Annotated Swadesh wordlists for the Iranian group (Indo-European family).

Languages included: Iron Ossetic [irn-osi]; Digor Ossetic [irn-osd]; Yaghnobi [irn-ygn]; Parachi [irn-prc].

DATA SOURCES

I. General.


II. Ossetic (Iron, Digor).


Belyaev's field records of 2013.

III. Yaghnobi.

AR 1957 = Андреев, М. С.; Пещерева, Е. М. *Ягнобские тексты с приложением ягнобско-русского словаря, составленного М. С. Андреевым, В. А. Лившицем и А. К. Писарчик*. Москва-Ленинград: Издательство Академии наук СССР. // *The largest available collection of Yaghnobi texts, predominantly fairy-tales.*

ALP 1957 = Андреев, М. С.; Лившиц, В. А.; Писарчик, А. К. *Ягнобско-русский словарь*. Москва-Ленинград: Издательство Академии наук СССР. // *The largest available Yaghnobi-Russian dictionary with a Russian-Yaghnobi index. It was published in one volume with Yaghnobi texts.*

Bird 2007 = Bird, B. A. *Aspects of Yaghnobi grammar*. University of Oregon. // *This work contains research on the grammatical structure of Yaghnobi and portions of glossed texts.*

Bogolyubov 1966 = Боголюбов, М. Н. *Ягнобский язык / Языки народов СССР. Том 1*. Москва: Наука. // *A sketch of Yaghnobi grammar. Contains some amount of lexics that were absent in previous works.*

Khromov 1972 = Хромов, А. Л. *Ягнобский язык*. Москва: Наука. // *A comprehensive grammar of Yaghnobi with samples of texts.*

Novák 2010 = Novák, L. *Jaghnóbsko-český slovník s přehledem jaghnóbské gramatiky.* Praha: Univerzita Karlova v Praze, filozofická fakulta. // *A comprehensive dictionary of Yaghnobi.* The author translates every word in Czech and summarizes all available sources, so it is possible to know whether some source quotes a word and how it transcribes this item. There is also a grammatical sketch of Yaghnobi.

Novák 2013 = Novák, L. *Problem of Archaism and Innovation in the Eastern Iranian Languages.* PhD dissertation. Praha. // *This dissertation contains the author’s research on archaisms and innovations in Sogdian, Yaghnobi and other Eastern Iranian languages. Novák has compiled the Swadesh list (207 items) for Sogdian and Yaghnobi with etymologies; however, he can list three or more words for each meaning without any differentiation.*


IV. Parachi.


V. Avestan.


NOTES

I. Ossetic (Iron, Digor).


The Ossetic languages consists of two main dialects: Iron and Digor. The current 110-item wordlists for both Iron and Digor were compiled by Oleg Belyaev during his field work in Vladikavkaz (North Ossetia-Alania) in 2013.

The Iron wordlist was recorded from one informant. Name: Fatima, female, born 1985 in Alagir (Alagirsky District, North Ossetia-Alania), lives in Alagir, higher education, Iron native speaker, also speaks Russian.

The Digor wordlist was recorded from one informant. Name: Irina, female, born 1993 in Dur-Dur (Digorsky District, North Ossetia-Alania), lives in Vladikavkaz, university student, Digor native speaker, also speaks Iron and Russian.
All of the elicited Ossetic words were checked against [Abaev 1958-1989]. Additionally, [Abaev 1958-1989] and [EDIL] were extensively used for etymological comments. Most of these apply equally to both Iron and Digor dialects, and have been entered only in the notes section on "Iron Ossetic".

There is a great number of etymologically obscure words in the Ossetic vocabulary, including its basic layer. Within the 110-item Swadesh wordlist, such terms are as follows:

1) 'bark' (c'ar | č'arz); 2) 'belly' (gʷəbən | gubun); 3) 'bird' (c'iw | č'ew); 4) 'dry' (Digor sor); 5) 'feather' (šiš | šes); 6) 'fish' (kəšag | kəsalgə); 7) 'foot' (k'αχ | k'αχ); 8) 'hand' (k'уχ | k'оχ); 9) 'leaf' (Digor t'əffə); 10) 'meat' (Iron ziza); 11) 'mountain' (k'əzəχ | k'əzəχ); 12) 'mouth' (zəχ | ʒuχ ~ c'uχ); 13) 'neck' (bərzəy | bərzəy); 14) 'nose' (fənz | fiy); 15) 'rain' (k'əvda | k'əvda); 16) 'round' (təmbəl | təmbul); 17) 'small' (Iron čəšə); 18) 'stone' (dur | dor); 19) 'tree' (bəlaš | bəlasə); 20) 'salt' (səχχ | cənχχ); 21) 'short' (səbər | cubur).

They represent potential loanwords, although exact sources of borrowing are unclear. Since in many such cases we observe phonetically similar (but not identical) forms in modern North Caucasian languages, it is possible to think that we deal with substrate/adstrate loanwords that originally penetrated into Ossetic from a non-surviving language, which represented a separate group of the North Caucasian linguistic family. See also 'man' (ləg), which we explicitly treat as a North-East Caucasian loanword.

I.2. Transliteration.

<table>
<thead>
<tr>
<th>Cyrillic</th>
<th>IPA (Iron)</th>
<th>IPA (Digor)</th>
<th>Abaev</th>
<th>GLD (Iron)</th>
<th>GLD (Digor)</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>А а</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>Æ æ</td>
<td>ə</td>
<td>ə</td>
<td>æ</td>
<td>ə</td>
<td>ə</td>
<td>Does not correspond to IPA [æ].</td>
</tr>
<tr>
<td>Б б</td>
<td>b, p:</td>
<td>b, p:</td>
<td>b</td>
<td>b, p:</td>
<td>b, p:</td>
<td>Unvoiced when geminated, i.e., {bəb, bəp, pəb, pəp} are all pronounced as p:.</td>
</tr>
<tr>
<td>В в</td>
<td>v</td>
<td>v</td>
<td>v</td>
<td>v</td>
<td>v</td>
<td></td>
</tr>
<tr>
<td>Cyrillic</td>
<td>IPA (Iron)</td>
<td>IPA (Digor)</td>
<td>Abaev</td>
<td>GLD (Iron)</td>
<td>GLD (Digor)</td>
<td>Notes</td>
</tr>
<tr>
<td>----------</td>
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<td>-------</td>
<td>------------</td>
<td>------------</td>
<td>-------</td>
</tr>
<tr>
<td>Г г</td>
<td>g, k:</td>
<td>g, k:</td>
<td>g</td>
<td>g, k:</td>
<td>g, k:</td>
<td>Unvoiced when geminated, i.e., {ГГ, ГК, КГ, КК} are all pronounced as к.</td>
</tr>
<tr>
<td>Гу гу</td>
<td>gʷ, кʷ:</td>
<td>gʷ, кʷ:</td>
<td>g⁶</td>
<td>gʷ, кʷ:</td>
<td>gʷ, кʷ:</td>
<td>In Iron, only occurs before а {ы}, e.g. Гунымиры (гумыр) 'idol' but dagwat (дагват) 'ravine'. Same behaviour as /г/ under gemination.</td>
</tr>
<tr>
<td>Гѣ гѣ</td>
<td>к̆</td>
<td>к̆</td>
<td>к̆</td>
<td>к̆</td>
<td>к̆</td>
<td>In Iron, only occurs before а {ы}, e.g. abваз (абъузы) 'colourless' but arкван (артъуан) 'church'.</td>
</tr>
<tr>
<td>Гѣу гѣу</td>
<td>к̆ʷ</td>
<td>к̆ʷ</td>
<td>к̆̂</td>
<td>к̆ʷ</td>
<td>к̆ʷ</td>
<td>Unvoiced when geminated, i.e., {ГДД, ГДТ, ТД, ТТ} are all pronounced as т.:</td>
</tr>
<tr>
<td>Д д</td>
<td>д, т:</td>
<td>д, т:</td>
<td>д</td>
<td>д, т:</td>
<td>д, т:</td>
<td>Unvoiced when geminated, i.e., {ДД, ДТ, ТД, ТТ} are all pronounced as т.</td>
</tr>
<tr>
<td>Дж дж</td>
<td>д/files:</td>
<td>г̆</td>
<td>Ҙ, Ҙ</td>
<td>Ҙ, Ҙ</td>
<td>-</td>
<td>Unvoiced when geminated, i.e., {ДЖДЖ, ДЖЧ, ЧДЖ, ЧЧ} are all pronounced as Ч.</td>
</tr>
<tr>
<td>Дз дз</td>
<td>z, ts:</td>
<td>d̊z, d̊z</td>
<td>ʒ̆</td>
<td>z, с:</td>
<td>ʒ̆, ʒ̆, с:</td>
<td>Iron: the affricate c is only retained under gemination, otherwise z. Digor: the variant ʒ̄ occurs before front vowels. Unvoiced when geminated, i.e., {ДЗДЗ, ДЗЦ, ЦДЗ, ЦЦ} are all pronounced as ц.</td>
</tr>
<tr>
<td>Е е</td>
<td>е, je</td>
<td>е, яе</td>
<td>е</td>
<td>е, ye</td>
<td>е, ye</td>
<td>Iron: usually occurs only in ь + ь sandhi. Pronounced as /ye/ word-initially.</td>
</tr>
<tr>
<td>З з</td>
<td>з, ʒ̄</td>
<td>z, ʒ̄</td>
<td>з̊</td>
<td>з̊, ʒ̊</td>
<td>з̊, ʒ̊</td>
<td>Digor: the variant ʒ̄ occurs before front vowels.</td>
</tr>
<tr>
<td>И и</td>
<td>i</td>
<td>i, i:</td>
<td>i</td>
<td>i</td>
<td>i</td>
<td>Digor: long i: is presumably a separate phoneme, but this is</td>
</tr>
<tr>
<td>Cyrillic</td>
<td>IPA (Iron)</td>
<td>IPA (Digor)</td>
<td>Abaev</td>
<td>GLD (Iron)</td>
<td>GLD (Digor)</td>
<td>Notes</td>
</tr>
<tr>
<td>----------</td>
<td>------------</td>
<td>-------------</td>
<td>-------</td>
<td>------------</td>
<td>-------------</td>
<td>-------</td>
</tr>
<tr>
<td>Й й</td>
<td>j</td>
<td>j</td>
<td>j</td>
<td>y</td>
<td>y</td>
<td>not reflected in the orthography.</td>
</tr>
<tr>
<td>К к</td>
<td>kʰ, k:</td>
<td>kʰ, k:</td>
<td>k</td>
<td>k, k:</td>
<td>k, k:</td>
<td>Unaspirated when geminated (k).</td>
</tr>
<tr>
<td>Ку ку</td>
<td>kʷ</td>
<td>kʷ</td>
<td>k</td>
<td>kʷ</td>
<td>kʷ</td>
<td>In Iron, only occurs before ə.</td>
</tr>
<tr>
<td>Къ къ</td>
<td>k’</td>
<td>k’</td>
<td>k’</td>
<td>k’</td>
<td>k’</td>
<td>In Iron, only occurs before ə.</td>
</tr>
<tr>
<td>Къу</td>
<td>kʷ</td>
<td>kʷ</td>
<td>k’</td>
<td>k’</td>
<td>k’</td>
<td>In Iron, only occurs before ə.</td>
</tr>
<tr>
<td>Л л</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>М м</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td>Н н</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td></td>
</tr>
<tr>
<td>О о</td>
<td>o</td>
<td>o</td>
<td>o</td>
<td>o</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>П п</td>
<td>pʰ, p:</td>
<td>pʰ, p:</td>
<td>p</td>
<td>p, p:</td>
<td>p, p:</td>
<td>Unaspirated when geminated (p').</td>
</tr>
<tr>
<td>Пъ пъ</td>
<td>p’</td>
<td>p’</td>
<td>p’</td>
<td>p’</td>
<td>p’</td>
<td></td>
</tr>
<tr>
<td>Р р</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td></td>
</tr>
<tr>
<td>С с</td>
<td>j</td>
<td>s, j</td>
<td>s</td>
<td>š</td>
<td>s, š</td>
<td>Digor: the variant š occurs before front vowels.</td>
</tr>
<tr>
<td>Т т</td>
<td>tʰ, t:</td>
<td>tʰ, t:</td>
<td>t</td>
<td>t, t:</td>
<td>t, t:</td>
<td>Unaspirated when geminated (t:).</td>
</tr>
<tr>
<td>Тъ тъ</td>
<td>t’</td>
<td>t’</td>
<td>t’</td>
<td>t’</td>
<td>t’</td>
<td></td>
</tr>
<tr>
<td>У у</td>
<td>u, w</td>
<td>u, w</td>
<td>u, w</td>
<td>u, w</td>
<td>u, w</td>
<td>When {y} is used after velar consonants, it may mark labialization of the preceding consonant (see above).</td>
</tr>
<tr>
<td>Ф ф</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td></td>
</tr>
<tr>
<td>Х х</td>
<td>χ</td>
<td>χ</td>
<td>χ</td>
<td>χ</td>
<td>χ</td>
<td></td>
</tr>
<tr>
<td>Ху /ху</td>
<td>χʰ</td>
<td>χʰ</td>
<td>χ</td>
<td>χʰ</td>
<td>χʰ</td>
<td>In Iron, only occurs before ə.</td>
</tr>
<tr>
<td>Хъ хъ</td>
<td>qʰ, q:</td>
<td>qʰ, q:</td>
<td>q</td>
<td>q, q:</td>
<td>q, q:</td>
<td>Unaspirated when geminated (q').</td>
</tr>
<tr>
<td>Хъу /хъу</td>
<td>qʷ</td>
<td>qʷ</td>
<td>q</td>
<td>qʷ</td>
<td>qʷ</td>
<td>In Iron, only occurs before ə.</td>
</tr>
</tbody>
</table>
| Ц ц | s, ts: | sʰ, ηʰ, ts: | c | s, c: | c, č, c: | Iron: c: when geminated,
II. Yaghnobi.

II.1. General.

The main source of Yaghnobi texts are field recordings made by M. S. Andreev and E. M. Peshchereva in 1924 and 1927. These texts represent mostly fairy-tales and, to a lesser degree, some riddles, folk songs and stories. Yaghnobi contexts given below are predominantly from this source. Sometimes better examples can be found in other sources, especially in [Khromov 1972]. Transcription in [AP 1957] is not easy and does not seem to be perfectly consistent. The authors do not distinguish between the phonemes /œː/ and /uː/. This is why we cite all forms according to [AP 1957] and [ALP 1957], except for those containing /œː/ and not attested by M. S. Andreev and E. M. Peshchereva. The latter forms are cited in accordance with [Novák 2010]. In some cases, we list main phonetic variants.

Dialects: Since the end of the XIX century, all researchers have agreed that there are at least two dialects of Yaghnobi: Western and Eastern. [Khromov 1972] and [Novák 2010] also add a Central (or transitional) dialect. Differences between them are mostly phonetic and morphological. For example, Western Yaghnobi [ay] corresponds to Central Yaghnobi [eːy] and to Eastern Yaghnobi [eː:]. Dialects have very few lexical differences. Only one word from the 110-word list seems to have a special variant in Central Yaghnobi (bildęnga [bildínga] 'star' vs. sit'ọra [sitóra] 'star' in other dialects).
If the word has dialectal variants, they are listed in a special section of the notes. If possible, we mention specific settlements where such forms are attested.


II.2. Transliteration.

The following transliterational chart covers our principal sources:

<table>
<thead>
<tr>
<th>Andreev-Peshchereva</th>
<th>Novák</th>
<th>GLD</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>b</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>v</td>
<td>v</td>
<td>v</td>
</tr>
<tr>
<td>f</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>w, ў</td>
<td>w, ў</td>
<td>w</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>z</td>
<td>z</td>
<td>z</td>
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<tr>
<td>s</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>j</td>
<td>j</td>
<td>ţ</td>
</tr>
<tr>
<td>ċ</td>
<td>č</td>
<td>č</td>
</tr>
<tr>
<td>ž</td>
<td>ž</td>
<td>ž</td>
</tr>
<tr>
<td>š</td>
<td>š</td>
<td>š</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>k</td>
</tr>
<tr>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>x̣</td>
<td>x̣</td>
<td>x̣</td>
</tr>
<tr>
<td>x̊</td>
<td>x̊</td>
<td>x̊</td>
</tr>
<tr>
<td>x̣</td>
<td>ḥ</td>
<td>ḥ</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>h̊</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>Andreev-Peshchereva</td>
<td>Novák</td>
<td>GLD</td>
</tr>
<tr>
<td>----------------------</td>
<td>-------</td>
<td>-----</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>γ</td>
<td>γ</td>
<td>γ'</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>ᣦ, ᄧ, ᳐</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>ü</td>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>i, e, ę</td>
<td>i</td>
<td>i:</td>
</tr>
<tr>
<td>e, e, ė</td>
<td>ė</td>
<td>e:</td>
</tr>
<tr>
<td>o, ơ</td>
<td>ő</td>
<td>o:</td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
<td>u:</td>
</tr>
<tr>
<td>u, uy, uy</td>
<td>ū, ūi</td>
<td>ū:</td>
</tr>
</tbody>
</table>

Notes:

(1) The phoneme /v/ has an allophone [f] in final position and before voiceless consonants [Vinogradova 2000: 293].

(2) /w/ is a bilabial approximant, seriously weakened in final position [Novák 2010: 223].

(3) According to Novák, Yaghnobi consonants /š/, /ž/, /č/ and /ǯ/ are palatalized, i.e. š̆ ž̆ etc. [Novák 2010: 222].

(4) /k/ and /g/ have palatalized variants after front vowels in final position; sometimes they are even realized as ǯ, ǯ̆ [Vinogradova 2000: 293; Novák 2010: 222].

(5) Phonemes /h/ and /ɦ/ occur only in borrowings from Arabic (via Tajik).

(6) /n/ has the allophone [ŋ] before velars.

(7) /i/ has three main allophonic variants: [i], [i] and [e]. It can also be reduced.

(8) /u/ also has three main allophones [u], [u] and [o] and can be reduced [Vinogradova 2000: 292-293].

(9) Phoneme /ü:/ in Western Yaghnobi has allophones [ü:] and [üː] [Novák 2010: 221].
III. Parachi.

III.1. General.

There are two main collections of Parachi texts, gathered by Georg Morgenstierne in the 1920s and by Valentin Efimov in the 1970s. Only two words from the 110-item Swadesh wordlist are still lacking: 'bird' and 'round'.

Dialects: There are three dialects of Parachi: Nijrau (Pajagan), Shutul and Gujulan. Morgenstierne worked mostly with Shutul speakers while Efimov worked with informants from Nijrau. The differences between the three dialects are minor. If there are any phonetically or morphologically different forms, the Nijrau form is given in the main field and the other forms are adduced in the commentary.

III.2. Transliteration.

The following transliterational chart covers our principal sources:

<table>
<thead>
<tr>
<th>Efimov</th>
<th>Morgenstierne</th>
<th>GLD</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>b', bh</td>
<td>bh</td>
<td>bʰ</td>
</tr>
<tr>
<td>p', ph</td>
<td>ph</td>
<td>pʰ</td>
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<tr>
<td>f</td>
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<td>f</td>
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<tr>
<td>d', dh</td>
<td>dh</td>
<td>dʰ</td>
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<td>t', th</td>
<td>th</td>
<td>tʰ</td>
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<td>z</td>
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<td>s</td>
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<td>s', sh</td>
<td>sh</td>
<td>sʰ</td>
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<td>d</td>
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<tr>
<td>Efimov</td>
<td>Morgenstierne</td>
<td>GLD</td>
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<tr>
<td>t</td>
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<td>t</td>
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<tr>
<td>j</td>
<td>j</td>
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<td>ě</td>
<td>ě</td>
<td>ě</td>
</tr>
<tr>
<td>ğ, jh</td>
<td>jh</td>
<td>ţʰ</td>
</tr>
<tr>
<td>ě', čh</td>
<td>čh</td>
<td>ěʰ</td>
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<tr>
<td>ž</td>
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<td>š</td>
<td>š</td>
<td>š</td>
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<tr>
<td>ž', žh</td>
<td>žh</td>
<td>žʰ</td>
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<td>g</td>
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<tr>
<td>k</td>
<td>k</td>
<td>k</td>
</tr>
<tr>
<td>g', gh</td>
<td>gh</td>
<td>gʰ</td>
</tr>
<tr>
<td>k', kh</td>
<td>kh</td>
<td>kʰ</td>
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<tr>
<td>m</td>
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<td>m</td>
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<td>n</td>
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<tr>
<td>m', mh</td>
<td>mh</td>
<td>mʰ</td>
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<tr>
<td>n', nh</td>
<td>nh</td>
<td>nʰ</td>
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<tr>
<td>n</td>
<td>n</td>
<td>n₁</td>
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<td>r</td>
<td>r</td>
<td>r</td>
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<tr>
<td>γ</td>
<td>γ</td>
<td>γ</td>
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<tr>
<td>r', rh</td>
<td>rh</td>
<td>rʰ</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
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<td>x</td>
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<td>i</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>l', lh</td>
<td>lh</td>
<td>lʰ</td>
</tr>
<tr>
<td>w</td>
<td>w, u</td>
<td>w</td>
</tr>
<tr>
<td>y</td>
<td>y, i</td>
<td>y</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>i:</td>
</tr>
<tr>
<td>u</td>
<td>ū</td>
<td>u:</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
</tbody>
</table>
IV. Avestan

IV.1. General.

The source of the Avestan list are those texts of Avesta that correspond to the Younger Avestan period. Unfortunately, data for Old Avestan are scarce; this is why we include Old Avestan forms only in those cases where they are attested. Information is provided on specific attestation for every word. The system of transliteration is close to the phonological transcription by Benveniste, since it is closer to the Proto-Iranian reconstruction.

IV.2. Transliteration.

