

Akkadian and Prototurkic

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First chapter e.g. Akkadian words beginning with /a/.

Version 1a

This is an abridged form of the work in progress. It will be a part of the book, *Akkadian and ProtoTurkic*. It consists only of Akkadian words that begin with vowels. It is intended to demonstrate that Turkic still preserves the original initial consonant, which is often k, and sometimes t. Additionally, it can be seen that some words are basically unchanged and others have gone through the common Turkic sound changes or changes that can be encountered often in other languages. This is Version 1 and does not [over]indulge in etymologizing Turkic words since it would cause too many problems for most linguists whose familiarity with Turkic is almost zero. Some journals are no longer serving their purpose of reaching the intended audience in timely fashion but instead serve as pulpits for quasi-religious beliefs. Since everything written is automatically copyrighted in the United States, this is copyrighted work, just like posts in mailing lists, but only more so. Feel free to share the electronic version with authors and give references to this work. Eventually, after having made the rounds like the samizdat this work will be printed on paper. Please feel free to contact me with comments. Later improved versions could have your comments and suggestions incorporated in the work. Since I am a computer scientist, I appreciate the complexity of producing a polished finished product and have decided to pursue the software production method in writing this book; some might say that the worst aspects of SW production are being copied in that it is being released with errors. So what? It is no worse than the state of historical linguistics that exists today, and is probably a great improvement on it. hubeyh@mail.montclair.edu

Notes: Akkadian words are in purple Ariel narrow like this. Entries from the Karachay-Balkar dictionary by Siunchev and Tenishev are in Times New Roman and black. This dictionary will be published in English (RSN) by Hubey, Siunchev and Tokchukova. Some words are outlined in red to draw attention to them quickly. Some comments that are further explanations are in blue. Entries from Chuvash (Krueger), Pre-Thirteenth Century Turkish (Clouston), Turkish (Redhouse dictionary), Sumero-Turkic cognates (Tuna), etc are in Ariel narrow black like this. There are also entries from another book *Hittite and ProtoTurkic* (Hubey, to be published) and these words are from Güterbock & Hoffner, and Puhvel. In case where the entries are from *Hittite and ProtoTurkic*, the entries from the Karachay-Balkar dictionary is in Courier font like this.

Since most linguists are not familiar with Turkic and since morphology plays a big role I gave examples of Turkic morphology e.g. they are imbedded in the words (just like the Akkadian words). Karachay-Balkar verbs are in citation form e.g. infinitive case with superscript as in **kir**^{irge}, **ciy**^{arğa}. Causal forms must be recognized by the reader e.g. **awuşdur**^{urğa}. It will be seen that in some cases the roots and morphology of Akkadian words and Turkic are identical, and in others the suffixes have gone through slight semantic shifts. Therefore this work is a small step both in the reconstruction of ProtoTurkic and deconstruction of Akkadian.

There are errors in this work and it is (will be) in constant revision.

1. **aballu** (a vessel for water); ← Sum; *abalu* → *ablu*

qab I *karach.* pumpkin; **bişgen** ~ cooked a pumpkin; ~ **urluq** seeds; ~ **cib** cucurbitaceae lash

qab II 1) cover, case; **ağaç** ~ wooden case; **qol** ~ glove 2) cover (*body of animals, plants etc.*); **cılan** ~ snake scales; **qurt** ~ cocoon; **taş maqanı** ~ 1 shell of turtle; ~ **awuşdur**^{urğa} to moult (*about the snakes*) 3)

image, mask, guise; **başxa** ~ **xa kir**^{irge} a) to change; 4) *figurative* frameworks., limit; ~ **dan çıqma** do not go too far ; **birewnü** ~ **ina cıy**^{arğa} bridle, curb; restrain or to put someone in his place; **bir** ~ **xa sıyınmağan** undisciplined

kāb properly a leather bag, water-skin, sack; vessel, container, the cover [Clauson72: 579]; **kā** vesel, container; **kā kaça** [[Clauson72: 579]; Turkish **kapkaçak**, pots and pans.

Sumerian **kabkagag** 'mayiler koymağa mahsus bir kap' (EDSz.71). **kagag** 'mayileri koymağa mahsus bir kap' (EDSz.67); **ka** 'a vessel' (EHG.94), kab id. (EHG,947) vs Turkish **kapkaçak** 'kap kaçak' (PdD.3925) Mf. Cn. 3a, 11); **kapkaç** 'kap kaçak' (TTS,IV,2148); **kakaça** 'içine akarlar konan kap; kapkaçak' (DLT,III,211,238); **ka** 'kap, zarf (mayi için)' (DLT, 407); 'kap, tabak' (KBI, 2552), **kap**, 'kap...,zarf...' (DLT,I,195); **kaça** 'kap' (DLT,III,238).

see **qabır, küp, kübür, qolqab, qabuk, qaplaq**.

2. abālu(m) "to dry (up)" Bab., NA G (a/a) [HAD.A] intrans. "become dry, dry up" O/jB of liquid, plant, swamp; of (parts of) body **Gtn** iter. Of **G D** trans. "dry" (up) spittle; parts of body; drugs; swamp, field, orchard **Dt** pass. of D Š ~ D, esp. stat.; → *ablu; nābalu, nābališ, nūbalum; tābalu, tābīlu;*

ablu dry NB also abalu "dry, dried"...

keb^{erge} to be dried; to dry

Chuvash **tip** to dry out, tipě dry [Krueger61:235]

3. abarakkatu(m) stewardess, housekeeper

üy, eb, ev = house

4. abāru(m) ♣ "the metal" lead" [A.GAR₅; 1st millennium roy. Inscr. A.Bar]. **MA** also *annuku*

abāru; (at āššur) kisal a. "Lead Courtyard"?;←Sum.?

awur 1) heavy; ~ **iş** difficult work; ~ **cumuş** burdensome assignment/errand; 3) sluggish, lazy; ~ **ögüz** lazy bullock; 4) unpleasant; ~ **hawa** stuffy air 5) menacing, serious, dangerous; ~ **cara** dangerous wound; ~ **caralı** seriously/badly wounded; ~ **söz** insulting words ; ~ **sağış** gloomy ideas; ~ **asxa**^{rğa} to limp strongly;

Sumerian **gamar** 'wichtig sein' (D.41) Turkic '**ağır**' [heavy] (DLT, I, 52) [Tuna90:]

Chuvash **yivār** heavy, difficult [Krueger61:241]

5. abāru(m) ♥ occas. apāru, ubāru 1. Bab.(lit.) (a kind of clamp) 2. jB transf. "embrace, physical strength" of god, king in *bēl a., gāmer a.; ša a.* "wrestler"; →abāru ♦

abāru(m) ♦ "to embrace" O/jB **G** (pret. ṭbir) **D 1.** of magic "embrace intensely, bind" limbs, person; of stars **2.** Leg. "accuse s.o., denonuce"; ← *abāru* ♥ denom.; → *mubbirtu*; → *ibru*; *itbāru abāru* → also *ḥabāru* ♥ **G**

abātu(m) ♣ "to destroy" **G** (a/u, O/jB also *i'abbat, ṭbut* (→ GAG 97h)) objects, buildings' living beings; OA "ruin (economically)" **D** "destroy completely" objects, parts of body, lving beings; jB occas. + *eli* instead of acc. **Dt** pass. of D [GUL.MEŠ] Š caus. Of G OB(lit.) **N** pass. of G (forms → GAG s97j);→*abtu*

abiktu, NA *apiktu* "defeat" M/jB, NA [BAD₅.BAD₅(-)] (→ *dabdû, thatû*) a. *šakānu* "to inflict a defeat"; *lipî a.* 'fat of the defeat' (a plant) jB lex.; ←*abāku* ♣;→ *abkūtu*

abku "captive" j/B; ←*abāku* ♣

abtu "destroyed" j/NB of gods, buildings; f. pl. "ruins" NA, NB(roy. inscr.); ←*abātu* ♣

Turkish **kap** 1. to snatch, seize, catch, grasp, snap up 2. to carry off, to catch. 3. to learn quickly, to pick up. 4. to manage to win, to get 5. to catch (a disease); to fester.

Turkish **kapaklan** to stumble and fall on one's face, to capsize, to overturn

Turkish **kaplan** 2 trap

qabıw action name to **qab**^{arġa} 1) sting 2) prize; a victory 3) charge 4) loss 5) meal

qabxan 1. *partic. from qab*^{arġa} biting, stinging, peck, pick 2. 1) winner 2) prize, advantageous 3) sting;

qab^{arġa} 1) to bite, peck; 2) *karach.* to win; **ızına** ~ to win back 3) to spend; **bütew açxabızını qabıb qoyġandı** he/she has spent all our money 4) to lose; **cülgüçümü qabdım** I have lost the razor 5) to eat; **mından qab** taste it; **qabıb kör** taste it; **cutlanıb** ~ to eat with avidity; **qabıb qoy**^{arġa} eat (up) (all); **cer qabarıq!** *damnation* may he bite the dust; 6) to fit, **grab** (*about* clothes); **kiyimleri sanların ariw qabadıla** [it(him)] the clothes fit her beautifully (e.g. *clothes grasp/grab the body*)

qablan^{ırġa} 1) *passive to qabla*^{ırġa}; **terslik barı meñje qablanıb qaldı** all fault fell (down) on me; **bir atxanlay qablandı** he/she was killed on the first shot; **çoyun bılayġa qablanıb turadı** the kettle stands turned upside down 2) *refl. to qabla*^{ırġa} lean one's elbows (on) to lean; **qablanıb tur**^{ırġa} to sit (to stand), lean (against, on) by a breast; **bawuruñdan** ~ lie (down) on a stomach

qabla^{ırġa} 1) to throw over, to put on; **üsüne** ~ throw upon itself; **ayaqlarıña** ~ to put shoes on; **atxa terlikni** ~ to throw on horse sweat-cloth 2) to cover; 3) **to overturn**; **çoyunnu bılayġa qabla** overturn the boiler here (*for ex. on a plate*) 4) *liter., figurative* overthrow, to charge; **urub** ~ to fall down by impact; **bawuruñdan orunduġa** ~ to lie prone; **terslikni birewge** ~ to charge someone with a fault;

qapxan

6. **abāku(m)** ♣ “to lead away” OA, NA, M/NB G (*a/u*) OA “take (commodities) to”; + vent. “fetch” commodities, animals; often with *ippāniya* (“myself in person”); Bab. as OA “take to”, + vent. “fetch” objects, animals also people, NB “hale” witness, debtor, NB *ana kaspi a.* ‘take away for silver’ = “buy” Gt Mari “lead away” D Mari “dispatch, forward” goods; jB “push away, displace”; NA “shift” work onto s.o Š jB “have s.o. bring” s.o. N pass. Of G j/NB; → *abku, abkūtu, abiktu, ābiku?*

See **qab**^{arġa}, and Turkish **kap**

Turkish **kap kaç** = to snatch and run away, drag away

7. **abāku(m)** ♥ “to overturn, upset” O/jB G (*a/u*); also transf., omen, divine verdict, witchcraft D ~ G N pass. of G; → *ābiku?*

See entry for **apellu**.

aw^{arġa} 1) tumble down, to fall, to overturn; **terek awdu** the tree has fallen; **cerge** ~ fall (down) on ground; **şiş** ~ *balk.* somersault, to overturn; ~ **awub ket**^{erge} to fell; **awub qal**^{ırġa} to tumble down; **tüşden awa** midday, afternoon; **artıña** ~ a) to faint; b) *fig* be taken aback, to become puzzled; v) *figurative* to be dissatisfied, to not approve; 2) to pass, to proceed (pass), to move; **tawdan** ~ to pass through a mountain; **kün kün ortadan awġandı** the sun has passed midday 3) *figurative* to be inclined; **ol da meni canıma awadı** and he/she is inclined to agree with me;

abın^{ırġa} 1) to stumble; **taşxa** ~ to stumble on a stone; **at abındı** the horse has stumbled; **arı abına, beri sürüne** stumbling and staggering; 2) to falter; **sözde** ~ to falter on a word 3) *figurative* to suffer failures/adversity

Semantic changes and phonetic changes that derive from an early ***ap/ab** root **aw/au** (to fall over, keel over), **awuş** (to die), **awruw** (pain, sickness (i.e. Trk **ağrı**)), **arı** (to tire out (via extension from **awruw**)); **awur** (heavy (i.e. Trk **ağır**)) again via analogy from the fact that the people hefting around heavy things all day would get **ağrı**. The next is not so clear but it is likely from the same root; **aqırın** or **aqirtin** meaning “slowly”. Obviously, if you lug heavy things you go slowly. This can be compared to Kyr **aqırın** (slowly). The strange thing is that **awuş** corresponds to Smr **uş** (which means ‘to die’) and which is one of the regular sound changes

between Smr and Turkic that has been found and which in Turkic is **öl** [TunO90]. The strange thing is that both versions (*awuṣ*, *öl*) now exist in KBal language. The latter root apparently applied only to death of plants from lack of water [Clauson].

We have corroborating evidence from Tatar in the form of **avır** (difficult, heavy); **avirtu** (pain), and **avıru** (illness). In Chuvash **yiwer** (heavy) and Yakut **yaraxan** are cognates [GroV79:83]. Chuvash **iwēr** means 'to grow tired' [GroV79:120] and is cognate with KBal **arı** (to be tired). Turkish **argin-yorgun** doublet/ikileme attests to this meaning. There is evidence that this word has its root in **ab** (to go off the vertical and lose footing) since it shows up as **abın** and **aban** (to lean, Trk). It shows up as **abla** (Mongolian, to hunt, likely a borrowing). This meaning of losing footing seems to be the purest way to say "to hunt" since the main aim of hunting is to force the animal to lose footing so the word goes back the ages before using bows and arrows or even spears. There are other words with ab/ap showing the development of the concept over time: **abınçaq**, **abına-sürüne**, and figuratively **abızırarğa**, **apçimaqlıq**, **apçırğa**; **apçiw**, **apçıtırğa**, **aqırın**, **aqırınlarğa**, **aqırınlatım**, **aqırınla**, **aqırtın**, **awarğa**, **awnarğa**

Related to **aksırak** (Clauson72:95), **ağna** (Clauson72:87) cognate with Kbal **awna**. It seems that knocking living things down presumably by striking them in a spot more vital than the Achilles heel, has produced other related meanings since we have Turkish **apış arası** (the region between the legs), it seems that Trk **avrad/avrat** (woman, wife) is again linked to this region likely via slang. Now the word **avret** (privy parts, anything that is kept concealed from public view, woman, wife) is said to be from Arabic (Red:98).

Meanwhile the words for hunting in Turkish is **avla**, and in Karachay-Balkar it is **uw**. However the original meanings can be found in about a dozen words in Karachay-Balkar, for example, **awur**, **awruw**, **awuṣ**, possibly ***apsak > aksak/asxaq**, and the set of words **uw** (hunting, poison), **aw** (fishing net, poison). These three forms of hunting must have been known to all humans at one time. The caves in the Sahara show people catching fish with nets. Poison arrows are used by the Bushmen (San) of Africa as well as the native Americans of the Amazon. The dead-hit, of course, is the Karachay-Balkar goddess **Apsati** (pagan goddess of hunting, patron goddess of hunters).

Since the original form had a b i.e **ab/ap**, having to do with falling, hunting, etc (**abın**, **aban**, **abzıra**, **abcır**, etc) and others derived from it such as **awna**, **awuṣ**, etc, **apış** would seem to refer to the rear legs of an animal or the region between the rear legs with an analogy to Turkish **kariş** (from the word for arm). This should be compared to the word **apış** (Turkish). **Apış** refers to the region between the legs and Karachay-Balkar for that region is **aw**. That word is used in the same sense as Arabic **awrad** (Turkish **avrat**, woman, or **avret yeri**, pubic area). There might have been a time period in which catching animals was done with something like a bola; several stones tied together with a rope which was used to throw at the rear legs of an animal to cause it to trip. Thus the phrase '**Apis Bull**' in Sumerian is a big mystery, unless it can be related somehow to the bull worship in the Mideast or to some kind of fertility god.

ağış fr. 1 **āḡ-**; 'ascent, rise' [Clauson72:96] [Vide infra for ḡ=b in Sumerian, etc].

8. **abaruh** (an object) Nuzi; ← Hurr.?

qabarıq (-ḡı) 1. 1) dinner; 2) food, meal, hors d'oeuvres; 3) edibles

9. **abullu(m)** f.; pl. **abullātu(m)** "gate (of city or large building)" [ABUL] a. **kawītum** "outer gate"; **massār a.**, **ša a.**, **mār a.**, **bēl a.** "gatekeeper"; OB a. **šūdūm** "to acquaint s.o. with gate", i.e. to forbid exit; a. **edēlu/pehū** "to shut/seal up gate"; Bab. "gate tax"; at Nuzi, as a public authority; transf. "entrance" to region, nether world, heaven etc.;

abulmañhu “high gate” j/NB; ← *abullu* + Sum. *mañ*

Turkish **kapı** door

Turkish **kapa** to close

cab^{arġa} *in diff. senses* to close, to cover; **eşikni cab** close the door; **başın** ~ to cover; **üynü başın** ~ to cover the house; **amanlıqını başın** ~ to hide a crime; **üsün** ~ to cover; **köknü bulutla cabdıla** clouds covered the sky; **cabıwnu** ~ to draw a curtain; **ciyılıwnu** ~ to close the meeting
Chuvash **xup** to close up, close in [Krueger61:240]

eşik (- gi) 1) door; **qabaq** (or **arbaz**) gate; 2) outside

Sumerian **gishig** 'Tur' (D.130), 'door' (EHG,436) Turkic **eşik** 'kapı' (KBI,206) [Tuna90:]

Chuvash **alak** door [Krueger61:215]; **eşik** 'threshold' [Clauson72:259]; the fact that the word also means 'outside' (in Karachay-Balkar) means it is possible that this word could have come from **tış**, which itself could have come from **taş**. It could be related to **aç** (to open).

10. abi(n)gallu (a priest) jB lex.; ← Sum.; *ābirtum* → *ēbirtum*

tabın^{irġa} 1) *rel.* to worship; to esteem; to serve (*as to a deity*); **ullu qaraçayda caññız terekge tabınıb turġandıla** in the Great Karachay they worshipped the *lonely tree* 2) *rel.* to be christened; to be asked 3) *figurative* adore, deify, idolize, worship, bow (to, before); kneel (before)

This word likely goes back to the word for fire, heat found in Sumerian, and to related **qabın**, **qabındır**, **tıbr**, **tamġa** (stamp, originally brand on animals made with a branding iron), **tap** (scar), **Turkish**, **kav**, **tav** and other words related to iron-working (metal-working) and smelting. This word is also likely related to Karachay-Balkar **toba**, Arabic **tewbe**, and Turkish **tövbe**. As is well known, the southern Caucasus is the home of the fire-worshippers, and Azerbaijan (see **ot**) was named after the ubiquitous natural fires from the escaping gases and oil from the ground. Atropatena was established in the year 323 BC on the Azerbaijani –populated territories, which are now in Iran, and the Caucasian Albania in 4-5th century BC on the territory of the present-day Republic of Azerbaijan. We can see the root for fire already in the name. See **ot**, **üt**, **taba**, etc. The Scythian god **Tabiti** may also be related. According to Miziev, the very common word among Caucasians **tamada**, may be ‘father/master of the hearth/home’.

11. abru IV a kind of priest

abrūtu abru-priesthood

See **tabın** (above)

12. abūsātu pl. tant. “forelock” jB; *abūsāt širi* (a deformity); *abusin* → *abušim*

qabişdır^{irġa} *causative of qabiş^{irġa} 1) to stop, to jam; to stop, to break off; 2) to break, to kill; **urub** ~ **qabişdırıb qoydu** he/she has struck and has killed*

qabiş^{irġa} 1) *recipr. - refl.* to **qab**^{arġa} to bite each other; 2) to stop, lock, freeze; **awuzuñ qabişsın!** *damnation* may you lose your speech! e.g. may your mouth become frozen/stiffened/paralyzed. **qollarım suwuqdan qabişxandıla** my hands stiffened [froze, got paralyzed, locked] from the cold 3) to die (e.g. stiff)

13. adagu(r)ru, *adakurru* (a vessel for libations) M/NB, Nuzi [DUG.A.DA.GUR₅; DUG.A.DA.GUR₄; DUG.A.DA.KUR]; ← SUM.

ayaq II (-ġı) 1) cup, plate, bowl; **aġaç** wooden bowl; **qancal** ~ iron bowl 2) cup, glass, cup; (wine) glass; **çın** ~ porcelain cup; **bitir** ~ a cup (*as a measure of volume*);

(See Sumer-Turk from Dr. Tuna e.g. *adakur*)

14. **adaña** (a garment) Am.; ← e.g.; *adakanni* → *akanni*; *adakurru* → *adagurru*

etek (- gi) 1) skirt, tail, flap, lap, coattail, 2) *geogr.* bottom **tawnu** ~ **i** bottom of a mountain 3) end; edge(territory): **çegetnii** ~ edge/border of a wood 4) *balk.* skirt ; ~ **tübüne salırğa** to take under protection; **qaraçay** ~ **lede** within the limits of a karachay

etek-ceñ satellite; satrap, accomplice, stooge

qatapa *text.* velvet; **qurt** (*or girt*) ~ velveteen; **tuma** ~ stuffed velveteen; **gepxa** ~ velvet with patterns; ~ **çepken** velvet dress

qatlam layer

qatlı 1) layered, having layers; **köb** ~ **lı** multi-layer; multi-ply; 2) multiple; 3) *balk.* story; **eki** ~ **üy** two-storeyed house

15. **adallu** ~ "strong" jB lex.; ← Hurr.?

qatı-qutu *smth.* firm, rigid

qatdır strong; ~ **sabiy** the strong child

qadama 1) unapproachable; ~ **qala** unapproachable fortress 2) unshakable; proof

qadaw III strong, firm, heavy; ~ **taş** strong stone

qatı I 1) *liter., figurative* firm, strong, rigid; **qurçdan** ~ harder than steel; ~ **tut** hold tight; 2) abrupt; **gakkını** ~ **bişir** make a hard-boiled egg; ~ **cel** strong wind; 3) hard, tight; **eşikni** ~ **et** close the door tightly; ~ **qıs** really tighten 4) heavy, fast; ~ **cañgur** heavy rain; **cel** ~ **bolub baradı** wind grows stronger; **suwnu** ~ **barğan ceri** strong current (rapids) of the river; ~ **urunuw** intensive work; 5) *figurative* severe, ruthless, rough ~ **adam** severe man, tyrant, despot; ~ **küreş** fierce struggle; ~ **seleşirge** to speak roughly; 6) *figurative* strict; ~ **ustaz** strict teacher; ~ **nizam** severe discipline;

Chuvash **χita** hard, stiff, firm, earnest [Krueger61:240]

16. **ada(m)mu**, **adumu** "red" Oakk, M/jB; Bogh. "red (blood); "red (garment)"; lex., syn. for "important person";

→ **abadmatu** ♣ ♥ ? **adantu**

kadh > *kar* > *klr* > *klz*; also Turkish *al=red* (**ath*>*al*)

qız^{arğa} 1) to be heated, to speed up; have/run a temperature; rot, decay; *figurative* to burn, to inflame; get/fly into a passion, blaze up, fly into a rage; **temir qızğandı** iron is hot; **tepeşeb** ~ to be warmed up in dance; **qızğan ot** the inflamed fire; **qulaqlarım qızadıla** my ears burn; **oqurğa** ~ to develop a passion for reading; **sözge** ~ forget oneself in chatter/conversation;

Sumerian **mir** 'anger' (MSL,IV,35) Turkic **kız** 'to be angry, cross'. Chuvash **kërle** to murmur, rustle, roar [Krueger61:222]. Other related words which seem to still keep their olden form are **muruldatırğa**, **muruldarğa**, and Turkish **mırıldanmak**.

qızar^{ırğa} 1) *liter., figurative* to redden; **közleri qızarğandıla** his eyes have reddened; **suwuqdan betin qızarğandı** your face reddened from the cold; **beti qızardı** he blushed; **qıp-qızıl** ~ to be heated to red; **qızarğan közle** inflamed eyes; **qızarmış bolurğa** to redden; **qızarıb qalırğa** to flush red; 3) to be angry; **qızara-ağara** between worrying and excitement (reddening and whitening)

qızdır^{ırğa} 1) to heat, to heat up; **temirni** ~ to heat iron; **asırı bek** ~ to overheat; **qannı** ~ *figurative* to warm up blood 2) furnace, burn; **kün qızdıradı** the sun burns; 3) to cause thirst; **bişlaq qızdırğan etedi** the cheese causes thirst; 4) to kindle fire; 5) *figurative* to beat, flog *whom*; **sabiyni** ~ (to beat) the child; 6) *figurative* to excite 10) *figurative* to tempt, captivate, provoke, to warm up, to kindle; **oyuñña** ~ get into the game;

qızğan i. 1) *partic. from qızarğa*; 2) hot; heated up, heated;

qız 1) girl, maiden; **çetgen** ~ marriage age girl;

Chuvash **χēr** girl, daughter, woman [Krueger61:239]; Chuvash **χēr** to glow, become glowing [Krueger61:239]; Chuvash **χērlē** red [Krueger61:239]; Chuvash **χēvel** sun [Krueger61:240];

Chuvash **χut** to heat [Krueger61:240]; **kırkın** originally maiden, young woman, later perhaps more specifically slave girl [Clauson72:654]; **kırnāk** a slave girl [Clauson72:661]; **kız** 'girl,unmarried woman' [Clauson:72:679]; **amrak kızı** 'the benign daughters' [Clauson:72:679]; **karī** old, old woman [Clauson72:644]; **kurtgā** old woman, the feminine equivalent of **aviçgā** and, like it, an old word ending in -gā: [Clauson72:648]; **kıſ-** in the sense of having the sexual organs constricted; sterile, barren, of a woman or animal [Clauson72:668]; As can be seen Türküt still had a word for girl in l~r Turkic form (i.e. with r instead of z). The words having to do with red/reddening, anger, frying, heating etc are from **qız** i.e. **qızarğa**(to be heated, to speed up; have/run a temperature), **qızarığa** (to redden), **qızıl** (red), **qızdırğıç**(heater), **qızğan**, **qızıldım**, **qızıldım**, **qızığırğa**(to be interested), **qızınırğa** (to take a great interest), **qızıſiw**, **qızıw**, **qızıwlaw**. The word **qızıq** meaning "interesting" exists in Kazakh and Kyrgyz. (The word for old woman, **karī**, may be related to **qart** and it may be a coincidence that it shows up similar to **kır**).

All of these words seem to go back to a time in which fire was created by twirling a stick rapidly. The original root of the word for rotation/twirling is **bur/buđ**. If the word originally was with đ, then we could get the sound changes đ>r, đ>z, đ>d>t (to take into account Chuvash **χut**). On the other hand, Chuvash may simply be related to common Turkic **ot**, in which case, the word might have originally had an initial h/x/χ.

The anger part of the word shows up as **murulda** (to grumble). The word for girl is derived via slang. The m~k equivalence between Turkic and Sumerian has been shown by Tuna[90]. There are more examples of this in the words that begin with m in this dictionary. The word for speed shows up as **qızıw**, **qızıwlaw** in Karachay-Balkar. In Turkish the word has split into **kız** and **hız**. There is another example in which this happened in Turkish: **qatun>hatun** and **qatun>kadın**. See **qatın**, **qızarğa**.

17. **adāmum**, Mari *edēmum* "to be engaged in" OA, Mari **G** stat., activit, business matter **D ~ G?**; → *abmūtum adamukku* → *edamukku*; *adamutu* → *adamatu* ♥; *adanattu* → *adamatu* ♣
adh>ash=ish

iş I 1) work, employment (occupation), job, activity, labor; **aşığış iş** urgent work; **qara iş** physical work; **iş ber^{irge}** a) to give work; b) to give the task; **igi iş ber^{irge}** to give good work; **işin böl^{ürge}** to interrupt work; **işinden böl^{ürge}** (or **işin qaldır^{irğa}**) to tear off (to distract)from business (work); **iş coqluq** unemployment; **iş kerek**; work tools; **iş kiyim** working clothes; overalls; **işge salıw** employment; **işge çığ^{arğa}** to leave to go to work; **işden çığ^{arğa}** to leave from work; **işden çığar^{irğa}** to dismiss from work; **iş cürüt^{ürge}** a) *law* to conduct business; **işi-başı bolmağan adam** idler;

Chuvash **ěs** work, business, matter, affair [Krueger61:219]; Hittite *ishuil* ???; Turkish **iş**, work

iş II *auxiliary word*: **awruğan işmi etedi** something happened with him/her?; **kelgen iş etmeydi** he/she does not come at all (*not clearly why*); **men iş da** both I, and others

18. **adānum**, *hadānum* (OB often wr. *ħa/a4-da-num* etc), *adannu*, *adiānu*; pl. f. "fixed date, time limit" Bab. (Ass. → *edānu*) [UD.DUG4.GA;U4.ŠUR] *ūm* a. "fixed day"; jB *ina IA* a. "at the wrong time"; astr. "period"; *eql* a. "objective"
kathan>kashan>kachan; *kathan>kadhan>kadan>adan-*

qačan when, what time; ~ **ña deri** up to what time, up to when; ~ **dan beri** from what time, since when?; ~ **bolsa da** sometime; ~ **da** a) always; b) at any time; in general; **ol ~da cariq adamdı** he in general is a cheerful man; v) *in conj.* with a verb of negative value never; ~ **ese da** at one time, there is no time, in certain times; ~ **ese da bir** at one time

Chuvash **χāsan**, **χāśsan** when [Krueger61:239]; Turkish **ne zaman**, when.

qaçaññı belonging to which time; ~ **haparnı aytasa?** Which news are you telling?

