SOME NOTES ON ANATOLIAN OSSETIC

BY

FRIDRIK THORDARSON
University of Oslo

1. The Ossetes of Anatolia are descended from Mohammedan immigrants (Muhacir) who in the 1860's, after the defeat of Shamyl, left their native country in Caerist Caucasus and, along with the Circassians, and other Caucasian tribes, settled in Ottoman Turkey.1 Ossetic settlements are today to be found in the neighbourhood of Sivas, Yozgat, Erzerum, Kara and Mus; besides, a number of Ossetic families are living in these and other towns of Central and Eastern Anatolia. The Ossetic speaking population of the country was by one of my informants estimated at about 4-5 thousand souls, but that is only a guesswork, and the number is probably lower. By the Turks the Ossetes are as a rule identified with the Circassians; more specially, they may be referred to as Kupheta[r]. The indigenous name is, however, Iron; the language is called Ironau.

Through the courtesy of the Cultural Department of the Turkish Foreign Ministry I was enabled to start collecting materials about the language of the Ossetes of the Sivas Vilayet in July 1909.2

1 For the history of these migrations, e.g., Неронов Семен-Осетинский A.C.S., рп. 10,667, С. К. Биюйев <х др.>, (1909), p. 173 et seq.
2 I express my gratitude to Prof. G. Morgenstern, Oslo, and Prof. G. Dunnell, Paris, who suggested this topic to me. Thanks are also due to the Turkish Embassy of Oslo, to the Cultural Department of the Turkish Foreign Ministry, and to the Office of the Vilayet of Sivas, who all kindly offered their assistance to my work. Unfortunately, after about 10 days my investigation was interrupted by forces beyond the control of both these institutions and myself. My material is accordingly rather fragmentary, and consists for the main part only of short sentences and separate words. But as it seems uncertain when I will be able to resume this work, and as this special branch of Ossetic dialectology seems not to have been treated

10 Acta Orientalia, XXXIII
My investigations were carried out partly in the town of Sivas, partly in Yeniköy, a little village in the vicinity of Beşik, 30–40 km to the west of Yıldızeli. The bulk of my information was obtained from three persons:

Mr. Mustafa Ari (MA), an hotel proprietor of Sivas, of about 60 years, who evidently knew the language well;

Mr. Murat Eren (ME), the muhtar of the village of Yeniköy, 60–70 years old, an intelligent man and a fine speaker of the language; and

Mr. Celal Yıhal (CY), an office clerk of Sivas, about the age of 40, born in Yıldızeli of Ossetic speaking parents; in contrast with the other informants he has in adult years only spoken Ossetic secondarily, and often complained that his memory of the language failed him.

The population of Yeniköy is about 150 souls, according to the muhtar. Only with the old generation is the Ossetic language still in daily use. The young people are as a rule better acquainted with Turkish; some of them do not even know Ossetic. The children, I was told, are now only taught to speak Turkish. The Ossetic speaking part of the population is of course bilinguals, using Turkish at least as a secondary language. If the situation is the same in the other Ossetic settlements of Turkey, and that seems to be probable, it is only a question of a few decades until the Ossetic language has totally disappeared from Asia Minor.

The tradition of the immigrations and the memory of the Caucasian ancestry of the people is well preserved. I was, for instance, shown a big cavern near Yeniköy where the first settlers had lived, and which was treated with some reverence. Unfortunately, I was not able to elicit any folk-tales or songs from my acquaintances; when asked, e.g., about the Narb, nobody seemed to have heard of them. But that is certainly not conclusive.

As far as I know, the language of all the Ossetic settlements of Anatolia belongs to the Iron group of dialects, even if it is not always in compliance with the standard literary idiom. My investigation, however, I have decided to publish this report, in spite of its shortcomings. It should be mentioned that the total stock of materials collected is somewhat larger than the selection made here.
formants asserted that the language was the same everywhere, and I have no reason to question that.

The phonemic system in the main seems to be parallel with that of standard Caucasian Iron, with some phonetic modifications. The cases normally reckoned with in modern grammars are all recorded, with the exception of the adessive; but that lacuna may be accidental. In all the instances where the equative case occurs the ending -an might probably quite as well be treated as a derivation morphem, but this again may be due to the incompleteness of the material. The cardinal numbers always stand with the singular of the indefinite case (nominative), never with the genitive as in Caucasian Iron. The old future forms (жинен etc.) seem in most instances to be used much in the same way as the Turkish present II (aorist), while a new periphrastic future has been created (иног дан etc.). The old system of verbal prefixes is preserved.

As regards the vocabulary, quite a lot of Turkish loanwords have been incorporated; this applied, of course, especially to political and religious terms and the like. But on the other hand, the bulk of the agricultural vocabulary recorded is Ossetic; a few Turkish names of plants and agricultural products are noted, such as кеcкме “chestnut”, пёртакал “orange”, шкъд “peach”, шараб “wine”. It is perhaps of some historical and sociological interest to notice that the only word for “plough” that seemed to be known to my informants in Yenikfé was Turkish (шабан; шабан берфа “to plough”).

