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PROTO-WORLD LANGUAGE

I. INTRODUCTION

Originally the present paper was devoted to the comparison of the **NASCA** (Nostratic, Semito-Hamitic, Sino-Caucasian), Bushmen (Khoisan) and South Bahnaric (belongs to Austroasiatic phylae) proto-languages. Then the additional material was added from some other language families with the aim of tentative reconstruction of the Proto-World language' s basic word list. In this paper Proto-World language will be called Ur Language (UL). It existed around 45-40 thousand years ago. All known human languages (or language families) ultimately stem from this original language.

NASCA is an abbreviation [suggested by A.V. Korotayev (Kazankov, Korotayev, 2000)] for the unit of Nostratic, Afrasian, and Sino-CAucasian. Alternative names are **Eurasian** (Starostin 1989) and **Paleolithic** (Orel 1995a). Evidence for the genetic relatedness of the **SH**, **Nostr.**, and **SC** was presented by S.A. Starostin (Starostin 1989), V. Orel (Orel, 1995a), and A. Kazankov (Kazankov, Korotayev, 2000). South Bahnaric is a branch of Austroasiatic and belongs, more specifically, to the Mon-Khmer linguistic family. South Bahnaric reconstructions were

made by Yefimov (E) on the basis of Bahnar, Stieng, Mnong, Ma and Chrau (Yefimov 1990). Austroasiatic is genetically related to Austronesian, (Reid 1980; Blust 1996) the two comprising Austric.

The data will be taken from both reconstructed proto-languages of various levels and from living languages.

Abbreviations and reconstruction symbols

Alt. – Altaic proto-language

Amerind. – Proto-Amerindian

AS – Anglo-Saxon

AT – Proto Austro-Thai

Av.-And. – Avaro-Andian proto-language

Av. – Avar (belong to EC).

Au.– Austroasiatic proto-language

Bashk. – Bashkir

Chad. – Chadic proto-language

Darg. – Dargin, Dargwa (b. to EC)

Drav. – Dravidan proto-language

EC – Eastern Caucasian proto-language

Engl. – English

Enis. – Eniseian proto-language

Finn. – Finnish

FU – Finno-Ugor proto-language

Germ. - German

Hung. – Hungarian

Icel. – Icelandic

IE – Indo-European proto-language

Kartv. – Kartvelian proto-language

Khin. – Khinalug (a language that constitutes a separate branch of EC)

Khm. – Khmer

Kirg. – Kirghiz

Kushit. – Kushitic proto-language

Lat. – Latin

Lezg. – Lezghi (b. to EC)

Ling. – Lingala (a Bantu language)

Lith. – Lithwanian

Lolo-Burm. – Lolo-Burman proto-language

ME – Middle English

Mong. – Mongolian

Norw. – Norwegian

Nostr. – Nostratic proto-language (its reflexes formed Indo-European, Uralic, Altaic, Dravidan and Kartvelian linguistic families).

NC – North-Caucasian proto-language

OC – Old Chinese

PCh – Proto-Chukchee

PK – Proto-Kushitic

PNP – Proto-Malayo-Polynesian [branch of **An.** (without Taiwanese languages)].

PPN – Proto-Polynesian

Port. – Portuguese

PT – Proto Thai-Kadai

PTNG – Proto-Trans-New Guinean phylum (b. to Papuan languages entity)

Russ. – Russian

SC – Sino-Caucasian proto-language

Scrt. – Sanscrit

S.-h. – Semito-Hamitic proto-language

ST – Sino-Tibetan proto-language

Tsez. – 1) Tsezi (b. to EC)

UL – Ur-Language (first "known" language of *Homo sapiens sapiens*) I believe that **UL** (with dialects), existed in Levant about 40-45 ka (kiloyears ago). What kind of language existed before that time we can only guess, but, I am afraid, not from the data of comparative linguistic studies.

Ural. – Uralic proto-language

WC – Western Caucasian proto-language

W.-Chad. – Western Chadic proto-language

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A – Aleksandrova E.B (ed.) (2004). Finsko-russkij, russko-finskij slovar' [Finnish-Russian and Russian Finnish Dictionary] Sankt Petersburg: Viktorija pljus.

Al – Aleksandravichjus Ju. (1984). Litovskij Jazyk [Lithwanian Language] Vilnius: Mokslas.

Am – Ambulas-English Dictionary (internet)

AnH – Anikin A.E., Helimskij E.A. (2007). Samodijsko – tunguso-manchzhurskije leksicheskiye svjazi [*Samodian–Tungus-Manchu Lexical Ties*] Moskva: Jazyki slavjanskoj kul'tury.

AR – Algebra Rodstva [*Algebra of Kinship*]. Vols. 1-8. by V.A. Popov). St. Petersburg: Kunstkamera

B – Bengtson, John D. Some Features of Dene-Caucasian Phonology with Special Reference to Basque //Cachiers de l'institut de

Linguistique de Louvain (CILL) 30 (4): 33-54

(<http://74.125.77.132/search?q=cache:VmEVTVwS7kJ:jdbengt.net/articles/C...>).

BAR – British Archaeological Report. Oxford.

