

A Story of Life & Death and Love & War

By

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1 Introduction

Looking at the literature on diachronic linguistics, we find a method variously called the "historical method", or the "comparative method", and often spoken in conjunction with "Swadesh List", "lexicostatistics" or "glottochronology". In short, it is an intuitive method, based on heuristics which could be backed up by probability theory but not explicitly stated or computed. There are some small signs that things are changing Ringe [1992], Manaster-Ramer [1998], Hubey [1994]. The most fundamental idea behind the "comparative method" of historical linguistics is that if we find a set of words in language X which can be changed into a set of words in language Y using "regular sound changes" we can rest assured that it is not due to an accident or chance. From this follows the attempts to decide whether the sound correspondences are "genetic" or "borrowing". It is this part that causes problems for the linguistics community. The dominant paradigm of the century is that a small subset of words in any language are less prone to be borrowed and hence are evidence for geneticity. These have been more or less formalized in the Swadesh list of 100 or 200 words. Some words which do occur in many languages have been tossed aside as "child/infant language". Among these are words for family relationships such as ata, atta, ana, anna, papa, apa, api, ati, eke etc. Obviously, it is a great blow to Turkic languages since the Turkic languages have so many of these. For example, the single Turkic language Karachay-Balkar (KB) of the North Caucasus has these words in active use: ata, ana, amma, appa, akka, atta, anna, egeç. Obviously, the historical linguistics field now resembles that of anthropology/paleontology in that it consists basically of lumpers vs splitters. The lumpers are variously called proto-worlders, or nostraticists, the most famous ones being Diakonoff, Dolgopolsky, Shevoroskin, Bomhard, Greenberg, and Ruhlen. The splitters, Indo-Europeanists featured heavily among them, basically cling to the notion that no family/genetic relationships among languages can be discerned after some period of years, usually said to be about 6,000 years although the age of English has recently been changed to 8,000 years [Lass,1997]. No convincing reason for any of these dates has really given anywhere. It is often found that those who deride lexicostatistics are more than happy to use its results (i.e. the 6,000 year age of IE).

In addition, there are other serious problems with this method. Among these are

- i. Some languages do not have a written record stretching back to thousands of years BC so that other methods (even more rigorous ones) must be used.
- ii. The first place/language we see a word written in some form is the language that we assume the word belongs to. This obviously works immensely to the advantage of the Afro-Asiatic (Egyptian, Akkadian, Hebrew, etc), Indo-European (Sanskrit, Hittite, Greek, Latin), and Chinese.
- iii. The attempts to create 3 kinds of relationships such as genetic, areal, typological suffer from a malady Goethe identified centuries ago: "When an idea is lacking a word can always be found to take its place". It is as if one person claimed that thunder and lightning occurred together often so

there must be a link, and another answered "Hold on there, lightning is electromagnetic radiation and thunder is an acoustic wave. You are mixing up apples and oranges!" Or perhaps, to paraphrase Goethe's diagnosis, as if someone said "Well, we know that lightning and thunder occur together. They are called physics universals, and they don't mean anything more!"

iv. The heuristic rule of regular sound change itself can be self-contradictory or meaningless. There are languages with as few as 13 phonemes (Hawaiian). The languages in the main theater of history have more. And the languages which were isolated for a very long time sometimes have lots more and also possess certain phonetic peculiarities. Therefore if we are projecting backwards to 10,000 years or more we probably should consider languages not having many phonemes and not too many words. In this case, there's a mathematical concept called the Pigeonhole Principle which should apply. If we have n pigeonholes and $n+1$ pigeons, then at least one pigeonhole has at least 2 pigeons. Similarly if we are looking at two languages which have n consonants and any consonant can change to any other consonant (ignoring no change) we have $n(n-1)$ possible sound changes. If we therefore find $n(n-1)+1$ cognates we are guaranteed to have at least 2 examples of the sound change. Even if sound changes were at random we would have a 50% chance of having at least one sound change repeated long before $n(n-1)$ is reached. So unless rigorous probabilistic methods are used, many problems in historical linguistics cannot be resolved via heuristic rules. Some linguists who have attempted such analysis are Cowan [1962], according to whom 3 pairs are sufficient to establish geneticity; Bender [1969] who thinks 2-7 cognate pairs are needed and Greenberg [1960] for whom 3-4 cognates are sufficient. The work by Ringe [1992] and its criticism by Manaster-Ramer [1998] on the same problem are noteworthy. More results can be seen in Hubey [1994].

v. It seems that for languages for which we do not have huge mass of data and which are spread over 5,000 to 10,000 years or more we have to try a different paradigm for historical linguistics than the one that works for IE and AA languages for which we have many thousands of years of data from many branches. The justification is via the exact same probability laws.