The following system of transliteration is used (not all the details are mentioned, since the Avestan writing system is rather sophisticated; some rules are rare and thus not relevant to words of this list):

<table>
<thead>
<tr>
<th>Modern transliteration</th>
<th>Bartholomae's transliteration</th>
<th>GLD</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>å</td>
<td>å</td>
<td>a:</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>i</td>
</tr>
</tbody>
</table>

Notes:
(1) /w/ is a bilabial approximant [Efimov 2009: 25].
(2) Parachi affricates /č/ /ǯ/ /čʰ/ /ǯʰ/ and sibilants /š/ /ž/ /šʰ/ are bifocal [Efimov 2009: 24].
<table>
<thead>
<tr>
<th>Modern transliteration</th>
<th>Bartholomae's transliteration</th>
<th>GLD</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ĩ</td>
<td>ĩ: (sometimes i and ii)</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>ū</td>
<td>ũ</td>
<td>u: (sometimes u)</td>
</tr>
<tr>
<td>ərə</td>
<td>ərə</td>
<td>r</td>
</tr>
<tr>
<td>a</td>
<td>ā</td>
<td>a / an</td>
</tr>
<tr>
<td>â</td>
<td>â</td>
<td>a: (preceding ṇ and ṇ); aḥ (in final position)</td>
</tr>
<tr>
<td>ə</td>
<td>ə</td>
<td>a (before a nasal)</td>
</tr>
<tr>
<td>ā</td>
<td>ā</td>
<td>a (preceding a nasal in Old Avestan); /ah/ (in final position in Old Avestan)</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>e: (in final position); a (after ii, followed by a palatal consonant or a syllable that contains i, ii, or e)</td>
</tr>
<tr>
<td>ě</td>
<td>ě</td>
<td>e: (in final position)</td>
</tr>
<tr>
<td>aē</td>
<td>aē</td>
<td>ay</td>
</tr>
<tr>
<td>ōi</td>
<td>ōi</td>
<td>ay (in final position and in a closed syllable)</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>a (after m, p or uu, followed by a syllable that contains u)</td>
</tr>
<tr>
<td>ō</td>
<td>ō</td>
<td>o: (results from IR {*as} in final position)</td>
</tr>
<tr>
<td>ao</td>
<td>ao</td>
<td>aw</td>
</tr>
<tr>
<td>āu</td>
<td>āu</td>
<td>aw (before š)</td>
</tr>
<tr>
<td>āi</td>
<td>āi</td>
<td>a:y</td>
</tr>
<tr>
<td>āu</td>
<td>āu</td>
<td>a:w</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>k</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>g</td>
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<tr>
<td>γ</td>
<td>γ</td>
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<td>x</td>
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<td>x</td>
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<tr>
<td>c</td>
<td>č</td>
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<td>j</td>
<td>ŵ</td>
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<td>ə̄</td>
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<td>ū</td>
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<td>ū</td>
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<td>ţ</td>
<td>ţ</td>
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<td>ə̈</td>
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<td>ɟ</td>
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<td>ɡ</td>
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<tr>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>ɵ</td>
<td>ɵ</td>
<td>ɵ</td>
</tr>
<tr>
<td>Modern transliteration</td>
<td>Bartholomae's transliteration</td>
<td>GLD</td>
</tr>
<tr>
<td>------------------------</td>
<td>-------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>t (in final position after a vowel or r)</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
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<td>f</td>
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<td>n</td>
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<td>n</td>
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<tr>
<td>m</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>y, ii</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>v, uu</td>
<td>v</td>
<td>w</td>
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<tr>
<td>r</td>
<td>r</td>
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<tr>
<td>s</td>
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<td>z</td>
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<tr>
<td>š</td>
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<td>ž</td>
<td>ž</td>
<td>ž</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>h (in intervocalic position in the sequence {-aŋhǎ-})</td>
</tr>
<tr>
<td>ŋh</td>
<td>ŋh</td>
<td>ŋh</td>
</tr>
<tr>
<td>xʷ</td>
<td>xʷ</td>
<td>hw</td>
</tr>
</tbody>
</table>

**Notes.**

(1) {i} and {u} can be epenthetic.

(2) {ə}, {ā}, {a}, {o} and {i} can be anaptyctic.

(3) In {ərə}, the second {ə} is an anaptyctic vowel.

(4) The true phonetic value of {γ}, {x}, {θ} and {β} is disputed.

(5) It is possible that {c}, {j} are in fact [ɕ], [ʑ] or [tʃ], [ʤ].

(6) {t} can be an unreleased occlusive.
(7) \{g\} has a spelling variant \{ğ\} (in final position; probably unreleased); \{y\} has a spelling variant \{ŷ\}; \{m\} and \{n\} have a spelling variant \{ṇ\} before occlusives. We do not distinguish between \{n\} and \{ṇ\}.

(8) There are three varieties of \{š\}: \{š\}, \{§\} and \{š\}. The second variant, \{§\}, represents originally a product of \{*rt*\} under certain accentual conditions; \{š\} occurs before \{ii\} and continues Proto-Iranian \{*čj*\}. Sometimes these graphemes become confused with each other. That is why it is preferable not to distinguish between them (like Bartholomae).

(9) In addition, \{h\} has less frequent spelling variants \{χ\} (before \{ii\}), \{ŋh\} (represents the development of *) and \{ŋʰh\} (reflects \{*h不相信\}). We do not mark all the aforementioned nuances, because the exact phonetic and phonological values have not been established.

(10) The true phonetic value of \{r\} is not known.

(11) \{v\} can be a bilabial approximant.

Database compiled and annotated by:

**Ossetic (Iron, Digor)**: Oleg Belyaev, March 2014.

**Yaghnobi**: Artem Trofimov, April 2016.

**Parachi**: Artem Trofimov, April 2016.

**Avestan**: Artem Trofimov, November 2016.
1. ALL
Iron Ossetic ʒpːxt {ənnɛm} (1), Digor Ossetic ʒpːxt {ənnɛm} ~ ʒnkːxt {enkkɛm} (1), Yaghnobi h'ama (hámá) (-1), Parachi ho {hu} / hos {hos} (2), Avestan wisp-a- {vispa-} (3).

References and notes:

Iron Ossetic: Apparently originates from Proto-Iranian *xama-kathu 'by the whole house' [Abaev 1958: 170].
Yaghnobi: ALP 1957: 260; Nová 2010: 65. An example: [Aš-Bībi poščée inč liibōstš hámma-ə anuyúnt] "Aš-Bībi put all the clothes of the king's wife on" (MT) [AP 1957: 52]. This word is a Tajik borrowing, compare Tajik ham'ā / ham'ā 'all' [RU 1954: 498]. Yaghnobi speakers normally consider this form plural, so it usually agrees with verbs in the plural number [Khromov 1972: 28].

Phonetic variants: xama [hámma] ~ ham'a [hammá]. ALP also lists more peculiar phonetic variants 'anma (āmma) and x'anca [xámma] [ALP 1957: 260]. It is possible to find similar phonetic variability in other Tajik loans, compare ham'āh [hamra] ~ ham'ā (hamrā) ~ amr'a (amrā) ~ xam'rā [xamrā] ~ hamr'ec [hamrō] 'companion; together' [ALP 1957: 261].

Dictionaries mention that the word yäkay [yākay] ~ yäkay [yākkay] ~ yäki [yākkē] [ALP 1957: 365; Nová 2010: 198] also means 'all (omnis)' in some contexts, for example [yākkə aterör] "all have gone" [ALP 1957: 365]. However, the attested polysemy: 'all / at once' points to the meaning 'all at once, all together'.

Parachi: Efimov 2009: 202; Morgenstierne 1929: 258, 260. The first form is proclitical. Morgenstierne thinks that ho {hu} (and hos {hos} respectively) should be derived from Proto-Iranian *harća/-'all' [Morgenstierne 1929: 258].

Distinct from the Arabic borrowing (tamám) which means 'all (tutus) / whole' [Efimov 2009: 239; Morgenstierne 1929: 294]. In addition, there are some occasionally used Persian loans like kol [kull] 'all' [Morgenstierne 1929: 265] and kolagi [kollagi] 'all' [Efimov 2009: 210].

Avestan:
Bartholomae 1904: 1460-1463. Polysemy: 'all (omnis) / every / all (tutus)'. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc.

Distinct from the less frequent ham-a- [ham-a-] 'every, omnis / whole, totus' [Bartholomae 1904: 1773-1774] and from harva- [hauruu]- 'whole' [Bartholomae 1904: 1790-1791].

Continues Proto-Iranian *uš-ya- and PIE *uśko- 'all'; related to Vedic wifia-a- [vīva-], Lituanian [visas], OCS [vassla] 'all' [EWAia II: 562-563].

2. ASHES
Iron Ossetic fänak {fæhûk} (1), Digor Ossetic funuk {fyhûk} (1), Yaghnobi xokis'tar {xokistár} (-1), Parachi ʒ fonq / fonq (1) / b'sw / b'ay (2), Avestan a:-tr-ya- {ātriia-} (3).

References and notes:


Additionally, in Yaghnobi the designation for 'still hot ashes mixed with live coals' qur [qur] is attested. It is tempting to treat this word as a Turkic loanword: Turkic *qurum means 'soot', and cf. also dial. Khakas [xyp] 'soot' and dial. Uyghur [kypo] 'soot' [ESTJ 6: 170-171]. However, this is somewhat problematic on the semantic side.

Parachi: Efimov 2009: 205. No contexts. Judging by its phonetic form, this word was borrowed from one of Northwestern Indian or Dardic languages.

It is impossible to decide whether the main word for 'ashes' is ʃonq / fonq or b'sw / b'ay.A problematic case.
Morgenstierne translates this word as ‘ashes / earth’, while Efimov lists it as ‘dust / remains’. However, there are no contexts.
Morgenstierne compares Old Indian {bhasman} 'sacred ashes' and reconstructs the protoform *{bahāka}*- [Morgenstierne 1929: 240].

**Avestan:** Bartholomae 1904: 320. This Young Avestan word occurs only in V. 8, 8; this passage is a later addition to the text [Bartholomae 1904: 320]. However, this lexeme is a member of the Young Avestan compound a-tr-yu-patī-ris-ta- [ātiRio-.patī.irīsta-] ‘mixed with ashes’ and has further etymological connections with Iranian words meaning ‘ashes’; compare Pashto [irā], Rus̱hān [aʃēr] ‘ashes’ etc. [EDIL 1: 319-320].

The word a-tr-yu- [ātiiai-] is derived from Avestan a-tar- [ātār-] ‘fire’ < Proto-Iranian (*ā-tar-) [EDIL 1: 319].

3. BARK


**References and notes:**

**Iron Ossetic:** Of unclear origin, cf. [Abaev 1958: 330]. The word resembles certain Caucasian forms, especially Proto-Nakh *ɛdar ‘envelope, peel’ (> Chechen ɛqor, Ingush ɛor, Batsbi ɛar), thus, most likely, a Caucasian loanword.

**Yaghnobi:** ALP 1957: 310; Novák 2010: 137. The word p’ust [pust] is similar to p’ust [pust] ‘skin’. This word has a Sogdian (S) parallel (pust(h)) ‘skin, leather’ [Charib 1995: 331]. Absence of the meaning ‘bark’ in Sogdian together with the existence of Tajik p’ost [pɔst] ‘skin, hide/ bark’ [RU 1954: 316] does not allow to exactly determine whether the meaning ‘bark’ for Yaghnobi p’ust is inherited or was borrowed from Tajik. However, the absence of such meaning in Sogdian can easily be due to coincidence, so it is preferable to treat it as an inherited word.

- Phonetic variants: p’ust [püst] [ALP 1957: 310].
- A more peculiar word is pustloq [pustlɔq] – pustloq [pustlɔq] [ALP 1957: 310], meaning ‘bark, bast’. It is unquestionably a borrowing from Tajik pustloq [pustlɔq] ‘bark, bast’ [RU 1954: 317]. There are no examples in published texts, so it is impossible to describe exact semantic differences between these two words in Yaghnobi. Anyhow, [ALP 1957: 310] is the only source of Yaghnobi pustloq [pustlɔq], so it can hardly represent the basic word for ‘bark’.

**Parachi:** Efimov 2009: 230; Morgenstierne 1929: 281. Polysemy: ‘skin / peel / bark’. It is worth mentioning that Efimov does not list the meaning ‘bark’ along with the others, while Morgenstierne cites the expression p’ust-e b’ın-il’-e [pust-e bhinike] ‘bark of tree’ [Morgenstierne 1929: 53, 28]. Transparent Persian borrowing.

**Avestan:** Not attested. It is possible that the word pas-ta- [pasta-] ‘skin (on the head)’ [Bartholomae 1904: 904] could have the second meaning ‘bark’ (as in many Iranian languages), but there are no data that would definitively prove this.

4. BELLY


**References and notes:**

**Iron Ossetic:** The origin of g’ahən, gubun is unclear. It belongs to a group of words meaning ‘round’ [Abaev 1958: 528], which are, according to [Abaev 1979: 330-335], a very broad cross-linguistic class of ideophones that cannot be derived from a single source.

**Digor Ossetic:** According to Abaev, Digor uses a different word for ‘belly’ - q’sts (of unknown origin), more often than gubun [Abaev 1973: 298-299]. The shift to gubun might have been due to secondary Iron influence on Digor (at least it can concern our Digor informant, which lives in Vladikavkaz).
There are some examples in texts: 'pódotem áspé dáré táké vek vant' "Bind my legs under the horse's belly!" [AP 1957: 139]; [d̪ar-a-m šer avó] "I am satiated"; literally, "my belly has become satiated" [AP 1957: 172, 244] (the last phrase belongs to a mouse speaking about itself; however, it is reasonable to think that it speaks from an anthropomorphic perspective).


Phonetic variants: ALP record a phonetic variant dar-a [dará] [ALP 1957: 244], which does not occur in texts.


Parachi: Efimov 2009: 172; Morgenstierne 1929: 237. Probably of Indo-Iranian origin; Morgenstierne compares Old Indian [stabh-] 'fasten' and reconstructs such dubious protoforms as *staf- < *stebh- [Morgenstierne 1929: 237]. Anyhow, this word seems to be inherited, judging by its phonetic form and by the absence of similar words in neighbour languages.

Phonetic variants: t can also be retroflex in this word, compare ašfaw (aštáw) [Efimov 2009: 172].

Dialectal forms: Shutul ašfáwa (aštáfw) [Efimov 2009: 172].

The rare word yij [xī] represents a borrowing from Pashto [Morgenstierne 1929: 301]. The word for 'stomach' is not attested.

Avestan: Bartholomae 1904: 387. Only as a member of the compound udara-θrans-a- [udarō.θræsa-] 'creeping on belly', attested in Videvdad.


The word udar-a- [udara-] is related to Vedic udar-a- [udāra-] 'belly'; Indo-Iranian words cannot be separated from Greek [oθxcoc] 'dropsy', Old Prussian [wedlers] 'belly / stomach'; it is not clear whether all these cognates are derived from PIE [*ud-er-] 'water' or not [EWAia I: 216].

5. BIG

Iron Ossetic štār (cmyp) (1), Digor Ossetic ustur (ycmylp) (1), Yaghnobi kāt-ā (kātta) (-1), Parachi gāndj (g`and) (-1), Avestan maz-ant- (mazant-) (2).

References and notes:

Iron Ossetic: Originates from Proto-Iranian *stčra- 'great' [Abaev 1979: 159].


Distinct from kātra [yūrra] 'big (about round objects)' [ALP 1957: 260; Novák 2010: 62].


Borrowed from one of Northwestern Indian or Dardic languages; compare Lahnda [ghān] 'big' [Morgenstierne 1929: 253].

Avestan: Bartholomae 1904: 1157. Polysemy: 'big / great / mighty, powerful / vast, spacious'. Young Avestan: Yasna, Yasht etc. In addition, there is a Gothic stem maz- [maz-] 'big / important' [Bartholomae 1904: 1156].

Distinct from the less frequent Young Avestan maz- [maz-] 'elongate, long, big' [Bartholomae 1904: 1154].

Avestan maz- [maz-] / maz-ant- [mazant-] is related to Greek [μέγα] 'big', Old Hittite [mek-] 'many' etc. These forms can be traced back to the same protoform [*meğh₂]- [EWAia II: 337-339].

6. BIRD

Iron Ossetic cʰw (ʨʰw) (1), Digor Ossetic čw (ʨʰw) (1), Yaghnobi parand-a (parandā) (-
1) / mürč {mury} (2), Avestan wi- {vi} / way- {vay} (3).

References and notes:


Parachi: Not attested. One should mention the word kora [kory] 'hen' [Efimov 2009: 210; Morgenstierne 1929: 267], which also serves as a member of some expressions designating names of other birds (similar to hens). For example, 'duck' is called kora-ew-i [kury-e āwil], 'wild hen' – kora-e d'eri [kury-e 'dhāri] [Morgenstierne 1929: 267].

The word is inherited and originates from Proto-Iranian *kṛkā- 'hen / cock' [EDIL 4: 398-401].

Avastan: Bartholomae 1904: 1356-1357. Young Avastan. Occurs in Yasnaya, Yashi and Videdvad. Attested forms: nom. sg wi-š [viš], nom. pl. way-č [vaiši] etc. An example: Yt. 14, 19: "that is (Verethraghna in the shape of a raven) the swiftest of all birds, the lightest of the flying creatures".

Distinct from Young Avastan mrg-č- [maraga-] 'big bird / hen', which is also used to form names of bird species [Bartholomae 1904: 1172].

Avestan wi- {vi} / way- {vaii} has such cognates as Vedic wi- {vi} / way- {ve, vay} 'bird'. Armenian [haw] 'bird / hen, cock', Latin [aus] 'bird' etc. [EWAia II: 507-508] 7. BITE

Iron Ossetic χ₃{s} - {xauç-} ~ χ₃{s-}ad- {xauçaď-} (1), Digor Ossetic χ₂{s}e - {xauçe-} ~ χ₃{s-}t- {xyæcm-} (1), Yaghnobi kan- {kan-} (2) / xıóy- {xıóy-} (3), Parachi gas- {gas} / gast- {gast} / gost- {göşt-} (4), Avestan dans- {dás-} # (5).

References and notes:

Iron Ossetic: Paradigm: χ₃{s-}, χ₃{s}e- [pres.] / χ₃{s-}ad-, χ₃{s}e- [pret.]. The initial meaning is 'to hold, seize'. Originates from Proto-Iranian *xara- [Abaev 1989: 152-154].

Yaghnobi: ALP 1957: 270; Novák 2010: 82. Past participle kăn-ta [kānta]. Examples: [qoziz kut a-kân-ēm] "The judge's dog bit me", literally 'I was bitten by the judge's dog'; [Tīk qoziz kut a-kán-ēm] "The judge's dog bit me again" (PR) [AP 1957: 110]. Polysemy: 'to dig / to tear off / to pinch / to bite / to stammer, stutter' etc. [ALP 1957: 270]. Rich polysemy is usual for other Iranian reflexes of Proto-Iranian (*kan-) 'to dig; to tear of; to strew'; it seems probable that several Proto-Iranian roots contaminated in this form [EDIL 3: 199-214].

It is impossible to distinguish exactly between kan- {kan-} and xıóy- {xıóy-}. ALP 1957: 359; Novák 2010: 191. In dictionaries, the verb xıóy- [xıóy-] has the basic meaning 'to chew' as well as two others, 'to gnaw; to bite'. However, no contexts are attested with these two meanings.

Parachi: Efimov 2009: 69; Morgenstierne 1929: 254. Polysemy: 'to bite / to sting'. Unfortunately, the best example is the following: [kha' jā-m te 'gaša] "something bites me" [Morgenstierne 1929: 77]. The term [göst-] represents a secondary formation. Continues Proto-Iranian *'gaz- / *'gai- 'to sting / to bite / to be sour / sharp, to be sharp' [EDIL 3: 263].

Avestan: Bartholomae 1904: 454, 655. This verb has no finite forms in Avesta. The root dans- {dás-} is attested in derivatives tıź- i=dans-u-ra- [tiźi dåstra] (V. 13, 39, of a dog), tıź-i=dans-tra- [tiźi dåstra-] "biting sharply, with sharp teeth" (Yt. 14. 15, of a
8. BLACK

Iron Ossetic ʂaw {cay} (1), Digor Ossetic saw {cay} (1), Yaghnobi šɔw {ʃʊ} (1), Parachi ɬadə: {pádo} (-1), Avestan syː-wa {syavaş} (1).

References and notes:

Yaghnobi: ALP 1957: 328; Novák 2010: 161. Unambiguously the basic word for 'black' in Yaghnobi. This adjective combines with such nouns as 'lamb' {hazór šʊ [Efimov 2009: 225; Morgenstierne 1929: 278. Etymology is unknown. Judging by the phonetic form, the word must be a borrowing.}

Phonetic variants: ɬadə {-də} [Efimov 2009: 225].

Avestan: Bartholomae 1904: 1631. Young Avestan: Yasht. In addition, there is a Young Avestan (Yasht) adjective saː- {sāma-} 'black' < {s̥yāma-} [Bartholomae 1904: 1571].

Distinct from waw-ː-gaun-a {voχu,gaoną-} 'blood-coloured, black' [Bartholomae 1904: 1432].

Continues PIE {*kʰeh-ːy-o-} / {*kʰeh-ːm-o-} / {*kʰi-ːy-o-} / {*kʰi-ːm-o-} 'dark, black, grey etc.; related to Lithuanian {šīvąs} 'ash grey', {šėmas} 'ashy, ash grey', Old Russian {sviː} 'ash grey' etc. [EWAia II: 661].

9. BLOOD

Iron Ossetic tug {myr} (1), Digor Ossetic tog {mọz} (1), Yaghnobi wʰaxin {waxin} (2), Parachi hin {hin} (2), Avestan wah-u-niː {vohunī-} / wah-u-naː {vohuna-} (2).

References and notes:


The word ˀχ’in {xun} was borrowed from Tajik ˀχ’in {xun} 'blood' [RU 1954: 430]). It occurs only in one text, which shows other signs of Tajik influence as well (for example, the same narrator uses the word siyəχ [{siyōʰ}] for 'black'). An example: [xun-ː badān zʃmekte] 'she' sucks blood of the body out' [SQ] [AP 1957: 127, Ñ 27].

Parachi: Efimov 2009: 202; Morgenstierne 1929: 259. An example: [hın-om sörkɔː-a] 'I have red blood', literally "my blood is red" [Efimov 2009: 163]. The word is inherited and continues Proto-Iranian {*qahuɾna-} or {*qahunıː-} 'blood', compare Avestan {vohunī-} 'blood' [Bartholomae 1904: 1434], but {vohunavant-} 'bloody' [Bartholomae 1904: 1433].

Avestan: Bartholomae 1904: 1433-1434. Young Avestan: Yasht, Videvdad etc.

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Continues Proto-Iranian {*ghaŋana-} / {*ghaŋani-}. Cognates of this word for 'blood' can be found in the majority of Iranian languages; however, further etymology is unknown.

10. BONE
Iron Ossetic əštəq \{acmaɛr\} ~ štəq \{cmɛr\} (1), Digor Ossetic əštəq \{acmaɛr\} (1), Yaghnobi sitˈak \{ʃtɛk\} (1), Parachi hadq \{haʃd\} (-1), Avestan ast- \{ast\-\} (1).

