

## Albanian *dash* m. ‘ram’\*

### 1. (Old) Albanian attestations (selection)

#### 1.1. (Old) Gheg

##### 1.1.1. Gjon Buzuku, *Missale* (1555) (Çabej 1968: 83, 233; Qendro 2014: 57)

- 61r 70–72 *e pā një dash qi ish ëngatërruom për brienësh endër zhdo driza* “he [Abraham] saw a ram that is tangled with [his] horns in a [lit. some] thorn-bush”  
⇒ Cf. Gen. 22.13 *viditque post tergum arietem inter vepres herentem cornibus*.

##### 1.1.2. Pjetër Budi, *Dottrina christiana* (1618) (Demiraj et al. 2022: 490–491)

- 190v 11–12 *e mer dashnë për të çpejtë / xgjedhunë grigjet së tii* “he [Cain] takes quickly the select ram from his herd”

##### 1.1.3. Pjetër Bogdani, *Cuneus prophetarum* (1685) (Omari 2005 I: 27, 111, II: 20; 2016: 151)

- II.20.7 *tue i bam të mëdha kurbane dashash e sjepsh* “making for him big sacrifices with rams and billy-goats”  
⇒ Note the association of the abl.pl. *dashash* with the abl.pl. *sjepsh* ‘billy-goats’.
- I.111.5 *njiqind desh* (It. *cento castrati*) “one hundred wethers”

##### 1.1.4. Franciscus Blanchus, *Dictionarium Latino-Epiroticum* (1635) (Demiraj 2008: 460–461)

- 182 *dasc: vervex, castrone /dash/* ‘wether’

##### 1.1.5. Gheg or Gheg-oriented dictionaries

- Jungg (1895: 21): sg. *dash* (<dasc>) ~ pl. *desh* (<desc>) ‘castrato (i.e., wether)’
- Kristoforidhi (*FShG*: 76) (1904): sg. *dash* ~ pl. *deshë* ‘κρίός, κριάρι (i.e., ram)’

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## 1.2. (Old) Tosk

1.2.1. Hasan Zyko Kamberi, *Poezi* (18th–19th cent.) (Abazi-Egro 2016: 168, 207)

- 18.153–154 *dy bajramë për të falë / edhe një dash të bësh kurban* “two Bajrams [a Muslim holiday] so that you pray and one ram [so] that you sacrifice [lit. you make a sacrifice]”

1.2.2. Jan Vellara, *Stoicheia hellêno-albanikês grammatikês kai hellêno-albanikoi dialogoi* (1801) (Jochalas 1985: 161, 247, 270)

- 187 (nr. 539) Κριάρι [‘ram’]. [nom.sg.undet.] *Dash*, [gen.sg.det.] *dashit*. [nom.pl.undet.] *Deshë*, [gen.pl.det.] *deshet*

1.2.3. Daniil Moschopolitis (or Voskopojari), *Lexikon Tetraglosson* (1802) (Demiraj 2022: 40, 92)

- 3.10 Τὰ κριάρια [‘the rams’]. [nom.pl.det.] *deshtë*

## 1.3. (Old) Arbëresh

1.3.1. Nicolò Chetta, *Leksiko liti, kthiellë arbërisht* (1763) (Cerniglia 2008: 58, 167)

- *Ariete* [‘ram’]: sg. *dashi* ~ pl. *deshtë*
- *Montone* [‘ram’]: *dashi*

1.3.2. Giordano (*FAI*: 66): sg. *dash* ~ pl. *desh* ‘montone (i.e., ram)’

## 1.4. Standard Albanian

- *FGjSSh s.v.*: ‘ram’, with mention of further metaphorical meanings (e.g., ‘(battering-)ram’ in military context).

## 2. Inner-Albanian analysis

### 2.1. Semantics

2.1.1. ‘wether’: this meaning is limited to Gheg (Bogdani; Blanchus; da Lecce; Jungg).

2.1.2. ‘ram’: this meaning is (i) chronologically older (Buzuku; Budi) and (ii) geographically more widespread (Gheg; Tosk; Standard Albanian).

2.1.3. Hence, the meaning ‘ram’ is likely to be primary, and ‘wether (i.e., castrated ram)’ developed secondarily from ‘ram’.

⇒ Note that a meaning ‘ram’ is also presupposed by most derivatives of Alb. *dash*, e.g.:

- Alb. *dash deti* ‘pelican’ (lit. ‘sea ram’), cf. also Alb. *lara-dash* m. ‘id.’ (*FGjSSh s.v.*).

