

## 6. PRONOUNS

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### 6.1. ABOUT THE PRONOUNS

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6.1.1. Pronouns are used as Nouns or as Adjectives. They are divided into the following seven classes:

1. Personal Pronouns: as, **eg(ó)**, *I*.
2. Reflexive Pronouns: as, **s(w)e**, *himself*.
3. Possessive Pronouns: as, **mos**, *my*.
4. Demonstrative Pronouns: as, **so**, *this*; **i**, *that*.
5. Relative Pronouns: as, **qis**, *who*.
6. Interrogative Pronouns: as, **qis?**, *who?*
7. Indefinite Pronouns: as, **áliqis**, *some one*.

6.1.2. Pronouns have a special declension.

### 6.2. PERSONAL PRONOUNS

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6.2.1. The Personal pronouns of the first person are **eg(ó)**, *I*, **wé(i)**, *we*; of the second person, **tu**, *thou* or *you*, **ju(s)**, *you*. The personal pronouns of the third person - *he, she, it, they* - are wanting in Indo-European, an anaphoric (or even a demonstrative) being used instead.

NOTE. IE III had no personal pronouns for the third person, like most of its early dialects. For that purpose, a demonstrative was used instead; as, from **ki, id**, cf. Anatolian *ki*, Gmc. *khi-*, Lat. *cis-*, *id*, Gk. *ekeinos*, Lith. *sis*, O.C.S. *si*, etc. It is this system the one used in Modern Indo-European; although no unitary form was chosen in Late PIE times, the general pattern (at least in the European or Northwestern dialects) is obvious.

6.2.3. The Personal Pronouns (Non-Reflexive) are declined as follows:

#### FIRST PERSON

	<i>Singular <b>eg-</b>, <b>me</b><sup>-161</sup></i>	<i>Plural <b>we-</b>, <b>ns</b><sup>-162</sup></i>
<b>NOM.</b>	<b>eg, egó</b> , <i>I</i>	<b>we, wéi</b> , <i>we</i>
<b>ACC.</b>	<b>me</b> , <i>me</i>	<b>nōs, nsmé</b> , <i>us</i>
<b>GEN.</b>	<b>méne, méi</b> , <i>of me</i>	<b>ns(er)óm</b> , <i>of us</i>
<b>DAT.</b>	<b>mégghi(o), mói</b>	<b>nsméi</b>
<b>LOC.-INS.</b>	<b>moí</b>	<b>nsmí</b>
<b>ABL.</b>	<b>med</b>	<b>nsméd</b>

## SECOND PERSON

	Singular <b>tu-</b> , <b>te</b> <sup>-163</sup>	Plural <b>ju-</b> , <b>ws</b> <sup>-164</sup>
<b>NOM.</b>	<b>tu</b> , <i>thou</i>	<b>ju, jus</b> , <i>you</i>
<b>ACC.</b>	<b>te</b> , <i>thee</i>	<b>wos, usmé</b> , <i>you</i>
<b>GEN.</b>	<b>téwe, téi</b> , <i>of thee</i>	<b>jus(er)óm</b> , <i>of you</i>
<b>DAT.</b>	<b>tébhi, tói</b>	<b>usméi</b>
<b>LOC.-INS.</b>	<b>toí</b>	<b>usmí</b>
<b>ABL.</b>	<b>twed</b>	<b>usméd</b>

NOTE. Other attested pronouns include 1<sup>st</sup> P. Nom. **eg(h)óm** (cf. O.Ind. *ahám*, Av. *azəm*, Hom.Gk. *εγω*, Ven. *ehom*); Dat. sg. **méghei, tébhei, sébhei** in Osco-Umbrian and Slavic; **-es** endings in Nom. pl., **nsmés, jsmés**, attested in Att.-Ion. Gk. and Gothic. Also, Osco-Umbrian and Old Indian show variant (tonic or accented) series of Acc. Sg. in **-m**, as **mēm(e), twēm, tewe, usóm, s(w)ēm**. The 1<sup>st</sup> Person Dative form is often found reconstructed as **mébhi/mébhei**, as in the 2<sup>nd</sup> P. Sg. form.