ChRS – Chechensko-Russkij Slovar' (*Chechen-Russian Dictionary*) (2005), (Ed. by Z.H. Hamidova). Moskva: Academia.

CSAL – Matteson E., Wheeler A., Jackson F.L., Waltz N.E., Christian D.R. (1972). *Comparative Studies in Amerindian languages*. The Hague–Paris: Mouton.

D – Dolgopolsky A.B. (1995). Sud'ba nostraticeskikh glasnyh v indojevropejskom jazyke [*Nostratic Vowels in Indoeuropean*]. // MLZH 1: 14-33.

DDT – Thomas D.D. (1966). Mon-Khmer Subgroupings in Vietnam // *Studies in Comparative Linguistics*. London etc.: 194-202.

Do. – Dolgopolsky A.B. (1973). Sravnitel'no-istoricheskaja fonetika kushitskih jazykov [*Comparative-Historical Phonology of the Kushitic Languages*]. Moskva: Nauka.

D.-St. – Starostin S.A. (2008). Hurrito-urartskije i vostochnokavkazskije jazyki [*Hurrito-Urartan and Eastern-Caucasian Languages*] // S.A. Starostin. *Trudy po jazykoznaniju [Language Studies]*. Moskva: Jazyki russkoj kul'tury: 358-406.

E – Yefimov A.Yu. (1990). Istoricheskaja fonologija juznobahnaricheskikh jazykov [*Historical Phonology of the South Bahnaric Languages*]. Moskva: Nauka.

G – Gorgonijev Yu.A. (1975). Khmersko-russkij slovar' [*Khmer-Russian Dictionary*]. Moskva: Russkij Jazyk.

Gu – Aksenova I., Toporova I. (2008). *Grammatika jazyka gusii [The Grammar of the Gusii language]* Moskva: Academia.

Guth. – *Guthrie, Malcolm* (1971). *Comparative Bantu*. Vol 2, Farnborough: Gregg International Publishers.

H.-Sh. – *Harvey S., Shorto L.* (1982). *Notes and Communications* // *Bulletin of the School of Oriental and African Studies, University of London* 45: 571-576.

I – Interactive Dictionary of Guarani (<http://www.uni-mainz.de/cgi-bin/guarani2/dictionary.pl>).

IJAL – *International Journal of American Linguistics*.

IP – *On the Indo-Pacific Hypothesis of Joseph Greenberg (Who the hell wrote it?)*

IRUS – (1964). *Indonesijsko-russkij uchebnyj slovar' [Russian-Indonesian Learner Dictionary]*. (Compiled by A.S.Teselkin and A.P. Pavlenko). Moskva: Sovetskaja Entsiklopedija.

IS – *Illich-Svitych V.M.* (1968). *Sootvetstvija smychnyh v Nostraticeskijh Jazykah [Correspondences in Stops in Nostratic Languages]* // *Etymologija* 1966. Moskva, 1968: 304-355.

K – *Suahili-russkij i russko-suahili slovar' [Swahili-Russian and Russian Swahili Dictionary]*. (1965), (Compiled by A.I. Kutuzov, ed. by Ali Dzhuma Zihideri). Moskva: Sovetskaja entsiklopedija.

Ko – *Davies, John.* (1981). *Kobon. Lingua Descriptive Studies*. Vol 3. Amsterdam: North-Holland Publishing Company.

L – *The Learner's Russian-Hausa-Yoruba Dictionary*. (1987). by E.S.Arutjunova et al.), Moskva: Russkij jazyk.

LRDIV – (1984). *Lingvističeskaja rekonstrukcija i drevnejšaja istorija Vostoka [Linguistic Reconstruction and History of the Ancient East]*. I.F. Vardul et al.) Vol 4. Moskva: Nauka.

M – *Mudrak O.A.* (2000). *Etimologičeskij slovar' čukotsko-kamčatskich jazykov [Chukchee-Kamchatkan Etymological Dictionary]*. Moskva: Jazyki ruskoj kul'tury.

Mi – *Militarev A.Ju.* Once more about glottochronology and the comparative method: the Omotic-Afrasian case <http://74.125.77.132/search?q=cache:7fQTFcIN8vMJ:starling.rinet.ru/Texts/fl...>

MiS – *Militarev A.Ju., Starostin S.A.*, (2008). Obshchaja afrazijskocevernokavkazskaja kul'turnaja leksika [*Common Afrasian and North-Caucasian Lexics*] //S.A. Starostin. Trudy po jazykoznaniju [*Language Studies*]. Moskva: Jazyki russkoj kul'tury: 256-264.

MNM – Mify narodov mira [*Myths of the Peoples of the World*]. (1992) by S.A. Tokarev). Vols 1-2. Moskva: Sovetskaja Entsiklopedija.

MS – *Illich-Svitych V.M.* (1967). Materialy k sravnitel'nomu Slovaru Nostraticheskikh Jazykov [*Materials to Comparative Vocabulary of the Nostratic Languages*] // Etymologija 1965. Moskva, 1967: 321-373.

MLZH – Moskovskij lingvisticheskij zhurnal [*Moscow Linguistic Journal*]

Nik.-St. – *Nikolaev S.L., Starostin S.A.* (1994). North Caucasian etymological dictionary. Moscow.