- Gheg *desh-ár* m. ‘guest who brings a ram as a gift at a wedding’ (*SE* III: 172).

2.1.4. There are parallels for a semantic development ‘ram’ ⇒ ‘wether’ (Buck 1949: 158), e.g.:

- PDE *wether* ‘castrated male sheep’ < OE *weþer* m. ‘wether; ram’ ~ NHG *Widder* m. ‘ram’ (*ASD* s.v. *weþer*; *OED* s.v. *wether*).
- Fr. *mouton* m. ‘wether; sheep’ < OFr. *multun* m. ‘ram’ (*FEW* VI/3: 205).

## 2.2. Morphology

2.2.1. The paradigm sg. *dash* ~ pl. *desh* is not isolated within Albanian – cf. Alb. sg. *plak* ~ pl. *pleq* ‘old man’ (*DPEWA* s.v.).

2.2.2. Alb. sg. *dash* < PALb. *\*das(š)V-* or *\*d<sup>h</sup>as(š)V-*.

- Anlaut: (i) PALb. *\*#d<sup>o</sup>* < PIE *\*#d<sup>(h)o</sup>* or (ii) PALb. *\*#d<sup>h</sup>o* < PIE *\*#g<sup>ho</sup>* (cf. Alb. *dorë* ‘hand’ < *\*g<sup>h</sup>esr-*, *DPEWA* s.v.).
- Inlaut: PALb. *\*-a-* < PIE *\*-o-*, *\*H / C\_C*, *\*-Vu-* or *\*-ŋ-*.
- Auslaut: (i) PALb. *\*<sup>o</sup>šV-* < PIE *\*<sup>o</sup>si-* or (ii) PALb. *\*<sup>o</sup>ššV-* < PIE *\*<sup>o</sup>NsV-* (cf. Alb. *mish* ‘meat’ < *\*memso-*, *VAA*: 264).

2.2.3. Alb. pl. *desh* < PALb. *\*Deš-i* < (*i*-umlaut) *\*Daš-i*.

2.2.3.1. Pl.-ending PALb. *\*-i* < PIE (i) *\*-oi* (*o*-stem) or (ii) unstressed *\*-eies* (*i*-stem), cf.:

- Alb. pl. *pleq* ‘old men’ < PALb. *\*plaki* < Pre-PALb. *\*plakaj* < PIE *\*pl<sub>h1</sub>-koj* ‘the gray ones’.
- Alb. 2.sg. *vesh* ‘you dress’ < PALb. *\*uaši* < Pre-PALb. *\*uásijih* < PIE *\*uos-éje-si*.

## 3. Proposed etymologies of Alb. *dash* ‘ram’ (selection)

3.1. Connection to other Albanian lexemes denoting breeding animals.

3.1.1. Barić (1919: 6): derivative in *-sh* to Alb. *dele* f. ‘sheep’.

- ⇒ But against the assumption of a development Alb. *\*<sup>o</sup>Vl-sh* > *<sup>o</sup>V-sh* see Alb. *gërbul-sh* ‘dirty’  
 ← *gërbulë* f. ‘leprosy’ (*FEGjSh*: 538; Xhuvani & Çabej 1976: 271).

3.1.2. Demiraj (*AE*: 124): derivative in *-sh* to Alb. *dem* m. ‘young bull’ (see *DPEWA* s.v.).

- ⇒ Semantic development?

### 3.2. Çabej (*SE* III: 172–173), Topalli (*FEGjSh*: 360):

- Connection to Skt. *daśā-* f. ‘border, margin of a cloth’, Goth. *tagl* n. ‘hair’, Mlr. *dūal* m. ‘lock (of hair)’, etc. (*EWAia* I: 710; *EDPG*: 504) ← PIE root *\*dek-*.
- Assumption of (i) a pre-form PIE *\*dók-ol/eh<sub>2</sub>-* > Alb. *\*dath(ē)* ‘wool’ and (ii) a derivational suffix Alb. *-sh* (Xhuvani & Çabej 1976: 271–272).

#### 3.2.1. But no independent evidence for a form Alb. *\*dath(ē)* with the meaning ‘wool’.

### 3.3. Jokl (1923: 240–241), Mann (1950: 387; 1977: 29, 57), Orel (*AED*: 57; 2000: 14):

- Connection to the PIE root (in modern notation) *\*d<sup>h</sup>ues-* ‘breath’ (*LIV*<sup>2</sup>: 160).
- Pre-form PALb. *\*dasi-* < PIE *\*d<sup>h</sup>ous-i<sup>-1</sup>* ‘the breathing one’ (*AED*: 57).