References and notes:
Iron Ossetic: Originates from Proto-Iranian 'astaka' 'bone' [Abaev 1958: 190].
Yaghnobi: ALP 1957: 322; Novák 2010: 154. Attested in two contexts: [naxāx xoʃʃtɔr sɨtɔk avʊ] "these ashes have become bone" (Bidew) (about bones of a woman) [AP 1957: 101] and [man in-nür nɛhɨparəq püstək t sɨtɔk axwârem] "today I have eaten so many animal skins and bones" (about bones of animals) (SQ) [AP 1957: 172]. An inherited word, from Proto-Iranian ['astaka-] 'bone'.
Distinct from dənɔk (donak), which means 'pit, stone' [ALP 1957: 248] and represents a borrowing from Tajik dənɔk [donak] 'pit, stone' [RU 1954: 135].
Parachi: Efimov 2009: 199; Morgenstierne 1929: 258. An example: "bone is firm like stone" [Efimov 2009: 131]. Borrowed from one of Northwestern Indian or Dardic languages; compare Lahnda hadx \{hadd\} 'bone' [Morgenstierne 1929: 258]. Efimov mentions the form oʃtɔcɛn (ostoxan) [Efimov 2009: 224], representing an apparent borrowing from Persian.
Avestan: Bartholomae 1904: 211-212. Polysemy: 'bone (of men and animals) / skeleton'. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc.
Related to Vedic asth-i- [asthi]- / asth-n- [asthn-] / asth-a- [astha-]; Indo-Iranian words under consideration originate from the old PIE noun reconstructed by M. Mayrhofer as *[hɔstʰ]-/ -n-; compare Hittite [hastai] 'bone, bones', Greek [οστείον] 'bone', Latin [os], gen. sg. [os-isi] 'bone, bones' [EWAia I: 150-151].

11. BREAST
Iron Ossetic riw \{puy\} (1), Digor Ossetic rew \{pey\} (1), Yaghnobi sˈiːna \{sɨna\} (-1), Parachi sˈiz \{siz\} (2) / bˈar \{bar\} (-1), Avestan war-ah- \{varah-\} (3).

References and notes:
Distinct from Yaghnobi: čič [ĉič] [ĉičɛ] 'woman's breast', which can also mean 'udder' [AP 1957: 238]. The special word for 'udder' is vɨnə \{vunə\} [vunā] [ALP 1957: 349; Novák 2010: 182].
Parachi: Efimov 2009: 236; Morgenstierne 1929: 289. Polysemy: 'female breast / breast'. In spite of the fact that this word in the first place designates 'female breast', there is one context where a young man uses this word to speak about his own breast [Morgenstierne 1929: 220].
This word does not have a clear etymology. Judging by the phonetic form, it seems to be inherited.
It is impossible to decide whether the main word for 'breast' is sɨz \{siz\} or bər \{bar\}.Morgenstierne 1929: 242. An example: [dɔ̝ bar tar-om xu ˈʌϦa] "she came to my breast" [Morgenstierne 1929: 242]. Persian borrowing.
There are also terms exclusively for 'female breast': guvɛn \{guɑn\} ~ guvɛnɡ \{guvɑn\} 'female breast / udder' [Efimov 2009: 196], sɨnʊ̞ \{sinʊ̞\} 'female breast' [Efimov 2009: 235].
Avestan: Bartholomae 1904: 1365. Young Avestan: used once in Frangah and in compounds pəti=war-ah- \{paiti.varah-\} 'neck' (Videvdad; literally 'what is opposite to breast') [Bartholomae 1904: 834] and pɾəu=war-ah- \{pɾəuθu.varah-\} 'having broad breast, broad-chested' (Yt. 15. 54) [Bartholomae 1904: 893].
12. BURN TR.

Iron Ossetic šuz- {ṣyaθ̣} ~ šuv-d- {ṣyaθ̣ɵḍ} (1), Digor Ossetic soṣ- {sọθ̣} ~ suv-d- {ṣyaθ̣ɵḍ} (1), Yaghnobi suč- {ṣuč} (1), Parachi ₄e̱w- {t’ēẉ-} / ₉e̱y-’i- {thēy} (2), Avestan daž- {daž-} (3).

References and notes:


Yaghnobi: ALP 1957: 323; Novák 2010: 156. Past participle: suč-ta [súčta]. Examples: [xayr, gowōra ḥuxoy, suč] “well, break the cradle, burn (it)!” (MT) [AP 1957: 53]; [šoq āšpē ḏumēs a=sú菊] “He has burnt a black horse’s hair” (Bidêw) [AP 1957: 93]; [kusāe kat a=sú菊] “He has burnt the house of Beardless” (SQ) [AP 1957: 149].

Parachi: Efimov 2009: 242; Morgenstierne 1929: 293. An example: [ĕ bhin hōs-ē thē] ‘he burnt this entire tree’ [Efimov 2009: 60].

Phonetic variants: the stem Pé̱w- [t’ēẉ-] can have the variant Pé̱y- [t’ēỵ-]; past stem has variants Pé̱ỵ-’i- [thēỵ-] ~ Pé̱-i- [thēi].

Derived from t’ê [t’е-] ~ t’ê [t’i] ‘to burn intr.’ (also in figurative use) [Efimov 2009: 242; Morgenstierne 1929: 293]. This verbal root exists in several Eastern Iranian languages and originates from Proto-Iranian *θu- ‘to burn’ [Steblin-Kamensky 1999: 374].

Avestan: Bartholomae 1904: 675. Polysemy: ‘to burn (atelic) / to burn (telec), to burn down’ (also in figurative sense). Present 3 sg. daž-a-ti [dažaštī], imperfect 3 sg. daža-t [dažaţ]. Young Avestan: Yasna, Videvdad etc.

Continues PIE *dʰegʰ- ‘to burn’, related to Vedic daṅ- [daḥ-] / d’aṅk- [dhaṅk-], Tocharian AB *tsaḵ- ‘to burn up, to consume by fire etc.’, Lithuanian [degu] ‘I burn’ etc. [EWAla I: 712-713].

13. CLAW (NAIL)

Iron Ossetic naχ {nten} (1), Digor Ossetic niχ {nten} (1), Yaghnobi n’āχn-a {náxnα} (1), Parachi nɔrk {nɔrk} (1), Avestan sr-ua- {srũ-} / sr-w-a- {srũuα-} (2).

References and notes:


Orignates from Proto-Iranian *nənaxa-na-, compare Sogdian [n’y’n] [Garib 1995: 230].

Parachi: Efimov 2009: 222; Morgenstierne 1929: 277. It seems that this word continues the protoform *nənaxa- ‘nail’ [Morgenstierne 1929: 23, 277].

There is also a word k’ič [kůk] ‘nail’, which occurs only once and represents a borrowing from one of Northwestern Indian or Dardic languages; compare Lahnda [kōk] ‘nail’ [Morgenstierne 1929: 265].

14. CLOUD
Iron Ossetic ʒwɔræ {əxəɾazə} (1), Digor Ossetic mekə {mɛɡəɛ} (2), Yaghnobi abr {abr} (-1),
Parachi ay'cz {ayər} (1), Avestan mayyəa- {maɛyə-} (2).

References and notes:

Iron Ossetic: Iron ʒwɔræ may originate from Proto-Iranian *abrə 'cloud', although such an etymology runs into phonetic problems [Abaev 1958: 205]. Somewhat differently in [Cheung 2002: 167], where ʒw-raæ is treated as a compound of are 'sky' (< Proto-Iranian *abrə 'cloud') and rər 'back(bone); mountain range'.

Digor Ossetic: Digor mekə originates from Proto-Iranian *maiga 'a k. of cloud' [Abaev 1973: 117].

Yaghnobi: ALP 1957: 223; Novák 2010: 2. An example: ʃicw abr {ʃoq abr} 'black cloud' [AP 1957: 223]. Tajik loanword, compare Tajik ˈabr [əʃp] 'cloud' [RU 1954: 15]. There is a word 驰援 [tira], translated by APL as 'small cloud' ('облако') [AP 1957: 335]; Novák translates it in a similar way: 'small cloud' (облако) [Novák 2010: 171]. This is an odd translation, because in the context [in-nur xawó tira ḫ̣atak] "it is cloudy today" [xawó tira] literally means 'dark weather'. The same meaning is seen in Tajik taʁʃən tira (ташён тира); [tirma] is an adjective and normally means 'dark, cloudy, gloomy' [RU 1954: 394]. The word for 'fog' is ʃuɾiyan [ʃūmān]; it is a borrowing from Tajik ʃuɾiyan 'fog' [RU 1954: 398].


15. COLD
Iron Ossetic wažal {yazal} (1), Digor Ossetic wazal {yazal} (1), Yaghnobi sort {sort} (2),
Parachi esf'aw {eʃˈaw} (3), Avestan aw-ta- {aota-} (4) / sar-ta- {sarata-} (2).

References and notes:


The Tajik loanword ʒwɔræ [xuniq] seems to be applied mostly to weather and is usually encountered as an adverb: [naxanda xunũk oy] 'it was so cold' (MT) [Khromov 1972: 149]; [xunũk-i kar ast] 'it becomes cold' [Khromov 1972: 48]. However, the word ʃəɾt translates in similarities: [ɪmmary sort ast] means 'it is so (very) cold' [ALP 1957: 324].


Avestan: Bartholomae 1904: 41. Polysemy: 'cold / frost'. Only of wind in its adjectival meaning. Young Avestan: Yasna It is impossible to distinguish properly between aw-ta- [aota-] and sar-ta- [sarata-].
Avestan *aw-ta- [aota-] is probably related to Proto-Iranian *[ašta-] 'breath' [EDIL 1: 271-272]; Bartholomae 1904: 1566. Applied to months. Young Avestan: V. 1. 3.

Continues PIE *[kel-to]- *[kel-to-] 'cold'; related to Lithuanian *[šaltas] 'cold' etc. [Mallory-Adams 1997: 112].

16. COME

Iron Ossetic 3r=ṣt- *{apuyy-} ~ 3r=ṣa-d- *{apuyy-} (1), Digor Ossetic 3r=ṣt- *{apuyy-} ~ 3r=ṣu-d- *{apuyy-} (1), Yaghnobi *ovow- *{ovuy-} (2), Parachi ʒiː- ʒiː (3) / wər- *{āy-} (4), Avestan *gam- *{gam-} / jam- *{jam-} (4).

References and notes:

Iron Ossetic: Paradigm: 3r=ṣt- / 3r=ṣa-d- / 3r=ṣu-d- [pret.]. Preverbal derivate from *ṣtvr-/ṣtvr- 'to go' q.v., which originates from Proto-Iranian *ṣgam- 'to go' [Abaev 1958: 307-308].


Distinct from *wes- *{wes-} 'to descend, to come down from mountains' [ALP 1957: 352; Novák 2010: 184], past participle *wes-ta [uxt].


Distinct from *ap- *{ap-} 'to reach, to overtake' [Bartholomae 1904: 70-72] and *nas- *{nas-} 'to reach, to arrive / to attain' [Bartholomae 1904: 1056].

Continues PIE *[gsem-] 'to come / to go'; compare Vedic *gam- *{gam-} 'to come', Greek *[anívo] 'I go', Gothic *[qiman] 'to come' etc. [EWAa 1: 465-466].

17. DIE

Iron Ossetic *m3l- *{mavl-} ~ mar-d- *{mapd-} (1), Digor Ossetic *m3l- *{mavl-} ~ mar-d- *{mapd-} (1), Yaghnobi *miːr- *{mir-} (1), Parachi *mer- *{mer-} / mor- *{mor-} (1), Avestan *mar- *{mar-} (1).

References and notes:

Iron Ossetic: Paradigm: *m3l- [pres.] / mar-d- [pret.]. Originates from Proto-Iranian *m-ra- *{mar-} 'to die' [Abaev 1973: 89-90].


Continues Proto-Iranian *[mɾa]- / *[mɾa-] [Novák 2013: 191].

Parachi: Efimov 2009: 216; Morgenstierne 1929: 273. Inherited word; continues Proto-Iranian present stem *[mɾa]- 'to die' [Morgenstierne 1929: 273].


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18. DOG

Iron Ossetic kʷəz {къуаз} (1), Digor Ossetic kuy {къу} (1), Yaghnobi kut {кут} (1), Parachi esp'o: {espó} (2), Avestan span- {спан-} / sün- {сүн-} (2).

References and notes:

Yaghnobi: ALP 1957: 278; Novák 2010: 90. An example: [Tik qozë kú t a=kán-êm] 'The judge's dog bit me again' (PR) [AP 1957: 110]. The word has a secure Iranian etymology (Proto-Iranian [*kuta-]), compare Buddhic Sogdian ['kwt], Sughni [kud] 'dog' etc. [EDIL 4: 413-415].

19. DRINK

Iron Ossetic nəwəζ- {нывəζ-} ~ nəš-t- {нышм-} (1), Digor Ossetic niwaz- {нываζ-} ~ niwas-t- {нывəζм-} (1), Yaghnobi žav- {žəv-} (2), Parachi tər- {tər-} / tər- {tər-} / təxər- {təxər-} (3), Avestan hwar- {xwar-} (4).

References and notes:

Avestan: Bartholomae 1904: 1865-1867. Polysemy: 'to eat / to drink' (applied to both men and animals). Present 3 sg. hwar-a-ti [xəʿaraiti], imperfect 3 sg. hwar-a-t [xəʿarat] etc. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc.

20. DRY

Iron Ossetic xuš {xyc} (1), Digor Ossetic sor {copl} (2), Yaghnobi qoq {qoq} (1), Parachi h'оško: { hôškо} (1), Avestan huš-ka- {huška-} (1) / hiš-ku- {hišku-} (3).
References and notes:

Iron Ossetic: Iron χυσ originates from Proto-Iranian *xauša 'dry' [Abaev 1989: 250-251]. The second candidate is šur [cyp] (cognate to basic Dior sor 'dry'). According to [Abaev 1979: 169], there is a semantic opposition between these two Iron terms, with χυσ being used in expressions like 'dry firewood' and šur - in expressions like 'dry land'. In modern Iron, however, χυσ appears to be used in all contexts, while šur is rarely used, if ever (at least according to our consultant).


Yaghnobi: ALP 1957: 280; Novák 2010: 96. Borrowed from Uzbek qiš [koš] [Akabirov et al. 1959: 626]. Found in many sources. The word χυš [kʊšk] 'dry' is a Tajik borrowing (Tajik χυš [xʊŋk] [RU 1954: 433]) and is attested only in [ALP 1957: 363]. There are no examples in published texts.


Phonetic variants: kōška [hušku] [Morgenstierne 1929: 260].


Distinct from Young Avestan huš-a-ta- [hušata-] 'dried' [Bartholomae 1904: 1839], Young Avestan tar-šu- [taršu-] 'solid / dry' [Bartholomae 1904: 644].

It is impossible to distinguish between huš-ka- [huška-] and hiš-ku- [hišku-].


In addition, there is a Young Avestan word hiš-u- [hiku-] with the same meaning, related to hiš-ku- [hišku-] [Bartholomae 1904: 1812].

Related to Latin {siccus} 'dry', Irish {sesc} 'sterile, unproductive (of animals)', Welsh {hysb} 'dry' [Mallory-Adams 1997: 170].

21. EAR

Iron Ossetic quış {χυςς} (1), Dior Ossetic kos {χοςς} (1), Yaghnobi kuš {γυςς} (1), Parachi guš {guš} (1), Avestan gawš-a- {gaoša-} (1).

References and notes:


Yaghnobi: ALP 1957: 260; Novák 2010: 62. An example: {γυςς} 'is a birthmark above his ear' (SQ) [AP 1957: 145].

An inherited word, compare Sogdian {γυςς} [Gharib 1995: 177], Young Avestan {gaoša} [Bartholomae 1904: 486], Proto-Iranian {gauša-} [EDIL 3: 250-251].


Dialectal forms: Shutul guš {gu} (plural guš-ən [gūan] and gəxš-ən [gūxan]), Gujulan goš [gōš] [Efimov 2009: 196; Morgenstierne 1929: 253-254].

Morgenstierne erroneously separates these words; he thinks that Shutul guš {gu} is inherited and Nijrūn guš {guš} represents borrowing from Persian [Morgenstierne 1929: 253-254].

Avestan: Bartholomae 1904: 486. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Old Persian {gauša-}.

Distinct from special Old and Young Avestan (Yasna, Yasht etc.) uš- [uš-] 'ear (of ahuric creatures) / hearing, an ability to rightly hear and understand' [Bartholomae 1904: 414] and Young Avestan (Yasht) kar-na- [karana-] 'ear (of daevic creatures) [Bartholomae 1904: 455].

Related to Vedic gənauś- [gənor] 'to sound / to cry / to declare', gənauš-a- [gənor-a-] 'noise / cry etc.'; there are no clear cognates outside the Indo-Iranian group [EWAia I: 518-519].
22. EARTH
Iron Ossetic šaʒat {сыджыт} (1), Digor Ossetic sigit {сигим} ~ sik’it {сикъит} (1), Yaghnobi kîrêk {γýrêk} (2), Parachi ʤar’am {ʤаrәm} (~) (1), Avestan zam- {zam-} (3).

References and notes:
Phonetic variants: kîrêk {γýrêk}.
Distinct from the word zam’in {замин} ‘earth, ground’ [RU 1954: 149]. Borrowed from Tajik zam’in {замин} ‘earth’.
The word zim [zoy] means ‘land, field’: [tərəy sòl ax nomax nókšor “(people) have not sown this field for three years” (SQ) [AP 1957: 121]; [mox zoy-t du qisml or “our lands consist of two parts” (SQ) [AP 1957: 169].

Dialectal forms: Shutal dar’um [дарам].
Distinct from lux [hāy] ‘earth / dust’, occurring only as a member of the verbal expression lux kan- [hāy kan-] ‘to spill’, literally ‘to make dust’. Efimov 2009: 200; Morgenstierne 1929: 258.

Distinct from a not frequent, predominantly Gothic hawni- [bůmī] ‘earth’ [Bartholomae 1904: 969].

Continues PIE *dʰg-em- ‘earth’; compare Hittite [tekan], gen. sg. [tакnas], Vedic kṣaṃ- [kṣam-] Greek [θοῦν], Latin [humus] ‘earth’ etc. [Mallory-Adams 1997: 174].

23. EAT
Iron Ossetic χ₃r- {χαρ-} ~ χ₁r-d- {χαрд-} (1), Digor Ossetic χ₅r- {χαяр-} ~ χ₅w-d- {χαяет-} (1), Yaghnobi χ₃w-ar- {χъар-} (1), Parachi χ’ar- {χаr-} / χ’uŋ- {χуŋ-} (1), Avestan hwar- {хвар-} (1).

References and notes:
Iron Ossetic: Paradigm: χ₃r-, χ₅r- [pres.] / χ₁r-d-, χ₅w-d- [pret.]. Originates from Proto-Iranian *x’ar- ‘to eat’ [Abaev 1989: 183].
Yaghnobi: ALP 1957: 364; Novák 2010: 197. Past participle: χ’ar-ta [xworta]. An example of usage with basic food products: [das čūvānē oč a-xwar, das dastarxānē nun a-xwar] “he has eaten ten cauldrons of pilaf; he has eaten ten table-cloths of bread” (SQ) [AP 1957: 154].
Avestan: Bartholomae 1904: 1865-1867. Polysemy: ‘to eat / to drink’ (applied to both men and animals). Present 3 sg. hwar-a-ti
24. EGG

Iron Ossetic āyk {aiyk} (1), Digor Ossetic āykə {aiyke} (1), Yaghnobi tuχm {tuxm} (-1), Parachi eχ {ex} (1), Avestan ay-am {aem} # (1).

References and notes:


Yaghnobi: ALP 1957: 339; Novák 2010: 169. Examples: [panč tuχm ak[ım] "it laid five eggs" (about she-sparrow) (K) [AP 1957: 122]; [mûrχ tuχm amonim] "I put an egg under a hen" [Khromov 1972: 78]. The phonetic variant tuχm [tuxm] is practically the same as Tajik tuχm [tuxm] 'seed / egg' [RU 1954: 400]; the word should be interpreted as a Tajik borrowing.


Avestan: Henning 1954: 289-292. Attested in Yt. 13, 2. Connected to Pashto [hā] / [hóya], Pahlavi [kāyag], Iron Ossetic āyk [aiyk] 'egg'; it is not clear whether this word continues the protoform [*ajy-a-] or [*aj-a-] [Vaan 2003: 120].

25. EYE

Iron Ossetic s3št {uxcm} (1), Digor Ossetic cšst3 {uxcmæ} (1), Yaghnobi ṣ'urd-a {yûrda} (2), Parachi tečh {teč} (2), Avestan čaš-man- {cašman-} (2).

References and notes:


Yaghnobi: ALP 1957: 259; Novák 2010: 61. Examples: [yûrda-š náwenşt] "eyes do not see him" (Q) [AP 1957: 155]; [naχit nûmôlê-pê yûrđ-ot rant] "wipe your eyes with this kerchief" (Q) [AP 1957: 157]. The word has the plural form ṣ'urd-æt [yûrdot] with a -æ: Ablaut [ALP 1957: 259]; the singular usually has the meaning 'eyes'. The word is inherited with Avestan garaθa- 'cave, den (of Daevic creatures)' [Bartholomae 1904: 522-523] not quite certain, is it possible to reconstruct the meaning 'cavity' for garaθa- and the semantic shift 'cavity' > 'eye' [AFL 1957: 259; Novák 2013: 184]. Another possible cognate is the Yaghnobi verb saa. [yor] 'to look at'.

Parachi: Efimov 2009: 241; Morgenstierne 1929: 292. The exact etymology of this word is unclear.

Phonetic forms: teč [teč].

Dialectal variants: Shutul čeć [čeć] [Efimov 2009: 241].

Avestan: Bartholomae 1904: 583. Old and Young Avestan: Gaθhas, Yashs, Vîveddâd etc.

Distinct from specific day-thra- [道教-ræ-] 'eye (of Ahuric creatures)' [Bartholomae 1904: 744], Old and Young Avestan aš-[aš]- 'eye (of Daevic creatures)' [Bartholomae 1904: 229] and day-man- [daέman-] 'eyeball' [Bartholomae 1904: 667]. Related to Vedic čak-µ-us- [caksus-] 'seeing / splendent / eye of the Sun and Agni etc.' < čak-µ- [caks-] 'to light / to see etc.' [EWAia I: 523-524].