NS – *Nikolajev S.L., Starostin S.A.* (2008). Paradigmaticheskiye klassy indoevropskogo glagola [*Paradigmatic classes of the Indoeuropean Verb*] //S.A. Starostin. Trudy po jazykoznaniju [*Language Studies*]. Moskva: Jazyki russkoj kul'tury: 52-146.

OL – Oceanic Linguistics

OMS – *Hadrovics L., Gáldi L.* (1986). Orosz-Magyar Szótár. Vols. I-II. Budapest: Akadémiai kiadó.

OS – *Illich-Svitych V.M.* (1971-1984). Opyt sravnenija nostraticheskikh jazykov (semitohamitskij, kartvel'skij, indoevropskij, ural'skij, dravidijskij, altajskij) [*Results of the Nostratic Comparison*

(*Semito-Hamitic, Kartvelian, Indoeuropean, Uralian, Dravidian, Altaic*)]. Vols. 1-3. Moskva: Nauka.

P – Polinskaja M.S. (1995). Jazyk niue [*Niue language*]. Moskva: Vostochnaja literatura.

PIDR – (2000). Problemy izuchenija dal'nego rodstva jazykov na rubezhe tretjogo tysjacheletija (doklady i tezisj nauchnoj konferentsii) [*Problems of the Long Range Language Comparison Studies at the Threshold of the Third Millenium (Reports and Summaries of the Conference)*]. Moskva: RGGU – Jewish University in Moscow.

Pn – Pokorny J. (1951). Indigermanisches etymologisches Wörterbuch. Bern and München: Francke Verlag.

Po – Pogadajev V.A. (2008). Indonezijsko rusckij i ruscko-indonezijsckij slovar' [*Indonesian-Russian and Russian Indonesian Dictionary*]. Moskva: Rusckij Yazyk Medija.

PRS – (1972). Portugal'sko-rusckij slovar' [*Portuguese-Russian Dictionary*] (compiled by S.M. Starets, E.N. Feershtein), Moskva: Sovetskaja entsiklopedija.

PSP – Prehistoric Settlement of th Pacific (1996). // Transactions of the American Philosophical Society. Vol 86. Pt 5 (Ed. by Goodenough et al.).

R – Jazyk ruk. Materialy rossijsko-vjetnamskoj lingvisticheskoj ekspeditsii [*Ruk language. The Materials of the Russian-Vietnamese Linguistic Expedition*]. Vol. 4. by N.V. Solntseva, Nguen Van Loi). Moskva: Vostochnaja literatura.

RBS – Ruscko-bashkirskij Slovar' (1948). [*Russian-Bashkir Dictionary*]. by N.K Dmitrijev et al.). Moskva: GIINS.

RChS – Ruscko-chechenskij Slovar' (2005). [*Russian-Chechen Dictionary*] (Ed. by Z.X Hamidova). Moskva: Academia.

RK – Rombandeeva E.I., Kuzakova E.A. (2000). Slovar': mansijsko-russkij i russko-mansijskij [*Mansi-Russian and Russian-Mansi Dictionary*] Sankt-Peterburg: Prosveshchenije.

RLFS – Russko-lingala-frantsuzskij slovar' (1998). [*Russian-Lingala-French Dictionary*] (Ed. by I.N. Toporova). Moskva: Institut jazykoznanija RAN.

RMS – Russko-mongol'skij Slovar' (1960). [*Russian-Mongolian Dictionary*] (Ed. by G.D. Sandzheev). Moscow: GIINS.

RNS – Russko-norvezhskij slovar' (1987). [*Russian-Norwegian Dictionary*]. by S.S. Lunden and T. Mathiassen). Moskva: Russkij Jazyk.

RPS – Russko-portugal'skij slovar' (1989). [*Russian-Portuguese Dictionary*] (Ed. by N.Ya. Voinova). Moskva: Russkij Jazyk.

RShS – *Maslova-Lashanskaja* et al. (1976). Russko-shvedskij slovar' [Russian-Swedish dictionary] Moskva: Russkij jazyk.

RtabS – Russko-tabasaranskij slovar' (1988). [*Russian-Tabasaran Dictionary*] (compiled by V.M. Zagirov), Mahachkala: Daguchpedgiz.

RTS – Russko-tamil'skij Slovar' (1965). [*Russian-Tamil Dictionary*]. (Compiled by M.S. Andronov et al.). Moscow: Sovetskaja entsiklopedija.

RtuS – Ju.V Shcheka (2004). Russko-turetskij slovar [Russian-Turk Dictionary], Moskva: Vostok-Zapad.

S – *Starostin S.A.* (1989). Nostratic and Cino-Caucasian // *Explorations in Language Macrofamilies*. by V. Shevoroshkin). Bochum. Universitätsverlag Brockmeyer: 42-66.

Si. – *Sirk Ju.H.* (2008). Avstronesijskije Jazyki [Austronesian Languages]. Moskva: Vostochnaja literatura.