#### 3.3.1. As for the secondary full grade I, cf. PGerm. *\*deuz-a-* n. ‘animal’ > Goth *dīus* n. ‘id.’, etc.

#### 3.3.2. Formally, Alb. *dash* could belong to PIE *\*d<sup>h</sup>ues-* (with full-grade II) or *\*d<sup>h</sup>eus-* (with full-grade I), as PIE *\*#d<sup>h</sup>u-* > Alb. *d-* – cf. Alb. *derë* f. ‘door’ < PIE *\*d<sup>h</sup>uor-* (*DPEWA s.v.*).

#### 3.3.3. But then how to explain the specific meaning ‘male sheep, ram’ of Alb. *dash*?

- ⇒ One should assume a three-steps development (i) ‘the breathing one’ ⇒ ‘animal’ (cf. Lat. *animal* n.), (ii) ‘animal’ ⇒ ‘sheep’ (cf. Engad. *beša*, *REW*: 92), and (iii) ‘sheep’ ⇒ ‘ram’.
- ⇒ Even if parallels for the single steps can be found, this hypothesis requires the assumption of a complex semantic trajectory (‘the breathing one’ ⇒ ‘ram’) – not very appealing.

### 3.4. La Piana (1939: 91):

- “I.e. *\*d<sup>h</sup>s-*: [...] (‘irsuto’ quindi:) montone, lat. *densus*”.
- Thus with assumption of an original meaning ‘(the) shaggy (one)’.

#### 3.4.1. Semantic discussion.

##### 3.4.1.1. Lat. *dēnsus* ‘thick, dense; frequent’ usually denotes referents like earth (*terra*), woods (*silva*, *lucus*), groups of people (*agmen*, *vulgus*) *vel sim.*, rarely though also the fleece of sheep.

- ⇒ Columella *rust.* 7.3.3 *cauda longissima densique velleris* “with a very long tail and a thick fleece” (said of a ram).

##### 3.4.1.2. The meaning ‘hairy, shaggy (of persons and animals); thick with leaves, bushy’ is instead proper to the Gk. cognate δασύς (Lamberterie 1990: 683–696), cf. esp. *Od.* 9.425:

- ⇒ #ἄρσενες ὄϊες [...] δασύ-μαλλοι# “thick-fleeced male sheep [i.e., rams]”.

##### 3.4.1.3. Cf. further Lat. *vervex*, *-ēcis* m. ‘wether’ (Varro *ling.* 5.98) ~ (later) ‘sheep’ (> Fr. *brebis* f. ‘ewe’), most likely related to Gk. εἶρος n. ‘wool’ < *\*uéruos-* (*EDLIL*: 668–669).

<sup>1</sup> With adapted notation.

### 3.4.2. Morphological discussion.

3.4.2.1. The plural Alb. *desh* (not <sup>x</sup>*desh-e*) rules out a closer connection with the *u*-stems (i) Gk. δαύς ‘hairy; bushy’ (<< \**d̥s-ú-*, cf. Nikolaev 2010: 238–239) and (ii) Hitt. *daššu-* ‘massive, mighty’ (< \**dēns-u-*, cf. Melchert 1994: 93, 135, 163).

3.4.2.2. Instead, Alb. *dash* m. ‘ram’ could continue a substantivization of the *o*-stem adjective \**d(e)ns-ó-* that underlies Lat. *dēnsus* ‘thick’ (EDLIL: 167).

⇒ Cf. Pre-PAlb. \**d̥ns-o/i-* or \**dóns-o/i-* ‘the thick[-fleeced] one’.

3.4.3. La Piana’s etymology thus represents the most convincing explanation of Alb. *dash* so far.

## 4. An alternative proposal

4.1. One of the most common *Benennungsmotive* of the ram is ‘the running, quick-moving one’ *vel sim.* (cf. Buck 1949: 157–158).