2. The sound system seems to be approximately as follows:

2.1. Vowels.

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a
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\]

/i/ is a close front vowel.

/i/ is a little more open than /i/ and not as frontal. It shows a considerable latitude according to the surroundings; before and after velars it has a more back variant.
/œ/ probably has a low frequency and is recorded only in few indigenous words. As far as I was able to hear, it is kept quite distinct from /a/ in the pronunciation of all the informants, even if there may be some individual variations. It has a more close, and probably a more frontal, pronunciation than /œ/ in similar surroundings. In the word keštâne "chestnut" the velar /k/ has a more palatalized articulation than in the sequence /kas/. (No other example of /œ/ is recorded.) In loanwords and names Turkish /œ/ as a rule seems to be identified with Oss. /œ/: tren "train", sinéna "cinema"; A(x)nê, Yîldîstî.

/a/ is a half-open front vowel, more central than /œ/, but less so than /a/.

/a/ is an open central vowel.

/u/ is a back close vowel.

/o/ is a back half-close vowel.

2.2. /œ/ is always a long vowel, /i/ is normally rather short, and when unstressed, often very weakly articulated and sometimes tends to be lost. Otherwise, when stressed the vowels are somewhat longer than in an unstressed position.

2.3. In syllable-initial position the vowel /i/ is preceded by an optional palatal on-glide, the vowel /a/ by a velar one: (g)îgîn "to take", (g)îx "ice", (g)îron "Osetic, an Osetce"; (w)âmîn "to see", (w)ârî "white", (w)âzî "woman".

2.4. Clusters of two vowels may be both monosyllabic and bisyllabic. The following monosyllabic vowel-clusters (diphthongs) are recorded: /ai/, /au/, /aœ/, /au/, /ao/. In some instances there may be some vacillation between a monosyllabic and a bisyllabic articulation; e.g., for alk "egg" both variations are noted. The present forms of the verb ce(a)n "to go" always seems to be bisyllabic.

In /ai/ and /aœ/ the last component is often dropped; that is especially the case with CY: râbiom = râbiom "tomorrow", râbiô = râbiô "to take", afiênag = afiênag "iron", -e = -ê, the ablative morpheme.

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8 An epenthetic /i/ is occasionally inserted between consonants: /ka/ištêna "I (will) see" (CY).
2.5. Consonants.

<table>
<thead>
<tr>
<th>p</th>
<th>p'</th>
<th>b</th>
<th>f</th>
<th>v</th>
<th>m</th>
<th>w^4</th>
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<td>k</td>
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<td>g</td>
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<td>h^b</td>
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</table>

[f] etc. are aspirated unvoiced stops.
[f'] etc. are unaspirated unvoiced stops, followed by a glottalization. The glottalization is, however, as a rule rather weak, and may even be optional; at least, it is often hard to detect.
[b] etc. are apparently unvoiced (or only slightly voiced) lenes.

The šibilants mostly seem to have a palatal articulation: [b~/], [b~/]. There may, however, be some (individual) fluctuation between the palatal and a more dental articulation.

[s] and [s] tend to be assimilated, and thus to merge with [b].
No instance of [c'] is recorded, but that is probably accidental.

The nasals, especially [n], are in word-final position rather weakly articulated, and sometimes hardly audible. That is most clearly the case with CY.

The old distinction between the labio-dental [v] and the bilabial [w] is mostly preserved. In the pronunciation of CY, however, they tend to be merged in [v].

In the pronunciation of CY the opposition between the lenes [b] etc. and the aspirates [f] etc. is normally neutralized according to the same rules as in Turkish; the same applies to the opposition between the voiced and unvoiced fricatives. The same phenomenon was sporadically observed with the villagers of Yeniköy. But it was evidently not the case with the other informants, where the distinction between, e.g., ara̱v "heaven" and arf "deep", and baţ "pillow, cushion" and baţ "soup" in all instances seemed to be quite clear.

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^4 The phonetic relations between the vowels [i] and [iu] and the semivowels [y] and [ju] resp. must here remain an open question.
^5 [h] is only recorded in some Turkish loanwords, and possibly in the word henefr "now" (rather than yenefr).
Consonant clusters are very seldom found in word-initial position. As a rule the vowel /i/ is added before (in some instances after) the first consonant. Examples:  ipAddress "afterwards, later",  ipAddress "table",  ipAddress "yesterday"; at at  ipAddress "I did it", at  ipAddress now you "I will do it"; -i-ni-i-ni "mill" (M-F:  ipAddress,  ipAddress,  ipAddress "smell" (M-F:  ipAddress).

The only exceptions noted occur in loanwords, such as  ipAddress "immin", and in place names like Træfjør etc.

2. 6. In several instances the velars are not palatalized before front vowels:  ipAddress  gen. sg. of ipAddress "man",  ipAddress, inessive sg. of ipAddress "darkness",  ipAddress (in ipAddress  emblæten "curtain"), gen. sg. of ipAddress "window". But:  ipAddress, plur. of ipAddress "hen",  ipAddress, plur. of ipAddress "knee".

Morphemes.