For the Personal Pronouns of the third person singular and plural, the demonstrative **i** is used. See §6.5 for more details on its use and inflection.

a. The plural **wé(i)** is often used for the singular **eg(ó)**; the plural **ju(s)** can also be so used for the singular **tu**. Both situations happen usually in formal contexts.

b. The forms **nsóm, jusóm**, etc., can be used partitively:

**óinosqisqe nsóm**, *each one of us*.

**jusóm ópniom**, *of all of you*.

c. The genitives **méi, téi, nsóm, jusóm**, are chiefly used objectively:

**es mnámōn nsóm**, *be mindful of us*.

### 6.3. REFLEXIVE PRONOUNS

6.3.1. Reflexive Pronouns are used in the accusative and the oblique cases to refer to the subject of the sentence or clause in which they stand; as, **s(w)e lubhéieti**, *he/she loves himself/herself*; **séwe bhámi**, *I talk about (of) me*, and so on.

a. In the first and second persons, the oblique cases of the personal pronouns were also commonly used as Reflexives: as, **me widéiō** (for **se widéiō**), *I see myself*; **nos perswādéiomos** (for **swe perswādéiomos**), *we persuade ourselves*, etc.

b. The Reflexive pronoun of the third person has a special form used only in this sense, the same for both singular and plural. It is thus declined:

**swe** <sup>165</sup>

<b>ACC.</b>	<b>s(w)e</b> , <i>myself, yourself, himself/herself/itself, ourselves, yourselves, themselves.</i>
<b>GEN.</b>	<b>séwe</b> , <i>of myself, yourself, himself/herself/itself, ourselves, yourselves, themselves.</i>
<b>DAT.</b>	<b>sébhī, s(w)óī</b> , <i>to myself, yourself, himself/herself/itself, ourselves, etc.</i>
<b>LOC.-INS.</b>	<b>s(w)óī</b> , <i>in/with myself, yourself, himself/herself/itself, ourselves, etc.</i>
<b>ABL.</b>	<b>swed</b> , <i>by/from/etc. myself, yourself, himself/herself/itself, ourselves, etc.</i>

## 6.4. POSSESSIVE PRONOUNS

6.4.1. The main Possessive pronouns in Modern Indo-European are:

<b>1<sup>st</sup> PERSON</b>	<b>mos</b> , <i>my</i>	<b>nsós</b> , <i>our</i>
<b>2<sup>nd</sup> PERSON</b>	<b>twos</b> , <i>thy, your</i>	<b>usós</b> , <i>your</i>
<b>REFLEXIVE</b>	<b>swos</b> , <i>my, your, his/her/its, our, your, their</i>	

These are really adjectives of the first type (-ós, -á, -óm), and are so declined.

NOTE 1. IE **swos** is used only as a reflexive, referring to the subject. For a possessive pronoun of the third person not referring to the subject, the genitive of a demonstrative must be used. Thus, **(i) swom patérm chénti**, *(he) kills his [own] father*; but **(i) patérm éso chénti**, *(he) kills his [somebody (m.) else's] father*.

NOTE 2. Other common Proto-Indo-European forms were **méwijos/ménjos, téwijos, séwijos**. Forms for the first and second persons are sometimes reconstructed as **emós, tewós**.

A. There are older Oblique singular forms which were assimilated to the thematic inflection by some Indo-European dialects, as **móī, tóī, sóī**, and its derivatives with **-s, -os, -w-**, etc

B. Forms with adjectival suffixes **-teros, -eros**, were not general in Late PIE, although the forms are common to many European languages; as, **nserós/nsterós, userós/usterós**, etc.

6.4.3. Other forms are the following:

a. A possessive **qosós, -á, -óm**, *whose*, is formed from the genitive singular of the relative or interrogative pronoun (**qi/qo**). It may be either interrogative or relative in force according to its derivation, but is usually the former.

b. The reciprocals *one another* and *each other* may be expressed with PIE **meitós** (cf. Goth. *missō*, O.Ind. *mithá-*, Lat. *mūtūus*, Gk. *μοῖτος*, Bal-Sla. *meitu-*, etc.) or other common expressions, as Lat. **énter s(w)e** or **áalteros...áalterom**, Gmc. **óinos...áalterom** (cf. Eng. *one another*, Ger. *einander*), etc.