4.1.1. Some examples.

- Lith. *tėkis* m. (2) ‘ram; breeding animal’ (~ Latv. *tekis* m. ‘ram’, *tekulis* m. ‘one who runs around; ram’) ← Lith. *tekėti* ‘run (of liquids or not)’ ← PIE \**tek<sup>v</sup>-* ‘id.’ (ALEW: 1256).
- Ir. *reithe* ‘ram’ ← *rith* ‘run’ < OIr. *reithid* ‘id.’ ← PIE \**ret-* ‘id.’ (Lane 1931: 281–282).
- Fr. dial. (Poitiers) *mouton courant* ‘ram’, lit. ‘running ram’ (Schossig 1959: 36).
- Lith. *skėrys* m. (4) ‘ram’ (~ ‘locust; dragonfly’), Latv. *škēris* m. ‘ram’ ← PIE \*(*s*)*ker-* ‘jump, move quickly’ (Gk. σκαίρω ‘jump, dance’, OCS *skorŭ* ‘fast, swift’, etc.) – originally ‘jumping / quick-moving creature’ (LED: 1192).

⇒ Cf. also NHG *be-springen* ‘mount, cover’.

4.1.2. Such a denomination may refer to the sexual activity of the rams (breeding animals).

⇒ Columella *rust.* 7.3.4 *frequenter in pugnam procurrit, et fit in feminas quoque procacior* “it often runs into the fray and also becomes more wanton towards the females” (said of a horned ram).

⇒ NHG *läuf-ig* ‘in heat (esp. of dogs)’ ← *laufen* ‘run’.

4.2. Does a formally fitting PIE root with the meaning ‘run, move (quickly)’ *vel sim.* exist?

4.2.1. PIE \**d<sup>h</sup>enh<sub>2</sub>-* ‘run, flow’ →

- *u*-present in Ved. *dhán<sub>(u)</sub>va-* ‘run, flow’ (RV) ~ *pra-dhanva-* ‘pass away’ (YV), whence the neo-root *dhanu-* → Ved. *dhānu-tar-* m. ‘runner’, etc. (Gotō 1987: 178–180; García Ramón 2018: 150; Jasanoff 2022/23: 65);
- causative Ved. *dhanáya-* ‘put in motion, make run’ (Jamison 1983: 84);

- OPers. *danu*[*vatiy*]? ‘flows’?;
- Gk. θνήσκω ‘die’ (Méndez Dosuna 2008), etc.

4.2.2. Further refs. on PIE *\*d<sup>h</sup>enh<sub>2</sub>-* and its derivatives: Hollifield (1978: 180–182); Klingenschmitt (1982: 231–232 fn. 4); *EWAia* I: 772–773; Vine (1998: 66–69), on Gk. θάνατος m. ‘death’; Kümmel 2000: 255–257; *LIV*<sup>2</sup>: 144–145, with gloss “sich in Lauf setzen, sich davon machen”; Ginevra 2024 (esp. 112–124, 140–141), on the root semantics.

4.3. Alb. *dash* m. ‘ram’ could be derived from a pre-form *\*d<sup>h</sup>on(h<sub>2</sub>)-s-o/i-*.

4.3.1. The latter pre-form – esp. if specified as *\*d<sup>h</sup>ón(h<sub>2</sub>)-s-o-* – is most easily analyzed as an *o*-substantivization derived from an adjective PIE *\*d<sup>h</sup>(e)nh<sub>2</sub>-s-ó-* ‘running, flowing’.

⇒ Cf. PIE *\*k<sup>w</sup>(e)lh<sub>1</sub>-s-ó-* ‘turning’ → *\*k<sup>w</sup>ól(h<sub>1</sub>)-s-o-* ‘the turning one’ > Lat. *collus* m. ‘neck’, NHG *Hals* m. ‘id.’ (Neri 2013: 198).

⇒ On *o*-substantivization, see generally Nussbaum (1997: 194).

4.3.2. The adjective PIE *\*d<sup>h</sup>(e)nh<sub>2</sub>-s-ó-* ‘running, flowing’ points to an otherwise unattested *s*-stem PIE *\*d<sup>h</sup>énh<sub>2</sub>-o/es-* ‘(act of) running, flowing’.

4.4. Ved. *dhāsi-* m./f. (17x in the RV): an Indo-Aryan *comparandum* of Alb. *dash*?

4.4.1. Janert (1956) convincingly proposed a translation ‘Quelle, Flüssigkeitsstrahl [wellspring, gush]’ – thus also Jamison (*RVTC* ad 1.62.3, 1.140.1), more cautious *EWAia* I: 790–791.

4.4.2. This is plausible – cf., e.g.:

- RV 1.62.3 (to Indra; Vala myth)

*indrasyāṅgirasāṃ ceṣṭáu vidát sarāmā tánayāya dhāsim*

*bṛhaspatir bhinád ádriṃ vidád gāḥ sām usriyābhir vāvaśanta naraḥ*

“At the desire of Indra and the Aṅgirasas, Saramā [a female dog belonging to Indra] found the wellspring for posterity. Bṛhaspati split the rock; he found the cows. The men bellowed together with the ruddy [cows]” (after *RVT*: 182).