19. adāru(m) ♣ *ḥadāru* “to be dark, gloom” **G** (a/u) j/NB [KAXG16]; of day; of gods, people; of heavenly bodies “become obscured”; of plants? **D** O/jB “darken”, esp. stat. with *pānū/ī* “look gloomy” **Dt** jB, NA “become gloomy” **Š** “darken” j/NB, NA **N** “become dark”; astr. “become eclipsed” [KAXG16] OB, j/NB **Ntn** iter. Of N jB; → *adru* ♣ *adriš*, *adirtu* ♣ *addiru*; *na’duru*; *tādirtu*; *udduru*

addiru “very dark” jB; ← *adāru* ♣

**kadhadh* > *kadhang* > *karang* ;; **kadhadh* > *adhadh* > *adhar* > *adar-*

qara I 1. 1) black, dark; **tum** ~ very black; ~ **erik** prunes; ~ **cer** black earth; ~ **qarğa** a) black crow; ~ **boyalğan** painted in black; ~ **bolurğa** blacken; 2) dark; ~ **çaç** dark hair; ~ **küç** physical force; ~ **iş** physical work; **2.** i) mourning; ~ **kiyerge** to mourn; ~ **teşerge** to remove(take off) mourning; ~ **tutarğa** to observe mourning; ~ **açarğa** to terminate observance of mourning; ~ **kiyim** mourning clothes; ~ **bağana** *hist.* shame pole; ~ **buday** a) rye; b) buckwheat; ~ **cağarğa** to slander, to dishonor; ~ **cürekli** ill-intentioned, envious, jealous; ~ **ölme** (*or* **öltür**), cholera; **tawuq** ~ **ölme** chicken's cholera; ~ **içegile** *anat.* small intestines; ~ **kün** misfortune, black day; ~ **qağıt** roofing felt ~ **qayın** bird cherry tree; ~ **qış** severe winter; ~ **naniq** bot. blackberry; ~ **sağış** heavy thoughts; ~ **suw** spring; ~ **sılıt eterge** a) to exhaust b) to beat ; **sılıtn berirge** to beat ~; **sürürge** to intrigue ~ **halq** idle people; ~ **çeget** deciduous wood; ~ **çibin** the fly (ordinary); ~ **çuñgur** tomb (*liter.* black hole); ~ **şinli** a) brunette; b) swarty; ~ **şkildi** bot. Bilberries; ~ **et** a) meat without bones, fillet b) muscle; **butnu** ~ **etleri** muscles (muscle) of a leg; **awuz** ~ **tutarğa** to not talk, to be in quarrel with;

Chuvash **χura** black [Krueger61:240]; The word for black in Dravidian is **kala/qala**. Dravidian shares the characteristics of not having words beginning with the liquids // and /r/ and not having /f/, and being an agglutinative language. There are other words in common, for example, **kel** (to hear) [see qulaq]. See Lahovary for more.

qarantxa *karach.* 1) silhouette, shadow; vision

qarañğı 1. 1) dark, gloomy, dark; ~ **keçe** dark night; ~ **üy** gloomy room; ~ **eterge** to black out; ~ **boldu** has darkened; 2) ignorant, uneducated, uncivilized; ~ **adam** uneducated man; ~ **çaşaw** uncivilized life; ~ **oyumla** backward ideas; **2.** darkness, twilight; ~ **da** in darkness; **iñgir** ~ twilight; ~ **aç** ~ on an empty stomach; **aşxa-suwğa** ~ close-fisted

20. adāru(m) ♥ “to be afraid (of), fear” **G** (a/u) NB *ēnē a.* ‘fear the eyes’ = “with an eye to, in consideration of” **D** “frighten” OA, jB **Štn** iter. of **Š** O/jB **Št** pass. of **Š** N “become restless, worry about” OA, OB, jB **Ntn** iter. of N OA, OB, jB; → *adirtu* ♥ *idirtu*; *adīru*, *adīriš*; *ādiru*; *mušadīru*

adīru “fear” M/jB; ← *adāru* ♥; → *adīriš*

kadhgu > *kaygu* (*kaygI*)

kadhar > *karar-et* > *kar-et* > *kar-ek* > *kork*

qayğı 1) alarm, excitement, experience, anxiety; 2) intrigues, gossip; 4) trouble, misfortune ~ **aş** *food, money and others for funeral, which bring the neighbours to family died in first three day after death*; ~ **söz** condolence; ~ **söz berirge** to express condolence

Chuvash **χuxxā** care, sorrow, grief [Krueger61:240]; Turkish **kaygı**, worry.

qayğıl 1) disturbing; ~ **zaman** disturbing time; ~ **hapar** disturbing a message 2) restless, concerned, anxious, disturbed; **2.** 1) intriguer, gossip, tale-teller, tale-bearer; scandalmonger

21. addâ “daddy”? OB; *addaḥšum* → *andaḥšu*; *addanniš* → *adanniš*; *addār* → *dāru* ♣

ata 1. father; ancestor; **atam!** the father! (the reference(manipulation)), **tuwğan** ~ the native father; **öge**

~ stepfather; **qaym** ~ father-in-law; **qart** ~ grandfather; **tuqum** ~ ancestor; **ullu** ~ grandfather, great-grandfather, ancestor; ~ **qarnaş** uncle (*on the part of the father*); ~ **-mı egeçi** my aunt (*on the part of the father*); **2** fatherly; ~ **sözü** fatherly word; ~ **üy** paternal the house; ~ **cürek** fatherly heart **ata curt** native land, fatherland; ~ **cer** inherited ground; ~ **ladan kelgen** hereditary

Chuvash **ate** father[Krueger61:216]; See **ata-ana**, **ata-baba**; **akka**, **appa**, **anna**, **atas**, **atta**, **amma**, **ana**. Why did all these words accumulate in Karachay-Balkar?

ata-ana ancestors, parental,

ata-baba ancestors; **bizni** ~ **larıbiz** a) our ancestors; b) a niche a family tree

ataka(y) affect the daddy

atas obsolete father

It should be noted that the words for father and mother in Hittite are **attas** and **annas**. Although Hittite is said to be an IE language, only about 30% of the words are recognizably IE. See **ata**, **ana**, **amma**, **anna**, **atta**, **akka**, **appa**, etc

appa grandfather

akka *karach.* 1) grandfather; 2) old man;

22. adi, Oakk, OA also *adum*, NA often *adu*, also *ad* “until, as far as” [EN] **1.** prep. of time “till”, “within”, “during, in the course of”, also *adi/u libbi*; *ad(ī) innanna*; *ad(i/un)akanni*, *adikanna* “until now” (→ *akanna* ♥); of space “up to, as far as”, also *adi maḥar*; of amount of silver, degree of hunger; *adi ulla* “for ever” (→ *ulla* ♥); *adi šāri* “for all time; everywhere” (→ *qadum*; before numerals “times, multiplied by” [A.RA], *adi šalāšišu* “three times” (→ GAG 71a; OA → *ana* ♣ 15); OA “concerning, on the subject of”; Oakk *adi daniš* “very much”; jB *adi surriš* “instantly” **2.** conj. (→ GAG 116c, 173a-g) with pres. “until; Mari “as soon as”; MA “while”; NB *kī adi* in oath → *kī* 4; with pret. “until; not before, as soon as”; OA “concerning the fact that”; with stat. “as long as, while” **3.** *adi lā* prep. “before in advance of”; conj. with pres. or pret. “before, as long as ... not” **4.** *adi muḥḥi* NB, occas. NA for *adi*, prep. of time, space; conj.; mostly *adi muḥḥi ša* with pres. or perf. **5.** *adu/ī bīt* NA for *adi*, as conj. with pres. “until”, with *lā* “before” **6.** Am., Bogh. adv. ~ “indeed, truly” **7.** with pron. *šuff*. Only in → *adīni*, *adišu*; *adianni* → *adū* ♣; *adiānu* → *adānum*; *adikanna* → *akanni* arI deri= until there

arı **1.** 1) to there; the other; **andan** ~ from that place to there; **bılaydan** ~ from this place to there ; ~ **beri** hither tither; **ne**, ~ **ne beri tül** neither there nor here; **alay** ~ in that direction; **buruwnu** ~ **canına** to the other side of the fence; **qağıtı** ~ **canı** the other side of the sheet **2. particles**; ~ **qara** look there; ~ **oraq**, **beri çalqı** sickle there and scythe here; **arı-beri**. there and here; ~ **cürürge** walk/strut about; ~

deri *postposition* down to; **arı deri a)** up to that place; b) while, before that time; up to that point; **beri** (*or bılayğa*) ~ up to this place: **busağatxa** ~ till now; **bügünge** ~ until today; **qaçaḡa** ~? up to what time? until when?; **taḡa** ~ till morning; till dawn; **ertdemblağa** ~ till morning; **ertdenden inḡirge** ~ all day long;

23. adru(m) ♥ MA gen. also *idri*, f.; pl. *adrātu* and *adrū* “threshing floor” Ass. as topog. feature; payment *ina adr(āt)* ♣ “at threshing time”; NA also “courtyard”?

ındır threshing-floor, barn; ~ **basarğa** to thresh grain; ~ **basıw** thresh(ing); thrashing; ~ **ağaç** (*or toqmaq*) circuit; **aç** ~ a temporary current; ~ **bağana** *ethn.* a pole at the centre around of which the bullocks go while threshing ~ **güttü** *ethn.* ritual cake in commemoration of a beginning threshing

ındırçı the worker on a threshing-floor

ındırhıq (- ğı) 1) *abstr.* to **ındır**; 2) quantity(amount) of sheaves for a single threshing on a threshing-floor

24. adrū “ibex-like” jB desig. of sheep; ←Sum;; *adu* → *adi* kodhudh

armu ♥ ~ “mountain goat” M/NA, M/jB hunted; as decoration; NA *kaqqad a.* “goat’s head (situla)”

arru ♥ (desig. of sheep) jB lex.

asliš “like sheep” jB; ← *aslu* ♣

aslu ♣ “ram; sheep” jB as sacrifice; → *asliš*

(change r>s has taken place)

atūdu, *dūddu*, OA *etūdum* “wild sheep; ram” OA, M/jB; *atūgu* → *adūgu*

Tatar sarık < *karık (sheep). Uralic(?) kar=sheep

Turkic koy, koyun, kon= sheep < *kođud

25. atû ♣ jB lex. **1.** (a kind of dark wool) **2.** (Gutian word for ~ throwing stick)

addu ~ “throwstick” M/jB; *addû* → *adû* ♦; *addunānum* → *andunānu*; *addurārum* → *andurāru*

atiw gerund at^{arġa} 1) throwing; a throw; pushing 2) shooting 3) dismissal

atiwçu 1) arrows(pointers) 2) *euph.* liar, cheat, deceiver

at^{arġa} II 1) to throw; **taş** ~ to throw a stone; **qol taş** ~ *ethn.* throw the shotput; **tuz** ~ to put salts (*for ex.* in a soup); **kesiñi otha** ~ get/be excited, climb on fire to be angry (*for ex. in dispute*); **millik** ~ to be thrown, fall (up)on;; **aşariqġa milliq** ~ to attack the food; **uzaq bolcalġa** ~ to postpone for long term **sadaq** ~ to shoot an arrow; **birden** ~ to fire a volley; **atib başlarġa** to open fire; **atib sinarġa** (*or körürge*) to test in shooting; 4) to dismiss; **işden** ~ to dismiss (to expel) from work 5) to sow **urluq** - to sow 6) *euph.* lie, tell lies; **bu col a atdıñ deyme** in my opinion, this time you lie;

Chuvash **ivāt** to throw, cast [Krueger61:220]

26. adû ♣ Ass. *adiu*; pl. *adû*, *adê* “(treaty-)oath; supernatural power of an oath” M/NA, M/NB;

a.şakānu/tamû/nasāru “to establish/swear/keep a treat”; NA *a. ša šarri* (“loyalty) oath to king”; j/NB, NA *bēl a.* “vassal”

aytiw II *gerund* **aytirġa** to speak; communicate, make statement etc

aytiw I 1) legend; **buruñdan kelgen** ~ the ancient legend; 2) hearings, 3) proverb, saying;

aytiwçu 1) narrator (of folk tales); **tawruş** ~ tale-teller, story-teller 2) exponent, spokesman, mouthpiece; **halqñi aqılın** ~ exponent, spokesman

aytiwlu famous

aytiwtos *balk.* same as **ataypıs** narrator (of folk tales)

aytxılı *balk.* known, glorified, famous; worthy praises

ant oath, vow; ~ **im bardı** I have given an oath (vow, promise); ~ **buzuw** (*or buzmaklıq*) perjury; perfidy, treachery; ~ **buzġan** perjural, perfidious, treacherous; ~ **qarnaşla** brothers on an oath; ~ **ıma tüz**

boldum I did not break my oath; ~ **eterge** to swear

antçı: frequent oath taker, swearer; ~ **ötürükçü bolur** frequent swearers are liars

ant-qarġış oath-damnation; ~ **eterge** to swear

ant-toba an oath; ~ **eterge** to swear

27. adû ♥ “now” NB; also *enna a.* “now then”

endi **1.** 1) now, nowadays, now, now; **2.** present, present, modern

Turkish **imdi**, **şimdi**, now; **añarû/iñarû/inaru**: ' up to that (time or place)' [Clouston72:190]

Chuvash **payan** today, now [Krueger61:226];

These words provide evidence that there was a root for time which had the form **en/an**.

endide *karach.* 1) in present time, nowadays

endigi 1) contemporary, modern, present, present-day, up-to-date; ~ **adam** the modern man

endigili modern, new; ~ **adetle** new customs
endigilik (- gi) modernity(present); novelty
endilede recently; ~ **men anı kermegenme** recently I it(him) did not see

28.âdu "to take notice of" MB G (pres. *ī'd*, pret. *ī'īd*) Š "notify, inform" s.o; → *na'ādu*
 ayt (to say, inform), aytlw (act of informing) (see above)

29. adurtu "village" jB lex.; ← *aduru*
adurû(m), *edurû*, *aturu*, *udurû?* "village, farmstead" Bab. [E.DURU₅]; ← Sum.; → *adurtu*
 kent; kabak; *kand> kad> ad

qabaq (-ġi) 1) **settlement, village; dwelling, court yard**; **oġarı** ~ upper village; **töben** ~ lower village;
 2) gate; shutter; ~ **eşik** gate; ~ **la** gate; shutters; **eşikni** ~ **ları** the shutters of a door 3) **köz** ~ eyelid;
bügeçe ~ **qısmāġanma** I have not closed an eyelid this night

qabaqçı peasant, village inhabitant;
qabaqlı 1) having a gate, shutter

30.aduru "mirror"? jB lex.

***kördürüw**= that which causes to be seen

körünüş a kind, appearance, exterior; **tış** ~ **ü** appearance; **tış - ü bla** on appearance

kör^{ürge} 1) to see; notice; 2) to respect, to esteem, etc together with other words; **ariw** ~ to respect; **siym**
 ~ to respect his/her honour; especially to esteem; **canıġ kibik** ~ adore, deify, idolize; ~ **dan başxa**
körmezge a) to respect as...; **egeçimden başxa körmeyme** I respect you as much as my sister; b) to hate
 as...; **itden başxa körmezge** *vulgar* to hate as a dog; **tıymşlısıça** ~ to render due respect; **körüb bolmazġa**
 to hate; 3) to try [on taste]; **xıçından** ~ taste of a pie; **aşab** (*or qabıb*) ~ to take a bite as a test; **tatiwun** ~ a)
 to try its taste; b) to enjoy; **tiyib** ~ to try by touch, 4) dare to touch, to try; **qarıwuġu** ~ to test your
 strength; **bir körsünçü!** let him only will try! 5) visit, come to see, call on; **awruġannı** ~ to visit the
 patient; **barıb** ~ to go on a visit; 6) to consider(count) to accept; **kesiġden oġlu** ~ to consider better than
 yourself; **kesiġe tab** ~ to consider convenient for yourself; **qabil** ~ to approve; 7) to test, to go through, to
 undergo; **açlıq** ~ to suffer(bear) famine; **artıqlıq** ~ to undergo violence, injustice; **köbnü** ~ see much, go
 through much; **qıynlıq** ~ to go through to difficulties; **tınçlıq körmezge** to not know rest/peace/quiet; **köre**
kelgen adam experienced person; **ne kördük, körmedik!** what we have not tested! 8) to examine; **körüb**
alırġa to examine to buy; **köremise sen anı!** Can you believe that!; **körürse künücü!** You will see what
 happens to you (threatening);

Chuvash **kur** to see [Krueger61:223]; Turkish **gör**. Turkish **göster** (to show). These words are irregular and do not
 fit the pattern for l~r and sh~Turkic. The word for 'pupil' in Clauson is **karak** from **qara**^{rġa} (to look). There might have
 been another word for 'eye' or 'to see'. The other words showing similar irregularity is **cürü/cüz** (walk/swim). See also
köz, göz (eye), **körgüz/kögüz, qara**^{rġa}

körüw 1) *action name to* **kör**^{ürge}; **tüşde** ~ a dream; **köz bla** ~ vision by eyes; **siym** ~ respect; **aşab** ~
 approbation on taste; 2) sight; **anı** ~ **ü amandı** he/she has bad sight

köreme evidently, ostensibly, it seems, it appears

körgen 1. *partic. from* **kör**^{ürge}

körgünçlü *karach.* 1) evident; indicative; 2) outstanding; ~ **adam** the outstanding man

körgünçülük (-gü) *karach. ethn. same as* **körümdük**

körgüzgen *karach.* 1. *partic. from* **körgüz**^{ürge}; 2. an indication; **barometrni** ~ **i** the indications of a
 barometer

körgüztme *karach.* exhibition; **el mülk** ~ an agricultural exhibition

körgüzülgen *karach.* 1) *partic. from körgüzül^{ürge}*; 2) specified: ~ **kemlikle** specified deficiencies

körgüz^{ürge} *karach.* 1) to show; to demonstrate 2) to specify, to pay attention; **bolcal** ~ to specify a deadline; **işde kemlikleni** ~ to specify deficiencies of work; **col** ~ to specify a road; 3) to expose; to represent; **ariw** ~ to represent in good light; **qart** ~ look old; **közge** ~ present to the mind, to imagine; 4) to prove, to testify, demonstrate; **bu neni kergüzedi?** what it prove? 5) to show, to express; **cigitlik** ~ to show heroism; **igilik** ~ to show kindness; **quwanğanı** ~ to express pleasure 6) to teach, to train; **qol işni** ~ to train in needlework

Chuvash **kātart** to show, to cause to see [Krueger61:222]

körgüzüw *karach. action name to körgüz^{ürge}* 1) display, demonstration 2) instruction (indication) 3) display; **cigitlik** ~ display heroism 4) image

körgüzüwçü *karach.* index demonstrative; **colnu** ~ the index of a road; ~ **almaş gram.** demonstrative pronoun

körmegen 1) *partic. negative from körürge*; ~ **kibik et^{erge}** to pretend not to notice; 2) eyeless

körüm *rare* appearance, shape; ~ **ü qolay töldü** on a kind anything good

körümdü *same as körümdük*

körümdük (-gü) *ethn.* gift for shows

körümlü outstanding, representative, solid

köründük (-gü) *same as körümdük*

körünmey secretly, imperceptibly; ~ **ket^{erge}** to leave secretly

31. agāgu(m) “to be(come) furious” Bab. **G** (a/u; stat. *agug*) of god, human **Gtn** “be steadfastly angry”? **D** stat. only “is very angry” **Š** caus. of **G N** “get angry”; → *aggu, aggiš, aggāgû; uggu, uggatu, uggugum; agāi(a)* → *agâ*

aggāgû “furious” jB; ← *agāgu*

akku “furious” NA; ←Aram.; → *aggu; akkû* → *kūm*

açıw= öçüg

açıw IV anger, rage; ~ **boladı** create anger; ~ **et^{erge}** anger; to exasperate; **asırı** ~ **dan** from fury;

açıwlan^{ırğa} to become angry, to be angry; **açıwlanıb qara^{rğa}** to look angrily

öç III rage

öçüg^{ürge} to be angry at; **sen meñge nek öçükgense?** why are you angry at me?

öçügüw *act. to öçüg^{ürge}* rage, exasperation

ökür^{ürge} 1) moo (*about cows*); to roar (*about bulls*) 2) *colloq.* to cry loudly

32. ezēzu(m) “to be(come) angry, rage” Bab. **G** (u/u, later mostly i/i; stat. *eziz*, also *ez(ii)*) [ŠUR.ĥUŠ] of god, person; heart, liver etc. **Gt OB** “rage at one another” (**KIZIS**) **D** “make furious”, stat. “is infuriated” **Š** jB “make s.o. furious”; → *ezzu, ezzetu, ezziš; uzzu, uzzatu; mēzeze; šēzuzu, šüzuzu*

Regarding *ezēzum* and **KIZIS** see above regarding ‘reddening, getting angry’.

33. agannu, NB *aggannu*; pl. *usu*. **F**. “bowl, cauldron” Qatna, M/NA, M/NB, Am., Nuzi for liquids; of copper, stone, clay

saxan *karach.* dish (large); a tray; ~ **tabaq** large cup, wash-tub

tegene trough; washtub

These words are themselves cognates. See also *agum*.

aĝ^{arğa} 1) leak, to be poured, to be poured out, to spill; 3) to fall, shed its grain; to fly; 4) to run, to flow

Chuvash **yux** to flow (of liquids, rivers) [Krueger61:242]; Turkish **ak**, to flow. Hittite **eku**, to drink; **ak-** 'to pour out, cause to flow' [Clauson72:82]; **ögen** 'a brook'; the context suggest that it was something smaller than a river [Clauson72: 109]. **ögüz** 'river' [Clauson72: 119].

Possibly **aqğan** (that which flows), or in Turkish **akan** (that which flows) are cognate with **ögen**, and **agannu** consists of a suffix which seems to create an agent or instrument from the stem.

34. aga(n)nutilû, aganatallû "dropsy" M/NB [A.GA.NU.ITIL-]; ← Sum
saġaq: ~ **la** parotis; ~ **awruw** mumps

35. agappu(m) (wing)

*kangap > kangat > kanat

qanat 1) wing; 2) edges; **camçını** ~ **ları** edges of felt cloak; ~ **çabaq** fish fins

Chuvash **şunat** wing [Krueger61:232]; Turkish **kanat**, wing. The word does not have anything to do with **qan/kan** (blood) thus the Chuvash irregularity may point to an answer.

36. agarinnu(m), garinnu O/jB **1.** "womb" or transf. "mother" **2.** in metallurgy "basin, crucible" **3.** "(first) beer mash" [AGARIN_{4/5}; AMA.TUN]; ← Sum. *agarrûtu* → *agru*

qarın **1.** 1) stomach; belly; womb, belly, paunch; ~ **caw** a) abdominal bacon; b) paunch; **aç** ~ **ñña** on an empty stomach; ~ **suw** germ, fruit; pregnancy; ~ **aşdan toymay** half-starving; ~ **calçı** *obsolete* worker for food; ~ **qıssa** if a famine comes; Chuvash **xırām** belly, stomach [Krueger61:240]. The word is obviously not derived from **qar** (snow) but from 'to dig'. see **qazarga**.

qarındaş *balk. same as qarnaş*; ~ **arasında da cürür tergew** and between the brothers the account is conducted; the account friendship does not spoil

qarınlı 1) paunchy *popul.* 2) voracious; 3) capacious ; 4) pregnant woman

qarın-qurun interiors, giblets

37. agāru(m) "to hire, rent" **G** (a/u) person, animal, ship, cart, house **D** OA = G N pass. of G, of person; ? *agru, agirtum, agrûtu; āgirum, āgirtu; igru; munnagru; nāgurtu*

*angar > *angas > önküç; *angar > agar

öñküç **1.** on loan, on credit; ~ **al^{irġa}** to borrow; ~ **ber^{irge}** to lend **2.** loan, credit; ~ **nü ber^{irge}** **kerekdi** loan should be paid back; ~ **açxa** loan, credit

öñküçge on loan, on credit

38. agasalakku(m) agasa/ilikkum(m) (a kind of axe) O/jB [AGA.ŞILIG]; ← Sum → *agû* ♣

sılı^{rġa} to cut, to slice

sılıw gerund sılı^{rġa}; **et** ~ incision of meat (*for salting or making jerkey*)

39. agaşġû "youngest son; junior, novice" jB, NA of scribe, physician etc.

*kisgi > **kiçi**

kiçi 1) younger; **em** ~youngest; ~ **qarnaş** younger brother

Chuvash **kēsen** young, small [Krueger61:222]; Turkish **küçük**. In Karachay-Balkar **küçük** refers to a dog pup. The word for small is **gitçe**. It is possible to relate these to **qısxa** (Turkish **kısa**), and thus to **kes/kıd/qıy**.

40. agum ~ "wave, flood"

aġım current, flow, course, movement; **zamannı** ~ı flow of time; **cılı** ~ warm current

aġıw gerund aġ^{arġa}

aġ^{arġa} 1) leak, to be poured, to be poured out, to spill; 3) to fall, shed its grain; to fly; **çapıraqla aġadıla** leaves fall down; **çaçım aġıb baradı** my hair is falling out 4) to run, to flow (*about a river*); **qoban azov teññizge aġadı** kuban runs into the azov sea;

aġız^{ırġa} 1) to drop, to scatter; 2) to drip 3) to force down; **samoletnu tob atıb aġızdıla** the plane was brought down by a hit; 4) to kill; 5) to force down, to shake, shake off; **terekni qarın** ~ shake off (to force down) snow from a tree; **sabiyle almalanı aġızıb qoyġandıla** children shook down all the apples; 6) *karach. figurative* to eliminate; 7) to overthrow; **1917-çi cılda patçaxnı aġızġandıla** in 1917 they overthrew the king

See **agannu**.

41. agurum ~ "baked brick

kirpiç (<*kir-piç?; dirt/earth-cook)

qurġaq (-ġı) 1) dry; ~ **biçen** dry hay; ~ **otun** dry fire wood; ~ **cerle** waterless grounds; ~ **cıl** year of the drought; 2) *figurative* dry, constrained, with restraint; ~ **söleşiw** constrained tone; official conversation 3) *figurative* empty, useless; ~ **söz** jabber, empty conversation, fine words; ~ **sözlü adam** glib talker, phrase-monger 4) *rare* dry, thin, lean; wiry, sinewy; ~ **adam** thin man 5) *rare* a drought, dry; ~ **cerle** droughty places; ~ **cötel**, dry cough

quru^{rġa} I 1) to establish, to set up; **toy** ~ to arrange a ball/party; 2) *liter., figurative* die off, to disappear; **anı qolu quruġandı** his hand has withered

Chuvash **ġăr** to dry, dry out [Krueger61:239]; Chuvash **ġărăk** dry, dried up [Krueger61:239]

Turkish **kuru**, to dry. Turkish **kurak**, dry. see **quru**, **quruġunçu**, **qurġaq**, **qurum**.

qup-qurġaq 1) completely dry 2) dry

qup-quru 1) completely empty; ~ **du pred.** absolutely empty; 2) absolutely dry; ~ **biçen** absolutely dry hay 3) only, **üyde** ~ **menme** I am the only one at home

kirpiç brick; **aq** ~ white (silicate) brick; ~ **üy** the brick house;

42. aguñhu(m); Oakk Hurr. pl. aguñhena "sash, belt" Oakk, OjB

qurşala^{rġa} to surround; **cawnu** ~ to surround an enemy

Turkish **kuşat**, to surround; Turkish **kuşak** belt, sash;

"**egir-** 'to surround, encircle(something)' Although there is in **Uyġ.** a parallel or sec. f. **enir-** of this verb, as there is of **eg-** and some of its derivatives, it is unlikely that this is a caus. f. of **eg-** since both are Trans. verbs and this one has no Caus. connotation. it is almost syn. w. **evir-** but can hardly be a Sec. f. of that verb, or vice versa, as both words" [Clauson72:112]; See the doublet **evir-çevir** in Turkish.

tegrē(d-) ***tegir-**; surroundings, the surroundings or rim of something of a well [Clauson72:485]; **tögre** the rim (tegerék). [Clauson72: 485]; **tögrek** ring, circle. [Clauson72:485]; **tögerik** circular [Clauson72:485]; **tegereki: (d-)** **tegrē**; int the neighbourhood of [Clauson72:486]; **teğirmē/teğirmi:(d-)** round, circular. [Clauson72: 486]; **teğirmi ısır sar** bites a round hole. [Clauson72:486]; **teğür-** conveyance. [Clauson72: 486]; **teğeren (d-)** a rotary mill. [Clauson72: 486]; see KBal **tögerek, tönere**.

These words and others related to it have syllables resembling Sumerian **gigir**, wheel. The common word for wheel is **çarx** (said to be Iranian, and related to Sanskrit). The list of words relating to wheel, roundness, etc:

1. **qurşow**, **qurşarġa** see above

2. **gırcın** flat round bread; may be related to **gurun** → ***urun** → **un** or **urun**→**ürün**

3. **cıkkır**, **cıgırık**, **cız**, **cıgırıkbaş**, **cırıldı^{rġa}** (Turkish **gıcirtı**, to make creaking noises) related to barrel, roundness,

roundheaded, make creaking noises like a wheel, etc

3. **çırma**^{rġa}, **çörge**^{rġe}, **çulġan**^{rġa}, **cörme**, (Turkish **sar**) to wrap around in various ways/forms

4. **küren**, **qırıq**

5. **digil-migil** (Turkish **dingil**)

6. **mukkur** (especially with m→k i.e. kukkur). There are a set of words with initial m which have reflexes in general Turkic words beginning with k. This likely is because of p→t→k and p→b→m. Some of these can be seen in Tuna.

7. **tögerek**, **tönerək**, **tönnerçek**, **toġay**, **tomalaq**, **toppan**, **toxun**

see **qurşow**, **qurşowla**^{rġa}, **qurşa**^{rġa}, **aylan**^{rġa}.

qurşalaw gerund qurşala^{rġa} 1) *liter.*, *figurative* environment 2) siege, blockade

qursaq (-ġ1) *rare* stomach

qurşarġa see **qurşala**^{rġa}

qurşow 1) hoop; ~ **aġaç** wooden hoop, **temir** ~ iron hoop; ~ **al**^{rġa} to surround; **şaharnı** ~ **alırġa** to surround the city 2) *print. obsolete* brackets

43. **aġamma**, jB also **aġammu** “apart, separately” OA, occas. Bab., NA; ← **aġu** ♥

aġatu ♥ 1. “bank” NA (roy. inscr.) of river, sea 2. MA pl. “sleeves” of garment 3. JB transf. Ref. xxxo moral transgression “limit”?; ← **aġu** ♥; **aġātu** → also **aġāta**; **aġu** ♥; **aġātu** → **aġitu**; **aġu** ♣

aġê “separately, by itself” OjB, Bogh., NA; → **aġennâ**; → **aġu** ♥; **aġê’iš** → **aġî š**

aġum “separately, besides” OA; → **aġu** ♥

ayır < ***ađır** < ***atır** > **aġır(m)**.

This and the next few show the changes t>h/x. This shows up sporadically and not really in Turkic but in Hittite and Iranian so was left out of the sound change laws given above.

ayır^{rġa} 1) to divide; to separate, to allocate, to isolate, to dismember; **üyden** ~ to separate, to allocate from houses; ~ **bolmaġan** inseparable; **köpürnü** ~ draw bridge; 2) to distinguish, to differentiate (*one from another*); **bir birinden ayırmazġa** to not distinguish, to lump everything together, not to discriminate; **tüznü ötürükden** ~ to distinguish truth from lie; 3) to understand; **allay birni ol da ayıradı** it is so much also he/she understands; **hatnı** ~ to disassemble handwriting; **tersni**, **tüznü** ~ to understand right and wrong; 4) to select to choose; 5) to touch, to sort; **ayırib al**^{rġa} to choose, to select; **urluqnu** ~ to sort seeds; 6) to divorce; **er bla qatınnı** ~ divorce husband and wife 7) *chem., phys.* to decompose, to split; 8) to open, to construct; **col** ~ to open a road, *also figurative*; **orun** ~ to open a place (create vacancy)

This word is put forward to claim that c-Turkic derived from y-Turkic. However see **acırarġa**

Chuvash **uyär** to divide, split, share, to make out, distinguish [Krueger61:237]; see **car**, **cırt**

carım 1. half; 2. defective; imperfect; ~ **ayırımkan** a peninsula.

Chuvash **şură** half [Krueger61:232]; Turkic **yarım**, half.

According to Miziev, the name Arimaspi, (Herodotus) is mistranslated. It does not mean ‘one-eyed’ but rather ‘half-eyed’. The word for ‘eye’ according to Miziev was ‘sepi’. There is no ‘sepi’ in Karachay-Balkar but there is **ximillenirge**, which indicates that the word might have been Bolgaric since s>x is common in Bolgaric. Furthermore p>m is also very common. In this case Arimaspi means “half-closed eyes” (**qısıq-köz**) and refers to a Mongoloid people. If these Mongoloid people were Turkic or if the Turkic speakers were Mongoloid, they would not have called themselves ‘half-eyed’. Thus the word, if it is Turkic, was used by Turkic (or protoTurkic) speakers to refer to a Mongoloid people. It was in the steppes north of the Caucasus that thousands of years ago people from the Middle East and Northern Asia mixed as can be shown by genetic evidence. It was with these people that the people from the Mideast mixed producing Common Turkic. See **carırġa**

car^{rġa} I 1) to split, to make a crack; 2) to split; **otun** ~ to split logs to make fire wood 3) *figurative* to cut, to saw; **aġaç** ~ to saw wood); 4) to perform surgery; to open, dissect; **awruġanni** ~ to operate on the patient; **içgileni** ~ disembowel bowels; **ölükni** ~ to to an autopsy; 5) to anger, bring to rage

Here is a perfect example of the protoTurkic *d showing up as c and y in Turkic languages.

Sumerian **dar** 'spalten, zerschneiden, zerstoeren' (D.71; MSL, III, 100) Tk **yar-** 'yarmak' [to break in the middle] (DLT, I, 399; KBI, 523) [Tuna90:]. Chuvash **sur** to split [Krueger61:232];

ciril^{irğa} *passive - reflex.* to **cir**^{irğa}; **eki** ~ to be cut half-and-half; **uzununa** ~ to be unstitched lengthways; **cirilğan** unpicked, divided

ciriq (-ġı) **1.** cuts(sections) **2.** cut; ~ **erin** *med.* hare lip; ~ **etek** slit skirt

cir^{irğa} to cut, to dissect; *figurative* rip open, cut open;

cirt^{arğa} **1)** to tear; pull out, to pluck; **cirtib al**^{irğa} **a)** to pull out **b)** pull out, pluck (*for ex. a hair*);

It would seem that **cirtarğa** (to tear) is related to **carırğa** via *car-et and **cırırğa** is just another version of **carırğa** via the common change a>ı. Since y/c are assumed to be from *d, the word **ayırırğa** is from the same root with the prefix-a which makes this set an extremely ancient set displaying ProtoTurkic prefixing. Because the a- is a prefix the root **atar** has nothing do with wieth *at (fire) but is really *tar (tear, split)> *dar > car/yar.

44. **aħarriš** "in future" jB; ← *aħāru*

al 1. 1) forward, front; **al ayaq** front leg; **al canı** forward part; **üynü al canı** facade of a house; **al tili** *ling.* tongue in the front position; **al tilli qısıq** *ling* front consonants; **alların alıb tururğa** to block their way (*i.e. to block their front*); **al bermezge** to not concede (*i.e. not to let them get ahead*); **al aylandırırğa** (or **bururğa**) to face/move (figuratively) in the direction of e.g. **atamı-anamı alları alayğa aylañğandı** my parents have an intention to do that; 2) initial, primary, first **al közüwde** first time; **aldan artxa** from front to back; 3) introductory, introduction; **al söz** foreword, introduction;

Chuvash **mal** front, fore [Krueger61:223]; **al** if really ancient word, meant 'front, facing, prior position' [Clouston72: 119]. **ulō** 'joining, attaching' [Clouston72:135]; **ulā-** 'to repair(something broken)together; to join (something) to (something)' [Clouston72: 126]; probably means to glue the two ends together.

