

**Akkadian and Prototurkic**

H.M. Hubey

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

Version 1

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<sup>irge</sup>**, **ciy<sup>arğa</sup>**. Causal forms must be recognized by the reader e.g. **awuşdur<sup>urğa</sup>**. 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. **ebar** “beyond, the other side of” OA; ←**ebēru** ♣; *ebaruttum* → *ibrūtu*; *ebberu* → *ebbiru*; *ebbiāte* → *ebū*

♣

**eberta(m)** “on the opposite bank” O/MB [MB BAL.RI] *ina, ana, ša e.*; Nuzi also “on (this) bank”; ←**ebertu** ♣

**öbür** other, e.g. <**ol bir** that one

**öbürü** the other one

2. **ebbiru, ebberu** “pacing, traveling purposefully” M/jB; of knees; ←**ebēru** ♣

**ebertu** ♥ “pace; step” M/NA; also of staircase; ← **ebēru** ♣

**ebēru(m)** ♣ NB occas. *epēru* “to cross over” G (i/i) [BALA] river, sea, sky etc.; ext. “stretch over, lie across”

Gtn iter. of G **Š** “make to cross, get s.o./s.th. across, bring across”; → *ebar, ēber nāri; ebertu* ♣. ♥; *eberta, ebertān; ebbiru; abartu; nēberu, mušēbiru, mušēbirtu*; → *šutēburum*

**teb**<sup>erge</sup> 1) to advance *also, figurative*; to be moved together, to move; **halq tebgendi** the people have risen; 2) to beat, to pulse, to throb; **qan tamir tebedi** blood- vessels throb; 3) *figurative* to be angry; **tebgen** angry; 4) *figurative* fly into a mood, to change; **cel tebgendi** the wind was played; 5) to be shaken; **cer tebedi** ground is shaking

Chuvash **tapran** to move oneself [Krueger61:233]. Turkish **debre**, to move, Turkish **deprem**, earthquake.

**teber**<sup>irge</sup> 1) to push;

**tebin**<sup>irge</sup> pulse; **cürekni ~ igidi** pulse is normal

**tebin**<sup>irge</sup> 1) to move; 2) to throb, to pulse; 3) to shudder, to be shaken, to quake; 4) *figurative* to be angry, to become angry; 5) *figurative* to rise (against)

**teble**<sup>rge</sup> 1) trample down; **siyin ~** to humiliate; 2) trample/tread down, pound, to stamp; to condense; 3) to knock down;

**tebren**<sup>irge</sup> *karach.* 1) to shudder, to trembled; to shake; **cer tebreñgen** earthquake; 2) to be moved together; 3) to begin (*for ex. conversation*)

**tebre**<sup>rge</sup> 1) to get under way, to be sent, to be directed; **colğa ~** to set off to a road; **qayrı tebrediq?** To where are you getting ready to go?; 2) to begin; to come; **urus tebedi** fight began; 3) *in conjunction (with) v. adv. other verb designates a beginning of action; işleb ~* to begin work;

3. **ebēlu** “to net, catch with a net” jB G (i/i) birds, Anzû; ←**eblu** denom?; → **ēbilu**

**ēbilu** ~ “hunter” (with a net) jB lex.; ←**ebēlu**

See *abla, avla, kap, abāku(m) apellu* etc.

4. **ebēru** ♥ “to paint (the face)” jB lex; → *ebrum, ibāru*

**boya**<**baya**<\***bađa** > **bara**>**baru**>**eberu**

**boya**<sup>rğa</sup> 1) to paint; **boyab boşa**<sup>rğa</sup> to paint, to paint; **çaç ~** to dye hair; **bet ~** to apply rouge/ make-up; **erinleriñni ~** apply lipstick; 2) *figurative* to spread, soil; **kirge ~** to smear with dirt; **qollarıñı qañña ~ liter.** to soil hands with blood;

**boyaw** I 1) paint; **carıq ~** light paint; **cawlu ~la** oil paints; ~ **cağ**<sup>arğa</sup> to paint over

**boyaw** II *gerund* **boya**<sup>rğa</sup> dyeing

**boyawbet** *disdain.* painted-up woman i.e. too much make-up, loose woman

**5.ebētu(m)** ♣ “to swell up” O/jB G (i/i) of water; of parts of body; stat. “is swollen” Gt “be permanently swollen”? D “make swollen”; lex. “fill (with joy)”? N “swell up, become swollen” Ntn iter. of N; → ebṭum; ubbuṭu ♣

**ebṭum** ~ “swollen” OB lex., of part of body; ←ebētu ♣

**ebū** ♥ “to be thick” M/NA, M/jB G of plant “become thick”; stat. of part of body, urine, rim of pot “is thick”; → **ebû** ♣; ibītu; ūbu, ubātum; mūbû; mumbium

**köb**<sup>erge</sup> 1) to swell up; swell; **köbüb ürül**<sup>ürge</sup> *figurative* to blow up, to take offence; **açıwdan** ~ to blow up at an insult; **birewge** ~ to become angry at

**6.ebētu(m)** ♥ ~ “to bind”? G MB (Bogh.), NA stat. “is bound” D (OB ḥubbuṭum) OA, OB mng. uncl. N jB “be bound”?; →ubbuṭu ♦; nēbettu; NB → ubbuṭu ♣

**ebīḫu, ebēḫu, ibīḫu** (a rope or girdle) Bab., M/NA; also transf., of city wall; ←ebēḫu  
Turkish **yapış**, to stick, to bind; Chuvash **şıpās** to fasten, affix, attach, glue[Krueger61:231]  
Chuvash **sıp** to bind, join, sipak joint, link chapter [Krueger61:229];

**cib** 1) belt (*strip of leather*), lasso; **antaw** ~ a short belt; **arqa** ~ strap; 2) string, rope  
Sumerian **dib** ‘Band’ (D. 83) vs Turkic **yip** [string, rope] (KBI, 546) [Tuna90: ]  
Turkish **ip**, rope. Turkish **iplik**, thread; Chuvash **yěp** needle [Krueger61:241];  
**sap-** ‘to thread (a needle), to graft, inoculate [Clauson72:784]

**cabişdır**<sup>irġa</sup> *causative of cabiş*<sup>irġa</sup> 1) to attach; to paste; to glue; 2) to set, set on  
**cabiş**<sup>irġa</sup> 1) to stick, to be pasted to; 2) to undertake, to be sufficed, to keep; **cabişib qal**<sup>irġa</sup> to seize; **birewnü çaçına** ~ to seize by hair 3) *figurative* to lean on; **işge** ~ apply oneself (to) work; 4) to stick; to become attached; **tileb** ~ to stick with the requests; to implore;

**7.ebūru(m), ibūru**; pl. MA, NB ebūrānu “harvest; summer” [BURU<sub>14</sub>] “crop, harvest”; “yield” of orchard; “(activity of) harvesting”; “(time of) harvest”; waraḥ ē. “harvest month” (=ābu ♥ ?); NB “(grain for) harvest, seed (-corn)”; →ebūrū

**BURU<sub>14</sub>=büyü** Turkish  
**miyik** *karach.* 1) high; ~ **tawla** high mountains; 2) tall; ~ **adam** tall man  
**biyik** (-gi) *balk. the same as miyik*  
**bit**<sup>erge</sup> II 1) to grow, to be cultivated; 2) to be fruitful; **anı butuna bitgendi** a boil has grown on his leg;

**bitim** 1) crop; 2) plant; 3) growth; a constitution; **çaşçıqni** ~ **i ariwdu** boy has good growth  
**bitimli** 1) fruitful; fertile; ~ **cil** fruitful year; ~ **cer** fertile ground; 2) tall; stately  
**bitimlik** (-gi) *karach.* plant; vegetation; ~ **le** plants, vegetation; **zaranlı** ~ **le** weeds  
**bitimsiz** 1) poor harvest; infertile; 2) undersized, low; unsightly  
**bürtük** (-gü) 1) grain; ~**çük** grain; **arpa** ~ barley grain; **nartüx** ~ corn grain; **tüy** ~ millet grain; ~ **etiw** *bot.* ovary 2) *karach.* barley (*on an eye*); 3) *figurative* particle, bit, nugget;  
**buday** wheat; **cazlıq** ~ summer wheat; **küzlük** ~ a winter wheat; **qara** ~ rye; **qara** ~ **un** rye flour:  
~: ~ **un** wheat flour: ~ **bürtük** wheat grain:

Chuvash **pěrcě** grain, crop, particle [Krueger61:226].  
**büt** 'to become complete' [Clauson72:298]  
**bedü** to be, or to become big, great, etc [Clauson72:299]  
**bedük** big, great [Clauson72:302]

All of these words are from the root **bḫ-** (to grow). It shows up in Sumerian as **mu**, and Hittite as **miya**. As can be seen the root has **bḫd** in **Türküt** (Clauson) from which we can see that **bur-** is easily derivable. Related words are **bürtük**, **büt/bit**, **bitki**, **mürzew**, **boza**. These point to **pḫd**, as the root, thus **p** → {m,b} and **ḫ** → {r,z}. Still other related words **boynuz/müyüz**, **boyun**, **büyü**, possibly **bitig**, possibly **buruş** (and its derivatives **bez**, **bistir**, **buştug**, **busxul**, possibly **bükle**). If **buruş** is from **bur** (to twist) then {**bez**, **bistir**, **buştug**, **busxul**} are all from Arabic and these words show the changes that have taken place in a single language. The word shows up as **böz** in Kuman-Kipchak. Chuvash **pět** to end, finish, lose [Krueger61:226]; Turkish **bit**, to finish. These are secondary meanings derived from 'to grow [up]'. Turkish **bitki** (plant) is from the same root.

8. **ebuḫḫum** (or **ebuttum** ?) "interest-free loan" OA **edābu** → **edēpu**  
**edadū** (a flour offering) jB; ← Sum.  
 Turkish **öde** to pay, to pay back

9. **ēdāniš** "alone" jB (Ass.) **ēdēnu** ; **ēdāni** → **ēdēnū**  
**ēdēnu**, **ēdānu**, Ass. **ēdāni**, **ēdānū** "single, sole, lone" M/jB, NA of messenger; of things often in pairs, e.g. horses; of villiage "isolated"; ← **ēdēnu** + **-ī**  
**edanis** <\***dalnis** > **yalnız**  
**caḫız** I 1. one, unique, sole, singular, lonely, only ; ~ **caş** sole/only son  
 Turkish **yalnız** alone

10. **ēdānu(m)**, **idānu**, Mari (Ass.) **ḫe/idānum** "fixed time" Ass. "time limit, appointment"; (repayment) date";  
 Bab. → **adānum**; **ēdānu** → **ēdēnu**; **ēdānū** → **ēdēnū**  
 Tukic **öd**, time; Uigur **ödü**, time; Chagatai **öt**, time; Hungarian **idö**, **ó**, time (archaic **üdü**);  
**ür** a long time, a period extending far into the past' [Clauson72:193];  
**ert** 'to pass' [Clauson72:202]; **erte**: 'the early morning' [Clauson72:202].

**öt**<sup>erge</sup> 1) to pass; to penetrate; **cilla ötedile** the years pass; **adam ötalmazlıq batmaq** impassable quicksand/mud; **tayaq tübünden** ~ *ethn.* to give an oath, pass under a stick; 2) to be angry; **anı eşitgenimde aman ötgen edim** when I heard about it, I got very angry; 3) to work, to influence, to penetrate (*figurative*); **ötmegen söz** not effective (unpersuasive) words; **ol sözle mıyma ötdüle** these words have penetrated my consciousness [brain];

The connection of *fire to the sun*, and the *sun to passing of time* is what brings these words together. 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. 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 /**ḫ**/ sounds in Turkic became **z** and others **r**, and still others became **d**. For example see **çıda/töz**. So what we see is that **ad** might have been the original and gave rise to

ar/arma, ör, ös, öd etc. What is strange is why Turkic still had the most archaic version of all of these with the exception of the a > ö. The Sumerian **ud/utu** is also likely the word that shows up in Turkic **ot** (fire), **üt** (to singe).

**11. ēdappātu, eduppātu** ~ “fringe of a towel” jB lex.; Nuzi. sg. ēdaptu ?; ← Sum.; → adaptu ♥  
**ēdiru** (a garment) jB lex.; ←edēru (see also below)  
**edūtu** “sleeve”? jB lex. (var *eduk* erron.?)

See stone words and words for stone tools e.g. qaycı, kes, kış, gıda, gımix etc.  
 e.g. see kiptı < \*k[1/r]pt < \*k[1/d]pt < \*k[1/t]pt > \*[1/d]pt > adaptu

It may be the case that the change was more direct e.g. \*k[1/t]pt > kiptı or slightly different e.g. \*k[1/t]pt > \*k[1/w]pt > kiptı. We can also not be certain of the vowel changes or the time period in which the changes took place. However word formations of the type adaptu still exist in Turkic languages. There are others in which assimilation has taken place, both in Akkadian and Turkic e.g. \*adaptu > \*adappu. It is also possible that this root is related to clothing e.g. see **edēqu(m), adāqu**.

**12. edaqqu** ~ “small child” jB lex.  
 edaq-<\*entq > enq > enik>enük ; See #51 ēniqu.  
**enük** ' the young of a carnivorous animal, cub, puppy, etc' [Clauson72:183]

**13. eddēlu** “he who locks” jB; ←edēlu; eddeššû → eddēšû  
**edēqu(m), adāqu** “to dress, clothe” Bab. (lit.) G (i/i) “clothe” body with (=acc.) D ~ G divine statue Dt pass. of D “be arrayed in” Št OB “have o.s. dressed in” N “get dressed, arrayed in” (=acc.); →tēdīqu  
**ēdiru** (a garment) jB lex.; ←edēru (see also above)  
**edūtu** “sleeve”? jB lex. (var *eduk* erron.?) [see *etek* below and elsewhere]  
**edlu** “shut, bolted; inaccessible” M/jB of door, house; bolt; road; “locked up” of prisoner; ←edēlu  
**erīru** ( a garment) jB lex.

Turkish **kilit** lock ; Turkish **kilim** carpet  
**kūlmiz** ‘the female of the roe-deer’; elik.[Clauson72:718]  
**kēd-** (g-) ‘to put on, or wear(clothing)’ [Clauson72:700]  
**kidiz** ‘felt’ [Clauson72:707]  
**kir-** (g-) ‘to enter’[Clauson72:735]  
**kadış** strap **kayış** [Clauson72:607] < \*kadur  
 Chuvash **kayāk** wild animal, wild bird, bird, game [Krueger61:221]

**kiyik** (-gi) **1.** 1) wild; 2) *figurative* unrestrained, wild; barbarous; **2.** animals; game  
**kiy<sup>irge</sup>** to put on; to carry; **qara** ~ to be in mourning  
**kiyim** clothes, order, dress;  
**kiyin<sup>irge</sup>** to put on; **tıq** ~ muffle/wrap oneself up (in) to put on too warmly;  
**kiyir<sup>irge</sup>** 1) *causative of kir<sup>irge</sup>*; 2) to enter; to bring (see **kir<sup>irge</sup> erbum, irbu, erbum, erebum,**  
**below**)  
**kiyiz** of felt

**kirit** lock ; ~ **baş** handle of the lock;

**kiritle**<sup>rge</sup> to lock

**kiritli** 1) locked;

**etek** ( - gi) 1) skirt, tail, flap, lap, coattail, 2) *geogr.* bottom **tawnu** ~ **i** bottom of a mountain 3) end; edge(territory): 4) *balk.* skirt ; ~ **tübüne sal**<sup>irga</sup> to take under protection;

**etek-ceḡ** satellite; satrap, accomplice, stooge

These words are likely related. At first clothing was a wrap-around thing e.g. loincloth or toga-like dress. In time sleeves, socks and pants were created. At this time, people started “entering” into the clothes, or started to “insert” their arms and legs into their clothes. The words entry, and locking are also related in Turkic and thus likely both are related to clothing via “entering”. There are apparently animals who were named after their function e.g. their hides, and pelts were used for clothing. Among these words are possibly the words for goat (keçi, eçki, PIE \*gaido (goat), [goat] kid), cat (kedi, gatto, kişdik, etc), felt (kiyiz, kiđiz), or possibly even words such as cloth (e.g. \*k~~u~~lot). All this points back to a root such as \*kid/kit or \*ket/keđ. Some of the words may actually be related to “cutting” e.g. qayçı (scissors), kiđ (to mince, slice, etc). See stone words.

