmos
J	Vh	hysterodynamic	daughter	f.	dhugtér	dhugtrós
B	Vrdb	dynamic o/ø	door	f.	dhwōr	dhurós
L	IIIb	acrostatic	door	f.	dhworis	dhwerjos
B	Vrda	dynamic e/ø	daylight	m.	djĕus	diwós
K	IIadj.	thematic	long	m., f., n.	dlṇghos -ā - om	dlṇghosjo ~ ī - ãs
A	Vrdb	dynamic o/ø	house	m.	dŏms	dmos
A	Vrs	static	house	m.	dŏms	demos
L	IVk	proterodynamic	wood	n.	doru	drew(o)s
G	Vad	amphidynamic	itinerary	n.	eitōr	itnós
E	Vp	proterodynamic	way	n.	eitṛ	itén(o)s
E	Vp	proterodynamic	blood	n.	esṛ	əsen(o)s
H	Vn-IVc	mesostatic	breath	m.	ətmēn	ətmen(o)s
A	Vrs	static	bird	f.	əwois	əwéj(o)s
J	IIb	thematic	husband's sister	f.	gəlõus	gəluwós
H	Vn-V	acrostatic	sprout	n.	genmṇ	génmen(o)s
C	Vs	static	sprout	n.	genmṇ	génmenos
L	IVa	acrostatic	jaw, chin	f.	genus	genwos
A	Vrs	static	goose	m.	ghāns	ghansos
H	Vn-IIIe	hysterodynamic	bigheaded	m., f.	ghebhlõn	ghebhlōnós
G	Vad	amphidynamic	hand	f.	ghesṛ	ghsros
B	Vrda	dynamic e/ø	winter	f.	ghjēms	ghimós
L	IIIh	proterodynamic	foreigner, guest	m., f.	ghostis	ghóstej(o)s
B	Vrda	dynamic e/ø	beast	m.	ghwēr	ghurós
J	IIa	thematic	daughter's husband	m.	gmṛos	gmṛosjo ~ gmṛī
J	Va	acrostatic	daughter's husband	m.	gomtēr	gomtros ~ gomtṛs

Section	Class	Pattern	English	Gender	Nominative	Genitive
J	Va	acrostatic	brother's wife	f.	jentēr	jn̥tros
E	Vp	proterodynamic	liver	n.	jeqr̥	iqén(o)s
H	Vn-IIIb	acrostatic	young	m. f.	juwōn	júwen(o)s
B	Vrda	dynamic e/ø	heart	n.	kerd	kr̥dos
L	IVc	acrostatic	conscience	m.	kómwistus	kómwistwos
E	Vp	proterodynamic	strife	n.	kotos	kətesos
E	Vp	proterodynamic	blood	n.	krewəs	kruwesos
B	Vrdb	dynamic o/ø	dog	m.	kwōn	kunós
G	Vad	amphidynamic	pool	m.	leimōn	limnós
B	Vrda	dynamic e/ø	light	f.	leuks	lukós
L	IVh	proterodynamic	youngster	m.	maghus	mághewos
J	Va	acrostatic	mother (PIE)	f.	mātēr	mātros ~ mātr̥s
J	Vh	hysterodynamic	mother (LIE)	f.	mātér	mātrós
J	Ia	thematic	motherly aunt	f.	mātérterā	mātérterãs
J	Vad	amphidynamic	motherly aunt	f.	mātr̥swesōr	mātr̥swesrós
J	Ic	thematic	stepmother	f.	mātruwī́	mātrujãs
L	IVe	acrostatic	mead	n.	medhu	medhwos
I	Vh	hysterodynamic	doctor	m.	medodíks	medodikós
G	Ic	thematic	bigger	f.	mégisī	məgisjãs
G	Vad	amphidynamic	bigger	m., n.	megjōs, megjos	məgisós
F	Vh	hysterodynamic	month	m	mēnṓts	mēnsós
A	Vrs	static	moon, month	m.	mēns	mēnsos
L	IIIk	proterodynamic	sea	n.	mori	məréj(o)s
B	Vrdc	dynamic no ablaut	mouse	m.	mūs	mūsós
A	Vrs	static	nose	f.	nās	nasos
B	Vrdc	dynamic no ablaut	ship	f.	nāus	nāwós
K	Id	thematic	sailor	m.	nāutās	nāutãs
L	IVm	amphidynamic	corpse	m.	nekŏus	n̥kwos
B	Vrda	dynamic e/ø	death	f.	neks	nəkos
G	Vad	amphidynamic	grand son	m	nepōts	neptós