Turkish words related to this **ileri** (forward), **ilk** (first), **ilet** (to take forward, opposite of 'to bring'), **ön** (front, from Mongolian apparently). Karachay-Balkar words **elt** (to take, same as Turkis **ilet**). The u-grade version of the word is **ulaş** (to reach, to make ends meet, to glue ends); **ulag** (pack horse) indicating that the first pack animals were likely goats (**ulaq**), mountain animals, not steppe animals. see **ileşirge, ulow, mañılay, mañ.**

alda 1) ahead, in front; **seni çaşawuñ alqın ~dı** you are still ahead; ~ **keledi** he/she goes ahead; ~ ~ **bolurğa** to be in front; ~ **qıyın işibiz bardı** we have difficult work ahead; ~ **barırğa** to be in the lead; ~ 2) *ref.* before; **ol senden ~ kelgendi** he/she has come before you; **mından** ~ a) recently; b) ago; **beş cılnı mından** ~ five years ago; **alda-artda** first and last, beginning and end ; **aldağı** 1) first; forward; ~ **at** the horse in the front; 2) previous; 3) future, forthcoming; ~ **çaşaw** future life;

alğa forward; at first; **alğa-alğa** forward; **alğadan** for a long time; **alğa-artxa** back and forth; **alğaraqda** recently; shortly before; **bu andan ~ bolğandı** it happened shortly before that; **alğaraqdan** beforehand; **alğaraqın** *karach.* beforehand; **qayğısın ~ körügüz** take care beforehand

alğı 1) forward; ~ **ğa ber** give forward 2) first; ~ **colda** for the first time ~ **burun** at first, first debt; previously 3) previous; ~ **kün** the previous day

alğın 1. 1) at first; ~ **oylab, alay söleş** at first think, and then speak 2) earlier, before; for a long time; in former time; **2.** 1) bygone, former; 2) first; **em** ~ first of all; **alğında** *karach.* before, then, in former time; **alğından** long since; ~ **kelgen adet** long since known custom; **alğınlada** *karach.* before, in former times; **alğıñı** former, last, ~ **tiriligim qalmağandı** I do not have former mobility; **alğıntın** *karach.* before, at first

munu ~ **eteyik** we make(become) at first it; **alġmça** still;

Chuvash **ĕlĕk** formerly, once upon a time [Krueger61:219]; Turkish **önce**, before, earlier, first.

aldası forward part; first part

ala II 1) **bir** ~ **da** sometimes; **caz** ~ in the spring; **caz** ~ **ġa** by spring; **iġġir** ~ around evening; **taġ** ~ **sında** early in morning/dawn

axır 1. 1) the end; ~ **ı coġdu** there is no end; 2) *gram.* termination(ending), inflexion; inflection; ~ **boluŝ** declensional endings; **bet** ~ the personal termination(ending) 2. 1) final, last; ~ **cılđa** last year; ~ **sözleri** his/her finishing (last) words; his/her conclusions; ~ **awal** death; ~ **awalġa cetġendi** he/she has reached his/her final agony, 2) final; ~ **begim** the final (firm) decision ~ **da balk.** quite, entirely, totally; at all; ~ **da coġdu** absolutely is not present

axıratlıq (-ġı) *rel. abstr. to axırat*

axıratsız 1. guilty 2. sinner; atheist

axırġı last, final; ~ **söz** final word; ~ **haparda** last news; ~ **ellede** in extreme villages

axırı 1) end; ~ **bolmaġan** infinite; ~ **bolmaġan math.** infinite fraction; **caŝawnu** ~ sunset of life 2) outcome ; **romannı** ~ ~ outcome/climax of the novel 3) ~ **nda** in result; **uruŝnu** ~ outcome of the fight 4) ~ (**sı**) *parenthesis..* at last, eventually; to put it briefly

axırsız infinite

There are three important points to notice: (i) there are sporadic cases of t>x which was not shown in the sound change rules (ii) Turkic mixes up liquids and nasals, among them l-n e.g. Turkish **ön** (front), **önde** (in front) vs **al/il/ul** (front), **ala** (time) vs **an** (moment); **alaŝa** (low) vs **en/in** (down).,

45. **aġātu(m)** ♣ NB **aġattu**; pl. OA **aġuātum**, OB **aġġātu** “sister” [NIN] “(natural) sister”; transf. OA as complimentary term; OB of f. subst.s a. ...a. “the one ... the other”; ← **aġu** ♣; → **aġātūtu**, **aġġūtu** ♥ **aġātatum**

egeç sister; **egeçġim** my sister; **tuwġan** ~ natural sister; ~ **den tuwġan** nephew (niece) on the sister’s side

Sumerian **geme** ‘Magd’ (MSL,III.1250), Turkic **eke** ‘büyük kız kardeş’ (DLT,I,685) [Tuna]

ekeç ‘a small girl’ (saġira) who displays intelligence and makes herself, as it were the (elder) sister of the clan(al-qawm). **egēt** ‘(maid)servant’. [Clauson72:101]; **ekē** originally ‘a close female relative older than oneself and younger than one’s father’, that is both ‘junior(paternal)aunt’ and ‘elder sister’, [Clauson72: 99]; later only ‘elder sister’. Cf. **eçē**, **küküy** and **baldız**. [Clauson72:100]; Chuvash **appa** elder sister [Krueger61:216]; Chuvash **akka** elder sister [Krueger61:215].

Hittite **nega** sister; written syll., **NIN** and **AġATU**; from OH [GHL-N:425];

In good Akkadian writing one expects **NIN-ŠU** (for **aġaššu** “his sister”) in the nom. and acc. but **NIN-ŠU** (for **aġatišu**) in the gen. Hittite scribes generally comply with this rule, but there are notable exceptions such as acc. sg. **NIN-ŠU** in [...].[GHL-N:425];

Half brothers could also be designated with **ŠEŠ** without any additional qualifications: [...]

But the existence of **pappanegneš** “brothers having the same father” and **annanegneš** “sisters having the same mother” proves that compounds could be used to express the distinction between full and half brother/sister. [GHL-N:430];

From the pairing of **annanegeš** “sisters having the same mother” and **pappa-Š[EŠ.MEŠ]** the meaning of the latter can be determined.[...] This sets up the equation: **ŠEŠ.MEŠ**=***negneš** “brothers”. [...] This may indicate that at an earlier age **nega** meant “sibling” and that **negna** was the specialized (“marked”) for masculinity. In Luwian the opposite is seen, where **nanasri** “sister” seems to have been built upon **nani** “brother” through the addition of the feminine suffix –(a)sri. [GHL-N:431];

It is probably also related to **öge** (foster), and **öksüz** (orphan, i.e. motherless). It is not clear how far this goes but it could go back all the way to the ancient Middle East. From the Mari tablets, and Hammurabi’s laws it is clear that a man’s wife was not his equal. The only exception was if the man adopted his wife as his sister in which case she was elevated to his rank. Thus Abraham did not necessarily admit to committing incest when he claimed that his wife was his sister [Bethel]. Thus Akkadian **aħaššu** (his sister) is cognate with **egeçi**, and **annanegeš** with **anadan-egeç** or **anani-egeçi**. It is not only the word for sister that we find in Karachay-Balkar but a whole host of words:

It is very clear that these words all seem to be from the root ***nekatu(m)**; that is word for sister in Turkic, Luwian, Akkadian, and possibly even word for woman in Turkic (**katun**) seem to be all from this root.

46. aħia “outside” j/NB; **aħia aħia** “each side” of; ← **aħu** ♥; **aħiātum** → **aħītu**; **aħū** ♣; **aħirtum** → **aħertum** **aħū (m)** ♣ Ass. **aħiu** “outsider(r), stranger” [BAR] of person, also as subst. “stranger”; (desig. of planet =) Mars; of appearance “abnormal”; of textual passage “non-canonical, extraneous” [pl. also BAR.BAR]; ← **aħu** ♥ + -ī; → **aħītu**
Chuvash **tula** out, outwards, outside [Krueger61:235];
Turkish **taş**, to overflow. Turkish **dış**, outside;
Turkish **taşı**, to carry.

taşı^{rġa} to carry, to transfer, to transport, to move; **arba bla** ~ to carry on a bullock-cart; **çelekle bla** ~ to carry by buckets; **otun** ~ to carry fire wood;

taşa 1. 1) secret; ~ **cı bildirme** not distribute the secret 2) latent, secluded place; hiding place; ~ **ġa buç** hide somewhere; **2.** confidential, private; **zakondan** ~ illegal;

This word is related to Turkish **taşra** (out of the way place, rural area), also to **tas** (to be lost, to disappear from eyes). It is also likely related to **asıra** (to hide), perhaps to Arabic **esrar**. It is also possibly related to **taşak** (testicle, from hidden. tucked away). The verb **taş** (in Turkish) also means ‘to overflow’ and thus possibly related to ‘ejaculation’ and thus to **taşak**. It is possibly related to **tış** (outside). Many words relating to sex seem to have similar form. See also **taşal**^{rġa}, **taşay**^{rġa}, **teşin**, **teşik**, **tış**, **tişi**, **tiri**;

taşal^{rġa} see **taşay**^{rġa};

taşatın 1) in secluded places; 2) confidentially, secretly; ~ **aytdı** he/she has told on a secret

taşay^{rġa} to disappear;

tış 1. 1) case, cover; **castıq** ~ pillowcase; **töşek** ~ cover of mattress; 2) binding, cover, wrapper; **kitabını** ~ 1 binding of the book; 3) upholstery; **divannı** - 1 upholstery of sofa 4) exterior; appearance; outside (external) side; **üynü** ~ 1 appearance of a house; **üynü içi**, ~ 1 **da sürtülendi** the house is plastered from within and outside; 2 external, outside; ~ **kiyim** top/external clothes; ~ **eşik** outside door; **qolnu** ~ **canı** back side of a hand; ~ **canında** outside; ~ **müyüş** *math.* external angle 4) foreign; ~ **qalçı** foreigner; ~ 1 – **cıltrawuq**, **içi** – **qaltrawuq** *proverb* outside nice, inside decayed;

Undoubtedly, **taş** (overflow e.g. go out), and **tış** (outside) are related. Even **taşı** is related to these via the concept of the scapegoat “carrying the sins outside”, and can be seen in Hittite:

Hittite **nakkuššahit** (Luw), **nakkušatar**, status of a carrier or scapegoat; MH [GHL-N:375];
 (:)na(k)kušši, ^{UDU}na(k)kušši, **nakkušša** scapegoat; MH [GHL-N:376];

The term **nakkušši/a** designates living beings to whom sins are transferred and who are then released (**tarna-**) in order to carry off the evils (peda). [...] Since the word **nakku** might designate living and inanimate carriers of evil, it is possible that the two words are derived from the same root. [GHL-N:377]

6´ **tarna** to let go [GHL-N:89]; (notice tar=**taş**, -na is a verbal suffix in Turkic)

Turkish **keçi** goat.

eçki goat; **qaşxa** (or **kiyik**) ~ chamois, roe (deer);

As before without the initial-n, we obtain **kušši**~**keçi** which is not bad after about 4,500 years. However reality is much more involved. The Karachay-Balkar version **eçki** seems closer to **enşi** (sea goat). If **tarna** meant “let out” instead of “let go” then **taş/tış** fits the bill. Further, it can be seen that it has the old Turkic verbal suffix -na similar to **çaşna**^{rğa}, **tırna**^{rğa}, **oyna**^{rğa}, **kayna**^{rğa} etc. The usage in the Hittite manual refers to the scapegoat which is ‘let go’ meaning that it might also ‘carry’ the sins and secrets of the affected individual. It is also possible that **tarna** meant “cause to carry [away]” the sins, in which case the word for “carrying” is also there in Turkish e.g. **taşı**. There is no [other] reason why all these words should resemble the simple Turkic word **taş** (stone). We should make note of the sound shift t→k in Türkü(t) (in Clauson).

Notes: It is not difficult at this stage to see many other related words in other languages:

***tatañ** > ***dađañ** > Dadacae, **yađı/caw**, **yat**, **tat**, **dahae**, **dasyu**, **düşman**

47. aḥû (m) “arm, side”

[**aru(m)** ♣ *eru(m)*, *ḥarum* “branch, frond” O/jB [PA] of date palm, tamarisk, trees; “stalk” of plant; → *artu*]

qatına to; **üynü** ~ to the house

qatında near to; about, near; **üynü** ~ near (about) the house

Notes: There are probably no other words in Turkic in which the root qat- could possibly mean “by his/her side” e.g. *near*, except via “arm” e.g. ‘by his arm’, ‘within reach of his/her arm’. There is probably no better example of the reality of the protoform *qatu(m/l) which gave rise to ‘arm’ in many language families than this word. (see elsewhere)

qatum> *karı*;

qatum> *qatum*

qatum> *karum*> *xarum*> *arum*>arm;

qatul> *qawul*> *qol*> *xol* > ol-

48.aḥurrû “junior” jB 1. “social inferior” 2. “younger child”; ← *aḥāru*; *aḥussu* → *uḥultu*

kaḥur< *katur*> *kasu(r)*> *kiçi*

kiçi 1) younger; **em** ~youngest; ~ **qarnaş** younger brother

Chuvash **kěsen** young, small [Krueger61:222]; Turkish **küçük**.

In Karachay-Balkar **küçük** refers to a dog pup. The word for small is **gitçe**. It is possible to relate these to **qısxa** (Turkish **kısa**), and thus to **kes/kıd/qıy**, and many many other such words e.g. *gıdır*, *gıday*, etc.

Ultimately all these words go back to **kṽt** (e.g. **pṽt**>**tṽt**>**kṽt**, “stone words”)

49. **aḥuššu** (a wooden object) MB (Alal.), Nuzi; ← Hurr.; *aḥuššu* → *amuššu*
akalūtu(m) ~"tree" o/jB; → *kalūtu* ♥

aḡašçi 1) lumberman, woodcutter 2) forester, forest warden

aḡaç 1. 1) tree, wood; ~ **qab** wood rind; ~ **kömür** charcoal; 2) log; forest product; **emen** ~ oak;

3) 2. 1) wooden ~ **qašiq** wooden spoon; 2) wild ~ **alma** wild apples; ~ **bal** wild honey; **tönğertke** ~ *karach. build.* ring; ~ **kiši** wild man, savage; yeti/bigfoot; *abus.* savage; barbarian; v) *ethn.* wood-goblin, patron of woods

Chuvash **yāvāš**, **yivāš** tree [Krueger61:241]; Turkish **aḡaç**, tree; **yış-** 'mountain forest', the upper parts of a mountain covered with forest, but also containing treeless grassy valleys [Clauson72:976]; **yāš** (?n-) – basically 'fresh, moist'; from this extended meanings developed: (1) 'fresh' to 'green vegetables'; (2) 'moist to 'running with moisture; tears'; and perhaps also (3) 'fresh every year' to 'a year of one's life', but this might be a different word [Clauson72:975]. The Chuvash version might go back to **yaş/yış**. See also **caş**, **çaşil**.

50. **ai III** "where" OAKk in PNs;...;

qayda 1. where; ~ **dī?** where is it?; ~ **edi?** where was it?;

qaydaḡi everyone

qaydam doubtfully, it is not known;

qaydan 1) whence; from where; ~ **ese da** wherever [it] is from;

qayrı to where; ~ **barasa** where are you going?; ~ **ese da** somewhere; ~ **bolsa da** somewhere;

qaysı *pronoun will define(determine).*, *interrog.* which one, with what; ~ **da** everyone, anyone, everyone, all; ~ **sı?** which of them?

Chuvash **xāšē** which, certain [Krueger61:239]; Turkish **hangisi**, which one.

It should be noticed again, that phoneme alignment algorithms would produce from Turkish **hangisi** and Karachay-Balkar **qaysı** which have ng and y respectively the sound changes proposed here and over the last N years on various mailing lists and Usenet newsgroup sci.lang.

51. **akalu(m)**, *aklu(m)* [NINDA; NB also NINDA.HI.A, NINDA.MEŠ] 1. "bread, loaf, food" [→ also *kusāpu* 2];

a.ḥarrāni "journey bread" *a.ginē* "offering bread"; *a.tumri* "charcoal baked bread"; jB *bēl a.* "guest" (or read *kusāpu* ?) 2.

NB (a small unit of capacity) [for NINDA as length measure → *ginindanakku*?] 3. MB "expenditure"?; ← *akālu*

akālu (m) "to eat G (a/u) [GU₇] 1. of men, animals "eat, feed (on)"; of baby *tulāša a.* "feed (from) her breast"; "bite" o.'s lips 2. transf. of fire, god causing disease, pest, enemy "consume, devastate"; of pain, grief "consumer; irritate, hurt" part of body 3. "soak up" liquid, "absorb" fat 4. "use up, spend" money 5. "have usufruct of, enjoy" field, agricultural product, share, booty 6. in idioms → *asakku* ♥ *ikkibu*, *karšu*; OB math. of wall etc. "decrease in width" **Gtn** iter. of G [GU₇.GU₇] **Gt** of lands "ravage each other"; of stars "cover, absorb each other" Š caus. of G [GU₇] "make" men, animals, fire "eat, feed on, consume" food, medication, goods, booty, lands; "steep" an object in liquid; OA "satisfy" a claimant; jB stat. "is infected with a disease" **Št** [GU₇] OB math. "multiply together", freq. "square" measured lengths N pass. of G [GU₇]; → *akalu*; *aklu*; *ākilu*, *ākiltum*, *akkilu*; *akiltu*; *iklu* ♥ *ikiltu*; *akussu*, *ukultu*, *uklu* ♥; *ukullū* ♣; *mākalum*, *mākaltu*, *mākālu*; *tākaltu*?; *tākulu*; *šūkulu*, *šūkultu*; *mušākilu*, *mušākiltum*; → *musakkiltu*

ākiltum f. 'that eats' OB om. Mng. Uncl. Of pest; ← *akālu*

Turkish **ek** to plant seeds; Turkish **ekmek** bread

igīd- 'to feed(a person or animal)'

iktüle- fr. **iktü**; 'to feed(a human being or an animal); syn with **igīd-**, and so clearly connected with it etymologically. [Clauson72:104]

Hittite **eku, aku** 'drink, drink to, toast, [Puhvel-1-91:261]

Pal. **ahu** 'drink' ; Luw. **akuwa** 3 sg. pret. act. **akuwatta** [Puhvel-1-91:266]

The discreditable tie-in of **eku** with Lat. **aqua** 'water' and some cognates.. from Hrozny .. [Puhvel-1-91:268]

Chuvash **yux** to flow (of liquids, rivers) [Krueger61:242];

Turkish **ak**, to flow; **ak-** 'to pour out, cause to flow' [Clauson72:82];

Turkic words that have to do with eating, drinking etc have remarkable internal consistency and basically obey Zipf's law, whereas a word like *wataras* (three syllables) seems hard to believe to be the original word for water. Here are some of the the Turkic words: **aç** (to open), **aç** (hungry, e.g. open mouthed?), **aş** (food), **aşa** (to eat), **iç** (to drink), **et** (meat), **it** (dog), **as** (Chuvash meat), **at** (horse), **em** (to suck), **yem** (feed), **yum/cum** (to close [the mouth]), **yut/cut** (to swallow), **cey/ye** (to eat). It looks like dogs and horses were on the menu and likely domesticated early. The word for flowing also has a simple root **ak**. It looks like Hittite **eku** some some combination of **ak/iç**.

We should always recall, using the [in]famous IE equation $k=s$ that *eku/aku* and *aşa* (to eat) would be cognates, especially taking into account 'factoids' (presumed facts)[Diakanoff] that in AA /i/ and /u/ were allophones of /a/.

52. akāšu (m) "to walk, go" Bab., O/MA **G** (u/u) [DU] of messenger, person, snake **Gt** "go away" **D** drive away, expel" person, disease, demon; ~ "press, push away" part of liver; OA stat. of tablet "is mislaid"? **Dtn** iter. of **D Dt** pass. of **D** "be expelled, driven off": → *ukkušu*

qaçiw act of running [away].

qaçxinçı 1) fugitive, runaway, refugee 2) *milit.* deserter

qaç^{arğa} 1) to run; to escape; **qaçıb ketdi** he/she has escaped; 2) to avoid, to evade; **oquwdan nek qaçasa?** why do you evade schooling?; **halqdan qaçxan adam** hermit; 3) to elope, to run away to the groom (*secretly from the parents*)

Chuvash **kălar** to go out, issue, subtract; get away (as of fish) [Krueger61:221].

The fact that we see an **ı** in Chuvash means that the original had an **s** then **ş** and that changed to **ç** later. Therefore **kaska** likely is closer to the original in which **kas** probably meant 'to jump'. See **kaska**.

53. akkâ'ī akkāya "how?: (interrog. Ptcl.) j/NB; NB *a.kī* (conj.) 1. "how" 2. "as soon as, when"

qalay II 1) as, how; ~ **süysen, alay!** a) as you want, as you wish; 2) what; ~ **eteyim?** What should I do?

qalay-alay: ~ **bolsa da** a) anyway; b) what there was; ~ **desec da** as - in any way, anyway

54. akkû, akû "owl" jB lex., NA

uku balk. owl;

ügi: 'owl' occasionally with **ö-** or **-k-** see **Xak** [Clauson72: 100]

55. alallu(m), elallu (a stone) Bab. mag., also used in building

aşiq II (-ğı) stone;

Very strange to find $t > 0$ i.e. see **taş**.

taş I 1) stone; **qısır** ~ strong stone; 2) *geol., mines;* **aq** ~ quartz; **asıl** (or **bağalı**) ~ jewel; **naqut-nalmaz** ~ jewel; **soslan** ~ granite; **tutır** ~ limestone; **sın** ~ gravestone, tombstone; monument; **xırşı** ~ grindstone; ~ **dordan anat.** crow (*birds*);

çawul 1. blockage; heap of stones **2.** stony; ~ **cer** stony district; ~**dan awruğan** to suffer from tuberculosis

Chuvash **çul**, stone. Etruscan **tular**, boundary stone. Considering that common Turkic for stone is **taş**, Chuvash word should be **tul**, or **tal**. Hence this is a Bolgaric word that may be hidden away as a fossil. Using the sound change rules given, the root seems to be ***taful** from which we can derive all the words above including the word for stone in Korean **tol**.

56. alallū II “device for hoisting water” O/jB < Sum

al^{irga} 1) *liter., figurative* to take; 2) to subtract; **ondan beşni** ~ to subtract five from ten; 3) *figurative.* to grasp, to take possession;

Chuvash **il** to take, to buy [Krueger61:220]; Turkish **al**, to take.

It cannot be accidental that the word is cognate with “front”. You hold up something in front of you and depending on the perspective it becomes ‘give’ or ‘take’. In IE the root corresponds to an imaginary “give”. See also **as^{arga}** (to hang, for lever-like hoisting devices used in underdeveloped countries). It should also be noticed that **il-** is also cognate with **as** (e.g. to latch, to hang). See **alālu(m)**.

57. arballu “sieve” NB; ←Aram.

elek (- gi) a sieve; **qıl** ~ a fine sieve; **cün** ~ a sieve for a wool; ~ **ağaç** a body of a sieve; **ele^{rgc}** 1) to sift that (through a sieve) 2) *figurative* gossip (about), tittle-tattle (about) to be Chuvash **alla** to sift [Krueger61:215]

Once again, it cannot be accidental that both meanings seem to coincide in Turkic.

58. ararratu “female miller, grinder” MB [MUNUŠ .AR.AR (→*ṭē'ittu*)] ← ararru

ararru (m) “miller, grinder” Bab. [(LU).AR.AR(*ṭē'inu*)] OB *bīt a.* “mill”; ←Sum.; →*ararratu, ararrūtu,*

ararrūtu “work of a miller’ jB; ←*ararru*

ariru “miller’ Bogh. Lex.; ←*ararru*

alahhīnu(m), alhenu, NA lahhīnu “miller”? Ass.; NA (an official in temple service); OA *rabi a.* (an official); →

alahhīnūtum; lahhīnatu

One should notice here that even within Akkadian there is confusion of the liquids.

ezeme edible;

ez^{ergc} 1) to press; 2) to fray, to pound; 3) *figurative* to oppress, to oppress; **cüregīn** ~ to cause a sincere pain, to humiliate 4) to eat (slang)

Sumerian **gaz** ‘to crush’ (Grd.356), **gaza** (zerbrechen (MSL, III.143) Turkic **ez** ‘to crush, to pound’, **ezme** ‘crushed, pounded’

eziret^{irge} *press. to ezire^{rgc} 1) to press to crumple that; to soften that 2) boil soft, to digest that*

eziw I 1) *action name to ez^{ergc} a) crush b) oppression 2) bends, yoke 3) meal*

eziwçü exploiter, oppressor

Sieve and crushing should not be disconnected e.g. farming, stone used for crushing etc

59. alālu(m) ♥ ḥalālum “to hang up, suspend” Bab. **G** (*a/u*, pres. OB *i'allal*, jB *illal*) “hang (up)” people as punishment, “hang up, suspend” objects; stat. OB ext. “is hanging” (wr. *ḥalil* et.) **Gt** “be tangled; be allied with” also in PN’s Oakk, Ob D stat. Only ext. “is hung (about) with “ s.th. **Dt** pass. of D Š jB in *qāta šūlulu* “stay o.’s hand” N of objects “be hung up”; of lamentation “hang (in the air)”?; → *mālatu; ma'alam?*

as^{arga} 1) to hang up, to suspend; **çoyun** ~ to suspend the cooking pot; **otxa** ~ to put the pot on fire 2) to hang up **asmaqğa** ~ to hang on the gallows;

Sumerian **azgu** ‘neck-stock (for use with animals)’ (Grd.331) vs Turkic **asgu** < **as**, ‘asmak’ (DLT,I,173), krş, **asgu**

(DŞz, 342), **asgı** (Dsz, 341), **asku** (Dsz, 345), **askı** (DSz, 344) [Tuna90:21]

Chuvash **us** to hang [Krueger61:237]; **as (ās)** 'to hang, suspend'; **üze** 'to execute by hanging' [Clouston72:238]; Turkish **as**, to hang; **il-iler**, with a front vowel (of a thorn) 'to catch(a garment, etc.)' [Clouston72:124]

ilin^{irge} 1) to cling, to be hooked; **butaqğa** ~ to be hooked on a branch; **çüyge** ~ to be hooked on a nail; **ilinib qal**^{irğa} *figurative* to cling 2) *figurative* to carp at; **birewge** ~ to carp at someone; **biri biriñe** ~ to be linked with each other; **ilinib küreş**^{irge} (or **tur**^{urğa}) to carp constantly 3) *figurative* to join; **işge** ~ to join work; **oquwğa** ~ to join study. **See alallū.**

60. alālu ♦ O/jB G not attested **Gt** "to sing a joyful song; boast" Š "exult, celebrate" Štn iter. of Š ← **alālu** ♣
denom.?. → **elēlu** ♣ **elēlānū**; **alīlu**; **illatu** ♥; **mušañlilu**

alğış 1. 1) good wish, toast (to one's health greeting); ~ **eterge** to congratulate, to proclaim toast, to make kind wishes; to thank; ~ **aytırğa** to proclaim toast; ~ **etiw** celebration; a congratulation
alğışlağan 1) *partic. from alğışla^{irğa}; 2) congratulatory;
alğışla^{irğa} to congratulate, to bless; give one's blessing (to); to welcome;
alkā 'praise' [Clouston72:137]; Turkish **alkış**, applause.*

61. alātu(m) (var. of la'ātu) "to swallow (up)" Bab. **G** (u/u) ext., transf. of parts of the body or foetus "absorb" **D ~ G**, jB also transf. "suppress" revolt; → **ma'lātu**; → **ħalātum**

alā'u ~ "to lick" **G jB** lex. **Št** → **šutelū'u**

calaw 1) *action name to cala^{irğa} licking 2) *karach.* (also **alw**) bribery 3) bribe 4) salt-marsh (place for feeding of cattle with salt); **iynekle** ~ **ğa keldile** the cow came to salt-marsh
cala^{irğa} 1) to lick; 2) *figurative* to take bribes.*

Karachay-Balkar intial-c corresponds to y-Turkic y, so that KBal **cala** corresponds to Turkish **yala**, thus calaw=*yalaw.

62. alāyū "citizen, (dependent) villager" O/jB, MA

ālīšam "village by village" OB, Mari; ← **ālu** ♣ + **-išam**

el I 1) village, settlement, occupied item; 2) people; ~ **ni allında** before the people; a) someone, some people; b) very strong; ~ **awuzu** word of mouth

Chuvash **yal** village [Krueger61:241]; Turkish **il/el** village, region, province; **ulus** 'country' [Clouston72:152];

Turkish **ulus**, country.

63. ālik-pānūtu "going in front, leardership: NB; ← **ālik pāni abstr.** (→ **alāku G 1**)

See above for al "front".

64. alimu ~ "honoured, of high rank" jB; ← Sum.; **alīq pī** → **līqu** ♣; **āli(s)su** → **wālidum**

ullay^{irğa} to reach advanced age; to grow old; **ullaya bar**^{irğa} to grow old;

ullu 1. 1) *in diff. mean.* Large, very much, great; 2) adult; ~ **adam** a) *figurative* eminent man; b) adult man; ~ **qarnaşım** my elder brother; 5) great, prominent; ~ **qynal**^{irğa} very much to experience, strongly to be upset; ~ **köllü bol**^{urğa} to become proud, to have too high an opinion of oneself; **ullu qaraçay** Great Karachay; ~ **bıçaq** sabre; **kesiñi** ~ **kör**^{irge} give oneself airs; to show arrogance

There is a lot of mixing up of the liquids/nasals and vowels in Turkic languages. So that there are many words that resemble each other phonetically and have similar meanings. The words **iri** (large) which shows up in other Turkic languages seems to be related to **ullu/ulu**.

Sumerian **dirig** : 'to be excessive, to be too much, too many (Grd.341) 'ubervoll sein, voll sein (D.87), diri 'ubergross' Turkic **irig** 'sert, kaba, hasin, gayretli' (KBI,199) **iri** 'kaba, sert', 'large, huge, voluminous, big' (Rd. 546). [Tuna90:]. This is also likely the word that shows up in Eridanus (in Herodotus). Turkish has **iri**.

65. ālku ♥ "course" of canal, "region along the bank" NB; ←Aram.; *all...also = ana l...*

alku=*arku< aruk (This metathesis is known in Turkic (and other IE languages e.g. Indo-Iranian))

ariq II (-ġi) irrigation ditch; aryk

arik 'an irritation canal' [Clauson72:214]; Turkish **irmak**, river; Chuvash **śirma** river, ravine, gorge [Krueger61:231];

oluk(olok) basically 'a hollowed-out tree trunk', hence 'trough, boat', and later 'gutter. [Clauson72: 136].

Sumerian **garim** 'Fluss-Aue' (MSL, III, 109) vs Turkic **ariq** 'irmak' [river, canal] [Tuna90:]

There are many other words to which this is related and which have to do with water, liquids and cleaning. For example **eri** (to melt); **arir**^{rġa} to clean, to clear; **ariwla**^{rġa} to clean, to clear; **irġaq** (- ġi) fishhook; **irxi** flow, brook, stream, jet; 2) balk. flood; **irxiz** spawn; ~ **at**^{rġa} (or **sal**^{rġa}) to spawn. See also water words, **suw**, **arir**^{rġa}, **sar**, **sarna**, **ar**. Aral (lake in Central Asia), Aras (river in the Caucasus), etc.

66. allaku "always moving" M/jB; ←*alāku*

allāku "traveller, messenger; agend" j/NB; ← *alāku*

cayaw on foot; pedestrian; unmounted; Turkish **yaya** on foot, pedestrian

col I 1) road; **arba** ~ road; **at** (*or cayaw*) ~ a track, (small) path; ~ **nöger** fellow traveller; 2) way, method; 3) mode, way (of life), order; **caññi** ~ new order 4) message, communications; 5) rate; a direction; **qoy** ~ *astr.* Milky Way;

Turkish **yol**, road.

yul - 'a spring, fountain' and the like [Clauson72: 917]; Chuvash **śul** 1. road, highway, path, 2. year, 3. tear [Krueger61:232]; Apparently originally this word meant a river or a canal. See **cürü**, **cüz**.

cürü^{rġe} 1) to go, to move, to walk; 2) to be in a course; to function; 3) to be found to be available; 4) *colloq.* flirt with; 5) to work to be valid (*about the law*);

Chuvash **śüre** to go, wander, travel; **śürekele** to walk a bit [Krueger61:232]; Turkish **yürü**, to walk. Chuvash **yert** to lead [Krueger61:241] (which might be related to cort/yort). The people called lurcae (which some people think refers to Turcae) may indeed have the name that comes from from walking. The nomads in Turkey today are called **yürük/ yörük**.