**14. edēšu(m)** “to be(come) new” G (i/i) of clothes, building; “be renewed” of person, god; Oakk infin. edēšumma “anew” Gtn “constantly renew o.s.” of šin D “renew” [GIBIL] building, clothing, dais etc.; “resume” journey; “restore” life, cult; Mari in hendiad. “repeat” action Dtn iter. of D Dt pass. of D; → eššu ♣ eššūtu, eššiš; uššušu ♦; eddeštum, eddēšû; tēdištu; edešu?; edigu → udugu

**entda** still, again, again; **entdası** *karach.* future, further; ~ **nda** in the future, further

Chuvash **ēner** yesterday [Krueger61:219]; Chuvash **ēntē** already, now [Krueger61:219]

See also the words for “now” e.g. **endi**, **enni**

**15. edinu**, OA idīnum “desert, steppe” jB lex.; OA mng.uncl.; ←Sum.

**qır** I steppe; plain; field; ~**la** steppes; fields

Chuvash **χır** plain, field, desolate place [Krueger61:240]; Turkish **kır**, steppe;

**kır** originally an isolated mountain or block of mountains [Clauson72:641]

**16.edû(m)** ♥ **idû(m)**, OA idā’um “to know” (M/NA → wadûm) G (pret. only īde ( → GAG § 106q)) [TU]; ina lā idē “unwittingly”; stat. “is aware of”, also “is known” to s.o.; “known” that = kī(ma), how much = mala, where = ēma, ašar; “be acquainted with” s.o.; s.th.; “be conscious of” prayer, guilt; “experience” defeat, fear; “known” person sexually; Am. with ana “care for” s.o. D(t) → wadûm Š “cause to know”, “acquaint s.o. with s.th.” (=acc.), abullam š. “show s.o. the city gate”, i.e. confine to city; “make s.th. known, convey, make pronouncement” Št “inform oneself”? š D → wadûm N (ni/endû) “become acquainted”; → di’atum; edûtu; mūdû, mūdûtu, mūdânûtu; šūdûtu; mušēdû; udû ♥ ?

ēdu → wēdum; ēdû → wēdûm; eduk → edûtu; ēdukku → wēdum; ēdullānu → edulnu

**kör**<sup>ürge</sup> 1) to see; notice; 2) to respect, to esteem, etc together with other words; **siym** ~ to respect his/her honour; especially to esteem; 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; **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;

**köz** 1) eye; 2) sight; 3) sight, look

Chuvash **kuś** eye [Krueger61:223]

Chuvash **kur** to see [Krueger61:223]; Turkish **gör** (to see). 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**<sup>rga</sup> (to look). There might have been another word for ‘eye’ or ‘to see’. The other words showing similar irregularity is **cürü/cüz** (walk/swim) semir/semiz (fatten/fat).

**17. e’ēlu(m), a’ālu** “to bind (on)” G (pres. i’iil, pret. īil) “tie up”, “tie on to”; “bind” with spells, with legal contract Gt ~ “tie all round” D ~ G NA (with pl. obj.); NB “make” contract “binding” (on s.o.); stat. of water, foam “is attached together, collects together” Dt. pass. of D, of water “be collected” **Št** “link” hands; stat. of hands “are linked, folded together” N pass. of G of rope; of illness “be attached to, infect” s.o.; → i’lu; e’iltu, u’iltu; e’ēlu; mēlu?

**ilgik** (-gi) *sartorial* loop, hook; ~ **ayır**<sup>irga</sup> to make buttonholes

**ilin**<sup>irge</sup> 1) to cling, to be hooked; **çüyge** ~ to be hooked on a nail; **ilinib qal**<sup>irga</sup> *figurative* to cling 2) *figurative* to carp at; **biri biriçe** ~ to be linked with each other; **ilinib küreş**<sup>irge</sup> (or **tur**<sup>urga</sup>) to carp constantly 3) *figurative* to join; **işge** ~ to join work; **oquwğa** ~ to join study

**il-iler**, with a front vowel (of a thorn) ‘to catch(a garment, etc.)’ [Clauson72:124]

This is the i-version of the root **as**<sup>arğa</sup> (to hang) and it possesses the intransitive-reflexive-passive verbal suffix -**ñn**, thus “to be hung, hooked, to be bound”. It seems that the u-version of the word also exists e.g. **ulaş**, which also seems to be related to words such as **elt**, **ilet**, etc.

**18. ēgāru** “to write down”? MA G stat. “is written down”; → **egertu**; **ugurtu**; **egēgu** → **ekēku**; **eqēqu**

There are a large number of words having to do with digging, scratching, scraping etc with the protoform \*kar[**ḷ**]. For this special case the word seems to be related to “scraping/scratching”.

**qırımdı** inner side of hide (scraped off)

**qır**<sup>irga</sup> 1) to destroy, to exterminate, to kill, exhaust; 2) to break; 3) to scrape; to clean; **çoyunnu** ~ to scrape (polish, clean) the pot; **bıxı** ~ to clean carrots; 4) *rare* to cross out; **bu tizginni qır** cross out this line

**xarāşı** to scrape [Clauson72:651]; **kır**- originally to scrape, strip (hair) [Clauson72:643];

Chuvash **xır** to scrape, shave, clean [Krueger61:240]; Turkish **kır**, to break; Turkish **kazı**, to scrape.

**ır** ‘to make a notch, breach’ [Clauson72:194]; **ez** basically ‘to scratch something’ with some extended meanings [Clauson72:278]; **ezil** to be scratched [Clauson72:287]; see **xır**, **xırşı**, **ışı**, **qaz**<sup>arğa</sup>.

**19. egerrû**, O/jB also **igerrû(m)**, NA **gerrû** “utterance” Bab., NA [INIM.GAR] “ominous utterance” relating to s.o.; “spoken opinion, reputation:; e. *dummuqum/lummunum* “to speak well/ill” of s.o.; **bēl(et)** e. “slanderer (m., f.)”; ← Sum.

**errerrû(m)** “given to cursing” OB lex.; ← **arāru** ♥

**erretu(m)** ♣ Oakk **erratum** “curse” Oakk, O/jB e. **arāru** “to curse” (s.o.); ← **arāru** ♥; → **arratu**

See **qarğa**<sup>rga</sup> to damn

**qarğış** damnation; ~ **ayt**<sup>irga</sup> to throw curses, to damn

This is another example of the “parasitic/intrusive”  $\mathcal{K}$  vs “lost”  $\mathcal{K}$ . Either the  $\hat{g}$  was lost from *egerru*, or the  $\hat{g}$  was inserted somehow into **qarġa**.

**20. egēru(m)** “to lie (transversely) across” O/jB G (i/i) of animal across a person, another animal; transf. of language “be perverse, difficult” Gtn Mari, of enemy “continually thwart” s.o. Gt “lie across each other, be crossed over” of animals, parts of liver, transf. “be in disagreement” with s.o.; of heart “be perverse, wrong” D mag. “twist” feet of a figurine **Š** mng. uncl. **Št** [GIL] “cross” feet “over each other”; stat. of parts of body “are crossed over each other” N “limp, go lame”? Ntn med. of feet “continually cross over each other”?; transf. of tongue (speech defect); of animal “continually cross ( a path)?” → *egru*; *etguru*; *tēgirtu?*; → *egāru*; *eggetu* → *ekketu*; *egiddū* → *agittū*; *egisītu* → *igisītu*

Turkish **karşı** opposing, opposite

**qarşçı** *karach.* against, in defiance; opposite, towards ; **bizni üyge** ~ opposite to our house; **arbala bizge** ~ **keledile** wagons come towards us 4 ~ **sözle** antonyms

**qarşılıq** (-ġi) *abstr.* to **qarşçı** contradiction, animosities, resistance, contrast, antagonism; opposition,

**köndelen** 1) cross; horizontal, level; ~ **aġaç** cross bar; ~ **sız** slanting line 2) *figurative* obstinate; ~ **adam** pighead; **söznü** ~ **sal**<sup>irġa</sup> obstinately reiterate; to speak contrary to general (common) opinion ~ **caññur** a slanting rain

**köndelenine** 1) across; ~ **kes**<sup>erge</sup> to cut crosswise; 2) *figurative* obstinately

There are more examples of r=n in Karachay-Balkar, e.g. those having to do with cutting *kır*, *kıl*, *kıñ*, *kın*. Notice that Turkish has lost the  $\mathcal{C}$  (in *qarşçı*), and Akkadian has lost the *n*.

**21. egu, igu, egû, agû** ( a kind of camel-thorn) jB lex.

**iyne** needle; **xar** ~ crochet, hook, needle, **çınday** ~ knitting needle;

“**ignē** ‘needle’ but initial *i*- everywhere except in SE Türki **yigne/yiñne**, which proves that the *y*- in some languages is secondary (cf. **iġāç**), as is also the **-ñ-** for **-g-** which occurs in a few languages (cf. eg) **uyġ. yanarü ol yiñne**(sic) **yılan** ‘her index finger is(like) a needle snake’ [Clouston72:110];

. Notice that Akkadian has lost the *n*. Although Turkic has lost almost all initial *n*’s, it has preserved this one.

**22. êkâ, êkâma/e** “where?” M/NB; ← *ayyikâ*; → *êkânu*

**êkânu** “where?” NB *ana ê.* “whither?”; ← *êkâ* + *-ânu*

**êkîam** “where?, whither?” jB; ← *ayyikîam*

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

**qaydaġi** 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.



**23. ekēlu(m)** “to be(come) dark” G (i/i) of sun, moon etc.; divine image; transf. of face, situation etc. Gtn “repeatedly become dark” Gt “become permanently dark”; infin. “condition of darkness” D “darken” Dt pass. of D; → eklu, ekletu, ekliš; iklu ♣; uklu ♣; ukkulu, ukkuliš

See **adāru(m)**, addiru; qara =\*kala/\*kalu black, dark;

Many words for ‘black’ come from “burning” e.g. Greek *kelainos*, Dravidian *kala*. Greek also has *melan-* again showing the m=k change that can be seen in Turkic vs Sumerian. Similarly the word for blue also seems to be involved in burning e.g. Turkic *kök* (\**köwök*, \**köyök* < \**kötöy*), Chuvash *kāvāk*, Greek *galanos* and *caeruleus* in Latin. In light of Chuvash, and the evidence that the high rounded vowels in Turkic are very late development, it is more likely that the protoform was more like *kötöy*.

**24. ekēmu(m)** “to take away, deprive” G (i/i) [KAR] “take s.th. away” from (=acc.) s.o.; usu.unjustly; “rescue”(from adversity); “deprive” s.o. of sleep, joy, life, potency; ext., of feature of liver, stat. “is displaced”?; “absorb, lie over” another feature Gtn “repeatedly take away” Gt ext. “(mutually or fully) absorb, lie over” D ~ G MB “carry away” population N pass. of G, OB of fields; → ekmu; ekkimu, ekkēmu; ikimtu; ukkumu, nēkemtu

**ekkēmu(m)** “robber” O/jB; ← ekēmu

**ekû(m)** ♥ “to starve, deprive (of food, water)” O/jB D land, people; infin. ükkû ša zunni “shortage of rain”; → ekû ♣; ekûtu, mēkûtu; tēkîtu?

**emmişum** ~ “in need, short of cash”? OA; ← emēšU ♥

**kem** 1) small, less ; **em** ~ **inde** smallest; ~ **bol**<sup>urğa</sup> become [of former quantity(amount)] less; ~ **et**<sup>erge</sup> to reduce [quantity(amount)] to make [of former quantity(amount)] less; **sanı** ~ **et**<sup>erge</sup> to reduce quantity(amount); ~ **etiw** reduction; belittling; ~ **kör**<sup>irge</sup> to belittle

**kemey**<sup>irge</sup> to decrease; to go on a loss, to fall down; **qarıwum kemeygendi** my forces have run low; **suw biraz kemeygendi** water [in the river] slept slightly; **aqılıñdan** ~ to weaken by mind(wit);

**kemeyiw gerund kemey**<sup>irge</sup> reduction; recession; **suwnu** ~ **ü** recession of water (in the river)

**kemeyt**<sup>irge</sup> 1) *causative of kemey<sup>irge</sup> 2) to reduce something, to cause to reduce;*

**kemle**<sup>irge</sup> *karach.* 1) to reduce; **biraz** ~ reduce a little 2) *figurative* to humiliate, to offend; **kesiñden** ~ to consider(count) is lower than yourself; 3) to limit, to restrain;

**kemlew karach. gerund kemle**<sup>irge</sup> 1) reduction 2) humiliation, insult

**kemlik** (-gi) 1) *karach.* Lack, deficiency; 2) *balk.* need, shortage;

**kemliksiz** faultless, perfect; ~ **iş** faultless work;

**kemsin**<sup>irge</sup> to underestimate, to belittle

**25. ekûtu** jB “impoverishment”; Nuzi “orphanhood”; ← ekû ♣

**qıt** I 1. shortage, lacking, deficient, scarce

**qıtal**<sup>irğa</sup> *karach.* to suffer from shortage; **aşdan-suwdan** ~ to lack foodstuffs

**qıt**<sup>arğa</sup> to beat; to win

**qıtdır**<sup>irğa</sup> to lose (in game)

**qıtıl**<sup>irğa</sup> *passive to qıt<sup>arğa</sup>; **oyunda** ~ to give up in game*

**qıtıw gerund qıt**<sup>arğa</sup> win, defeat

**qıtlan**<sup>irğa</sup> to become scarce (rare, insufficient); **kiyim qıtlañğandı** clothing is scarce

**qıtla**<sup>irğa</sup> to make scarce

**qıtlıq** (-ğı) shortage, deficiency, famine; **cer** ~ shortage of land

**qısır** 1) *agric.* barren, fruitless; ~ **qatın** a) childless woman; unpregnant woman; b) divorced

woman; 3) not hollow, contiguous, strong; ~ **ağaç** strong tree; ~ **buz** completely frozen ice; 4) *disdain*. single; ~ **kişi** a) the single man; b) the old bachelor

**qısıw gerund qıs**<sup>arğa</sup>

**qıs**<sup>arğa</sup> 1) to press; to compress, pinch, tighten, squeeze; 2) to close; **köz** ~ a) to screw up one's eyes; b) to blink (to wink); **köz qısmazğa** to not close an eye; to not sleep 3) to knit; to adhere, to fasten; to bind ; 4) to put on; **belibaw** ~ put on a belt; **cawluq** ~ to put on a kerchief; 7) *figurative* to oppress, to force; **carlılıġı qısxandı** his poverty oppresses him; **kesişi qıs** limit (constrain) itself; **qurğaqlıq qısxandı** drought oppresses; 8) to be afraid, to be careful; **artıyı** ~ to be frightened (*figurative*, to tuck in one's tail); **qısb tur**<sup>urğa</sup> a) to be greedy, to stint; b) to be afraid (of)

**qısdırġıç** 1. thrifty; provident; economical; 2. 1) clip, holder (*for papers etc*) 2) *techn. vice*

**qısdırıq** (-ġı) 1. 1) wedge; 2) stock; secreted; ~ **etiweu** thrifty; provident 2. greedy, avaricious

This word could be related to the word above or could be cognate with the ones below; it should be noticed that both **qıt** and **qıs** exist pointing to a possible t→s. This is not hap. leg. since we have the triplet below showing t→s→Ø.

**qıyıq** (-ġı) 1. slanting, curved; 2. *sartorial gusset*,

**qıysıq** (ġı) *karach.* slanting, curve, distorted ~ **qara**<sup>rğa</sup> *figurative* a) to look sideways/askance; to scowl; b) to dislike 2. lack, deficiency, defect;

**qıytiq** *karach.* curved, slantwise, oblique, aslant, askew; ~ **et**<sup>erġe</sup> bend, distort; ~ **bol**<sup>urğa</sup> become crooked/bent/lop-sided; ~ **qara**<sup>rğa</sup> to look sideways/askance; to scowl

Furthermore, there is apparently a metathesized version of **qıt** (e.g. **tiq**) which seems to possess an Akkadian-like old suffix **-ki**. The answer may lie in the word **taqır** (<\*taqt).

**dıkkı** 1. scarce; ~ **cürüġen zat** a scarce thing; 2. tight; **börk meñne** ~ **dı** the cap is too small/tight

**dıkkıla**<sup>rğa</sup> to save, to limit, to use sparingly; **unnu dıkkılab cürüt**<sup>ürġe</sup> to use the flour sparingly

**dıkkılı** scarce; limited (*in quantity(amount)*); ~ **zat** a scarce thing

**dıkkılıq** (-ġı) *abstr.* to **dıkkı** deficiency, limitation, shortage

**dıkkılı-mıkkılı**; barely

**dıkkı-mıkkı** barely

**dıkkıçı** stingy, avaricious;

**dıkkıçılıq** 1) *abstr.* to **dıkkıçı** greed, avarice, thriftiness, stinginess 2) *same as* **dıkkılıq**

**taqır** 1) close; ~ **dı** is *pred.* close; **bılayı** ~ **dı** here is close; 2) sad **kölüm** ~ **boldu** my soul is grief-stricken; ~ **köllü** sensitive, 3) small, insufficient; **aşarıq** ~ **dı** there is not enough foodstuffs;

**taqırlan**<sup>ırğa</sup> *passive - refl.* to **taqırla**<sup>rğa</sup> to grieve

**taqırla**<sup>rğa</sup> 1) to make close; 2) grieve; **cüregişi taqırlama** do not be sad

**taqırlıq** (-ġı) *abstr.* to **taqır** 1) deficiency; ~ **dan, dıkkılıqdan, oñsuzluqdan çıqġanbız** we have escaped from poverty; 2) grief; sorrowness

26. **ekēpu(m)**, NA also **eqābu** ~ "to come close, approach" G (i/i) in space, time; to girl, sexually; Mari "come up with intent to" temple (←W.Sem.) Gt "come very close to?"; stat. "is very near" D of time "draw near", "be in good time, early", trans. of Adad "bring" rain "early, in good time" Št OA of textiles "pack tightly together"; of cedars, hair "grow close together" Ntn or Nt of animals "come close together" for copulation; → **nēkepum**; **ukkupu**, **ukkupiš**; **tēkuptum**

Turkish **yakın** near; ekēp-<\*yak1p>yak1m>yakın

27. **ēkkena** (a month) OB (Alal.); ← Hurr.