- RV 4.3.9 (to Agni)

*ṛténa ṛtām níyatam īḷa á gór āmā sácā mádhumat pakvám agne*

*kṛṣṇá satí rúśatā dhāsinaiṣá jámaryeṇa páyasā pīpāya*

“With truth I reverently invoke the [mystical] truth set down [=acquired] from the cow: the raw one [=cow] and the cooked, honeyed one [=milk] [belong] together, Agni. Though she [the cow] is black, she [is] swollen with the gleaming gush, with milk for nourishing offspring” (after *RVT*: 562).

- RV 10.31.1 (to the Waters or Apām Napāt; cf. also RV 4.55.7c)

*prá devatrā bráhmaṇe gātúr etv apó áchā mánaso ná práyukti  
mahím mitrásya várunasya dhāsīm pṛthujráyase rīradhā suvrktīm*

“Let the course for our sacred formulation go forth to the waters [that are] among the gods, as if by the impulse of mind, to the great wellspring of Mitra and Varuna. I will make the well-twisted [=hymn] subject to that which possesses broad expanse [=waters?]” (after RVT:1422).

4.4.3. Janert (1965, esp. 3, 7) (i) relates Ved. *dhāsi-* m./f. ‘wellspring’ to Ved. *dhán<sub>(u)</sub>va-* ‘run, flow’ and (ii) traces it back to a pre-form “\**dh̥sī*” (p. 3, cf. “\**d̥h̥H-sī-*” in EWAia I: 790).

4.4.4. The prehistory of the latter pre-form can be specified as follows:

PIE adj. \**d̥h̥h<sub>2</sub>-s-ó-* ‘running, flowing’ (§ 4.5 below);

→ subst. \**d̥h̥h<sub>2</sub>-s-í-* ‘the flowing one’ > Ved. *dhāsi-* m. ‘wellspring’.

⇒ As for the oxytone stress of the *i*-substantivization Ved. *dhāsi-*, cf. Ved. *jīrá-* ‘swift’ → *jīrí-* m. or f. ‘quick water, rapids’ (Nussbaum 1999: 399).

⇒ As for the semantics of Ved. *dhāsi-*, cf. PIE \**d̥h̥h<sub>2</sub>-tó-* ‘running, flowing’ → subst. \**d̥h̥ón(h<sub>2</sub>)-ti-* ‘the flowing one’ > Lat. *fōns, fontis* m. ‘wellspring’ (EDLIL: 230–231) – type PIE \**m̥h̥-tó-* ‘protruding’ → subst. \**m̥ón-ti-* ‘the protruding one’ > Lat. *mōns, -ontis* m. ‘mountain’ (Vine 2004: 374–376).

⇒ The coexisting feminine gender of Ved. *dhāsi-* may be analogical to that of the synonym – and cognate – Ved. *dhārā-* f. ‘stream, current’ < \**d̥h̥h<sub>2</sub>-reh<sub>2</sub>-* (Janert 1956: 7 fn. 26).

4.5. Ved. *dhāsi-* m./f. ‘wellspring’ (< \**d̥h̥h<sub>2</sub>-s-í-*) thus enables to specify the underlying adjective PIE \**d̥h̥(e)nh<sub>2</sub>-s-ó-* ‘running, flowing’ (§ 4.3.1) as \**d̥h̥h<sub>2</sub>-s-ó-*.

4.5.1. The latter belongs to the adjectival type PIE \**luk-s-ó-* ‘bright’, cf.:

- PIE \**léuk-o/es-* ‘brightness’ (> Av. *raocah-* n. ‘light’) → \**luk-s-ó-* ‘bright’ > Ved. *rukṣá-* ‘id.’ (Stüber 2002: 124–125).
- PIE \**mél-o/es-* n. ‘evilness’ (→ Gk. βλασ-φημέω ‘speak impiously’) → \**m̥l̥-s-ó-* ‘evil’ > W. *mall* ‘evil, putrid; m./f. wickedness, plague’ (Höfler 2017: 63–65, 491).
- PIE \**dléuk-o/es-* ‘sweetness’ (> Myc. *de-re-u-ko* ‘grape must’) → \**dluk-s-ó-* ‘sweet’ → \**dlúk-s-i-* ‘sweetness’ > Gk. γλύξις f. ‘sweet insipid wine’ and, possibly, \**dlúk-s-u-* ‘the sweet / pleasant (life)’ > Lat. *luxus, -ūs* m. ‘luxury’ (Höfler 2017: 148, 230–234).
- PIE \*(s)*pérh<sub>x</sub>-o/es-* ‘(act of) flying’ (> Slow. *perô*, gen.sg. *perêsa* n. ‘feather, leaf’) → \*(s)*pṛh<sub>x</sub>-s-ó-* ‘flying’ or ‘feathered’ → \*(s)*pṛh<sub>x</sub>-s-eh<sub>2</sub>-* ‘the flying one’ or ‘the feathered one’ > Lat. *parra* f. (a certain bird), Umb. **parfa-** f. (a ritual bird) (Höfler 2017a: 17–18).