Today's Karachay-Balkar, like other Turkic languages, has the verbal suffix -**l**, for example: Turkish **av**→**avla**, Karachay-Balkar **cuqu**→**cuqula**→**cuqla**, **aññi**→ **aññila**. However there are two others -**n**, and -**r**. The -**n** seems to occur with words which end in a vowel or semivowel, **qayna**, **oyna**. The -**r** occurs in words such as **küre** (to shovel). However, if the original form was -**r**, then **cürü** come from **cüre**. The fact that this word is very irregular can be seen from the fact that others relating to this word are **cüz** (to swim). Only a handful of words have this kind of correspondance: i.e. **kör**(to see) **köz**(eye). From the way the word is formed **cüre** might have originally meant to transport, or to move via water. This would mean that the original Turkic (taking into account the split of Turkic *d into c and y) would have the root as ***dü** or ***du**. It is a remarkable fact that this, **du**, happens to be root of the word "to walk" in Sumerian.

67. allānu(m) ♣ "oak; acorn" [GIŠ /U.AL.LA.AN]; jB as drug; OA pl. *allānū* "oak-resin"?; med. [NAGAR(-); GIŠ .LAM.MAR] "(suppository shaped like) acorn"; a. *Kaniš*, *allakkāniš* "Kaniš-oak" (a tree)

Hittite **allantaru** 'oak' (tree and wood) [Puhvel-1-91:29];

Compound of Semitic **allan** (Akk. **allanu**, Hebr. **allon** 'oak') and Hitt. **taru** 'tree, wood'. [Puhvel-1-91:29];

Chuvash **yuman** oak [Krueger61:241];

emen oak; ~ **çeget** oak-wood, oak grove; ~ **ıçiriw** tanning;

terek (-gi) tree; **naz** ~ fir, silver fir; **narat** ~ pine(-tree); **nızı** ~ fur-tree; **emen** ~ oak;

What is even more impressive is the word *emen-terek!* (e.g. allan taru).

68. allû(m) ♣ “that (one)” Nuzi, Ug., jB (= ullû ♣); → *allânum, allîš; allikâmma, allukâ*

ol 1) *pronoun person*. he/she/it (**anı** him/her/it, **aṅṅa** or **anṅa** to him/her/it; **anda** at him/her/it; **andan** from him/her/it; **anı bla** with him/her/it ; **anı üsünden** about him/her/it ;

aṅṅa 1) dative case of 3rd person singular *pronoun ol* to him/her, to him/her, on him/her;

anı possessive case of **ol** him/her/it ~ **üsüne** moreover, besides, in addition; ~ **üçün** therefore

anıça 1) as he/she , similar to him/her 2) as that, similar to a volume 3) such

anı-munu that and this

alay 1. so, like that; ~ **alaysız da** by and large; all the same; so and so; ~ **mıdı?** Is it so?; ~ **bla** a) thus; b) and so; ~ **ese** if is so; in that case; in such a case; then; **alay-alay** so; **alayğa** to there, in that place; **alayda**

there, in that place; ~ **dı** he/she there; **alaydan** from that place; ~ **ket** leave from there; ~ **arı** further than there; **alaydı pred.** so; such; correctly, is exact; **alayla** those places; **alaylada** there, in those places;

alaylay 1) so, in such kind, still; such; **alaylayına see alaylay;**

alay such; similar, like that; ~ **ı** such; **qalay ese,** ~ however it is; ~ **bir** that much; **ol** ~ **dı** he/she is like that; **alay-bılay** so-and-so; like that and like this; **allayın** as he/she;

69. almānu(m) “widower” Mari; jB ^{oA.} as Dn (name of star); → *almānūtu, almattu*

almānUtu “widow(er)hood” jB in a. alAku “to enter a”, Nuzi “widower’s allowance” < **almattu, almaAnu** abst

tul 1) widow; ~ **qalğan** widowed, lone 2) divorced, ~ **bolurğa** to become a widow

almalı karach. see almastı

almastı karach. 1) *myth.* a [house] spirit 2) figurative sorcerer, magician, wizard, witch; **qart** ~ *abus.* old sorcerer

almastu balk. see almastı

almostu balk. same as almastı

Chuvash **yumas** sorcerer, fortune-teller [Krueger61:241]. Also shows up as **alpastı** in others.

70. ālu(m) ♥ *ēlu* “ram” OAKk, Mari, Qatna, MA, M/jB, Am., Bogh. [(UDU.)A.LU(M)] also as ornament

***keli**> >**ke(s/ş)i**> **keçi** (See *kussi*, e.g.

Turkish **keçi** goat;

eçki goat; **qaşxa** (or **kiyik**) ~ chamois, roe (deer); ~ **et** goat meat; ~ **süt** goat milk

elik ‘female wild goat’; the originally meaning was almost certainly ‘roe-buck’ [Clauson72:137]

71. âlu ~ “to cut”? jB *lex.*

alu < ***kalu** > ***kesu** > (e.g. *kıl* < ***kıt**> *kıs*)

kes^{erge} 1) to cut; to cut off ; 2) to cross; **çort** ~ a) to cut across; **colnu çort** ~ to cross a road 3) to define(determine) to establish; **bağa** ~ to establish the price; **bolcal** ~ ~ to make a deadline or due date; **onow** ~ to accept the decision; 4) to interrupt, to stop 5) to corrode; to block, to muffle;

kıstı cracked (*about a leather(skin), of hands and so on*)

qıptı scissors; **qoy** ~shears; **qancal** ~ roofing scissors

This word may be an extremely old word. Presently, the -dı/-tı, suffix denotes past tense. The word probably comes from **qırptı**, or **qırqtı**, or **qılıptı**. In Turkish, ‘to cut, shear’ is **kırp**, but in Karaçay-Balkar it is **qırq**. The word for scythe, **çalqı**, is formed differently than that for sickle, **oraq**. It is possible that **çalqı** also had a -dı/-tı form at one time.

In contrast the form like that of **oraq**, **çelik**, now means ‘steel’ in Turkish. The root of the word, **çal**, is used a verb in Karaçay-Balkar and means ‘to mow’.

qısxax I 1) *liter., figurative* short, brief; 2) often, frequently, rapidly ; 3) close 4) abrupt , abruptly 5) ~ **ilik** *anat.* humeral bone (*of an animal*)

Chuvash **kəske** short [Krueger61:222]. The word seems to be related to **kes^{erge}** (to cut), which itself seems to be related to **kıd**→**kıy**. see **kese**.

qıt I 1. shortage, lacking, deficient, scarce

gıdır *karach.* 1) undersized, shortish (*for ex.* about a bush); with a poor grassy cover (*about district*); 2) *disdain.* short (*about hair*); **başın** ~ **eterge** cut; a hair is too short

gıda (*also* ~ **balta**) axe (*double sided with a wide edge*) ~ **culduzla** Constellation Orion

Chuvash **kas** to cut [Krueger61:221; Turkish **kes**, to cut.

These words are likely related to **qıd**/***qıt** which probably also gave rise to **qır** (scrape), and **qıy** (to slice), **qıyın** (difficult, painful), **qıl** (e.g. **qılıç** =sword). The root likely goes back even further to “stone” and more like ***qat** (e.g. Kumuk **qayçı**=scissors). There are too many words to list here. A sample is given to show the various sound changes that have taken place.

72. a’lu “tribe, confederation” jB (Ass) [GIS.DA] < W. Sem?

kawum < ***katum** > ***kalum** > **alu**

qawum 1) group, category, grade

qawumçuluq (-**ğu**) *abstr.* to **qawumçu** sectionalism

qawumlan^{rğa} to be grouped, to be divided into groups

73. alūtu (a kind of soup) jB lex.

aşa^{rğa} to eat; **et** ~to eat meat;

Chuvash **aš** meat[Krueger61:216]; Turkish **aş**, food; **aş**, food [Decsy98:39]

It is said that this word is from Iranian. Some of these are borrowings from Iranian into Turkish, for example, **aşure**. However there are problems. The most important reason is that internal reconstruction in Turkic produces an amazing internal coherence: **aş** (to eat), **aç** (hungry), **aç** (open, as in open-mouthed), **iç** (to drink), **açı** (bitter). The verb **acıkmaq** (to be hungry in Turkish) is irregular. Usually verbs created from nouns have suffixes **-la** or in some cases **-na**, therefore pointing to very early days. Furthermore, other words such as **at** (horse), and **it** (dog) very closely resemble **et** (meat) and **aş** (food). Going further back in time (and across Turkic languages) we find Turkish **haşla** (to cook by boiling), **piş/biş** (to cook in various Turkic languages, Turkish **ısı** (heat), Karachay-Balkar **issi** (hot), Azeri **isti** (hot), Hittite **hassa** (oven). Karachay-Balkar also has **aşxın** (stomach), **azıq** (provisions), **aşarıq** (food), and **uşxuwur/şkuwur** for food, which is very highly likely left over from Bolgaric. See **aşaw**, **aşaw-caşaw**, **aşlaw**, **aşlıq**, **aş-suw**, **aşügü**, **aşura**, **aşaw-içiw**, **aşarıq-içerik**. See also **et**, **it**, and **at**.

aşarı-içeri meal, foodstuffs

aşarıq (-**ğı**) 1. meal, food, dish; **et** ~ meat dish; **issi** ~ hot food; ~ **eterge** to prepare dinner, cook;

aşarıq-içerik (-**gi**) meal, provisions, foodstuffs

74. amaḥḥu, amuḥḥu “enceinte, city-wall” jB; ←Sum.

kabak<***kabakku** > **amaḥḥu**

qabaq settlement. . The word also shows up in Azeri e.g. gabag
qabaqçı peasant, village inhabitant;
qabaqlı 1) having a gate, shutter
qabırğa 1) wall; 2), side, lateral; 3) slope, hill(-)side, slope of a mountain; 4) board;
 In Turkish the word **qaburga** means ‘rib’.

75. amāriš (strange) “to look at” O/jB; ← *amāru* ♣ + -iš

amāru(m) ♣ “to see” **G** (*a/u*) [IGI; IGI.DU₈] **1.** “see” s.th., s.o.; “dream” a dream; “look at” inspect, examine”, “read” tablet etc.; *pān X a.* “see face of X”, “see X in person”, NA/NB “get audience”; O/Akk, Ass. *ēn(ē) X a.* “visit X”; “experience, get to know”; “examine” inspect, keep an eye on”; “look after, look with favour on” persons’ “be shown” brotherhood, favour on” persons; “be shown” brotherhood, patronage; “suffer” punishment, loss; “see”, i.e. “make, profit”; *ina qāti(m) a.* “learn from s.o.” **2.** ingress. “see, catch sight of: “find”, “locate, discover, trace (out)”; “establish” the results of a calculation **3.** act. stat. “recognizes; comes to know”; NB/NA *ina/ana muḥḥi X a.* “is devoted to X”, NB also “is keen on” s.th. **R** Mari **Gtn** iter. of G; Mari stat. “has learnt thoroughly” **Gt** jB “see from now on”?, mng. uncl. **D** rare; OA “examine” metal; → *mummertu* Š caus. of [IGI;IGI.LA] **1.** of animals, tablets etc. “be seen”, of heavenly bodies “becoem visible, appear”; “be found”; “be checked inspected” **2.** recipr. “meet with (=itti), happen upon” s.o.; astr., of heavenly bodies “be opposite” **Ntn** iter. of N 1; → *amāriš, amru; amertu* ♣ . ♥; *āmeru, āmertu, āmerānu; ammāru; amartu?; imru; mummertu; nāmaru, nāmartu; nāmurtu; tāmartu; nanmurtu; → kallāmāre*

āmerānu “eye-witness” MA, M/jB; ← *āmeru* + -ān

amertu ♥ *ameštu* “inspection, review” NB of soldiers, grain etc.; ← *amru*

āmertu f. “that sees” jB; ← *āmeru*

ammāru; pl. *ammārāni* “overseer” NB; ← *amaru* ♣; → *ammaartu; ammaruakal → ammarkarra*

amru(m) “seen, chosen” by DN etc.; “inspected” of troops Bab., NA; jB *lā a.*, also pl. *lā am(a)rātu* “not seen’, unseemly”; ← *amāru* ♣

Akkad **m=r** Turkic, can be seen in many words. It is not clear if **n=r** led to **n=m** and thus to **m=r**. The usual confusion **r=l** also leads to **m=l** in some cases. However, vestiges of the earlier(?) version also shows up as below.

qamat^{rġa} causative of **qama**^{rġa} blunt, dull; **köz qamatxan carıq** dazzling light; **künnü tayaqları közlerimi qamatadıla** the sun blinds my eyes

Turkish **kamaş** 1. to be dazzled (eyes) 2. to be set on edge (Redhouse)

Turkish **kamaşık** 1. dazzled (eyes). 2. set on edge (teeth). (Redhouse)

qara^{rġa} 1) to look; **çaşırtın** ~ to peep; **citi** (or **igi**) ~ to peer at; to look closely(attentionally); **qıyıq** ~ to look sideways/askance; to scowl; **oġartın** ~ to look haughtily; **töğerekge** to look around; **erşi** (or **xını**) ~ give an evil look; **suqlanıb** (or **süyünüb**) ~ to admire, to look with craving; **sınab** ~ to observe, to study; **suwuq** ~ to be indifferent, to concern negligently; **tariġıwġa** ~ to consider the complaint; **izleb** ~ look out (for), to search by eyes; **allına** ~ to wait

köz 1) eye; 2) sight; ~ **aldaw** optical illusion; ~ **ün qarmaltırġa** to blind, to deprive of sight; 3) sight, look;

kör^{ürge} 1) to see; notice; 2) to respect, to esteem, etc together with other words; 3) to try [on taste]; 4) dare to touch, to try; 5) visit, come to see, call on; 6) to consider(count) to accept; 7) to test, to go through, to undergo; 8) to examine;

Chuvash **kur** to see [Krueger61:223]; Turkish **gör**. Turkish **göster** (to show). These words are irregular and do not fit the pattern for l~r and sh~Turkic. The word for ‘pupil’ in Clauson is karak from **qara**^{rġa} (to look). There might have been another word for ‘eye’ or ‘to see’. The other words showing similar irregularity is **cürü/cüz** (walk/swim). See also **körgüz/kögüz, etc.**

Chuvash **kuş** eye [Krueger61:223]

76. amārum ♥ “to pile up bricks” **G** (i/f) OA; ← *amaru* denom.; *amarwumma* → *amaru* ♣; *amāsu* → *amāšu*
qala^{rġa} 1) *also figurative*; to put(fold), to pile, to heap up; 2) to load;
qalaw 1 gerund **qala**^{rġa}; 2) heap, pile, mass; a blockage; **taş** ~ heap of stones; 3) the shaft, mound

kālā- to heap up [Clauson72:617]; **kalī-** originally to rise in the air [Clauson72:617]; **kalī-** normally the air by itself but **kök kalik** the visible sky, structure open to the sky [Clauson72:620].

The root of this word **qala** (to pile up, to pile high) originally meant something like ‘high’. We can see this from other words derived from it. For example, in Turkish **kalk** (to rise, to stand up), **kalabalık** (crowded, piled up), **qalança** (KB, watch tower), and hence **qala** (fort, fortifications, i.e. piled up defensive works). Another example is **qalca**. Other words are **qalqar**^{rġa} (to soar, for birds), **qalta** (foreman), and **qalqala** (raising the hand). **qalabalıq** (-ġı) karach. tumult, turmoil, crowd; a panic; **qalqala** raise (high) of a hand; **qalqiw** floating, levitation on a surface; 3) swelling (*for ex. ven*); **qalqiwçu** fish. float; **kesin qaltaq etib** having become proud, to have too high an opinion of oneself; **qaltaqbaş** with assumed important bearing ; **qaltaqlıq** (-ġı) *from qaltaq* selfish, self-conceit

It is not clear if **qalqir**^{rġa} (to nap) and **qalqiw** (dreams) can be related. Flying dreams are common in humans so it is not too farfetched to think they are related. The word **költür/kötür** (Turkish, **kaldır**) means ‘to lift’. Since it is in the causative tense, it really means ‘to cause to xxx’. We can surmise that xxx is really ‘high’ i.e. cause to go high. This word then is a cognate of Sumerian **gal** (high) which shows up in **lugal**, (**lu-gal** literally high man, eminent man, and thus king). In Sumerian **gar** meant ‘much, big, rich, abundant, large, very much, etc’. In Karachay-Balkar this is preserved in **qarıqulaq**, with large ear, and in others such as The second meaning of **qara** (usually meaning black) in Karachay-Balkar is basically the same. One of the Bulgar tribes that is usually named **kutrigur**, is likely **kötürgür/ költürgür**, meaning ‘uplifted ones’ (ruling classes, or upper Bulgars). The other which is usually denoted as **utrigurs/utirgurs** is likely to be **ötgür** (courageous).

77. amāšu ~ “to be paralyzed”? jB **G** lex., med., of hands etc.; → *amišu?*; *anšutu*; *imšu*; *umšu*; *imištu*
qabişiw gerund state of being frozen, stiff, e.g. dead
qabırçaq (-ġı) firm, tightened
 See words connected with **qabiş**^{rġa} .

78. amma “look!; lo!” OA before nominal and vb. sentences, for emphasis; → *ammāmin*; *ammaka*, *ammānum*, *ammīša*; *ammiu*

ma I *particle* 1); **ma alaydı** that’s how it is; **ma bu** this; **ma busaġat** now; **ma bılay** like this; **ma bılayda** here; ~**ma mında** here; **ma qara** look; **ma saŋġa**~ like hell!; **ma ol** that; **ma anda** there
ma II *particle* take!, here! ; **maġız** take; **Ma, kiy** Here! Wear it!; **Ma, aşıa** Here!, Eat!
ma III *interj.*, expresses surprise, unexpectedness

79. ammal “as much, as many as” MB (Ass.); → *ammar*; *mala* ♣
ma allay bir that much

80. ammāmin “would that, if only” OA + prēt
amma but, however
 Turkish **ama** but, however

81. ammatu(m) ♣ “forearm; cubit” [KUŠ]; *kišir a.* “elbow”; as linear measure “cubit”, st. abs. *ammāt* [1.kus]; NB as area measure, also *a. šeḥertu* “small cubit”; NB as vol. measure *a. qaqqari*; *X ina ammatī* “X cubits (long)”; *a.rabītu* “big cubit”; *a.šarri* “royal cubit”; NB astr. (a measurement of angle); jB transf. “strength”?; lex. “cubit-measure” of wood?

ammatu ♥ *abbatu* ‘strong, stable’, syn. for “earth” jB; also term. –adv. *Ammatiīs*

See above for entry regarding arm/kol, strength (qarīw) etc.

82. ammu ♥ (a name of the Tigris) jB lex.; *ammu* → also *ammammu* ♣; *emmu*; *ḥammu* ♥;

amu(m); pl.f. “raft” Bab., usu. Of reed; → *ḥāmu*

River Names in Turkic areas: Kama, Ullu kam, Ulug Khem, Saviri Kom

keme vessel; ship; **cük** ~ the barge; ~ **tartiwçu** tow; ~ **cürüw** navigation; ~ **işlew** shipbuilding; ~ **işlewçü** a) the ship builder; b) shipbuilding; ship(yard);

Chuvash **kimē** boat, ship [Krueger61:222]; Turkish **gemi**, boat, ship.

kamış water (Turk Mitolojisi, Ögel, 2. cilt, s. 415); **kamus** sea (Kamus-I Turki); **gam** nemli (humid) (Derleme Sözlüğü); **göbüt** wet (Derleme Sözlüğü); *Turkoloji Mailing List: Message 5589, Feb 14, 2003*

According to Miziev, Kimmer (Cimmerian) is from kamer (river men). With the Chuvash pronunciation kamer would become kimer, exactly as required. Ditto for Subar→Sumer (sub er). The confluence of the major rivers in Karachay-Circassia is called Ullu Kam. There is a river named Ulug Khem in Central Asia. There are other rivers in Asia with the word Khem in them. The word for island in Balkar is **ayrıkam** (river splitter).

83. amtu(m), NB also *andu*; pl. *amātu(m)* “maid female slave” [GēMē; OB freq. Š AG.GēMē; Am., Nuzi also MUNUŠ .GēMē, MUNUŠ .IR] of social class; OA, of Anatolian spouse; also desig. of o.s. in letters addressed to persons of higher rank; a. DN “servant of DN”; a. *ēkalli(m)* “slave of the palace”, NA “royal concubine”; NB *a. šarri* “royal slave”; *a.-šarrūtu* “position as a royal slave”; → *amūtu* ♣; *amtuttu*; → *qinnatu*

amma mother

Indeed one can find this root in the form **amran-** Refl. f. of **amra-**; basically ‘to be friendly, loving’ ‘to desire, lust’. [Clauson72:163]; **amranmak** ‘a loving disposition’; [Clauson72:164], Kzk **émren** (to fondle, of a mother), and Turkish **imren** (to long for, covet, originally probably originally ‘to lust’), and directly in Turkish as **am/amicik** (vulgar for vagina). Karachay-Balkar **suklan** (to covet from **suk**, to insert) likely came from a similar concept. Then there is no surprise if Arabic **um** (mother), is found to be related to this set of words.

m=k → eke, eket, egech, negash, ekathum, etc (see elsewhere)

84. amû ♦ ~ “palate” jB lex.; ←Sum.

Turkish **damak** palate

tamaq (-ġı) 1) throat, larynx; **ters** ~ respiratory tract; ~ **ariwlarġa** to clear the throat; ~ **awruw med.** quinsy; ~ **süyek** adam's apple 2) voice; **xırxa** ~ **bla cırlab tebredi** he has begun to sing by in a hoarse voice; ~ **im xırxa bolġandı** my voice is hoarse

tam^{arġa} to drip, leak by drops; **cañjur tamıb başladı** rain drops are falling; **tama-tama köl bolur, aġa-aġa sel bolur** proverb drop by drop a lake is formed, flows become floods;

tam-(d-) to drip [Clauson72: 503]; **tamla-** to drip [Clauson72: 503]; **tamçur-(?tamçir-) tam-** [Clauson72: 503]

tamġäk(d-) constantly dripping. [Clauson72: 505]

85. amūdāya, amūdu (a wooden part of the harness) M/jB; → *mudāyû*; *amuḥḥū* → *amaḥḥū*

gemuda folklore Horse of nart Alawġan

86. **amūtu(m)** ♣ ♥ OA *amuttum* (a precious metal, phps.) “meteoric iron” OA, Am. [KUG.AN]

temir iron (*also chemical element*) iron; **qatı** ~ firm iron; ~ **col** railway; ~ **betli** grey, steel, color of iron; ~ **boq** slag; ~ **tayaq** crow-bar; ~ **ni issiley** (or **qızğanı bl a**) **tabla** *proverb* strike while the iron is hot;

tamid- to blaze up. [Clauson72: 504]; **tamū** hell. [Clauson72: 503]; Chuvash **timër** iron [Krueger61:235]; Turkish **demir**, iron. Etruscans had their iron mines on the River Tiber. These words are linked to the Middle East via Sumerian **tibira**, and Hurrian **tabali** (metal-casting/er) and a whole host of Turkic words having to do with fire, and metal working. See **tab**, **temir**, **taba**, **tabak**, **tepsi/tepir**, **tibir**, **tamğa**., **tabınırga/tapınmak**, **tamada/tamata**, etc

But there are other surprises from the connection of Turkic to the Ancient Near East (ANE). Here is probably one of the great problems yet of linguistics and particularly Mideast, archaeology, and even metallurgy all rolled into one big mystery.

Hittite **labarna**, **tabarna** PN which became the title of Hittite kings, from OH/TOS, written syll. and once **LUGAL-na** [GHL-N:41]

The distribution seems to confirm the theory that **labarna** or **tabarna** was first a PN. Because it was borne by an early king (and one or two princes) it became the traditional designation for the king which linked him with the early king, whose personal name was **Labarna**. The title was predominantly spelled with **la-** in Hittite rituals; *Hattic and Palaic ritual texts use only the form with ta-*, [italics mine] which was taken over in a few of the Hittite rituals. [...] the title occurs mostly in Akkadographic formulas, where it is always written with **ta-**. Outside these formulas it occurs spelled with **la-** only once.

[...]

Hrozny [...] (considered **Tabarna** and **Labarna** the same word, explained as different renderings of /tl/); Gotze [...] wondered if **Tabarna** was connected with **tapar-** “Gewalt ausuben”); [...] Sturtevant [...] (followed Sommer, but derived the “Luwian(?) title **tabarna** “ruler” from the verb **tapar-** “to rule”); Sommer [...] extremely thorough and fundamental analysis which is even today valid in almost all points; attempts to determine the criteria by which texts in different languages [Hitt., Hattic, Akk.] and from different periods preferred the writings with **la-** and **ta-**; argued for an ultimate common source for the two differently spelled words [...]; Laroche [...] opposed M. Riemschneider’s connection with hieroglyphic Luw. **tap(a)r(a)-** “hare”); Kronasser [...] (assumed a “Cappadocian” root ***labar-** “to rule” and defended the connection with both Luw. **tapar** “to rule” and hieroglyphic Luw. **tap(a)r(a)-** “hare”); [GHL-N:43];

“the cupbearer once pours wine with a silver **tapišana** vessel” [GH-P:123];

These words bring up a controversial spot in Turkic studies because there are so many things that can go wrong in the discussion. It is just as well to put everything or as much as possible here. First a summary (below), then a deeper discussion:

Elteber exists in Turkic with essentially a similar meaning. There is a region in Karachay-Cherkessia named **Teberdi** (Teberda). The word may be from **Tabarna** or it may be **Teyriberdi** (like other Turkic names such as **Hudaverdi**, or **Allahverdi**). The word **tabar** may be related to **temir**, **tabal**, **tibira** etc and might denote someone who was something like an combination iron-worker, smith, and geologist in the early days. The word for copper (**bakır/bağır**) is formed very similarly to **temir** and likely came from the same people. It is quite likely a Bolgaric suffix since such words as *ullu üyür* and *uşxuwur* in Karachay-

Balkar, and names of tribes such as *kutrigur*, *utrigur*, *onogundur* etc all seem to be Bolgaric. The word root seems to be fire, or heating or metal working, judging from all the words that exist in Turkic:

Chuvash **timër** iron [Krueger61:235]; Turkish **demir**, iron;
tamıd- to blaze up. [Clauson72: 504]; **tamū** hell. [Clauson72: 503];
tāp 'trace, footprint, mark, scar'; **tap** 'suitable, congruous' [Clauson72:434];
tāb 'scar, mark on the body' [Clauson72:434];
(tapār, tapmāk); yalñuk tapar karinkā 'man serves his belly' [Clauson72:435];
tap- 'to serve; SW Osm [Ottoman] **tap-** 'to worship' [Clauson72:435];
tapçān/tapçañ 'a thing in the shape of a tray' 'a thing in the shape of a tray with three legs' [Clauson72:436];
tap-; 'service' [Clauson72:437]; **tapiğ;** 'servant'; **tapiğ;** 'dutiful' and the like [Clauson72:438];
teviz lit. 'salty ground, a salt pan' [Clauson72:448];
***tepgēk, tepük** 'a thing cast from lead' [Clauson72:439];
tabındur- to subjugate' [Clauson72:442];
tepreş 'an earthquake' **tevir-** 'to twist, turn' w. **evir-** and **çevir-**[Clauson72:443];
teprē- 'to move, stir, shake' **kamşadı** 'moved and swayed'[Clauson72:443];
tovrādī 'the small thing became big'; **tavrā-** 'to hurry hustle'[Clauson72:444];
tabrat- 'to turn(something) no a spit'; **teprē-** 'to move, shake, disturb' **teprē-** 'to move'[Clauson72:444];
tevsī 'dish, plate' chinese tieh tzu same meaning (Giles 11, 123, 12,317; Pulleyblank, middle chinese dep tsi) this is more plausible that Sir Harold bailey's suggestion that the word is iranian. **tebsi/tepsi;** **tağār** 'a large container', usually but not necessarily 'a sack'. **tağār** 'a sack for containing wheat and other things'[Clauson72:471];
tağara 'an earthenware, dish'; **tağarçuk** 'a leather bag'[Clauson72:471];
tekne trough; [Clauson72: 484];
taban 'the sole of the foot' [Clauson72:441]; **tağlā-** (d-) fr. **dāğ** 'to brand'
tavğaç the name of a turkish tribe transcribed in Chinese t'o po ... Middle Chinese **t'ak bat** .D. 386 to 535] china
tavğaç Theophanes Simocatta who wrote in the second quarter of vii... called tourkoi...**tavğaç** should be thus be transcribed in the **türkü** texts.[Clauson72:438];
tavğaç means **uygur**, which is the same as tat and 'chinese' is **tavğaç** [Clauson72:438]
tat tavğaç meaning 'persians and turks' [Clauson72:438];
kāv tinder **kav, kaw, kō, kū, kağ, koğ.** l.-w. in Persian. **kāv** tinder [Clauson72:579];
çavār 'kindling'[Clauson72:398];
tapşur- caus. f. of **tapiş-**; 'to hand over, entrust' [Clauson72:447];
tavişğān 'hare' L/R turkish form ***tavilğān** [Clauson72:447];
koyan (?kodon) tavişğān (once spelt **taviçğān**) [Clauson72:447];

tıbir 1) hearth, fireplace; ~ **taş** furnace stone; **töben** ~ the not honorable part of a room; far from the hearth; **anı bir ayağı ~ da, bir ayağı qabırdadı** he/she has one leg in the hearth, the other in a grave
temir iron; **qatı** ~ hard/strong iron; ~ **betli** grey, steel, color of iron; **~ni issiley (qızğanı bla) tabla** prov. strike while the iron is hot;
tab 1) scar; 2) convenient, comfortable, handy; 3) good, well, skillful, witty; 4) smart; witty; 5) even; 6) though;
tab baş with a scar on a head
taba frying pan; ~ **xıçın** pie baked on a frying pan;
tabaq (-ğı) plate, bowl, dish; **saxan** ~ tray; **çara** ~ large wooden cup
tabla^{rga} 1) to beat off, to whet **çalqını** ~ to whet a scythe
tablaw from **tabla**^{rga} forging; smithery
tablawnu whetter (of scythe)
tamada 1. 1)toast-master, master of ceremonies; 2) senior, chief; **üynü** ~ **sı** head of

a house; ~ **murcar** main bed 3) elder, patriarch, doyen 2. 1) grown-up; ~ **qarnaşım** my senior brother; 2) main; head; ~

tamata balk. see **tamada**

tamğa 1) *figurative* stain; ~ **tüşür**^{ürge} to soil; 2) brand; ~ **sal**^{ırğa} to brand, to stamp; to stigmatize;

tamğala^{ırğa} 1) to brand, to stamp; to stigmatize 2) *figurative* to soil, to spot, to stain; to smirch

tamır 1) root; **qıtay** ~ ginseng; **terekni** ~ **ı** a root of a tree; ~ **ı** *figurative* beginning, basis; **bilimni** ~ **ları** basis of knowledge; 2) anat. vessel; **qan** ~ blood vessel;

tamızıq (-ğı) spark, kindling (splinter, chip, etc. for kindling)

tamız^{ırğa} to pour a bit, to drop; **ot** ~ light a fire; to kindle

tabın^{ırğa} 1) rel. to worship; to esteem; to serve (as to a deity); rel. to be christened; to be asked 3) *figurative* adore, deify, idolize, worship, bow (to, before); kneel (before)

qabındır^{ırğa} 1) to set fire, to kindle ; **salamnı** ~ to set fire to straw; **ot** ~ to kindle fire 2) to light; **ülleni** ~ to light a pipe 3) *figurative* set on, to incite

qabındırırw from **qabındır**^{ırğa} 1) firing, arson; kindling 2) get a light from another cigarette 3) *figurative*; instigation **qabındırırwçu** rare lighter

qabın^{ırğa} 1) to light up, to be ignited; **ot qabındı** fire has lit up, fire has engaged 2) *figurative* to be angry, to flash; **ceñnil qabınğan** a) easily inflammable; inflammable; b) *figurative* quick-tempered

qabınırw from **qabın**^{ırğa} 1) fire, ignition 2) rage, flare 3) uncontrollable desire

qabınmaqlıq abstr. to **qabın**^{ırğa} 1) fire, ignition 2) rage 3) rough desire

qawdan dry herb (on a root), winter pasture; ~ **mal** cattle on pasture, to a forage (winter)

qawursun dried, dry, ~ **biçen** overdried hay

quw II tinder, match; ~ **qabınğandı** the tinder has lit up; **çaqğıçsız** ~ **qabınmaz** without a spark tinder does not light up

quw III 1) dry; ~ **otunla** dry fire wood; ~ **et**^{erge} to dry; 2) *liter.*, *figurative* dried up, dried, faded; ~ **terek** a dried tree; ~ **bol**^{ırğa} a) to dry up (for ex. about a tree); **terek** ~ **bolğandı** the tree has dried up; b) wither (about extremity); **anı qolu** ~ **du** he has a withered hand; 3) gaunt, scrawny; lean; poor, emaciated, skinny; ~ **bolğun!** a damnation may you be gone!