26. FAT N.
Iron Ossetic fiw (ϕυ) (1), Digor Ossetic few (ϕε) (1), Yaghnobi čarp-a (čárpa) (2), Parachi čarbč (čarb) (-1) / wazd (yazd) (3), Avestan uθ-a- {uθa-} / wθ-a- {ůθa-} (4) / piː-wah- {piːuah-} (1).

References and notes:


Yaghnobi: ALP 1957: 236; Novák 2010: 23. ALP gloss this word as ‘tallowing, smearing with fat’ [ALP 1957: 236]. Unfortunately, there are no contexts.

The word originates from Proto-Iranian (čarp-), compare Sogdian (B) {crp} ‘fat’ [Gharib 1995: 128]. Distinct from ricwín (ruγn) {ruγn} ‘butter, oil’ [ALP 1957: 316; Novák 2010: 144].

This case is problematic. According to ALP, the word ricwín (ruγn) has the following translation: ‘butter, fat, suet’ [ALP 1957: 316]. However, all textual contexts point to the meaning ‘butter, oil’. In addition, it is not excluded that the meaning ‘fat’ (if it really exists) represents a semantic borrowing from Tajik ravān (pāvan) ‘butter / suet’ [RU 1954: 318]. Dialectal variants: EY ricwān (ruγn) [Novák 2010: 144, 246].


Phonetic forms: čarbč (čarb).

It is impossible to decide whether the main word for ‘fat’ is čarbč (čarb) or wazd (yazd), because there are few contexts.Efimov 2009: 197; Morgenstern 1929: 258. Polysemy: ‘fat / suet’ [Efimov 2009: 180]. Originates from Proto-Iranian (*gazdâ-); compare Pashto [wāza] [Morgenstern 1929: 258].


Distinct from aːzːa-ti- (ūzuti-) and aːzːa-ti- (ūzuti-) ‘oil, butter’ [Bartholomae 1904: 343-344].

It is impossible to distinguish between uθ-a- [uθa-] / wθ-a- [ůθa-] and piː-wah- [piːuah-].


Related to Vedic pʰː-was- [pʰvːsː] ‘fat (n.), pʰː-wan- [pʰvːnː] ‘fat (adj.)’, Greek [ʁiːuθ], f. [ʁiːuθa] ‘fat (adj.)’ [EWAII: 139].

27. FEATHER

Iron Ossetic šiš {cuc} (1), Digor Ossetic šes {ce} (1), Yaghnobi par {par} (-1), Parachi pɔn {pɔn} (2) / pʰar {pʰar} (-1), Avestan pr-na- {pʰɾnaː-} (2).

References and notes:

Iron Ossetic: Of unclear origin, cf. [Abaev 1979: 114]. In both dialects, the plural meaning ‘feathers’ is normally expressed as suppletive pakʷə-t₁, pakˈu-t₁, literally ‘down-P1’ with the plural exponent -t₁ and the word pakʷə (pako) (Iron), pakˈu (pako) (Digor) ‘down’ (without reliable etymology, cf. [Abaev 1973: 236-237]). It should be noted that at least in Iron, the regular pl. form šiš-t₁ ‘feathers’ is also attested, although it is apparently more marginal than pakʷə-t₁.

Yaghnobi: ALP 1957: 302; Novák 2010: 128. An example: [i pār-ə safəd atʃar] “he gave (him) a white feather” (Q) [AP 1957: 130]. It is worth mentioning that Novák does not list the meaning ‘feather’ among others in his dictionary, but adds the meaning ‘millwheel paddle’ [Novák 2010: 128].

Tajik borrowing; compare pʰar [nap] ‘feather / down’ [RU 1954: 298]. The inherited Proto-Iranian (*parna-) (compare Sogdian (prn)) has a Yaghnobi reflection pʰar [pən], which means ‘millwheel paddle; spinning wheel spoke’ [APL 1957: 302; Novák 2010: 128].

Distinct from the word bɛl [bol] ~ bɑl [bɔl] which means ‘wing / feather’ [ALP 1957: 232]. However, there are no contexts with the meaning ‘feather’ in texts. No word for ‘down’ is attested.

28. FIRE
Iron Ossetic art {apm} (1), Digor Ossetic art {apm} (1), Yaghnobi oːləw {oləy} (-1), Parachi vɾ ār (1) / rʰːine: {rʰine} (2), Avestan a-tar- {ātar-} (1).

References and notes:


Avestan: Bartholomae 1904: 312-316. Old and Young Avestan. Attested in all the main books of Avesta. Often personified and deified (especially in Gathas); in addition, designates the sacrificial fire. Continues Proto-Iranian *ḁtar- / *a-tar- 'fire' [EDIL 1: 318-319].

29. FISH
Iron Ossetic kʃag {kəcaz} (1), Digor Ossetic kʃaļgə {kəcaļxa} (1), Yaghnobi mahː {mahi} (-1), Parachi mə'aso: {məsə} (2), Avestan masy-a {məsia-} (2).

References and notes:

Iron Ossetic: A wandering word with Finno-Ugric (an Alan loanword) and Kartvelian comparanda. Etymology of the Ossetic word is unclear, although Proto-Iranian origin cannot be excluded [Abaev 1958: 588].


Phonetic variants: moχː [mōh]. In Tajik we find the form məxː [moχː] 'fish' [RU 1954: 234] which apparently is the source of Yaghnobi moχː [mōh].

Parachi: Efimov 2009: 216; Morgenstierne 1929: 273. Unquestionably the main word for fish; there are contexts with the meaning
live fish', compare "where does fish swim away (lit. go?)" [Efimov 2009: 130]. Inherited; continues Proto-Iranian [‘*ma(t)isə-a-] [Morgenstierne 1929: 273].

Phonetic variants: m'asa: [másə], m'asu [masu], m'asu [masu] [Efimov 2009: 216]. The Persian loan makh [māhī] [Efimov 2009: 214; Morgenstierne 1929: 271] occurs only occasionally.


30. FLY V.

Iron Ossetic təχ- [məχ-] ~ təχ-t- [maxm-] (1), Digor Ossetic təχ- [məχ-] ~ təχ-t- [maxm-] (1), Yaghnobi par- [par-] (-1) / fur- [furr-] (2), Parachi rvz- [rəz-] (3) / p'ərak- [p'arak-] (2), Avestan pat- [pat-] (4).

References and notes:


Phonetic variants: par- [-parr-]. ALP 1957: 253; Novák 2010: 48. Past participle fur-ta [fürəɾə]. There are no contexts. The word is inherited and probably continues [*fra-þən-aya-], like Sogdian (B) [pəɾɾn’y] 'to fly' [Novák 2013: 193].

Parachí: Efimov 2009: 231; Morgenstierne 1929: 284. An example: [e kory marúk-yá rəz-ton] (Shutul) 'this hen flies slowly' [Efimov 2009: 214]. This word continues Proto-Iranian [*fra-μəz] 'to move forward' > 'to fly' [Cheung 2007: 432].

Dialectal forms: Shutul reç- [rəz-]. It is impossible to decide whether the main word for 'to fly' is reç- [rəz-] or p'ərak- [p'arak-]. Efimov 2009: 228. Polysemy: 'to fly / to fly up / to fly away' (however, there are no contexts which could prove this) [Efimov 2009: 228]. Some of Efimov’s informants use this word instead of reç- [rəz-] to render the same phrase 'this hen flies slowly', for example [Efimov 2009: 154].


Distinct from specific Young Avestan davan- [duavan-] 'to fly (of Daenic creatures)’ [Bartholomae 1904: 764], Young Avestan nav- [nay-] ‘to fly (of gods)' [Bartholomae 1904: 1356]. In addition, distinct from məx- [vəx-] ‘to drive, to carry / to fly (figuratively)' [Bartholomae 1904: 1386-1389] and hauv- [hauv-] ‘to swim / to fly (figuratively)' [Bartholomae 1904: 990].

Continues PIE *petr- (evidence for a se-root is not convincing); compare Vedic pat- [pət-] 'to fly / to hurry / to fall', Greek *πεττοματ ‘I fly’, Old Welsh [bėd-ant] ‘they fly’ etc. [EWAia II: 71-72; LIV2 2001: 479].

31. FOOT


References and notes:


out of his leg" (QW) [AP 1957: 77]; [wúzê anôs, poda-y tâkê akûn] 'he grasped a (he)-goat and put it under his leg" (Bidêw) [AP 1957: 93].

From Proto-Iranian {*páda-}; compare Sogdian (B, M) [pʰt] 'foot, leg', Sogdian (C) [pʰ'd] 'leg' [Chârîb 1995: 257]. Avestan [pad-] ~ [pád-] 'foot', [pâda-] 'step' [Bartholomae 1904: 842]. The Tajik loan pîc ['foot'] is used only in borrowed expressions [ALP 1957: 308].

Parachi: Efîmov 2009: 228; Morgenstierne 1929: 278. Polysemy: 'foot / paw'. It is also possible to suspect polysemy 'foot / leg', compare 'this woman is pregnant', literally, 'this woman has heavy legs' [Efîmov 2009: 160].

Phonetic variants: pûw [pâw] [Efîmov 2009: 226].

Distinct from the Persian borrowing leng [lêng] 'leg' [Morgenstierne 1929: 269].


Distinct from specific Young Avestan dûzâr-thra [dûzâr-thra] 'foot / leg (of daevic creatures)' [Bartholomae 1904: 766] and Young Avestan zbar-årâ- [zbar-årâ-] 'foot (of Daevic creatures)' [Bartholomae 1904: 1699].

Continues PIE {*pód-s} / {*ped-s} 'foot'. There are cognates almost in all other Indo-European languages; compare Vedic pad-: [pad-] / pâd-: [pád-] 'foot'; Greek [pôd], gen. sg. [pôd-ôc]; Latin [pês], gen. sg. [pêd-is] 'foot' [EWAia II: 77-78].

32. FULL

Iron Ossetic zag ({daz}) (1), Digor Ossetic iṣag  ({u̯daz}) (1), Yaghnobi pun  (pûn) (2), Parachi t̪a̯d (t̪ad) (3), Avestan pr-na- (pərana-) (2).

References and notes:


Phonetic variants: pūw [pûn], pûxa [pûnna] (PR) [ALP 1957: 310].

Parachi: Efîmov 2009: 242; Morgenstierne 1929: 293. The expression t̪ad kan- [t̪ad kan-] means 'to fill (up)' [Efîmov 2009: 206].


Distinct from pura [pûrâ] 'complete' [Efîmov 2009: 229].


Related to such words as Vedic pura-qi- [pûræ-], Latin [plē-n-us] and Gothic [fû-ul-s] 'full', which continue PIE {*pʰh-nô} 'full', a verbal adjective derived from {*pêl̪h-} / [pleh-] 'to fill' [EWAia II: 156-157].

33. GIVE

Iron Ossetic dsta- (dæmm-) (1) / lsvsr- (læværð-) (2), Digor Ossetic dsta- (dæmm-) (1) / lsvsr- (læværð-) (2), Yaghnobi tıfar- (tıfär-) (4), Parachi dah- (dah-) / dv- (då-) (1), Avestan da- (då-) (1).

References and notes:


Dialectal forms: EY infinitive *tafrak* [tafrak], past participle *sara’ita* [saraita] [Novák 2010: 164, 246].


**Avestan:** Bartholomae 1904: 711-724. Polysemous: 'to give / to put, set'. Present 3 sg. *da=δa-ti* [dašaiti], aorist 2 sg. *dc-t* [dāt] etc. Old and Young Avestan: Gathas, Yasna, Yastah, Videvdad etc. Continues PIE *[deh₁]-* / *[deh₂]-* / *[^de]-dh₁-* 'to give'; compare Vedic *dc-* [dā-] 'to give', Greek {δι-γω-μι} 'I give', OCS [da-ti] 'to give' etc. [EWAia I: 713-715].

33. GIVE

Iron Ossetic  *rat*- {pamm-}~ *rad*- {pad-} (3), Digor Ossetic  *rat*- {pamm-} ~ *rar-d*- {papd-} (3).

**References and notes:**

Iron Ossetic: Perfective.

34. GOOD

Iron Ossetic *χorž* {xopṣ} (1), Digor Ossetic *χʷarz* {xyapṣ} (1), Yaghnobi *χub* {xūb} (-1), Parachi *bakʿr* {bakár} (-1), Avestan *wah-u* {vanhu-} / {vohu-} / *wah-w* {vahhuu-} (2).

**References and notes:**


Yaghnobi: ALP 1957: 362; Novák 2010: 193. Tajik loanword; compare Tajik *χ’ub* [xūb] 'good / beautiful' [RU 1954: 428]. There are many examples with a wide range of objects (town, people, wife, wooden cup etc.).

Distinct from *əbadən* [əbadon] 'good / beautiful, nice' [ALP 1957: 297; Novák 2010: 120], borrowed from Tajik *əbdax'n* [əbdon] 'well-furnished' [RU 1954: 281].

It is not excluded that Yaghnobi *n’az* [nayz] [ALP 1957: 289; Novák 2010: 111] served as a main word for 'good' earlier; it certainly continues Sogdian (B) [nyz] 'good' [Gharib 1995: 238]. It is also possible that Tajik *n’az* [nara] 'good' represents a borrowing from Sogdian [ALP 1957: 289]. However, *n’az* [nayz] has limited use in Yaghnobi; there is one case of translation of Tajik *n’az* by Yaghnobi *χub* [xūb] [AP 1957: 213].


Other words (also borrowed) are used infrequently.

Avestan: Bartholomae 1904: 1395-1399. Nom. sg. m. *wah-u* [vanhu], nom. sg. n. *wah-u* [vohu], nom. sg. f. *wah-w* [vahhuu], Old and Young Avestan: Gathas, Yasna, Yastah, Videvdad etc. Used with a wide range of objects.

This word is a cognate of Vedic *wa’s-u*- [vasu] / *wa’s-w*- [vasw-] 'good', Greek gen. pl. *[i]ào[w]* 'goods' etc. [EWAia II: 533-534].

35. GREEN

Iron Ossetic *c’zχ* {cwax} (1) / kɔrdxi-g-χʷož {kəpɾdɛɔzyz} (2), Digor Ossetic *c’zχ* {cwax} (1) / kɔrdxi-g-χuz {kəpɾdɛɔyz} (2), Yaghnobi *sabz* {sabz} (-1), Parachi *sawz* {sawz} (-1), Avestan *zar-i* - {zairi-} (3).

**References and notes:**

Yaghnobi: ALP 1957: 317; Novák 2010: 147. Tajik loanword; compare Tajik sabz [caöš] [RU 1954: 332]. The expression sabz vič- [subz vu-] 'to become green (about plants)' proves the definition 'green', compare [subz nāvūta vu] '(if) you (apricot stone) don't become green' (Q) [AP 1957: 166]. ALP translate the word kup'uta [kūpūta] (B) as 'green' [ALP 1957: 277], but there are no contexts. Moreover, this word has a Sogdian (B) parallel (kp'wt), meaning 'blue, grey blue' [Gharib 1995: 191]. This fact weakens the probability of semantic accuracy in the glossing of Yaghnobi kup'uta [kūpūta].

Parachi: Efimov 2009: 234; Morgenstierne 1929: 289. This word is a Persian borrowing; compare spoken Dari sawz [sawz] [Rees 2008: 258].

Avestan: Bartholomae 1904: 1680. Young Avestan: Yasna, Yasht, Videvdad. This stem designates the colour of plants in Yt. 7. 4, Yt. 18. 6 and V. 18. 63 (as a member of the compound zar-i-garan-a- [zaiiri, gaona-] [Bartholomae 1904: 1680]). Like many other colour designations in Avestan, it seems to have denoted several hues of green and yellow. Related to Vedic hār- (hāri-) 'fawn-coloured, reddish brown etc.', Greek χαλκός 'greenish-yellow, pale green', OHG gelo 'yellow' etc. [EWAia II: 805-806].

36. HAIR

Iron Ossetic qəwən (ጆን) (1), Digor Ossetic ⿊un (ጆን) (1), Yaghnobi dir'aw (דַּרְאָו) (2) / pašm (pašml) (-1), Parachi gi'nö: (gi'nö) (1) / doš (dōš) (3), Avestan war-sa- (varša-) (4).

References and notes:


Yaghnobi: ALP 1957: 244; Novák 2010: 33. All researchers give the translation 'a hair', but it means collective 'hair' as well, see contexts: [sāre dīrāq-s] 'hair on (his) head' (MT) [ALP 1957: 244]; [dārāq-s anős] '(she) grasped his hair' (Gh) [AP 1957: 203]. The word reflects Proto-Iranian *dרא- / *dרא-s 'a hair' [EDIL 2: 461-462]. Dialectal forms: WY dir'aw (dīrāq) (MT, Kashi) ~ EY/CY dar'aw (dārāq) (Q, Gh, DB) [ALP 1957: 244; Novák 2010: 244]. ALP 1957: 304; Novák 2010: 130. The word pašm (pašml), borrowed from Tajik pašm [naum] 'wool' [RU 1954: 303], means 'wool / hair' [ALP 1957: 304]. There are several contexts with the meaning 'hair' [man inč sāre pašm bīsīyōr] 'my wife has a lot of hair on her head' [ALP 1957: 304]; [av-i-sar-i pašm na-ast] 'his head does not have hair' [Bird 2007: 66]. There is also a derivative, pašmi: [pašml], recorded in one context: [či man sāre pašm] 'hair on my head' [ALP 1957: 304]. The loanword tap'ak [tapāk] 'hair' occurs in one text that was produced by a person with a very good knowledge of Tajik [AP 1957: 30-37, No 3]. The word tor [tor] means 'thread; a hair' and represents another borrowing from Tajik ʻeṣr [rop] 'thread' [RU 1954: 396].


Avestan: Bartholomae 1904: 1374. Designates hair of men and animals, especially hair on the head. Young Avestan: Yash, Videvdad etc. Distinct from gawna- (गौना-) 'body hair of animals' / colour of hair / colour' [Bartholomae 1904: 482]. Related to Vedic wālfas- (वालस-) 'sprout / branch, twig' and OCS [vlas] 'a hair'; continues PIE *yolk-o- [EWAia II: 526-527].
37. HAND
Iron Ossetic k’ux (κ’υξ) (1), Digor Ossetic kɔx (κ’ωξ) (1), Yaghnobi dast {даст} (2), Parachi doxt {дост} (2), Avestan zas-ta- {заста-} (2).

References and notes:

Yaghnobi: ALP 1957: 244-245; Novák 2010: 34. Examples: [dast-eš i angüštarín-o-y], literally "there was a ring in his hand" (MT) [AP 1957: 68]; [anōš či dast-š] "(the king) took (the ring) from his hand" (MT) [AP 1957: 68]; [rū-yē dīl-eš das mónčē] "she put her hand onto his heart" (BQ) [AP 1957: 185].

Yaghnobi seems to show polysemy: 'hand / arm', compare the context [dāsti-m nūšta-x] "I have dislocated my arm" (literally 'my arm is dislocated') [Khromov 1972: 166]. At the same time, there is also a word čangiel [čangīl] 'paw (of predator) / wrist' [ALP 1957: 235], borrowed from Tajik čang'xal [nāroxl] 'wrist / paw' [RU 1954: 437], and an expression dāst-i šāpa [dāstē sāppa] 'wrist' [ALP 1957: 245].

The word reflects Proto-Iranian {*dasta-}, compare Old Persian {dast} {dast}, Sogdian (B, M, S) {nit} 'hand', Rashani {nost} etc. [EDIL 2: 371-372]. In addition, this word is similar to Tajik dast {дост} 'hand' [RU 1954: 120-121]. However, it has a regular Yaghnobi reflex (compare Yaghnobi d’as [das] 'ten' < Proto-Iranian {*daśa-} [EDIL 2: 376]) and does not need to be interpreted as a borrowing.


Avestan: Bartholomae 1904: 1685-1686. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Old Persian {dasta-}.

Distinct from specifically Young Avestan (Yasht etc.) gav- [gav-] 'hand (of Daevic creatures)' [Bartholomae 1904: 505]. In addition, distinct from baz-uc- [bāzū:] 'arm (of men and gods)' [Bartholomae 1904: 955-956] and ar-ma- [arama-] 'arm', attested only in compounds [Bartholomae 1904: 197].

Originates from PIE {*gʰes-to-} 'hand'; related to Vedic hīś-ta- [hasta-], Greek χοῖρος < {*}gʰes-r} 'hand' etc. [EWAia II: 812].

38. HEAD
Iron Ossetic šor {сёр} (1), Digor Ossetic sər {сёр} (1), Yaghnobi sar {сар} (1), Parachi sər {сёр} (1), Avestan sar-a- {сара-} / sar-ah- {сара-} (1).

References and notes:

Iron Ossetic: Originates from Proto-Iranian *s’ar- 'head' [Abaev 1979: 73-76].
Yaghnobi: ALP 1957: 318-319; Novák 2010: 149. Examples: [i sink-č-pē sār-ēs dehēče] "he hits him in the head with a stone" (SQ) [AP 1957: 166]; [av -i sar -i paim na- ast] "his head doesn't have any hair" [Bird 2007: 66].

Polysemy: 'head / top / over, above', compare the following contexts: [sambaqa nahaβ daraxt -i sar -i a- san] "The frog went up on top that very tree" [Bird 2007: 67]; [γyūs-ē sār-ēs i xol ast] "there is a birthmark above his ear" (SQ) [AP 1957: 145].

From Proto-Iranian {*sarah-} < {*sṛḥ-as-}, compare Avestan [sarah-] 'head', Sogdian [sr] 'head' etc. [Abaev 1979: 73-76].


Avestan: Bartholomae 1904: 1572, 1565. Young Avestan: Yasht, Nirangastan. Stems sar-a- [sāra-] and sar-ah- [sarah-] are both hapaxes, but there are some compounds with them. Moreover, cognates of this word point to the meaning 'head'.

37
HEART
Iron Ossetic žərdə (孵æpæ) (1), Digor Ossetic žərdə (孵æpæ) (1), Yaghnobi dīl (ddf) (-1), Parachi zoṛ (zoṛ) (1), Avestan zrd- (zərdə-) / zṛd- (zərəd-) (1).

References and notes:
Yaghnobi: ALP 1957: 247; Novák 2010: 37. Examples: [ɾu-yę dd̪-lės das mônče: rú-yę dd̪-lės sort] "she put her hand onto his heart: his heart was cold" (BQ) [AP 1957: 185]. There are also numerous examples of figurative use: [pošćō dd̪-lė fǔddaš nivu] "the king's heart could not endure" (MT) [AP 1957: 52], [dd̪-lė akön] "he decided in his heart" (SQ) [AP 1957: 139] etc.