2 Clustering Paradigm:

2.1.1.1 The root *ti*=upright, vertical=healthy, alive

Here, two such intuitive paradigms are presented with examples which can be used to counteract the weaknesses of the standard historical method. The scientific or mathematical basis of the method will be presented only via analogies since this is not a forum for such works. On page 38 Anttila's immensely influential book on historical linguistics we find; "...thus the Sumerian word *ti* 'arrow' was written with a picture of an arrow, but the same sign was also used for *ti* 'life'". From this simple description nothing further can be gleaned. First, we note that there are almost 200 cognates between Sumerian and Turkic, all listed in order of "regular sound correspondance" as required by the heuristics of the present state of linguistic science [Tuna,1990]. Therefore there is no need to imagine that it is an accident, although it can be. One way to show that this is not such an accident is to create an etymology for these words by finding all words related to this word both phonologically and semantically in all the presumably related languages. Since we cannot get anymore information from Sumerian, we have to turn to Ural-Altai languages. Since Tuna's words are from Turkic we can look there first. We find, that the word for "alive" in various Turkic

languages is : Turkish/Turkmen /diri/, KB /tiri/, Kazakh /türü/, Uyghur /tirik/, Uzbek /tirik/ [Topçuoglu,1996:5]. In Chuvash it is /çere/ [GronbechV,1979:32].

The earliest such word is from Orkhon in the form of /tirg/ (living), also in Koibal /tirig/ [GronbechV,1979:31]. In the same place /türü/ is given as 'living' but not the language. Furthermore, we have Chuvash /çere/, Taranchi /tirik/, Kazan /tere/, Yakut /tilin/ (to become living), Altai /tirgis/ (to make a living) [GronbechV,1979:42]. Furthermore in Turkish 'dik' means "to plant a sapling". The word for planting seeds is "ek". The word for 'dik' then by analogy is also used to mean erecting such as erecting a house. The obelisk is called "dikili taş". The word "dik" can be used as a verb as in "dikildi" meaning "he/she stood up(right)". Hence the root /tik/ in Karachay-Balkar, and the corresponding /dik/ in Turkish have come to mean 'steep, nearly vertical'. Other attested words for 'steep' are Koibal /tige/, and Chuvash /çige/ [Gronbech,1979]. This is likely due to a contraction of the form tirik->tirk->tik like toluk->tolk->tok (full, satisfied).

We also have /direk/ meaning 'pole' in Turkish. /Terek/ means 'tree' in KB; /däräk/ in Uygur, and /daraxt/ in Uzbek mean the same thing [Topçuoglu,1996:157]. The KB word /tıñç/ (meaning healthy, quiet) probably also belongs to this cluster. The Turkish version of the word, as expected is /dinç/. Karachay-Balkar /tın/ (life), and /tunçuk/ (to choke) as well as Yakut /tın/ (to breathe) and /tinga/ (lungs) seem to belong to the same cluster.

The word /tire/ means 'to lean (often as a support)' in KB. /Dire/ means the same thing in Turkish. Yakut /tirie/ (to support), and Koibal /tire/ [Gronbech,1979:77] are also a part of this paradigm. Their unrounded versions, /taya/, and /daya/ mean the same thing, and most likely have been reabsorbed from yet another Turkic dialect.

However, there does not yet seem to be any reason yet to connect life and arrow. But we can already see that the words have something to do with "being vertical/upright". After all, we would expect that back in the days when perhaps only a few thousand words might have been in use, either the people were upright/standing or keeled over and sick or dead. The only other time they were not upright would have been when they were sleeping and another word probably sufficed for that. But what is not clear yet is why arrow should be connected with uprightness/verticality. Vertical things like trees are also alive, but poles /direk/ are not. The word 'ti' was gleaned from Sumerian of thousands of years ago. They could have acquired these meanings thousands of years before that. It is a testimony to the diligent work of linguists that such a word can even be recovered. However it is relatively straightforward to find an explanation for the arrow=life connection. Before the metals age, it would have been impossible to work with large trees the way we do now. The easiest way to make an arrow would have been to start with something as close to an arrow as possible. That would have been a sapling. One would have to only tear it off, scrape off the bark, and then heat treat it to make it straight and then attach a stone point. Hence the relationship between verticality and life. The Uighur, and Karachay-Balkar /tüz/, Turkish /düz/, Kazakh /tuwra/, Kyrgyz /tuura/, Tatar /turi/ and Uzbek /to'g'ri/ meaning 'straight' (as an arrow?) are likely from the same root. Strangely enough Turkish also has /doğru/ (straight ahead, or true) and KB has /tuwra/ (straight ahead or true). Others likely have both variants from the same root. But as in all languages the word took on a new life afterwards, and we can trace it through Turkic languages, Hungarian and even Japanese.