See **arhā** Chuvash **uyāx** Turkish **ay**, month **ıyıq** week

28. **ekketu(m)**, **eggetu** “itching, scabies” Bab.; ← ekēku

**kiçi**<sup>rge</sup> to itch; **qollarım kiçiydi** *liter., figurative* my hands are itching  
**kiçiw** 1) *gerund* **kiçi**<sup>rge</sup>; 2) scab; rash; ~ **den awruğan** scabby; mangy  
**qaşı**<sup>rğa</sup> to scratch  
**qaşıw** 1) *gerund* **qaşı**<sup>rğa</sup> hackling (combing *that* (for ex. nail) 2) scab

29. **ekû(m)** ♣ **ikû**; f. ekûtu; f. pl. eki’atum “impoverished; orphaned, bereaved” Bab.; at Alal., as social class; freq. f. “orphan(s)” [NU.ŞIK]; ← ekû ♥; → ekûtu

**ekûtu** jB “impoverishment”; Nuzi “orphanhood”; ← ekû ♣

See **añātu(m)** **egeç ekeç eget ekē**; See also #25

**öge** not native; step-; ~ **ana** stepmother; ~ **ata** stepfather; ~ **caş** stepson; ~ **qız** stepdaughter; ~ **egeç** stepsister; ~ **qarnaş** stepbrother ~ **çaşaw** hateful life;

**öksüz** orphan; homeless child; ~ **qalğan** orphaned; ~ **qalı**<sup>rğa</sup> become an orphan; be deserted

**ögēy** ‘related through one parent only; step(father etc.)’ [Clauson72:118]; Turkish **öge**, foster, adopted, step [relative]; The fact that the word for adoption is similar to that of sister is reminiscent of a custom in the ancient Mideast in which a man could adopt his wife as his sister thus making her his equal, a custom necessary for equality since a woman was not considered a man’s equal, the only exception being a man’s sister.

**ög** ‘mother’; the oldest Turkish word with this sense [Clauson72: 98]; **ögsüz ( ögsüz )** fr. **1 ög**; ‘motherless’, the normal word for ‘orphan’, since the ‘fatherless’ is seldom used; hence more generally, ‘helpless, destitute’. [Clauson72:116].

30. **elae**, **elaya** (desig. of horse, of tool) Nuzi; ← Hurr.

**eliya** “rider in e. ša sīsê NB (Achaem); ← eli ?

**alaşa** low; ~ **boylu**, short; ~ **cer** lowland; 2) a kind of horse

31. **elāniš** “above, in the upper part” jB (Ass.); ← el(i) + -ān +-iš

*elānu* → *elēnu*; *ilīānum*; *elānum* → *ilīānum*; *ela(p)pû* → *alapû*; *elāq pī* → *līqu* ♣

**elēnītu** ♣ *eliyānītu* ‘the superior one’ jB mag. (design. of witch); NB “deceitful words”? ( → *elītu* 10); ← *elēnû*

**elēnu(m)**, OB also *eliānum?*, O/MA, Bogh., NB, occas. jB also *elānu* “above, over” Bab. [AN.TA (-); UGU-] 1. adv. “above”, topog., in sky; “above (ground)”; after prep. *ana*, *adi*, *ištu* e. “upwards, upstream”, “up to the top”, “from above”; *elēnumma* “in addition” 2. prep. (with pron, suff., e.g. *elēnuššu*; M/NB often *elēn*, *elān*) “above, over”; Nuzi also = “to east of”; “upstream of”; OB “besides, apart from”, Am. “more than”; *elān ūri* “pudenda”; ← *el(u)ī+ -ānum*; → *elēnû*; *elēnītu* ♣ . ♥

**elēnû** “upper” M/NB [AN.TA-; NB also UGU- ?] of fields, territory, sea; ← *elēnu* + -ī; → *elēnītu* ♣ . ♥

**eli**, **elu**, **el**, **ilī**, Oakk al “on, over, above; against; more than” Oakk, Bab., rarely NA [UGU] “on; on to” a place, a thing; of obligation etc. “on; on to” a person; of person “over” another, a task; “in addition to”; “more than” in

quantity or quality; “against” enemy, person, esp. of anger, shout; “on account, on behalf of” s.o.; “to” s.o. after ʔiābu(m), marāšu(m) “to please, displease”; ← elu ♣; → elāniš → eliya ša sīsê

**ēlītu(m)** “rising (amount)” Bab.; sg. Ob “high amount” (opp. to wārittum); pl. “additional payments” in inheritance, bride price; NB “extra payments” of dates; ← elû ♥ f. ptcp.

**elu(m)** ♣ “top, upper side” O/jB (rare); → eli, elāniš; elēnu, elēnû, elēntû ♣ . ♥; eliyānu; eliš; elû ♥ elītu, elûtu?; ela?; → e. ♥; elû ♦

**elû (m)** ♣ **elium, ellû** “high” Bab. (lit); “tall” in stature; of neck, head “(raised) high”; “exalted”; ←elû ♦ ;

**elû(m)** ♥ **ilû, alûm**, O/Akk **alium**, Ass. eliu(m), MA f. pl. also elliātu “upper” [AN.TA; AN-; NIM; Am. UGU-] of parts of body and liver; buildings; mātum elītum = “Upper Mesopotamia”; of river, sea, fields; of wind (šāru) “north”?; “up above, supernal” of ʔigigi; OB “outer” tablet; gramm. “(Sum.) prefix”; ← elu ♣ + -ī; → elītu;

**elû(m)** ♣ ♥ OB also alûm “to go up, arise; (stat.) is high” G (i/i) [ē<sub>11</sub>; jB also AN.TA] 1.stat. “is (too) high”, “is raised up”; transf. of DN etc. “is exalted” 2. of living beings “move upwards, climb up” into heaven, mountains, upper land; “come up” out of water; on to roof, wall; “ascend” (ana) throne; of animal “mount” sexually 3. of things “come up, arrive”; of ship “go upstream”; of star, cloud, water “rise”; of land “emerge” (from water); “come up” of plant, lot, metal etc. from kiln; of ornament “go on to” s.th. 4. transf. of prices “rise”; “climb (socially)”; “apply (etc.) higher up”, e.g. to king, law court; leg. of claimant, witnesses “come forward”; of person, tablet etc. “turn up, appear”; math. “emerge, be the result”; NB ana muññī (X) e. “take on liability for (X)”; ina X e., qātu ina X e. “forfeit X” (→ Gt); of person ‘get away from’ s.o.’s control (qāt-), of property “be lost” to owner Gtn iter. Gt “go up and away”; of person, animal, silver, illness; O/jB ina X e. “forfeit X” D “make higher, raise” wall, building, ‘head’ (rēšu) of building; of deity “lift up, elevate” person, kingship (also with rēšu); “extol, praise (deity)”; NA “take away, remove” Dtn “repeatedly extol” Dt 1. = Gt “forfeit” 2. “be raised high(er) than (=ana) (→ utlellû) Š [ē<sub>11</sub>] caus. of G; jB ana zaqīpi š. “impale”; “post, install” garrison in fort etc.; Susa mê š. “have water close over one, be submerged” (in ordeal); “dedicate” to temple; “get out” from storage, kiln; “embark” person, goods; “bring forward” witnesses; “produce” lesion; “bring out, produce” tablet, lost property; “enter” on tablet; “introduce” bees to a region; “express” anxiety, thought; šum Š “swear oath by X”; “disinherit” heir, “turn off, drive from” fields, land; “take” sheep from fold; “remove” boundary stone etc.; math. “subtract” [ē<sub>11</sub>; NIM], “determine” root; Am. ša dama šulû (desig. of gold) Štn iter. of Š Št jB of features in liver “be raised (as) high” as (=ana); Am. transf. of dowry “be made (as) immense as” N → ne’ellû ♣ elīta; ēlû, ēlītu; mēlû, mēlītu, mūlû; ullû ♥ ullūtu; mullītum; tēlītu; šulû, šulūtu ♥ šēlū’utum; mušēlû; utlellû; → elu ♣ and derivatives

See **aralaš** and words such as **ör, örge, ös, iri, ullu, etc**

**üs 1.** 1) surface; top, top part; **üsüne** upward; upwards; **üsünde** above; 2) shape; appearance; **üsünde cetişmegen cerleri** lacks of his(its) appearance; 3) clothes, attire; **üsünde nesi bar edi?** how he/she was dressed? **2. in a role of a service(form-word) name; üsüne min<sup>erge</sup>** to climb on; **üsünde oltur<sup>urğa</sup>** to sit on; **neni üsünden?** about what?;

**üs-baş** clothes; **üsü-başı igidi** he/she is dressed well

**üst** 'upper surface, top' [Clouston72:241]

Turkish **üstün** superior

**32. elēhu(m)** “to strew, sprinkle” O/jB G (i/i) of dry substances, e.g. flour D ~ G; also ~ “to adorn” s.th., with (=acc.) wool, clothing; stat. “is decked out” with; transif., with abundance; → ulluḥum

**elēu(m)** ♥ “to be(come) pure, free” G (i/i) [KU] of ominous sign “be clear”; “be pure” cultically, of person, incantation; OA, OB of person, person’s forehead (pūtum) “be free” from claims D “purify” [KU] weapons in sea, body, mouth, hands; of deity “purify” ritual, offering; “dedicate by purification”; OB “manumit” slave (-woman) Dt “purify o.s.”; “be purified”; → ellu ♣ . ♥ ? , *elliš, ella-mê, ellūtu; ēlīlu?*; *ullulu ♣; mullīlu; tēlītu;*

**ella(m)-mê, illa-mê** “pure in divine powers” O/jB title of šīn, šamaš; lex. (a diety’s garment); ← elluī+ mû ♥ **elliš** “purely” jB; “clearly” of appearance of moon; “in cultic purity”; ← ellu ♣

**ellu(m)** ♣ allu “pure; clear” [KU; ŠIKIL] “pure, clean” of water, oil; “bright, shining” of metal, stone; of mountains, forests, onions; “(culturally, ritually) pure” of deity, person, hands; of incantation, symbol; temple, place; of meal, offering, wine; e. as subst., desig. of priest; Bogh., Ug. “free” as social class; ← elēlu ♥;

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

There were not too many things in existence at the time in which there could be adulteration in the sense that exists today. Probably the worst and most common problem was to get the pebbles and chaff (fine hay) out of the grain. It is unlikely to be accidental that this word seems related to arıwla, or art (to clean). A sieve-like head is also used in sprinkling water.

**33. elēu** ♣ “cheerful song” jB e. sadrūtu “songs (written down) in sections”; ←alālu ♥  
See **alālu algış alkā- alkış**.

**34. eleppu(m), ilippum** f., NB also m. “ship, boat” [GIŠ.MA; Oakk, OB freq. MA; Oakk pl. MA.MA] OB also nom. Unit. ēlepattum “(single) boat”; hēl e. “ship owner”; e. bā’ eri/ī “fisherman’s boat”; e. ili “deity’s boat”; e. qarābi “battelship”; e. nēberi [GIŠ.MA.DIRI.GA] “ferry boat”; “(model) boat”, Am. as toy; jB of gold

**ellāmu-**, **illāmu-** “before” (prep.) jB; OB in PN?; with pron. Zuff. “before” s.o., in time; “in front of”, in place; ←ina + lāmu-

**ellāmu-**, **illāmu-** “before” (prep.) jB; OB in PN?; with pron. Zuff. “before” s.o., in time; “in front of”, in place; ←ina + lāmu-

See **aharriš al** Turkish **ileri, ilk ilet ön, önde**, etc

**elt**<sup>irge</sup> 1) to bear(carry) to carry; messages; 2) to carry away, to take away; to withdraw; 3) to take (with oneself);

**ulow** means of movement; transport, a vehicle; ~ **tab**<sup>arğa</sup> to find transport

**elet-** ‘to carry’ but with several extended meanings like ‘to bring’ [Clauson72:131]; Turkish **ilet**. see **al**.

**ıldur-** f. of **il-**; ‘to order(someone) to descend (somewhere); to bring (something) down’ [Clauson72:133].

Turkish **indir**, to bring something/someone down.

The liquids and nasals constantly are exchanged in Turkic in various words (along with the vowels) such as having to do with the front (**al, il**), and to go down (**in, en, il**), also probably with land/village/people (**el, il, ir, ulus**), to go forward or to take something with you (**elt, ilet, ulat, ulaş, ulow, ulag**). Karachay-Balkar words **elt** (to take, same as Turkic **ilet**), the u-grade version **ulaş** (to reach, to make ends meet, to glue ends) all indicate an earlier freedom of some sorts with vowels similar to Semitic. **ulag** (pack horse) indicates that the first pack animals were likely goats (**ulaq**), mountain animals, not steppe animals. Therefore the word for ship is likely from the meaning of transport in the same way as ulag, ulow etc. The morphology is also the one that can be found in others e.g. ulow <ulup <\*uluptu> uluppu

**35. elēpu(m), alāpu** “to sprout, grow” Bab. G (i/i) astr. Of halo (agû); NB stat. In PNs “grants growth to” Gt “grown into one another”, stat. of parts of body, exta; “be interlocked” of combatants, weapons D “make grow” trees; MB transf. “increase” daily stint Dt/Dtn NB “increase, multiply” of descendants Š “cause” stature “to grow”

**Št** (cause to) interlock”, “be made to interlock”, of vegetation, in combat; “be made to grow, increase” of descendants, regnal years; → ellipu; līpu, līp, līpi; etlupu; nēlepu?

See **aralaš** (plants, growth etc). Morphology would seem to be something like \*ösüpüw.

**ös<sup>erge</sup>** 1) to grow; to be brought up; **sabiyle ösedile** children grow; **ösüb kelgen caş tölü** young generation; 2) to grow, sprout; **bu terek aqırın ösedile** this tree grows slowly; **ösüb oz<sup>argā</sup>** 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 ösedile** 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' [Clouston72:228];

**ös** 'to grow' Mong. verb [Clouston72:240];

**36. ėliu** (a perfume) MA; eliu → also elû ♣ . ♥; eliyānītu → elēnītuī

**iyis** smell; **aman** ~ bad smell; stink; **ariw** ~ pleasant smell; **aşarıq** ~ smell of meal

**iyisli** 1) fragrant, odorous, fragrant; ~ **xansla** fragrant plants; **ariw** ~ fragrant; sweet-scented; 2) stinking, foul, fetid; ~ **caw** stinking oil

**Sumerian idug** 'perfume' (MSL, IV, 23) vs **yıdıg** 'pis kokan, taaffün etmiş' (EUSz. 293); 'kötü kokan herşey' (DLT, III, 12); 'kötü kokulu (şey)' (KBİ, 537) [Tuna90]

**yid** - 'scent, odour, smell'; originally neutral in connotation, in some contexts [Clouston72: 883];

**yiyl** - 'odour'; [Clouston72: 883]; **yipār** - 'scent, fragrance' [Clouston72: 878]

**ıye** owner; **cer ıyesi** *hist.* land owner;; **üy ıyesi** a) the owner of a house; b) *a myth.* **almastı; sözüne ıye bol<sup>urğa</sup>** to own up to your word; **baş ıye** the husband (*liter.* main owner)

The word is from **ıy<sup>erge</sup>** (to let go, to set free). The word might have originally also meant lord, master, in which case, because of the other words that seem to come from the Mideast around the time of the Sumerians, it is possible that the Sumerian god Ea might really be the protoform of these words.

**ıy<sup>erge</sup>** 1) to send; **alğa** ~ to send forward; 2) to release; to exempt; **türmeden** ~ to release from prison; 4) to miss, to drop; **ıçine** ~ to let in(to); to permit to enter

Chuvash **yar** to send, to leave, let, release [Krueger61:241]; This word is related to **ciber<sup>irge</sup>** which is allegedly a form of **ıy-ber**.