StE – *Starostin S.A.*, (2008). Prajenisejskaja rekonstruktsija i vneshnije svjazi jenisejskih jazykov [*Proto-Yenisean Reconstruction and the External Ties of the Yenisean Languages*] //S.A. Starostin. Trudy po

jazykoznaniju [*Language Studies*]. Moskva: Jazyki russoj kul'tury: 147-246).

StE – *Starostin S.A.*, (2008). Prajenisejskaja rekonstruktsija i vneshnije svjazi jenisejskich jazykov [*Proto-Yenisean Reconstruction and the External Ties of the Yenisean Languages*] //S.A. Starostin. Trudy po jazykoznaniju [*Language Studies*]. Moskva: Jazyki russoj kul'tury: 147-246).

U – Gromova N.V., Petrenko N.T. (2004). Uchebnik jazyka suahili [Textbook of the Swahili]. Moskva: MGU–MGIMO.

UCPL = University of California Publications in Linguistics

VJA – Voprosy Jazykopznaniija [Journal of Linguistics], Moskva.

Y – *Heerschen V.* (1992). A Dictionary of the Yale (Kosarek) Language. 22 Beitrag zur Schriftenreihe Mensch, Kultur und Umwelt im Zentralen Bergland von West-neuguinea. Berlin: Dietrich Reimar Verlag.

Ynn – Yalarnnga vocabulary
(<http://www1.asiatic.gov.au/ASEDA/docs/0204-Yalarnnga-vocab.html>).

Z – *Zubko G.V.* (1980). Fula-russko-frantsuzskij slovar' [*Fula-Russian-French Dictionary*] Moskva: Russkij Jazyk.

A number in brackets after the marking of the "narrow" linguistic classification of an etymon signifies belonging of a family to one of the eight maximal broad linguistic macro-phila:

(1) – NASKA (SH, SC, Nostr);

(2) – Khoisan (Bushman);

(3) – Austric [(Austroasiatic and Austro-Thai (Austronesian and Thai-Kadai));

(4) – Niger-Kordofan;

(5) – Indo-Pacific(Andaman and Papuan languages);

(6) – Amerindian;

(7) – Australian;

(8) – Nilo-Saharan.

The idea that all human languages can be grouped in only eight superfamilies belongs to Václav Blažek. He expressed it to me in private communication at the Moscow comparative conference in the summer of 2001. Now in 2008 this number dwindled to about five superfamilies, since divisions (1), (2), (3), and (7) can be integrated into Afro-Australian phyla for the evidence of their specific genetic unity. Within it Austric and NASCA are related more closely. Groups 4 and 8 are again related more closely to each other, but I only rarely drew material from the groups 6, 7, and 8 and thus placed them in the end of the above classification. But I will keep in this paper, for purely “technical” reasons, to the former enumeration of 2001.

Abbreviations for Khoisan (Bushman) languages (from Bleek, 1956: iii-iv) are like follows:

Northern group

NI //k''au-//en auen a dialect of !kuŋ, NII; for more detailed mapping see Barnard, 1992

NIa nogau a dialect of !kuŋ, NII

NII !kũ, !kuŋ self-name – Zu/hoãsi, most studied Bushman population

NIIa hei//kum near Etosha pan (Namibia)

NIIb a dialect of !kuŋ (!kung) from Ovanboland (northern Namibia)

NIIc a dialect in Ukualutu, Namibia

NIII !o !kung a dialect of !kung (Eastern Angola)

Southern Group

SI /xam northern part of Cape province (in D.F. Bleek's book here (p.) is a misprint: NI)

SIa	//ŋ	a dialect of /xam
SIIa	≠khomani	southern Kalahari (R.S.A.)
SIIb	//khau	Kimberly region (R.S.A.)
SIIc	//ku//e	southern Kalahari (R.S.A.)
SIId	seroa	southern part of Orange Free State (province of R.S.A.).
SIIe	!gã !ne	Transkei, i.e. south-eastern part of R.S.A.
SIII	batwa	eastern Transvaal, near lake Chrissie
SIV	auni (/auni)	southern Kalahari (Botswana)
SIVa	khatia (xatia)	southern Kalahari (Namibia)
SIVb	ki/hazi	southern Kalahari (Namibia)
SV	masarwa	southern Kalahari (Botswana)
SVI	/nu //en	southern Kalahari (Namibia)
SVIa	/nusan	southern Kalahari (Namibia)

Central group

CI	hie, hietjware, masarwa	Zimbabwe (near lake Tati)
CIa	sehura	Botswana
CIb	mohissa	Botswana
CII	naron, //aikwe	Botswana (near to "auen" (NI))
CIIa	tsaukwe	Botswana
CIIb	hukwe	Kaprivi strip (Namibia)
CIII	hadza	northern Tanzania

/ – dental click, // – lateral click, ≠ – alveolar click, ! – alveolar-palatal (cerebral) click.

ζ reflects laryngalization of the preceding vowel, – high tone, _ – low tone, ʘ – flapped retroflex consonant (Bleek, 1956: iv).

Languages of Central group are distantly related to Northern and Southern groups. The latter are much more closely related to each other.

Hadza belongs to Central group. All further references will be given in these symbols by pages of: (Bleek, 1956).