1.1.1.2 Aw/Awuş

If the changes from *ti/* (upright) to */life/* is not convincing, let us look into the words of a real language, in this case Karachay-Balkar in which similar things happen; */aw/au/* (to fall over, keel over), */awuş/* (to die), */awruw/* (pain, sickness (i.e. Turkish *ağrı*)), */arı/* (to tire out (via extension from *awruw*)); */awu/* (heavy (i.e. Turkish *ağır*)) again via analogy from the fact that the people hefting around heavy things all day would get "*ağrı*". The next is not so clear but it is likely from the same root; */aqırın/* or */aqırtın/* meaning "slowly". Obviously, if you lug heavy things you go slowly. This can be compared to Kyrgyz */aqırın/* (slowly). The strange thing is that */awuş/* corresponds to Sumerian */uş/* (which means "to die) and which is one of the regular sound changes between Sumerian and Turkic that Tuna [1990] has found and which in Turkic is */öl/*. Sumerian */uş/* (dead, to die' (Grd.431)) > Tk. */öl/* (die) DLT,IT,38). The strange thing is that both versions now exist in Karachay-Balkar language. And we have corroborating evidence from Tatar in the form of */avır/* (difficult, heavy); */avırtu/* (pain), and */avıru/* (illness). In Chuvash */yıwer/* (heavy) and Yakut */yaraxan/* are cognates [Gronbech,1979:83]. Chuvash */ıwër/* means 'to grow tired' [GronbechV,1979:120].and is cognate with Karachay-Balkar */arı/*.

1.1.1.3 Cylindrical Pointed Objects, and Piercing

To find related meanings we have to turn to other languages; in Hungarian */tü/* (needle), */tüzni/* (to prick), */tüske/* (thorn), */tör/* (stabbing sword). The word for feather is */tük/* in KB and Azeri, and */tüy/* in Turkish. In KB, and Altay */tük/* is also used for body hair, or feathers. In Kazan Tatar the word is */tök/*; in Yakut */tüü/*; In Osmanli, */tüs/* was 'down'. [GronbechV,1979:46].

Hungarian */tur/* (to dig into), and */şur/* (i.e. *szur*, to prick, stab) are there to remind us of the *l~r* and *ş~z* alternation in Turkic languages as well as the shift from plosives such as */t/* to sibilants such as */s/* and */ş/* as does the Turkish *ikileme delik-deşik*. In fact the word for hole in Turkish should be *deşik* and not *delik* since the latter clearly should belong to *l~r* Turkic. KB */tüy/* and Tk. */döv/* meaning 'to beat up' are likely derived from a similar word meaning 'club, stick'. Turkmen and KB. */çüy/* (nail) and TK. */çivi/* likely from the same root. Even Kazakh */şege/* can be from the same root because the words for hammer contain similar roots. There is the smoking gun (for correctness of these) in Turkish */çekiç/* (hammer), and KB */çögüç/* (hammer) and Tatar */çükeç/* [Topcuoglu,1996:69] are all related to */çüg/çüy/çög/* (nail) and to Turkish */çak/* (to hammer). The other root for nail */mikh/* seems related to */miz/biz/* (awl) and is probably from the root */kiz/* (to heat up) from an earlier form */mir/* (which shows up in Sumerian) [Tuna,1990:] There is Turkish slang */çük/* meaning phallus (and which is related to words such as Etruscan */sek/* (sec in Latin), Sumerian */sig/* and Turkic */sik/*, please see below.)

1.1.1.4 Sew, Bind, and Tie

However, */tik/* means 'to sew' in KB, Azeri, Turkmen, Uzbek Uygur and Kyrgyz; it is */dik/* in Turkish, and */tig/* in Kazakh [Topcuoglu, 1996:131]. It is obviously from piercing using a sharp instrument like, a nail, or needle. There is a semantic shift in Orkhan, Yakut and Altai in which */tik/* means 'to stick'. It is */çik/* in Chuvash, and */tek/* in Kazan Tatar.

In this case we should be able to find words in Turkic which are similar both semantically and

phonologically (see below). In fact, they exist in plenty. Turkish /döğme/ (tattoo) is likely from /tü/ (needle) and not from /döğ/döv/ (to beat up). Once we make the semantic transition into "to bind" (from "to sew") i.e. from (tik/dik) then we also obtain Tk. /düğüm/ (knot), KB. /tüyümçek/ (knot). In the other dialects we have Az. /düyün/, Kazakh /tüyin/, Kyrgyz /tüyün/, Turkmen /düyün/, Uighur /tügün/, and Uzbek /tugun/. Even Turkish /düğün/ (wedlock, or should we say wed-knot). As for another way of binding things together (i.e. via buttons) we have KB. and Kazakh /tüyme/ and Tk. /düğme/ (button), Kyrgyz /tüyömö/, Tatar /töymä/, Uygur /tügmä/ and Uzbek /tugma/ all apparently from the same /tu/tü/ti/ root.