This word is borrowed from Tajik; compare Tajik dīl [dʒa] 'heart' [RU 1954: 129-130].
Avestan: Bartholomae 1904: 1692. This root has two stems in Avesta: Gathic zrd- [zərdə-] 'heart' and Young Avestan (Videvdad, Frahang iōm) zrd-aya- [zərədaia-] 'heart / core' [Bartholomae 1904: 1692].

This word cannot be separated from PIE (*k̑erδ-) / (*k̑rd-) 'heart' (Hittite [ki-ir] / [kar-ta-aš], Latin [cor] / gen. sg. [cord-is] etc.), despite its initial z- [z] instead of s- [s] [EWAia II: 818].
41. HORN
Iron Ossetic šak’a {çuk’al} (1), Digor Ossetic siw3 {çuyal} (1), Yaghnobi šox {šox} (-1), Parachi šwχ {šax} (-1) / şī: [šī] (1), Avestan sr-u:- {srū-} / sr- w-a:- {srūuā-} (1).

References and notes:


42. I₁
Iron Ossetic zʒ {az} (1), Digor Ossetic zɔ {az} (1), Yaghnobi man {man} (2), Parachi vn {ân} (1), Avestan az-am {azəm} / {azəm} (1).

References and notes:


Yaghnobi: ALP 1957: 284; Khromov 1972: 23; Novák 2010: 103. Non-suppletive paradigm: the pronoun has the same oblique stem mən [man] [Khromov 1972: 23] and an enclitic form -i(m) [-i(m)] [Khromov 1972: 24].

Originates from Proto-Iranian genitive *[mana]- [EDIL 1: 294], compare Avestan genitive (mana).


Continues PIE *[eg’əm]; compare Vedic śat’əm- [ahám-], OCS [azə] etc. [EWAia 1: 155].

42. I₂
Iron Ossetic mən- {mən-} (2), Digor Ossetic mən- {mən-} (2), Parachi mon {mon} (2), Avestan ma- {ma-} (2).

References and notes:
Iron Ossetic: Oblique stem.

Originates from PIE [*me-]; compare Vedic ma- [ma-], Greek [με-] 'me' etc. [EWAIA II: 284-285].

43. KILL

Iron Ossetic mar- {map-} (1), Digor Ossetic mar- {map-} (1), Yaghnobi tuʁɔːy- {tǔxɔy-} (2),
Parachi mɛr- {mɛr-} / mɛnɛ- {mɛnt-} (1), Avestan ʒaŋ- {ʒan-} (3).

References and notes:

Iron Ossetic: Paradigm: mar- [pres.]/ mar-d- [pret.]. Originates from Proto-Iranian *mar-ga- [Abaev 1973: 75], causative from *mar- 'to die' q.v.

Originates from Proto-Iranian *pati-haʃt-, compare Sogdian (B, M) [ptxw'y] 'to kill, put to death', Young Avestan [paini x*aghaiieiti] 'turns out' (Y 57.10) [Cheung 2007: 141-143].


Dialectal forms: Shutul has the past stem met- (mät-).

The verbs ʒaŋ- {ʒan-}/ ʒɔː- {jɔː-} 'to hit, to strike' [Efimov 2009: 204; Morgenstierne 1929: 262] and de [de] ~ deh [deh] 'to beat' / delč [dehi] [Efimov 2009: 186; Morgenstierne 1929: 248] have the secondary meaning 'to kill'.

Avestan: Bartholomae 1904: 490-493. Polysemy: 'hit, strike / kill, slay etc.' Present 3 sg. ʒaŋ-ti [jainti], imperfect 3 sg. ʒaŋ-a-t [janaht], past passive participle (verbal adjective) ʒa-ta- [jata-]. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Distinct from the more specific mar-k- [marok] / mar-ɛ- [marac-] 'to kill or destroy Ahuric creatures' [Bartholomae 1904: 1145].

Originates from PIE [*gʰehn-] 'to kill' (present 3 sg. [*gʰehm-ti]); related to Hittite [ku-en-zi] 'he kills', Vedic ɦan- [han-] 'to kill', Greek [οἰνός] 'I kill' etc. [EWAIA II: 800-801].

44. KNEE

Iron Ossetic wɔɾag {yaɾpaʃ-} (1), Digor Ossetic wɔɾag {yaɾpaʃ-} (1), Yaghnobi zonk {zonk} (2),
Parachi zaɾnuː {zɑːnu} (-1), Avestan žiŋu- {ʒiŋu-} / xšnu- {xʃnu-} / šnu- {ʃnu-} (2).

References and notes:


An inherited lexeme. Originates from Proto-Iranian [*zɑːŋu-k-], compare Sogdian (M) [znom], Persian [žuŋu] 'knee' etc. [Novák 2013: 185-186].

The Tajik loanword zəɾic (zonu) 'knee' is used only in some borrowed collocations; for example, [dʊ zonu nɪd-] 'to sit on the ground tucking legs under oneself' [ALP 1957: 369].
Avestan: Bartholomae 1904: 1717, 559, 1710. Young Avestan: Yasna and Yasht (only in compounds), Videvdad.

Continues PIE *[gʰonu-] / *[ɡʰnu-]: compare Vedic Žaŋu- [jɑːnu-] / Žaŋu- [jɑːnu-] Greek [γόνυ], Latin [genû] etc. [EWAIA I: 584-
45. KNOW
Iron Ossetic žon- {son-} ~ ž̄-d {zd̄-} (1), Digor Ossetic zon- {son-} ~ zůnd- {zundy-} (1), Yaghnobi siriːv- {γrivos-} (2), Parachi χabার bi- {xabar bi-} (-1), Avestan wid- {vid-} / wayd- {vaēd-} (3).

References and notes:
Originates from Proto-Iranian *grbja- 'to grab, to take', compare Avestan present stem [gorobiia-] ~ [gorōbiia-] 'to grab' etc. [Novák 2013: 190].
Dialectal forms: WY/CY infinitive sīrīv-ak [γrīvak] ~ EY infinitive sīrīf-ak [γrīfak] [Novák 2010: 245].
Parachi: Efimov 2009: 246. Literally 'to be informed'. The first element of this expression is χabār [xabar] 'news / informed', of Persian origin [Morgenstierne 1929: 298].
Distinct from pūn- [pūn-] / pūnt- [pūnt-] 'to know / to recognize / to understand' [Efimov 2009: 227; Morgenstierne 1929: 280].
Avestan: Bartholomae 1904: 1314-1318. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Perfect 3 sg. wayd-a [vaēdā] (Old Avestan) / Young Avestan wayd-ā [vaēda] / wayd-ō [vaēta], perfect active participle nom. sg. m. wid-u-š [viduš] etc.
Distinct from zan- [zan-] 'to know (road, man), have knowledge / to become acquainted with / to recognize etc.' [Bartholomae 1904: 1659-1660].
The 3 sg. perfect wayd-a [vaēda] has exact parallels in other Indo-European languages; compare Vedic perfect 3 sg. wāy-d-a [vedā]; Greek [oǐdē], Gothic [wait] 'he knows' etc. Some other formations from the root (*feof-) in PIE and different Indo-European languages mean 'to see' and 'to find' [EWAia II: 579-581].

46. LEAF
Iron Ossetic šaf {cufi} (1), Digor Ossetic tafś {tm̄afšar} (2), Yaghnobi barg {barq} (-1), Parachi pōn {pōn} (3), Avestan wark-a- {varāka-} (4).

References and notes:
Iron Ossetic: Iron šaf is of unclear origin, it may goes back to virtual Proto-Iranian *s̄kip-. [Abaev 1979: 183-184].
Digor Ossetic: Diger tafś is of unclear origin, cf. [Abaev 1979: 351]. If its similarity to Adyghe thap, Kabardian thampa 'leaf' is not accidental, the Digor form is a North-West Caucasian loanword.
Avestan: Bartholomae 1904: 1367. Attested only once in Frahang i ōm. Related to Persian [barg] 'leaf' etc. [Bartholomae 1904: 1367]. There are no clear cognates outside the Iranian group.
47. LIE
Iron Ossetic \(χʰ\text{ə̀dšš} \{-χy\text{ccc}c\} \sim \χʰ\text{ə̀dšš-} \{-χy\text{ccc}m\} \) (1), Digor Ossetic \(χ\text{uss} \{-χy\text{cc}c\} \sim \χ\text{us}t- \{-χy\text{cm}\} \) (1), Yaghnobi \(nip\text{i}d- \{nēpīd\} \) (2), Parachi \(r\text{ɪ}z- \{r\text{ɪ}z\} \) (3), Avestan \(say\text{-} \{saē\} / \{sae\} \) (4).

References and notes:

Iron Ossetic: Paradigm: \(χʰ\text{ə̀dšš} \sim χ\text{uss} \) [pres.] / \(χʰ\text{ə̀dšš-} \sim χ\text{us}t- \) [pret.]. Originates from Proto-Iranian \(*huf*- 'to sleep' [Abaev 1989: 272].

Yaghnobi: ALP 1957: 293; Novák 2010: 115. Past participle \(nip\text{i}ʃ\text{-}ta \) \{nipista\}. Polysemy: 'to lie / to lie down / to go to bed / to sleep'.

From Proto-Iranian \(*n\text{-}pad(ə)ja*-\) [Novák 2013: 193].

Dialectal forms: EY/CY (Gh, Kashi, Q) \(nap\text{i}d\text{-} [napīd] \) [ALP 1957: 293].

Parachi: Efimov 2009: 232; Morgenstierne 1929: 284. Originates from Proto-Iranian \(*f\text{ra-}razya*-\) 'to stretch forward'; compare Avestan \(ras\) 'to stretch' [Morgenstierne 1929: 284].

Sometimes present tenses of \(d\text{ə}vr*- \{čar*\} 'to fall' can have the meaning 'to lie' (maybe exactly after fall) [Efimov 2009: 182; Morgenstierne 1929: 245].

Avestan: Bartholomae 1904: 1571-1572. Present 3 sg. (med.) \(say\text{-}te\) \{saēte\} etc. Young Avestan: Yasht, Videvdad etc.

Originates from PIE \(*k\text{ə}k*- 'to lie'; related to Hittite \{ki-і-ta\} 'he lies', Vedic \(j\text{ay}-\) \{ʃay\}- 'to lie', Greek \{κ\text{ε}-j\text{α}α\} 'lie' etc. [EWAia II: 613-614].

48. LIVER
Iron Ossetic \(ig\text{ʒr} \{-uz\text{əp}\} \) (1), Digor Ossetic \(yeg\text{ʒr} \{-ez\text{əp}\} \) (1), Yaghnobi \(ž\text{ig}\text{ār} \{žig\text{ār}\} \) (1), \(šip\text{ʿur}d\text{a} \{šip\text{ōr}d\} \) (2), Parachi \(žeg\text{ār} \{žeg\text{ar}\} \) (1), Avestan \(ya\text{k-ar-} \{yākara\} \) (1).

References and notes:

Iron Ossetic: Originates from Proto-Iranian \(*yakar\ 'liver' [Abaev 1958: 541-542].


Phonetic variants: \(šip\text{ʿur}d\text{a} \{šip\text{ōr}d\} \) (PR) \sim \(šu\text{w}\text{ʿur}d\text{a} \{šu\text{w}\text{ōr}d\} \sim šo\text{w}\text{ʿur}d\text{a} \{šo\text{w}\text{ōr}d\}.\)


Avestan: Bartholomae 1904: 1282. Attested only once in Frahang i oim.

The word \(ya\text{k-ar-} \{yākara\} \) is related to Vedic \(y\text{āk-r-t} \) \{yākṛt\} / \(ya\text{k-n-} \{yakn\}\). Old Latin \{i\text{cuer}\}, gen. sg. \{i\text{cineris}\} 'liver' etc. It originates from the old PIE heteroclitic noun \(*(H)j\text{jek-}r-\) / \(*(H)j\text{jek-a-}n-\) [EWAia II: 391].

49. LONG
Iron Ossetic \(dar\text{χg\text{ə}} \{dar\text{rə}g\} \) (1), Digor Ossetic \(dar\text{χg\text{ə}} \{dar\text{rə}g\} \) (1), Yaghnobi \(va\text{n} \{van\} \) (2), Parachi \(bi\text{ʃt} \{bi\text{ʃt}\} \) (3), Avestan \(darg-a- \{dar\text{rə}γa\} / dary\text{a-} \{dary\text{a}\} \) (1).

References and notes:

50. LOUSE
Iron Ossetic šošt {cucm} (1), Digor Ossetic šistɔ {cucmæ} (1), Yaghnobi šip'uš {šipúš} (1), Parachi esp'o {espó} (1).

References and notes:

Iron Ossetic: Originates from Proto-Iranian *spiš- 'louse' [Abaev 1979: 210-211].

Yaghnobi: ALP 1957: 327; Novák 2010: 163. An example: [rišā't špūs īktā] "your beard became lousy" (PR) (here the collocation šip'uš kun- [špūs kūn-] means 'to become lousy' [AP 1957: 110].

Inherited; continues Proto-Iranian (*špīša-) with assimilation, compare Avestan [špi-], Sogdian (B) [špīš] 'louse' etc. [Steblin-Kamensky 1999: 330-331].

Phonetic variants: špūs [špūs] [Novák 2010: 163].


Avestan: Not attested. The Young Avestan (V. 17, 3) word spiš- [spiš] (its cognates in other Iranian languages designate 'louse') means 'moth' [Bartholomae 1904: 1625].

51. MAN
Iron Ossetic lɔg {læɔ} (-1), Digor Ossetic lɔg {læɔ} (-1), Yaghnobi m'ɔrti: {mɔrti} (1), Parachi meɾ {mɛɾ} (1), Avestan nar- {nar-} (2).

References and notes:

Iron Ossetic: Resembles a North Caucasian loanword, although the exact source of borrowing is not determined, see [Abaev 1973: 19-21].

Yaghnobi: ALP 1957: 287; Novák 2010: 108. Contexts: [Ax dū – za'īf-at mórti – vir-at inč avór] "these two – the woman and the man – became husband and wife" (MT) [AP 1957: 26]; [Man mórti vum, tū zaīf vū] "I am man, you are woman" (Bidēw) [AP 1957: 107]; [pešár mórti-t-im bozī kārna vūtor] "formerly men also played games" (W) [Khomrov 1972: 148].

From Proto-Iranian [*martija-*] man', compare Sogdian (B, M) [mrti], Old Persian martiya- [Novák 2013: 173].


Avestan: Bartholomae 1904: 1047-1053. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Nom. sg. naŋ [nā], acc. sg. nar-am [naram]; gen. sg. nar-i [narī] / nr-i [nori], dat. sg. nar-ay [naire] / [nariol], instr. sg. nar-a [nara], abl. sg. nr-t [noroṭ]; loc. sg. nar-i [nairi], voc. sg. nar [naro], nom. du. nar-a [nara], dat. pl. nr-bias [noroibiəs]. The most frequent Avestan word with this meaning.

Distinct from wīra- [vīra-] ‘hero, warrior / man (opposed to cattle in an archaic expression pasu vīra- [pasu vīra])’ [Bartholomae 1904: 1453-1454].

This word is related to Vedic nar- [nar-] / nr- [nṛ-], Greek παῦρος [paurɔ] ‘man’; Welsh [ner] ‘hero’ etc. [EWAia II: 144-145].

52. MANY

Iron Ossetic bir-3 {বুপার} (1), Digor Ossetic ber-3 {বেপার} (1), Yaghnobi bisiy’or {bīsīyōr} (1), Parachi kōlust {γόλυ} (1), Avestan par-u- {pouru-} (2).

References and notes:


Other words are not so common and may not be found throughout all the settlements.

Parachi: Efimov 2009: 198; Morgenstierne 1929: 255. This word represents an Arabic loan via Persian [Morgenstierne 1929: 255]. It is widespread in modern Iranian languages.

There is also another word of Persian origin, of comparatively limited use, with this exact meaning: walaβa [walaβa] [Efimov 2009: 197; Morgenstierne 1929: 255]. The word bahəχ [bahχ] means ‘very / much’ [Efimov 2009: 175].

Avestan: Bartholomae 1904: 854-855. Polysemy: ‘many (adj.) / many (adv.) / some / various / often’. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Old Persian [pauru-].

Distinct from Old and Young Avestan bu-ci- / bu-ci- (bur-i- / bu-r-i-) ‘abundant, plentiful / complete, perfect’ [Bartholomae 1904: 969].

Continues PIE *pʰu-ː-; the word has such cognates as Vedic pur-ː- [purʊ-] / pur-ː- [purʊ-] ‘many (adj.) / many (adv.) / very (adv.) / often’; Greek τολούς [toloʊs] ‘many (adj.)’, τολού [toloʊ] ‘many (adv.)’ [EWAia II: 148-149].

53. MEAT

Iron Ossetic zīsa {ζωδά} (1), Digor Ossetic fid {φυδ} (2), Yaghnobi yːot-a {γότα} (3), Parachi kuːʃ (γουʃ) (1), Avestan gaw- {gav-} (4).

References and notes:

Iron Ossetic: Iron zīsa looks like a nursery word, although it could actually be a Caucasian loanword, cf. similar words for ‘meat’ in Nakh, Lak, Kartvelian [Abaev 1958: 397].


The Tajik borrowing ɣust [gust] ‘meat’ occurs only in borrowed collocations [ALP 1957: 256].


Identical with gaw- {gav-} ‘cow / bull / cattle’ [Bartholomae 1904: 507-508; EDIL 3: 206].
54. MOON
Iron Ossetic m³y {mæuə} (1), Digor Ossetic m³yɔ {mæuæ} (1), Yaghnobi mahtɔp {mahtɔp} (-1), Parachi mahʼok (mahõk) (1), Avestan məh- {məŋh-} (1).

References and notes:

55. MOUNTAIN
Iron Ossetic k’zɔ:ɔx {kɔxɔdɔxɔx} (1), Digor Ossetic k’zɔ:ɔx {kɔxɔdɔxɔx} (1), Yaghnobi var {ɣar} (2), Parachi dəwɔr (d’aːr) (-1), Avestan gar- {gair-} (2).

References and notes:
Iron Ossetic: Of unclear origin, cf. [Abaev 1958: 623]. In both dialects, this item competes with another word for 'mountain': Iron ʒɔx {ox}, Digor ʒɔnt {sonx} (< Proto-Iranian *kauxa- 'salience, prominence (of sim.)' [Abaev 1989: 222-223]), more archaic than k’zɔ:ɔx, k’zɔ:ɔx or encountered in bound status (e.g., ʒɔx, ʒɔnt are retained in the expression 'to go to the mountains' or in the names of specific mountains).

56. MOUTH
Iron Ossetic zɔx {əzɔx} (1), Digor Ossetic ʒɔx {əzɔx} ~ ə’ʃɔx {əzɔx} (1), Yaghnobi rax {rax} (2), Parachi šonq {ʃonq} (-1), Avestan aḥ-an- {əŋhan-} (3).
References and notes:


Yaghnobi: ALP 1957: 312-313; Novák 2010: 140. An example: [i tʊxɒn bɪryɒn rax nʊts apâteq] "he threw a baked egg into his mouth" (SQ) [AP 1957: 130].

The word seems to continue the dubious Sogdian (S) form [ɾyʰ] 'mouth' [Gharib 1995: 341; Novák 2013: 180]. Further cognates are not clear.


Avestan: Bartholomae 1904: 357-358. Young Avestan: Videvdad. In addition, there is an Old Avestan root noun aʰh- [ʃaʰph-] with the same meaning [Bartholomae 1904: 345].

Distinct from Young Avestan zaf-ar- [zafar-] 'mouth of Daevic creatures' [Bartholomae 1904: 1657] and Young Avestan (Videvdad) staman- [staman-] "dog's mouth" [Bartholomae 1904: 1592]. Also worth mentioning is a rare Young Avestan word ʊraŋh- [ʊraŋh-] 'mouth, corners of the mouth' [Bartholomae 1904: 801].

The words aʰh- [ʃoːŋh-] and aʰh-an- [ʃoːŋhan-] continue an old PIE noun, reconstructed by M. Mayrhofer as *h₂eh₁-s-] (traditionally *'os-). There are such cognates as Hittite nom. sg. [a-i-iš], gen. sg. [iš-ša-a-šš], Vedic a₃s- [aś-], Latin [öš], gen. sg. [o-r-is] 'mouth' etc. [EWAia I: 181-182].

57. NAME

Iron Ossetic nom /nom/ (1), Digor Ossetic nom /nom/ (1), Yaghnobi nom /nom/ (1), Parachi nvm /nəm/ (1), Avestan nam-an- /nəman-/ (1).

References and notes:


Yaghnobi: ALP 1957: 295; Novák 2010: 116. An example: [i wazırš vúta, Xasán-é Gûriz nom-š vúta] "there was a vizier, his name was Xasan Gulriz" (MT) [AP 1957: 60].

Although this word practically coincides with Tajik n:xm [nom] 'name' [RU 1954: 271], it would be excessive to postulate borrowing; compare Iron, Digor Ossetic [nom], Sogdian [n'm], Avestan [naʃman-], [nəman-] 'name', all pointing to Proto-Iranian *nəm-a [Novák 2013: 213].

Dialectal forms: Kashi (C) n:xm [nom] [ALP 1957: 295]. It is worth mentioning that the phoneme /ɔː/ itself has a phonetic variant close to [u] before nasals [Novák 2010: 221].


Avestan: Bartholomae 1904: 1062-1064. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Old Persian [nəm-].

Related to Hittite [la-a-ma-an], Greek [óuomai], Latin [nómen], Gothic [nəmo] 'name' etc. [EWAia II: 35-37].

58. NECK

Iron Ossetic b3rəzəy /ðəɾəxeu/ (1), Digor Ossetic b3rzəy /ðəɾəxeu/ (1), Yaghnobi k'am-a /kəmə/ (2), Parachi maŋʃ'a /manḍa̠/ (-1), Avestan man-aw-ɔri- /manɔwɔɾi-/ (3).

References and notes:


Yaghnobi: ALP 1957: 270; Novák 2010: 81. Examples: [kǔti kámə novást] "you have not bound the dog's neck" (W) [Khromov 1972:
[142]; [káma-s qózí káma-x] "his neck is like a goose neck" [Khromov 1972: 171].

Problematic etymology. Seems to be inherited, but further cognates are not so clear; possible comparanda in [Steblin-Kamensky 1999: 231].