**áalteros áalterī áutoms déukonti**<sup>166</sup> (or **óinos áalterī áutoms déukonti**), *they drive each other's cars (one... of the other)*;

**énter se lubhéionti** (or **lubhéionti áalteros áalterom**), *they love one another (they love among themselves)*; and so on.

## 6.5. ANAPHORIC PRONOUNS

6.5.1. Anaphora is an instance of an expression referring to another, the weak part of the deixis. In general, an anaphoric is represented by a pro-form or some kind of deictic. They usually don't have adjectival use, and are only used as mere abbreviating substitutes of the noun.

NOTE. The old anaphorics are usually substituted in modern Indo-European dialects by demonstratives.

They are usually integrated into the pronoun system with gender; only occasionally some of these anaphorics have been integrated into the Personal Pronouns system in Indo-European languages.

6.5.2. Modern Indo-European has a general anaphoric pronoun based on PIE root **i**. It can also be added to old **e** forms, hence **éi**.

NOTE. This root **i** is also the base for common IE relative **jo**.

6.5.3. The other demonstrative, **so/to**, functions as anaphoric too, but tends to appear leading the sentence, being its origin probably the relative. They are also used for the second term in comparisons.

NOTE. Modern IE languages have sometimes mixed both forms to create a single system, while others maintain the old differentiation.

## 6.6. DEMONSTRATIVE PRONOUNS

6.6.1. The Demonstrative Pronouns **so**, *this*, and **i**, *that*, are used to point out or designate a person or thing for special attention, either with nouns, as Adjectives, or alone, as Pronouns, and are so declined:

**so/to**<sup>167</sup>, *this*

	<i>Singular</i>			<i>Plural</i>		
	<i>m.</i>	<i>n.</i>	<i>f.</i>	<i>m.</i>	<i>n.</i>	<i>f.</i>
<b>NOM.</b>	<b>so</b>	<b>tod</b>	<b>sā</b>	<b>tói</b>	<b>tā</b>	<b>tāi/sāi</b>
<b>ACC.</b>	<b>tom</b>	<b>tod</b>	<b>tām</b>	<b>toms</b>	<b>tā</b>	<b>tāms</b>
<b>GEN.</b>	<b>tósio</b>		<b>tésās</b>	<b>tésom</b>		<b>tésom</b>
<b>DAT.</b>	<b>tósmōi</b>		<b>tésiāi</b> [ <i>&gt;*-ei</i> ]	<b>tóibh(i)os (-mos)</b>		<b>tábh(i)os (-mos)</b>
<b>LOC.</b>	<b>tósmi</b>		<b>tésiāi</b>	<b>tóisu</b>		<b>tāsu</b>
<b>INS.</b>	<b>toi</b>			<b>tóibhis (-mis)</b>		<b>tábhis (-mis)</b>
<b>ABL.</b>	<b>tósmōd</b>			<b>tóios</b>		

NOTE. Different variants are observed in the attested dialects: 1) Nom. **so** is also found as **sos** in Old Indian, Greek and Gothic, and as **se** in Latin (cf. Lat. *ipse*). 2) Nom. **sā** is found as **sī** in Gothic and Celtic, also as **sjā** in Germanic. 3) Nom. Pl. **tāi** is general, while **sāi** is restricted to some dialects, as Attic-Ionic Greek. However, linguists like Beekes or Adrados reconstruct the Nominative form in **s-** as the original Proto-Indo-European form. 4) Oblique forms in **-bh-**/**-m-** are sometimes reconstructed as **-m-** only (Beekes).