Further along the same semantic but not phonological territory we find Kyrgyz /tüy/ (to bind), and Altaic /tüü/ with the same meaning. Kazan /töyön/ (knot), Chuvash /tewa/ /tewe/, and /tüle/ (to bind) complement the others. We also have Yakut /tüm/ (to bind), and /tümük/ (knot) as witness that the analysis is along the correct lines [GronbechV,1979:137].

1.1.1.5 Tooth, tongue, and other pointed objects

Furthermore the word for 'tooth' is Kyrgyz/KB/Uzbek /tiş/ Turkish/Azeri/Turkmen /diş/, Kazakh /tis/, Tatar /teş/, and Uighur /ciş/ all point to the same root with Uighur displaying the t>ç sound change that we saw above. As amazing as it seems the word for 'tongue' /til/dil/tel/ also all point to the /ti/ root. Whether the word for tongue (a body part) came before the word for standing up, or arrow is best left for historical linguists to ponder. Although the view that some words are resistant to borrowing apparently holds up in Indo-European (with the caveat that we have to exclude some words by making special exceptions such as 'baby talk') it does not hold up in other languages [Dixon,1997] and furthermore the exceptions are the best candidates for proto-world, or Nostratic.

To continue, we have Turkish /diken/ (thorn), KB. /çıganak/ (thorn) are from the same paradigm. The unrounded versions of /tü/ti/ also exist in KB as /tayak/ and Turkish as /dayak/ (stick,bat) again from the same /ti/tü/ root. Furthermore there is Turkish /değnek/ (bat,club) and /değ/ (to touch) KB /tiy/ (to touch). Yakut /tii/ (to treach) is from *ti (to touch)=teg [GronbechV,1979:77] which are clearly related to /tüy/döv/ i.e. instead of "touch" we touch with a little bit more power and it becomes "beat". There is also KB /tiyek/ (buttons on the accordion) i.e. from /tiy/ (touch).

1.1.1.1 Body Parts: til/tiş, tiş(ik), teş(ik), and sex again

After we've come this far it seems that we should also pay careful attention to another set of words that seem intimately related to the /ti/ paradigm: /teş/deş/ (del) "to drill a hole". The modern word comes from /bur/ meaning 'to rotate' or 'to turn'. But it is unlikely that such drills actually existed until relatively recently so holes were likely created by either punching through with some hard object or by scraping or wearing it off. The reason is that the word for 'hole' is relatively uniform; /teşik/ in Kyrgyz, KB, Uzbek and KB, /tesik/ in Kazakh, /tişek/ in Tatar, and /töşük/ in Uygur. Turkish and Azeri revert to l~r Turkic and have /delik/. Turkish /şiş/ (skewere as in sis kebab) is directly from /tiş/ (which is the word for skewer in KB), as is Russian "shashlik".

The word /teş/ in KB means the same as /del/ in Anatolian. Hence we have /teşik/ which has the same meaning as /delik/ i.e. it means 'hole'. Now it so happens that both are ş~z languages so this

should not have occurred at all. Meanwhile, we do have the phrase in Anatolian /delik deşik/. It also happens that /teşin/ means "to undress" in KB and /teş/ also means "to untie". That verb in Anatolian is /çöz/. A likely solution is that /teş/ originally had the meaning related to "sexual intercourse", and therefore /teşin/ had to do with "getting ready for intercourse" which eventually came to mean "undress". Now the problem we have is with regularity. We have teşik = delik, teş = del, teş = çöz. It looks strangely like there could be hints of inflection in proto-Turkic since we have /teşik/ (hole), /töşek/ (mattress), /tişi(k?) (female). Meanwile /töş/ means "chest" in KB [Siuyunchiev,1989], and 'breast' in Kazan Tatar, /tüös/ meaning the same in Yakut [GronbechV,19789:125]. And to add to the confusion, /taşak/ means "testicle" in Turkish. Now since, /taş/ means "stone" could the word for testicle come from "stone"? But there is more; /taş/ also means not only "stone" but as a verb it means "to overflow". And /taşı/ means "to carry", where as /taşa/ in KB means "hidden, covered, secret". The KB verb /çaşır/ means "to hide" so therefore we have a right to suspect some kind of taboo, as usual connected with sex. Therefore /taş/ is also likely related to sex, and "to overflow" is really from "to ejaculate" so that /töşek/ fits in with the same paradigm as /teşik/,/töşek/, /tişik and has to do with sex again. Furthermore, the word /taş/ shows up in Hittite myths as the name of a river /taşmış/. This is the name of the river which after a fight with Ullikumi, the Sun God spit out after biting his testicles off in a story in which one can see a description of the explosion of the Island of Thera (Santorini) which is described in Exodus as a "pillar of fire". We should note that Ullikumi (ullu küyme) fits perfectly as (Great Burning) as the name of a "god" that rose up quickly into the sky and picked a fight with the Sky God.