**Parachi:** Efimov 2009: 213; Morgenstierne 1929: 272-273. Borrowed from one of Indian or Dardic languages [Morgenstierne 1929: 273].

**Avestan:** Bartholomae 1904: 1126. Ahuric word. Young Avestan: Yasht, Videvdad.

Distinct from Young Avestan *grīzv*- [grūuā]- 'neck of Daevic creatures' [Bartholomae 1904: 530] and Young Avestan *pat-ī-var-ah*- [paiti.varah]- 'area opposite the breast, i. e. neck' [Bartholomae 1904: 834].

59. **NEW**

Iron Ossetic *nawɔg {nəyəʁ} ~ nog {nɔʁ} (1), Digor Ossetic *nɔwɔg {nəyəʁ} (1), Yaghnobi *nəv-a {nəvə} (1), Parachi *nəw {nəw} (1), Avestan *naw-a- {nəva-} (1).

**References and notes:**

**Iron Ossetic:** Originates from Proto-Iranian *'nəava-ka- 'new' [Abaev 1973: 174-175].

**Yaghnobi:** ALP 1957: 292; Novák 2010: 113. An example: *sār-at tānsīnt nāva akān* "he clothed them with new clothes" (BQ) [AP 1957: 187].

From Proto-Iranian *'nəa-ka- 'new', compare Sogdian (B) [nw'kw] 'new' [Novák 2013: 208].


**Avestan:** Bartholomae 1904: 1044. Young Avestan: Yasht, Videvdad.

The form *naw-a- {nava-} originates from PIE *nəy-o- 'new'; compare Vedic *nəv-a- [nava-], Greek *vios 'young', Latin *nov-us*, OCS *nov-a- 'new' etc. [EWAia II: 25].

60. **NIGHT**

Iron Ossetic *tʃ₃sɔv {æxcəʁ} (1), Digor Ossetic *tʃ₃sɔv {æxcəʁə} (1), Yaghnobi *χiʃəp {xʃəp} (1), Parachi *χawənən {xawənən} (1) / *weər {weər} (-1), Avestan *xʃap- {xʃap-} (1).

**References and notes:**

**Iron Ossetic:** Originates from Proto-Iranian *'xʃap- 'night' [Abaev 1989: 230-231].

**Yaghnobi:** ALP 1957: 361; Novák 2010: 190. An example: *x xʃap rɒxʃiν vœtʃ, tīk sāntʃtʃ* "when that night dawned, she came again" (MT) [AP 1957: 47].

Inherited word; continues Proto-Iranian *'xʃap-*, compare Sogdian [ʃəp'] 'night' [Gharib 1995: 433].


**Parachi:** Efimov 2009: 247; Morgenstierne 1929: 301. Continues Proto-Iranian *'xʃap- 'night' [Morgenstierne 1929: 301].

Phonetic variants: *χaw [EWAia II: 247].

It is impossible to decide whether the main word for 'night' is *χawənən [xawənən] or *weər [weər]. Efimov 2009: 246; Morgenstierne 1929: 298. Borrowed from Indian or Dardic languages [Morgenstierne 1929: 298].

Phonetic variants: *weər [EWAia II: 246].


Old IE [nekot]- / [nekot]- survives in Avestan only in the adjective *upa-naxt-ar- *upa.naxtar- 'bordering the night' [Bartholomae 1904: 391].
Related to Vedic kṣap- [ksāp-] 'night' (mostly in adverbial sense) [EWAia I: 424].

61. NOSE
Iron Ossetic fənz {фындз} (1), Digor Ossetic fiy {фий} (1), Yaghnobi nays {nays} (2), Parachi nešt {нешт} (2), Avestan nach- {нах-} (2) / wayn-a- {ваён-} (3).

References and notes:

Parachi: Efimov 2009: 221; Morgenstierne 1929: 277. Continues Proto-Iranian *nās-t- 'nose'; a similar form can be found in Pashto. However, there may be some influence on the part of Indian or Dardic languages (compare Pashai obl. nast- {nast-} 'nose') [Morgenstierne 1929: 277].

- In addition, Frangah i oǐm records the stem nach-an- [nāh-] [Bartholomae 1904: 1079].
- It is impossible to distinguish properly between nach- [nāh-] and wayn-a- [vaён-].

Related to Vedic nas- [nas-] / nās- 'nose / nostrils / muzzle', Latin [nās-is] 'nostril (sg.) / nose (pl.)', Lithuanian [nōs-is], OCS [nos-ta] etc. [EWAia II: 30-31]. Bartholomae 1904: 1325. Young Avestan: Yasna and Yasht. Two similar contexts; this word is applied to a dragon.

- Related to Middle Persian {vēnīk} 'nose', Balochi {gīn} 'breath'; Kurdic {bēn} 'smell / breath' [Bartholomae 1904: 1325] and further to wayn- [vaён-] 'to see' and Vedic wayn-a-ti {vēnati} 'cares or longs for / is anxious, yearns for' [EWAia II: 582-583].

62. NOT
Iron Ossetic nəz {нәз} (1), Digor Ossetic nəz {нәз} (1), Yaghnobi na- {na-} (1), Parachi na- {на-} (1), Avestan na-yt {нойт} (1).

References and notes:


- The prohibitive negation is ma in both dialects.


Avestan: Bartholomae 1904: 1072-1079. Old and Young Avestan.

- In addition, there are other negations formed from IIR *na- 'not'; compare Old Avestan na-yda- [naēdā-] / Young Avestan na-yda- [naēda-] 'and not' still, yet [Bartholomae 1904: 1034-1035] etc.

- Distinct from the prohibitive negation ma- [mā-] (Old and Young Avestan) [Bartholomae 1904: 1095-1097].

- Originates from PIE *ne- 'not'; compare Vedic ne- [na-] 'not', Latin (ne-sciō) 'I do not know', OCS [ne] 'not' etc. [EWAia II: 1-2].

63. ONE
Iron Ossetic iw {уй} (1), Digor Ossetic yew {ей} (1), Yaghnobi i: {и} (1), Parachi žu: {жу} (1),
Avestan *ay-wa {āēuua-} (1).

References and notes:

**Iron Ossetic:** Originates from Proto-Iranian *'itiwa' 'one' [Abaev 1958: 557-558].

**Yaghnobi:** ALP 1957: 261-262; Novák 2010: 70. Examples: [i – du tòbay akš, híc darák nivo] 'he ploughed up one, then two belts of land' (QW) [AP 1957: 77]; [i met agădar] 'one day is gone' (SQ) [AP 1957: 131].

Distinct from *yäk* {yak} ~ *yäg* {yag} [ALP 1957: 365; Novák 2010: 198], borrowed from Tajik. The latter word is used mostly with borrowed measures of length and time.

**Parachin:** Efimov 2009: 254; Morgenstierne 1929: 304. From Proto-Iranian {*aiwa-} 'one' [EDIL 1: 135].

**Avestan:** Bartholomae 1904: 22-24. Polysemy: 'one / single / alone'. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Old Persian *aia-*. Continues PIE *‘eka-’ / Gothic *ains* 'one' respectively [EWAia I: 262-263].

64. PERSON

**Iron Ossetic** ad*ɜym-ag {adēyimas} (-1), **Digor Ossetic** ad*ɜym-ag {adēyimas} (-1), **Yaghnobi** oːd*ˈaːm {odām} (-1), **Parachin** mɒːn*ˈeʃ {måneš} (-1), **Avestan** maš-*ya- {mašia-} (1).

References and notes:

**Iron Ossetic:** Wandering Oriental (originally Arabic) words for 'person, human being' [Abaev 1958: 29], modified with the common suffix -ag.

**Yaghnobi:** ALP 1957: 297; Novák 2010: 120. Borrowed from Tajik xō*h {pitcha} [RU 1954: 283]. The word mard*um* [mardum] means 'people' [ALP 1957: 284; Novák 2010: 103].

**Parachie:** Efimov 2009: 215; Morgenstierne 1929: 272. Borrowed from Indian or Dardic languages [Morgenstierne 1929: 272].

**Avestan:** Bartholomae 1904: 1148-1150. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Old Persian *marita-*. Continues Proto-Iranian {*marti-ya-} / *mar-ti-* 'man / mortal', derived from *‘mar-‘ to die’ [EDIL 5: 215-217].

65. RAIN

**Iron Ossetic** k*ɜvda {kəvəda} (1), **Digor Ossetic** k*ɜvda {kəvəda} (1), **Yaghnobi** bor*ɒn {boron} (-1), **Parachin** b*ваr {vaɾ} (2), **Avestan** w*ar- {vär-} (2).

References and notes:

**Iron Ossetic:** Of unclear origin, cf. [Abaev 1958: 631].


**Parache:** Efimov 2009: 197; Morgenstierne 1929: 256. From Proto-Iranian {*vaɾa-‘} 'rain' [Morgenstierne 1929: 256].

**Avestan:** Bartholomae 1904: 1410. Young Avestan: Yasna.

66. RED
Iron Ossetic ŝərχ {cypx} (1), Digor Ossetic surχ {cypx} (1), Yaghnobi su:рχ {surx} (-1), Parachi sork {sork} / s’ork: {sórkə} (1), Avestan rauði-ta- {raoi̯ita-} (2).

References and notes:


The inherited form kim’čer [kimér] ~ kam’čer [kamér] 'red' [Novák 2010: 85] is archaic and can be found only in toponyms like kim’čer s’ank [Kimér Sank] 'Red Stone' [Novák 2010: 212].

Parachi: Efimov 2009: 236; Morgenstierne 1929: 288. An example: [hin-oṁ sórkə-a] 'I have red blood', literally 'My blood is red' [Efimov 2009: 163]. Continues Proto-Iranian *su:ssra-] 'red'.

Phonetic variants: Morgenstierne cites a form with aspiration and stress on the second syllable, sork’vəc [surkhō]. The last vowel can also have a different value, i.e. sórkə [surk]u.


Continues PIE *h₂r̥ud-/*h₂r̥udh-] / *(h₂r̥udh)-] 'red / to be red'; related to Vedic lauḥ-ī-ta- [lōhita-] / rāuḥ-ī-ta- [rōhita-], Greek ἐρυθρός, Latin ruber 'red' etc. [EWAia II: 471].

67. ROAD
Iron Ossetic fənd-ag {fəudag} (1), Digor Ossetic fənd-ag {fəudag} (1), Yaghnobi rot {rot} (2), Parachi pan’wṇ {panân} (1), Avestan paθ- {paθ-} / paθ-ː {paθā-} / pant-ː {pant-ː} (1).

References and notes:


Yaghnobi: ALP 1957: 315; Novák 2010: 143. An example: [ćo karát rot sāqtišt?] "how does he walk down the road?" (MT) [AP 1957: 27]. Polysemy: 'road / way / path' is noted in [ALP 1957: 314]; however, there are no clear contexts.

Originates from Proto-Iranian *râ|hə-ː / *[râ|h;], compare Sogdian (B) ]rʰ[ɦh], Avestan ra’d handwritten (acc.) 'road' [Novák 2013: 201].

Another word, râ|h [raʰ] ~ r’ax [roʰ] 'road', borrowed from Persian râ|h, Tajik r’ax [pox] [RU 1954: 328], is used only in collocations [ALP 1957: 311].

Dialectal forms: EY / CY (Q, S, Gh, DB) rəs [ros] [ALP 1957: 315; Novák 2010: 246].


Distinct from Old Avestan ad-uwan- [adduwan]- / Young Avestan ad-uwan- [adduwan]- 'way, track' [Bartholomae 1904: 62].

Related to Greek [pántos] 'path, way', Latin [pons] 'bridge', Old Prussian [pint-is], OCS [pɔt-s] 'path, way', etc. [EWAia II: 81-83].

68. ROOT
Iron Ossetic widag {yudag} (1), Digor Ossetic wedag {yudag} ~ yedag {yudag} (1),
Yaghnobi ʰiːʃ-a (ɾiːʃa) (2), Parachi ʰiːʃ {ɣiːʃ} (1), Avestan warʃ-a=ʒi- {varəʃa.ji-} (2).

References and notes:


This case is problematic, since a semantic borrowing from Tajik reʃa [penua] 'root' [RU 1954: 325] is possible. However, as can be seen from examples, this word has the same form as ɾiʃa [ɾiʃa] 'beard', which continues Sogdian [ɾyʃ'kk] 'beard' [Gharib 1995: 348] (Novák treats it as a borrowing from Persian [Novák 2013: 180]). Moreover, the polysemy 'beard / root' is typologically possible; for instance, it is attested in Grosseto Italian, compare b̥arb- [barba] 'root / beard' in the respective word list for Romance languages.


It is possible that this compound consists of two parts, wərʃ-a {varəʃa-} 'tree' and ʒi- [ʒi-] 'to live'; literally 'that which gives life to a tree' [Bartholomae 1904: 1379].

69. ROUND

Iron Ossetic təmbəl {təmboʃ} (1), Digor Ossetic tumbul {tumboʃ} (1), Yaghnobi ɾuŋd-a [rũndə] (-1) / ɾiːl-a {ɣɪːla} (2), Avestan skar-na {skaron-a} (3) / zɡɾ-sna- {zɡɔɾsna-} (4).

References and notes:


Yaghnobi: ALP 1957: 283; Novák 2010: 101. Tajik borrowing. Novák 2010: 58. There are no contexts. The word is derived from Yaghnobi verb ʃəl- [ʃil-] 'to roll'.

Parachi: Not attested.

Avestan: Bartholomae 1904: 1587. Young Avestan: thrice in Yasht; applied to earth.

This word has no clear etymology.

It is impossible to distinguish properly between skar-na- {skaron-a} and zɡɾ-sna- {zɡɔɾsna-}. Bartholomae 1904: 1698. Polysemy: 'round / convexly rounded'. This word is attested once in Frahang i ɔim and once in Videvdad as a member of the compound zɡɾ-sna-warəd-antu- {zɡɔɾsna.warəd-ana-} (V. 14. 10) 'with a convexly rounded head' [Bartholomae 1904: 1698-1699].

Possibly continues Iranian *[ɾuz-gɾ-sna-], derived from *[ɾaɾt] 'to turn round, to rotate, to spin etc. / round'; compare Wakhi [ʃɔɾt], Pashto [ɣwɔnd] ~ (ɣw)und, Modern Persian [ʃord] 'round' etc. [EDIL 3: 196-203].

70. SAND

Iron Ossetic žmʃ [ʑmuc] (1), Digor Ossetic zəmʃə [ʑəmʃə] ~ zəməʃə [ʑəməʃə] (1), Yaghnobi qum {qum} (-1) / reg {reg} (-1), Parachi seβ'a {seɣa} (-1) / riɡ {ɾiɡ} (-1).

References and notes:

Iron Ossetic: Originates from the Proto-Iranian prefixal formation *uzʕ-naiss'a 'mixture, blend' [Abaev 1989: 281-282].
71. SAY

Iron Ossetic Ž3W- {zæv-} ~ Žaw-d- {zawd-} (1), DIGOR Ossetic z3w- {zæv-} ~ zaw-d- {zawd-} (1), Yaghnobi wOw- {wow-} (2), Parachi ʒaʃ- {jar-} / ʒaʁiː- {jarːiː-} (3), Avestan mraw- {mrəv-} (4) / waʃ- {vak-} / wač- {vač-} / wa-wc- {vaco-} (5).

References and notes:

**Iron Ossetic**: Paradigm: Ž3W- [pres.] / Žaw-d- [pret.]. Originates from Proto-Iranian *w3ng- 'to scream (vel sim.)' [Abaev 1989: 292-293].


Compared with Avestan [uf] 'to sing' [Novák 2013: 195].

**Parachi**: Efimov 2009: 204; Morgenstierne 1929: 262-263. Probably continues *[gard-] 'to call' [Cheung 2007: 106].

**Avestan**: Bartholomae 1904: 1192-1196. Present 3 sg. mraw-ti [mraotiti], imperfect 3 sg. mraw-ti [mraot], past passive participle (verbal adjective) mraw-ta- [mraota]- etc. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc.

Suppletive verb: aorist, perfect and future are formed mostly from a root waʃ- [vak-] / wač- [vaco-].

Distinct from specific Young Avesta waʃ- [vaʃ-] 'to say (of Ahuric creatures)' [Bartholomae 1904: 1392] and daw- [dav-] 'to say (of Daevic creatures)' [Bartholomae 1904: 687-688].

Avestan mraw- [mrəv-] originates from PIE *mleqH- 'to say / to speak'; it is related to Vedic braw- [braw-] 'to say', Old Russian [mloviti] 'to speak' etc. [EWAia II: 235-236]. Bartholomae 1904: 1330-1336. Future 1 sg. waʃ-sy-a: [vasšyā], aorist 3 sg. wa-wc-at [vacaq]: perfect 3 sg. wa-wc-a [vaca-]. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc.

Continues PIE *[gek-] 'to say, speak etc.'; related to Vedic waʃ- [vak-] / wač- [vaco-] / wa-wc- [vaco-] 'to speak / to say / to utter / to announce, declare / to proclaim etc.' and Greek [zınov] 'I said, spoke' [EWAia II: 489-491].

72. SEE

**Iron Ossetic** wOw- {ywn-} ~ wO-d- {ywd-} (1), DIGOR Ossetic win- {yun-} (1), Yaghnobi wOw- {wen-} (1), Parachi bʊoč- {bʊc-} (1) / dʊor- {dʊr-} (2), Avestan wayn- {vaen-} (1) / dars- {darəs-} (2).

References and notes:

**Iron Ossetic**: Paradigm: wOw-, win- [pres.] / wO-d-, win-d- [pret.]. Originates from Proto-Iranian *w4in- 'to see' [Abaev 1989: 117-119].

**Yaghnobi**: ALP 1957: 351; Novák 2010: 184. Past participle wO-ta [wota]. Examples: [gýrda-s náweništ] 'eyes do not see him' (Q) [AP 1957: 155]; [na xur wɨnət, na maθotp] 'let them see neither sun, nor moon' (BQ) [AP 1957: 186].

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73. SEED

Iron Ossetic mak-ag {маъзаз} (1), Digor Ossetic muk-ag {муъзаз} (1), Yaghnobi taхm {taxm} (2), Parachi pʰɔɾʃ [pʰɔɾ] (-1), Avestan tawx-man- {taoxman-} (2).

References and notes:

Iron Ossetic: Synchronic derivation from the word for 'sperm' (Iron mugg, Digor mugg) with the common suffix -ag [Abaev 1973: 137-138].


74. SIT


References and notes:


Parachi: Efimov 2009: 221; Morgenstjerne 1929: 276. The two stems of this verb combine Proto-Iranian {*ni-həd-na-} / {*ni-has-ta-} 'to sit' [Morgenstjerne 1929: 276].
Phonetic variants: all forms occur with initial n.

**Avestan:** Bartholomae 1904: 344-345. Present 3 sg. med. as-te: āste) etc. Young Avestan: Yasna, Yasht, Videvdad etc. Related to Hittite [e-eš-z] 'he sits', Vedic as- [ās-] 'to sit', Greek [ἡμα] 'I sit; I am situated'; Mayrhofer reconstructs the PIE root [hēh₃]- 'to sit' [EWAia I: 181].

75. SKIN


**References and notes:**

**Iron Ossetic**: Originates from Proto-Iranian *ca-r-man- 'skin (vel sim.)' [Abaev 1958: 290].

**Yaghnobi**: ALP 1957: 310; Novák 2010: 137. This word has a Sogdian (S) parallel: {pws(h)} 'skin, leather' [Charib 1995: 331]; it reflects Proto-Iranian *[pau(a)sta]- [Novák 2013: 182]. Similarity with Tajik *pōst* [rōč] 'skin' is due to close relationship.

**Parachi**: Efimov 2009: 230; Morgenstierne 1929: 281. Polysemy: 'skin / peel / bark'. Apparent Persian borrowing. In addition, there is a phonetic variant puːst (puːšt), found in such expressions as [puːšt-i tečkē] 'eyelid', [gūrī pūst] 'cow-hide' which Morgenstierne doubtfully treats as genuine [Morgenstierne 1929: 281]. However, it is not probable that Proto-Iranian *[paqasta-] would yield Parachi puːst (puːšt); other examples show the phonetic change Plr. *[āqā]- > Parachi e- [Morgenstierne 1929: 28].

**Avestan**: Bartholomae 1904: 1585. This word is attested only in Frahang-i ūm. Distinct from Young Avestan ca-r-man- (caroman-) 'fell, leather' [Bartholomae 1904: 582-583], Young Avestan (Frahang ūm) aȳd-a- [eāda]- [Bartholomae 1904: 20] 'skin (on the head)' and Young Avestan (Frahang ūm) pas-ta- [pāṣta] 'skin (on the head)' [Bartholomae 1904: 904].

Related to Old Indian ćāv*-i- [chav]- 'skin / cuticle' [EWAia I: 557]. Further cognates are not clear.

76. SLEEP

Iron Ossetic fun-zy kən- [ʃi:næw kæn-] (1), Digor Ossetic fun-zy kən- [ʃi:næw kæn-] (1), Yaghnobi uʃs- [uʃs-] (1), Parachi ʾχˤm kan- [χˤm kan-] (1), Avestan hᵊap- [xˤap-] (1).

**References and notes:**

**Iron Ossetic**: Literally 'to do from a dream' with abl. of fun, fun 'sleep, dream' (< Proto-Iranian *xʷaf-na 'sleep, dream' [Abaev 1958: 496]) plus the verb 'to do' [Abaev 1958: 579].


Phonetic variants: sometimes with a long vowel, i.e. uʃs- [uʃs-]. Distinct from uʃpʰʃːd-[nepid] 'to lie / to lie down / to go to bed' [ALP 1957: 293; Novák 2010: 115].

**Parachi**: Efimov 2009: 249; Morgenstierne 1929: 299. An example: [tən xi-yə xəm kantə] 'my sister is sleeping' [Efimov 2009: 131]. Distinct from ɾiːz- [ɾiːz-] / rʔiːz- [rʔiːz-] 'to lie down / to go to bed' [Efimov 2009: 232; Morgenstierne 1929: 284] and from ɾoːgoɾ- [dəgoɾ-] 'to go to bed' [Efimov 2009: 190].

**Avestan**: Bartholomae 1904: 1862-1863. Polysemy: 'to sleep / to fall asleep'. Present 2 sg. imperative hᵊaf-sa [xˤafsa] etc. Young Avestan: Yasna, Videvdad etc.