The **tab** (fire, heat) today has changed in Karachay-Balkar to **qabın**, **qabındır**, etc. See related words for comments. This word seems to be related to a host of other words having to do with fire, however in other forms the /q/ is replaced by a /t/ such as in Turkish **tav**. Although it is said that these words are borrowed from Farsi/Iranian, there is good cause to think that they have been in Turkic for a very long time, or were originally in proto-Turkic in some stage, since these words are also related to the words for forging, iron etc, such as **temir** (iron), **tıbr** (hearth). These words can be traced all the way back to the ancient Middle East, and the root ‘tab’ which is thought to be Hurrian. However, there are other words in Turkic that are related and refer to related objects such as **tamır** (vein, iron ore vein), Karachay-Balkar ‘**tab/tap**’ (scar, burn scar), **tamğa** (stamp, iron brand), or **tabın/tapın** (to worship) recalling that the fire-worshippers of the Middle-East/Transcaucasus are famous, so that if these words are from the transcaucasus region (i.e. Hurrian), then it is easy to see why the word having to do with fire, forging, etc has to do with worship.

The word **taba** likely goes back to the word for fire, heat found in Sumerian, and to related **qabın**, **qabındır**, **tıbr**, **tamğa** (stamp, originally brand on animals made with a branding iron), **tap** (scar), Turkish, **kav**, **tav** and other words related to iron-working (metal-working) and smelting. This word is also likely related to Karachay-Balkar **toba**, Arabic **tewbe**, and Turkish **tövbe**. The Scythian god **Tabiti** may also be related.

Etruscans had their iron mines on the River Tiber. These words are linked to the Middle East via Sumerian **tibira**, and a whole host of Turkic words having to do with fire, metal working. The word, **tab**, in Karachay-Balkar is a clear reference to scarring due to a hot iron and is related to the word **tamġa** (brand). This meaning of **taba** (frying pan) is also likely related others such as **tabak** (plate), **tepsi**, **tepir** (Turkish), and might have to do with metals-working such as beating copper with a hammer or is related to the original word which had to do with metals-working and not simply iron-working. One can easily see **tepir**→**tepis**→**tepsi** although others claim it is from Chinese. If that is so, and if **tabak** is from Arabic why are all the *t words connected semantically accumulating in Turkic languages?

There is a great deal of evidence to show these words and others like it were not borrowed from Iranian but the reverse; they come directly from protoTurkic and it goes back to the original Middle East homeland. This word **tibira** (iron in Sumerian) and also **tabira**-Hurritic, i.e. an "agent-orientated resultative -iri/e participle" (Wilhelm), or "antipassive-participle", derived from the Hurrian root **tab/taw** (to cast metal). In Hurrian this root has the derivations **tabali** (copper-founder) and **tabiri** (he who has cast. For details see G. Wilhelm, ["Gedanken zur Fruhgeschichte der Hurrer und zum hurritisch-urartaesischen Sprachvergleich", in: V. Haas ed., Hurrer und Hurritisch (Konstanzer Altorientalische Symposien; II, Xenia Konstanzer Althistorische Forschungen und Symposien; 21): 43-68, Lonstanz : Universitaetsverlag 1988]. Of course the author of this article was quite likely completely unaware of the connection of Turkic to these words thus this is independent confirmation that these words come directly from the Mideast from ancient times. Hurrian was spoken basically in the exact same region where the **Turuk**(ku), the **Kuman**(ni) and the **Khumuk**(ku) are found in the ancient Middle East (today's southeastern Turkey). This is exactly the same region in which Benno Landsberger, the great Sumerologist put the two substratum of Sumerian "Tigradic" (Subaraic) and "proto-Euphratic". But the Subars are the same people whom Miziev thinks are those that derive their name from protoTurkic *subar (river people) and whose name likely went through the changes **Subar**→**Suvar**→**Suvash**→**Chuvash**. They can be traced in history; sometime in the early parts of the first millenium the Sabirs are found in the NorthEast Caucasus, sometime later they have apparently moved into the steppes, then onto the Urals, and even later they are in Siberia (to whom they bequethed their name). And Chuvash is a Bolgaric language which is more archaic than Common Turkic.

Metal working consists not only of melting (which requires heating), but also casting and also beating/hammering. Even today throughout in a vast region from Turkey to India brass and copper utensils are cast and beaten into shape by countless artisans. There are many words in Turkic languages in which these concepts can be easily shown to be related to heat, fire, and beating, fire-worship, and branding, thus with metals. The word for worship, **tabın**(**tapın** in Turkish) is in reflexive form, and is quite naturally derived in the region in which fire was worshipped because of the natural gases and oils in the region. The Transcaucasus (also known as the southern Caucasus) is the home of the original fire-worshippers (Magians).

Other words such as **tamada**, a very common word among Caucasians, may be related if **tam** referred to hearth/fire. According to Miziev **tamada** (tamata?) may be *father/master of the hearth/home*. Unfortunately he related the word **tam** to *home*, not *hearth*. Perhaps it does not matter much because at one time they were used as synonyms. Indeed the word for hearth in Karachay-Balkar is **tibir**. Yet another word shows that *beating/hammering* is definitely related to the root **tab**, i.e. **tabla**^{rga} (*to sharpen a scythe by hammering it*). It can also be used in two different forms e.g. **tablab** and **tabıb**, therefore the verbal root is both **tab** and **tabla**. At the same time, the word for *scar* is likely related to *burning mark* and thus likely related to **tamġa** (*brand*) which was (and is) done by burning the flesh of the animal with a hot iron. Some of these words are

also related to iron-making, iron-smelting etc such as **temir** (iron), **tıbr** (hearth), Turkish **tav** (proper heat), **kav** (tinder).

The Etruscans had their iron mines on the River Tiber, and it is quite likely that the Etruscans took this word *tibira* (Sumerian) to Italy from Anatolia or Middle East. It is thought by some historians that Troy is a rendering of the name of Etruscans, which was Tursi or Tusci. Etruscans called themselves Rasenna or Rashna. Since Hittite did not have an initial **r** sound (likely due to the substratum) it is possible that the country known as *Arzawa* was really *Razawa* in which we can see the name *Rase-/Rash-*. The *Aşina/Asena* was the clan (tribe?) that provided the Türküt/Türks with royalty.

This word shows up also as **tabğaç** (also *toba*, **tobar/topar?*), and since Turks show up in early history as a tribe specializing in iron-working, it is quite likely related. The Turkic tribal names such as *Toba*, *Tabgaç/Tavgaç*, *[t]Apar* might refer to the same people. As shown on Hittite-Turkic parallels here, the word for sky in Sumerian *AN* seems to have a more archaic version, *taḫ*, in Turkic. Therefore the word *Apar* could have a more archaic version *Tapar* in Turkic. Thus the *Toba* might be left from this word. Further adding fuel to this is the Turkish ikileme (doublet) **apar topar**[HatV81:89]. The Karachay-Balkar ikileme **qağın soğun** is quite obviously the doublet for **kagan shogun**. The tribal names such as *Apar*, *Aparđı*, *Aparıtae*, and place names such as Epirus, Abaris (Avaris), and other peoples in the mideast Habiru, Apiru, etc might refer to the same thing. Very recently, maces bearing remarkable resemblances to Egyptian maces have been found in China. They apparently date from around 5,500 years ago, which is about 3,500 earlier than the first presumed contact of China with the Mideast [China Daily, 08/13/2001].

There is a tribe named *Aparđı* basically in the same region as where Herodotus put a people named *Aparytae* (in the Persian satrapy). The *-ae* is obviously the plural marker but judging from the names of other peoples named by Herodotus (and in words like Türküt, and Tarxat) the *-yt* in *Aparytae* also seems to be a plural marker. There could have been iron-workers or those that specialized in iron-working who might have spread throughout the known part of the world for centuries. Although this could be yet another version of the “Lost Tribes”, the ideas should be very carefully entertained.

What is very strange is that the word for ‘rabbit/hare’ is similar to these words in Turkic also. Today the word is **tavşan** (in Turkish) but it shows up earlier as **tabışgan** and **tavişgan**. Further, there is a strange story about Scythians, who facing a battle against the Persian king, dropped their gear and ran after a rabbit (as told by Herodotus) being repeated by Balkars as seen by a Russian functionary (as told by Miziev). The connection between rabbits and iron may be explicable quite easily. Before the modern age, even simple skills were kept secret and passed from father to son, for example, in the medieval guilds. Thus a way of finding iron deposits would have had to be a great secret no matter how accidentally it was discovered. There would have to be a way to find the iron ore veins. First of all there are several different iron ores with different colors. The color of an iron ore body depends on the minerals present. Iron ore deposits can vary from surface pits to multiple thousands of feet down, and they also are found in igneous, sedimentary and metamorphic gangue rock. What is more important than the color of the handpiece is the streak color of the mineral. A good number of non-ferrous minerals have colors as iron ores so color alone is not conclusive. Moreover mineral veins usually are changed by oxidation for some distance under the surface. Now, a rust-colored iron oxide-stain caused by oxidation can indicate a near surface iron deposit or another metal deposit with iron sulfide in it. Iron ore may be black (gray, gray-blue, gray-sparkly, metallic gray), red and white banded, purple, green, or shades of red-orange-brown (yellow, ochre, red, rusty). It may also be a *Banded Iron Formation* (BIFS). Upwards of 92% of the Earth's iron ore is derived from five separate

deposits of BIFs. In BIFs iron ores are laminated between layers of sediments. Many different colors may be present in different layers. Much iron ore was found at the surface but a body can extend to 1,000 feet or more below surface. Today we know much more about iron. Yellow, brown and red ochre (hydrous and anhydrous iron oxides) are surface deposits, and (are/were) used for paints and pigments. Probably the most easily worked deposits of high grade iron ore are hematite. Hematite comes in gray, blue, red, and "specular" or sparkly-- but when you pound it to powder it is always red. It is found in chunks in surface deposits and filled sinks, and is the ore most often used in early American frontier blast furnaces. Magnetite is usually black to purple-- it is rarely found on the surface--most often at depth-- and it is generally harder to process, even though it has a higher iron content than hematite. As the name implies, it is also magnetic-- usually found in association with hematite, but not always e.g. "lodestone". "Green" iron minerals were deposited in reducing conditions, usually ocean bottom related. A little iron is what makes bottle glass green.

People looking for iron deposits could not have gone around digging anywhere and everywhere, especially with expensive and rare tools. Assuming that there were already some iron tools (made from meteoric iron) such as shovels and picks, it would have been stupidly back-breaking work to just dig anywhere at all. There had to be some way that they could at least hope to find something in any area they decided to dig up. The easiest such way would be to find a burrowing animal, catch it, examine its fur, let it go, and then follow it to its burrow. An expert (Elteber, Tabar[na]) could tell by examining a burrowing animal's fur (such as a hare's fur) whether or not there were (could be?) iron deposits in or near the hole of the hare. Even if he was not correct 100% of the time, if they got it right 50% or even 2% of the time, it would be much better than not having it at all. Since all such secrets were probably akin to the magics of witch-doctors, such experts (ancient geophysicists or geologists) would/could have taken positions at the top of the hierarchy, being the 'high-tech' masters of the age, especially in a tribe devoted to or expert in iron-mining. This could have led to the dual-kingship type system of the early Turkic tribes. It would also easily explain the meaning of the word **tapar** since **tab**^{arġa} means 'to find, to give birth', and **tamır** (vein, artery, root).

What is really at stake for a linguist here is how **tabarna**↔**labarna**. We have sound changes of the type t→s. And we have equivalences of the type l↔ş (s?). But it is usually assumed that l→ş. Hence we have to assume something like t→s→l which is unusual. It has been shown that the Turkic words **töz**, **çıda**, and **ser** with the same meaning imply that the root was **tʃd**, thus **đ**→r, **đ**→z, and **đ**→d; thus no rhotacization and no zetacization. Perhaps there was another related sound in the protolanguage, say **t** which performed the same function for {t,l,s/ş,w} as **đ** for {d,r,z,y}. It is possible that the word was originally something like ***taʃd**. Then the changes t→t and t→l would allow the creation of tabarna and labarna. Of course the original could have been ***taʃd** and could have changed to ***taʃd** in the native language before being loaned to another as l, or some other such combination. And here we see the roots of the word scattered about in archaic form in Turkic languages as usual.

Chuvash **tup** to find [Krueger61:236];

tabalamaqlıq karach. abstr. to **tabala**^{rġa} gloating, spite, malice; insidious

tabala^{rġa} karach. gloat over the misfortunes of others, to be pleased with another's trouble, speak maliciously; **tabalağan külkü** mischievous laughter; **tabalab kül**^{ürge} angrily to laugh

tabalawçu mischievous, spiteful, malignant

tabaldırırq, **tabıldırırq** (-ġı) small strap; thong; wristlet, tape (leather)

taban II spec. striker, nipple

tab^{arġa} 1) to find; to find out; 3) give birth (to), bear; 4) to lay eggs; 5) *math.* to deduce, to prove;

This third meaning of the word **tab**^{arġa} (*to give birth*) is also likely related to the first meaning (*to find*) since giving birth is like finding something that was not there originally. It seems to be related to a set of words having to do with life, birth, which begin with ti-/ta-/tu-. Many names of domesticated animals seem to begin with te-/ta-/to- so that animal husbandry seems to be implicated also [See_____]. Thus the meaning of ‘creator’ (Lord) might have possibly been connected with **tabar**. Because of the sound changes p→b→w the common word for being born (e.g. **doğ**^{mak}/**tuw**^{arġa}), is likely directly connected to that of **tap**-/**tup**-.

Chuvash **śural** to be born, **sural** to bear, give birth to [Krueger61:232];

Chuvash **tuḡ** to go out, come out, to rise (of the sun) [Krueger61:236];

tuw^{arġa} 1) to be born; 2) to arise, to occur **culduzla inġirde tuwadila** stars occur in the evening; 3) to rise (*about heavenly bodies*)

However the Chuvash word **śural** might be actually related to **carat**^{arġa} (*to create*). It seems that Chuvash has already gone through the change t→ś in some words, for example Chuvash **śān** to freeze [Krueger61:233], which is normally **toṅ/don**. But the verbs carat-/yarat then imply the protoform to be *darat, and even further back as *tarat, which brings it remarkably close to the other words related to being born, sunrise, dawn, sky, etc. such as (*tat-/ *tađ-→) taṅ, teṅṅer, teṅiz, (*teđeđ-→) teren, etc. This word could have been formed like (*qađađ-→ *qađaṅ-→) qaraṅṅı e.g. *teđeđ-→*teđeṅ-→teren [See _____].

The words for birth etc. might also be related to **ti-/ta-/to-/tu-** for birth; **tuw** (to be born), **doğ** (to be born, Turkish), **tuwduq** (descendant, offspring, scion), **tuwġan** (native), **torun** (grandchildren, Turkish), **tuqum** (clan), **tohum** (seed, Turkish, said to be from Iranian), but even more **tolu** (←*toluk, might have originally meant *pregnant* instead of *full*), thus the word for *filling* could be from (*pregnancy*) which itself is likely related to life (**ti**). Other words which are obviously related are **töl/döl** (offspring), **tölü/dölü** etc. The Dulo dynasty of Bulgars could get its name from these words. There are similar formations with other words; for example Turkish **soy** (as in *soylu*) is likely cognate with Karachay-Balkar **siy** (*honor*). At the same time with the t→s shift the word **solu** (*to breathe*) itself might come from ‘filling the lungs’. Other words connected with this paradigm, of course, are **tane** (*seed*, Turkish), and maybe **tana** (*calf*), **tay** (*colt*), **tawuq** (hen), **tüye** (*camel*), **tavşan** (*hare*, Turkish), **toṅğuz** (*pig*), **tosun** (*young bull*, Turkish), **tuwar** (cattle), and **teke** (*billy goat*) probably point to the earliest days of animal husbandry and domestication of animals.

The word **tab**^{arġa} (in Karachay-Balkar) meaning ‘to find’ also means ‘to give birth’ perhaps reflecting the actual original meaning of the word in having something out of nothing. It is likely the root for **tübe** (to meet). The word **tanı** (to know in the Biblical sense, again metaphorically or in slang, for knowing intimately or knowing sexually) is likely related to the same paradigm of birth, sex, and life. The word’s meaning is confirmed by the existence of **tansıq**. This could be reflected again in the phonetic closeness of this set of words not only to **ti** (life) but also to words having to do with sex (such as **teş**, **teşik**, **taşak**, **töşek** **tişi(k)**, etc) and perhaps related taboo words such as **taşa**, **taşra**, **çaşır** (to hide), **asıra** (to hide). Karachay-Balkar **taşla**^{rġa} can’t be related to stones or rocks but again to the same birth paradigm. Is **tök** ← ***tölük** and related to giving birth, perhaps the bursting of the water bag?

There are further connections between fire, iron-working, iron-utensils, etc. At this point we can compare some other iron-words.

Hittite (ḥ)apalki iron [Puhvel-3-91:116];

Cf. KUB XXIX 8 IV 13 (Hurr) **ḥa-pal-ki**, *ibid.* 20 **a-pal-ki**. The akkadogram **HAPALKINI** is also Hurroid, as is **hapalkinnu** in Mitanni-Akkadian from Amarna (cf. **ḥapalginnu** in Neo-Babylonian sources; [Puhvel-3-91:117]; **ḥapalki** as a metal word seems centered in Anatolia (first attested in Hattic) chiming with the early intimations of the Iron Age in the region. [Puhvel-3-91:117];

More remote cognates (or borrowed reflexes) may be present metathetically in Gk **χάλυος**, **χάλυβος** 'steel' and its eponymous steelworkers of the Pontus region, ..., and possibly in the 'internally compressed' Gk. **χάλκος**, Cretan **καυχός** 'metal', especially copper or bronze. [Puhvel-3-91:118];

Greek **χάλυβος/χάλκος** is/are cognates of Turkish **çelik**, Karachay-Balkar **çalqı** (scythe) both from the verb **çal**^{rġa} (to mow), Chuvash **śul** (to mow [Krueger61:232]), and Sumerian **zil**, **zé**[ZÍ] (to cut; to shear, cut hair; to pluck (Emesal dialect for **dùg**, cf., **zil**; **zé-er**)).

87. anagmaḥḥu (a drinking vessel) jB lex.; ←Sum.
anaqqu (*anakku*) (a drinking vessel) jB lex.; ←Sum
 *kanak > **çanak**, **çelek**, **kana kana iç**, etc

çelek (- gi) bucket; **ağaç** ~ ; wooden bucket; **ayran** ~ a bucket for ayran;

Chuvash **śělĕk** hat, cap[Krueger61:231]; **çanaç**: 'a leather bottle' [Clauson72:425]
çanak 'a hollow conical object' 'a wooden bowl' 'an earthenware bowl'[Clauson72:425]
çönek; **çaçal** and **ternek** 'a leather milking pail'[Clauson72:426]
 The word may be related to **çaykala**^{rġa}, Turkish **çalkala**. Chechen **chiilek**, bucket.

qana^{rġa} I to bleed;
qana^{rġa} II 1) to slake, to be satisfied; to be sated; **susabım qandı** my thirst is quenched;

It is likely that this meaning is due to nomads drinking the blood of their animals during harsh times, especially if it happened before the horse was domesticated. The Tuaregs are herders in modern times that are known live off the blood of their cattle, and they are not horse nomads in the same way Turkic nomads were. Living off the blood of the animals was probably one of the most important techniques used by humans spreading into Europe, and the steppes from the Mideast Regions. Since the animals could live off the grass, whenever the hunter-gatherers needed nourishment which they could not obtain via hunting or fishing, they could always get it from the blood of their domesticated animals. The only thing they needed to do was stay near rivers for animals also need water. Therefore it is highly likely that these early intruders into the steppes were river-people. It would not be unreasonable to look for river/water in their self-designation.

88. anāḥu(m) ♣ "to be(come) tired" **G** (a/a) stat. "becomes tired", "makes an effort, strives"; of buildings etc. "become dilapidated" **Gtn** iter. of G jB med., of limbs, person **D** OA "tire (s.o), oppress" **Š** Bab. "trouble, exert, strain" s.o.; stat. "is very wearied" **Št** "make an effort", "weary o.s., be depressed"; astr. "endure" **N** OB "become tired", "struggle, suffer, hard-ship, be exhausted"; → *anḥu*; *aniḥu*; *anḥūtu*; *inḥu* ♣; *mānaḥu*; *mānaḥtu*; *šunuḥu*, *šunuḥiš*; *tānēḥu*, *tānēḥtu*; *tānuḥiš*

unuĝ^{urĝa} 1) to be in the suppressed condition, to be in sincere depression; **unuĝub başla^{rĝa}** to lose vivacity of spirit, grow gloomy; **unuĝub qal^{urĝa}** grow gloomy, isolate oneself;

unuĝuw gerund unuĝ^{urĝa}

unuqdurmaqlıq *abstr. to unuqdur^{urĝa}* oppression

unuqĝan 1) *particip. from unuĝ^{urĝa}*; 2) one in despair; suppressed; oppressed

89. anāku, NA also *annuku*, NB also *anaka* "I; me" [Bogh. GA.E] as pred. Freq. *ānākuma*; OB *ša anāku* "as for me"; NB also acc. (to stress a pron. stuff.), dat.; → *ana* ♥; *anuki*; *analānuššu* → *ana* ♣ 13

epe>eke (PIE)

Chuvash::epe(I [Krueger61:219]

Chuvash::epire we [Krueger61:219]

Chuvash::ese(you [Krueger61:219]

Chuvash::esir you plural [Krueger61:219]

Candidate Turkic pronoun protowords

1st p. sg. ***epen** > Chuvash **epe**; Common Turkic **ben/men**

2nd p. sg. ***eten** > Chuvash **ese**; Common Turkic **sen**

1st p. pl. ***epir** > Common Turkic **biz**; Chuvash **epire**

2nd p.pl. ***esir** > Common Turkic **siz**

It is pretty clear that **-ŋr** was a collective suffix. The sound changes that separate Common Turkic and Bolgaric Turkic are *lr* vs *şz* and one can see that here. Furthermore, and it is easy to see *epe>eke*. And more from Akkadian:

90. anāku NA also *annuku*, NB also *anaka* "I, me". [Bogh GA.E] ... dat. *ana II*; *anuki*.

ana I "to, for"

ana II "I" OB (lit) by-form of *ana:ku*.

It looks like a compound word *ana-ku* or *an-aku*, or **panaku*. "ana" is likely a demonstrative (*vide supra*), and so is "ku". And the Boghazkoy (Boğazköy) version looks like it could be AGA.E e.g. **eke/ego** etc.

91. andaš "king" jB lex.; ← Kass.; *āndāšu* → *andaḥšu*

This one is truly difficult. One is reminded of Kassite kind names such as Khara Khandash. And one is reminded that it is possible that khandash and khan might be related.

92. anduḥallatu, *antuḥallatu*, *im/nd/tuḥallatu* "(a kind of) lizard" M/jB [KUN.DAR.GURUN.NA; EME.ŠI D.ZI.DA; NIR.GAL.BUR]

keselekke *karach. zool.* lizard

Turkish **kertenkele** lizard

Common Turkic for lizard is apparently **kele**. It is not clear what the first part of the name indicates but similar morphology seems to bedevil the Akkadian version. The name is apparently a reduplicated word having to do with 'breaking, cutting' (e.g. the tail coming off).

93. angallu~ "wise" m/jB

aṅṅılı *karach.* 1) quick-witted, sharp; clever; 2) conscious, reasonable; 3) judicious; wise;

aḡ 1) consciousness; 2) reason., mind., reason, ~ **ı bolġan** quick-witted, sharp, judicious, reasonable; **aqlı barnı ~ ı bar** at whom is mind(wit), that has also reason

Chuvash **tān** consciousness [Krueger61:234]; Chuvash **ān** reason, understanding, memory [Krueger61:216];

aḡḡı *karach.* 1) consciousness; 2) outlook; 3) understanding, reason, mind; ~ **sı bolġan** reasonable, judicious; ~ **sı cetmeydi** he/she does not understand 4) point of view; **meni ~ ma köre** from my point of view

aḡḡılaġan 1) *partic. from aḡḡıla^{rġa}*; 2) expert, versed (in) knowing; understanding in what; 3) quick-witted, clever, explanatory(sensible); **qıynalıb ~** one who understands slowly; **ceḡḡıl ~** easily acquiring, quick witted; 4) conscious; ~ **işçile** conscious workers

aḡḡılam intelligence; concept; ~ -ı **bolmaġan** confused

aḡḡıla^{rġa} 1) to understand, to realize, comprehend, to learn; to think; **tolu ~** to understand the essence; ~ **boluq** or ~ **qoldan kellik** conceivable; 2) to feel, to sense; **iyis aḡḡılamayma** I do not sense a smell.

This word is a perfect match (like *agum*, and *adu*) since even the morphology matches e.g. **aḡḡılı** means “possessing *aḡḡı*”. It is impossible for this to happen by accident. As usual Turkish has deviated greatly since it has **anla** instead of **aḡḡıla**.

94. angubbû(m) ~ ‘standing in the sky’ O/jB [AN.GUB.BA] 1. “tutelary deity” 2. Astr. (desig. of certain stars) 3. (a class of priests); also as desig. of deities; ←Sum.

Compound word consisting of **taḡ** and **qob**.

taḡ I) dawn, daybreak; ~ **aġaradı** it is dawning; ~ **nı burnu qaraġanlay** before dawn, at the crack of dawn; ~ **ala (sı)** dawn; ~ **ata (or alasında)** at dawn; ~ **atmay** or ~ **qaraldısı bla** very early (in the morning); ~ **atxanlay** as soon as dawn comes; ~ **aşxı bolsun!** good morning!; ~ **ḡa deri** till morning; **saw ~ ḡa çıġıġız!** good night!

This word is possibly related to **teyri** (whose earlier Turkic form was **teḡri** [*tanrı* in Turkish]), and a l~r version of it, **tenger**, and likely related to **taḡ**, and referred to wide expanses such as the blue sky and the blue sea. It is claimed (what else is new) to be from Chinese **tien** (heaven).

qob^{arġa} 1) to rise; **ornuḡdan qob!** rise from your place!; **örge qobmazlıq bol^{urġa}** to reach exhaustion so as not be able to rise; **qarşçı ~** to rise against; 2) exfoliate, flake, to peel, to come unstuck, to lag behind; **qollarımı terisi qobub baradı** the skin on my hands is peeling; 3) *karach.* to flood (*about the river*); **suw qobxandı** the river has flooded; 4) *karach. figurative* to become angry; **atası qobsa...** if his father gets angry.

qobar^{urġa} 1) *liter., figurative* to lift someone, to wake up someone; 2) to unstick, to break away, pinch/nip off; pick out, pluck out; **taşnı ~** pull out a stone; **eşikni çüyün ~** to break a hook from a door

95. anġu(m) “tired” O/jB of people, animals; M/NB of buildings “dilapidated”; ←*anāġu* ♣; → *anġūtu*; *anġlīme* → *imġur-līmi*; *anġullu* → *imġullu*

arı^{rġa} 1) to get tired, to be tired; **arıb-tozub**, **arıb-cunçub**, **arıb-talıb** having got exhausted, having exhausted; having reached up to exhaustion 2) *figurative.* grow/become poor to be ruined 3) to be exhausted (*about ground*)

örġen 'to rest' [Clauson72:227]

96. anīna 1. “now” NA, NB also *anīn* 2. “earlier” Nuzi, Bogh. 3. “where?” Nuzi 4. Mng uncl. Am.

anni ♣ “now” Oakk, OA; ← *annū* ♣

endi 1. 1) now, nowadays, now, now; **2.** present, present, modern
 Turkish **imdi**, **şimdi**, now; **aṅarū/iṅarū/inaru**: 'up to that (time or place)' [Clauson72:190]
 Chuvash **payan** today, now [Krueger61:226];

These words provide evidence that there was a root for 'time/moment' which had the form **en/an**.

endide *karach.* 1) in present time, nowadays

endiden: *sora* (or *arı*) further, in the future; from now on

endigi 1) contemporary, modern, present, present-day, up-to-date; ~ **adam** the modern man

endigili modern, new;

endigilik (-gi) modernity(present); novelty

endilede recently;

97. annaku(m) "tin; lead" [AN.NA; *Ma a.paşiu* 'white lead', i.e. "tin", *a.abāru* "lead"]

awur 1) heavy; **bek** ~ wearisome; ~ **iş** difficult work; ~ **cumuş** burdensome assignment/errand; 3) sluggish, lazy; ~ **ögüz** lazy bullock; **4)** unpleasant; ~ **hawa** stuffy air **5)** menacing, serious, dangerous; ~ **cara** dangerous wound; ~ **caralı** seriously/badly wounded; ~ **söz** insulting words; ~ **sağış** gloomy ideas; ~ **asxa**^{rġa} to limp strongly;

Sumerian **gamar** 'wichtig sein' (D.41) Turkic '**ağır**' [heavy] (DLT, I, 52) [Tuna90:]

Chuvash **yivār** heavy, difficult [Krueger61:241]

98. annu(m) "(word of) consent, assent, approval" Bab. of omen, *a. kīnu* "authentic consent", *a. apālu* "to say yes";

← *anna*; *annu* → also *ānu* ♣; *amu*

una^{rġa} to agree; **una** 'to be pleased, satisfied, to agree' [Clauson72:171]

unamazġa to not agree with; to refuse; to not permit; **tilegenin** ~ to refuse to agree to the request;

unaw gerund una^{rġa} agreement, consent, approval

99. ānunnakkū, occas. *ānukkū*, *ēnunnakkū* "(the) gods" [dA.NUN.NA(.Kē₄Nē)]1. OB, M/JB the gods as a whole **2.**

M/NB the gods of the earth and netherworld; ← Sum.

ānūtu "position of ān; divinity" j/NB [d60-;dAN-]; ← *ānu* ♣

ānu(m) ♣ OB usu. *ānum* "ān(um)" (the god of heaven) Oakk, Bab. [AN; NB d60]; of Ištar *anātima* "you are supreme deity"; ← Sum.; → *ānūtu*

antušū 'sitting in the sky; (a constellation) jB [MUL.]AN.TUŠ .A.MEŠ (always pl.); ← Sum.

This is a compound word. For **ta taṅ =an** see above, thus **taṅtüşüw**.

tüşüw action name to **tüş**^{erge};

tüş^{erge} 1) in diff: senses to fall; **iş seni boynuğa tüşedi** a) this work falls on you; **esge** ~ to recall, to fall into the mind, to pop into memory; 2) to descend (*for ex. from the bus*); to climb down; to be lowered; **atdan** ~ dismount from horse; 3) to land, **to sit**, to arrive, etc; **suwuq/qış tüşgünçü** before cold/winter arrives; **qabxaṅṅa** ~ to fall into a trap; **ayıbxa** ~ to deserve reproach; to be guilty; **töşekge** ~ fall ill;

100. anu ♣ (a syn. for wood or tree) jB lex.

(terek) taru>tanu

101. apara(k)ku mng. unkn. NA lex. in *şubāt a.* "a. garment"

apāru(m), occas. *ēpēru* "to cover the head" Bab., M/NA **G** (e/e, OB (a/u) "put" crown, helmet etc. "on the head of" s.o. (=acc.), stat. "wears"; transf. of moon, star, king "be decked with" halo, radiance etc.; OB stat. of sheep's tongue "be covered, capped" ext. **Gtn** iter. of **G**. MA "constantly crown" king Gt stat. "is decked with" D "put headgear (=acc.) on head of" s.o. (=acc.) **N** "be crowned, covered";

apru(m) in *apūssa* "with head covered" OB of woman; ← *apāru*; *apru* → also *abru* ♥

aû ♣ *abû* “veiled” Bab. of eyes; ←*apû* ♦

apû ♥ *abû* “to become veiled, cloudy” JB med. G of eyes; → *apû* ♣; *ipîtu?*; *upû* ♣

“To cover” in Turkish is **kapa**, whereas in other Turkic languages these words are **cap/cab** and **jab**. It is not clear how these happened. However the root does show up in other words;

qab II 1) cover, case; **ağaç** ~ wooden case; **qol** ~ glove 2) cover (*body of animals, plants etc.*); **cılan** ~ snake scales; **qurt** ~ cocoon; **taş maqanı** ~ 1 shell of turtle; ~ **awuşdur**^{urğa} to moult (*about the snakes*) 3) image, mask, guise; **başxa** ~ **xa kirirge** a) to change; 4) *figurative* frameworks., limit; ~ **dan çıqma** do not go too far ; **birewnü** ~ **ma cıy**^{arğa} bridle, curb; restrain or to put someone in his place; **bir** ~ **xa sıyınmağan** undisciplined

See **qabır, küp, kübür, qaplaq**. See elsewhere for verbs based on **qab-**.

qabuq (-ğu) 1) bark, rind; **ağaç** ~ wood bark; **sürme** ~ shavings; **toz** ~ elm; ~ **un al**^{urğa} a) swindle (*cortex etc*); to tear off a skin; b) *figurative* to beat, to scold 2) rind, peel, skin, shell, shell, peel;

102. apellu mng. unkn. Nuzi; desig. of arrows; ←Hurr.; *apiātum, apiētum* → *apātu; apiktu* → *abiktu*

apaişalû (a cripple)? JB; ←PIN *āpişal*; → *apislat*

Apollo, *apış, Apsara, Apsati, *apsa>aksa, Apis Bull*

Apollo was the God of Hunting. Apsara in Abkhazian means “hunter”. “ab/ap” has to do with hunting e.g. **abla** (Mongolian, to hunt, from Turkic **avla**). See long discussion on Nostratica by Hubey 2003 (also vide infra).