i<sup>168</sup>, that

	Singular			Plural		
	<i>m.</i>	<i>n.</i>	<i>f.</i>	<i>m.</i>	<i>n.</i>	<i>f.</i>
<b>NOM.</b>	<b>i</b>	<b>id</b>	<b>i</b>	<b>éi</b>	<b>ī</b>	<b>íes</b>
<b>ACC.</b>	<b>im</b>	<b>id</b>	<b>īm</b>	<b>ims</b>	<b>ī</b>	<b>īms</b>
<b>GEN.</b>	<b>éso, éjos</b>		<b>ésās</b>	<b>ésom</b>		
<b>DAT.</b>	<b>ésmoi</b>		<b>ésiāi</b> [>*-ei]	<b>éibh(i)os (-mos)</b>		
<b>LOC.</b>	<b>ésmi</b>		<b>ésiāi</b>	<b>éisu, -si</b>		
<b>INS.</b>	<b>eí</b>			<b>éibhis (-mis)</b>		
<b>ABL.</b>	<b>ésmōd</b>			<b>éios</b>		

Deictic particles which appear frequently with demonstrative pronouns include **ko**, **ki**<sup>169</sup>, *here*; **en**, **e/ono**<sup>170</sup>, *there*; **e/owo**, *away, again*.

NOTE. Compare for PIE **is**, **se**, *he*, Lat. *is*, O.Ind. *saḥ*, *esaḥ*, Hitt. *apā*, Goth. *is*, O.Ir. (*h*)*í*; for (**e**)**ke**, **ghei-(ke)**, **se**, **ete**, *this (here)*, cf. Lat. *hic* (<\*ghe-i-ke), Gk. *ουτος*, O.Ind. *ay-am*, *id-am*, *esaḥ*, Hitt. *kā*, *eda* (def.), Goth. *hi-*, *sa(h)*, O.Ir. *sin*, O.Russ. *ceŭ*, *эмom*; for **oise**, **iste**, **ene**, *this (there)*, cf. Lat. *iste*, Gk. *οιος* (<\*oihos), O.Ind. *enam* (clit.); for **el-ne**, *that*, cf. Lat. *ille* (<\*el-ne), *ollus* (<\*ol-nos), Gk. *εκεινος*, O.Ind. *a-sau*, *u-*, Goth. *jains*

## 6.7. INTERROGATIVE AND INDEFINITE PRONOUNS

### 6.7.1. INTRODUCTION

1. There are two forms of the Interrogative-Indefinite Pronoun in Modern Indo-European, and each one corresponds to one different class in our system, **qi** to the Substantive, and **qo** to the Adjective pronouns.

<i>SUBSTANTIVE</i>	<i>ADJECTIVE</i>
<b>qis bhéreti?</b> <i>who carries?</i>	<b>qos wíros bhéreti?</b> <i>what man carries?</i>
<b>qim widéiesi?</b> <i>what/who do you see?</i>	<b>qom áutom widéiesi?</b> <i>which car do you see?</i>

NOTE 1. In the origin, **qi/qo** was possibly a noun which meant “*the unknown*”, and its interrogative/indefinite sense depended on the individual sentences. Later both became pronouns with gender, thus functioning as interrogatives (stressed) or as indefinites (unstressed).

NOTE 2. The form **qi** is probably the original independent form (compare the degree of specialization of **qo**, further extended in IE dialects), for which **qo** could have been originally the o-grade form (see Beekes, Adrados) – hence our choice of clearly dividing a *Substantive-qi* from an *Adjective-qo* in this Modern Indo-European system. Some Indo-European dialects have chosen the o-stem only, as Germanic, while some others have mixed them together in a single paradigm, as Indo-Iranian, Balto-Slavic or Italic. Compare Gmc. *khwo-* (cf. Goth. *hwas*, O.N.

*hverr*, O.S. *hwe*, O.E. *hwā*, Dan. *hvo*, O.Fris. *hwa*, O.H.G. *hwër*), Lat. *qui, quae, quod; quis, quid*, Osc. *pisi*, Umb. *púí, svepis*, Gk. *tis*, Sktr. *kaḥ*, Av. *ko*, O.Pers. *čiy*, Pers. *ki*, Phryg. *kos*, Toch. *kus/kūse*, Arm. *ov, inč'*, Lith. *kas*, Ltv. *kas*, O.C.S. *kuto*, Rus. *kto*, Pol. *kto*, O.Ir. *ce, cid*, Welsh *pwyl*, Alb. *kush*, Kam. *kâça*; in Anatolian, compare Hitt. *kuiš*, Luw. *kui-*, Lyd. *qi-*, Lyc. *tike*, and Carian *kuo*.