Nouns.

3. 1. The plural suffix -tv: The following plural forms recorded are at variance with the dictionaries:  ipAddress, plur. of ipAddress "hen"; M-F and Kas. have  ipAddress: but los.  ipAddress: (v. Russ.  ipAddress: —stress not denoted). As a plural of ipAddress"water" CY gave  ipAddress (dict.  ipAddress: like ipAddress of ipAddress "day". But always  ipAddress "children" (sg.  ipAddress:  ipAddress  ipAddress  ipAddress  ipAddress  ipAddress  ipAddress  ipAddress  ipAddress  ipAddress  ipAddress: and the like.

4. Cases.

4. 1. Of words designating animate beings the definite object appears in the genitive, while the indefinite object is put in the indefinite case (nominative):  ipAddress ipAddress "I saw that man" (CY), but:  ipAddress ipAddress "I saw a man" (CY).

Of inanimata the indefinite case is used without a distinction of both definite and indefinite objects:  ipAddress ipAddress ipAddressifix  ipAddress ipAddress ipAddressifix  ipAddress ipAddress ipAddressifix  ipAddress ipAddress ipAddressifix  ipAddress ipAddress ipAddressifix (Yen.); ipAddress ipAddress ipAddressifix  ipAddress ipAddress ipAddressifix (CY); ipAddress ipAddress ipAddressifix ipAddress ipAddress ipAddressifix ipAddress ipAddress ipAddressifix ipAddress ipAddress ipAddressifix "I want some milk" (MA).

There is, however, some fluctuation in this matter, as the genitive of inanimata may also be used to designate the definite
object: kitabji džul "take the book" (CY); kelmečišeri avj wut "give me the handkerchief" (CY). The same apparently applies to the infinitive: kešićj ne Žoši "I cannot read" (CY); but fisjaj ne tańja "I cannot write" (CY); cewmij ne feráčjijn "I cannot walk" (CY); men der činšč fisjaj fiendil "I want to write a letter too" (CY).

Pronouns: ci fijta ne "what did you see" (ME); keši fihtai "whom did you see" (ME).

4. 2. No instances of the adessive (locative exterior) are recorded. But this may be due to a coincidence and the incompleteness of the material.

4. 3. Examples of the uses of the inessive (locative interior):

4. 3. 1. Local function: xeydrij "in the house, at home", contrasting with xeydrali "from the house" and with xeydras "to the house".

ači xeydrij ne mdj ceči "in this house my mother lives" (ME).

ači xeydrali bęxčišišen "I slept in that bed" (ME).

woći fábši o "there is a table in the room" (MA).

[Ašam] ciči xeydras "in the house. I am going to see my brother" (ME).

Ašam ciči xeydrali neć "A. is not in the garden" (ME).

Ašam ciči xeydrali "you walk in the street" (MA).

Ašam ciči xeydrali "the child has fallen asleep, has it not" (CY).

Yipčišči fijon xaj "in Y. Ossetic is spoken" (MA).6

4. 3. 2. Temporal function:

ači xeydrali Suv ci "I was there in June" (MA).

Suv ci ci čim ciu "he was there on Saturday" (MA).

Ašam ci čim ciu "he was born in 1906" (MA).7

Ašam ci čim ciu "he was born in 1906" (MA).

6 A. Chr., Text. on., p. 93: "Ači xeydrali Žin sijon xajon: Dans cette contée on parle ossete", where the adessive is used.

7 A. Chr., Text. on., p. 93: "Sumbotb jëqo 1893mm aqj: cels arriva en (l'au) 1899", where the adessive is used.
4.4. Examples of the uses of the allative:

4.4.1. Local function:

asketsame keed ećowinag dëen “when will you go to Α.” (CY).

jëšë pošlanañem ećowinag dëen, pul rëšinag dëen “afterwards
I will go to the post office and buy stamps” (CY).

fëndágme ačid “he went out into the street” (ME).

mëšinëce fëndágme ačid “they went away by train” (MA).

4.4.2. Temporal function:

wałỳegme ećowinag jëthëm “next summer we will go away” (CY) (Turk. yaza gideçeğiz).

4.5. Examples of the uses of the ablative:

4.5.1. Local function:

fëndágnei arbojidi “he came in from the street” (MA).

dìwinarei ačidi “he went out through the door” (MA).

4.5.2. Instrumental function:

awí wëregarit wi ničëta “he hit him with the sword” (MA).

këci wëregari ni sport “what language do you speak” (MA).

mëšinëce fëndágnei ačidëf “they went away by train” (MA)
(here ablative translates Turk. trenile; but cf. 4.6). *

4.5.3. Causal function:

wi awixi jëthëg wi ñëôtta “he did it for money” (MA).

4.5.4. Ablative with comparative:

dëweñ dëw xëd dë świeżaarei legëch dëw “your sister is braver
than your brother” (MA).

dëj mëshë xëdërh dëw “you are better than I” (MA).