The root is from **ıd (ıy)** meaning “let go [wind]”. The next word might also be related in a complex way. It may be related to **ıy<sup>erge</sup>**, or else it may be figurative extension of **uç<sup>argā</sup>** (to fly [away]). This irregularity is repeated in the derivation of **küç** from \***kuđ**; thus **ıd>ıç**.

**küđ** - 'commanding attention or respect'[Clouston72:705]

**küç(güç)** 'strength' in a physical or abstract sense[Clouston72:693]

**küç** 'to oppress, use violence towards(someone)[Clouston72:695]

**küçün(g-)** 'violently, by force'[Clouston72:698]

**küçen-** (g-) 'to exert oneself [Clouston72:698]

**ıçxın<sup>irğa</sup>** 1) to get rid, to come off; to be unhooked; to be untangled; 2) to be released(exempted) to be pulled out, to get out; **buğowdan** ~ a) to be released(exempted) from handcuffs; b) *figurative* to be

released(exempted) from servitude;

**37. elligu, illigu (a stone) jB; ←Sum.**

**aşiq 1** (-ġı) 1) knucklebone; ~ **oyun** to play at knucklebones

**aşuk** 'the ankle joint' [Clouston72:257]

**aşiq II** (-ġı) stone;

**38. elmēšu(m), elli/emēşum**, Ass. e/ilmušu, e/ilmişi (a valuable stone, phps.) "amber" Bab. (lit), NA [ŞUD.AG] also as (f) PN; freq. in lit.; → elmeštu

**almas** diamond

**nalmaz** diamond; **naqut-** ~ a) jewelry, b) of pearls

**naqut** brilliant diamond; **qızıl** ~ ruby, sapphire

As can be plainly seen Karachay-Balkar still retains the original ProtoTurkic initial-n in **nalmaz nakut**, therefore it is impossible for almas and yakut to be from Arabic as is commonly claimed.

**39. elpetu, ilpitu, elpatu**, "alfalfa grass" Bab. [U.NUMUN; U.A.NUMUN], med. in prescriptions elpû → alapû **elmeštu, elmeru**, MA elmeltu, NA elmessu (a kind of grass) jB, M/NA; ← elmēšu

See **aralaş, örçü**<sup>rg</sup> **örüşlü** etc. Apparently all these words ultimately go back to growth, high, growing high, etc., e.g. örüptü=alapu. At the same time they may also be related to yaş (wet, fresh plants, young), yeşil (green).

**40. em, ema** "wherever" Bab. 1. prep. "in whatever/ every part of", em āli "in whatever/every part of the town"; em qabli "wherever there be battle"; j/NB temporal "at whatever time", ema arñi "at each (new) month" 2.conj. "wherever", ema tannamru "wherever you appear"; j/NB temporal "whenever"; ← ai ♦ + -ma ( → GAG § 114i); ema'e → mīya

**ne I** 1) union(conjunction) *or*; **ne men, ne sen** either I, or you 2) *negative particle*; **ne az da** at all; **ne uyatı, ne hayatı coqdu** he/she has neither shame, nor conscience

**ne II pronoun** 1) *interrog. and relative. that*; **neni?** what?; **nege?** to what?; **nede?** in what?, on what?; **neden?** a) why?; from what?; **ne bla?** with what?; **nem bardı** what do I have? ; **nej bardı?** what do you have?; 3) everyone, anyone; **ne siltaw bla da** whatever reasons, whatever excuses; **ne zamanda da** at any time, always, constantly; 4) how many, how much **ne qadar köb** it is maximal; **ne boladı, ne qaladı** on any case; **ne bolluq ese da!** (*or ne bolsa da bosun~*)whatever may happen!; **ne üçün?** why?; **ne üçün ese da** for whatever reason

**neça** 1) like what, as that; ~ **söleşedi?** what language does he/she speak?

**neçü(n)** (<**ne üçün**) why, for what; ~ **külese?** why you laugh?

**neda** union(conjunction) *or*; **sen ~ ol** you or him/her

**nege** why, what for, for what reason;

**nek** why, what for, for what reason; ~ **desej** because, for; ~ **ese da** for some reason;

**nele** plural of **ne**

**nelik** (-gi) *abstr. to ne II that*; ~ **ge?** why?, on what?; ~ **den?** why?; **nellay** *pronoun interrog. and relative. with what, what*;

**nemelen**<sup>irge</sup> *refl.* to be estimated;

**nemet**<sup>irge</sup> (*is used, when speaking overlooks(forgets) the name of action*); **arı-beri nemetme!** you shirk !; **cuq** ~ to undertake something  
**nença** how many, in what quantity(amount); ~ **şar?** how many each?;  
**nençaw** how many man; ~ **keldile?** how many man has come?

Chuvash **měn** what? [Krueger61:224]; Chuvash **měňšën** why, for what [Krueger61:224]; Chuvash **měšen** why, for what [Krueger61:224]; Chuvash **mişe** how much [Krueger61:224]; Chuvash **numay** many, much [Krueger61:224].

If we look at Chuvash we see that they do not begin with n. Words beginning with m such as men, meni, etc are first person pronouns in common Turkic which could explain why the m-words became n-words. The WH-words (who, what, when, where, where, how, etc) in Turkic come from two roots; **n\*** and **q\***. Turkic languages do not have words beginning with n except for WH words such as **ne**, **neça**, **neçü(n)** (<**ne üçün**), **neda**, **nege**, **nek**, **nele**, **nelik**, **neden**, **nellay**, **nemelen**<sup>irge</sup>, **nemet**<sup>irge</sup>, **nença**, **nençaw** (and others in other Turkic languages) And yet they kept these. Changes are supposed to be uniform. All the others such as **qım/kim**, **qayrı**, **qaydan**, **qayrı**, **qalayğa**, **qaçan** are **q\*** words. If they are Nostratic, why haven't they changed at all basically? Others seem to have changed little, some greatly.

**41. emanamumma** “tenfold” Nuzi; ← Hurr.  
**emantu** “group of ten” Nuzi; ← Hurr.; → **emantuḥlu**  
**emantuḥlu, emattuḥlu** “decurion” Nuzi [GAL. 10]; ← Hurr.; → **emantu**

**on numeral** ten; **onbuz** there are ten of us; **ondan biri** or **on etib biri** one tenth

**42. emarukku** “flood dragon” jB; ← Sum.

**emegen** 1) monster, giant; 2) *myth*. **Emegen** name of a cyclops

See **emsu, em**<sup>erge</sup>. The relationship between illness, sucking, and monsters are not clear. However, if em originally had something to do with biting and not necessarily sucking, that would tend to explain the monster connection. This word seems to have to prototypical morphological construction e.g. \*emerikti > emerikki e.g. sibirtki (broom) from sibir (to sweep).

**43. emēmu(m)** “to be(come) hot” O/jB, NA G (i/i; stat. ēm) [KUM] of person’s body “be hot, run a temperature”; of weather, walls of house Gtn [KUM.KUM] jB med. “continually have temperature” D “heat up” water, oil etc.; → **emmu, emmū, emmūtu; ummu ♥; immu, immāniš**

See **amūtu(m) temir tamīd- tamū** etc. See directly below.

**44. emēru** ♣ “to be red” jB G → **emru** ♣ D “redden”; stat. of eyes “are reddened”  
**emmu(m), ammu(m)** “hot” O/jB, M/NA [KUM] of bitumen, water, dregs; baked brick, oven; as subst. “hot (water)”, ša e. “servant bringing hot water”; **emmetu** “hot (bread)”; ← **emēmu**; → **emmūtu, emmū**

This word is very important since here we finally see the missing link between Egyptian **kem-**, Turkic **kız**, and Akadian **emēru**. See **ada(m)mu, qız**<sup>argā</sup> **qız xēr xēvel xut; kırkın kırnāk; kīz qızıl** etc. See also directly above.



**45. emēru(m)** ♥ ~ “to swell” O/jB G stat. of heart, gall, pregnant woman “is swollen” N “become swollen, enlarged” of body, star Ntn iter. of N; → emru ♥; emesallu → mēsallu

**köb** much, lot of, many, large quantity

**köbçen** *math.* multimember

**köbçülük** (-gü) 1) the majority; **cıylğanlanı** ~ **ü** most people

**köbçü**<sup>irge</sup> *balk.* to swell; **butla köbçügendile** legs have swelled

**köb**<sup>irge</sup> 1) to swell up; swell; **köbüb ürül**<sup>irge</sup> *figurative* to blow up, to take offence

**köbey**<sup>irge</sup> to be increased (in *quantity(amount)*); to be increased

**46. emeşu(m)** ♣ “to be sour” O/jB G stat. (emiş, emuş) of beer etc.; → emşu ♣

**emşu(m)** ♣ **enşu**; f. emiştu “sour” O/jB, NA [BIL/BIL.LA] of wine, vinegar, beer; fruit; pastry; ← emēsu ♣

Turkish **ekşi** sour

This again displays the Sumerian m=k Turkic which can also be seen in Akkado-Turkic cognates. Furthermore it is instructive in explaining a perplexing case of metathesis that occurs across languages. The matter is resolved if we see from real data that *tegen* < *tegene* > \**tegne* > *tekne*. In this case it looks like it was the loss of different vowels that produced *tegen* vs *tekne*. One can see this in Greek \**kul.kul.os* > \**kukulos* > *kuklos* < Sumerian \**gilgul* (Witzel). Many other such cases of apparent metathesis exist.

**47. emēşu(m)** ♥ “to be hungry” OA, O/jB G (Bab. *u/u*, Ass. *i/i*) of people, land; OA *aklam e.* “be hungry for bread” D OA “allow” s.o. “to go hungry”; → emşu ♥; umşu ♣; emmişum

**emşum** ♥ **enşu** “hungry” OB, jB lex.; ← emēşu ♥

**emû** ♣ “tongue” jB lex. As part of plough; ← Sum.

See **aptu(m)** for many more words such as **am**, **amcık**, **amran**, **yem**, etc.

**em**<sup>irge</sup> 1) suck; 2) *figurative* to gather; to oppress; **qanın** ~ to suck (to drink) blood;

**emgek** ( - gi) *obsolete* torment, misfortune; **başbız qara ~ge qalğandı** trouble has fallen on us

**emçek** ( - gi) 1) breast; ~ **iç**<sup>irge</sup> (or **tart**<sup>arğa</sup>) to suck a breast; 2) thorn

**emig** fr. **em-** ‘nipple, teat’ or more generally ‘breast, udder’ [Clouston72: 158]

**emçekdegi**; ~ **sabiy** baby, infant in arms

**emgêk** fr. **emge** ‘pain, agony’, hence ‘anything accompanied with pain, laborious effort’ and hence ‘labored movement, (of a child) crawling’ [Clouston72: 159]; **iğ** ‘illness, disease’. Common in the early period [Clouston72:98]

**em-** ‘to suck’; originally prob. only if an infant, later more generally’ [Clouston72: 153]; **ēm-** ‘to suck the breast’ [Clouston72:153]; **am** ‘vulva, pudenda muliebria’ . **em** is originally pronounced **am** [Clouston72: 153]; **um-** ‘to ask for, or covet(something)’ [Clouston72: 155]; **oma:** ‘mother’ in Tibetan is **a-ma** [Clouston72: 155]; see **emilik**, **emçek**, **emizik**, **amma**, **ana**, **awuz**, **cukka**, **cum**<sup>arğa</sup>, **cuban**, **cuku**, **abur cubur**

**yum** - ‘clenched’[Clouston72: 892]

**yumşā** - - ‘to be soft’[Clouston72: 939]

**katiğ tiğrak bürtgeli yumşak iki emiglere** ‘her two breasts, firm but soft to touch’[Clouston72:470]

**yukil-** - 'to be infected (with a disease)'; [Clauson72: 902]; **yuk-** - 'to stick to (something *Dat.*);(of a disease, etc.) to infect (someone)[ Clauson72: 897]; Chuvash **yux** to flow (of liquids, rivers) [Krueger61:242]. see **cuġu**, **cuġuwçu**, **cum<sup>arġa</sup>**, **cuṭ<sup>arġa</sup>** etc.

**cuġ<sup>arġa</sup>** to pass, to be transferred, to be infected; (*for ex. about illness*)  
**cum<sup>arġa</sup>** 1) to close, to narrow one's eye; **köz** ~ a) squint; to close eyes; b) *figurative* to close eyes, to die;

**yum-** - 'to shut', usually 'the eyes', but also 'the mouth', and 'to clench' (the first) [Clauson72: 934]  
**cumduruq** (-ġu) I fist, marrowbone; ~ **tut<sup>arġa</sup>** to threaten with a fist;  
**yidruk** (ŋ-) 'fist' [Clauson72:892]; This arises from **yudrug** < \***yumduruq** > **yumruq** > Turkish **yumruk**. If c-Turkic came from y-Turkic, the corresponding word in Karachay-Balkar would have been **cludruq/cidruq**.

**cummaq** ( - ġı) lump; **qar** ~ snow ball; ~ **çığana** *bot.* tumble-weed  
**yumġāk** - 'spherical or globular object'; [Clauson72: 936]  
**cumuq** blinked; narrow; ~ **közle** the blinked eyes; narrow eyes  
**cumuşaġı** flesh, soft part of bread  
**cumuşaq** (-ġı) 1) soft; 2) *figurative* kind; ~ **cürekli** good-natured; softhearted, tenderhearted; ~ **köllü** compassionate; sentimental; ~ **söleş<sup>irge</sup>** to speak softly; 3) *figurative* lacking willpower, weak-willed, spineless, feeble; 4) *ling.* palatal; ~ **tawuşla** palatal sounds; ~ **belgi** a palatal mark  
Chuvash **şemşe** soft[Krueger61:231]; Turkish **yumuşak**, soft.  
**cumuşaqhq** (-ġı) *abstr. to cumuşaq* 1) softness, kindness, weak-will 4) *ling.* palatal sounds  
**cumuşa<sup>rġa</sup>** 1) become water-soaked; to become more soft; **topuraq cumuşaġandı** the clay became softer 2) *figurative* to be softened; **anı eşitgeninde**, **cumuşadı** having heard it, he/she was softened;

All of these words seem to have to do with eating, closing [the mouth], etc. The meaning in Akkadian could have shifted from that of Sumerian.

48. **enen(na)**, **enanna**, **enin(na)**, **eninni** "now" M/jB var. of inanna  
**ēni**, OB **īni** ~ "indeed" Oakk, OB; =anna?; **eniktum** → **enkētum**  
**enma** "thus, saying" Oakk ptcl. Introducing dir. speech; later → **umma**  
**enna** "now" NA, NB, rarely jB; also e. **agâ**, e. **adû**; **adi (ša)** e., **edi muñhi (ša)** e. "up till now"  
See **adû** , **endi**, **enni**, etc.

**kerti** 1. truth; 2. 1) truthful; correct; correctly; ~ **zat** true; 2) real, valid, natural; ~ **altın** natural gold; ~ **cuwuq** close relative; 3) *philos.* objective; real; ~ **duniya** the objective world; ~ **çaşaw** reality;

**çıntı** like, as though, as if; ~ **señje köl aşıġanlıġımdı** I was trying to please you  
**çıntı** truthfully; ~ **alamatın endi aytdıñ** you just told the most important part just now  
Chuvash **çän** true, truth [Krueger61:216]; **çin** 'true, genuine; truth' [Clauson72:424]

One can see here the usual r=n mixup that occurs in Hittite and Sanskrit. Furthermore the change k>c has also occurred. Finally **endi/enni** is also used sentence initially to imply "thus..".

49. **emşu(m)**, **enşu**, **im/nşu** "lower body, abdomen" O/jB [HAš] 1. of human (also du.), horse 2. (part of a harrow; pl. f. of a chair) 3. (a kind of lapis lazuli bread); → **emşütu**?  
**enşun**<\***intin**<\***kintiñ**> **kindik**  
Turkish **göbek** (navel).  
**kindik** (-gi) 1) navel, umbilicus; ~ **baw** umbilical cord; ~ **başı** *anat.* solar plexus; 2) *figurative*

centre; **cerni** ~ **i** the centre of the earth ~ **i kelgen** boy who has reached(achieved) maturity  
**gıbı** *karach.* spider; **qan** ~ tarantula; **ağaç** ~ a wood spider; **uw** ~ scorpion; ~ **aw** web  
**gıbışı** (also **tuwğan**) illegitimate, ~ **sabiy** illegitimate child  
**gıbit** 1) wineskin, water-skin, leather pouch; 2) *disdain.* paunch, belly; **bazıq** ~ thick belly, paunch;  
**gıbitlı** *disdain.* paunchy, pot-bellied, big-bellied

Whatever was the original form it has apparently gone through great deal of changes. Since Turkic /ö/ usually corresponds to an earlier /e/, it seems that the /i/ went through /e/ first.