2. The Substantive Interrogative Pronoun **qi-?** *who?, what?*, is declined in the Singular as follows:

	Singular			Plural		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<b>NOM.</b>	<b>qis</b>		<b>qid</b>	<b>qéi(es)</b>		<b>qī</b>
<b>ACC.</b>	<b>qim</b>			<b>qims</b>		
<b>GEN.</b>	<b>qés(i)o, qéios</b>			<b>qéisom</b>		
<b>DAT.</b>	<b>qésmei,</b>			<b>qéibh(i)os (-mos)</b>		
<b>LOC.</b>	<b>qésmi</b>			<b>qéisu, -si</b>		
<b>INS.</b>	<b>q(esm)í</b>			<b>qéibhis (-mis)</b>		
<b>ABL.</b>	<b>qósmōd</b>			<b>qéibh(i)os (-mos)</b>		

3. The Adjective Interrogative Pronoun, **qo-?**, *who (of them)? what kind of? what? which?* is declined throughout like the Relative:

	Singular			Plural		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<b>NOM.</b>	<b>qos</b>	<b>qā</b>	<b>qod</b>	<b>qoi</b>	<b>qās</b>	<b>qā</b>
<b>ACC.</b>	<b>qom</b>	<b>qām</b>		<b>qoms</b>	<b>qāms</b>	
<b>GEN.</b>	<b>qóso, qósio</b>			<b>qósom</b>		
<b>DAT.</b>	<b>qósmōi</b>			<b>qóibh(i)os (-mos)</b>		
<b>LOC.</b>	<b>qósmi</b>			<b>qóisu, -si</b>		
<b>INS.</b>	<b>q(osm)í</b>			<b>qóibhis (-mis)</b>		
<b>ABL.</b>	<b>qósmōd</b>			<b>qóibh(i)os (-mos)</b>		

**Qóteros?**, *who of two?* is derived from the stem **qo** with the suffix **-tero**.

4. The Indefinite Pronouns **qi/qo**, *any one, any*, are declined like the corresponding Interrogatives.

<i>SUBSTANTIVE</i>	<b>qis, any one; qid, anything</b>
<i>ADJECTIVE</i>	<b>qos, qā, qod, any</b>

5. The Adverbial form of the Indefinite-Interrogative pronoun is **qu**.

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### 6.7.2. COMPOUNDS

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1. The pronouns **qi** and **qo** appear in various combinations.

a. The forms can be repeated, as in substantive **qisqis**, **qidqid**, or adjective **qosqos**, **qāqā**, **qodqod**; with an usual meaning *whatever, whoever, whichever*, etc.

b. In some forms the copulative conjunction **-qe** is added to form new pronouns (both as substantives and as adjectives), usually *universals*; as, **qisqe**, *every one*: **qoterqe**, *each of two*, or *both*. **Qisqe** is declined like the interrogative **qi**: substantive, **qisqe**, **qidqe**, adjective, **qosqe**, **qāqe**, **qodqe**

c. Other forms are those with prefixes – deemed more modern –, like **aliqis** (substantive), *some one*, **aliqod** (adjective), *some*.

d. Forms with the numerals **oino-**, **sem-**, *one*, are also frequently pronouns; as in **óinos**, **óinā**, **óinom**, and **sēms** (gen. **semós**), *some, somebody, someone*.

**óinosqisqe**, *each one*

c. The negatives are usually composed with negation particles, as **ne** or modal **mē**. As in **néqis**, **néqos**, **méqis**, **n(ě)óin(os)** (cf. Eng. *none*, Ger. *nein*, maybe Lat. *nōn*), **nóin(o)los** (Lat. *nullus*).