4.6. Examples of the uses of the comitative:

Trëplënonme tèìñe ñëcessun “I shall go to T. by train” (CY)
(Turk. Trapzona trenile gideyim).

tënd mëdëfënnærxime wëdëtenn “I was with my brother yesterday” (ME).

wi jë ñëllænxir ačeđi “he came with his father” (ME).

* A. Chr., Text. ess., p. 30: “Ez cédënon nauj: je partit avec le bateau”, where
the inessive is used.
4.7. Examples of the uses of the equative:

*ērmon ırzın (tənən) "I speak (know) Ossetic (CY).
ērmon ırzın (tənən) "I don’t know Turkish" (CY).
Xeıdcəaratı lənov me ənənc "the Turks don’t know Ossetic" (CY).

Other uses of this case are not recorded."

"He flew (ran away) like an arrow" was translated with *wi fələ xuänən dəgi (MA).

4.8. The uses of the dative don’t call for any special remarks:

kəlmən čińk fəsinəng dən "to whom are you going to write a letter" (CY).

Dəy Demirən fəsinəng dən "I will write to Mr. Demir" (CY).

5. Pronouns.

5.1. The indefinite case of the personal pronouns may be used as the subject of verbs, but more often it seems not to be used; the sentences quoted elsewhere in this paper will supply sufficient examples of this.

5.2. In the singular only the proclitic genitives *me, dən seem to be used attributively (designating possession): maʃəde xaʃar "my/your house"; *mrəfιməri xənəltəte ye bəkəltol "the children of my brother did it" (MA); *Trəpənənən xəmən, me nədi xɛʃən xemən xənən dən "I am going to T. to look after my sick mother’s condition" (ME) (Turk.: T. ən gədip həstə vaqisənən xənağın).

In the plural both the accentuated and the proclitic genitives may be used, but in most instances only the proclitic form is

* It may be questioned, from the synchronic point of view, if the suffix -ən in lənov etc. is to be identified with the equative case-morpheme, or if it is to be interpreted as an homonymous derivation suffix. lənov stands as an object with transitive verbs, and fills then the same place as has the same function in the syntagma as does the indefinite case: lənov xənən = fəsinən xənən. It seems however doubtful if lənov can be put in the genitive case as an object.
recorded, the accentuated form evidently being more emphatic: 
menochen xey tear "our house" and šêx xey teur xey "our house". But the construction with dative + genitive is 
frequently recorded: menchen met xolkóxen de xó "my/your sister" (MA); menchen met xemalí xoppó án i "the son of my friend 
is here" (MA).

5. The bidimensional deixis is preserved. ai (free form), 
âci (attribute) as a rule is equal to Turk. bu; (aw)u (free form), 
(aw)âci (attribute) regularly seems to correspond to Turk. o and 
âto: ãi eì wa "what is this" (Turk.: bu nedi); wándóñ cité šili 
"who are those" (Turk.: onlar/şunar nedi).

5. 4. The 3rd person enclitic object is placed either before or 
after the verb; so, e.g., k Campaign a, kañf aì "If you do it", 
kañf ye "he does it", but wu ye jëkâta "he did it"; wu ye fënnoğ ù 
"he will see him"; —fëlla ye "he saw him" (CY).


6. 1. Only the vigesimal system seems to be in common usage 
among my informants:

jissatò "20", diek am(aw) jissatò "30", daw(aw) tissatò "40", tettatò 
"60", diek am(aw) tettatò "70", cippréttatò "80", diek am(aw) 
cippréttatò "90", fënjaròtò "100", daw(aw) k fënjaròtò "200".

6. 2. The cardinal numbers always stand with the singular of 
the indefinite case; no instance of the genitive is recorded. Ex-
ample: dëbon âçf tâdel. jëtta, jëtta ùtto ùtto "the travellers who came today will stay for 5 or 6 days" (ME) 
Cf. also the above mentioned numerals for "40" etc.

6. 3. C. Y. very frequently uses ùt as an indefinite article, like 
Turk. bir: ai ùt ùtto ùtto "this is a book", etc.

7. Verbs.

7. 1. In the preterite the distinction between transitive and 
intransitive verbs is preserved: no vacillation in this matter was noticed:

16 (awu (CY) or ãi (MA, MP); phar. (aw)u (GY, MA) or ãi (MS, Yen.).
rát'a ye "he gave it", ḫobl'ta ye "he did it", əyarat'a ye "he killed him"; -əgay əyarat'ti "the man died", əciišt "he left", arbačjiišt "he came".

7.2. The periphrasis -iŋ (future participle) + the present tense of the verbum substantivum is commonly used for the future tense, thus translating Turk. -ćeği in etc.: əcii rašom avədecevinay den, di rašom avədecevinay deco, wi rašom avədecevinay u "I/you/he will come tomorrow" etc. (MA).

ci ətinay u "what will happen" (ME) (Turk.: ne olacağiz).
rašom kədəm cevinay bətət "where will you go tomorrow" (CY) (Turk.: yərə nərəyə qidececekiniz).

bii ci kevənay biišt "what will you do afterwards" (CY) (Turk.: sonra ne yapacağınız).