J	Vh	hysterodynamic	grandson	m.	nepōts	neptós
J	IIIn	mesostatic	granddaughter	f.	neptís	neptijos
B	Vrda	dynamic e/ø	man	m.	nēr	n̥ros
H	Vn-Va	proterodynamic	name	n.	nōmn̥	n̥men(o)s
E	Vp	proterodynamic	name	n.	nōmn̥	n̥men(o)s
A	Vrdb	dynamic o/ø	night	f.	nŏqts	n̥ktos
A	Vrs	static	night	f.	nŏqts	neqtos
B	Vrdb	dynamic o/ø	wealth, power	f.	ops	əpos
B	Vrdb	dynamic o/ø	water	f.	ŏps	após
H	Vn-IIIc	mesostatic	big-eyed	m., f.	oqōn	óqōnos

Section	Class	Pattern	English	Gender	Nominative	Genitive
B	Vrdb	dynamic o/ø	eye	f.	ŏqs	əqos
B	Vrdb	dynamic o/ø	mouth	n.	ōs	əsos
C	Vs	static	autumn	n.	osr̥	esnos
H	Vn-VI	acrostatic	bone	n.	ost	ostnos
L	IIIm	amphidynamic	bones, skeleton	n.	ostõi	əstjos
E	Vp	proterodynamic	udder	n.	oudhr̥	ūdhén(o)s
A	Vrs	static	ear	n.	ous	ausos
L	IIIa	acrostatic	sheep	f.	owis	ówijos
E	Vp	proterodynamic	fire	n.	pāwr̥	puwén(o)s
L	IVj	proterodynamic	domestic animal, sheep	m.	pekus	pkéw(o)s
L	IVi	proterodynamic	ford, passage	m.	pertus	pr̥téw(o)s
F	Vh	hysterodynamic	father	m	pətēr	pətros
J	Vh	hysterodynamic	father	m.	pətēr	pətros
L	IVl	hysterodynamic	stepfather	m.	pətrŏus	pətruwós
J	IVl	hysterodynamic	stepfather	m.	pətrŏus	pətruwós
J	Vad	amphidynamic	fatherly aunt	f.	pətr̥swesōr	pətr̥swesrós
J	IIb	thematic	fatherly uncle	m.	pətrujós	pətrujosjo ~ pətrují
F	Vh	hysterodynamic	comb	m.	pktēn	pəktnos
L	IVd	acrostatic	crowd	f.	plēdhŏus	plēdhwos
H	Vn-IIId	hysterodynamic	boatman	m.	plowḗn	plowenós
A	Vrdb	dynamic o/ø	foot	m.	pŏds	pdos
A	Vrs	static	foot	m.	pŏds	pedos
D	Vm	mesostatic	herdsman	m.	poimḗn	poimenos
H	Vn-IVb	mesostatic	herdsman	m.	poimḗn	poimén(o)s
L	IVf	acrostatic	cattle, product of cattle	n.	poku	pekwos
I	Vh	hysterodynamic	logistic priest	m.	pontədhḗks	pontədhəkós
G	Vad	amphidynamic	way	m.	pontēs	pn̥tos
K	Ib	thematic	(cook)	f.	poqā́	poqãs
K	Ic	thematic	lady	f.	potnī	potnjãs
D	Vm	mesostatic	preceding	m., n.	prĩjṓs, prījós	prījesos
D	Ic	thematic	preceding	f.	prĩsī́	prīsjãs
K	IIb	thematic	prokós	m.	prokós	prokī́
I	Vad	amphidynamic	fire priest	m.	pūnaugtōr ~ pūnugtōr	pūnugtrós
L	IVb	acrostatic	distaff	f.	qolus	qelwos
B	Vrdc	dynamic no ablaut	richness	f.	rĕis	rējós
H	Vn-IIc	acrostatic	reddish	m., f.	roudhōn	róudhonos

Section	Class	Pattern	English	Gender	Nominative	Genitive
A	Vrs	static	salt	m.	sāls	salos
A	Vrs	static	salt	m.	sāls	səlos
E	Vp	proterodynamic	sun	n.	sāwl̥	suwén(o)s
L	IIId	acrostatic	follower, ally	m.	seqõis	seqjos
G	Vad	amphidynamic	taylor	m.	sjeutōr ~ sjūtōr	sjūtrós
J	Ib	thematic	wife's sister	f.	sjōurā́	sjōurãs
J	IIb	thematic	wife's brother	m.	sjōurós	sjōurosjo ~ sjōurī́