Continues PIE *səp-| *sup- 'to sleep'; compare Hittite [supp-] 'to sleep', Latin [sōp-īre] 'to fall asleep', Old English [swef-an] 'to sleep' etc. [EWAia II: 791].
77. SMALL
Iron Ossetic čäšäł {чысыл} (1), Digor Ossetic mingi {минги} ~ minki {минкьи} (2), Yaghnobi mayd-a {maydá} (-1), Parachi čin:ö: {цинöl} (-1) / r'iza {riza} (-1), Avестan kas-u- {kasu-} (3).

References and notes:
Digor Ossetic: Digor mingi ~ minki may originate from Proto-Iranian *man-k- ‘small (vel sim.)’ [Abaev 1973: 122].
Yaghnobi: Novák 2010: 105. Used with a wide range of objects. Borrowed from Tajik mayda {маїда} ‘small, little’ [RU 1954: 211]. This word also forms a derivative: maydā'ak {майдахак} ~ mayda'ak {майдак} [ALP 1957: 285; Novák 2010: 105], which means ‘very small / small child’ and is considerably well represented in fairy-tales.
   Distinct from p'ul-a [пула] ‘child / boy / small, little’ [ALP 1957: 309; Novák 2010: 136]. The first two of these meanings are featured in many contexts; the last meaning is archaic and can be found in the toponym p'ul-a r'owt [Пула Рог] ‘Small River (?)’ [ALP 1957: 309]. The word is inherited and originates from Proto-Iranian {*puθra-} ‘son’ [Novák 2013: 171-172].
Parachi: Efimov 2009: 184; Morgenstierne 1929: 246. Borrowed from one of Indian or Dardic languages [Morgenstierne 1929: 246].
   It is impossible to decide whether the main word for ‘small’ is činö: [цинö] or r'iza [риза]. Efimov 2009: 233. Persian borrowing [Morgenstierne 1929: 286].
   Phonetic variants: r'iza [риза] [Efimov 2009: 233].
Avestan: Bartholomae 1904: 460. Old and Young Avestan: Gathas, Videvdad.
   Possibly related to Greek {κακός} ‘bad / awful etc.’ and Vedic proper name kaf'-u- {касу-} [EDIL 4: 333-334].

78. SMOKE
Iron Ossetic fšzdşg {фаздэг} (1), Digor Ossetic fšzdşg {фаздэг} (1), Yaghnobi payst {payst} (1), Parachi d'bi: {д'би} (2).

References and notes:
Iron Ossetic: Originates from Proto-Iranian *pazda-ka-, derived from the verb *pazda- ‘to blow’ [Abaev 1958: 467].
Digor Ossetic: According to [Abaev 1958: 467; Abaev 1973: 320], in Digor the more frequently used term for ‘smoke’ is the unetymologizable q'şsc, whereas our data suggest that the default Digor term is fšzdşg. It is possible that modern Digor fšzdşg has acquired its basic status under the influence of Iron fšzdşg ‘smoke’ (or at least such is the case with our Digor informant).
   Dialectal forms: EY p'azd [пазд].
Avestan: Not attested.

79. STAND

References and notes:
Iron Ossetic: Paradigm: /star- [pres.] / star-ad, star-d- [pret.]. Apparently an inherited verb, although its exact Proto-Iranian source is not entirely clear, see [Abaev 1973: 37-39].

Yaghnobi: ALP 1957: 342; Novák 2010: 177. Past participle 'ac-ta [ūšta]. An example: [xel olówi-riti a-ūšt-or] "they stood by the fire for a long time" [Khromov 1972: 143].

Parachi: Efimov 2009: 225; Morgenstern 1929: 280. The word pap'ie 'standing' continues Proto-Iranian {*pati-pāda-} 'fallen > 'standing' [Morgenstern 1929: 280].

Sometimes encountered as a reflex of other former participles: ap'ie [apā] < {*ā-pāda-}, wap'ie [wapā] < {*upa-pāda-} 'fallen' [Efimov 1909: 172; Morgenstern 1929: 36].

Distinct from ošt- [ōšt-] / ošt- 'to rise, to stand up' < Proto-Iranian {*us-stā-} [Efimov 2009: 224; Morgenstern 1929: 236; Cheung 2007: 143].

References and notes:

80. STAR

Iron Ossetic št'ala {st₆l₃a} (1), Digor Ossetic 3st'alu {əst⁴t₆l⁴} (1), Yaghnobi sit'or-a {sitōra} (1), Parachi est'eč {estēč} (1), Avestan star- {star-} (1).

References and notes:


This word resembles Tajik sit'r'a [cirropa] 'star' [RU 1954: 360]. However, Sogdian (B, M) {'st'r'k} [Gharib 1995: 67], Khotanese {stāray}, Pashto {stəray} 'star' from Proto-Iranian {*stāraka-} [ALP 1957: 322] also strongly resemble it. Phonetically {*stāraka-} could yield sištara, compare viyóra [výóra] 'evening' < {*abi-ajāra-ka-} [Novák 2013: 126].

The words bld'ing-a [blding]a [ALP 1957: 231] and parvi: [parvi] [ALP 1957: 303] mean 'Ursa Major'. Dialectal forms: according to ALP and Novák, in Central Yaghnobi (Q) bld'ling-a [bldinga] of unclear origin serves as the equivalent for 'star' [ALP 1957: 303; Novák 2010: 246].

Parachi: Efimov 2009: 193; Morgenstern 1929: 236. This word should originate from {*star-či-} 'star'; compare Shughni št'erį [št'erį] 'star' [Morgenstern 1929: 236].

Avestan: Bartholomae 1904: 1598-1599. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Applied to stars in general and to certain stars.

This word is related to Hittite š-na-te-er-za, Vedic tār- {tār-} / str- [str-] and tār-ak-a-: [tārakā-], Greek [oxtriq], Gothic [stair-no] 'star' etc. [EWAia II: 755-756].

81. STONE

Iron Ossetic dur {dyp} (1), Digor Ossetic dor {dop} (1), Yaghnobi sank {saŋk} (2), Parachi gir {gîr} (3), Avestan as-man- {asman-} / as-an- {asan-} (2) / zar-š-twâ- {zarštůu-a-} (4).

References and notes:


Yaghnobi: ALP 1957: 318; Novák 2010: 149. Examples: [i sank-č-pē sār-š dehō] "he hits him in the head with a stone" (SQ) [AP
1957: 166]; [aɾiwqš sânke vek] “she spun (a rope) onto a stone” (Q) [AP 1957: 126]; [jí káta sank a=*xoy – dêhôt, pahlawónê tôxoyt] “he took a big stone, beat the hero with it and killed him” (Q) [AP 1957: 130].

Proto-Iranian [ˈaːsandʒə]- [Novák 2013: 198].


Avestan: Bartholomae 1904: 207-208. Polysemy: ‘stone / sky’. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. It is impossible to distinguish properly between as-man- [asman-] / as-an- [asan-] and zar-š-twā- [zarštua-].


82. SUN


References and notes:


Parachi: Efimov 2009: 233; Morgenstierne 1929: 283. Polysemy: ‘sun / day’. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Related to Vedic sʿawar- [suvar-] / sur- [sur-] and sʿur-ya/- [sūra-] / sʿur-iya/- [sūrya-], Greek dial. [ɛ̂lios] < [ʰaʃɛ̂l ios], Gothic [saui] and [sunno] ‘sun’ etc. [EWAia II: 742].

83. SWIM

Iron Ossetic lenk kən- {leŋk ˈkən-} (1), Digor Ossetic nak3 kən- {nakə ˈkən-} (2), Yaghnobi quločak deh- {qulοčak dēh-} (3), Parachi awβwzi: kan- {aʊbāţi ˈkən-} (-1), Avestan fraw- {fraiv-} (4).

References and notes:


Digor Ossetic: Digor nak ‘swimming’ may originate from Proto-Iranian *sna-ka-, from the verb *sna- ‘to bath’ [Abaev 1973: 152] (cf. also Proto-Nakh *naki ‘swimming’).

Yaghnobi: Novák 2010: 96-97. Also quločak xas- {qulοčak xas-} [Novák 2010: 97]. These collocations literally mean ‘to move hands’. No contexts. The form quločak represents borrowing. According to Novák, another collocation, edkoxi kun- [oobbōţi kun-], has the meaning ‘to bathe / to swim’ [Novák 2010: 120]. It also represents a Tajik borrowing.


84. TAIL

Iron Ossetic k’ızil (қызил) (1), Digor Ossetic k’ızel (қызел) (1), Yaghnobi düym (дүм) (2), Parachi domb (домб) (2) / daw’ond (дев’оңд) (3), Avestan dum-a- {дума-} / duçma- {дума} (2).

References and notes:

Iron Ossetic: Apparently a suffixal derivative from Iron k’ız ‘crooked, curved’ [Abaev 1958: 623].

Digor Ossetic: Apparently a suffixal derivative from Digor k’ız ‘crooked, curved’ [Abaev 1958: 623].


Dialectal forms: WY dūşim [дүң] ~ EY, CY dūm [дун].

Parachi: Efmov 2009: 189; Morgenstierne 1929: 249-250. It is not clear whether this word is inherited or was borrowed from Persian [Morgenstierne 1929: 250].

Phonetic variants: dom [dom] [Efmov 2009: 189].

It is impossible to decide whether the main word for ‘tail’ is domb (домб) or daw’ond (дев’оңд).Efmov 2009: 184; Morgenstierne 1929: 169. Unknown etymology.


Originates from Ilr. {*dumbə-} ‘tail’ [EDIL 2: 479-481].

85. THAT

Iron Ossetic wəw (ѡѡ) ~ wə-sə (ѡѡ-шə) (1), Digor Ossetic ye (e) ~ ye-či (ｅщ) (2), Yaghnobi aχ (ax) (3) / ’awi (âwè) (1), Parachi o: (о) (1), Avestan aw-a- {ава} (1).

References and notes:


Avestan: Bartholomae 1904: 163-168. This stem is the main equivalent for ‘that’ in Avesta; Young Avestan lax– (лăх–) means ‘the farthest (from speaker)’ and is not as actively used as in Old Persian [Bartholomae 1904: 1730-1732]. Related to Slavic {*ov-sa} ‘that’ etc.
86. THIS
Iron Ossetic a {a} ~ ay {aǐ} ~ a-sə {aʋi} (1), Digor Ossetic a {a} ~ ay {aǐ} ~ a-či {aʋi} (1), Yaghnobi i:iš {iš} ~ i:t {it} (2), Parachi c: {č} (1), Avestan a- {a-} (1) / i- {i-} (2).

References and notes:

Iron Ossetic: Oblique stem: a-(m)-. Originates from Proto-Iranian demonstrative *a- [Abaev 1958: 23].
Proto-Iranian {*aša}- / {*aṭa}-, Avestan [aːśa]- / [aːṭa]- 'this'.
Parachi: Efimov 2009: 190; Morgenstierne 1929: 230-231. Originates from Proto-Iranian genitive {*a-hjə}- 'this'.
Dialectal/phonetic forms: he [he] predominantly in Gujulan, rare in Nijrau and Shutul [Efimov 2009: 201].
Avestan: Bartholomae 1904: 1-11. The semantic and syntactic antonym of aw-a- {auua-} 'that'. This stem is supplemented by i-na- [ima-], i: [i] (related to each other) and an-a- [ana-] in oblique cases [Reichelt 1909: 280].
Distinct from ha- [hə-] / te- [ta-] 'this' (antonymous to ha-xw- [haːw-] and often opposed to ya- [ya-] 'what, which') [Bartholomae 1904: 613-623; 1718-1721] and ay-la- [aːṭa]- / ay-śa- [aːša]- 'this' (usually pointing to an aforementioned thing) [Bartholomae 1904: 12-17; 32-34].

86. THOU
Avestan an-a- {ana-} (3).

References and notes:


87. THOU
Iron Ossetic da {dəa} ~ dʒw- {dəɣy-} (1), Digor Ossetic du {dʊ} ~ dʒw- {dəɣy-} (1), Yaghnobi tu {tu} ~ taw {təɣəl} (1), Parachi tv: {tō} (1), Avestan tw-am {tuuˌm} / tu-c: {tūm} (1).

References and notes:

Phonetic variants: to [tɔ], tu [tтика].
Enclitic forms: acc. ŧəa: {ɒtʃaː}, gen.-dat. tay {tōl} / te: {tē}. In addition, there is an Old Avestan enclitic form of the nominative case tu: [tū] [Bartholomae 1904: 654-655].
Related to Vedic tuvaṃ / tv-amo (tvām), Latin [tū], Gothic [þu], OCS [ty] 'you (thou) etc. [EWAaI: 682-683].
88. TONGUE
Iron Ossetic ʒvžag ʒəvəz} (1), Digor Ossetic ʒvžag ʒəvəz} (1), Yaghnobi zivəxk zivık (1), Parachi bən (bən) (1), Avestan hiz-u- hiz-} (1).

References and notes:


The loanword zabən (zabōn) 'tongue / language' occurs only in borrowed collocations [ALP 1957: 366].


Distinct from the rarely occurring Persian borrowings zabən (zabān) - zəbən (zobān) 'tongue' [Efimov 2009: 251], lawz [lawz] 'language' [Efimov 2011: 211], lešən (lesən) 'language' [Efimov 2009: 212].


In addition, there are such stems as hiz-v-əh [hizvah-] and hiz-v-ə- [hizvā-] 'tongue' [Bartholomae 1904: 1816]. Cannot be separated from Vedic jīv-ə- 'tongue', Old Latin [dingua], Latin [lingua] 'tongue / tongue as the organ of speech / speech', Old Prussian [insuwis] 'tongue' etc.; details of reconstruction of the first consonant are not clear [EWAia I: 591-593].

89. TOOTH
Iron Ossetic dəndag dəəndəz} (1), Digor Ossetic dəndag dəəndəz} (1), Yaghnobi dəndak dəndək (dəndək) (1), Parachi dan'ən dəndən (1), Avestan dant-an- dantən- / dəxt-ə- dəxtə- (1).

References and notes:

Yaghnobi: ALP 1957: 368; Novák 2010: 205. Unambiguously the main word for 'tooth' in Yaghnobi. However, the second -d- may be due to Tajik influence [Novák 2013: 118].

The Tajik loanword danən (danōn) 'tooth' is used only in borrowed collocations [ALP 1957: 243].


Avestan: Bartholomae 1904: 683, 728. The stem dant-an- dant-an- is attested in Frahang ŏ oūm; the stem dəxt-ə- dəxtə- occurs in V. 15. 4.

In addition, there is a derivative dət-ka- dəitka- 'wild animal' < *(dəntək) [Bartholomae 1904: 678], literally 'toothy, with teeth'.

Related to Vedic dant- dant- / dət- dət-, Greek [oðoúc], gen. sg. [oðoút-oç], Latin [dens], gen. sg. [dent-is] 'tooth' etc. [EWAia I: 693-694].

90. TREE
Iron Ossetic bələs əxələc (1), Digor Ossetic bələsəz əxələcəz (1), Yaghnobi dir'əxt dir'əxt (1).
(1), Parachi $bʰiːn$ {b'in} (2), Avestan wan-a- {vanā-} (3).

References and notes:


Yaghnobi: ALP 1957: 244; Novák 2010: 33. An example: [gašta ax dirāxt arrā amūn] "Then that tree was sawn down" (PR) [AP 1957: 121]. Borrowed from Tajik dar'axt {tapaxr} 'tree' [RU 1954: 116].

Dialectal forms: EY dar'axt [dar'axt] [Novák 2010: 244].

Distinct from dərk [dərk] 'wood' [ALP 1957: 248; Novák 2010: 40], continuing Proto-Iranian {*dāru-ka-}, compare Sogdian (M) [b禳rwk] ~ [b禳req] 'wood, firewood' [EDIL 2: 358].

Parachi: Efimov 2009: 178; Morgenstierne 1929: 240. Continues Proto-Iranian {*brz(a)-nja-} or {barźina-} 'birch' [EDIL 2: 127].

Avestan: Bartholomae 1904: 1354. Young Avestan: Yasht, Videvdad etc. An example to illustrate the meaning: V. 5. 2 "he comes to the tree whereon the bird is sitting; from that tree he intends to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda".

Distinct from Young Avestan (V. 19. 21) vardš-a- {varš-a-} 'tree' or 'forest' [Bartholomae 1904: 1379]. Compare Darmstetter's translation: "Quickly was it done, nor was it long, eagerly set off the vow-fulfilling Airyaman, towards the mountain of the holy Questions, towards the forest of the holy Questions". Although vardš-a- {varš-a-} does mean 'tree' in the compound vardš-a-ji- {varša,ji-} 'root', it would be wrong to transfer this meaning automatically onto the simple stem vardš-a- {varš-a-}.

Related to Vedic wən-a- {vana-} 'forest / forest tree / wood, timber'; further etymology is uncertain [EWAia II: 500].

91. TWO

Iron Ossetic dəwwəs {dəyəyər} (1), Digor Ossetic duwwəs {dəyəyər} (1), Yaghnobi dū: {dū} (1), Parachi dī: {dī} (1), Avestan dwa- {dwa-} (1).

References and notes:


Yaghnobi: ALP 1957: 249; Novák 2010: 41. Examples: [Ax dū – za'īf-āt mórti – vīr-āt inč avór] "these two, the woman and the man, became husband and wife" (MT) [AP 1957: 26]; [Mox zoyt-du qismi or] 'Our lands consist of two parts' (SQ) [AP 1957: 169].

Phonetic variants: forms with short vowel are attested.

Dialectal forms: EY/ CY d'u: [dū] ~ d'u [du].


Phonetic variants: do [do], du: [du], rarely dō [dī] [Efimov 2009: 189].

Avestan: Bartholomae 1904: 762. Young Avestan: Yasht, Videvdad, etc.

Continues PIE {*dū∅-} / {*dū∅-} 'two' [EWAia I: 761-763].

92. WALK (GO)

Iron Ossetic səw- {ṣəy-} ~ sa-d- {ṣəyd-} (1), Digor Ossetic cəw- {cṣəy-} ~ cu-d- {cṣəyd-} (1), Yaghnobi šaw- {šəw-} (1), Parachi par- {par-} (2) / čəiː- {čiː-} (1), Avestan i- {i-} / ay- {ay-} (3).

References and notes:

Distinct from tir- [tir-] 'to go away, to depart' [ALP 1957: 335; Novák 2010: 171].

Suppletive paradigm par- [par-] / e-: [ɛi-].Efimov 2009: 182-183; Morgensterniaer 1929: 244-245. Inherited term; originates from Proto-Iranian *[ŋaŋ:] 'to move / to go' [Cheung 2007: 40-42].

Avestan: Bartholomae 1904: 147-154. Present 3 sg. ay-ti [aɛiti], present 3 pl. y-anti [yeinity] etc. Old and Young Avestan: Gathas, Yasna, Vishtad, Videvdad etc. Unquestionably the main verb with the meaning 'to go' in Avestan.
Distinct from kar- [kar-] / čar- [čar-] 'to move (to) / to arrive' [Bartholomae 1904: 449-451]. šiaw- [šiiauu-] 'to start moving / to go forward / to leave etc.' [Bartholomae 1904: 1714-1716]. In addition, distinct from the specific Old and Young Avestan verb duwar- [duuar-] 'to go (of daevic creatures)' [Bartholomae 1904: 765-766].
Originate from PIE [tʰ]:eri- 'to go, to walk' [EWAia I: 102].

93. WARM (HOT)

References and notes:

Parachi: Morgensterniaer 1929: 294. Polysemy: 'warm / hot'. Morgensterniaer mentions Pashai tap'ɛ [təpɛ] [Morgensterniaer 1929: 294]. However, the verb tap- [tap]- / tap'ɛ- [tap'sɛi-] 'to become warm, warm up' < Proto-Iranian *[tap]- 'to warm up, heat' [Efimov 2009: 239; Cheung 2007: 378-380] indicates that it is better to treat the word under consideration as inherited.
Avestan: Bartholomae 1904: 515. Polysemy: 'hot / warm (both noun and adjective)'. Old and Young Avestan: Gathas, Yasna, Vishtad.
Originates from PIE [gʰ)p(ə)-mor-] 'hot / warm'; compare Vedic gʰar-mA- [garmá-] 'heat, warmth (of the sun or of fire) / sunshine', Greek [θερμός] 'hot' etc. [EDIL 3: 161-162].

94. WATER

References and notes:

Avestan: Bartholomae 1904: 325-329. Polysemy: 'water / stream, flow'. Often personified and deified. Old and Young Avestan:
Gathas, Yasna, Yasht, Videvdad etc. Paradigm: nom. sf. {afš} (afš), acc. sg. {ap-am} (apam), gen. sg. {ap-ə} (apə), abl. sg. {ap-at} (apat), nom. pl. {ap-o} (apö), gen. pl. {ap-am} (apan) etc.
Related to Vedik {ap-} / {ap-} 'pl. the Waters considered as divinities', Tocharian AB {āp} 'water / flood / river', Old Prussian {ape} 'brook / small river' etc. [EWAia I: 81-82].

95. WE
Iron Ossetic {max} (1), Digor Ossetic {max} (1), Yaghnobi {mox} (1), Parachi {mā} (1), Avestan {vāem} (2).

References and notes:

Iron Ossetic: Non-suppletive paradigm. Originates from the Proto-Iranian genitive form "ahma-ka-m 'we' [Abaev 1973: 77-78].
An inherited word, compare Ossetic {max} from the Proto-Iranian genitive form [*ahmā-ka-m] 'we' [Abaev 1973: 77-78].
Avestan: Bartholomae 1904: 1357. Old and Young Avestan: Gathas, Yasht, Videvdad etc. Old Persian {vayam}. Suppletive paradigm: nom. {vay-am} (vaem), acc. {ahm-a} (ahmA) / {ahmA}, gen. {ahm-sch-am} (ahmākām), dat. {ahm-sch} (ahmākā), abl. {ahm-sch-t} (ahmāt). Enclitic form of oblique cases is {nā} / {nā} / {nā}.
The form of the nominative case {vay-am} (vaem) is related to Vedic {vayam}, Gothic {weis} 'we' etc. [EWAia II: 508].

95. WE
Avestan {ahm-a} {ahma-} (1).

References and notes:

Continues {ṃs-mē-}, compare Vedic {asma-} {asma-}, Greek (Aeol. Hom.) {āmē} 'us'; related to enclitic {nā} / {nā} / {nā} < {*nes-} 'we' [EWAia I: 151-152]

96. WHAT
Iron Ossetic {uəu} (1), Digor Ossetic {uəu} (1), Yaghnobi {ço} (1), Parachi {če} (1), Avestan {kā-t} {kaṭ} / {či-t} {cit} (1).