The 3rd person of the verbum substantivum is sometimes dropped, perhaps, but not necessarily, due to Turkish influence:

Axmət əcii bon avədevinay, mena "A. will come today, will he not" (CY), but also: wo ye şikćenay u "he will do it" (CY).

This periphrasis also may translate Turk. istemek + the infinitive: əcii dər cevinay den = ben de ələn istiyorum "I too want to go" (CY). But, of course, also: men dər čəlik fəndəcii dən "I too want to write a letter" (CY) (Turk.: ben de məktup yazmak istiyorum).

7.3. Occasionally the future forms of Caucasian Iron (-şiiay etc.) are recorded with the clear denotation "I will do", thus translating Turkish future forms: ci fešiştələm "what will become of us" (ME) (Turk.: ne olacağız); abon ci 'rejił fəndəggeric, fənət evəlič biš bəkərşiijl "the guests who came today will stay for 5 or 6 days" (ME) (Turk.: bugün gelən yələnər dört bəş günə kalacağlardır).

But very frequently they were used, by all my informants, to translate the Turkish present II (aorist), thus carrying the general denotation "I do, I will do": di fəndədii qeişiiye "you walk (are walking) in the street" (MA) (Turk.: səkəkta yürüürün); aə jəkhəlá bəkərşiiy "I study (work) at the school" (MA) (Turk.: okula çalıșırım); wi men fənəzi "he sees me" (MA) (Turk.: o bənə görür). On the other hand, to the best of my knowledge
these forms don't correspond to the Turkish present I, cf., e.g.,
ax demand 'I see you now' (MA) (Turk.: şimdii seni

7. 4. The present form may be used to translate both the
present I and the present II of Turkish: dej 'den new kofe içen'
'this man is drinking coffee' (ME) (Turk.: bu adam kahve
ciğn); dej 'den new bir kofe içen' 'this man drinks much coffee'
(ME) (Turk.: bu adam çok kahve içir).

7. 5. The present form may be used to designate a future
action: rüyom 'cf. kitap' 'what will you do tomorrow' (ME) (Turk.: yarın ne yapacağınız); Ankarana cevah 'I will go to A.' (ME)
(Turk.: Ankaraya gideceğim).

7. 6. The double function of the preverb is well preserved;
partly it is used to determine the action in some way, partly,
more or less losing its semantic content, it serves to give the verb
a perceptive aspect. Usually the preterite presupposes some pre-
verb; the only exception noted is the verb (ş)un 'to be'. In some
instances the preterite of the same verb may be combined with
two (or more) preverbs alternately, without a great difference in
the meaning; e.g., the preterite of the verb kahfı 'to do' is
recorded both with bu- and ba--: ax ax kitap, di yu ‘kitapla, u
yu ‘kitapla etc. 'I, you, he did it' (CY), but meşafım 'I
the children of my brother did it' (MA). Such
questions are of course very difficult to decide, and there may
be some semantic differences that are hardly detectable for one
only superficially acquainted with the language.

In most instances the future forms recorded, especially those
in -zine en etc., take some preverb; the same applies to the
imperative: e.g., present form (ş)ün 'I see', but the
future forms fėang daen fėen naen 'I will see/see' (preterite
fėa). But also di fėangla ceve naen 'you are walking in
the street', cf. 7. 3, and rual sanena naen naen 'I will go
to the cinema tomorrow' (CY).

11 Cf. V. I. Alaxe, A grammatical sketch of Ossetic (1844), p. 45, and Гра-
матика осетинского языка, под ред. Г. С. Ахчириани (1903), p. 237 et seq.
Impressive: ṛcə (plur. ṛcəwətu) "go, leave", xərbətə "come", fən (plur. fənut) "see"; yu ągəfə xərəb xərbəxə "bring a glass of wine" (CY). With negation: mə ṛcə "don’t go"; təfəni: xələmmə nə céwətə "don’t go out (into the street) in the darkness" (CY) (Turk.: kanarlıtə səkəŋə gətəmməni: hənə ńıni čıwə mə kəxətə "don’t read the book now" (CY).

8. Phrasology.

xərə bənlə "good morning to you" (CY); never də bən xərə.

xərbə bənlə "good-bye" (CY); given as equivalent to Turk. Allahun ısmaryik.

də dəndəgə raş "good-bye" (ME, CY); given as equivalent to Turk. gülə gülə.

arəd nəm cu "I am glad to see you" (ME).

də dəd bərə uwaš "thank you" (ME).

nippər mə "pardön, forgive me" (CY); fərm seems also to be used with this meaning (not so in dict.).


As regards political and religious institutions and the like, the Turkish terms are those most commonly used; in some instances both an Ossetic and a Turkish term may exist side by side; as equivalent to Turk. muhtər "headman of a village" I was given qənt xəltərə, but it was apparently an obsolete word, and the Turkish term was evidently that in common use, the same seems to be the case with Turkish and foreign geographical names; no of my informants knew of any other name of his country than the Turkish one (Türkiye). The Turks, however, were called Xərəcərtə by all my informants, their language Xərəcərənən.

9.1. The Turkish suffix -ći, denoting the occupant of a profession or the like, is recorded in the word xəxəfći "milkman" (Turk. süvətə).