- PIE \**pélh<sub>2</sub>-s-* ‘(act of) covering’ (→ Gk. -πελας ‘skin’ in ἐρυσί-πελας [a skin disease], lit. ‘red-skin’) → \**p̥l̥h<sub>2</sub>-s-ó-* ‘covering’ → \**p̥l̥h<sub>2</sub>-s-eh<sub>2</sub>-* ‘the covering one’ > Lat. *palla* f. ‘mantle’, Hitt. *palahsa-* c. (name of a garment) (Höfler 2017a: 19–20).
- PIE \**g<sup>h</sup>éld<sup>h</sup>-o/es-* ‘(act of) desiring’ (→ \**g<sup>h</sup>eld<sup>h</sup>-s-o-* > Arm. *gelj* ‘desire’) → \**g<sup>h</sup>ld<sup>h</sup>-s-ó-* ‘desiring’ > Ved. *gr̥tsa-* ‘clever, dexterous’, Pāli *gijjha-* ‘greedy’ (Nikolaev in prep.) – with stress retraction in analogy to (i) the present stem Ved. *g<sup>h</sup>dhya-* ‘be desirous’ and (ii) the substantivization \**gr̥tsa-* > Pāli *gijjha-* m. ‘vulture’ (Brent Vine *apud* Nikolaev in prep.).
- PIE \**péuk<sup>h</sup>-o/es-* ‘point(edness)’ (→ Gk. ἐχε-πευκής ‘pointed, sharp’) → \**pu<sup>h</sup>k<sup>h</sup>-s-ó-* ‘pointed, sharp’ → \**pu<sup>h</sup>k<sup>h</sup>-s-o-* ‘the sharp one’ > OHG *fuhs* m. ‘fox’ (differently *EWAhD* III: 611–613).

## 5. Summary and conclusions

5.1. Building on La Piana (1939: 91), Alb. *dash* m. ‘ram (⇒ wether)’ could

- be etymologically connected with Gk. δασύς ‘hairy; bushy’ (<< \**d̥ns-ú-*), Lat. *dēnsus* ‘thick’ (< \**d(e)ns-ó-*), etc. and
- be plausibly traced back to Pre-PAlb. \**d̥ns-o/i-* or \**dóns-o/i-* ‘the thick[-fleeced] one’, cf.:
  - *Od.* 9.425 #ἄρσενες ὄϊες [...] δασύ-μαλλοι# “thick-fleeced male sheep [i.e., rams]”;
  - Columella *rust.* 7.3.3 *densique velleris* “with a thick fleece” (said of a ram).

5.2. Alternatively, I proposed the following derivation:

PIE root \**d<sup>h</sup>enh<sub>2</sub>-* ‘run, flow’ (→ Ved. *dhán<sub>(u)</sub>va-* ‘id.’, Gk. θνήσκω ‘die’, etc.);

→ *s*-stem \**d<sup>h</sup>énh<sub>2</sub>-o/es-* ‘(act of) running, flowing’;

→ adj. \**d<sup>h</sup>nh<sub>2</sub>-s-ó-* ‘running, flowing’;

→ subst. \**d<sup>h</sup>nh<sub>2</sub>-s-í-* m. ‘the flowing one’ > Ved. *dhāsi-* m.(/f.) ‘wellspring, gush’;

→ subst. \**d<sup>h</sup>ón(h<sub>2</sub>)-s-o-* m. ‘the running one’ > Alb. *dash* m. ‘ram (⇒ wether)’.

5.2.1. Alb. *dash* m. ‘ram’ would then exhibit the same *Benennungsmotiv* as the synonyms (i) Lith. *tėkis* m. (2) and (ii) Ir. *reithe* – namely, ‘the running (animal)’.

**Shumë faleminderit për vëmendjen tuaj!**



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