**50. enēnu(m)** ♣ jB also **anānu** “to grant favour, be favourable” Oakk, OA, O/jB G (a/u) esp. in PNş; OA “grant leave ( of absense)”; Am. “be merciful”; → ennu; ennanātum  
**enēnu** ♠ “to pray” jB lex.; → utnēnu ♥  
**ennānum**; pl. f. “supplication, petition” OA; pl. “indulgence, dispensation”; ← enēnu ♣; → unīnu  
**See annu(m) una**<sup>rğa</sup>.

**51. ēniqu**; f. **ēniqtu** “suckling, unweaned child” NB; ←enēqu  
 There was apparently a shift of n>m or m>n. Similar changes can be seen in other words e.g. enikle/elügle. See **em**<sup>erge</sup>. See #12 enük.

**emildeş** 1) children who have suckled from the same woman; 2) ~ **ana**; wet nurse, wet-nurse  
**emilik** 1) unbroken, untrained; ~ **at** unbroken horse; ~ **uwaniqla** to cart bull-calves not accustomed to pulling carts 2) *figurative* malicious; strict; **anı qatını~di** at him(it) the wife malicious  
**emilikçi** *balk.* 1) breaker, horse-trainer (*horses*)  
**emizik** (-gi) I dummy; ~ **qozu** suckling lamb  
**emiz**<sup>irge</sup> 1) *causative of em*<sup>erge</sup>  
**emiziwçüle** mammalia, mammalian, mammals

**enikle**<sup>rge</sup> to imitate, to simulate;  
**elügle-** ‘to ridicule, mock’ [Clauson72:145]

The last would seem to refer to the ability of children to imitate adults to learn to do things.

**52. enīta, enītu** “in changed order” jB of incantation; parts of lung; ←enū ♣  
 enītu → enīta; enū ♣; inītu ♣; ēnītu → ēnū  
**enū(m)** ♦ “to change” G (i/i) [BAL] “alter” place, street, boundary; MA ellipt. “cross (boundary)”; of person kalīta e. “change kidney”, i.e. lie on the other side; “change” dynasty, statement, order judgement; ellipt. “renege” (on earlier agreement); “replace” s.o., substitute for” Gt. “change places with one another”, “relieve each other” **Št** “change s.th. over into s.th. else”, “exchange” with s.o.; “have sexual intercourse”; “reassign” omen to s.o. else N pass. of G [BAL] M/NB “be altered” of decision, word (usu. negated); of person Ntn “be constantly changing” of facial expression; → enū ♣ enīta; ēnū; inītu ♣ ♥ ?; tēnū, tēnānū, tēnītum; muštennium?  
**yaŋı-** ‘new’, both concrete and abstract[Clauson72: 943] ; Turkish **yeni**, new  
 Chuvash **šēnē** new[Krueger61:231];  
**yanū-** - ‘to sharpen’[Clauson72: 944]

**caŋŋı** 1. 1) new; ~ **üy** new house; new family; 2) fresh; ~ **et** fresh meat 3) recently, again, only, just;  
**caŋŋıçı** innovator, innovative;

**caṅṅir**<sup>irġa</sup> 1) to be updated, to be freshened; to be restored, to be renewed;  
**caṅṅiriw** *gerund* **caṅṅir**<sup>irġa</sup> 1) updating; restoration 2) renewal  
**caṅṅiriwçu** 1) updated 2) renewing; ~**teli awruw** *med.* returnable typhus; ~ **awruw** relapse  
**caṅṅirtin** *karach.* again, anew, at first  
**caṅṅirtindan** *balk. see caṅṅirtin*  
**caṅṅirtindan** *balk. see caṅṅirtin*  
**caṅṅirt**<sup>irġa</sup> 1) to update, to freshen; to restore, to renew

### 53. ennenu ~ "malicious" jB of Lamaštu; enēnu ♦

**aman** bad, nasty; ~ **oyum** bad ideas; ~ **saġiṣ** heavy ideas, black thought; ~ **iṣan** a bad attribute, bad sign; **amanawuz** ribald, foul-mouthed man;  
**aman-çuman** bad, worst  
**amanka[y]** *affectionate* imp  
**amanla**<sup>rġa</sup> abuse, revile, pick on, run down, to defame, to discredit; **birewnü** ~ slander  
**amansin**<sup>irġa</sup> to consider bad, to accept as bad  
**amantiy** *affectionate* bad; mine!

### 54. enû ♣ ~ "overturned" jB lex.; ←enû ♥; →enīta

**awnaw** *gerund* **awna**<sup>rġa</sup>  
**awuw** *gerund* **aw**<sup>arġa</sup>  
**awna**<sup>rġa</sup> 1) lie, roll on the ground, to wallow; **at awnab qobdu** horse wallowed and rose; **awnab cür**<sup>ürge</sup> to waddle; **eki canina awnay** to waddle from side to side  
**aw**<sup>arġa</sup> 1) tumble down, to fall, to overturn; ~ **awub ket**<sup>erge</sup> to fell; **awub qal**<sup>irġa</sup> to tumble down;  
**tüşden awa** midday, afternoon; **artıṅa** ~ 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;

"**aġtar-/axtar-** apparently both intrans. 'to turn or roll over'(rare) and Trans. 'to turn or roll,(something, Acc.) over', with some extended meanings like 'to translate(a book) from (one language) into(another -ça/-çe)' " [Clauson72:81]. "**aġtarıl-/axtarıl-** Pass of **aġtar-/axtar-** 'the ship is overturned'" [Clauson72:82].

This also seems to be related to Turkish **aktar**<sup>mak</sup> but to roll over is **aġna**<sup>mak</sup> cognate with **awna**<sup>rġa</sup>.

### 55. ēnû; f. ēnītu "substitute" O/jB; ← enû ♦ ;enūma → inūma; enungallu → ennungallu

ēnunnakkū → ānunnakkū; enunūtu → anunūtu; enūšu → inūšu  
**awuṣduruluw** rotation of crops, *gerund* **awuṣdurul**<sup>urġa</sup>  
**awuṣdur**<sup>urġa</sup> *karach.* to change, to exchange; **iç kiyimiṅi** ~ to replace a linen; **qarawulnu** ~ to replace sentry; **awuṣdurub al**<sup>urġa</sup> to exchange; **tük** ~ to molt (*about the snakes*)  
**awuṣduruw** *gerund* **awuṣdur**<sup>urġa</sup> 1) exchange; **urluq** ~ rotation of crops; **açxa** ~ exchange currency;  
**awuṣundur**<sup>urġa</sup> to alternate(interleave); to change;  
**awuṣun**<sup>urġa</sup> to alternate, to be replaced  
**awuṣunuw** *gerund* **awṣun**<sup>urġa</sup> alternation, interchange; reform;  
**awuṣ**<sup>urġa</sup> 1) to alternate, to be replaced; 2) to die, to live in the other world;  
**awuṣuw** *gerund* **awuṣ**<sup>urġa</sup> change, exchange; death

Despite the fact that the word is similar that of # 55 and seems to be cognate with words from the same root, it is more likely that the word comes from “new” e.g. yeni/caṅṅı/yaṅṅı #52.

**56. enzu(m), ezzu(m), inzum;** pl. mostly f. “goat” [UZ; UZ.HI.A] “female goat”; “goat(s)” gener., rē’ i. e. “goatherd”; šārat e. “goat-hair”; astr. “(the constellation) Lyra” [MUL.UZ]; also (a kind of bird); → ḥazzum **ečki** goat; **qašxa** (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]

These words and a whole host of others may all go back to a common root such as \*alaṣaṅ or \*anaṣaṅ from which it is easy to derive the common words for goat, horse, ass etc. e.g. esh, ešek, alaşa, anşe, anšu, enši, onager, onos, donkey < \*doneg etc.

**57. epēqu(m)** ~ “to embrace; grow over, round” OA, O/jB G (i/i) “grow over” of part of liver etc., usu.stat.; O/jB lex. “embrace (in affection)” Gt “grow over each other” D ~ G ext., stat. “is grown over, round” part of body; of wave, flood “be turned over”?; OA ~ “pack an upqum load” Dt pass. of D ( or Gt?) OB of lung “be grown over”?; → epqu ♣; ipqum; upqu ♣ ?, ♥; etpuqu; uppuqu?; epūqum?

See **apara(k)ku qab apellu**

**58. eperiš, epriš** “with earth” jB, with katāmu (“to cover”); ←eperu **eperu(m), epru,** j/NB also **ipiru** “earth, soil; dust” [Š AHAR (.HI.A)] “(loose) earth, soil” for building work; from excavation or destruction; as means of concealment; “dust (storm)”; “dust” of the feet; mag. “dust” from street etc.; in self-debasement OA “dust” (on the head), MB “dust” (under king’s feet) as self-descr.; jB bīt e. ‘house of dust’, i.e. underworld, kišid e. ‘conquest of the soil’, i.e. doomed to be buried; MB (Ass.) “mortar” in masonry (e. ša kupri “e. of bitumen”); “earth” yielding ores etc.; math. “volume of earth”; Mari, Alal., Bogh. “land, territory”; → eperiš; epertu

**topuraq** (-ġı) 1) clay; ground clay, earthen; 2) ground; **qara** ~ black earth; **sazlı** ~ loam, loamy soil

Chuvash **tăpra** 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**, and also to Sumerian **tir** (land, country). 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). However, if this change occurred it must have been before this word got into Akkadian. Secondly, the word katāmu seems cognate with kapa-. The existence of the doublet kap kaçak and the knowledge that often in Turkic t>c means that kacak would have originally been from katak and thus katāmu is cognate with Turkic kappa-.

See **tozmaqlıq, toz**<sup>arġa</sup>, **tozural**<sup>ırġa</sup>, **tozura**<sup>rġa</sup>, **toz.**

**59. epertu(m)** “(baked) brickwork” OB (ēlam) MB (Ass.) material of wall, of temples; ←eperu The word could be related to keb<sup>ergc</sup> (to dry out) or could be related to **eperiš, epriš.**

**60. epēru(m)** “to feed, provide for” Oakk, Bab., MA G (i/i) [ŠE.BA] of king, deity (esp. in PNs) Š OB “cause s.o. to provide for, feed” Štn NB “cause to be fed regularly” Št “forage; hurry about” ( or → šutēburum?); → ipru; ēpiru; nēperētum

**epinnu(m)** m. & f. “(seed) plough” [(GIŠ.)APIN] OB alap e. “plough ox” [GU<sub>4</sub>.APIN (.HI.A)]; NB bl t e. “ploughed plot”; Oakk šAG e., NB rab(i) e. “official in charge of plough (-team)s”; astr. (a constellation) [MUL.APIN]; Nuzi (a surface measure = awaiharu); ← Sum. epiquu → epqu ♣

**ēpiru** “provider, feeder” jB lex.; ← epēru; ēpissu → ēpištu

**See akalu(m), akālu (m).**

**igid-** ‘to feed(a person or animal )’ Clauson

**iktūle:-** fr. **iktū;** ‘to feed(a human being or an animal); syn with **igid-**, and so clearly connected with it etymologically. [Clauson72:104]

These words and the one below show that Akkadian p=k Turkic.

**61. epēšum ♣** “action, behaviour” OB e. damqum “good behaviour”; ← epēšu ♥ infin.

**epēšu(m) ♥** “to do; make; build” G (e/u, later Bab. u/u) [DU; occas. AK, GI] 1. (without obj.) “act, behave”; “work”; of illness “be active, take effect”; math. “proceed” 2. “do” s.th.; OA, OB ša epā/ēšime e. “do what has to be done”; good, evil ( towards s.o) 3. “do, carry out, exercise” a function, esp. with abstr. Obj. (Akk. –ūtu(m), Hurr. – umma), e.g. abbūtam, šarrūtam e. “perform function of father, king”; with infin. OB alākam e. “make a journey”, NB nadānu u maḥāru e. “carry on commerce”; “commit” crime, “make” rebellion, battle, love; “render” help (usātu); “carry out” act(ion), command, instruction; “realize” wish; “do” accounts; “effectuate” exchange; “perform” ritual, magic rites, incantation etc.; “try” a legal case 4. idioms: kakkī e. “take up arms”; Mari, Am āla(m) e. “take” or “fortify a city”; Ug. dāma e. “spill blood”; jBf šera e. “go hunting”; “offer up, sacrifice” animal (also absol. “make offering”); Mari awātam e. (also absol.) “speak”, Bab. (lit.) pā(m) e. “speak (up)”, OB “raise objections”; šipram e. “do (agricultural) work on” (+2<sup>nd</sup> acc.); eqlam, kiriam e. “work field, orchard” (+ 2<sup>nd</sup> acc. For crop); “cultivate” crop; “manage” house, orchard; “process” wool, “work” metal 5. “(re)build” temple, house, room, wall, bridge, ship; “make statue, furniture, garment etc.; food, drink; document; statement, contract; music; “put into effect” scheme; puzra e. “act secretly”; “cause” earthquake, wound, anxiety; bītam e. “from household, family”; “make profit in” gold, silver; stat “is formed (like)” 6. “make into, convert”; Am., Nuzi, Bogh. āna mārutti, šarrūti “into son, king” etc.; jB/NA “convert” fields into (=acc.) own property Gtn iter. Gt “do thoroughly”? D OB “calculate” amount; “do up” hair; “treat, behave towards” s.o.; (incol.) “execute properly” tablet; Ass. often ~ G “practise” sorcery, “exercise” kingship etc., “conclude” agreement, “perform” prayer, “sacrifice” sheep, “operate” ferry, “work” gold; M/NA leg. in sale “carry out procedure”? Š caus. of G Št “be active, work on” s.th.; of demons “work against” s.o. (=acc. or dat.) N ( OB mostly innepēš, ittenpēš, innepiš, later Bab. u/u) pass. of G šiprum (ul) inneppe/uš “can(not) be done”; of person “be treated”; of document “be drawn up”; → epšu; ipšu, ipšiš; epēšu ♣; epištu, epūšu, epuštu; ēpišu, ēpištu, ēpišānu, ēpišānūtu; eppešu; upīšu, upšaššū; etpušu, itpēšu, itepšu; uppušu, uppuštu, muppišu, muppišūtu, muppišu, muštēpišūtu; nēpešu, nēpišum, nēpeštu; epiātum → apātu

**ēpištu(m), ipištu(m)**, jB also epštu “deed, action” Bab., NA [DU; also NIG.DIM.DIM.MA] “act(s), achievement(s)”; mag. “machinations”; “rites”; “work, (results of) labour”; agricultural “works, operations”; “fabrication, creation” of ice, (artificial) precious stone; quality of “manufacture, workmanship”; “building work, construction”; ← epēšu ♥

**ēpišu(m)** 1. Bab. “doer; maker; builder, artisan” 2. jB “sorcerer” 3. NA lā ē. ‘do-nothing’, “idler”; ← epēšu ♥; → ēpištu, ēpišānu, ēpišānūtu

**epūšu** “excecution, carrying out” NB [DU] of work, accounts; ← epēšu ♥

**et<sup>erge</sup>** 1) to do(make) to produce, to make that; to make that; to be engaged *than*; **aşarıq** ~ to cook dinner; **col** ~ to construct (to lay) a road; **ajım** ~ to doubt; **alçılıq** ~ be the leader, be in charge; **amanlıq** ~ to make a crime; **keç** ~ a) be late (for); be overdue; b) to make not in time (late); **qayğı** ~ to worry; **naqırda** ~ to joke; **sağış** ~ to think to reflect; **söz** ~ to gossip;; **tuynışlısın** ~ to render what is due 7) *euph.* copulate (*about the man*) **aç** ~ to exhaust by famine; **iş etib** intentionally, with intention; ~ **kibik** to pretend; **tawkel** ~ to decide; **tüymeñi** ~ to clasp(button) a button; **umut** ~ to hope; **haterin** ~ to render respect; **hata** ~ to make a mistake;

Chuvash **täv** see **tu** 'to do, to make' [Krueger61:234]; Turkish **et**, to do.