Other phonetic symbols.: *ɨ* means Russian *y*, *o* – "high" *o* (between *o* and *a*), *p̣* means dot over phoneme. These symbols may be replaced with standard signs of the IFA: *i* crossed, semi-circle, and a dot over a phoneme. *Ω* is a specific **FU** phoneme sounding similar to Russian *ɨ* (*y*). *λ* of Illich-Svitych's texts corresponds to more oftenly used *V* (a reconstructed vowel), e.g. *Kirhλ* "old" (OCHЯ 165) may also be written as *KirhV*. Some spellings are given in cyrillics. Such cases are marked.

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We should put before the list of comparisons a couple of methodological considerations:

1) In the Nostratic list of V.M. Illich-Svitych much more than half of the reconstructions have CVCV structure. Extra-linguistic considerations prompt us that at the earlier levels of language development such structures should have been even more abundant than in Nostratic. This consideration narrows the scope of all possible phonetic combinations for the **UL**.

2) If we assume that all present languages ultimately stem from one **UL** (with dialects), then with certain probability the reflexes of this language can be found in any recorded language and we should not neglect this possibility in the process of the far-ranging linguistic comparison. Let us first take, for example, the word "lizard".

1. LIZARD In the **NC** etymological dictionary **NC** form for "lizard" is reconstructed as **čVrčV* (Nik-St.: 348). We view the probability of the existence of such a form as low, taking into consideration the following:

In **Lezghi** and closely related **Tabasaran** "lizard" sounds as *čurčul*, in proto **Dargin** – as **čičala* (ibid.). This practically coincides with the **Proto-Finno-Ugor** "lizard" – **č'Ωčəl* (Teplyashina, 1978: 776). The probability of the mutual borrowing between **NC** and **FU** is about zero, and the probability of their chance coincidence will diminish to about the same level if we consider the following (all etymons mean "lizard" unless otherwise specified):

Norw.: *firfisl|e -a* (RNS: 847), compare with other Lezghi etymon: *fifil* (Nik.-St.: 763);

Bashkir: *кэҗэртке (kəčərtke)* (RBS: 898);

Kirgiz: *кескелдирик (keskeldirik)* (Russko-Kirgizskij Slovar', 1960: 983);

Amerind: Hoka: Kokopa: *k_wacúl* (Crawford, 1976: 183);

Uto-Aztecan: Panamint-Shoshone (Tümpisa): *chuckwalla* (Dayley, 1984: 464);

Penuti: proto Miwok-Wintun: **čVkw(i/a)λ-* (Broadbent, Pitkin, 1964: 40).

We may also notice that the etymons presented above have some possible phonetic connection with **Nostr.** **kułλ* "snake" (OSNJA 179), compare also: **An.** **kalati* "worm" (P 198). If we add to the analyses **Nostr.** **KŪra* "short" (OSNJA 244) and **kUłλ* "small" (OSNJA 205), we may propose for the **UL** a hypothetical form **kukula*, "lizard", literally: "small (short) snake".

Another example that might be added to M. Ruhlen's list (Ruhlen, 1991) is **UL** **baba* и **tata*, with tentative meaning (with derivates) "father" within nuclear or small extended family. We list them, as the rest of the material, without pretence at formulating any rule of regular correspondence.

2. FATHER 1 **aba*

3. FATHER 2 **tata*

S.-h.(1): **?ab-* "father" (Orel 1995a, 1). (all other etymons here mean "father" unless otherwise specified):

Nostr.(1): Alt(1): **ǎp'a* (Dybo, 2000b: 46).

Mansi(1) (b. to Uralic) *āt'* (RK: 183).

IN(1) **ata* /*pater*. **pater* is possibly an innovation in **IE** taking into account complexity of their ethnic origin (Dolgopolsky 1995). This circumstance is possibly reflected in **Hettan** *attta*, **Slavic** **otici*, **Gothic** *atta* (Benvenist, 1995: 147) as well as in Albanian *ate* (~ *-i*) (Zhugra, 1998: 177, 180), and Dardian material.

Dardian(1) (including Nuristani languages) reflexes are:

Kati: *tot-* (nominal case, p.35), **Vaigali:** *tatō* (p.45), **Pashai:** *tāt-* (p.106), **Kalasha:** *dāda* (p.122), **Khovar:** *tat* (p.132), **Torvali:** *boba* (p.134), **Bashkarik:** *bab-* (p.141), **Garvi:** *bab-* (p.144), etc. (pages are given by: (Eidelman, 1965). In other words in Dardic we also have either **tata* (*tāta*), or **baba*.

SC(1): **?opV(j)* (Starostin, 1984, 2.5), or *?öpV(jV)* (Nik.-St: 1385); **ST** **pǎH*, Enis. **?ob* (Starostin, 1984, 2.5).

NC **dājV* "father, mother". Reflexes: **Nakh.** **dād(a)* "father", **Av.-And.** **dadV* "father", **Lak** *t:at:a* "grandfather", **Darg.** **t:ut:e(š)* "father", **Lezg.** **dadVj* "father, grandfather", **Khin.** *dādä* "mother", **WC** **t:at:V* "grandfather, father (daddy)" (Nik.-St.: 397-398).