In the compound **óinosqisqe**, *each one, every single one*, both parts are declined (genitive **óinosoqéisoqe**), and they may be separated by other words:

**ne en óinō qisqis qósqe**, *not even in a single one*.

h. The relative and interrogative have a possessive adjective **qósos** (**-ā**, **-om**), *whose*.

i. Other Latin forms are **qámτος**, *how great*, and **qális**, *of what sort*, both derivative adjectives from the interrogative. They are either interrogative or relative, corresponding respectively to the demonstratives **támτος**, **tális**, from **to**. Indefinite compounds are **qámτοςkomqe** and **qálistkomqe**.

j. It is also found as in compound with relative **jo**, as in **jos qis**, **jod qid**, *anyone, anything*.

h. An interrogative **mo-** is also attested in Anatolian and Tocharian.

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### 6.7.3. CORRELATIVES

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1. Many Pronouns, Pronominal Adjectives and Adverbs have corresponding demonstrative, relative, interrogative, and indefinite forms in most Indo-European languages. Such parallel forms are called Correlatives. Some of those usable in Modern Indo-European are shown in the following table.

NOTE. Other common PIE forms include (**sol**)**wos**, *all*, cf. Gk. *ολοι*, O.Ind. *visva*, *sarva*, Hitt. *hūmant-*, O.Ir. *u(i)le*; **qāqos**, *each one*, cf. Gk. *εκατερος*, *εκαστος*, O.Ind. *pratieka*, Hitt. *kuissa*, Gaul. *papon*, O.Ir. *cách*, Ru. *κακοῦ*, Goth. *ainhvaþaruh*; **qisqis**, *anyone*, cf. Gk. *τις*, *οστις*, O.Ind. *kacit*, *kaścana*, *kopi*, Hitt. *kuis* *kuis*, *kuis-as* *kuis*, Lat. *quisquis*, *quīlibēt*, *quīvis*, Goth. *hvazuh*, *hvarjizuh*; **qiskomqe**, **qisimmoqe**, *whoever*, cf. Gk. *τις* *av*, *τις*

*eav*, O.Ind. *yaḥ kaś cit*, *yo yaḥ*, *yadanga*, Hitt. *kuis imma*, *kuis imma cuis*, *kuis-as imma* (*kuis*), Lat. *quiscumque*, Goth. *sahvazuh saei*, Ger. *wer auch immer*, O.Ir. *cibé duine*, Russ. *кто бы ни*; **qéjespeioi**, *some*, cf. Gk. *οιτινες*, O.Ind. *katipaya*, Hitt. *kuis ki*, Russ. *несколько*; (**ed**)**qis**, *some(one) among many*, cf. Gk. *τις*, O.Ind. *anyatama*, Hitt. *kuis ki*, Lat. *ecquis*, *quis*, *aliquis*, Goth. *hwashun*, Russ. *едва́*, O.Ir. *nech*, *duine*; **enis**, *certain*, cf. Gk. *ενιαυτον*, O.Ind. *ekaścana* Lat. *quīdam*; **somós**, *the same*, cf. O.Ind. *sama*, Goth. *sama*, Russ. *самый*; **se epse**, **epe**, **s(w)el** (**e**)**pe**, (*him*)*self*, cf. Hitt. *apāsila*, O.Lat. *sapsa*, *sumpse*, *ipse*, Goth. *silba*, O.Ir. *fessin*, *fadessin* (>*féin*), Russ. *сам*, **neqis**, *noone*, cf. Gk. *ουδεις*, O.Ind. *na kaḥ*, Hitt. *UL kuiski*, Goth. (*ni*) *hwashun*, Gaul. *nepon*, O.Ir. *ní aon duine*, Lat. *nec quisquam*, Russ. *никто*; **álteros**, **ónteros**, *the other*, **álios**, **onios**, *some other*, etc.