We can look for help in Uralic, and Sumerian in this context. We have Sumerian /tes/ (sex), Sumerian /túd/ (to beat, to hit), Sumerian /dih2/ (to sting, barb, point), Hungarian /dus/ (extravagant i.e. overflow?), /dug/ (push into, to hide something), /töş/ (tösz, to shove, slang for sex), and /tüzni/ (to push into, pierce). In KB /tür/ means 'to shove, push' and in Turkish it is /dür/; apparently for some strange reason these s~z languages have wound up with /r/ as if they are l~r languages, whereas Hungarian has the s~z version. In Japanese /toppa/ and /totunjuu/ (pierce) also point to objects like arrow, needle, nail, and tooth.

The word /tişi/ or /dişi/ means female. Now at least we know where it came from. We have /töşek/ (place to do "teşing") for (bed,mattress). Since the transition t>s is more common we would have to assume (lacking more information) that perhaps words like sex came into Latin via Etruscan (i.e. probably like clan, ululare, capere, etc).

1.1.1.7 The Phonological Transition t>s (Turkic or Altaic-Uralic?)

To continue, as found in many languages the t>s transition gives us tüy/süy (make war, make fight), and ties to the /tawuş/, /dawiş/, /dawuş/ words (dawur-süyür ikileme, see below) and is related directly to Tatar /söngē/ (spear), as well as to Turk. /süngü/ (bayonet). The word for battle is /sugiş/ in Tatar, and /söweş/ Turkmen [Topcuoglu,1996:14] In Old Turkic /süngüš/ meant battle and to battle probably going back to a lost word /süng/ [GronbechK,1979:20], /süla/ (to campaign) [GronbechK,1979,42], /süngüg/ (lance) [GronbechK,1979:103]. The word /sü/ also meant 'army' as in /üç oguz süsi/ [KGronbech,1979:103]. In Chuvash, the word for 'lance' is /sono/; in Yakut /üngü/, and Orkhon /süngüg/. We have the classic sound change patterns t>s>h>0 since Yakut displays the s>0.

The words for 'bone' or 'body/skeleton' are also related and probably date from olden pre-metallic era in which bones were used for weapons; KB and Kazakh /süyek/, Azeri /sümük/, Kyrgyz /sök/, Tatar /söyak/, Turkmen /sünk/, Uygur /söngäk/, and Uzbek /suyak/ [Topcuoglu,1996:19]. We also find in Old Turkic /söngük/ (bone) [GronbechK,1979:117]. It is probably in the context of fighting and dying that Chuvash /sön/sén/ (to vanquish) [GronbechV,1979:135], Turkish /son/ (end), and Turkish /sön/ (to extinguish) should be considered. Obviously, the words corresponding directly to Chuvash (vanquish) in other dialects are Turkish /yen/, KB-Kyrgyz /ceng/, Altaic /yeng/, and Kazan /cing/ [GronbechV,1979,135]. Gronbech connects these with /yeg/cig/ (good). In yet another variant, we have /sög/ (to abuse) in Old Turkic [GronbechK,1979:129]. The word /sök/ has similar meaning in Karachay-Balkar, and it means 'to take apart' or 'destroy' in Turkish where as /söv/ means 'to take apart and abuse verbally' i.e. slander and use profane language.

And if we want to continue (the phonological spreading over many millenia) from /çüg/çük/ we can easily obtain /sik/ (intercourse), /sok/suk/ (to thrust into, to insert, to drive into [Redhouse,1968:1026] from which words such as /sugiş/ are derived) and /siy/ (to urinate). Perhaps /sugiş/ is from /sok/ and not /sü/. However, that is not all. /Sok/ also means 'to hit' in Yakut; /sogus/ 'to fight one another' in Kyrgyz; and /suguş/ 'to shoot one another' in Kazan Tatar [Gronbech,1979:79]. Northern Yakut /üöx/ (to scold), Kyrgyz /sök/, and Kazan /sük/ are cognates with Osmanlı /söv/ [Gronbech,1979:92]. Gronbech thinks that /sü/ should not be split off from Osmanlı /soy/ (flay), Altaic /sıyır/ (flay), Abakan /sızır/, Kazan /sıwır/, Kir-Kobial /sur/ 'take off, draw out' [GronbechV,1979:94].

As a side interest we see that the word for "virgin" in Sumerian was /sikil/ [Halloran]. Sumerian /sig/ (to beget) and Etruscan /sec/ (girl) [Lahovary,1963:206] definitely seem related, especially in light of Latin /sex/ which was probably borrowed via Etruscan (see below under /teşik/tişik/.) We should recall that Sumerian words come to us via Akkadian which like other Semitic languages are relatively vowel poor. At this point again we have to point out Turkic /sidek/sidik/ (urine) from *sigdük [Gronbech,1979:114].