Austroasiatic(3): Mon-Khmer: **SB** **ba:p*; **North Bahnaric** **?a:?*, **Kua** *vaq*, **Mon** *apā*, **Old Khmer** *vapā*; **Munda:** **Kharia** *aba*, **Bonda** *ba?*, (Efimov, 1990: 120). A.Efimov notes that **SB** **ba:p* is hardly genetically related to these forms, but the rest of them are quite likely to stem from **aba*.

Austronesian(3): Javan, Malay, Ngadju Dayak: *bapa*. (Dahl, 1973: 105).

Thai-Kodai(3): Thai (3) *phō*, **Bo-ai** *pō*, **Lunchzhou** *pō* (Gohman 1992: 15).

Indo-Pasific(8): (Papuan): **Abelam** *apA*; **Awa** (Eastern Highlands) *nanibo* "my father" (Leontjev, 1974: 83, 78), **Bongu** *ab* (Kryukov, 1975: 194).

Australian(7): Dharaval *baba* (Blake, 1981: 122-123). In most of the **Pama-Nyungan** "father" sounds like *mama*. Phonetic development of *b* > *m* can not, however, be excluded.

Amerind(4): Kiowa-Tanoan: **Kiowa:** *ta*, **Tanoan:** **Jemes:** *tã-e*, **Taos:** *tō*; **Uto-Aztecan:** **tawa*; **Aztec-Tanoan:** **taŋ_wa* "man, father" (Greenberg, 1987: 127).

Penuti(4): Miwok: **Central Sierra:** *εpε*; **Gulf:** **Natchez:** *?pis* (Greenberg, 1987: 150).

Pra-Amerind(4): **apa-* > **Proto-Arawak** **a/p-apa-ti*, **Proto-Pano** **papa*, **Proto Tupí-Guaraní** **a-pai-N*, **Proto-Tukano** **pa(?)-kɪ*, **Proto-Harabut** **áapam*, **Proto-Guahibo** **p-áxa*, (Matteson, 1972A, 288; Matteson, 1972B, 126; Christian, Matteson, 1972, 52).

Pra-Amerind(4): **ta(i)ta* > **Kamsá** *taitá*, **Proto-Chibcha** **(ha-)tai-(kV-)ta*, **Guambino** *tata* "chief", **Proto-Walapai** **tál*, **Proto-Maya** **tat*, **Proto-Oto-Mange** **(Y)ta(h)*, **Paez** *tata*, **Proto-Takano** **tata*, (Matteson, 1972A, 290;).

Proto Athapaskan(4) **-ta?* (Dyen, Aberle, 1974: 448).

Quechua(4) *tayta* "father" (Parker, 1969: 203).

Nilo-Saharan(5): Nubian (Dongola dialect): *bāb* (Zavadovskij, Smagina, 1986: 45), **Kanuri, Kanembu:** *bawa* (Bondarev, 1998: 143, 147). According to A.V. Dybo Sarahan languages probably form a subgroup of Afrasian (Dybo, 2000).

Niger-Kordofan(6): Atlantic languages: Bullom *ba* (Pozdnyakov, 1993: 155); **Kru: Yoruba:** *baba* (Yakovleva, 1963: 58); **Bantu: Swahili:** *baba* "father" (Ohotina, 1974: 12), **Lingala:** *tata* (Toporova, 1974: 33), **Kuria:** *tata* (Aksenova, Toporova, 1994: 44).

Bushman(2) SI: *ibo, óa, bobo, tata* (pl); **SII:** *aä, ba:ba*; **SVI** *õa, tata*; **NI, NII:** *ba*; **NIII:** *bé*; **CI:** *bara, bae*; **CII:** *auba, aba, a:we*; Khoikhoi (**Nama**): *eib, ïb*. According to Meindorf Nama forms are: *'abob, 'ïb, //ïb* (Bleek, 1929: 37).

Šumerian(?) *aba (apa, apu, ad)* (Djakonov, 1998: 112).

II. "INDECENT" AND RELATED LEXICS

(Under this title we group lexic items which were desacralized and made "idecent" at least in the languages of the cultures with ideological dominance of such World religions as Christianity or Islam).

4. HOLE: Possibly this term was counterposed in UL to **xir / xer* "man, fallos, horn" (see **6. PHALLOS 1**).

S.-h.(1) **gir- / *gur-* "hole, well", **EC** **kwəIru* "pit, hole", **ST** **ghuar* "id." (Orel 1995a, 49); **EC** **xāro* "chink" (Nik.-St.: 1060).

Bushm.(2) *iee* "pit, hole"(CI: 68), *je, jena* "pit, hole in the earth" (CII: 72), *koro* "pit" (CI: 101), *koro* "game pit" (CIa: 103), *žo:e* "cave, hole in the earth" (SVI: 265), */huru* "pit, burrow, animal's den" (SI: 291), *!koa*, s. *kou*, *k?o* "hole, cave" (SI: 437), *!koro !kou* "pit, grave" (NII: 433), , *//kauru* "hole, hollow" (SI: 562), *//karru* "pit" (SII: 559), *//kerru* "hole in the nape of the neck (!, A.K.) (SI: 570), *≠xarre* "to make a hole" (NII: 678), *xarro* "dig" (SVI: 257) etc.