<i>Demonstrative</i>	<i>Relative</i>	<i>Interrogative</i>	<i>Indefinite Relative</i>	<i>Indefinite</i>
<b>i</b>	<b>qis</b>	<b>qis?</b>	<b>qísqis</b>	<b>aliqís</b>
<i>that</i>	<i>who? what?</i>	<i>who? what?</i>	<i>whoever, whatever</i>	<i>some one, something</i>
<b>tántos</b>	<b>qámτος</b>	<b>qámτος?</b>	<b>qámτοςkomqe</b>	<b>aliqámτος</b>
<i>so great</i>	<i>how (as) great</i>	<i>how great?</i>	<i>however great</i>	<i>some/other</i>
<b>tális/swo</b>	<b>qális</b>	<b>qális?</b>	<b>qálistkomqe</b>	-
<i>such, so, this way</i>	<i>as</i>	<i>of what sort?</i>	<i>of whatever kind</i>	-
<b>tom/tóeno</b>	<b>qom/qíeno</b>	<b>qámdō/qíeno?</b>	<b>qámdōkomqe/éno</b>	<b>aliqámdō</b>
<i>then ('this there')</i>	<i>when</i>	<i>when?</i>	<i>whenever</i>	<i>at some/other time</i>
<b>tótrō(d)</b>	<b>qítro</b>	<b>qítro?</b>	<b>qítroqítter</b>	<b>aliqítter</b>
<i>thither</i>	<i>whither</i>	<i>whither?</i>	<i>whithersoever</i>	<i>(to) somewhere</i>
<b>ī</b>	<b>qā</b>	<b>qā?</b>	<b>qāqā</b>	<b>aliqā</b>
<i>that way</i>	<i>which way</i>	<i>which way?</i>	<i>whithersoever</i>	<i>(to) anywhere</i>
<b>tóendes</b>	<b>qíendes</b>	<b>qíendes?</b>	<b>qíendekomqe</b>	<b>aliqíende</b>
<i>thence</i>	<i>whence</i>	<i>whence?</i>	<i>whencesoever</i>	<i>from somewhere</i>
<b>qídhei/tóko</b>	<b>qódhei/qísko</b>	<b>qódhei/qísko?</b>	<b>qódheiqisqe</b>	<b>aliqídhei/aliqódhei</b>
<i>there ('this here')</i>	<i>where</i>	<i>where?</i>	<i>wherever</i>	<i>other place/somewhere</i>
<b>tot</b>	<b>qot</b>	<b>qot?</b>	<b>qótqot</b>	<b>aliqót</b>
<i>so many</i>	<i>as</i>	<i>how many?</i>	<i>however many</i>	<i>other, some, several</i>
<b>tótients</b>	<b>qótients</b>	<b>qótients?</b>	<b>qótientskomqe</b>	<b>aliqótients</b>
<i>so often</i>	<i>as</i>	<i>how often?</i>	<i>however often</i>	<i>at several times</i>
<b>so</b>	<b>qos</b>	<b>qos</b>	<b>qósqos</b>	<b>aliqós</b>
<i>this</i>	<i>who? which?</i>	<i>who? which?</i>	<i>whoever, whichever</i>	<i>some (of them)</i>

<sup>1</sup> Latin (*cibi*, *cubi*) is frequently reconstructed as a conceivable PIE **\*qibhi**, **\*qobhi**, but it is not difficult to find a common origin in PIE **qi-dhei**, **qo-dhei** for similar forms attested in different IE dialects; cf. Lat. *ubi*, Osc. *puf*, O.Ind. *kuha*, O.Sla. *kude*, etc.

## 6.8. RELATIVE PRONOUNS

6.8.1. There are two general pronominal stems used as relative pronouns, one related to the anaphorics and one to the interrogative-indefinites.

6.8.2. Relative Pronoun **jo**, the o-stem derivative from **i**. It is inflected like **so/to** and **qo**.

	<i>Singular</i>			<i>Plural</i>		
	<i>m.</i>	<i>n.</i>	<i>f.</i>	<i>m.</i>	<i>n.</i>	<i>f.</i>
<b>NOM.</b>	<b>jōs</b>	<b>jōd</b>	<b>jā</b>	<b>jōi</b>	<b>jā</b>	<b>sāi</b>
<b>ACC.</b>	<b>jōm</b>	<b>jōd</b>	<b>jām</b>	<b>jōms</b>	<b>jā</b>	<b>jāms</b>
<b>GEN.</b>	<b>jōsio</b>		<b>jēsās</b>	<b>jēsom</b>		
<b>DAT.</b>	<b>jōsmōi</b>		<b>jēsīāi</b> [ $>^*{-eī}$ ]	<b>jēibh(i)os (-mos)</b>		
<b>LOC.</b>	<b>jōsmi</b>		<b>jēsīāi</b>	<b>jēisu, -si</b>		
<b>INS.</b>	<b>jēi</b>			<b>jēibhis (-mis)</b>		
<b>ABL.</b>	<b>jēsmod</b>			<b>jēios</b>		

6.8.3. **qo/qi**, *who, which*, has its origin in the interrogative pronouns, and are declined alike.