9.2. The names of the days were given as follows by Mal: xənədə bən "Sunday", kəwirə "Monday", dix(č)cəg "Tuesday", xəntəcəx "Wednesday", dəlpəcəm "Thursday", mərdəxəbən "Friday", šəbbat "Saturday".
9.4. The Turkish names of the months were those normally used by all my informants. The old Ossetic names were known to some of them, and were given, with some inerudition, by MA as below; the Turkish names (çevik etc.) he gave as equivalents to the Ossetic ones, but it seems improbable that the two nomenclatures correspond exactly to each other:


9.5. Gleanings from the vocabulary.13

ůdwaq “man, people”.
ůdžin “sugar” (ME); õdžin ćaxeq “sugar-beet” (ME).
ůdám “time” (CY).
ůdter “so, like that”; ńdtet “is not it so?” (CY) (Turk.: deqil miš). ćeqeq “to want, to require”; c riqeq “what do you want” (MA) (Turk.: ne istivorsunuz).
ćeqeq “glass”; M-F: æzefere, æzefas; ćeqeq ćeqeq “a glass of wine” (CY) (Turk.: bir bardak şarap).
ůdew “mirror”.
ńik “egg”.
ńeq “everybody”; ńeq ćaxeqeq eqeq “everybody is looking at us” (ME).
ńeq “brandy”.
ńeq “deep”.
ńeq “price”.
ńeq “story, tale” (Turk. hikaye).
ńeq “bear”.
ńeq “heaven”.
ńeqeqeq “to close”; pret. ńeqeqeq eqeq.
ńeq “glass”.

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12 This is certainly a mistake. feqeq is, according to M-F “Qeze, Herbat”;
  cf. V. Miller, Oeconomie angloa 1 (1881), p. 129; ćeqeq “took meumun cö
  neuces àx angromuq. Cf. also A. Cat., Text. w., p. 55.
13 Turkish words, not found in the dictionaries, are marked with a star (*).
aşfâddin "to be satiated" (Turk. doymak).
aşfûr(i)nug "iron".
aşfûr "jaw".
aşfînuver "brother, sister": çêfg aşfînuver "sister", beg aşfînuver "brother"; so always CY (also aşfînuver alone "brother"); MA used aşfînuver only with the meaning "brother"; xo "sister". Cf. Turk. kâzerken kardesh.
aşgûl cf. 8.
aşxîr "prince, chief"; apparently not in common use; translated by Turk. bey (ME).
aşpad "friend".
aşpadêren cf. rûşîng.
aşalîn "bowl" (subâl),
aşîlu: kîlmedênî aşîlu wa "give me the handkerchief" (CY)
(Turk.: mendil vérinîç). 
aşîlex "dow".
aşîzîrîfîp "to run, to leap".
aşîxulame "outdoors".
aşîxulam "tongue, language".
aşîxul "money".
aşîxulergurd "sword".
aşîxulergurd bêlêlê "nut-tree".
aşîxulun "night"; éxêriv "tonight".
aşîxulên "wife of aşdor" (ME).
aşîxulîp "to throw away" (Turk. atmak).
aşîxulînîcî (êçî) "plum" (Turk. erik); M-F ascenîçîn.
aşîxulîp "milk"; ašîxulîpî "milkman, dairymen", cf. 9. 2.
aşîxuxîp "help": deowîdn ašîxuxîp bêkênîn "shall I help you" (CY) (Turk.: size yardim edeyim mi).

ba "kiss" (subst.).
bâliñîn (bâliñînî?) "to change, exchange" (Turk. değişmek).
bâkênînîp "to buy".
baş "soup".
baç "pillow, cushion".
bêlêlê "tree".
bêdîn "pigeon".
bêrêkî "neck".
bałdé “country” (Turk. memleket).
box “horse”.
biwà “much”.
biray “wolf”.
biďį “flat land, valley” (opp. xow).
bon “day, weather”; ăbon (déj bon CY) “today”.

cai “tea”.
car “ceiling”.
cerij “to live, to be resident”.
cel “eye”.
ceńę “scythe” (subst.).
ce(w)un “to go, to walk”; ñec(w)un, réce(w)un “to go out,
to leave”; anbęce(w)un “to come (in)”, xerce(w)un “to come”.
ceńęćaunu “garden”.
cëmi “to drink”.
cong “arm”; plur. conklé.
čai “well” (subst., Turk. kuyu).
cing “book, letter”.
čińë (čińë) “cucumber”.
čipę “basket”.
čifin “wardrobe”; M-F “kynduk, Kasten, Koffer”.
čių “girl”.
dary “long”.
deni “tooth”.
didinwe “flower”.
diy “fruit”.
don “water, river”.
dińwe (dińwe?) “world”.
donar (donar?) “door”; donar ąqqué “door-keeper”.