References and notes:

Iron Ossetic: Paradigm: {uəu}, {çi} [nom.], {səj}, {cj} [gen.] / {səj-m-}, {çi-(m)-} [obl.]. Originates from Proto-Iranian *či-d 'what?' [Abaev 1958: 319].
ALP derive it from Proto-Iranian {ći-āka-} [ALP 1957: 239].
Parachi: Efimov 2009: 181; Morgenstierne 1929: 244. Polysemy: 'interrogative what / conjunction what, which / in order to etc.'
Avestan: Bartholomae 1904: 422-427. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc.

Formally, *ka- [ka-] 'who' and continues PIE *[kʰo-d]; *cī- [cī] reflects *[kʰo-d].

This situation resembles Latin [qui-s] 'who'/ [qui-d] 'what'.

97. WHITE

Iron Ossetic *urš {ypc} (1), Digor Ossetic *wors {ypc} (1), Yaghnobi *sa'fětd {sa'fěd} (1), Parachi *ča'cō: {ča'cō} (1), Avestan *spay-ta- {spa'eta-} (2).

References and notes:


Yaghnobi: ALP 1957: 317; Novák 2010: 147. Examples: *sa'fět aspēš vōra avū 'he mounted a white horse' [AP 1957: 93]; ī yoč xast: šoŋ xörtišt, safět xirt 'there is one thing: it eats black and throws white' [AP 1957: 211]. This word means 'milk' in the secret language [ALP 1957: 317; Novák 2010: 147].

Loan from Tajik sa'fēd [ca'feq] 'white' [RU 1954: 349].

Phonetic variants: sa'fět [sa'fět] ~ sa'fěd [sa'fěd] ~ sa'fět [sa'fět] ~ sa'fěd [sa'fěd] ~ sāfěd [sāfěd]. Some of these variants may be due to contamination with the archaic form sipēta [sipēta] 'white'.

The inherited term sipēt-a [sipēta] 'white' [Novák 2010: 153] is archaic and can be found only in toponyms like sipēta rōqat [sipēta rōq] 'White Gorge' [Novák 2010: 215]. It also means 'flour' in the secret language.

Parachi: Efimov 2009: 182; Morgenstierne 1929: 245. Borrowed from one of Northwestern Indian or Dardic languages [Morgenstierne 1929: 245].

Phonetic variants: *sāfē: [ča'to] and several more variants with different positions of stress and alternation ṝ ñ in the first syllable and a ~ a in the second syllable.


Distinct from *aruša- [aruša-] 'white, whitish (applied mostly to a colour of animal skin)' [Bartholomae 1904: 190-191].

This word continues PIE *kwe'ito- 'light, bright' and is related to Vedic *swayt-i- [svēta-] 'white', OCS (svēta) 'light' etc. [EWAia II: 679-680].

98. WHO

Iron Ossetic *či {uu} (1), Digor Ossetic *ka {kal} (1), Yaghnobi kač {kax} (1), Parachi *ka {ka} (1), Avestan *ka- {ka-} (1).

References and notes:


Originates from Proto-Iranian (*kah- 'who' + Yaghnobi aχ 'that' [Novák 2013: 166].

In contexts where someone asks another person to tell about himself the word čōkara [čōkara] 'what sort of' [ALP 1957: 240; Novák 2010: 27] is widely attested.


Avestan: Bartholomae 1904: 422-427. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc.

This stem continues PIE *[kʰo-] 'who'; compare Vedic *ka- (kā-), Gothic *ha-sa, Lithuanian (kā-s) 'who' etc. [EWAia I: 284-}

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99. WOMAN
Iron Ossetic *uš {yč} (1), Digor Ossetic *wos3 {yocel} (1), Yaghnobi *zaʔif {zaʔif} (-1) / *iːnč-ak {ínčak} (2), Parachi *zaʔif {zaʔif} (-1), Avestan *nār-i-{nārīr-} (3).

References and notes:

Yaghnobi: ALP 1957: 366 Novák 2010: 202. Examples: [*Ax dū – zaʔif-at mórti – vir-at iːnč avó] "these two, the woman and the man, became husband and wife" (MT) [AP 1957: 25]; [Man mórti vum, tū zaʔif vu] "I am man, you are woman" (Bidéw) [AP 1957: 107]. A borrowing from Tajik *zaʔif {saʔif} ‘weak’ or Uzbek {saʔif-a} ‘wife / woman’ [Akaïrov et al. 1959: 162]. These languages have in turn borrowed these words from Arabic {dārīf-un} ‘weak’ [Baranov 1977: 460]. Phonetic variants: zaʔif {zaʔif} ~ zaʔif-a {zaʔifə} ~ zaʔif-á {zaʔif} [AP 1957: 366]. Contexts do not allow to distinguish between zaʔif {zaʔif} and iːnč-ak {ínčak}. ALP 1957: 264; Novák 2010: 71. Examples: [*it iːnč-ak-é īpʃ rūyn ču ikťa?] "how did that woman make so much butter?" (SQ) [AP 1957: 170]; [iːnčak-é bōyāš-ta] "he has stolen a woman" (Bidéw) [AP 1957: 101]. These words are distinct from iːnč {ínč} ‘wife’ [AP 1957: 264; Novák 2010: 71]. Sometimes it occurs instead of iːnč-ak {ínčak}: [tik avār iːnčī riht] “then he carried (wool) to a woman” (K) [AP 1957: 123]. The word iːnč {ínč} (and iːnč-ak {ínčak} as its derivative) continues Proto-Iranian {*zaʔif-ah} [Novák 2010: 186; Novák 2010: 204]. It is used mostly as part of the idiomatic expression zérτ-a {zértə} ‘melted butter’, literally ‘yellow butter’ [ALP 1957: 316; Novák 2010: 204].


Distinction from žīr [žīn] ~ Shutul, Gugulan žin [žinč] [Efimov 2009: 205].

Avestan: Bartholomae 1904: 1065. Polysemy: ‘woman / wife’. In addition, there is a stem *nār-i-k-ə- {nārīkā} with the same meaning. Distinct from Young Avestan xša-thr-i- {xšaθrī-} ‘female (of men and animals)’ [Bartholomae 1904: 603-604], Young Avestan xan-i- {xan-i-} / Old Avestan xan-i- ‘wife’ [Bartholomae 1904: 603-604], str-i- {strī-} ‘female (of men and animals)’ [Bartholomae 1904: 1609], Young Avestan *hār-i-i-ə- {hārīrī-} ‘female (of men and animals)’ [Bartholomae 1904: 1806-1807]. In addition, distinct from specific Young Avestan *shāh-i- {shāh-i-} / *shāh-ak- {shāhkā-} ‘woman (daevic)’ [Bartholomae 1904: 606-607].

The word *nār-i- {nārīr-} is the feminine formation from *nār- {nār-} ‘man’.

100. YELLOW
Iron Ossetic *bur {óyp} (1), Digor Ossetic *bor {óop} (1), Yaghnobi *zard {zard} (-1), Parachi zi:to {žiːtō} (2), Avestan *zar-i-{zair-i-} (2).

References and notes:

Yaghnobi: ALP 1957: 367; Novák 2010: 203. An example: [zard asp avvoq, zard lībōsē-pē avvoq] "Yellow (i. e. bay) horse went, with yellow clothes it went" (SQ) [AP 1957: 143]. A borrowing from Tajik *zard {zap} ‘yellow’ [RU 1954: 151]. The inherited word is ẓer-t-a {zerta} marked as archaic by Novák [Novák 2010: 204]. It is used mostly as part of the idiomatic expression ẓer-ta rūyn [zerta rūyn] ‘melted butter’, literally ‘yellow butter’ [ALP 1957: 316; Novák 2010: 204].


In addition, the stem zar-i-ta {zairita-} [Bartholomae 1904: 1681] is attested thrice in Y. 9 (Hom Yasht) and once in
101. FAR
Iron Ossetic *dard {dapd} (1), Digor Ossetic *idard {udapd} (1), Yaghnobi *düyr {düyr} (2), Parachi *dor'ın {dorin} (2), Avestan *dwr- {dūra-} (2).

References and notes:

Iron Ossetic: Originates from the Proto-Iranian prefixed deverbative *vi-tar-ta- ‘moved away (vel sim.)’ [Abaev 1958: 344].
Yaghnobi: ALP 1957: 249; Novák 2010: 42. An example: *dur šaγčɛi ‘he went far’ (SQ) [AP 1957: 150]. Inherited word, compare Sogdian *dwr | dwrh ‘far’ [Gharib 1995: 146], Proto-Iranian *dūra-.
Dialectal forms: WY ḫūr [dūr] ~ CY/ EY ḫur [dūr] [Novák 2010: 244].
Phonetic forms: *dor'îng [dorin], *dor'înd [dorin] [Efimov 2009: 188].
Avestan: Bartholomae 1904: 750. Old and Young Avestan: Gandhāra, Yasnaya, Yasht, Videvdad etc. The stem *dwr- {dūra-} is attested in two cases, locative and ablative. Loc. sg. *dwr-ay {dūra-ay} means ‘far, in the far’; abl. sg. *dwr-act {dūr-āt} means ‘from the far’.
The adjective *dwr-ay {dūra-ay} has such cognates as Hittite *tūga- ‘far’, Vedic *dwr-ay {dūrā} ‘far, in the far’, Greek ὁνδᾶς ‘long, too long’, Armenian երկար ‘long’ [EWAia I: 739].

102. HEAVY
Iron Ossetic *wɔźzaω {yæɔxay} (1), Digor Ossetic *wɔzzaω {yæɔsəy} (1), Yaghnobi *wazm'i:n {wazmín} (-1), Parachi *gər'œn {gerân} (-1) / b'œn {be'an} (2), Avestan *gur-u- {gouru-} # (3).

References and notes:

Iron Ossetic: Synchronic derivation from *wɔz, *waz ‘weight, load’ (< Proto-Iranian *wɔz-y-a- ‘weight, load’ from *wɔz-y- to carry) with the help of the adverbial suffix -aw [Abaev 1989: 101-102, 105]. Less probable is the virtual Proto-Iranian source *wɔz-y-a-want-.

It is impossible to decide whether the main word for ‘heavy’ is gerîcu [gerân] or b'œn [be'an]. Efimov 2009: 178.
Phonetic forms: b'eye[n] [b'øyân].
Avestan: Bartholomae 1904: 524. Attested only as a member of the compound *gur-u-zaw-thra- {gouru.zaoθra-} ‘whose libations are heavy(flowing)” [Bartholomae 1904: 524]. However, this passage is dubious; it is possible that the word under consideration should be amended to *par-u-zaw-thra- [parou.zaoθra-] [Vaan 1997].

This word continues PIE *t̥̄rgʰh-ú ‘heavy’ and has such cognates as Vedic gur-‘ìc- [guru-] / gur-’e- [gurv-], Greek βάρος, Latin grauis ‘heavy’ etc. [EWAia I: 490-491].

103. NEAR
Iron Ossetic *kståtʂg {xaçmɛx} (1), Digor Ossetic *kståtʂg {xaçmɛx} (1), Yaghnobi *qar'ɪb
References and notes:


Phonetic variants: garib [qarīb].

There is also an alternate word nazđik [nazdiŋ] 'near' [Khromov 1972; Novák 2010: 113]. This item is much more rare; it occurs only in texts recorded by Khromov and Mirzozoda [Novák 2010: 113]. An example from speech: [magazīn nazdīg voti, i patinkā nos] 'if a shop is near, buy shoes' [Khromov 1972: 39]. Borrowed from Tajik nazdîk [nāzdiŋ] 'near' (adjective and adverb) [RU 1954: 255]. The Yaghnobi must have borrowed this word comparatively recently (no earlier than the 20th century).


Another Persian loan, karib [kaːɾib], occurs only sporadically [Morgenstierne 1929: 266].


A problematic case. The stem asna- [asna-] can continue IIr {*a-zd-na-} < {*p-zd-na-}; another similar Iranian formation, {*na-zd-}, found in nazd-ya [nazdiō], nazd-išt- [nazdīst-] and in other Iranian languages, may be related to asna- [asna-] [Bartholomae 1904: 220; 1060-1061]. Another etymology is possible: asna- [asna-] can be related to Old Persian [ašna-] 'near' and IIr {*aš-} / {*aš-} 'to reach' [EDIL 5: 531].

104. SALT

Iron Ossetic səΧΧ (1), Digor Ossetic cəŋχə (1), Yaghnobi nam'ak (namâk) (-1), Parachi nam'b: (namâ) (2), Avestan nəmaδ-ka- (nəmāδka-) # (2).

References and notes:


Avestan: Henning 1940: 8; Bartholomae 1904: 1068. Bartholomae translates this word as 'brushwood'. However, Henning argues that it means 'salt' and explains that it was thrown into the fire to change its colour [Henning 1940: 8].

Related to Middle Persian [namâk] 'salt', Parachi [namâ] etc. [EDIL 5: 464-466]. This word has no reliable cognates outside the Indo-Iranian group.

105. SHORT

Iron Ossetic sabar (1), Digor Ossetic cubur (1), Yaghnobi kuːtːah- (kūtːa(h)-) (-1), Parachi s'ənok (ɡənok) (2).

References and notes:

Yaghnobi: Novak 2010: 90. Judging by the vocalism, this seems to be a loan from Persian [kūtāh] [Gaffarov 1976: 672], not Tajik kalt 'zh [kýřox] [RU 1954: 199].

There is also another loanword, kalt 'u [kaltā]; ALP translate it as 'short; dock-tailed' [APL 1957: 269]. The same meaning is found in colloquial Tajik kalt 'a [kārā] [RU 1954: 177]. An example: [i kaltā rūbā vūta] 'there was one fox with a short tail', literally "there was one short/ dock-tailed fox" [APL 1957: 104]. In Tajik kalt 'a [kārā] is itself a borrowing from Uzbek [kārā] 'short' [Akabirov et al. 1959: 198].


Morgenstierne also cites the form kor [kōt], possibly borrowed from Persian [Morgenstierne 1929: 268].

Avestan: Not attested. The word kult-aka- [kutaka-] (V. 14. 5) (its cognates in other Iranian languages designate 'short') means 'small, little' [Bartholomae 1904: 472]. The Young Avestan stem mrm-u- [marzu-] in such words as mrm-u-zī-ti- [marzuji-ti-] and mrm-u-țu-a- [marzujuua-] 'short living' means 'short (of time)' [Bartholomae 1904: 1174].

106. SNAKE

Iron Ossetic kalm {kalm} (1), Digor Ossetic kalm {kalm} (1), Yaghnobi mor {mor} (-1), Parachi kerm {kerm} (-1), Avestan až-i- [aži-] (2).

References and notes:


The word až-i- [aži-] has a reliable etymology. It has such cognates as Vedic āti- [āhi-], Greek [ōcić], Armenian [iž] 'snake' [EWAia I: 156].

107. THIN

Iron Ossetic tšn-3g {mānæz} (1), Digor Ossetic tšn-3g {mānæz} (1), Yaghnobi tun'uk {tūnük} (-1), Parachi mah'in {ma'īn} (-1).

References and notes:

Iron Ossetic: Polysemy: 'thin 2D / thin 1D'. Originates from Proto-Iranian *tama- 'thin (2D/1D)' [Abaev 1979: 262-263].

A second term for 'thin' is Iron lōšt-3g [luchrār], Digor list-3g [luchrār] with polysemy: 'thin 1D / small in size (mezani), split up, comminuted' (apparently an inherited form, although its Proto-Iranian source is not entirely clear; it could go back to Proto-Iranian *frāš- 'crushed, split up', *frāš- 'torn up' and so on) [Abaev 1973: 57-58]).

As follows from Abaev's data, the archaic Ossetic opposition was tśn-3g [tāšt-3g, list-3g] 'thin 1D, although in modern dialects lōšt-3g, list-3g is not used or very rarely used for 'thin', having been superseded by tśn-3g.


Avestan: Not attested.

108. WIND

Iron Ossetic dom-g3 {дымъede} (1), Digor Ossetic dun-g3 {дымъед} (1), Yaghnobi wot {wot} (2) / šam’ol {шамъол} (-1), Parachi var {yāl} (2) / šam’əl {шамъел} (-1), Avestan wa-ta- {vāta-} (2).

References and notes:


Digor Ossetic: Recent participle from Digor dun- ‘to blow’ < Proto-Iranian *dam- ‘to blow’ [Abaev 1958: 381-383].

Yaghnobi: ALP 1957: 353; Novák 2010: 185. The only example is dubious: {wot-šāviš} ‘go (run) like wind!’ can represent {wot-šāviš} ‘go there!’ (Sh) [AP 1957: 91]. However, this word is attested in many sources [Novák 2010: 185] and continues Proto-Iranian (]*qūta-] < *(H)gāHāta-; compare Avestan vāta- (trisyllabic) ‘wind’ [Novák 2013: 200].

Phonetic variants: wōta (wōtal) [Novák 2010: 185]; ALP 1957: 325; Novák 2010: 158. An example: {šamōl vot, ke mērtiš} “when the wind blows, it will die (about some beetle)” [Khromov 1972: 39]. Figurative use: {šamōl-i rānkē avvōgl} ‘it came as fast as wind’ (about the horse) [Bidéw] [AP 1957: 93].

A loan from Arabic {šām-ūl} (also {šām-ūl}) ‘north wind’ [Baranov 1977: 417] via Tajik šam’ēl (masōla) ‘wind’ [RU 1954: 451]. Unfortunately, it is impossible to properly distinguish between meanings of wōct [wot] and šamōl [šamōl].

Parachi: Morgenstierne 1929: 255. This word continues Proto-Iranian (]*qūta-] ‘wind’ [Morgenstierne 1929: 256]. Additionally, there is also a compound form wær-p’ontic: {yâphūnē} < Proto-Iranian (]*qūta-) ‘wind’ + (*pāshn-]) ‘dust’ [Morgenstierne 1929: 256].

In texts recorded by Efimov the main word for ‘wind’ is šanīdel [šamāl]. Efimov 2009: 237. A loan from Arabic {šām-ūl} (also {šām-ūl}) ‘north wind’ [Baranov 1977: 417] via Persian.

Avestan: Bartholomae 1904: 1408-1409. Old and Young Avestan: Gathas, Yasna, Yasht, Videvdad etc. Sometimes deified.

Continues Ir (]*HgāHāta-) < PIE (*h₂uh₂-ent-) ‘wind’; compare such cognates as Hittite [hu-u-qa-an-t] < (*h₂uh₂-ent-), Vedic wā-ta- [vāta-], Latin [uentus] ‘wind’ etc. [EWAia II: 542].

109. WORM

Iron Ossetic wallon {валлон} (1), Digor Ossetic zolk’s {золотъе} (2), Yaghnobi kirm {kirm} (3), Parachi kerm {kerm} (-1) / kaww’rōk {kaww’rōk} (4), Avestan kirm-a- {karmac} # (3).

References and notes:

Iron Ossetic: Iron wallon is of unclear origin; theoretically it can represent a recent derivative from war- ‘to rain’ [Abaev 1989: 47, 52].

Digor Ossetic: Digor zolk’s was ultimately borrowed from a Turkic form for ‘leech’ (< Proto-Turkic *sūlīk ‘leech’), cf. [Abaev 1989: 316], but even so the meaning shift ‘leech’ > ‘(earth)worm’ seems to be an inner Ossetic development; therefore, we treat Digor zolk’s ‘(earth)worm’ as a full-fledged item.


Phonetic variants: kirin [kirm]. It is possible that the pronunciation variant kirm [kirm] is due to Tajik influence, while the variant kirin [kirm] is inherited; compare Sogdian [kym] ‘snake, worm’ [Gharib 1995: 203].


Efimov also mentions the word kaww’rōk [kaww’rōk] [Efimov 2009: 207], which could possibly be the main designation for
'worm'. Efimov 2009: 207. No contexts. This word seems to be derived from kawra [kawra] ~ kawr [ka'wär] 'mouse' [Efimov 2009: 207; Morgenstierne 1929: 268].

**Avestan:** Bartholomae 1904: 469. Young Avestan: Yasht. This word is attested only once, in a bound context with stær- [stārō] 'stars' (Yt. 8. 8 "We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha"). Such translation is supported by Chr. Bartholomae [Bartholomae 1904: 469] and M. de Vaan [Vaan 2003: 164]; the latter translates this passage as follows: "the worm stars which fall between earth and heaven in the lake Vouru-Kasha".

Continues PIE [*kʰm-]; compare Vedic kṛ-ṃ- [kṛṃ-], Old Irish [cruim], Lith. [kirmis] 'worm', etc. [EWAia I: 394-395].

110. **YEAR**

Iron Ossetic až {až} (1), Digor Ossetic anz {anz} (1), Yaghnobi sol {sol} (-1), Parachi sar {sar} (2), Avestan yar- {yār-} (3).

**References and notes:**

**Iron Ossetic:** May originate from Proto-Iranian *az-* 'sky' [Abaev 1958: 95-96] or *az-* 'day' [Cheung 2002: 155].

In both dialects, it is opposed to the second term for 'year' - Iron afz, Digor afy - which denotes 'year' as a period. Normally afz, afy are used in expressions with the general meaning 'during the year'.

**Yaghnobi:** ALP 1957: 323; Novák 2010: 200. An example: [nahax žuta i metonaš yak sol-ay dōdē kätta avu] "that boy grew up in one day as if over one year" (MT) [APL 1957: 323]. The word is borrowed from Tajik səl [səl] [RU 1954: 363].

There is also an alternate word yəsəx (yəsə), probably continuing Proto-Iranian [*āšaka-] (Iron Ossetic aš, Digor Ossetic ans 'year') [Novák 2013: 207], but Yaghnobi speakers use it only as part of adverbial expressions, iyəsəx (iyəsə) 'this year' and the like [AP 1957: 366]. Novák considers this word archaic [Novák 2010: 200].

**Parachi:** Efimov 2009: 234; Morgenstierne 1929: 288-289. Originates from Proto-Iranian *sarda- 'year' [Morgenstierne 1929: 289].

Morgenstierne’s informants also use Persian borrowing sol [səl] [Morgenstierne 1929: 287].

**Avestan:** Bartholomae 1904: 1287. Young Avestan: Videvdad, Nirangastan; in addition, some compounds with yar- {yār-} in Yasht and some other Young Avestan books are attested.

Distinct from Young Avestan (Vendidad and fragments) sarō- [saraō-] 'year (of somebody’s age)', etymologically ‘autumn’ [Bartholomae 1904: 1566].

Continues PIE [*jēr-] 'year'; compare Greek [ὀχος], OHG [jār] 'year' etc. [Mallory-Adams 1997: 654].