Chuvash **tu** (täv) to do , make, finish, build [Krueger61:235]

**etgeni** deed, act

**etik** *karach.* closed; **tüken** ~**di** the shop is closed

**etilgen** 1. 1) *partic. from etil<sup>irge</sup>*; 2) artificial; 2) ~ **i** execution, performance

**etiliwçü**: ~ **bıçaq** a penknife

**etil<sup>irge</sup>** *passive - refl. to et<sup>erge</sup>* 1) to be done(made) to be made

**etilmezlik** impracticable, impracticable, unsoluble; ~ **iş** impracticable business

**etim** I *gram.* verb verbal; **keçüwçü** ~ a transitive verb; **keçmewçü** ~ an intransitive verb; **quralmağan** ~ a not derivative verb; ~ **den quralğan at** from a verbal name a noun; **cegilmewçü** an inconjugable verb; **boluşluqçu** - auxiliary verb; by whom ~ a insufficient verb; **xaparçı** ~ a verbal predicate; **buyruqçu** ~ a verb of an imperative inclination(mood); ~ **belgisiz forması** the uncertain(infinitive) form of a verb

**etim** II efficiency; serviceability, quickness

**etimli** efficient; efficient, quick; ~ **adam** the efficient man

**etimsözlew** *gram.* verbal adverb; **aylanç** ~ dangling participle, misrelated participle

**etiw** *gerund* **et<sup>erge</sup>**; **bir** ~ association; **ayawlu** ~ economy

**etiwçü** one who does(makes); the executor

## 62. epišum, ipišu/a (a kind of carpet)? OA in wool; also Bogh.?.; epīšū → upīšū

**cib** 1) belt (*strip of leather*), lasso; **antaw** ~ a short belt; **arqa** ~ strap; 2) string, rope

**cibek** (-gi) I *text.* 1. silks; **çiy** ~ natural silk 2, silk; **dariy** ~ silk fabric, kind of a silk fabric; ~ **qatapa** plush, woolen or silk fabric with long pile; ~ **cal** silken mane; ~ **çaç** silken hair; ~ **arqan** thin long cord

**xalı** thread, yarn; **iñjiçe** ~ thin yarn, thin string; **bazıq** ~ thick yarn; **geten** ~ waxed thread; **garus** ~ worsted a yarn; **çarx** ~ coiled cotton; ~ **iyirge** spin a yarn; ~ **dan etilgen** from cotton

Sumerian **dib** 'Band' (D. 83) vs Turkic **yip** [string, rope] (KBI, 546) [Tuna90: ]

Turkish **ip**, rope. Turkish **iplik**, thread; Chuvash **yěp** needle [Krueger61:241];

**sap-** 'to thread (a needle), to graft, inoculate [Clauson72:784]

This kind of semantic shift is common; for example in Turkish **halı** is carpet, however in Karachay-Balkar **xalı** is thread. One can also see from Turkish that **ip** originally meant something like carpet e.g. tuz(salt):tuzluk(for salt)::ip(carpet):iplik(for carpet).

## 63. epû(m) ♣ "baked" Oakk, jB; ← epû ♥

epû(m) ♥ "to bake" Bab. G (i/i) bread, peafLOUR N pass., of bread; → epû, epītum; epītu; nēpītu

\*tebum e.g. tab root having to do with fire and heat. It even shows up in Latin e.g. temperature, tepid, etc. See **amūtu(m)** **temir tamıd- tamū timēr** etc.

64. **eqbu(m)** NA igbu? “heel” Bab., NA? [MUD; MA.Š IL; ŠIL.MUD?] of human, demon, sheep; NB ina eqbinni “in succession to us” (Aram. usage); also NB mng. unkn.

See **asīdu** “heel”; \***akilu** (Achilles) < aksitu > **asīdu** and **aksa** > **ökse** > **ökçe**.

See immediately below **eqēqu**, **egēgu**. From the metathesis between **asxa**<sup>rġa</sup> and **aqsa**<sup>rġa</sup> (see below) we can see that the metathesis has already taken place in Akkadian, and further that the *Ḫ* has been lost. This *Ḫ* is often lost within Turkic e.g. kaçxan vs kaçan, ketgen vs giden, kelgen vs gelen. It is not clear if this *Ḫ* is parasitic/intrusive or lost. Similar problems occur within IE also.

65. **eqēqu**, **egēgu** ~ “to paralyse” O/jB G (i/i?) stat. of person “is paralysed” Gtn iter., “be continuously unable to move” D stat. of tongue “is tied”; → **uqqu**; **uqququ**

See **apellu apaišalû** (a cripple)?

Turkish **aksa**<sup>mak</sup> to limp

**aqsaqla-buqsaqla** *balk.* wretched, lame

**aqsat**<sup>rġa</sup> *causative of aqsa<sup>rġa</sup> to makelame; to causative of limp*

**aqsaq**(-ġi) *balk. see asxaq*

**asxa**<sup>rġa</sup> *direct., figurative* to limp; **anı sol ayaġı asxaydı** he/she limps on the left leg

**egsük** intrans. fr. **egsü-**; ‘deficient, defective; deficiency, defect’, and the like.[Clauson72: 113]

**egsü-** ‘to be, or become, defective, deficient, lacking’. [Clauson72: 117]

66. **epīdu** “cheese” jB, NA

The word may be from **keb**<sup>erge</sup> (to dry) and thus the word might be referring to something dried e.g. dried milk or the word **keb-** is from **teb-** and is related to heat. Indeed, in Chuvash the word is **tip** and **tipě** (see **abālu(m)** **ablu**).

67. **eqlu(m)** m., Oakk f.; pl. f. “field; terrain” [A.ŠA; NA often A.ŠA.GA; Oakk, early OB, OA also GAN] “cultivated field”; OB e. šukūsim “glebe, prebendary f.”, e. akālum “to enjoy usufruct of f.”; Mari ina lā eqlim “on uncultivated land”; NB e. šeri “f. in the desert; “terrain, territory”, e. Sumāmīti “waterless terrain”, e. řabu “easy terrain”, e. namraři, nukurti, řulmi “difficult, hostile, friendly terrain”; math. “area; squared total”, also administrative; “distance” overland, Ass. eqla(m) “overland”; O.MA eqlam, ina eqlim “in the countryside” (opp. to (libbi)āli(m)); “wild” in names of plants, insects

Turkish **ek** to plant seeds; Turkish **ekmek** bread. The word is apparently cognate with **ekilim**. See **akalu(m)** **akālu (m)**.

68. **eqû(m)** “to anoint, smear on” OB lex., Bogh., jB other parts of body Gtn iter. D stat., of part of body (mng. uncl.) Dt “smear o.s. with” paste etc.; → **mēqû**, **mēqītu**; **uqqû** ♣; **tēqītu**; **eqû** → also **egû** ♥

Turkish **yak** to smear, anoint; Turkish **yakım** one act of smearing, dab, stroke (of paint-brush), touch.

**yak-** basically ‘to rub (something Acc.) onto (something Dat.)’; hence ‘to anoint’ and the like.[Clauson72: 896]

**caġ**<sup>arġa</sup> to grease; to spread; **caw** ~ to spread oil; to grease; **ötmekge caw** ~ to spread butter on bread; **boyaw** ~ to paint; to put on make-up; **kesiņi** ~ *figurative* to be imposed

**caġım** 1) dab, stroke (of paint-brush), touch 2) *figurative* charm;

**caġımlı** pleasant, charming; ~ **adam** charming man; ~ **muzıka** pleasant music



**caġımsız** unpleasant, repellent; deprived of charm;  
**caġıw** I *gerund* **caġ**<sup>arġa</sup> I greasing, rubbing in  
 Karachay-Balkar **caġım** is cognate with Turkish **yakım**.

**69.erbu(m)** ♣ **irbu** “income” [KU<sub>4</sub>] of temple, palace, land, person; also pl., e.g. erbī še’ im “income (in) grain”; OA (as import-tax)?; NB “entry fee”? to temple; ←erēbu ♣; → urbu ♣

**erbu(m)** ♥ **erebu** “(sum) set” Bab. in ereb šamši [dUTU.ŠU. 20] of time “sunset”; of place “the west”, Mari also without šamši; ← erēbu ♣

**erēbu(m)** ♣ “to enter” G (Bab. u/u, Ass. a/u; OB perf. occas. ĩterib) [KU<sub>4</sub>(.RA)] 1. “come in” (vent.), “go in” (=anna) house, to (meet) s.o.; “enter” house (to take up residence; in marriage, adoption, servitude); land, city, heaven, underworld; e. u (w)ašû(m) “go/come in and out” 2. “enter” new condition, e.g. ana wardūtım/qāt PN/ilkim/adê e. “go into slavery/possession of PN/state service/sworn contract” 3. “report for duty, present o.s.” to, before deity king, lawcourt 4. of food, drink, incense “enter” the body; of work, lament ana libbi-/ina karši- e., i.e. be painful; of building feature on liver “encroach, overlap” 5. of goods, money etc. “come in, arrive”; of water, caravan, mouth, season; of sun “set” Gtn iter. [KU<sub>4</sub>.KU<sub>4</sub>(.MES)], e.g. Lamaštu mūterribtum ša bītāti “who continually enters houses”; of caravans “arrive at different times, successively”; “get into” garment “repeatedly”; gramm. “occur” Gt O/jB “enter permanently”? D (rare) OB “enter” s.th. on (=ana) a tablet; Am.; NA stat. (pl.subj.) Š caus. of G “introduce” into presence; “post, station” troops in town, land; “take into” temple as offering, house as present; “bring in” harvest, “import” goods; “deliver” letter, tablet etc.; “send in” news; “consign” stele etc. to darkness etc.; “insert”, stat. of part of liver “is inserted” Štn iter. of Š → erbu ♣ . ♥; ēribu, ēribtum, ērib bīti etc., errēb, errebtu, errēbūtu; erubbātum; urbu ♣ urubātu ♣; nērebu, nērebtu, nērebūtum; šūrubtu, mmušēribtum; tērubtu

**ērib(m)** “entering; enterer” Bab., NA 1. OB ērib ana šarrim ĩrubu “‘enterer’ who had access to the king”; NA ēribūte ‘(palace-) enterers’ 2. “(in)coming” [KU<sub>4</sub>] of day, month, year; ←erēbu ♣; →ērib-...; ēribtum

**errebtu** “immigrant (group)” NB/NA; also sābē e.; ← errēbu

**errēbu(m)** “intruder, new arrival” Oakk, jB; of usurper; of new member of household; also jB lex. for arbu “fugitive”; ←erēbu ♣; →errebtu, errēbūtu

**kir**<sup>irge</sup> I 1) to enter *also figurative*; to penetrate; **içkeri** ~ enter the house; 2) to come to penetrate; **uyalġandan qayrı** ~ **bilmeydi** he does not know where to disappear from shame 3) to enter; to act **işge** ~ to get a job/work; 5) to be absorbed; **uşaġğa kirib tur**<sup>urġa</sup> to be absorbed in conversation; **saġışxa** ~ to be absorbed by thought; **qızıwġa** ~ to enter into a state of passion 6) to begin, to get into; **uruşxa** ~ to enter fight; 6) to be soaked up; **terige caw kirgendi** the the leather has soaked up the oil;

Chuvash **kēr** to go in, enter [Krueger61:222]

Turkis **gelir** income (from gel<sup>mek</sup> to come).

These words are all from “to enter” e.g. sun “enters” darkness, income is money that “enters” the household etc. See also **eddēlu edēqu(m)**, **adāqu ēdiru edūtu**. (var **eduk**) **etek edlu**.

**70.erēbu(m)** ♥ OB also ħerēbum, jB usu. arēbu “rook, jackdaw; crow, raven” O/jB [UGA.MUŠEN]; jB a/erēb zēri ( a kind of crow) jB BURU<sub>5</sub> zēri]; šēp(ā) e./a. “crow’s feet” (a plant) [U.GIR.UGA.MUŠEN]; astr. ( a star) “Corvus”, also code name for Mars and şatum [MUL.UGA.MUŠEN; MUL.UG<sub>5</sub>.GA]; occas. hard to distinguish from erbū “locust”; erēdu → warādum

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

The b=g equivalence is difficult but not impossible. It occurs very early e.g. Sumerian Bilgamesh vs Gilgamesh. However the g may be parasitic/intrusive. Within Turkic there is w=K̄ (e.g. taw=daġ)

thus the sound changes may have been w>ğ>ġ>x>k (e.g. awna=ağna) which would indicate new language learners. **See ašūhu(m).**

**71. erēhu** ~ “to act aggressively” M/jB G (i/i) towards s.o. (=dat.); “attack” s.o. (=acc.) Š mng. uncl; → erhu, erhāniš, erhūtu, riḥu; mēreḥtu; → arāhu ♣ . ♥; erēmu → arāmu  
**erhu** ~ “aggressive” M/jB of soldiers, enemy; transf. of mouth “provocative”; OB of bull?; ←erēhu; →erhāniš; erhūtu  
**erhūtu** “aggressiveness” MB; ←erhu; eria mūri → erium; eriānum → iliānum; eriātu → eriyātu; erib → erbū

**ur** 'to put, to strike' [Clouston72:194];  
**ur<sup>urġa</sup>** to beat, to strike; **urub sindir<sup>urġa</sup>** to hit and break; **urub tūšür<sup>urġe</sup>** to bring down (*for ex. an apple from a tree*); **iyis urdu bizni** a foul/fetid smell struck us; **başına çal urġandı** his(its) head has become covered (struck) by gray hair; **cılanla urġan etedile** snakes sting (strike) ; **qolumu bal çibin urġandı** a bee stung (struck) me in the arm; **saw qoynu** ~ devour the whole sheep;  
**uruş** 1) fight; **axır** ~ last fight -**süñġü** ~ bayonet fighting; ~ **kerekle** ammunition; ~ **et<sup>erġe</sup>** to be at war; ~ **sinam** battle experience; 2) *figurative* scandal, quarrel  
**uruş-tüyüş** quarrel, scandal;  
**uruş<sup>urġa</sup>** 1) to abuse, scold; **qıçırıp** ~ to abuse; to shout; **uruşub ayt<sup>urġa</sup>** to scold; to make, to reprimand; **uruşub söleş<sup>irġe</sup>** to speak crossly; ~ **ur<sup>urġa</sup>** to abuse, to beat; 2) to quarrel; **uruşmay ayırılġan uyalmay qoşulur** *proverb* he/who departs without fighting can rejoin without shame  
**uruşuw** 1) *gerund* **uruş<sup>urġa</sup>**; 2) abuse, bad language, swearing, profanity, quarrel;

The sound changes t>h and t>s have taken place, thus erēhu is cognate with uruşuw with a semantic shift. There are sporadic cases of the sound change t>h but not as much as the others.

**72. erēnu(m)** ♣ erinnu, Nuzi also urḥnu “cedar” [(GIŠ.) EREN] Oakk qišti e. “cedar forest”; “cedar(logs)” for roof, column, door etc.; as aromatic wood (OA by weight); med. in recipes; šaman e. “cedar oil”; dām e. “cedar blood” (i.e. resin); ash, powder of c.; e. peşû “white c.” (=tiyāru); jB qišši e. “cucumber of c.” ( a stone); sumkinnu e. “cedar shavings”?; ←Sum.; → urnu ♥

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

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

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

Either the semantic shift went from cedar to oak, or the word is cognate with something like narat. It seems that **narat**, **naz** and **nızı** are from the same root, something like \*narant which with the loss of Turkic initial-n would/could result in all of these including **erēnu(m)** .

**73. erēnu** ♥ “root” jB comm.; ←Sum.

**teren** deep; Chuvash **tarān** deep [Krueger61:233]; Turkish **derin**, deep.

The only word from this root \*ter is ‘sweat’ or ‘skin’. It would seem that there was a semantic shift.

**74. erēpu(m)**, **arāpu** “to cloud over” (intrans.) O/jB, NA G (u/u) [ŠU; ŠU.ŠU.RU; ŠU.Uš.RU] of day, of light “grow dark”; transf. of face (pānū) D stat. “is darkened” of demon, face, eyes; →erpu, erpetu; urrupu; urpu,urpatu ♣; urpāniš

The word would be related to “darkness” which in Turkic comes from “black” and which itself seems to be related to burning. Words such as qara, qaram, karanlık are the cognates.

**qaramay** *disdain*. black, swarty

**qaralı**<sup>rġa</sup> 1) to darken, to become black; to be made dark

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

**qaraŋŋı** **1.** 1) dark, gloomy, dark; ~ **keçe** dark night; ~ **üy** gloomy room; ~ **et**<sup>erge</sup> 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; **iŋŋir** ~ twilight; ~ **aç** ~ on an empty stomach; **aşxa-suwġa** ~ close-fisted

**75. ereqqu(m)** f. “cart, waggon” [(GIŠ.) MAR.GID.DA] (later only lit.); OA, MB, Nuzi “waggon (-load)”; astr. “Ursa Major”, also desig. of Venus; e. šamê “Ursa Minor” [MUL.MAR.GID.DA.AN.NA]

Turkish **teker**, **tekerlek** wheel; Hungarian **kerek** wheel;

**çarx** I wheel; fly-weel; **al** ~ forward wheel; **arba** ~ a wheel of cart; ~ **xalı** the coil of threads; ~ **la da közüw töŋŋereydile** *proverb* even wheels are take turns in rotating  
**çarxlı** wheel; **tört** ~ four-wheel; **eki** ~ **at arba** two-wheeled cart

The protoform was most likely **tᵛr•kᵛr•lᵛk** from which **ter•ker**> **teker**, and **ter•ker•lek**> **kerek** can be easily derived. Furthermore, we can show **karak**>**kark**> **çarx** (allegedly IndoIranian).