Possibly /sawut/ (meaning weapon could come from an unrounded version of /sü/ i.e. /sa/) and thus would have the same relationship. Since we have /tü/ having meaning of 'hair' it is possible that there could be a /sa/ also meaning hair, at least at some time (now lost). This would possibly explain the meaning of words such as /sakal/ or /saç/. If an earlier form for hair on the top of the head was /sag/ (as in Sumerian), then we'd have /sag-kal/ collapsing to modern /sakal/. We should note that /kıl/ means body hair in Turkish, and is /xelex/ is hair in Chuvash [GronbechV,1979:21]. We have corroboration from KB in the form of /celke/ meaning 'mane' of horses, with /cılq/ meaning 'horse herd'.

Since there is a whole host of words meaning 'alive' or 'healthy' i.e. KB, Tatar and Kazakh /saw/, Turkish /sağ/, Kyrgyz /soo/, Turkmen /sagat/, Uygur /saghlam/, and Uzbek /sog'lom/ and since we do see t>s changes in Turkic (and sometimes in Russian borrowings, probably via Uralic see below) once again another set of words turns out to be from the same old root. Japanese for 'pierce' has (/toppa/, /totunjuu/), once again from the /tu/ti/ root. Finally, we should note that the word for 'seam' in Chuvash is /sü/sewe/ and the word for 'to sew' is /süle/. The formation here is as in Turkish /okla/ (to shoot arrows). Since Chuvash shows /tüle/ (to bind) and /süle/ (to sew) along with the transition t>s clearly, we can be reasonably sure of the evolution of the other words.

3 İkilemes: dawur-süyür, xırt-mırt, kağın-soğun, xapa sapa, (x)abuk-sabuk:

There are some old-time endings which seem to be left over from l~r Turkic such as /uşguwu/r, /ullu üyü/r, /dawur-süyü/r (from /daw/ 'to complain' and /sü/ 'to war, make conflict') but they are no longer productive. The Karachay and Uyghur /tawuş/ 'sound' are related to /dawur/, and Turkish /ses/ is likely from /süs/ (i.e. likely a shortened version of /süyüş/). Thus we look for the roots. /Daw/ obviously is connected with Turkish /dava/ and /dağla/ (to complain, make noise, be a pain). So /tawuş/ is that version in which the meaning came from "constant bickering, complaining" and turned into "sound". Now the /süyür/ comes obviously from /sü/ (make war, fight, create noise, din). Turkish /süngü/, comes from it. Even if it is not attested, there is probably some word /süng/ [Gronbech,1979]. Related words were given above. But the /ng/ often becomes /y/ in KB. That makes the expected word to be /süyüş/ which what the Turkish word /ses/ represents. The Karachay for bone or body (i.e. skeleton) /süyek/ is from /sü/ either because bones were used as weapons in the olden days or from the work skeleton/bone to denote death.

The nasal /ng/>/y/ in KB (standard stuff) so /süy/ corresponds to /süng/. But in Khoibal we have /sü/, not /süy/ [Gronbech,]. Secondly /g/ and /ng/ probably got added in Asia i.e /süng/süng/, like /tagh/, /irig/, /kalag/, etc. There is also the irregularity of r>z so we should have /dawur/ > /dawuz/ (not /dawuş/tawuş/).

The /xırt-mırt/ doublet is probably/likely a version of qart-mort/mord, both words referring to 'people'. The Kartli are the Georgians and their ancestors and the Mort are Uralic peoples (for example, Mordvins, Udmort/Udmurt, Komi-murt, Mordva, Mari) in whose language there are many words which are connected to this root. Many peoples of Siberia also derive their self-designation from the word for "man", for example, Chukchi, Nenets, Nanay, Nivkhi, Negidal and Ent [Wixman,1984:20]. The Eskimo call themselves Inuit (people), and German self-designation "Deutsch" also derives from 'people'. The /kağın-sogun/ doublet is quite likely /qaqgan-soqgan/ words which show up as kagan, and shogun, and literally would mean 'victors' or 'vanquishers'. There are many Karachay-Balkar ikilemes in which the first seems to start with /q,k,x/ and the second either with /s/ or /m/. Of course the doubling with /m/ substituted for the second part is now standard in Turkish, i.e. /araba-maraba/, or /çok-mok/. What is probably hidden in these doublets is a time period in which a mixing action among Turkic (and possibly Uralic) speakers started using two phonologically different (but similar) versions of the words with same meaning. Both Tatar and Karachay-Balkar have the ikileme /uwak-töyek/ (trifles), which in Turkish is /ufak-tefek/. We should note that /tefek/ has no meaning by itself but its meaning can be gleaned from the other languages.