Malay(3) *gua* "cave, burrow, den (Höhle)" (Krause, 1978: 340).

5. MUSHROOM: (fly-agaric in pagan religions is a shaman's mushroom, hallucinogen, phallic symbol and alongside with the tree – a symbol of three-fold division of the Universe).

EC (1) **šhw̃əmḱV* (~ -ḱ-) "mushroom, tinder" (Nik.-St.: 960-961), **Lak-Lezg.-Khin.** isogloss **šwimHV* "three" (Nik.-St.: 978), **Av.-And.-Tsez** isogloss **šwinkV* "mouth" (Nik.-St.: 978); **Kartv.** **soḱo-* "mushroom"; **IE** **spwongo-*"id." (Nik.-St.: 961). The authors comment: "We must note that however improbable it seems, the form **sphwongo-* lies very closely to the reconstructed PEC **šhw̃əmḱV*" (Nik.-St.: 961).

We believe this note to be an uncorrected trace of S.A. Starostin's former view of the lack of genetic relationship between **IE** and **NC**. He stated this view in 1988 (Starostin, 1988), while in 1989 (Starostin, 1989) becoming a pioneer of the discovery of their genetic relationship presenting more than 200 cognates. Linguists from the comparativist department of Russian State University for Humanities (RGGU) told me that the apparent contradiction between the these two views are due to a considerable delay in printing of the first book.

We may add that at least one of the Khoisan languages contributes to demonstrate lack of fortuity in coincidence of the **EC**, **IE**, and **Kartvelian** forms.

Bushm.(2) *samaka* "three" (CIII: 163), //uaka "id." (SIVb: 627). We may also add here a "Tungussian" word *shaman* with still unclear etymological roots.

SB(3) **səmbat* "handful, fist" (E 112). Fist resembles in its form a head of a mushroom.

6. PHALLOS 1: Common origin with this etymon possibly have (in a number of languages) etymons with meaning "horn, horned animal", "male", "root", "break", "hole" etc.

Nostr.(1) **ḲEr* "horn" (OS 227), **Herä* "male" (OS 108); **Ḳiru* "deer" (D 43); **S.-h.** **kar-* "horn"; **SC** **qwVrHV* "id." (Orel 1995a, 86), **NC** **HırkwĚ* "man, male" (Nik.-St.: 579), **Burushaski(1)** *hir* "id." (Grune 1998: 5). According to Blažek and Bengtson (Blažek, Bengtson 1995) Burushaski belongs to Dene-Bask (**SC+** Burushaski, Dene and Basque) phylum.

Malay(3) *keras* "hard" (Teselkin, Pavlenko 1964: 192). Semantic tie between "horn" and "hard", reflected in the phonetic similarity retained not only in English and Malay, but, eg. in the Chechen as well: Chechen *člozla* [čoga] "hard" (RChS: 669).

Southern Slavic(1), Kashubian, Russian (Archangelsk dialect) **kur* "phallos" (Loma, 1997); Ancient Egyptian *Xara* (*Xor*) "diety name" (Perepelkin, 2000: 65, 303).

Bushm.(2) //koro "horns" (SI: 587), //koro "nail, nails" (SIIa: 587). See also **NAIL 1.** in part II of the present paper.

PPN(3) **ure* / **uri* "phallos" (A. Davletshin, personal communication).

Ambulas(5) *kaara* "male, tusk, horn" (Am: 29). Ambulas (Abelam) is a Papuan ethnic group in Papua New Guinea.

ROOT:

S.-h.(1)*ĉer- "root", **EC** * *ĉĉiw-itV* "root, seed" (Orel 1995a, 36), **Nostr.(1)** **žir[a]* "root" (D 42).

Bushm.(2)!*kač rriba* "long edible root" (CII:410), //*kari*, и. //*kerri* "root fibres" (NI: 559), /*khuri* "seed kern" (CI: 314) //*kerri*, и. //*keri* "root" (NIII: 570), /*kyrri* "sinew" (SI: 336).

Commentary: In Nostratic or its dialectic predecessors which existed in territories where horse was a common animal and an object of hunt and ergo – an object of worship the term **Ķiru* "deer" had a pair analogous to **NC** **ħынĉwV* "horse". S.A. Starostin compared **NC** **ħынĉwV* with **IE** **eĵyo* (Starostin 1988, 1.2). Busman possible cognates are: /*goe*, s. /*gwa*, /*gwe* "quagga, zebra" (NII, NI, CII: 281), /*kwe*, /*kwe:* "quagga" (NII: 332), //*koah*, //*kuih*, s.//*koi* "id." (SI: 583, 585, 591).

Proto **SC** (with dialects) had possibly an etymon **xirĉwV* with semantics ("deer, stag" etc.) similar to that of the Nostratic etymon. It survived in **NC** as **HirĵwĔ* "man, male" (see above).

BREAK:

S.-h.(1)*far- "break, tear", **Nostr.(1)** **pär[a]* "tear, break, split", **ST(1)** **phraj* "split, divide" (Orel 1995a, 41).