zébedi “good, nice”; déj que zébedi “this village is nice” (ME); zébedi sipénun “you are a nice child” (ME); bon zébedi nen “the weather is not fine” (CY).
čimad “condition, health” (cf. 5:2); M-F “gehitange, jėno, némme, noqeryne; Tate, Tätigheit, Handlung”.
ųjika “hair”.
ųja “mouth; pit” (CY, Turk. kuyu).
yal "bread".
ýarýn "to talk".
farv "pardon" (?- cf. 8).
farv "side".
farvun "last year" (MA); M-F ãšapun.
fat "arrow".
feándág "road, street".
feándággon "traveller"; plur. feándággattæ.
feándyf "men" ... feándýf "I want".
feándýf "to be able to".
feálýa "apple".
feálýa "to fight"; wi ye beálýa feálýa feálýa "he fights for his country" (CY); M-F "прапустят, проситъ ... уместренно, зер- стиoren ..."
flyny "shovel".
fícín "to cook".
fid "father".
fidh "ment".
fin "sleep"; finýdlon bë finý gi "the child has fallen asleep" (CY) (Turk.: yociq uýud). finiði kendi "to sleep"; raðm min këlt mei, finiði këlinag dan "tomorrow I have nothing to do, I will sleep" (CY) (Turk.: yarab iñim yok, nyuyacağım). finy "nose".
finy "table".
frt "son", cf. këppi.
frk "sheep".
frýa "master of the house".
frýfð in "to write"; pret. diýfðan.
yal "bull".
yon "carpet" (Turk. kilim).
geðl "cat".
geen "hemp".
geæ(a)ðæ "paper".
gecf "little"; ye ge(c)fi "a little".
geðæf "town".
ýarýn (râyárýn) "to be born"; pret. râyürð (3rd p.).

11 Acta Orientalia, XXXII.
henfr "now" (cf. note 5).

(y)lín, rál(y)lín "to take"; imper.: kilábi dásat "take the book"
(CY).
(y)lín "len".
(y)lín "evening".

idél "school".
idél "bone".
idél "later".
idél "great".
idél "star".
idél (díl?) "table".
iðnín "yesterday".

kad "honour", cf. 8.
káfín "to dance".
kál "snake"; M-F KASAM.
karr "knife".
karr "hen".
karrlóf "pontoon".
kálten "soup" (?); not in dict.
kálten "handkerchief".
kaðfín "to do"; pret. báðollón, ikáðollón.
kaðfín "grass".
kaðfín "bread".
kaðfín "fish".
kaðfín "glasses".

kaðfín: + dative "to look at"; + indef. case (gen.) "to read".
"keðfín (beðfín) "chestnut".
"kilábi "book"; occasionally kiláð (CY).
kiðól "mill" (cf. 2. 5 ad fin.).
kiðól "dog".
kóði v. agúrrón.

kál "to work, to do": ci kál "what are you doing" (ME)
(Turk.: ne yapýorousun).

káit "activity": ráson ci káit kénninag dák "what will you do
tomorrow" (CY) (Turk.: yann ne yapakašun).
káí "foot"; káíkíva "toe".
K'ásín "to dig".
K'ayéén "rock".
K'offi "coffee".
K'umfi "week".
K'us "hand, finger";
ángály3 "finger" was unknown to my
informants. Ástér k'ux "thumb", álkkéy k'ux "index", ástakog
(Ástékog?) k'ux "middle-finger", Késter k'ux "ring-finger".
Gycyó k'ux "little finger" (MA).

Leyéç "stable" (ME)?; not in dict.
Laxš "flat, level" (CY); M-F saya.
Ley "man; brave"; compar. leyëder.
Képpá "son, boy".
Leu(n)wa "to stop"; used by ME and CY to translate both Turk.
durmak and kalmak.

Mad "mother".
Mádrn "to kill"; pret. dámrten; nárd "dead".
Méšñaxa: abl. méšñaxe translates Turk. trenile (cf. 4. 5. 2); this
meaning is not found in dict. (M-F, Ab., Kas.); los. translates Russ.
Sewuwa by sewuwa. Perhaps the right translation of méšñaxe
is "by bus"; some substitution having taken place in my inform-
ant's mind. Or an early Russian loanword for frain?
Meñ "moon, month".
Méldy3g "ant".
Meñín "to die"; pret. démarten.
Méññaxa "wheat".
Miy "cloud".
Mít "snow".
Mít "honey".
Mákkéy "family".
Mítti "mouse".