G	Ic	thematic	taylor	f.	sjūtrī́	sjūtrijãs
B	Vrda	dynamic e/ø	snow	f.	sneichs	snichós
J	IIb	thematic	son's wife	f.	snusós	snusosjo ~ snusī́
H	Vn-IVa	mesostatic	spy	m., f.	spekṓn	spekón(o)s
A	Vrs	static	watcher	m.	speks	spekos
F	Vh	hysterodynamic	star	m.	stēr	stros
J	Ia	thematic	any niece	f.	súkterā	súkterãs
J	IIa	thematic	any nephew	m.	súkteros	súkterosjo ~ súkterī́
D	Vm	mesostatic	well-minded	m., n.	sumenḗs, sumenés	sumenesos
D	Ic	thematic	well-minded	f.	sumenesī́	sumenesjãs
L	IVg	proterodynamic	son	m.	sūnús	sūnéw(o)s
J	IVg	proterodynamic	son	m.	sūnús	sūnéw(o)s
B	Vrdc	dynamic no ablaut	pig	m.	sūs	suwós
J	IIb	thematic	mother-in-law	f.	swekrū́s	swekruwos
J	IIa	thematic	father-in-law	m.	swékuros	swékurosjo ~ swékurī́
J	IIa	thematic	sister's husband	m.	swélijos	swélijosjo ~ swélijī́
J	Vad	amphidynamic	sister	f.	swesōr	swesrós
J	Ia	thematic	motherly cousin	f.	swesreinā	swesreinãs
J	IIa	thematic	motherly cousin	m.	swesreinos	swesréinosjo ~ swesreinī́
J	Ib	thematic	sisterly niece	f.	swesrijā́	swesrijãs
J	IIb	thematic	sisterly nephew	m.	swesrijós	swesrijosjo ~ swesrijī́
J	IIa	thematic	sister's husband	m.	swóinijos	swóinijosjo ~ swóinijī́
J	Id	thematic	dad	m.	tātãs ~ attãs	tātãs ~ tā́tāso ~ attãs ~ áttāso
D	Vm	mesostatic	warmth	m.	tepṓs	tepesos
L	IIIi	proterodynamic	fun	f.	terptis	tr̥ptéj(o)s
H	Vn-IIa	acrostatic	carpenter	m.	tetkōn	tétken(o)s
C	Vs	static	carpenter	m.	tetkṓn	tétken(o)s
B	Vrdc	dynamic no ablaut	skin, form	f.	tweks	twekós

Section	Class	Pattern	English	Gender	Nominative	Genitive
F	Vh	hysterodynamic	bull	m.	ugsḗn	ugsnós
H	Vn–IId	hysterodynamic	ox	m.	ugsḗn	ugsnós
J	Vh	hysterodynamic	wife	f.	uksṓr	uksrós
G	Vad	amphidynamic	soldier	m.	wedhonts	wedhn̥tós
G	Vad	amphidynamic	water	n.	wedōr ~ udṓr	udnós
G	Vad	amphidynamic	who has seen	m., f.	weidwōs ~ widwṓs, weidwos	widusós, widusós
B	Vrda	dynamic e/ø	house	m. f.	weiks	wikós
B	Vrda	dynamic e/ø	strength	f.	weis	wijós
L	IIIg	proterodynamic	wave	f.	wəlmis	wəlmej(o)s
H	Vn–Ic	hysterodynamic	ram	m.	wərēn	wr̥nos
K	IIc	thematic	work	n.	wergom	wergī
G	Vad	amphidynamic	male	m.	wersēn	wr̥snos
H	Vn–Ib	amphidynamic	male	m.	wersēn	wr̥snós
C	Vs	static	spring	n.	wesr̥	wesnos
C	Vs	static	year	n.	wetos	wétesos
G	Ic	thematic	who has seen	f.	widusī́	widusjãs
L	IIIl	Hysterodynamic	fox	f.	wl̥pĕis	wl̥pjos
L	IIIn	mesostatic	she-wolf	f.	wl̥qīs	wl̥qijos
E	Vp	proterodynamic	water	n.	wodr̥	wəden(o)s
I	Vh	hysterodynamic	having hair	m.	woltowénts	woltown̥tós
A	Vrdb	dynamic o/ø	voice	f.	wŏqs	woqós
A	Vrs	static	voice	f.	wŏqs	weqos
K	IId	thematic	word	n.	wr̥dhom	wr̥dhī