It is pretty clear that **tᵛr/tᵛl** > **kᵛr/kᵛl** are both roots having to do with turning and there are probably hundreds of words derived from these in IE languages, AA languages, Sumerian and Turkic, thus **ter.ker** is a duplicated word. There are other such words e.g. \*gilgul (Sumerian), and \*kul•kul•os>kukulos>kuklos (Greek cart/wagon).

**76. erēru(m)** “to be parched”? O/jB G of drugs “be dry” D “parch” drugs etc. N? jB stat. of star, planet; →erru

♣

**erru(m)** ♣ ~ “parched” O/jB of wood, malt, aromatic; ←erēru

See **agurrum qurġaq** **ħār kuru**.

**77. erēšu(m)** ♣ Oakk e/arāšum, Ass. arāšu(m) “to sow; cultivate” G (Bab. i/i, OB pres. also irruš; Oakk, Ass. a/u) [URU<sub>4</sub>] “cultivate, plough” a field; with plough (agadibbu), jB lex.; “plant, grow, cultivate” crop (sesame, wheat, millet etc.) Gtn iter., often over X years D ~ G jB “carry out cultivation of” Š caus. of G Štn jB lex. N pass. of G [URU<sub>4</sub>] of field “be tilled”; of crop “be grown”; →eršu ♥ ārišūtu, aršātum; erištum ♣; ērišu ♣ ērišānu; errēšu, errēšūtu; merešu ♣ mereštu ♣; mušērišu; tērušum

**ērišānu** “cultivator” MA of field; ← ērišu ♣ + -ān (**kaz<\*kar, or, uru, hole**)

**ērišu(m)** ♣ “ploughing” Mari, of oxen; O/jB lex. “cultivator”; ← erēšu ♣

**eršu(m)** ♥ NA **aršu** “tilled; cultivated” Oakk, O/jB, NA of field, “tilled”, also subes. “cultivated plot”; of plant “cultivated”, jB pl. eršūtu “vegetables”; ← erēšu ♣

**errēšu(m)**, Oakk also arāšum “cultivator” Oakk, Bab. [Bogh. LU.APIN.LA] esp. of tenant; also as PN; ←erēšu

**uruġla**: 'to sow seed' [Clauson72:220]

**uruğ** 'seed, pip, kernel' [Clauson72:214]; In Kazakh, and Kyrgyz, **uruq** is clan. Chuvash **vără** seed, bandit [Krueger61:237]; Chuvash **vărlăx** seed, grain [Krueger61:237]; **urluk** 'seed' [Clauson72:228]; **üren** 'seed, fruit, progeny' [Clauson72:231];

**uru** II hole; ~ **qaz**<sup>arġa</sup> to dig a hole;

**urluq** 1) seed; ~ **at**<sup>arġa</sup> to sow; ~ **atıw** sowing; ~ **sal**<sup>urġa</sup> to sow; ~ **ösdürüw** seed-growing, seed-farming;

The word comes from **or** (to reap). Even today in some countries one can see people planting seeds by striking the ground with a sharp stick, dropping seeds, and kicking dirt over it. Comparison with the root agri-/agro- shows again the possibility of the parasitic  $\mathcal{K}$  since the  $-r\mathcal{V}$  is a regular Turkic verbal suffix similar to  $-l\mathcal{V}$  and  $-n\mathcal{V}$ . We should recall that Turkish also has  $ek^{mek}$  (to sow) thus possibly  $ere-<*ekre>$ agri/agro. See #67 **eqlu(m)**. See **oraq, un, urun**<sup>urġa</sup>, **ur**<sup>urġa</sup>.

**oraq** (-ġı) 1) sickle;

**or**<sup>urġa</sup> to reap crops; **budaynı** ~ reap wheat; **oraq bla** ~ reap with a sickle

**oraqla** harvest; crop

**oraqla**<sup>urġa</sup> to reap

**ör** 'to mow (grass), to reap (crops)' [Clauson72:194]; **orū** 'a storage pit dug in the ground'; [Clauson72:197]; Chuvash **vir** to reap [Krueger61:238];

**orġak** '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. 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 **orlıq** (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 > 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). 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**. It is also possible that the root is cognate with prototurkic for “digging” **\*kar-**, and Sumerian *har* (to dig).

**78. erim** “side, arm-rest” jB lex. of bed, chair, ←Sum.; → erimum ♥ ?

See words for arm e.g. **añû (m)**

**79. erimmu** ♣ **erimu, irimmu** 1. “mole (on skin)” jB on face, body; white, yellow, red; MA, jB “discoloration” of flesh 2. jB lex., also **erimtu** ( a red berry)

**irin** pus, purulent; ~ **et<sup>erge</sup>** to fester;

**iri/ irü:** ‘to decay, rot, putrefy’ [Clauson72:198]; **irig** ‘mouldering, decayed’ [Clauson72:221]; see **eri, çiri**

**irinle<sup>rgē</sup>** fester; to become filled with pus;

The etymology is not clear. It might be related to **eri** (to melt).

**80. erimtu** ♥ “cover(ing)” M/NA, j/NB 1. “cover, holder” for axe; of stone 2. jB lex. “(leather) cover” for chair 3. j/NB, also **urindu** “tablet envelope” 4. jB lex. ( part of a plough) (→ **erimmatu** 2); ←**ermu**

**erimtu** → also **erimmu** ♣ 2; **erimu** → **erimmu** ♣

**teri** 1) leather, skin; **çiy** ~ newly removed skin ; 2) fur;

Chuvash **săran** skin, hide [Krueger61:229];

The word was possibly of the form **\*terin** or **\*terim**, 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**. Once again in Akkadian we seem to obtain the assimilation in the suffix -mtu>-mmu.

**81. erinnu** “neck-stock, halter” jB for prisoner; transf. e. *māti* held by gods; ← Sum;; **erinnu** → also **erēnu** ♣

**kerkiç** muzzle

**ker<sup>irge</sup>** 1) to stretch(drag out), to extend; to straighten; to expand, to move apart; **qanat** ~ to stretch wings; **kerib ullu et<sup>erge</sup>** having extended to increase; **kerib qoy<sup>arğa</sup>** to stretch(drag out); 2) to open; **awuzuğu** ~ to open (wide) a mouth;

Chuvash **kar** to stretch out [Krueger61:221]

**82. eriššuttui, errišttu** “destitution” Bogh.; ←erišši-  
**irinç** ‘wretched, miserable, unhappy’ [Clauson72:233]  
**carlı** 1) poor, deprived;

It looks like there was a root [c/y]ʷr. But since the initial c/y is supposed to have come from \*d according to Doerfer, this would leave \*dar or \*tar and these words actually exist with similar meanings.

**tar** 1. narrow, close; small; 2. 1) ravine, gorge; 2) *figurative* difficult (constrained) situation;  
**kölüm** ~ **boldu** I got depressed; ~ **çaşaw** difficult life, ~ **ğa ty**<sup>arğa</sup> to put in a difficult situation

**tariği**<sup>arğa</sup> complain, lament(for/over); whimper, moan; **tariqğan adam** plaintiff; **tariğib tur**<sup>arğa</sup> to whimper, to grumble, to state discontent;

**tariğiaw** 1) *gerund* **tariği**<sup>arğa</sup> lamentation, moaning, whining, complaint, 2) complaint, appeal *law*;  
 ~ **ber**<sup>irge</sup> to submit the complaint; to appeal, *law* 3) trouble; **çaşawda** ~ **la** vital sorrows

**tariğiawçu** 1) appellant, plaintiff 2) one who often complains; grumbler, moaner, whiner

**tariğiawlu** 1) burdensome, unsuccessful, difficult; **çaşawu** ~ **du** his life is burdensome/difficult; 2) plaintive, mournful, sorrowful; plaintive, dolorous, doleful; ~ **cır** doleful song

It should be recalled that doublets such as Turkish alıŝ-veriŝ correspond in Karachay-Balkar to alıw-satıw. If these are descended from a common ancestor, according to the rules given these would have to go back to a suffix -ʷ<-ʷt> -ʷš, and this suffix must be old because it can be seen in Akkadian \*tarit>eriš-.

**83. ěrišu** ♥ “bridegroom” jB (liter. ‘one who requests’); ←erěšu ♥

**küyew** *karach.* son-in-law; ~ **nöger** (*ili cöñger*) a) master of ceremonies and wedding ceremony on the part of the groom); b) the man who is seeing off the groom to the bride in the first conjugal night, is usually the husband of sister of the groom

Chuvash **kerü** son-in-law [Krueger61:222]

**küden** ‘son-in-law’ [Clauson72:703]

**körü** ‘the husband of my daughter, younger sister or any younger female relative’[Clauson72:703]

The same sound changes discussed immediately above can be seen across both Turkic and Akkadian.

**84. erpette**; pl. erpettena mng. unkn. Nuzi; grain for e.; ←Hurr

**arpa** barley; made of fine-ground barley, pearl barley; ~ **baş** barley ear; **küzlük** ~ winter barley;  
 ~ **carma** fine-ground barley, pearl barley; **gırcın** barley flat/round cake, ~ **ötmek** barley bread  
 Chuvash **urpa** barley [Krueger61:236]. This word seems to be derived from or related to **or** (to reap).

**85. errěšü** “(persistently) demanding” jB lex.; ←erěšu

**eršu(m)** ♦ “demanded, desired” Oakk, O/MB “wanted, requested” of things; Nuzi “claimed” property; in PNs, of persons; ←erěšu ♥

**eriŝ**<sup>irge</sup> to compete

**86. erru(m)** ♥ **eru** ~ “ring, band” Oakk, Bab. 1. “ring, washer” for peg 2. also arû, “headband” in metal, cloth (→ warûm ♣); jB also pl. f. errět qaquadě 3. Nuzi “(animal) enclosure, pen” 4. (enclosed plot of lang); ←Sum.; →erretu ♥

Chuvash **šērē** ring [Krueger61:231]; Turkish **yüzük** ring;

Turkish **sıra** 1. row, file, rank, 2. order, sequence. 3. series. 4. regularity. 5. turn. 6. opportune moment, right time, 7. bench; desk. 8. line of writing 9. in a row, line or layer, range. 10. along, by.

Turkish **sırık** pole; stick; Turkish **sırım** leather thong, strap; Turkish **sırma** 1. lace or embroidery of silver or silver gilt thread 2. golden (hair) 3. stripes (indicating rank of officer).

Chuvash **sāncār** chain, reins [Krueger61:229]; Turkish **zincir**, chain.

**cüzük** (-gü) ring; **altın** ~ gold ring; ~ **oyun** the maiden game (with hiding of a ring)

**sıncır** 1) in diff. senses chain; **çoyunnu** ~ **dan al**<sup>ırğa</sup> (or **tüşür**<sup>ürge</sup>) to remove the pot from the fire;

**sırğa** 1) ear ring; **naqut-nalmaz** ~ **la** diamond earrings 2) mark put on an animal's ear

**sır**<sup>ırğa</sup> to quilt; **cuwurğan** ~ to quilt a blanket

**sırpın** balk. sabre, cavalry sword

Here is where we can have some fun with etymology. First, the high-rounded vowels are very late so Common Turkic is far from the protoword. Secondly, with all due respect to Doerfer, the fact that Turkic initial c/y often corresponds in Chuvash to ś is cause for concern since this sound is phonetically closer to c than y, therefore c-Turkic could not have come from y-Turkic. Finally, the word for 'threading' things e.g. **sır** (to weave, needle work), **sırğa** (earring), and **sırık** (thin rod) is closer to Chuvash than to common Turkic, and there are no plausible roots for **yüzük/cüzük**. Indeed Turkish **ör** (to weave) cannot be from the meaning "high" but must be related to **sır**.

**87. erru(m)** ♦ "intestine(s)" Bab, NA [(UTU.)šA] of human, animal; divinder mūdê e. "who knows the entrails"; e. qatnu/kabru "small/large intestine"; e. gamertu [NB UTU.SA.TIL] "rectum"; ext. pl. errū sāhirūtu [SA.NIGIN] "intestines encircling" the liver; transf. "tendrils" of cucumber; e. nūni, kalbi, tâmti "intestine of fish, dog, sea" (plant names)

**ködin(g-)** 'behind' **öndün kündün** [Clauson72:704]

**körü(g-)** 'backwards, behind' [Clauson72:736]

**keri** 1) away; back; ~ **ket**<sup>erge</sup> a) to go back; b) to keep away; ~ **qısta**<sup>ırğa</sup> to chase away 2) far; ~ **çaşa**<sup>ırğa</sup> to live afar;

**köten** vulgar arse, rear, behind, posterior, derriere; Turkish **göt**, also **göden**, **gödeş**

Chuvash **kut** rear, behind, posterior, derriere [Krueger61:223]

**88. erşetu(m)**, Oakk **arşatum** "earth, land; underworld" Oakk, Bab., NA [KI(often KI tum/tim etc.)] 1. "the earth" (as opp. to heaven) 2. the earth beneath the surface, i.e. "underworld"; DN ʔBēlet-e. "Mistress of the Underworld"; also in PNs 3. "ground", soaked; ploughed; quakes; for burial 4. politically "land territory", jB "district", NB "city quarter" 5. ext. (area of liver); → urşu ♥ erşu → urşu ♣

See **ārā** "earth, land" **ar ara aran özen öz**.

**89. erû(m)** ♥ **arû**, **irûm**, jB also **erru**; pl. m. & f. "grindstone" Bab., M/NA [NA4.UR5; NA4.UR5.UR5]; of atbaru stone; for grain, cumin etc.; for grinding postsherds (for grog)

See **ararratu ararru (m) ararrūtu ariru ez**<sup>erge</sup>.

**qır**<sup>ırğa</sup> 1) to destroy, to exterminate, to kill, exhaust; 2) to break; 3) to scrape; to clean; **çoyunnu** ~ to scrape (polish, clean) the pot; **bıxı** ~ to clean carrots; 4) rare to cross out; **bu tizginni qır** cross out this line

**xarāşı** to scrape [Clauson72:651]; **kır-** originally to scrape, strip (hair) [Clauson72:643];

Chuvash **xır** to scrape, shave, clean [Krueger61:240]; Turkish **kır**, to break; Turkish **kazı**, to scrape.

**ir** 'to make a notch, breach' [Clauson72:194];

**ez** basically 'to scratch something' with some extended meanings [Clauson72:278]; **ezil** to be scratched [Clauson72:287].

**xırşı** I ground; ~ **qum** a sandpaper; - **taş** grinding stone ; ~ **bla bile**<sup>irge</sup> to grind on grindstone  
**xırşıla**<sup>irga</sup> 1) to grind, to correct; **qayraq bla** ~ to grind on grindstone, **çalqını** ~ to whet a scythe 2)

to embitter

**ışı**<sup>irga</sup> 1) rub, massage; **bir birine ışı** rub together; **ışib keter**<sup>irge</sup> rub off, to wipe 2) rub in, to grease;  
**caw ışı** rub in an oil; 3) to wipe; **can cawluq bla kesinji** ~ to wipe oneself by a towel  
**qayraq** (-ğı) grinder; ~**taş** grinding stone; ~ **ğa tut**<sup>irga</sup> sharpen

These words in Karachay-Balkar alone are an amazing set of words since one can easily see the sound changes q>x>Ø along with slow semantic shifts.

90. **erûtu** ♣ **arûtu** "back" jB lex. (part of body)

See **arkâ arkâniş art artda sırt sârt.**

One can immediately see here half of the pseudo-metathesis problem e.g. arutu> arut>art.

91. **erûtu** ♥ **u(r)rûtu, uruttu** "fish spawn" jB; ←**arû** ♣

**irxiz** spawn; ~ **at**<sup>irga</sup> (or **sal**<sup>irga</sup>) to spawn

This is related to a set of words having to do with water. 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); **arit**<sup>irga</sup> to clean, to clear; **ariwla**<sup>irga</sup> to clean, to clear; **irğağ** (-ğı) fishhook; **irxi** flow, brook, stream, jet; 2) balk. flood. See also water words, **suw, sar, sarna, ar.** Aral (lake in Central Asia), Aras (river in the Caucasus), etc.

**arik** 'an irritation canal' [Clauson72:214];

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

This word is likely from **yol/yul** (spring, river) with y>0.

Turkish **irmak**, river; Chuvash **şirma** river, ravine, gorge [Krueger61:231];

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

Once again we see the  $\mathcal{K}$  which is either parasitic or intrusion in **irxiz** compared to **erûtu** ♥ **u(r)rûtu, uruttu.**

92. **sêlu** ~ "to blow up", inflate" M/jB G stat. libbu/şuburru e. "inner body/anus is constipated" Ntn iter., of fish "be bloated"?; → **eslu; isiltu**

**es** 'to blow' 'to winnow (grain)' [Clauson72:240]; Turkish **es**, to blow (for wind)

**ür**<sup>irge</sup> 1) to howl; **it ürğen tawuş** sound of a dog howling; 2) *karach.* to blow (on fire and so on);

**ürüb candır**<sup>irga</sup> to fan the fire; **buqunu ürüb keter**<sup>irge</sup> to blow off a dust

**ür** 'to blow' [Clauson72:195]; **ür, ürü, hür**, 'to bark, howl' [Clauson72:196]

Once again we see first hand the simple fact that Turkic languages have picked up high rounded vowels sometime in the near past while still retaining the nonrounded vowels essentially intact for up to 4,000 years.