Hittite **appat(a)riya** ‘seize (as pawn to compel payment of debt), take in pledge, distraint; make seizure, levy distress, exercise restraint’ [Puhvel-1-91:98];

av, hunting [Decsy98:39]; **aq** net [Decsy98:39];

Turkish **avla** to hunt;

aw 1 1) web 2) net; **çabaq aw** fish net; **temir aw** iron grid; **aw sal**^{urğa} (or **at**^{arğa}) to use a net for hunting/fishing; 3) *figurative* trap, **awğa tüş**^{erge} to fall into a trap ;

Apsati 1) *pagan* goddess of the hunt, patron of hunters); **uwçu ~ğa calınçaq** the hunter is a supplicant of *apsaty*; 2) name of an ancient hunting song sung by hunters when going on a hunt

uw II hunt; **uwğa barıw** (or **çığıw**) to go on a hunt;

uw poison; 2. poisonous; **uw cılan** poisonous snake; **uw tiş** fang

qan^{arğa} to slake, to be satisfied; to be sated; **susabım qandı** my thirst is quenched;

qab^{arğa} 1) to bite, peck; 2) *karach.* to win; 3) to spend; 4) to lose; 5) to eat;

cer qabarıq! *damnation* may he bite the dust; 6) to fit, (*about clothes*);

Turkish **avla** is a l.w. in Mongolian as **abla**; In Karachay-Balkar the change b→w has taken place. But there is evidence that it was originally **p** i.e. ***apsak** → **aksak** (lame). Although the word for hunting in Turkish is **avla**, and in Karachay-Balkar it is **uw**, the original meanings (and pronunciations) can be found in about a dozen words in Karachay-Balkar, for example, **awur, awruw, awuş**, possibly ***apsak** → **aksak/asxaq**, and the set of words **uw** (*hunting, poison*), **aw** (*fishing net, poison*). These three forms of hunting must have been known to all humans at one time. The caves in the Sahara show people catching fish with nets. Poison arrows are used by the Bushmen (San) of Africa as well as the native Americans of the Amazon. The smoking gun, of course, is the Karachay-Balkar goddess **Apsati** (*pagan goddess of hunting*,

patron goddess of hunters).

Since the original form had a **p/b** i.e. **ab/ap**, having to do with falling, hunting, etc (**abın**, **aban**, **abzıra**, **abcır**, etc) and others derived from it such as **awna**, **awuş**, etc, **apış** would seem to refer to the rear legs of an animal or the region between the rear legs with an analogy to Turkish **karış** (from the word for arm). This should be compared to the word **apış** (Turkish). **Apış** refers to the region between the legs and Karachay-Balkar for that region is **aw**. That word is used in the same sense as Arabic **awrad** (Turkish **avrat**, woman, or **avret yeri**, pubic area). There might have been a time period in which catching animals was done with something like a bola; several stones tied together with a rope which was used to throw at the rear legs of an animal to cause it to trip. The reason for the ‘falling/felling’ of the animal in the earliest times was likely due to setting up traps in which the animal was dropped into a pit with a false cover. That also shows up in the Mideast in Hittite and Akkadian in the form resembling ‘api’ meaning ‘hole, pit’. Thus the phrase ‘**Apis Bull**’ in Sumerian is a big mystery, unless it can be related somehow to the bull worship in the Mideast or to some kind of fertility god.

qab^{arğa} to bite, peck; Turkish **kap** to seize, to grasp, to snatch
qapxan 1) trap 2) figurative trap, pitfall; ~ **ğa tüş**^{erge} to fall in a trap
qarı obsolete cubit, ell (ancient measure of length equal approximately 0.5 m);
qarıw force, power, might; strength; **qarış** obsolete **karış** (ancient measure of length equal to distance between outstretched thumb and little finger);

Semantic changes and phonetic changes that derive from an early ***ap/ab** root **aw/au** (to fall over, keel over), **awuş** (to die), **awruw** (pain, sickness (i.e. Turkish **ağrı**)), **arı** (to tire out (via extension from **awruw**)); **awur** (heavy (i.e. Turkish **ağır**)) again via analogy from the fact that the people hefting around heavy things all day would get **ağrı**. The next is not so clear but it is likely from the same root; **aqırın** or **aqirtın** meaning “slowly”. Obviously, if you lug heavy things you go slowly. This can be compared to Kyr **aqırın** (slowly). The strange thing is that **awuş** corresponds to Sumerian **uş** (which means ‘to die’) and which is one of the regular sound changes between Sumerian and Turkic that has been found and which in Turkic is **öl** [TunO90]. The strange thing is that both versions (**awuş**, **öl**) now exist in Karachay-Balkar language. The latter root apparently applied only to death of plants from lack of water [Clauson].

We have corroborating evidence from Tatar in the form of **avır** (difficult, heavy); **avirtu** (pain), and **avıru** (illness). In Chuvash **yiwer** (heavy) and Yakut **yaraxan** are cognates [GroV79:83]. Chuvash **iwër** means ‘to grow tired’ [GroV79:120] and is cognate with Karachay-Balkar **arı** (to be tired). Turkish **argın-yorgun** doublet/ikileme attests to this meaning. There is evidence that this word has its root in **ab** (to go off the vertical and lose footing) since it shows up as **abın** and **aban** (to lean, Turkish). It shows up as **abla** (Mongolian, to hunt, likely a borrowing). This meaning of losing footing seems to be the purest way to say “to hunt” since the main aim of hunting is to force the animal to lose footing so the word goes back the ages before using bows and arrows or even spears. There are other words with **ab/ap** showing the development of the concept over time: **abınçaq**, **abına-sürüne**, and figuratively **abızırarğa**, **apçırmaqlıq**, **apçırğa**; **apçiw**, **apçıtırğa**, **aqırın**, **aqırınlarğa**, **aqırınlatım**, **aqırınla**, **aqirtın**, **awarğa**, **awnarğa**

Related to **aksırak** [Clauson72:95], **ağna** [Clauson72:87] cognate with Karachay-Balkar **awna**. It seems that knocking living things down presumably by striking them in a spot more vital than the Achilles heel, has produced other related meanings since we have Turkish **apış arası** (the region between the legs), it seems that Turkish **avrad/avrat** (woman, wife) is again linked to this region likely via slang. Now the

word **avret** (privy parts, anything that is kept concealed from public view, woman, wife) is said to be from Arabic (Red:98).

But there is also another method of hunting, that of trapping an animal in a pit.

103. apkīsu “furrow” jB; ←Sum.

ap-kazıw

ap = hole/pit (e.g. Hittite, Akkadian api/apu. See below. Earliest form of hunting.).

104. aptu(m); pl. *apātu* “window, window opening” Ass., O/jB [AB] in house, NB in sluice; OB *ina pī a. nadānum, madādum* “to pay in the house of the recipient”; DN *ḫilili ša apāti, abāti*; “niche of dovecot”?; a. *uzni* “ear-hole” O/jB; ←Sum.; → *apāniš*

apu ♥ “hole, opening” in the ground NA rid.

This is connected to hunting via probably an extremely early hunting, e.g. dropping animals into a pit.

Hittite api necromantic sacrificial pit for summoning up infernal deities or revenants, sometimes personified as **ḫapi** [Puhvel-1-91:99]; Hitt. **api** is from Hurrian, cf. e.g. **āpita** in Hurr. context (...) or **āpiri** (...) or **ḫapinita** (...), further the variant **ḫāwa** (...). In Hittite, besides **ḫatteššar** (q.v. above and s.v.) such chthonian cavities are also referred to by **TÚL** ‘waterhole, well’ (XV 34 III 25 7 **TÚL.MEŠ iyanzi n-at uitenit šunnanzi** ‘they make seven wells and fill them with water’; ibid. 36 the gods are ‘drawn’ out of those wells), **AŠRU** ‘place’ (XII 44 III 15 9 **AŠRA peda[hñi]** ‘I dig nine spots’; ..., or **BURŪ** ‘hole’ (...). [Puhvel-1-91:100]

A similar role of sacrificial pit was played by **apu** or **abu** ‘hole’, **ēnu** ‘spring, waterhole’ and **naqbū** (IDÌM) ‘spring, fountain’ in Assyrian rituals. In Ugaritic there is the problematic **ʿel**, **ʿeb** ‘deity of the pit’ (possibly referring to spirits of the dead and tying in with the “vents” of Ras Shamra tombs), and Hebrew has **ʿōb** ‘ghost, revenant’ (...). In the Sumerian Gilgameš (=Akk. Tabl XII, 83-84) Nergal dug a hole (**ab-làl-kur-ri**) in the earth and (Akk.) raised Enkidu’s spirit like a wind-puff from the earth. [Puhvel-1-91:101]

The common semantic denominator ‘(daimon of the) pit’ might thus fit Hitt.-Hurr. **(a)a-pi**, Assy. **abu**, Ugar. **ʿeb**, Hebr. **ʿōb**, and Sum **ab(.lāl)**. Veyra (...) and Rabin awarded primacy to Sumerian **ab** and assumed Hurrian mediation for the rest. Hoffner ... preferred to Hitt.-Hurr. **/ābi/** a “normalization” ***ay(a)bi**, postulating Ugar. **ʿēl < *ʿayb(i)**, Assy. **abu < *ayabum**, and Hebr. **ʿōb** from (dialectical) Hurrian, with the ultimate origin obscure (“old substratum word”, also in Sumerian **ab**); but the inconsistency of the spelling ... make Hoffner’s reconstruction less probable. [Puhvel-1-91:101];

See the beginning for the sections on hunting. It seems that literally dropping the animal into a hole/pit could have been the earliest/original method of hunting. This connects all the words together, including digging holes (below), making houses/homes by digging (as evidenced by early Slav houses in Europe), hunting, the Goddess of Hunting Apsati, the words for exorcist, sorcerer Almasi, etc.

ōy ‘hole, cavity’ and ‘valley’ Clauson72:264]; Turkish **oy** to carve a hole, pit **oyarğa** to tear down;

As farfetched as it may sound, **tapar** → **apar** might be connected via tunneling, mining. The connection with hunting would be explicable via ***tap/b** → **ap/b**. At the same time we can provide an excellent example of the complexity of the problems of sound change of Turkic (and IE and AA) from

Güterbock & Hoffner. Now that we have opened up a can of worms, we can continue. The words *ap/ab/api* are related to yet other words in Turkic (and Hittite). For example the word for mouth in Turkic **awuz/ağız** and Hittite **ais**, come from the root related to **ap/ab/api**. So the word may have originally only meant ‘hole’ but got transferred to ‘hunting’, or the word really did refer originally to ‘hunting’ e.g. ‘seizing, catching’ and one of the earliest ways was to dig a pit/hole, cover it, and trick the animal into falling into it. In this case, the word for catching animals in this fashion eventually came to digging a hole, and then finally to mean the ‘hole’ itself. First the [alleged] Hittite word.

Hittite **a(y)iš(š)**, **išš-** ‘mouth’ [Puhvel-1--1-91:15];

Luw. **aš(ša)** ‘mouth’ [Puhvel-1-91:17];

Chuvash **šavar** mouth [Krueger61:231]; Turkish **ağız**, mouth;

awuz 1) mouth; aperture, opening; language, speech; *figuratively in different senses*: channel; flood-lands of the river; gorge; valley; edge; tune, melody; **amanawuz** a gorge in the Caucasus; **özen** ~ gorge; **biçaqını** ~ **u** blade of a knife; ~ **açarğa** to have a bite; ~ **qara** quarrel

We should also put into this mix the Latin word for mouth, **os**, and Slavic **ust**. Can these words be etymologized in these languages or are they taken as primitives? If we accept that the Etruscans went to Italy from Anatolia, then the word for mouth Latin is from Etruscan and has a cognate in Hittite which is also not IE. This links the word to Anatolia and not to the steppes of Central Asia. Let us first look for ‘mouth’ in other languages.

The roots of the word from which this word comes are firmly Turkic and other words related to it can be found in Turkic. The doublet **abur-cubur** [HatV81:59], Karachay-Balkar **cuban** (to snack on food and thus while away time) related to **yuban/yuwan/avun**, Karachay-Balkar **cuk** (to infect), **yuk** [to infect, Clauson72:897] Chuvash **çuppa** (kiss), all therefore point to ‘mouth’. Then likely ***kabur**→***xabur**→**abur**→***abuz**→**awuz**. The word **obur** (Turkish, glutton) also points in the same direction. We should note that **kap** means ‘to bite’ and was related to ‘closing’ since it shows up in Turkish **kapı** (door), and **köpek** (*the biter?*, i.e. dog). It is strange that other words relating ‘mouth’ to ‘talking’ (even if only as in English ‘gab’) cannot be found in Turkic with the possible exception of Turkish **konus** and Karachay-Balkar (and other) **keñeş** and it is not clear that these are related to **kap/kab/qab** at all.

The word **ubur** is Sumerian for ‘teats’ [Tuna90:12] so that this connects us to both teats and mouth and thus to breastfeeding infants. We should also note that the transition **k**→**x**→**h**→**Ø** has already taken place by the time of Sumerian. But we have Karachay-Balkar **cukka** (breasts, udder, See #749) therefore pointing to a connection with mouth, breastfeeding, and suckling again. This means that **cum/yum** could have originally referred only to closing the mouth, or even earlier to milk or to suckling infants. The ikileme **çimma ak** (Karachay-Balkar, equivalent to **appa ak** and Turkish **ap ak**) points to the possibility that **çim** referred to milk and thus related to the water words, or that **em** (to suck) is related to **cum** or **yem** (feed). In other words, the earlier form of ‘mother’ in Turkic could have been closer to **ama**, or **amma** and not **ana**, or this set of words arose out of slang and ‘mother’ was related to **ög/öge/eke/egeç**. In any case Latin **ama/amore** (love) is likely from Etruscan. Indeed one can find this root in the form **amran-** Refl. f. of **amra-**; basically ‘to be friendly, loving’ ‘to desire, lust’. [Clauson72:163]; **amranmak** ‘a loving disposition’; [Clauson72:164], Kzk **émren** (to fondle, of a mother), and Turkish **imren** (to long for, covet, originally probably originally ‘to lust’), and directly in Turkish as **am/amcık** (vulgar for vagina). Karachay-Balkar **suklan** (to covet from **suk**, to insert) likely came from a similar concept. It is not clear if **cuk** is related to **suk/sok** (to insert). If the

sound changes were **cubur**→**yubur**→**ubur** (teats) then clearly there was no y→c change in Turkic, and the change c→y did not occur only a few hundred years ago in the steppes but likely thousands of years before Sumerian was committed to writing. Then there is no surprise if Arabic **um** (mother), is found to be related to this set of words. There are obviously related words in Turkic, such as **yumur**, **yumurta**, and **yumruk** and these seem to come from closing the fingers (clenching the fist) to create something round. By likely slang usage, the word **cuwuk** (relative, near) --Turkish **yavuk** (near, betrothal, lover)-- has arisen. The words **cukla**, **uyu**, **uyukla** (to sleep), **cuku** (sleep, KB), **uyku** (sleep, Turkish), **uyxu**, **yuxu** (Azeri, sleep) seem to be from the correlation of feeding babies and putting them to sleep, especially in light of Turkish **avun**; **avin** (to comfort, Clauson72:7), also **uwut**, **uvut**, and **yubat** [Clauson72:7]. However there is a more interesting twist to this set; they relate to **cut/yut** (to swallow) and to the set of words **cene/çiğne** (jaw/to chew, Turkish) and **cayak/çayna** (Karachay-Balkar). Since **cay/yay** means 'to spread out' and apparently means 'open' in **cayak** (cheek i.e. the thing that gets spread/open), we no longer need to wonder if it is related to **cey** (to eat), ***yey/ye** (to eat), or **yem** (feed), **yudum** (a swallow). As an aside, the resemblances to English **jaw** and **chew** are probably not accidental. At this point we should point out that Hittite **ais** (mouth) and Hittite **iumul** (animal feed; compare to Turkish **yemiş**) no longer look strange by existing in the Middle East thousands of years before Turkic languages were supposed to be anywhere in the Middle East. Latin **os** (mouth) is likely then from Etruscan, and neither word is likely etymologizable in *PIE unless they can be related to **ed** (to eat). To make the matters more interesting, since the word **cukla** seems to be connected to feeding and sleeping at the same time, we have a right to expect that the Kipchak for house **üy/öy** etc may indeed be derived from 'sleeping over' as the word for house in Arabic is derived from sleeping over. Under the circumstances, it is easy enough to relate **avun** also to **ev**. To see that these changes did not take place in the steppes merely hundreds of years ago, it is sufficient to point out that these changes had already taken place by the time Sumerian made it into writing; **é** (Sumerian, house), **ú** (Sumerian, to sleep). The words **ú** in Sumerian, and **udi/udı** in Türküt [Clauson] have to do with sleep, and thus the words seem to be about nursing/sleeping/eating. Other words having to do with nourishment also show a striking internal cohesion in Turkic, such as **aç** (hungry i.e. open-mouthed as in bird chicks), **aç** (to open), **aş** (food), **aşa** (to eat), **iç** (to drink), **açı/acı** (bitter), **ak** (to flow), **cay** (to spread [the mouth]?), **cayak** (jaw), **çayna**^{rga} (to chew), **çiğne** (to chew, Turkish) **cey**^{ergc} (to eat), ***yey/ye** (to eat), **yem** (animal feed), **yemiş** (fruit), etc. Further, others such as **piş** (to cook), **haşla** (to cook by boiling, Turkish), ***haş** (cooked food), **as** (meat, Chuvash), **et** (meat), **it** (dog), **at** (horse). Both animals were likely early sources of food. Herodotus mentions **ashchy** (aşçı→açı?) as one of the food-words of the steppe-dwellers.

105. **ār** ~ "forest" jB lex.

orman *obsolete* forest;

Turkish **orman**, forest; Chuvash **vārman** forest [Krueger61:237]

or^{urğa} to reap crops; **budaynı** ~ reap wheat; **oraq bla** ~ reap with a sickle

ōr 'to mow (grass), to reap (crops)' [Clauson72:194]; **orū** 'a storgage pit dug in the ground'; [Clauson72:197];

Chuvash **vir** to reap [Krueger61:238];

oraq (-ĝı) 1) sickle;

orĝāk 'sickle, reaping hook' [Clauson72:216]

The standard line on Turkic peoples has them coming from somewhere in northern Siberia east of the Altays, who were happily hunting and fishing in the forests and who had apparently never seen any steppes or horses, or agriculture. But there are very difficult things to explain if this is true. The word **or** in Karachay-Balkar means 'to reap'. In Turkish it is **ora**. The word **orak/oraq** which probably exists in every Turkic language means 'scythe'. How could a

people living east of the Altays and in northern Siberia catching fish and hunting have kept these words in their memory from the days of Sumerians? Who then brought these words to them? Are these people to be considered prototurks or are these words to be considered borrowings? The word *oraq* can be considered to be a technological word that could easily be borrowed but (1) things are not that simple since it seems to come from native roots because of the connection to everyday things, and (2) there are more words like this, and (3) there do not seem to be other peoples from whom Turkic peoples allegedly borrowed many words who have the same words as native words. For example, it would be quite difficult to claim that all the water words were borrowed into Turkic. In addition these words seem to be more archaic versions of words that pop up in other languages such as Iranian, or Afroasiatic.

One can find dozens of these words in similar context. Sumerian **Ninurta** (goddess of agriculture), and **urta** (plow?) point to the same place. In fact one can see more and more evidence piling up. Agriculture in its beginning probably consisted of cutting the wheat, piling it all up in a central spot, where the whole village then took their places around the wheat and beat it with sticks/clubs to separate the wheat kernels from the stalks. One can see this quite clearly; KBal **orun** (place, seating place, seat), KBal **orunduk** (bed; note the d-bolgaric, it should be *orunluk), **ornal** (to take a place), **oltur** (likely from something like *oruntur, to sit). This also gave rise to a set of words having to do with 'place', particularly military (See Redhouse dictionary). Thus the word **orda**, from which Turkish **ordu** (army), Urdu (Pakistan's language, i.e. camp language), and English **horde** derive.

Other words include **urluk** (seed), **üzük** (clan) Tatar **orliq** (seed i.e. for reaping), Kzk/Kyr **uruk** (clan). Of course, again, the word **irk** (race, clan) shows up in Arabic with the plural form **uruk**. This shows up as **yüz** in Kzk and Kyr so that the word for 100 could come from that of clan. There is also **uru** also means 'hole' which could refer to planting thus is a part of this paradigm, and easily relatable both to and Chuvash **xura** (to dig) and **or** (to reap). There are probably people still planting seeds the same way today; i.e. get a sharp pointed stick, strike the ground to make a small hole, drop a few seeds, and kick some dirt over it.

The formation of **orun** is also interesting; the -un should have created a reflexive verb, but instead it creates a noun, like **erin** (lips), **boyun** (neck), **qarın** (stomach, abdomen), etc. Turkish **ürün** (produce) is likely related. It is possible that the change ***urun/udun** > **un** might lie at the root of the word for 'flour', and finally since flour is white, that could be root of the word **hürün** (white) although it is possible that it could be related to **irin** (pus). Sumerian concept of the universe had three worlds, the world above (the heavens), the world below (after world) and the middle world, the surface of the earth where agriculture took place along with other things. There is no real way to derive Turkic **orta** (middle). The word **ara** may even be derived from **orta**. See **oraqçı**, **orda**, **ornalğan**, **ornatırğa**, **ornaşırğa**, **ornaşırğa**, **orta**, **orırğa**, **oruw**, **un**, **urırğa**.

106. **ārā** "earth, land" NB lex.; ←*Aram*.

ar ar (*measure of area*)

ara 1. 1) middle, medial, average; 2) center central; 3) interval; ~ **belgi** border 4) mutual relation; ~ 5) between, inter, during; 6. general, common, public, joint; ~ **bir**, ~ **da** sometimes, from time to time;

aran valley, lowland

özen gorge, valley; **teberdi** ~ teberdi gorge, valley teberdi; **teren** ~ deep gorge; **üç** ~ three gorges, converging at the beginning of the Kuban river, which the karachays originally occupied

öz valley, and the like; an ancient word [Clauson72:278]

It is impossible not to see the equation set :

ar = öz

aran=özen

107. ārahtu (major canal in nother Babylonia) j/NB; ← *urhu* ♣ ?

See **arik**, and **-t** seems to be an ancient Turkic suffix which is no longer productive.

108. arimānu (a kind of axe)? JB lex.

It looks like the word means 'splitter'.

carım 1. half; 2. defective; imperfect; ~ **ayırımkan** a peninsula.

Chuvash **śurā** half [Krueger61:232]; Turkis **yarım**, half.

According to Miziev, the name Arimaspi, (Herodotus) is mistranslated. It does not mean 'one-eyed' but rather 'half-eyed'. The word for 'eye' according to Miziev was 'sepi'. There is no 'sepi' in Karachay-Balkar but there is **ximil**, which indicates that the word might have been Bolgaric since *s>x* is common in Bolgaric. Furthermore *p>m* is also very common. In this case Arimaspi means "half-closed eyes" and refers to a Mongoloid people. If these Mongoloid people were Turkic or if the Turkic speakers were Mongoloid, they would not have called themselves 'half-eyed'. Thus the word, if it is Turkic, was used by Turkic (or protoTurkic) speakers to refer to a Mongoloid people. It was in the steppes north of the Caucasus that people from the Middle East and Northern Asia mixed as can be shown by genetic evidence. It was with these people that the people from the Mideast mixed producing Common Turkic.

109. aripše (an agricultural implement) Nuzi; ←Hurr.

Prototurkic apparently had the root **kar* (to dig). This word would seem to be cognate with something like **karıptı* which in modern terms would be more like **karıpçı*, if Turkic were still a *l*r language and **kazıpçı* in more modern terms. See **ārahtu** and others like it.

qaz^{arġa} 1) to dig; to hollow **cer** ~ to dig ground; **ur qazıb aç**^{arġa} to dig a hole; 2) to extract; **altın** ~ to extract gold; 3) to rummage; **tiş** ~ to pick one's teeth; **tübün** ~ a) to undermine; b) *figurative* to rummage looking for somebody's dirty linen

eş 'to dig; to row (dig water)' [Clouston72:255]. It is difficult to obtain this from **kar* but it would be possible under the changes *k>0* and the standard *r>z=ş*

The 'unsolved' problem of the meaning of '**kazak**' and '**kazar**', **qazan** (kazan) might also be found in the sound shifts of Turkic languages. It means 'to dig'. Only in Turkish does **gez** mean 'to wander' (also **kez**, Clouston72:757). Herodotus [HerO97:327] states that the Scythians cooked meat by putting the meat in the stomach of the animal with some water, and then using that as the 'cooking pot' and using the bones and fat of the animal for fuel. Miziev [Miz196:48] gives references to this way of cooking observed relatively recently, except that he describes the process in more detail. A pit is dug, and a fire started in it using grass, and the bones of the animal. Then the stomach of the animal with the meat inside mixed with some water is put in the pit. This relates the word for digging with cooking, specifically with the word for a make-shift cooking pot.

We already know that Sumerian **har** (meaning 'to dig') [TunO90:17] is cognate with Turkic **kaz** with the same meaning. The answer is very suggestive, some peoples who did not have cooking pots (not even ceramic ones) and who probably were on the move a lot (i.e. nomads) used this method of cooking. It is hardly worth pointing out that the common Turkic word for cooking pot which is **qazan/kazan** can hardly be obtained from **kaz** meaning 'goose' (which might even be a loan from IE if not protoworld) or from **qaz/kaz** meaning 'to dig' any other way. Once again this can be found to go back to Sumerian era [TunO90:13]. **Kurgan** is from Turkic and means 'grave' or 'tumulus' for a grave. Furthermore, the word for 'stomach' is **qarın** which seems to belong to a set of early words such as **qoyun**, **qıyın**,

boyun, qalın, qatın, kırkın etc. Another alternative for Turkish **gez** meaning ‘to wander’ is from **köç** but this word also has the same **kö** root having to do with things like digging, burying (**köm,göm**), sinking (**kömek**, TunO90:12]), and underground things (**kömür**) which are again apparently related to the same idea. This idea explains why there are people called **kashog**, or **kashogian** north of the Caucasus when the Turkic peoples are all supposed to be east of the Altays according to standard history. Incidentally, the **kar** root must go back to quite ancient times since reflexes can be found in Proto-Korean as ***kar-**. Many such words can be found in present day languages: **kar**→ **karık** (furrow in archaic Turkish); **kazu** (to dig, Tatar); **χır** (dig, Chuvash); **qaru** (to dig, Classical Mongol); **xaru** (to dig, Khalkha); **qır** (to scrape in Karachay-Balkar, and Kazakh). We also have the names of instruments from the same roots: **küre** → **kürek**(shovel) ; **kaşı**→ **kaşık** (spoon); **kaz** → **kazık** (peg) or **kazı**→ **kazık**. There are related words; **kurgan** (burial grave/mound); **kör** (grave, Turkish, Karachay-Balkar, etc); **kara** (land, said to be Arabic); **qora** (to disappear, to die, Karachay-Balkar); Turkish doublet **karma-karışık** (from **kar** to mix, stir (overturn earth?). Therefore the word **qazan** (cooking pot) really is from **qaz** (to dig). Therefore the words **kazak** (>cossack), **hussar** (<khazar?) really are from the word for digging. These nomads were ‘diggers’ in that their nomadism determined their cooking method. This method was probably used by all humans before the advent of ceramic or metallic pots and pans. The words for plates and pans in Turkic also show their derivation from metal working.

The reconstructions attest to the same: ***kar** (to dig, Proto-Altaiic); also **hur** = to scratch; etc.; **kur** = to incise, notch; etc. (Sumerian), and while we are at it, **hariya** (to bury) in Hittite. Uralic languages show similar results. ***kara** = dig (Proto-Finno-Volgaic). After all this, it seems nonsensical to insist that **kara** (land) is Iranian. It is obviously a loan in Persian as is the word **karsh** in Sanskrit. Strangely enough the words pit and pot in English point to a similar development. And even more to the point, Russian **garshog** (pot), and **sovok** < **kürek** seem to confirm this viewpoint.