NOTE. Relative pronoun **jo-**, maybe from an older *\*hjo-*, is found in Gk. *hós*, Skr. *yá-*, Av. *ya-*, Phryg. *ios*, Cel. *io*. Italic and Germanic dialects use **qo-** as relative, in compound with **-qe** in Germanic. In Balto-Slavic, this pronouns is suffixed in some adjectives to create indefinites. It is also found as indefinite in compound with **qi/qo**, as in **jōs qis, jōd qid**, *anyone, anything*, as Gk. *hóstis hótti*, Skr. *yás cit, yác cit*.

## 6.9. IDENTITY PRONOUNS

6.9.1. With Identity pronoun we are referring to the English *self*, which is formed differently in most Indo-European dialects. The different possibilities are:

1. Those which come from a Pronoun, which are only valid for the third person, formed basically by the anaphoric pronoun lengthened with another particle:

- a. Greek **autós**, as Gk. *αὐτός*, from adverb **áu**, *newly*, and the anaphoric **to**.
- b. Latin identity **ídem** formed by **id** and ending **-em**.

2. Those formed from a Noun, with the sense *equal, same*, able to modify demonstrative or personal pronouns, and even having an autonomous pronominal use, with a pronoun declension:

The common Indo-European form is derived from adjective **somós**, *same, similar*.

NOTE. Common adjective **somós**, *same*, and different derivatives from PIE root **sem**, give Gmc. *samaz* (cf. O.S., O.H.G., Goth. *sama*, O.N. *sómr*, O.E. *same*, O.H.G. *samant*, Ger. *samt*, Du. *zamelen*), Lat. *similis*, (IE **smilís**) Gk. *ómós, ómoŷ, ómalós*, Skr. *samaḥ*, Av. *hama*, O.C.S., O.Russ. *самъ*, Pol. *sam, sama*, O.Ir. *som, sāim* (from IE **sōmi**).

## 6.10. OPPOSITIVE PRONOUNS

6.10.1. There are two forms to express the opposition of two deictic or anaphoric pronouns.

6.10.2. The first type of opposition is made with the same word, meaning *what is different*. This is the same as the English *either...either* sentences.

6.10.3. Modern Indo-European has also terms itself oppositives, apart from the correlation sentences:

a. Derived from the oppositive suffix **-tero**:

**súteros**, *different*, from which Gmc. *suntar*, Ger. *sonder*, Gk *ατερ* (cf. Gk. ἕτερος, “*other, different, uneven*”), Lat. *sine*, “*without*”, O.Ind. *sanutar*, O.Sla. *svene*, O.Ir. *sain* ‘uariē’.

**qóteros**, *either (of two)*, and **qúteros** (as Lat. *uter*), formed with adverb **qu** (from interrogative-indefinite **qi/qo**). The later appears also in common Indo-European loan from Lat. *neuter*, MIE **neqúteros**, “*neither one nor the other*”.

NOTE. The oldest interrogative form is probably **qóteros?**, *who of two?*, attested in different IE dialects.

**áleros**, *the other*, already seen.

NOTE. Another form is that of the deictic **en-/eno-** and **-teros**, as in **enteros**, also **anteros** (influenced by **alteros**), found in Germanic and Balto-Slavic dialects.

b. The Stem **al-**, **ali-** is very common in Modern Indo-European, the **-i** being a characteristic lengthening of the pronouns and not an adjectival one. Some usual forms are **álios**, **álidhei** (sometimes reconstructed as \***álibhi**, but cf. Lat. *alibi*, Gk. *αλλυδεις*, Goth. *aljab*, etc.), **áliqis**, etc.