**93. esēqu (m), esēku**, lex. also ez/šēqu “to incise, carve” Bab. G (i/i) images in stone D (mostly written with k) 1. ← isqu denom. “assign, distribute” lots 2. of bones, stat. “are etched”? in flesh Dt pass. of D 1; → isiqtu; ussuku?

**kesekle**<sup>irge</sup> to divide into parts (shares, pieces); crush into pieces; **kesekleb ber**<sup>irge</sup> (or **üleş**<sup>irge</sup>) to distribute the parts; **malnu** ~ dress meat

**kes**<sup>erge</sup> 1) to cut; to cut off ; 2) to cross; **kesib öt**<sup>erge</sup> to cross; **temir colnu kesib öt**<sup>erge</sup> to cross a railway cloth; **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; **aranı** ~ to break off relations; **söznü** ~ to interrupt a conversation; 5) to corrode; to block, to muffle; **temirni tot kesgendi** the rust has corroded iron

Chuvash **kas** to cut [Krueger61:221; Turkish **kes**, to cut. These words are likely related to **qid/qıd** which probably also gave rise to **qır** (scrape), and **qıy** (to slice), **qıyın** (difficult, painful).

There are a huge number of related words of form k~~1~~. Only the word that is closest phonetically to the Akkadian version is given.

**94. esertu**, OB(poet.) **esratum**, jB also esettu “confined woman, concubine” O/jB, MA; sons of e.; Nuzi bīt e. “harem”; ←esru

**esēru(m)** ♣ “confinement” O/jB in bīt e. “cage”; ←esēru ♥ infin.

**esēru(m)** ♥ eş/zēru, asāru “to enclose, confine” Bab., M/NA G (i/i) bird; person, enemy, army; Nuzi eserta e. “take a concubine”; “hold back” water, disease, shout; of design “frame” D ~ G persons, army; stat., of gall bladder “is enclosed” Dt pass. of D N 1. “shut s.o. in” 2. of windpipe “be constricted”; → esru, esertu; asīru ♣ asirtu, asīrūtu; esēru ♣; isirtu ♣; mēseru, mēsertu; mussiru?; usurtu

The meaning related to **es** (mind) was already given. Here we try another possibility since it is impossible in principle to know what word is really the cognate.

**qis**<sup>arğa</sup> 1) to press; to compress, pinch, tighten, squeeze; 2) to close; 3) to knit; to adhere, to fasten; to bind ; 4) to put on; 5) *figurative* to oppress, to force; **kesişi qis** limit (constrain) yourself; 6) to be afraid, to be careful; **qısib tur**<sup>urğa</sup> a) to be greedy, to stint; b) to be afraid (of)

**qısilma** refuge, shelter, haven. For more see **ekūtu**.

**95. esirratu** ~ “pressing stone”? NB for beer; ←esēru ♦ ?; esirtu → esertu; isirtu ♥

**eziret**<sup>irge</sup> *press. to ezir<sup>erge</sup> 1) to press, to crumple; to soften 2) boil soft, to digest*

The word seems to be cognate with **eziretiw**.

See **erū(m)** ♥ **arū**, **irūm**, **ararratu ararru (m) ararrūtu ariru ez**<sup>erge</sup>.

**96. essû, esû** “hole in ground, clay pit” jB [TUL.LA] earth from “pits”; e. āli “town pit”; šam(mi) e. ( kind of plant); esu → eššu ♥

**ēşidītu** “provisions” NA; = şidītu? ēşid pān mē ‘reaper of the water’s surface’, “water-boatman” (an aquatic insect) jB; ← ēsidu + pānu ♣ + mû ♣

\*eşiw the thing that is dug e.g. hole

**eş** ‘to dig; to row (dig water)’ [Clauson72:255].

**kürj-** ‘to dig up (the ground); to shovel(snow)’, and the like.[Clauson72:737]

It is difficult to obtain **eş** from \*kar but it would be possible under the changes k>0 and the standard r>z=ş. Indeed there is evidence that these happened (below). The Turkic roots for digging seem to be connected with ground/earth, and there is evidence that the initial consonant has been lost

in lots of languages, thus it is not unreasonable to expect the same in Akkadian.

**qaz**<sup>arġa</sup> 1) to dig; to hollow **cer** ~ to dig ground; **ur qazıb aç**<sup>arġa</sup> to dig a hole; 2) to extract; **altın** ~ to extract gold; 3) to rummage; **qaġıtları** ~ turn over of a paper to search; **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)' [Clauson72:255]. 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 'khazar', **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**, Clauson72:757). 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 [MizI96:48] 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, qıym, boyun, qalın, qatın, kırkım** 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); **çır** (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-Altaic); 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) which is unlike any of the other Slavic words for pot seems to confirm this viewpoint.

Sumerian **tir** 'country' (MSL,III.87) Turkic **yir** 'yer, toprak, yeryüzü' (KBI, 546) [Tuna90: ]  
Chuvash **šēr** land, country 2.night, 3. hundred [Krueger61:231];

The word for land, **cer** seems to have collapsed with the word for hundred **cüz** in Chuvash. This word seems to be an extremely old word, since other languages also have derivations from it. For example, English **earth**, and Arabic **ardh**, are also said to be related to this word from Sumerian. Then it is no longer strange to see Sumerian **ki** (earth, HayJ99:37) and Turkic **kır** (steppe), **kir** (dirt, earth), Trk **çiri/çürü** (to rot), **cer/yer** (land, earth), \***der** (d-Bolgaric earth), Trk **düz** (steppe) as anomalies. Since Turkic c and y are said to be from an earlier Turkic \*d, the earliest Turkic should have been something like **der/dir**. Then **gara/qara** (land, said to be from Iranian) relates to both these words and protoTurkic \***kar/qar** (to dig), and a whole host of related Turkic words.

**97. ešennû(m)** "to smell" (trans.) O/jB G (i/i) [IR] scent (erīša), incense, wind; OB oil ana ešēnim ul naṭu "unpleasant to smell"; transf. of impudence D "sniff at" incense, stench; "snuffle" like a mongoose Š caus. of G N "be smelled" of scent (erīšu)

**ešit**<sup>irge</sup> 1) to hear; 2) to listen, to heed; 3) *colloq.* to feel, smell; **et iyis ešiteme** I smell meat  
Chuvash **tuy** to feel, to notice [Krueger61:236]; Turkish **duy**, to feel.  
Turkish **işit**, to hear. Chuvash **itle** to listen, hear, obey [Krueger61:220];  
**eşid** 'to hear' [Clauson72:257];

**98. ešēru(m)** "to draw, design" G (i/i) [HUR] freq. with ušurtu; "make (magical) drawing" on wall, of flour etc.; "draw" plan of, "plan" building; "depict" on a bas-relief; stat., "is/are drawn", of starts in sky, markings on liver; "plan,design" favourable schemes for s.o.; "form" (or "plan"?) wall, city; "prescribe" death (as punishment) ?; OB ~ "cross out" a tablet D ( OB also wiššurum) ~ G; →ešru; iṣurtu, ušurtu, iṣratu; ēširu; mēširu; uššuru ♣; ešēru → also ešēru ♥; ešettu → ešemtu

**ēširu** "(stone) carver" Bogh., jB; ←ešēru

**ešū** "to slit, cut into" jB G (i/i) forehead, head; with blade, wheel; ēšu→ wīšum; êšum → wiāšum; ešurtu → iṣurtu

**kesiw gerund kes**<sup>erge</sup> 1) cutting 2) groove; **ağaçda oyuw** ~ woodcarving

See **esēqu (m), esēku kes**<sup>erge</sup>

**kesiṣdir**<sup>irge</sup> *causative of kesiṣ<sup>irge</sup>;*

**kesiṣ**<sup>irge</sup> 1) *recipr. - refl. to kes<sup>erge</sup>; 2) *figurative* to struggle, to compete*

**99. ešēbu** "to flourish" M/jB G (i/i) of plants; Ug. transf., of house D lex. fact. Of G ? N lex. Ntn (Gtn?) lex.; → uššubu; ešēgu → ašāgu; ešēqu → ešēqu

See **ašū yaša** to live **çaša**<sup>rğa</sup>.

**100. eššū ♣** "cold weather"? jB lex.

**qıṣ** winter; ~ **xa çıdamlı** winter-hardy; ~ **kün** winter day; **qara** ~ orphaned winter

**qaçxı** *karach.* autumn ~ **suwuq** autumn cold; ~ **künle** autumn days;  
Chuvash **kër** fall (season) [Krueger61:222]; Chuvash **xël** winter [Krueger61:239]. Both of these words may be related to **qar** (<\*kað, snow).

**qadamat** *karach.* see **qıyamat**

**küzlük** (-gü) *agric.* winter; ~ **arpa** winter barley; ~ **buday** winter wheat

Other words are Turkic **güz**, and **kuzey** (north) again pointing to the ‘bewildering variety of vowels’ and especially the high-rounded vowels along with nonrounded vowels.

**101. ešû(m)** ♣ **ešeum, ašû, išû** “confused” Bab. [ŠUH in NA PNs] of thread “tangled”; of person, mind, face; of omens; of eyes “blurred”; also NA [ŠUH]? in PN; ← ešû ♣; → ašitu ♣ ešitu  
**şaş**<sup>arğa</sup> 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  
**şaşıw** *gerund* **şaş**<sup>arğa</sup>  
Chuvash **sasartäk** suddenly [Krueger61:228]; Turkish **şaşır**, to get confused.

**102. etēqu(m)** “to go past; go through; cross over” G (i/i, Mari pret. also itıuq) [DIB] 1. “proceed along, through” street, land; ellipt. Of person letter “move on” from one place to another 2. “proceed further, move onward” 3. “pass by, go past” king (in parade), city; of bird “fly past ship etc.; of demon, causing illness; of time (year, month, day); fixed time(a/edānu), offering, eclipse (intrans.); NB (also trans.) “miss” date (for payment etc.), ellipt. “be late in payment. 4. “cross (over)” mountain, watercourse, boundary; ext., astr. “stretch across, overlie” part of liver, astronomical feature; transf. “transgress” moral limit, “break” oath, treaty, law etc.; OB “ignore” regulation Gtn iter. [DIB.MEŠ], e.g. of sun “constantly pass across” heaven Gt OA “proceed further onwards” Š caus. of G [DIB] “channel” waterflow; “pass” ship through control; OB stat. of slave “is made to step over” pestle; NA “carry out” ritual (takertu), also ellipt.; “send, carry past” in parade; NB “make s.o. pass on (empty-handed)”; “make” evil, bad luck, illness “pass on, pass by”; “allow” time “to go past”, “miss time for” offering, also ellipt. “miss (date)”; of sun “miss” eclipse; “make transcend, exceed” in quality, rank, size etc. Štn iter. of Š or Št? N pass. of G; of word, boundary “be transgressed”; jB “be made to move on, be resettled”; → ētiq, ētiqtum; mētequ, mēteqtu; mūtaqu; mušētiqtu; šūtuqtu, šūtuqūtu

**ētiq** “passer-by” jB; also f. ētiqtu; ← ētēqu

**atlam** 1) step; **xar** ~ **da** every step; **al** ~ *ethn.* celebrations for the first step of the child; 2) behaviour; an act; **ters** ~ a wrong act

**atlama** foot bridge

**atla**<sup>arğa</sup> 1) to go, to walk; **uwaq** ~ to do(make) fine steps; **üsü bla** ~ step over; **3**) to pass [*about time*]; **4**) to exceed, to pass a limit; **5**) to behave, to act; **tıynışlısıça** ~ to behave as it is necessary;

**atlaw** *gerund* **atla**<sup>arğa</sup>;

**atlawuç** 1) stair step . 2) footboard, step;

Chuvash **ut** to walk, go, step [Krueger61:237]

Turkish **adım** a step; **adım at** take a step

**103. eṭlu(m)** “to be a man, manly” O/jB G Mari stat. “is a man”; jB “reach manhood” D jB “bring up to manhood” Dt jB “become full-grown man”; → eṭlu, eṭliš, eṭlūtu; meṭlūtu

**eṭliš** “manly” OB; ← eṭlu

**er** husband, spouse; the owner

Chuvash **ar** male, man, husband [Krueger61:216]; **er** 'man', 'a human male' [Clouston72:192]

Other Turkic words for man: Kazakh **yerkek**, Kyrgyz **erkek**, Tatar **ir**, Turkish **erkek**, Turkmen **erkek**, Uighur

är, Uzbek **erkak** [Topcu96:90].

It seems for certain that this root **er/ar/ir** is at the root of all words for male in Turkic languages. However, nothing in linguistics is this easy; there are problems. The [reconstructed] \*PIE for male is \***wir**. At least this is one of them. There seems to be many roots for ‘man/male’ in IE. Of course, since the historical linguistics field is constantly changing, the last word has not been said. However, we find that the words for male in IE are

Greek	άνήρ	Gothic	wair (guma, manna)	Lithuanian	vyras
N.Greek	άνήρας	Old Norse	karl, karlmaðr	Lettish	vīrs
Latin	vir	Danish	mand	Ch. Slavic	maži
Italian	uomo	Swedish	wer	SerboCroat	čovjek, muškarac
French	homme	Old English	man	Bohemian	muž
Spanish	hombre	Mid. English	man (were)	Polish	maż
Rumanian	barbăt, om	New English	man	Russian	mužčina
H. German	man, gomman (wer, karl)	Irish	fer	Old Persian	martiya
M H. German	man	Dutch	man	Sanskrit	nnar-
N H German	mann			Old Avestan	nar-, vīra

H=High, M=Middle, N=New.

So we have at least several roots (1) anthros, (2) vir (fer, fear, vyras, virs, etc), (3) homo (homme, hombre, etc), (4) man (mann, mand, etc), (5) m<sup>h</sup>z<sup>h</sup> (mazi, muz, maz, etc), (6) nar<sup>h</sup>. Number 5 is likely from Uralic languages and number 2 is likely from Hurro-Akkado-Turkic. The others such as martiya, pumans, etc may be related to the others. So how is it possible for a language family to have so many roots? Do other language families also have this many roots? If this word was borrowed from one of the IE languages, did Turkic not have a word for man? Did Turkic not have a word for male until they learned the concept from some IE speakers? If there are many such words in Turkic then why isn't Turkic an IE language? If we judged only by this word, Turkic would seem to fit comfortably right in the middle of this IE family.

See also **erça**, **erkek**, **erkekça**, **erkeklik**, **erkişi**.

**erça** as male, courageous

**erde** married ; **anı bir qızı** ~ **di** his(its) one daughter married ; ~ **turğan** married

**erdegi** married; **anı qızı** ~ his(its) married daughter

104. **ezûm** ♣ “to defecate” OB lex.; → **teşû**; **zû** ♣

**tıştın** *karach.* from the outside side, outside

**tışxarı** *karach. obsolete* on a street;

**tışxı** *karach.* external; ~ **duniya** objective world

Turkish **dış** outside, exterior, outer appearance, etc

Turkish **dışkı** neol. biol feces

Turkish **dışarı** 1. out, outside, exterior 2. the space outside 3. the provinces

**çıç**<sup>arğa</sup> to defecate; Turkish **sıç** to defecate

**çıġ<sup>arġa</sup>** 1) *in diff. senses* to leave; 2) to leave employment(occupation); to abandon 3) to be sent to leave; 4) *liter., figurative* to occur; to arise; 5) to leave a seal to be issued; to be published; 6) to begin to originate; to proceed; 7) to find to be found; **8)** to appear to arise; to be formed; **9)** to suffice; 10) to occur to be shown (*about heavenly stars*); **ay çıġanda** when the moon rises (comes out) ; **kün çıqdı** the sun appeared; 11) rise, come up, sprout to grow; **12) to get out**; 13) to leave to proceed; to be allocated, to be distributed (*about a smel*); 14) to rise, to climb up; to rise upwards; **15) to get out; to be released(exempted)**; 16) to act, (*about a rash*); 17) to occur/leave environment; 18) to live, to hold on, to wait; 19) to weigh, to pull (*on weights*); to be collected ; to turn out; to make (*sum and so on*); 20) to depart, to recede; to break; 21) to be distributed, to be heard; 22) to be extracted, to turn it out; to be made 23) is made to be separated to depart; to stick out; 24) to pass, to overcome; 25) to be shown it, to be found out;

With the common sound changes >s and s>ç it may well be that ‘to defecate’ is ultimately related to ‘to go out’ and that to ‘out’, and these may also be at the root of ‘to carry’ or ‘to overflow’. See **aġia aġû (m) tula taş. dış, taşı.**