110. arāhu(m) ♣ occas. warāhum “to hasten” O/jB G (pret. *irāh*; stat. *aruḥ*) “be urgent, hurry”; vent. “come quickly” D “speed up, send speedily”; “scare away”; in hendiad. *urruḥu* + *vb.* “do X quickly” Štn iter. “hurry (s.o./th.) very much”; → *arḥu* ♣ *arḥiš*; *urruḥiš*; *murriḥu*; → *eḥu*

aşıġıḅ hasty, in a hurry

aşıġıw ~) *action name to aşıġı^{irġa}*;

aşıġı^{irġa} to hasten, to hurry;

aşıġıḥ **1.** hasty, urgent; **asırı** ~ precipitately; **2.** running about, bustle;

aşıġıḥda in a hurry, being in a great haste, hastily, hurriedly

aşıġıḥ^{irġa} to hasten

aşıġıḥlı urgent

aşıġıḥlıq (-ġı) haste, urgency; - **bla** in a hurry

aşıġıḥsız quiet, slow, without haste

aşıġıwçu hasty

aşıġıwlu 1) urgent; ~ **iḥ** urgent business the matter is urgent/pressing 2) hasty

aşıq-buşuq (-ġu) vanity, turmoil; haste; ~ **et^{erġe}** to fuss

111. arāhu(m) ♥ ~ “to devour, destroy” O/jB G (a/u) of fire, dog “consume” opponent, life Š caus. Of G; → erēhu

aḥ 1) food, meal; dinner; **ertden aḥ** breakfast; **aḥ üy** kitchen, restaurant; **aḥ ayır^{irġa}** to be choosy; **aḥxa aḥ^{arġa}** to cause appetite; **aḥ ber^{irġe}** to feed; **aḥdan ayırıl^{irġa}** to lose appetite (*literally* to be disconnected from meal); **aḥ eritiw** digestion; 2) fodder, forage as in **mal aḥ**;

aḥa^{irġa} to eat; **terekni qurt aḥaġandı** worms have eaten the tree; 6) *figurative* to appropriate(give), to spend (another's); **sen meni haqımı** ~ **küreşese** you try to appropriate my share;

Chuvash **aḥ** meat [Krueger61:216]; Turkish **aḥ**, food; **aḥ**, food [Decsy98:39]

It is said that this word is from Iranian. Some of these are borrowings from Iranian into Turkish, for example, **aşure**. However there are problems. The most important reason is that internal reconstruction in Turkic produces an amazing internal coherence: **aş** (to eat), **aç** (hungry), **aç** (open, as in open-mouthed), **iç** (to drink), **açı** (bitter). The verb **acikmak** (to be hungry in Turkish) is irregular. Usually verbs created from nouns have suffixes **-la** or in some cases **-na**, therefore pointing to very early days. Furthermore, other words such as **at** (horse), and **it** (dog) very closely resemble **et** (meat) and **aş** (food). Going further back in time (and across Turkic languages) we find Turkish **haşla** (to cook by boiling), **piş/biş** (to cook in various Turkic languages, Turkish **ısı** (heat), Karachay-Balkar **issi** (hot), Azeri **isti** (hot), Hittite **hassa** (oven). Karachay-Balkar also has **aşxin** (stomach), **azıq** (provisions), **aşarıq** (food), and **uşxuwur/şkuwur** for food, which is very highly likely left over from Bolgaric. See **aşaw**, **aşaw-caşaw**, **aşlaw**, **aşlıq**, **aş-suw**, **aşügü**, **aşura**, **aşaw-içiw**, **aşarıq-içerik**.

aşarıq (-ġı) 1. meal, food, dish; **et** ~ meat dish; **issi** ~ hot food; ~ **et**^{erge} to prepare dinner, cook;
aşat^{irġa} causative of **aşa**^{rġa} to grind off, rub off
aşaw 1) action name to **aşa**^{rġa}; 2) karach. profit, income; 3) karach. pension, grant, alimony 4) karach. a forage; **çeplew** ~ use of seeds
aşalġan 1) participle to **aşal**^{irġa}; 2) erased, 3) eat (up) (*for ex. about products*)
aşal^{irġa} 1) passive to **aşa**^{rġa}; 2) refl. to be wiped; to be ground off, to be worn out; **aşalıb üzül**^{irġe} to fray
aşalıwçu edible (*about plants*)
aşalt^{irġa} causative of **aşal**^{irġa} 1) to wipe, fray; 2) to grind, **temirni** ~ to grind iron; **aşaltıb boşa**^{rġa} to grind off

112. arāku(m) "to be long' [GID(.DA)] **G** (*i/i*) of distance; transf. in PN of arm (*idum*); of time, patience, life reign "be long, last long; drag on; be too long" **D** of space, time "make long, lengthen; be overdue"; in hendiad. *urruku + vb.* "do X at length" **Dt** "be protracted" **Š** "prolong, extend" time; → *arku, ariktu; arraku; urku; mūraku, māraku; urāku*

uzaq (-ġı) 1. 1) far, distant; ~ **ket**^{erge} to go far; ~ **colġa çıġ**^{arġa} to set off to a distant place; ~ **dı** verb far; ~ **carı** far; for miles and miles away; ~ **carı ket**^{erge} to go far; 2) long; ~ **caşaw** long life; ~ **zaman** long time; 3) distant (*about relationship*); ~ **adamım tüyülse** you are not distantly related to me; ~ **cuwuqla** the distant relatives ;

irāk 'distant, far away' [Clauson72:214]
ür a long time, a period extending far into the past' [Clauson72:193];
ozākī previous, of old time [Clauson72:284]
uzat^{irġa} 1) to submit, to stretch; **qoluġu** ~ to stretch out your hand; **açxa** ~ to give a bribe
uzatıw gerund uzat^{irġa}; **qol** ~ reach a hand (*for a greeting*)
uzayġan 1) particip. from **uzay**^{irġa}; 2) delayed; ~ **zaman gram.** past time
uzay^{irġa} 1) move away; to leave; **uzayıb ket**^{erge} to leave; **uzaya bar**^{irġa} a) move away from; keep away from; **b) to be delayed (in time)**;
uzaymay soon;
uzun 1. 1) long; ~ **barmaqla** long fingers; ~ **bol**^{irġa} a) to become long; to be extended, to be extended; b) to be too long; ~ **atla**^{rġa} to do(make) the large (long) steps; ~ **et**^{erge} to extend; to extend in length; 2) high, tall; ~ **adam** tall man; ~ **boylu** (*or süyekli*) tall person; ~ **iñiçke** long and thin; 3) long; ~ **xapar** long story; 2. length; **keçeni** ~ **u** all night, during all night; **künnü** ~ **u** all day long, during all day; ~ **u bla keñine** lengthways and across; **sırt** ~ backbone;
uzal^{irġa} 1) to reach; **uzalıb al**^{irġa} to stretch a hand and to take, to take by stretching; **uzalıb cet**^{erge} to stretch and reach; 2) to touch, to try; **aşarıqġa** ~ to touch the meal (i.e. to eat);

uzaltıw *gerund* **uzalt**^{ırğa}; **qolınu** ~ reach of your hand

113. aralaş (a plant) jB lex.; ←Kass.?

arantu, **arandu** (a kind of grass) jB **arantu** → also **araddu**

araratıu (a tree)jB lex.; ←Hurr.?

arari(y)ānu (a plant) M/jB med.

ararū ♣ **arāru**, **arararu** (a plant) jB lex., med.

aratıu (a tree) jB lex.; ←Hurr.?

arībānu (a plant) jB lex., med.

ör *liter., figurative* height; top; **anı qarıwu senikinden ördü** he/she is stronger than you

ör 'height, high' [Clauson72:193]; **ör** 'to rise' [Clauson72:195]

The words/roots **ös**, **oz** (i.e. **ozğun**), **ör** (height, upwards), **az** (to overdo), **asırı**, **aşır**^{ırğa} all seem to be related. The meanings are similar and the sound changes are ones that are expected in Turkic languages. The root **ar/arma** had to do with height in the language of peoples of Anatolia (about the time of the Hittites). The word for moon was derived from these words. For example, **ar/arma** show up in Hittite, where **ar** has to do with height as in Turkic **ör**, and **arma** means moon. If the original sound in here was **đ** then we can easily derive **ar/ör**, **ay** (moon), and **az/oz** (to surpass, to overtake, to pass, overdo, be excessive), and even relate them to **öd/öd** (to pass) and then with vowel changes **ör > ös** (to grow [high]), **üz** (high in Orkhon stele). See **oz**^{arğa}, **ozğun**, **azar**, **asırı**, **aşır**^{ırğa}, **üyre**^{erge}, **asiral**^{ırğa}, **bitdir**^{ırge}, **ös**^{erge}, **bi**^{erge} etc.

örçü^{erge} *balk.* rare to grow, to develop

öre 1) high; ~ **geben** high stack; 2) standing; worth; ~ **cağa** standing collar; 3) standing on legs

örekina *balk.* long, lanky, leggy, gangling; ~ **caş** lanky lad

örelendir^{ırge} *causative of örelen^{ırge} to lift, to put on legs*

örelen^{ırge} *refl. - passive to örele^{erge} to rise, to rise [on legs]*

örelet^{ırge} *causative of örele^{erge} 1) to lift, to put on legs 2) to disturb, to result in excitement*

öresine entirely; ~ **ötürük** complete lie, all of it is a lie

öresinley *see öresine*

öretin *see öretinley*

öretinley 1) standing; on legs; ~ **aşadıla** they ate standing up;

örge 1) upwards, higher; **tik** ~ i) abruptly upwards; b) abrupt rise: ~ **qobar**^{ırğa} (*or turğuz^{ırğa}) to lift;*

örkeç hump (*of camel*)

örle^{erge} to rise, to climb up; **tawğa** ~ to rise on a mountain

örlew *act. to örle^{erge} ascension; rise; **tawğa** ~ rise on a mountain*

örlük (-gü) *abstr. to ör* victory; superiority; ~ **al**^{ırğa} to gain a victory

örme^{erge} 1) to rise (*to leave*) 2) to be anxious; a) why you have risen?; b) what excites you?

örüm rise; **col** ~ **ge baradı** the road rises

örümle^{erge} 1) to rise, to go on rise

örümlük (-gü) *abstr. to örüm*; be on rise

örüş 1) rise; ~ **sürem** on a rise, upwards; ~ **xans** grass on a [mountain] pasture 2) *geogr. (also cer)* height

örüşlü with grass, covered with a grass; ~ **sırt** plateau covered with grass

örüşsüz not having grasses, with poor vegetation; ~ **cer** naked region, district with poor vegetation

ösdür^{ırge} *causative of ös^{erge} 1) to bring up; 2) to cultivate; **gardoş** ~ grow a potatoes; **saqal** ~ grow a*

beard 3) to develop; to raise, to lift; **küçnü** ~ increase of force; 4) increase; **malnı sanın** ~ to increase livestock of cattle

ösdürüw *act. to ösdür*^{ürge} 1) bring up 2) growth, nurture, cultivation 3) development; increase

ös^{erge} 1) to grow; to be brought up; **sabiyle ösedile** children grow; **ösüb kelgen çaş tölü** young generation; 2) to grow, sprout; **bu terek aqırın ösedi** this tree grows slowly; **ösüb oz**^{arğa} to develop (*for ex. on growth*); **ösüb cetmegen** underdeveloped 3) to develop to ripen to get stronger; 4) to grow to be increased; **malnı sanı ösedi** increase livestock of cattle; **qozlawu ösgendi** the percents(interests) have grown 5) *figurative* to amplify; **qayğısı ösgenden ösüb tebredi** his(its) anxiety began to amplify;

Chuvash **üs** to grow, extend [Krueger61:237]; **irig** 'to grow' [Clauson72:228]; **ös** 'to grow' Mong. verb [Clauson72:240];

ösmezlik (-gi) doomed; unpromising (*for ex. enterprise*)

ösüm 1) growth, height (*man*) 2) growth, development;

ösümlü 1) tall, high; ~ **adam** tall man

ösümlük (-gü) *karach.* plant; ~ **le** vegetation, flora; ~ **le ornatiw** gardening

ösümsüz undersized, shortish, low growth, ~ **çaş** boy of low growth

114. arammu(m) ~ "causeway" Bab. "ramp" (for siege); "embankment, bund" of canal; → *armu* ♦

kār- to overflow and the like [Clauson72:643]

karım kār- a moat, town ditch, and the like; lit. (a moat filled by) a single overflow of water [Clauson72:659]

Sumerian **garim** 'Fluss-Aue' (MSL, III, 109) vs Turkic **arıq** 'ırmak' [river, canal] [Tuna90:]

See **arıq** II (-ğı) irrigation ditch; aryk

115. arāmu, jB also *erēmu* "to cover" Bogh., jB **G** (*i/l*) "cover s.th. with s.th." (= 2 acc.), drum with skin, object with gold; "place (tablet) in a (clay) case"; ext., bodily parts; of cloud "cover" moon, planet; of smoke "veil" face; trans. "cover" s.o.'s face etc. with radiance, gloom etc. **D** "cover up"; → *armu* ♣; *nāramu*; *ermu*; *erimtu* ♥ *urindu*; *tārīmu*; *OA*, *OB* → *hārāmum* ♣; *arandu* → *araddu*; *arantu*

örten fire (of dried up grass)

Chuvash **vit** to cover [Krueger61:238]; Turkish **ört**, to cover; **eşü** 'to cover, envelop' [Clauson72:255]

ört 'flame, conflagration' [Clauson72:201]; **örtüg** 'covering' [Clauson72:205]; **örit** 'to arouse' [Clauson72:208]; **ört** 'to light' [Clauson72:208]; **örten** 'to blaze, burn' [Clauson72:209]; **örtel** 'to be set on fire' [Clauson72:20]; **örtet**, **örte**: 'to have set on fire, or burnt' [Clauson72:208];

It is not clear how this can be related to the other words with the root **ör**. If the root for fire originally had a **ḍ**, then it is possible that it could have changed to an **r**. There is evidence for such a view. At the same time the covering up of the fire could have shifted to the fire itself. Similarly, the word for fire, **ot**, could have come to also stand for the kindling that is used to start fire, prairie grass. Both Bolgaric and common Turkic versions existed together apparently.

116., arānu(m) ♥ "to be guilty" **G** Am. stat. only **D** Mari "blame"; ← *armu* denom.?

ayıb 1. 1) shame; 2) blame, reproach; 3) defect; ~ **tab**^{arğa} to find defect;

ar 'shame' [Clauson72:192]; Chuvash **xur** goose, shame, distress [Krueger61:240];

yēr- - 'to loathe (something esp. food, Acc.); to criticize, or blame (someone Acc.)' [Clauson72: 955].

ıylığ^{ırğa} i) to hesitate, to be ashamed; **ıylıqğandan** with shame; 2) to be dishonoured;

ıylıq shame, conscience (- **ğı**) *karach.* 1); **anı** ~ **ı coqdu** he has no conscience 2) shame; ~ **kör**^{ürge} to suffer(bear) humiliation; to be humiliated

uyal^{rġa} 1) to hesitate, to be ashamed, to feel shy; 2) to be dishonored, bring shame upon oneself; **uyalġan ayıb tıldü, uyalmaġan ayıbdı** *proverb* it is not a shame to be ashamed (to be shy), it is a shame – not to be ashamed

uyat shame, conscience; ~ **ı bolġan** someone with a conscience; ~ **et**^{erġe} to be ashamed;

uyat 'shame, modesty, shyness' [Clauson72:267];

Turkish **utan** to be ashamed; Chuvash **ıur** goose, shame, distress [Krueger61:240];

törele^{rġe} 1) *obsolete* to judge; **tersni** ~ to judge guilty 2) to discuss; **işni** ~ to discuss business

korlan- to be offended, ashamed, humiliated, insulted [Clauson72:659]

These are almost perfect examples of the kinds of sound changes Turkic languages have gone through and the sound changes that explain these which were given in the beginning. These variations indicate that the original was with a *đ*, so *đ>r* and *đ>y*. And like Semitic, the vowels seem to alternate between /a/ and /u/. It is not clear if *ı<a* or *ı<u*, or *ı<i*. It is possible that these ultimately go back to something like **karaŋ* (e.g. to have a blackened name), and that *k<t*; and that *korlan* is related to **karaŋ*.

117. arapşannu (a precious object)? Am.(Mit.); ←Hurr.?; *arāpu* → *erēpu*; *arāqu* → *warāqum*; *arararu* → *ararîr* ♣

taraq < * **tarap**

taraq (-ġı) 1) comb, crest, hairbrush; 2) comb; **camçı** ~ comb for a raising of pile of a felt cloak; **cün** ~ comb for carding wool; 3) honeycomb, framework; **bal** ~ honeycomb; 4) lobule, a piece; **xarbız** ~ lobule of a water-melon 5) (*bird's*) crest; **guguruknu** ~ **ı** a crest of the cock

tara^{rġa} 1) to brush, to card; **cün** ~ to card wool; 2) flapping or streaming [in the wind]; **cel bayraqları taraydı** banners are flapping/streaming in the wind; 3) to wash away (*by a river*); **suw caġasın taraydı** river washes away its banks; **cañjur çaçımı taraydı** the rain flows down on my hair;

taraw 1) *action name to tara*^{rġa} a) combing; b) waving; swinging, swaying; v) washing out 2) torment, suffering; **cürek** ~ pain

tarawçu 1. comber 2. carder

Humans used bone tools for a long time. Thus they used jaws of animals (such as dogs) likely for combing wool, or even hair. According to Herodotus, some of the steppe nomads even used skulls of animals to make drinking cups. Under the circumstances in which they lived, cups from skulls were probably the most economical, and sturdy. Needless to say this had to be before the metals age or during which metal was still too expensive except perhaps for weapons. Thus this word is likely related to **tala**^{rġa}.

118. arāru subst. "curse" jB, NA; ←*arāru* ♥ infin.

ariru (or *āriru*, *arīru*) 1. (a priest uttering curses)? NB; ← *arāru* ♥ 2. (an epith. of fire) jB 3. (a weapon) jB; ←*arāru* ♦ **arratu(m)** "curse" OAkk, OA, MjB [AŠ] a. *arāri*

"to curse s.o. (with a curse)"; NB a. *ilāni* "one cursed by the gods"; ←*arāru* ♥; → *erretu* ♣

qarġa^{rġa} to damn, curse

qarġış damnation; ~ **ayt**^{rġa} to throw curses, to damn

qarġışçı swearer, cursor, profaner;

qarġışlı having bad soul, profane

qarġışlıq (-ġı) worthy of damnation

qarġış-söġüş abuse, bad language, swearing, profanity, quarrel

119. arāru(m) ♣ ♥ *ħarāru* "to be convulsed" Bab. G (*u/u*, pres. also *i'arru/ar*) [UR₄] of human beings, demons, animals, earth(quake) "tremble, shake", lit. "suffer cramp, be convulsed"?; med., of parts of body (freq. *ħarāru*, different

word?); of sea, rivers “be rough, muddy” **Gtn** iter. **D** ~ “stir up, frighten”; om., med. In stat. Of parts of body “suffers cramp. Convulses” **Dt** ~ “be stirred up, convulsed” **N** ingress. “begin to convulse”? **Ntn** iter. of **N** and **G** [UR4.UR4]; → *ariru* 3; *arurtu*; *tārūru*?; the verbs *arāru* ♣ ♥ *erēru* and *hārāru* cannot yet be differentiated in every case; → also *tarāru*

qorq^{arġa} 1) to be afraid, to be frightened; **qorqa bilmegen** fearless;

qaltira^{rġa} *liter., figurative* to shiver, to shake, to tremble; **qorqub** ~ to shiver from fear

Chuvash **χāra** to be afraid, to fear [Krueger61:239]

It seems pretty clear that **qorq** and **qaltira** are related, and Chuvash, via spirantization, has gotten a lot closer to the Akkadian version. More variation (possibly an even earlier i-grade version) can be seen below.

tentire^{rġe} 1) to stagger, to shake; 2) to come in confusion, to be lost; to be at a loss, to experience difficulties;

titire^{rġe} 1) to shiver, to shake; tremble; 2) to be horrified;

Chuvash **čētre** to shake, quiver, tremble, vibrate [Krueger61:218]; Turkish **titre**, to shake, tremble.

120. arasu(m) 1. OB (a container for salt)? 2. NA mng. unkn.

tāz yēr salty ground with scanty <vegetation?> tōz dust. [Clauson72: 570]

tarkā(/talka) bitter, sour. [Clauson72:539]

Chuvash **tāvar** salt [Krueger61:234]; Turkish **tuz**, salt.

tūz(?d-) salt. [Clauson72: 571]

toz- to become dust, to volatilise. [Clauson72: 572]

tōġ 'dust' [Clauson72:463]

topuraq (-ġı) 1) clay; ground clay, earthen; 2) ground;

Chuvash **tāpra** ground, soil, dust, earth [Krueger61:234]; Turkish **toprak**, soil. If the original was more like ***torpak**, then the root of this word would be related to **toz** (Turkish dust), **tuz** (salt). It would also relate to **cer/yer** (earth) which presumably came from ***der**, to Sumerian **tir** (land, country), and Latin **terra**. Furthermore Turkish **turşu** (salted/pickled) would no longer be derived from allegedly Persian **torshi**, but instead Persian **torshi** would be from ProtoTurkic for salt. In fact, it can be found basically in the same form in Clauson: **turi**: bitter, acrid. (Clauson72:531)

121. argabu, arkabu, erkabu (a bird) jB lex.[ARGAB.MUŠ EN]; ←Sum.

qarġa crow, jackdaw, daw; **aman** ~ black crow

quş-qartçığa birds

quş 1) eagle; 2) bird ; 3) down;

122. ammartû “eaglet” Bogh. Lex; ←Sum.

Turkish **kartal** eagle;

The same sound equivalence m=r can be seen here also as in kam-=kör-.

123. arbu(m) ♣ OB phps. warbum “waste, uncultivated” Bab., of meadow (*ugāru*); = *hārbu* ♣ ?; → *arbūtu* ♣

arbu ♥ “fugitive, runaway” Nuzi, jB; ←*nērubu*; → *arbūtu* ♥ *arbū* → *arwium*; *erbū*

arbūtu(m) ♥ “flight, rout” O/jB, of army, person in a. *alāku* “to take flight”; status of a fugitive; ←*arbu* ♥

qarmal^{irġa} 1) *karach.* to go out, to die; 2) *karach.* to die, to lose; 3) to be exposed, to check, to be checked

qarmalt^{irġa} 1) to extinguish; **otnu** ~ to extinguish a fire;

qarma^{rġa} 1) *karach.* to extinguish; **öçeşiwde** ~ to win in dispute; **oyunda** ~ to win a game; **uruşda** ~ to kill in a fight; **qoyanni** ~ to hit hare; **işni** ~ to finish work; **baçxanı** ~ to dig up a garden; **ölgenni** ~ to bury

the deceased;

124. arbu ♥ “fugitive, runaway” Nuzi, jB; ←*nērubu*; → *arbūtu* ♥ *arbū* → *arwium*; *erbū*

arbūtu(m) ♥ “flight, rout” O/jB, of army, person in a. *alāku* “to take flight”; status of a fugitive; ←*arbu* ♥

qaç^{argā} 1) to run; to escape; **qaçıb ketdi** he/she has escaped; **askerden** ~ desert from the army; 2) to avoid, to evade; **halqdan qaçxan adam** hermit; 3) to elope

Chuvash **kălar** to go out, issue, subtract; get away (as of fish) [Krueger61:221]. The fact that we see an *l* in Chuvash means that the original had an *s* then *ş* and that changed to *ç* later. There could have been the usual confusion of the liquids.

125. ardadu ~ “thief” jB

uru I 1) thief; ~ **nu artı**(*or tıbrı*) **quru** *proverb* the end of larceny – punishment

uruçu thief; ~ **qawum** gang of thieves

oğrı ‘thief’, ‘furtively’. [Clauson72:90]

126. argukkum, *argugu* (an agricultural implement, phps.) roller” O/jB lex.; ←*Sum*.

See **qaz**^{argā} (to dig). It was originally ***qar-**. In Chuvash the vowel is /u/ and the *q* has spirantized.

In keeping with the sound changes given, other related words are also given below. The implement was apparently used to dig or mix/stir the earth/dirt, e.g. ***karğak**, or ***karğuk**. (See *oraq* vs *orğak* [Clauson]).

qatışdır^{irğā} 1) to prevent, to mix; 2) to confuse; **başımı qatışdırma** do not confuse me; 3) to entangle, to involve; **bu işge meni kim qatışdırdı?** who entangled me in this business?

qatış^{irğā} 1) to be prevented, to mix up, to mix up with; 2) to be confused; **qatışıb turama** I am confused; 3) *figurative* to interfere, to get mixed up; to participate in; **sözge** ~ to interfere with conversation; **qatışmazğa** to not interfere; 4) to be disarranged (*about hair*)

qatışma mix; mess

qatış-qura 1) chaos, disorder, mess chaotic 2) medley; ~ **et**^{erge} to mix. to make medley

kat- to mix (two things), to add (something acc.) see **kar-**[Clauson72:594]

katık (**katuk**) something mixed into something else [Clauson72:598]

kar- (?*kār-*) to mix **kat-** 1 **kar-** seems now to be obsolete **kattī kardī** - to mix[Clauson72:642]

kar- to be mixed (with something) (**katıl-**): Xak. **katılmaz karılmaz sakışka**[Clauson72:658]

uru II hole; ~ **qaz**^{argā} to dig a hole;

uruğla: ‘to sow seed’ [Clauson72:220]

127. arhā “every month” NB [IITI (.A)(.TA)(.AM/A’)]; ←*warhūm*; *arhālum* → *warhālum*

arhānū, *erhānū* ‘monthly ...?’ jB lex. 1. “green, unripe date” 2. (an intestinal disorder); ←*warhūm* + *-an* + *-ī?*;

arhāšam(*ma*) → *warhāšamma*; *arhāitum* → *warhāitum*

arhussu “every month, monthly” j/NB [ITI -]; ←*warhūm* + *-ūt* + *-šu*; *aria* → *erium*; *iria*; *aribānū* → *arabānū*

ay II 1. 1) month; 2) moon; **tolğan ay** full moon; **caññı ay** new moon; **ayğa qonarğa** (*or tüşerge*) land on the moon; **ay calı** monthly salary; **ay carıq** lunar light, moon light

aydan ayğa from one month to the other, every month

Chuvash **uyāx** month, moon [Krueger61:237]; Turkish **ay**, month

ıyıq (- *ğı*) week; **bir** ~ **dan** in one week; ~ **bolcalğa** in week term; ~ **sayın a**) weekly

Chuvash **erne** week [Krueger61:219];

ıyix: **kün** sunday; ~ **künlede** on Sundays

It can already be seen that the the consonant is *y/r* which come from **đ*. However, there is much more

data form Hittite, and some of these relate directly to words such as ‘moon’, ‘month’, ‘high’ (öre), long (uzun), far (uzak, irak) etc. Many of these words that have collapsed onto the same phonetic form in Hittite can still be seen to be separate roots in Turkic. See elsewhere in this document. The various forms of the words in Hittite as separate roots will be shown in *Hittite and ProtoTurkic* [Hubey, to be published].

Hittite arai, ariya ‘(a)rise, raise, (a)rouse; pull (horses), rein in, hold in check, inhibit’ [Puhvel-1-91:123]

Luw. **ari(ya)** ‘raise (?)’ [Puhvel-1-91:126]

arma ‘moon; month; lunula (ornament)’ [Puhvel-1-91:151];

That **arma** ‘moon’ was widespread in Southern Anatolian lexeme (Hier. MOON-ma-) is visible in the survival of Cuneiform and Hieroglyphic Luwian anthonyms in Lycian and local Greek.... Lydia is a fringe area: divine and theophorus **arma-** may be sparsely attested at Sardis (**armīa**, **Ἀρμῶνανδρας** cf. A. Heubeck...), but ‘month’ is probably Lyd. **ora-** (cf. Gusmani ...). [Puhvel-1-91:151]

IE ‘moon’ words usually refer to either brightness (Lat. **luna**, ...) or (time)measure (...), in the latter instance largely coterminously with ‘month’ (...). Anatolian **arma-** also probably reflects a more “poetic” innovation in relation to the IE base type. [Puhvel-1-91:154]

In Anatolian the moon was not ‘bright’ but rather the opposite, viz. ‘pale, weak, feeble’ (a commonplace, as when Shelley describes death:...). Hence Larouche (...) was probably right ... also connecting **arma** ultimately with **arma(n)** ‘sickness’. [Puhvel-1-91:154]

O. Szmerenyi (...) adduced as possible cognates Arm. **art’own** ‘watchful, alert’, and Olr **ar** ‘be awake’, aire ‘watch, attention’ **airech** ‘attentive’. [Puhvel-1-91:139]

aru ‘high’ [Puhvel-1-91:177]

aru(-) šuwaru jingle like (...) ‘weighty, heavy, mighty’ [Puhvel-1-91:177]

aru like **šwaru** is probably an ancient IE u-stem adjective, from the widely attested root ***er** ‘move, stir, raise’ (IEW 326-32) which also yields **arai** ‘rise’ and many other Hittite words (...); thus perhaps IE ***rú**. [Puhvel-1-91:178]. [...] The terms for ‘long’ in Luwian (**ara**, **ari**, **arrai**, ‘long’, **aran[n]u[wa]** ‘lengthen’ ...), Hieroglyphic (**ara** ‘long’; ...), and Tocharian A (**aryu** ‘long[-lasting]’;...) are interrelated but have at best a general root-relationship to Hitt. **aru**. [Puhvel-1-91:178]

128. arĥu(m) ♣; f. *aruĥtu* “fast, quick” O/jB, NA; in OB ext. epith. of *kakkum*; jB (Ass.), NA of copper, bronze; ←*arāhu* ♣; →*arĥiš*

terk fast, quick;

terkin quickly, very soon. [Clauson72:545]; **terkē-** to hurry. [Clauson72:545]; **tezlē-** to hurry. [Clauson72: 576]; Turkish **tez**, quick, quickly..

terkle^{rge} speed up, hasten

129. arinnu “well” Nuzi; ←Hurr.

This is a very difficult word because there are so many possibilities. It could be from ***arın**>**arık** (see **arık**), and ***arın**>**arın(nu)**, or it could be a compound word e.g. **ar-in** (where **ar** is related to water, washing etc, and **in**=to go down, hole). The other words for hole/well may also be related to these words via losses of consonants. See also *qatış-qura*, *kar/kaz* etc.

kuduġ which pours out (water), in practice a well [Clauson72:598];

xuyu karach. well, draw-well; shaft; **artezian** ~ artesian well

qutuq I (-ġu) 1) *obsolete* draw-well 2) *obsolete* mortar (vessel); ~ **baş** (or **sab**) pestle; stamper 3) money-box 4) pumpkin

quyuw draw-well; **teren** ~ deep draw-well;

in hole

ōy 'hole, cavity' and 'valley' [Clauson72:264];

uru II hole; ~ **qaz**^{arġa} to dig a hole;

130. arītu(m) ♣ *erītu* "pregnant (woman)" Bab., NA [MUNUŠ → PEŠ 4] also of animal; *a. šamni* "pregnant with oil" (a plant); ← *arû* ♣

awurluq (-ġu) 1) *abstr. to awur*; 2) weight; 3) cargo, press; 4) slowness; 5) *figurative* burden; 7) *balk*. pregnancy;

qarinli 1) paunchy *popul.* 2) voracious; 3) capacious ; 4) pregnant woman

131. arītu ♥ (a knife, dagger) jB lex.; *ariyātu* → *eriyātu*; *arka* → *warka*; *warki*

See entry for **qipti** scissors.

The root was likely something like qat>qađ, thus *qađıtıw.

sindū 'scissors'... [Clauson72:836]

kiftū scissors **kipti** **biçġûç**, **sindū**. [Clauson72:582]

132. arkâ ~ "henceforth" MB; ← *warkûm*?

arkâniš, *arkânuš* adv. "back; later, subsequently" j/NB *a. târu* "to return"; ← *wark(a)* + *-ân* + *-iš*

arkânu → *warkânum*; *arkânuš* → *arkâniš*; *arkat* → *warkat*

ârkattu → *ûrkîtum*; *arka/ātu* → *warkatum*; *arîktu* 1; *arkātu* → *warkîtum* B

arkātu → *warkîtum* B; *ârkayîtu* → *ûrkîtum*; *arki* → *warka*; *warki*

arkînišu "afterwards" NB; ← *warki*

arkiš adv. "back" jB in *a. târu* "to return"; "behind" in *pâniš u arkiš*; ← *warkum*; Ass. → *urkiš*

The words in this list are excellent examples of the sound change that Turkic languages have gone through over the last 4,000-5,000 years.

arqa 1) back of a living thing; 2) *figurative* back, backing

arkâ 'a backer, someone who stands behind and supports a person' [Clauson72:215]

arqala^{rġa} to take (to charge); to load on oneself

art 1. 1) back, back part; 2) space, behind; rear; ~ **ı taba** towards the back; 3) end, termination, outcome; finish; exhaust, last; final;

artda 1) then, subsequently; at the end of; 2) behind

artda-artda after long time

artdaġa 1) stock 2) at last;

artdaġı 1) back, last;

artdaliq (-ġı) stock, accumulation prepared for future use, storage

artdaraq 1) little later; 2) at some distance, a little behind; ~ **tur** stand back a little

artdası a consequence; ~ **qalay bolur?** what consequences will there be?

sirt 1) back; ~ **uzun** backbone; spine; 2) plateau;

Chuvash **särt** hill, mountain [Krueger61:229];

sirtli having back; ~ **lı şindik** chair with back

soğura *see sora*

sora 1. 1) after; 2) except for; 3) then; **da** ~ **sen ketese?** So then, you are going?

It seems clear that if p>t>k is true, then art>ark- and if art=sirt, then the original form must have been more like *tart->sirt, and *tart>tark>ark-.

133. arku(m), NB also *ašku* “long” [GID(.DA)], of objects, time; “tall” of people; *ūmū arkūtu* “long life”; MB *ana a. nadū* “to put off”; ← *arāku*; → *arraku, ariktu, arku* → also *warka; warki; arkū* → *warkûm*
arraku(m) “very long, tall” Bab., O/MA; used as pl. of → *arku; arrānu* → *arānu* ♣
 See *uzak, irak, uzun*.

134. arma(n)niš “like an apricot?” jB(lit.); ← *armannu*
armannu(m), *armanû, ramannu*, OB also *arwānum*, “apricot? (tree)” O/jB [GIŠ .HAŠ HUR.KUR.RA]; jB, branch used as drug. Kernel used as perfume; *armarrû* → *azmarû*
kertme a pear; ~ **terek** a pear (tree); **qış** ~ a kind of a winter pear
 Turkish **armut** pear

The root is not clear although it can easily be ör (later ös) but a form such as *armunt or *karmunt seems called for if they are both from the same root.

135. arnu(m), O/jB also *annu* “guilt, fault; penalty” [NAM.TAG.GA] **1.** (secular) “fault”, (religious) “sin”; *a.pašāru, a. pašāru* “to undo, forgive sins”; *bēl a., ša a.* “culprit, sinner”; Am. *āwīl a.* “evil-doer” **2.** “penalty, punishment”, *a. emēdu/našû* “to impose/suffer punishment”; OA *anna a. n/tadānum* “to subjeti s.o. to punishment” **3.** Mari *a. turrum* “transfer responsibility” onto s.o.; → *arānu* ♥

tazır penalty; ~ **sal**^{irġa} to impose penalty, to fine; ~ **al**^{irġa} to collect penalty, to fine;
qaza karach. 1) punishment, collecting; ~ **sal**^{irġa} to punish; 2) sorrow; suffering
 Both seem to be from the same root. These may be related to ‘scapegoating’ e.g. see *tarna*.

136. aru ♦ “hide” of ox OA

teri 1) leather, skin; **çiy** ~ newly removed skin; 2) fur;

Chuvash **sāran** skin, hide [Krueger61:229]; The word was possibly of the form ***terin**, which makes it one of the handful of words ending in -in which are not reflexive verbs but nouns such as **erin, burun, qarın, qatın**.