Mad "blow" (subj.);
Máš "a sort of cabbage"; M-F "másha, Kurbis".
Nau "skip".
Nít "illness, disease"; xaxkéy nít "epidemic".
(Nýééqíréj) "to hit"; pret. nýééqíra.
Níppíříña "to forgive".
naš “nail”.
aňši “talk, language, conversation” (Turk. konuşma, sohbet).
nog “new”.
non “name”.
nunu “to drink”; noi “drink, wine and beer”.
pacă “sovereign, king, president of the republic”.
pişt “lavatory”.
pişt “shrub, thicket” (Turk. çalılık).
*pártakal (portakal) “orange”.
*péstahane “post office”.
*pul “stamp”.
qaš “goose”.
qur “hot”.
qur “strength” (Turk. kuvvet).
qaš “to play” (Turk. oynamak).
qabër qad “hornbeam” (Turk. gürgen); not in dict.
qad “wood, forest, tree”.
qad “bean” (Turk. fasulye).
qad “rich”.
qen “village”; qen “villager”, plur. qen “villagers”, qen “villagers”.
Qilf “a Persian”.
qay “cow”; plur. qay “cows”.
qal “churn” (subst.).
qaš “ear”.
qaš “to hear”.
rås “tomorrow”.
ràt “straight, direct”.
ràt “to give”; pret. ràton.
reş “beautiful, pretty”; comp. reş “beautiful, pretty”.
reşt “chain (e.g. watch-chain)”; the old holy Reşt was totally unknown to my informants (MA, ME, Yen.).
rin “sick, ill”.
r “call”.
r “window”;
*r “umbrella” “umbrella”.
*s “plough” (subst.); not in dict.; Turk. saban; s “plough” (Yen.).
"šapká "hat".
šarab "wine".
šery "saddle".
šna "black"; šnabrovay "wild boar" (Turk. yangan domuzu);
not in diet; šnećęlì "starling" (Turk. aşurek).
Šnádenšiì "Black Sea".
šaxdr "town".
šnedil "watch, clock".
šery "goat".
šěfeliì "peach".
šněkőr (boelő) "vine". M-F write cvenďeččìp.
šrenk "kid".
šer "head".
šinena "cinema".
šiìdá "horn" (Turk. buynuz).
šiš "woman".
šimyì "smell", cf. 2. 5 ad fin.
šinž "thorn" (Turk. diken).
šipětìg "sofa, couch".
šüdöncü "sparrow" (Turk. serçe).
šepx "red".
šipzirii? "elm-tree" (Yen.).
šipnèlon "child"; plur. šipčetëlette.
šip "fire-wood" (Turk. odun); šaxšuq "idem".
šapd "quick, agile" (Turk. çabuk).
šapšíng "darkness".
šerpiš "bare".
šerišp "to fear".
šerv ñìn "talk, conversation" (ME) (Turk. konuşma); M-F
"obey, sentence, etc., Gericht, Gerichtsschluss".
šixxi, postpos. with gen. "on account of".
štren "train".
šilen "wheel" (CY); M-F "sahara, waron, das Rollen, Wäsch-
rolle . . .".
šiš (or šiši bešč) "oak"; šiši bešči diřušte "acorns".
(w)ənaʃʃə "conversation, discussion"; (w)ənaʃʃə kefən "talk
together, discuss".
(w)un"u, flein “to see”; pret. félton.
(w)rú “white”.
(w)úrt “(a married) woman”.
wdýaq “spring, summer” (Turk. yaq).
wdí “eagle” (ME) (Turk. karňa); M-F “conon, Falke”.
wdíμ “to rain; rain”; wdíμ wdíμ “it rains”, wdí μ “it snows”.
wđíμ “to love”.
wdýk “cockerel”; plur. wážýkäkäc.
wät “room”.
wáč “cold”.
wdýk “guest”.
wéllik “high” (CY) (Turk. yüňüz); not in dict.
wéerg “knee”; plur. wéergëkëc.
wérig “lamb”.
(w)ut “soul” (Turk. car).

(xeýfr) “to fight”; pret. fišdiššiten.
xerás “house, home”; xeýfr xicem “master of the house”.
xeráeg “donkey”.
xerineg “fodder”.
xerás, baxerás “to eat”; pret. bástroton.
(xerás), erbxerás “to bring”.
xit “bridge”.
xo “sister”; cf. ašfémar.
xox “yve” (ME) (Turk. čavdar); M-F “xaeb aepnovoy, Ge-
trekle, Korv”.
xor “good, mature (Turk. olgun); yes”; comparative xoreðer.
ox “hay”.
xax “mountain”.
xú “pig”.
xaxí “to laugh”.
xum “field”.
xax “sun”.
xorë “throat”.
xuxentë “bed” (ME): až úe œxuxentë báxuxijùn “I slept in
this bed”; M-F only sg.
xuxí “to sleep”; pret. báxuxijíùn.
xuxën: postpos. with gen.: “like”.

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*Yānanta* "the Greeks".

*ēstik* in "to stay": fut. bēqalānog dē "you will stay"; bēqalānīf "they will stay".

*šōng* "song".

*ēzhqél* "nail, rivet".

*ērādē* "heart".

*ēxē* "floor".

*ēlɕiŋ* "to go, walk" (Turk. gezmek).

*ēfandq* "enemy" (cf. 2.5 ad fin.).

*ēfing* "fire".

*ēnānj* "know"; pret. bāzilīton.

**ABBREVIATIONS**

dict.: (The Ossetic) dictionaries.


Ios.: Йосиф Бенедиктович Владикавказский, Русско-осетинский словарь. 1884.

A. Chr., Text. oss.: Arthur Christensen, Textes ossetes. 1921.

The other abbreviations used are either explained in the text or will be easily understood.

**Postscript:**

After this paper was written, I have learned that there probably exists—or until recently has existed—a small Digor settlement in the vicinity of Kars.