4 Eurasian Sources

Uralic went thru /t/>/s/ so /tü/>/sü/ is possibly Ural-Altai is a single family and what we are seeing is a secondary mixing effect (i.e. a reflux action) of Ur-Al speakers mixing with each other after a long enough separation in which there were sound changes, and then reborrowing or creating doublets (ikilemes in Turkish) because the bilingual speakers used both versions of the same word (please see below for more on ikilemes). There might have been /k/>/s/ also in Uralic or it could be a part of the /t/>/s/ chain as in /k/>/t/>/s/. The Turk>Russian k>s would then be a part of an earlier chain:

karınca->sarancha, kat->soid, kaplak -> sapokh, kırık/kırk-> sorug

We have the unusual /sarık/ in Tatar which then is from /kar/ (which is sheep in Uralic, and closer phonetically to Turkic /koy/ or /kong/) and Russian /baran/ for wild sheep could possibly be related since the IE root is *owis.

5 Mediterranean: Etruscan: There are strange parallels

Table 1:

Etruscan	Turkic	
Tursi or Tusci	Turk	Romans called the Etruscans Tursi or Tusci. The Greeks called the Adriatic Tyrhenian Sea. The people called Trs/trş/trswa (Egyptian) are mentioned among the Sea Peoples.
Rasenna or Raşna	Asena or Aşina	The Etruscans called themselves Rasenna or Rasna. The Royal clan that gave tarkhans to the Turkic peoples was called Asena or Aşina.
Wolf legend	Wolf legend	Both peoples have a legends in which they claim descent from a she-wolf.
River Tiber	Temir, timer, demir, etc	Etruscans had their iron mines on the River Tiber. Tibira means 'iron' in Sumerian and the word for it in Turkic languages is temir/timer/demir etc. The early Turks in history are known as iron workers. It is not clear if they were a tribe that specialized in iron working or if they were just iron-smiths. The words /ors/ (anvil) pops up in Central Asia as a people /aors/ or /aurusha/ etc, but they are said to be Indo-Europeans. Elteber is used in Turkic writings to refer to something like 'chief', however, it should probably be read something like teber-el (iron land) or teber-er (iron-man, i.e. a primitive geophysicist and metallurgical engineer of sorts). The place called Teberdi in Karachay-Cherkessia could be d-Bolgaric for Teber-li (land of Teber/Temir) or from Teyriberdi (God gave!).
Tarchon	Tarkhan	Nobody really knows what the 'tarchon' of the Etruscans was about, but 'tarkhan' is a title in later Turkic. Since the plural shows up in early writings as /tarkhat/, it is not clear exactly what kind of language they spoke, meaning that it might not have resembled the present Turkic languages in typology.

Table 1:

Etruscan	Turkic	
Turan	Turan	Turan is a famous goddess of the Etruscans. It is apparently the Greek Adonis. If she was a fertility goddess, then the /tu/ in the name ties it to Turkic /tuw/ (to be born) and /tuwurgan/ (doguran in modern Turkish means simply "that which gives birth". Of course, the connection of /tu/ to sex should no longer be seen in isolation.

The writings found on the island of Lemnos, resembles that of Etruscan giving credibility to their own claim that they came from Anatolia. According to Herodotus, the people of Troy (Tur?) went to Europe. They can also be connected to the peoples of Anatolia from which Hittites apparently got their name (i.e. Nasili) via their name 'Rasenna'. Not many Etruscan words are known but from the few that we do have, there are cognates with Turkic especially Chuvash. A few examples are given here.

Table 2:

Etruscan	Turkic
apa (= father)	ata(=father, many Turkic languages), appa =grandfather) Karachay-Balkar
apana (=grandfather)	apa-ana (father's mother)
aisiu (=divine)	asuw (=royalty, dignity, in KB), asil (=royal in Turkish), asıl (=truth in Turkish). Asu is also Nilo-Saharan
al(=give)	al (=take, in most Turkic languages)
car(=make, build)	kur/kura (=build, make)
clan (=boy)	oğlan (=boy, Turkish, Azeri), oylan (=boy in Turkmen), ogul (=boy in Uighur, and Uzbek)
er, ar (=to make, to move, to build)	ar (=do, clean), er (=attain, reach)
etnam (=and, also)	ennte (=again, and), endi/enni (=now)
hec (=to place in front of)	cek (=to yoke, to place and bind horses or oxen to the front of the cart, Karachay)
hus(=youth, children)	caş(=young, in Karachay-Balkar), yaş (=fresh, age in Turkish), zhas (=young in Kazakh), jaş (=young in Kyrgyz), yash(=young in Tatar, and Uyghur), yoş (=young in Uzbek)

Table 2:

Etruscan	Turkic
nene (=wet nurse)	nine(=grandmother in Turkish), meme (=breasts in Turkish), amma (=grandmother in Karachay-Balkar)
qutun, qutum (=vase)	kutu (=box, container in Turkish), kutuk (=container in Karachay Balkar), quty(=box in Turkmen), quta (=box in Uyghur), quti (=box in Uzbek), küp (=large jar in Turkish), kübür (=trunk in Karachay-Balkar), qap (=container, gourd in Karachay-Balkar), qabır (=grave in Turkic)
ut (=to carry out, perform)	et(=to do, to carry out, to execute, to perform in all Turkic languages)
ril (=aged, age of..)	Changing this to ş~z Turkic from l~r Turkic we get zaş (which is related to /yaş/caş/jaş/ as above. Furthermore /zaş/ is used in the Çerek dialect of Balkar[Tavkul,1993:]. Furthermore, /yıl/ means 'year' and also as /cıl/ means "aged" in Karachay-Balkar.
tul (=stone)	çul(=stone in Chuvash dialect of Turkic). This changed to /taş/ in the common Turkic dialects.
tular(=boundary stone)	duvar (=wall in Turkish)
zich (=to write, to incise)	çiz (=to incise, to draw in Turkish), sız (=to incise in Karachay-Balkar). In all likelihood, the common Turkic /yaz/caz/jaz/ (=to write) comes from the same word /sız/ meaning 'to incise'.
mach(=five)	beş(=five in Turkic languages)
huth (=four)	tört/dört(=four). This was more like tüötüm in Bolgharic.
tin(=day)	kün/gün(=day in Turkic languages), tün(=afternoon, evening only in 'tün aydın'=good afternoon/evening)

There are the Peleset/Danau "tjekker" folks who figure in the Sea Peoples who invaded Egypt. Tjekker means "feather" (i.e./tük/) and the Bolgharic -er ending can be seen. For example, Turkic tengiz, is tenger in Hungarian and likely both referred to the endless bluish expanses of the sea and the heavens. The word /danu/ which is said to be IE and which shows up in various forms such as Danube, Tanais, Don, etc is probably cognate with /tengiz/. There are many proposed etymologies for the name of Don/Tanais. It could just as easily have come from the same root as Turkic /tong/, /tung/ meaning 'to freeze' as exists in many Turkic languages [Gronbech,1979:106] or as Miziev thinks from /tnay/ meaning 'quiet', again from the /ti/ root.

Herodotus says that the 'barbarians' use the word 'eridanus' to refer to all large bodies of water. As is well known 'iri' means large in several Turkic languages such as Kazakh, Kyrgyz, and Turkish.

What all the evidence points to is that some of the Turkic words which they could not have borrowed from Iranian are already in the West long before the Turkic peoples allegedly arrived in the West. What is likely is that the Bolgharic (Chuvash) is the older and more archaic Turkic, and which is also likely related to Uralic was in the West and is related to the pre-IE and pre-AA languages of the Middle East. They are also likely related to Dravidian.

6 Middle East Again

Hints in this direction can even be seen in the works of Assyriologists such as von Soden in which he pointedly remarks that "we can say with great certainty that prior to the last centuries of the fourth millennium, during the Chalcolithic Age, neither Semitic speaking groups, nor Sumerians belonged to the presumably light-skinned inhabitants of Western Asia...For example, place names with -all/ill...are dispersed over wide areas...Finally, in an extensive area stretching from Asia Minor over Syria and Egypt, the substratum language does not generally differentiate between l and, and above all at the beginnings of words." Of course, today it is the Turkic and Dravidian languages which do not have words beginning with the liquids /l,r/. As we go east, we find that these liquids get confused even more as in Korean and Japanese. Von Soden also subscribes to the view of the Sumerologist Landsberger that there are hints of proto-Euphratic and proto-Tigradic (Subaraic) languages which contributed words to Sumerian. Of course, Tuna says explicitly that the Sumero-Turkic cognates are from proto-Euphratic. Furthermore, it is exactly in this region that we find the names Kuman(ni), Turuk(ku), Khumuk(ku), Kashka/Kaska, Subar(tu), Kesh(i). It is very strange that Kumans, Kumuks, and Kashkai today speak Turkic or were Turkic speaking when they are known in history. The Sabirs (Turkic speaking) were also in the North Caucasus. The Keshi could be simply mean 'people from Kesh/Kish' which could have gotten the meaning of 'people' in Turkic (i.e. kişi). It is also quite clear that all the Turkic language branches are represented in the West; that is, Bolgharic, Khaladj, and common Turkic (Oguz, Kipchak) etc. According to standard methodology of historical linguistics and genetics, this would imply that the original Turkic homeland is in the West and not in the East. Sumerians called their land "Keng-ir" [von Soden] meaning 'civilized land' which even now can be easily etymologized as /keng-il/. Keng has meanings other than "wide" in Turkic languages. In Kazakh /aqil kenges/ and in Kyrgyz /kengeş/ means "advice". It is used in a similar sense in Uyghur.

7 Tau/taw/dagh

Certainly it is strange that so many mountains in the west have the syllable /tau/ in them: Taurus, Taulantii, Tauri, Taygetum, Tauern, Taunus,

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