137. arû(m) ♣ “result” Bab. math. [A.RA] **1.** “product” of multiplication **2.** “factor, multiplier” (→ *alāku* G 6) **3.** “ready reckoner, numerical table, astronomical ephemeris”; ← Sum.

kere times

kereleniwçü *math.* multiplicand

kerele^{rġe} 1) *math.* increase; **kereleb sanın çîġar**^{irġa} increase and to receive product

kerelewçü *math.* multiplier

qabat *karach. obsolete.* 1) times; **eki** ~ two times

qat II times; -fold; **eki** ~ twice; doubly; **cüz** ~ hundredfold

qatla^{rġa} 1) to increase; 2) to come nearer, to approach closely;

qatlı 1) layered, having layers; **köb** ~ **lı** multi-layer; multi-ply; 2) multiple; 3) *balk.* story;

The proposed sound changes mean that these words come from the same root, including Sumerian **kal** (to multiply), and perhaps even Latin **calculus** (pebble).

138. arû(m) ♦ “to vomit” O/jB G (pres. *i'arru*) [BURU₃(=HAL) Gtn iter. of G Š med. “make vomit” “with feather

qus^{arġa} I to vomit; **qusarıñ keliw** nausea; **qusarıñı keltirgen** loathsome

qutuq I (-ġu) 1) *obsolete* draw-well 2) *obsolete* mortar (vessel); ~ **baş** (or **sab**) pestle; stamper 3) money-box 4) pumpkin

quy^{arġa} 1) to pour; **suw quy** pour water; **cañjur quyadı** the rain pours; 2) *techn.* smelt (metal);

quyġuç 1) scoop; dustpan; **un** ~ scoop; dustpan for a flour;

quymaq (-ĝı) fried eggs, omelette
quymuç *anat.* coccyx; pelvic bone
quyruq (-ĝu) tail; fat-tail; seat, back ;
quyulma: ~ **suw** *rare* waterfall
quyuw draw-well; **teren** ~ deep draw-well;

These words go back to *kut. We already know that kudruk (tail) existed in Turkic and these are all from something pouring out, or issuing forth. It just happens that Turkic retains the u-grade words unless the original had a diphthong e.g. –awu-.

139. **arû** ☉ “hungry” jB lex.

See **aç**, **iç**, etc.

140. **arû** ☉ *erû* “to cut off” Bab. **G** (u/u?) NB “prune, lop” date palm **D** (*urrû(m)*, j/NB *murrû*) 1. OB of goddess “sever” (the umbilical cord)? Of king 2. JB of meteor “cut short, stop” luminous disply 3. JB of enemy, flood “ruin” harvest 4. NB ~ **G Dt** pass. of D 4; → *urrû* ♣ *urû* ♥ *muwarrîtum*; *târîtu* ♥
arû → also *erru* ♥ 2; *erû* ♣ - ♦ ; *warûm* ♥

See the words having to do with cutting, breaking, etc. e.g. **kes**, **kıd**, **kayçı**, **kır**, *karu> **aru**

141. **aru** ♣ *mâru* “fish spawn” jB lex.; ← *arû* ♣

irĝaq (- ĝı) fishhook;

irx flow, brook, stream, jet; 2) balk. flood; **irxiz** spawn; ~ **at**^{arĝa} (or **sal**^{irĝa}) to spawn.

See **arîq**, **arîk** etc.

142. **âru(m)** ♥ “warrior” jB lex.; → *ayyaru* ♥; *âru* → *wârum*

qir^{irĝa} 1) to destroy, to exterminate, to kill, exhaust; **açdan** ~ to starve out; **atib** ~ to shoot down 2) to break; 3) to scrape; to clean; 4) *rare* to cross out; **bu tizginni qir** cross out this line

qırq^{arĝa} 1) to cut; 2) to break; 3) to beat, whip, flog, lash; 4) *karach.* to have a bite

ur^{urĝa} to beat, to strike; **urub sindir**^{irĝa} to hit and break;

uruş 1) fight; **axır** ~ last fight; 2) *figurative* scandal, quarrel

ur ' to put, to strike' [Clauson72:194];

These words are also related to others given above e.g. stone words for breaking, smashing, cutting, scraping, slicing, etc. Hittite has **kuer** (to kill).

143. **arurtu**, jB also *aruštu* ~ “famine, hunger” O/jB of land, of individuals; ← *arâru* ♥

Again this word is related to **aç**, **iç**, **aş**, **aşa**, etc. Some of these words are no doubt related to words such as **eku** (to drink, Hittite).

144. **arûru** ~ “outlet of a canal” jB; *arûrûtu* → *yarûrûtu*; *aruštu* → *arurtu*; *warşum*; *arûşu* → *amuşşu*; *aruthu* → *uruthu*

It is difficult to judge here whether the word is related to “outside”, **tiş**, “overflow” **taş**, Hittite **tarna**, or has to do with cleaning, water etc, e.g. **arîr**, **arîk** etc. Of course, the morphology here is not identical to some of the others e.g. –**ṭm** or –**ṭw** as in some of the others.

145. asakku(m) ♥ “taboo” OA, O/jB [AZAG(=KU.AN)] esp. a. *akālu* “to break a taboo”; (s.t. reserved for a god or king); M/jB *bīt a.* “forbidden building, sanctum”; ←Sum.;→*asakkiš*

Turkish **yasak** forbidden.

taxsa secret; ~ **ber**^{irga} a) to give out secrets; b) to spy; ~ **beriw** espionage;

taşay^{irga} to disappear;

tas II 1) lost, disappeared; stray; missing, wasted;

taşa 1. 1) secret; 2) latent, secluded place; hiding place; 2. confidential, private

çaşır^{irga} 1) to hide something, to conceal; **çaşırmay ayt** speak frankly

yaşut- lit. ‘hiding oneself’ [Clauson72: 977] ; **yaşur-** - ‘to hide (something Acc.)’ and the like. [Clauson72: 979];

yaşurukī- ‘secret, private’ [Clauson72: 980]

The word **taşa** is related to Turkish **taşra** (out of the way place, rural area), also to **tas** (to be lost, to disappear from eyes). It is also likely related to **asıra** (to hide), perhaps to Arabic **esrar**. The words again are a good example of the kinds of change Turkic languages have gone through. Finally, the word **taşaq** (*anat.* (small) egg , testicle) seems to fit into the bill of being ‘taboo’ and ‘hidden’.

146. asarum (a class of person) Mari; *asāru* → *esēru* ♥; *asatum* → *asu* ♥

asīru(m) ♣ pl. *asīrū* “captive, prisoner of war” O/MB, MB (Alal.), Am., UG.; as PN, also MA; OB *bīt a.* “prison”; ← *esēru* ♥; → *asirtu*; *asīrūtu*

cesir 1) captive, prisoner; ~ **et**^{erge} to take in captivity

as, sable, female slave [Decsy98:39]. See **qarawaş**

The word Turkish *esir* (Karachay-Balkar *cesir*) is said to be from Arabic however, since **es** means ‘mind’ (Chuvash *as*) it could be that the word for slave was someone “who lacked mind/will”.

147, asīdu “heel” jB of human, also du.; “heel of shoe; astr. ‘heel’ (lowest part) of constellation

It would seem that the original form would have had *aksitu*>*akilu* (Achilles), and *aksitu*>*asīdu* in which case it is almost a perfect example of a match e.g. **aksadı**. Many words of this type occur in Turkic showing a change of lexical class e.g. noun > reflexive verb, etc.

148. asisû (a word for copper) jB lex.

altan means ‘copper’ [Clauson72:130];

cez brass, yellow copper; ~ **taz** copper basin;

In other Turkic dialects the word is **yez**. In most Turkic **altın** is ‘gold’. The root might go back to ‘red’ as in Turkish *al* < *at/*ad.

149. assukku “sling-stone” Susa, jB

aşiq I (-ġı) 1) knucklebone; ~ **oyun** to play at knucklebones

aşuk ‘the ankle joint’ [Clauson72:257]

aşiq II (-ġı) stone;

Very strange to find *t*>0 i.e. see **taş** unless the root was something like *tatul (see elsewhere). This would also allow words such as **lith-**, Korean **tol**, Etruscan **tul(ar)**, KBal **çawul** and Chuvash **çul**.

150. aşappu “pack animal” NA

taşıptı=taşıppı

See **taşir**^{irga}.

151. **aşudu**; pl. f. (a dish of food) NA; ←Aram.?.→ *kallaşudi*

aşatıw *gerund* **aşat**^{ırğa}
aşat^{ırğa} *causative of* **aşa**^{ırğa}

152. **aşarēdūtu** “pre-eminence” O/jB, NA [Š AG.KAL-] a. **alāku** “to take first place”; ← *aşarēdu*

For *alaku* see **al**^{ırğa} (to take), **al** (front).

asırı too, very much; ~ **azdı** too few, too little; ~ **köb** too much; ~ **küçlü** extremely strong
aş, to transgress [Decsy98:39].

oz^{arğa} 1) to overtake; to outstrip; **erişiwde** ~ to outstrip (to win) competition; **alğa** ~ to pass forward; **canlab** ~ to bypass; to go round; **ozub barğan** the passer-by; **bolcal ozdu** deadline has passed; **zaman ozdu** time has passed; to get, to have; **sözge** ~ outdo in eloquence

öz basically ‘to outstrip’ hence ‘to escape (from something)’; to surpass (someone) [Clauson72:278]

See **ös**, **ör**, etc.

153. **aşariş**, jB also **aşriş** “there, thither” O/jB; OB *ištu a.* “from there”; ← *aşru* ♥

aşarşani, **aşaršana**, **aşarşani/umma**, MB also **atarşani** “elsewhere, to another place” Bab., OA; ← *aşru* ♥ + *šanû*

arġi 1. *pronoun indic.* That one (*distant*); 2. another; turnaround; 3. further, the rest; **mindan** ~si further, continuation; **arġısı** that, distant; that of them, distant of them;

arı 1. 1) to there; the other; **andan** ~ from that place to there; ~ **beri** hither thither; **alay** ~ in that direction; 2. *particles*; ~ **qara** look there; **arı-beri**. there and here;

154. **aşbu** (a tree or shrub) jB; *aşbu* → also *waaşbum*; *aşbutu* → *aşubbatu*

See **ös**^{erge}, **örle**^{rge}, **ör**, etc.

155. **aşgagu**, **aşgugu** “flight” M/jB

See **qaç**^{arğa}.

qaçınçı 1) fugitive, runaway, refugee 2) *milit.* deserter

qaçınçılıq (-ġı) *abstr. to* **qaçınçı** 1) rule(situation) fluent 2) flight

156. **āşıptu** “sorceress, female magician” jB of witch, goddess; ← *wāšipum*

See **almastı**, **alpastı**, etc.

157. **aşıtu** ♦ ~ “midday” jB lex.

See also **öserge**.

öt^{erge} 1) to pass; to penetrate; **oq qaññadan ötdü** the bullet has passed through the board; **cuq ötmegen** impenetrable; **cilla ötedile** the years pass; **adam ötalmazlıq batmaq** impassable quicksand/mud; **tayaq tübünden** ~ *ethn.* to give an oath, pass under a stick; **moskvadan ötdük** we have passed [through] moscow; **köpürden** ~ (*or köpür bla*) to proceed(pass) through the bridge; 2) to be angry; **anı eşitgenimde aman ötgen edi** when I heard about it, I got very angry; **burnuna ötüb qaliwçu** quick-tempered; explosive 3) to work, to influence, to penetrate (*figurative*); **ötmegen söz** not effective (unpersuasive) words; **anca söz ötmeydi** words don't work on him/her; **ol sözle mıyıma ötdüle** these words have penetrated my consciousness [brain];

ür a long time, a period extending far into the past' [Clauson72:193];

ert 'to pass' [Clauson72:202]; **erte**: 'the early morning' [Clauson72:202]. The connection of fire to the sun, and the sun to time passing is what brings these words together. See also **buruñ, ör, ömür**.

Around the time of Hittites the words **ar/arma** already denote height. The word for moon is also something like **ar/arma**. These words are not Hittite but belong to some of the languages of Anatolia. IEanists have already decided (at least some of them) that Anatolian is IE as is usual. As we go on we see that **ör** in Turkish is 'height'. But **ös** is 'to grow high'. Notice that what might have happened is $r > s$ either on the way to $r > s > z$ or as a separate process. Now there is evidence that some /*ḏ*/ sounds in Turkic became *z* and others *r*, and still others became *d*. For example see **çıda/töz**. Some that were *d* became *t* (strangely). So what we see is that **öḏ (öḏ)** (more likely **ad**) might have been the original and gave rise to **ar/arma, ör, ös**, etc. The connection with height and sun etc is obvious especially in light of evidence (Hittite) that **ar/arma** already had to do with height/moon, there is nothing unnatural about any of this. What is strange is why Turkic still had the most archaic version of all of these with the exception of the $a > ö$. But more information on the topic will help: Turkic **öḏ**, time; Uigur **ödü**, time; Chagatai **öt**, time; Hungarian **idö, ó**, time (archaic **üdü**); Sumerian **utu**, sun god; Dravidian **utu**, time,turn; Scythian **oit**, sun (god) /Herodotus "oitsyrus". The Sumerian **ud/utu** is also likely the word that shows up in Turkic **ot** (fire), **üt** (to singe).

158. aškuttu(m), askuttu [(GIŠ .) AŠ KUD(=A.Š UH)] Bab. 1. "locking bar" for barring a door; om., math. "wedge-shape" 2. (an earth structure in fields and houses); ←Sum.

açxıç 1. *liter., figurative* key, picklock; master-key 2. key
aç^{argā} 1) to open; **eşikni** ~ to open the door; **kiritni** ~ unlock the lock; 2) to open, to found, to establish; **muzeı** ~ open a museum; 3) *figurative* to find out, to reveal, to expose; **amanlıqı** ~ to reveal a crime; **kölüñdegin** ~ to entrust secret, to open your soul; **kölnü allın** ~ to annoy, to anger; Chuvash **uś** to open [Krueger61:237]; Turkish **aç**, to open.

It is also possible that the word is a compound e.g. **ach-kir** (open-enter).

159. ašlaktum "washerwoman" Oakk (presumed rdg. Of [MUNUŠ .LU.AZLAG]); ←*ašlaku*

Turkish **ıslak** wet; Turkish **ıslat** to make wet, to wet; Turkish **ıslan** to become wet;
Turkish **ıslatıcı** that which wets.

160. ašlukku "storeroom" jB

aşlıq (-ğı) 1. 1) *karach.* grain, bread; ~ **suwur**^{urğā} to winnow grain; 2) *balk.* barley 3) feed; **tawuq** ~ chicken feed; 4) *abstr.* to **aş**; 2. grain; ~ **baş** an ear; ~ **üı** barn; ~ **gürbe** grain bin

161. ašratu "heaven" jB; ← *ašru* ♦; *ašratu* → *ešertu* ♣

See *ös*^{ergc}, e.g. **ösretüw* < **örgetüw*

162. ašşaru ~ "expert" jB, epith. of *ḑemu*; ← *ašāru*; *aššatta/i* → *šatti*

See also **es** (mind), Chuvash **as** (id.)

usta 1. 1) expert; 2) doctor, medico, physician (*more often about* bone-setter); ~ **qatın** sorceress, wise woman; quark; **süıek** ~ bone-setter; 2. skilful; **suw** ~ virtuoso, masterly, fluent;

ışıl 'to become expert (at doing something)' Clauson72:260]; obviously related to **us, es, usdu, uslu**, etc

usdu habitual, obstinate, wilful; unbalanced; whimsical;

The word is related to **us, es, uslu, usta**, etc. and seems to be left over from d-Bolgarić.

Turkish **usul** method, way

163. aššišu in *lā a.* ~ “unruly, disordered”? jB lex.; ← *ašāšu* ♦ ?

šaš^{arġa} 1) go mad, go off one's head 2) go balmy, go off one's; **aqılıñdan** ~ a) to take leave of mind/senses; 3) to be depressed; to reach in indignation

Chuvash **sasartäk** suddenly [Krueger61:228]; Turkish **şaşır**, to get confused.

See **şaşıw**, **şaşxan**, **şaşxin**.

şaşxinlaşıw action name to **şaşxinlaş**^{arġa} insanity

şaşıw action name to **şaş**^{arġa}

164. aštikištiu (desig. of a horse) Nuzi; ← Hurr.?: *aštīpīrum* → *aštāpīru*

atānu(m) f. “she-ass” Oakk, Bab., M/NA [M/NB ēMē, ēMē₆; (ANŠE.) EME₅; Mari also EME₅.ANŠE]; MB, Nuzi also “mare”; jB lex. *a. nāri* (a water fowl); → *bişşūru*

Possibly *ast=at. If so, then there is the possibility of asp=ast.

alaşa low; ~ **boylu**, short; ~ **cer** lowland; ~ **keñ** stocky; ~ **terekle** dwarf trees; 2) a kind of horse at 1 horse ; gelding;

Chuvash **ut** horse [Krueger61:237]; Turkish **at**, horse.

165. ašû ♥ ~ “living creatures” O/jB

Turkish **yaşa** to live

çaşa^{arġa} 1) to live, to exist; **qarthıqğa** ~ to live up to old age; ~ **erkinlik** *obsolete* residence permit; 2) to be found; to live;

çaşaw 1. 1) action name to **çaşa**^{arġa} existence, being; subsistence 2) life; 3) *figurative* prosperity; an abundance; 2. vital;

çaşawçu living (*where - l.*); **suwda** ~ living in water

166. ašû(m) ♠ ~ “distinguished, noble” OA, jB *ašû* → also *ašium*; *ešû* ♣. ♠; *ħaşû* ♦; *ušû*; *wašā’um*

asil 1) present; precious, noble, pure(clean); 2) *obsolete* well-born, high-born; noble ;~ **tuqum** noble;

asilsiz 1) *obsolete* plain clan (family) 2) ill-bred; immoral; ~ **atxa minse**, **ataşın tanımaz** *proverb* if the ill-bred becomes successful (i.e get a horse), he will not acknowledge his father

asıw 1) help, support, help; advantage(benefit); 2) advantage, honour

asıwlu suitable, good; ~ **mal** good (well breed) cattle; ~ **zat** suitable thing

167. ašû ~ “to retch” G (pres. *i’ âš*) Gtn (*ītanâš*) iter. jB; *ašūātu* → *ašutu*

See **qus**^{arġa}, **qusuw** (arum). Both ‘to vomit’ and ‘to pour’ likely go back to ***qut-**

168. ašubbattu, *ašbutu* “woman, wife” jB lex.; *ašubu* → *yašibum*

Turkish **eş** 2. one of a pair, mate, fellow. 2.husband, wife. 3. a similar thing, a thing that matches another, a match

Sumerian **siş,şiş,şes** ‘palace lady’ (D. 132) vs Turkic **işi** ‘princes, lady’ (EUSz, 99), **eşi** (ETY., I, 24); **eş** id.DTL, I, 47) [Tuna90].

169. ašūhu(m) ~ “pine-tree” Bab., NA [GIŠ .U.Š UH ₅] as timber; *zēr a.* “pine kernel”

Sumerian **giş** ‘wood , tree (GRD. 360) vs Turkic **yış** ‘orman, dağ, ağaç, çali’ (EHG. 436)[Tuna90].

terek (-gi) tree; **busaq** (or **tal**) ~ poplar; **naz** ~ fir, silver fir, abies; **narat** ~ pine(-tree); **nızı** ~ fur-tree; **emen** ~ oak; **erik** ~ plum-tree; **eşek** ~ thistle;

There are very few Turkic words that begin with n. They are almost all of the who/what/when/how/where kind. Prototurkic allegedly did have words beginning with /n/, or /n^y/. Karachay-Balkar possesses the word **nakut** for **yakut**, and **nalmaz** for **almas**, thus it could be true.

nalmaz diamond; **naqut-** ~ a) jewelry, b) of pearls

naqut brilliant diamond; **qızıl** ~ ruby, sapphire

almas diamond

Turkish **elmas** diamond; Turkish **yakut** ruby (allegedly Arabic)

Therefore the cognate of **ašūhu(m)** may very well be **naz** or **nızı**. Words for forest (**yış**) may also be related, e.g. via **n^y**-. But Sumerian has an ‘exotic’ sound; **ġ** whose description is;

By most scholars this phoneme is described as a velar nasal (so for instance J. Krecher, 1967a p. 87 ‘velarer Nasal mit Lippenrundung’; Th. Jakobson, 1957 p. 92 n.1 ‘nasalized labio-velar, approximately \hat{c}_w ’) but cf. M. Civil, 1973b p.31: ‘several phonetic solutions are likewise possible: /ŋ/, /ŋm/, etc. [Thomsen 2001:44]

Another take on the topic is provided below;

The precise phonetic value of the consonant here called velar nasal is not sure. Its existence is inferred by varying spellings in Sumerian and Akkadian, which may show up as m, n, g, or ng. For example, **saġa**, ‘a kind of priest’, appears in Akkadian as šangû, ġuruš, “strong-man”, appears in an Eblaite lexical text written nu-ri₂-šum₂. It is thus clear that Sumerian possessed a sound distinct from /m/, /n/, and /g/, but it is not easy to determine its exact value. Alternative interpretations of this phoneme are a palatal nasal, or a complex phoneme, such as a labialized velar nasal /ŋ^w/.

Transliterations of this phoneme vary. [Different sign used here HMH] **ġ** is commonly used today, partially to avoid a precise specification of the phonetic value of this consonant; **ġ** merely symbolizes “a consonant related to /m/, /n/, and /g/, but of unsure phonetic value”...In the case of many words, it is not known whether the word contains the phoneme /ŋ/, /g/, /m/, or /n/. [Hayes2000:25]

This goes a long way toward explaining the liquid-nasal confusion that can be found across language families. It also explains the Turkic –ge “venerable old Turkish suffix” (Clauson) which was likely –ng (ŋ). Furthermore, it explains some of the common Turkic noun endings e.g. –**ŋm**, –**ŋr**, –**ŋl**, but mostly –**ŋg**/-**ŋk** and –**ŋn** since we have –ng>n and –ng>g/k.

It is interesting that g and y sometimes alternate in Turkish e.g. **gine/yine** (again). Therefore if the sound was of a more complex nature e.g. –ng^y- (ŋ^y) it would also explain the –gy- Turkic loanwords found in Hungarian.

This also neatly solves another problem, the root of the root *ya- from which Turkic yan/yak and a whole host of words such as star (yıldız, yulduz), light (yarug), etc are derived. It is also likely that this word is at the root of IE (y)agni, Hittite laluki (light) etc. The word shows up in Akkadiann as nurum (Arabic nur=light), and now we have the closest thing to the root n^ya-, or n^yu-. If the protoform was –ng^y- (ŋ^y) then we would have had to have ng^y (ŋ^y) > n^y. Liquid-nasal confusion must then account for the Hittite case. This liquid-nasal confusion is endemic to IE, Semitic, Turkic since one can even find Akkadian m= Turkic r. [For more examples see Hubey, *Hittite and ProtoTurkic*, to be published].

Similarly the word **narzan** (KBal narsana) could be PTurkic since without the initial /n/, it would be **arzan** and this is very close to many water words in Turkic such as **arık**, **arıt**, **aruwla**, **aral**, **eri**,

etc. This also means that the hydronyms such as Aras (Araxes), Aral Lake, River Argun, Orxun, etc. must be claimed tentatively to be from prototurkic.

170. atappu(m) NA *adappu* f.; pl. f. & m. “(small) canal, ditch” Bab., NA [PA₅; OB math. PA₅.ŠIG]; → *atappiš* *katappu> *kadappu> *kazıppu/*kazıptu
See *aripše* (*qaz*^{argā}).

171. atḫusu, itḫusu ~ “carrying –pole” (for fruit)? NA
taşıwçu the carrier, the carrying thing
See *taşı*^{rgā} to carry, to transfer, to transport, to move
See also the derivation of *taş* < *tatul.

172. atnu (or *adnu*) “prayer” jB

ant oath, vow;

antçı: frequent oath taker, swearer; ~ **ötürükçü bolur** frequent swearers are liars

ant-qarğış oath-damnation; ~ **et**^{erge} to swear

ant-qıral same as **ant-qarğış**

ant-toba an oath; ~ **et**^{erge} to swear

This word might be related to **ayt**, **ayıtm** = Akk. **AWATUM** etc. See Decsy for **ay** (to say).

173. atteru “companion” Am.(ēg.); ← Hurr.; → *atterūtu*

xater favor; respect; service; **meni** ~ **imi kör** do me a favor; not in a service, and in friendship; ~ **et**^{erge} to render service; **qart** ~ **in et**^{erge} to respect his(its) old age

xaterçi kind, obliging [the man]

xaterli valid; kind, obliging; ~ **adam** the obliging man

xatersiz 1) bad; ruthless, heartless 2) greedy; ~ **adam** a) bad man; b) the greedy man;

174. atû(m) ♥ *atu'u*, OB, Alal., Nuzi, Ug. *utû(m)* “gatekeeper, porter” Bab., M/NA [LU.NI.DU₈, NB wr. .GAB] NB as family name; ← Sum.; → *atūtu* ♥ *atūtu*; → *sukkal-atû*; *atû* → also *edû* ♣; *watûm*

*katu=kapu

See Turkish **kapı** door; Turkish **kapa** to close

175. awātu(m), later Bab. (also occas. OB) *amātu*, M/NA, also Ug. *abutu*, gen. *abiti*; pl. *awātum*, *amātu*, abate “word; matter” [INIM] 1. “word a. *qabû*, a. *dabābu*, poet. a. *zakāru* “to speak (a word), talk”; a. *ṣabātum* “to seize the word, OA, OB; OA a. *qabûm* “to state (o.’s last) will” MA a. *ṣakānu* “to declare, make a statement”; of deity, kind “order, command”; “wording” of tablet; a. *libbim* “thought” 2. “legal case, lawsuit”; MA a. *amāru* “to settle a case”; a. *gamrat* “the case is completed”; *bēl awātim/amāti* → *bēlu* 5 3. “matter, affair”, often pl.; a. *amāru* “to investigate a matter”; a. *napištim* “matter of life”; *ul/lā awassu* etc. “it is not his business, he has not the right to” etc.; ← *awûm*; → *lâmātu*

awûm “to speak” G (pret. *īwu*; stat. and 2 pers. sg. imper. *awu*) OA only Gtn iter. OA Gt (*atwûm*, later *atmû*) “speak” OA; O/jB (lit) “discuss”; *īšti/itti* X a. “negotiate with X”; ana X a. “tell X, speak to X”; OA “order (to do s.th.); jB *itti libbīya* (etc.) a. “think about” s.th. **Št 1.** O/jB, MA “reflect on s.th., debate with o.s.”, also *itti/ina libbi* **š. 2.** stat., in j/NB comm., of words “are used, considered”; → *āmānû*; *atwûm*; *awātu*; *mütawûm*; *muštāmû*; *tāwītum*

aytm 1) *gram.* sentence; ~ **lanı türlüleri** kinds of sentences; **baylamlı qoş** ~ complex sentence with attached conditions; **baş** ~ main sentence; **başçılı** ~ personal sentence; **başsız** ~ impersonal sentence; **boysunğan** ~ subordinate/dependent sentence; **boysunğan başçı** ~

subordinate/dependent clause - subject; **költürtüwçü** ~ exclamatory sentence; **kiriş** ~ introductory sentence; **qoş** ~ complex sentence; **soruwlu** ~ interrogative sentence; **teñ caraşxan qoş** ~ complex sentence; **tolğan** ~ the complete sentence; **eki qurawlu** ~ compound sentence 2) phrase; expression; **suratlağan** ~ figurative expression

aytırça significant, appreciable

ayt^{trga} to speak to tell; ~ **unamazğa** to refuse to speak, to refuse to tell; **aytmay qoyarğa** to hold back; to ignore, to bypass in silence; **burdurub** ~ to hint, to make hints; **qıxaça** ~ in short, to cut a long story short; **tüzün** (*or kertisin*) ~ to tell the truth; **cır** ~ to sing a song; **tawrux** ~ to tell a fairy tale; **xapar** ~ to tell, to inform; **qıxası bla** ~ to state in brief; **keleşilik** ~ to woo, ask/seek in marriage for someone else, i.e. a go-between; **sögüb** ~ to characterize negatively; **süymekligiñi** ~ to express love; **tab** ~ to speak with wit; **tersligiñi** ~ to recognize your errors; **ülgüle keltirib** ~ to give examples;

ay 'to speak' [Clauson72:264]; Chuvash **ıyt** to ask, inquire [Krueger61:220]; Turkish **öğüt** (to give advice), and **eğit** (to teach) **ögül-** f. of **1 -**; **ög** 'to be praised' [Clauson72:104]; **ayt** 'enquiry'; 'statement' [Clauson72:267]; **ayıt**, **ayt** 'to make (someone) speak' that is 'to ask' [Clauson72:268];

ay, to say, speech [Decsy98:39];

176. **ayyabāš** "let me not be put to shame" jB (desig. Of shoe-button)?; ← *bāšu* ♣ .

See **ayıb**, **uyal**, **utan** (words having to do with 'shame').

177. **ayyaka(m)**, *yaka* Ass. 1. "where?" as interrog. Pron.; NA *issu ayyak(a)* 1. "whence?" 2. OA "somewhere" 3. in rel. clause "where" 4. NA "how?"; ← *ayyu* + *-kām* (→ GAG 113b); → *ayyakamēni*

ayyāmi "where?": Am.

ayyāniš "whither, where?": Bogh. Lex.; ← *ayyānu* + *-iš*

ayyānu (m), *yānu(m)*, jB also *ayyinna*, *ayyāna*, lex. Also *ya'nu* "where?": O/jB; "whence?" OA; for later usage in negation → *yānu*; ← *ayyu* + *-anum*; → *ayyāniš*, *ayyānumma*; *yānummiš*

ayyānumma "anywhere" M/jB; ← *ayyānum* + *-ma*

qayarı *karach.* 1. *enc.(ac.)* everyone; ~ **carawsuz zatnı alasa da aylanasa** are carried with any unnecessary things; ~ **bolmağan zat** all sorts/kinds of things/stuff, odds and ends; ~ **cıymdıq** everyone, rabble; 2. *adv.* in what direction, to where?

qayda 1. where; ~ **dı?** where is it?; ~ **edi?** where was it?;

qaydağı everyone

qaydam doubtfully, it is not known;

qaydan 1) whence; from where; ~ **ese da** wherever [it] is from;

qayrı to where; ~ **barasa** where are you going?; ~ **ese da** somewhere; ~ **bolsa da** somewhere;

qaysı *pronoun will define(determine).*, *interrog.* which one, with what; ~ **da** everyone, anyone, everyone, all; ~ **sı?** which of them?

Chuvash **χăšě** which, certain [Krueger61:239]; Turkish **hangisi**, which one.

178. **ayyalu(m)** Ass. *ya('a)lu* 'stag, deer' ..

kiyik (-gi) 1. 1) wild; ~ **eçki** a chamois 2) *figurative* unrestrained, wild; barbarous; 2. animals; game; **çeget** ~ forest animal

Chuvash **kayäk** wild animal, wild bird, bird, game [Krueger61:221]

Turkish **geyik** deer

179. **ayyāšu**, *yāšu* (a small mammal, phps) "weasel" Bab.; also "(skin of) weasel?" used as container for oil; OB also PN; *ayyāši* → *yāšim*; *ayyaštu* → *ayyartu*; *ayyātu* → **ayyu**

ayü *karach.* a bear; ~ **ayaq** bear's paw; ~ **çaç** *bot.* feather grass, prangos
 Turkish **ayı** bear.

180. **ayya'utu** "function of the goddess Ayya" jB; ← *Ayya* (wife of šamaš) abstr.

ay II 1. 1) month; 2) moon;

The moon is obviously the consort of the sun (šamaš). See elsewhere for **ay**.

181. **azû** ♥ (a craftman)? Nuzi

See **es**, **uslu**, **usul**, etc.

Turkish **us** archaic 1. mind, intelligence, wisdom; right state of mind; discretion 2. good behavior

Turkish **uslu** 1. well-behaved, good (child); sensible 2. quiet (horse)

Turkish **usta** 1. master (of a trade or craft); master workman 2. craftsman; foreman; overseer. 2. skilled; clever, experienced

These words are related to KBal **es** (mind), Chuvash **as** (id.)

182. **azzatu** f. ←Hurr. Pl. also *azzatena* "she-goat" Nuzi; → *hazzatum*

Turkish **keçi** goat

Conclusions and comments are left for version 2. They are almost obvious for any serious historical linguist who has some idea of the history of the ancient mideast. Of course, this does not necessarily refer to those who have studied only the conventional (usually closed-minded, often simply incompetent and in some cases bordering on narcissistic) wisdom on the topic.

Most of the sound changes are obvious. In some cases, I have given hints. In other cases they still need to be clarified slightly. However, one should bear in mind that there is a time lag of about 3,000 to 4,000 years. Akkadian itself went through changes during this time period, and some of the words are from other languages e.g. Sumerian, and Hurrian. To get a good grasp of what this means one can try something like comparing 20th century Irish to Sanskrit.