Bushm.(2) *kōa* "break, finish"(CII: 96), /*khuru* "break, split up" (SI: 314), /*k''werri* "break off" (SI: 340), !*kau:* "cut, skin, break" (SII: 411).

Possible sexual connotations of this etymon seem to be evident.

7. PHALLOS 2 (semantically connected with "stick, finger, plough, head, mouth", and, surprisingly, with "white, shine"):

Russian(1) *palka* "stick", *palets* "finger", *palitsa* "club"; **Sert.** **phalaka-* "board, stick" (Semerenyi 1980: 81); **S.-h.** **pi'a* "rain", **Nostr.** **pī'ä[q]a* "rain" (Orel 1995b: 40); **Engl.** *plough*, **Russian** *пльз* "id."; **Greek** *phallos* "phallos", *pharos* "lighthouse"; **Spanish** *boqa* "mouth"; **Arabian** *fuh-*

"mouth" (I. Alexeev, personal communication); **Hung.** (vulg.) *fossz* "phallos" (I studied Hungarian for three years and lived in Budapest five months), **Lezg.** *vass* "phallos" (E.F.Kisriev, personal communication).

Austroasiatic.(3): Khm. *phliej* "rain" (G: 517), **SB::** *Sedang pleng* "sky", **Katu** *pleng* "id.", **Brôu** *paloăng* "id." (DDT...).

An.(3) **palu* "to hit, strike" (P 73).

Ling.(4) *mbula, mpela* "rain" (RLFS: 113), *mbeli* "knife" (ibid.: 214).

Gusii(4) *-ara (eki-)* "finger" (Gu.: 31).

Andamanese(8): Great Andaman: Áka *Bíada Puluga-da* "God"(associated with monsoon torrents), **Önge** *Ulugé* "id." (Portman, 1887: 34).

WHITE :

Nostr.(1) **balka* "to shine", **S.-h.** **balag-* "to light" (Orel 1995a, 11).

ST(1) **P0:k* "white" (Starostin 1989, 1).

SB(3) **b0:?* "white" (E: 15), **Austroas.(3)** **bəlak* (Kruglyj-Enke, 2.25).

An.(3) *buraq* "white" (P 188).

Ling.(4) *-balá* "to light", *polele* "light (adj.)" (RLFS: 306), *pəl0* "pale" (RLFS: 47).

Yajarnnga(?) [an Australian language] *paru* "light, torch" (Ynn.: 16); *palpawa* "light (fire)" (Ynn.: 15).

Commentaries:

1) Semantic connotations of phallos, stick and plough are obvious.

2) Semantics of "white, shine" (see **WHITE**) are paralleled e.g. in **Greek** *phallos, pharos* or in shining phallos *lingā* of the Hinduistic God Shiwa (Grintser 1992: 643-644; Kochergina 1996: 554), See also **ASH, PHALLOS.**

UL **pala* might have been associated not only with stick, but with lightning as a phallos of a thunder cloud.

UL **bela / bala* "to shine, white".

See also **TONGUE, TURN, SPEAK, RAIN.**

3) "Mouth" may be connected with "phallos" through intermediate semantic unit "head", since the later also is an ancient phallic symbol, but more likely there were two words in UL: **pala* "stick, phallos" and **paka* "head", see below.

MOUTH, HEAD:

Bashkir(1) *baš* "head" (RBS: 140), **Spanish** *boca* "mouth" (Gáldi, 1987: 588).

Finn.(1) *pää* "head" (A: 213), **Hung.(1)** *fej* "id."

Nakh-Lezg. isogloss(1), (b. to EC) **bëkwə* (~ -o) "part of face, mouth" (Nik.-St.: 289).

SB(3) *bo?* "head" (E 100), **Brôu(3)** *bouq* 'id.'" (DDT).

An(3) **baSaq* "mouth" (P 99), **Taitian(3)** *`vaha* "mouth" (Arakin, 1981: 16); **Siam(3)** *pāk* "mouth", **Lunchzhou(3)** *pāk* "id." **Bo-Ai(3)** *pāk* "id." (Gohman 1992: 15).

Swahili(4) *pua* "nose" (U 281).

4) "Rain possibly sounded in UL as **palaka*, see **Nostr.**, **Andamanese** and **Russian** *plakat*' [(the etymology of the latter going to "beat oneself on the chest, moan" with parallels in (Fasmer)].

We can thus suggest two types of rain concepts in UL: one for gentle, drizzle type rain, and the other – for the stormy rain, hurricane, that beats ground with "sticks" (UL **pala*) of water. Again we have here postfixes **-ka* / **-nga*, see **FINGER, FOREST.**

4) From the same root might have originated **SH** **pilak-* "knife, axe", **EC** **bɪ(i)lgwV* "hammer", **Enis.** **pu?ul* "id." (Orel, 1995a, 128), **Malay(3)** *palu* "id.", *pukul* "id." (IRUS: 295, 327).

8. TESTICLES, WISE, STUPID:

Nostr.(1)

Fulbe(4) *muddo* "a stupid one" (Z: 360).

Ling.(4) *motu* "stupid" (PLFS: 94).

Ambulas(5) *maadé* "castrated pig" (Am: 47).

UL **muda* "testicles, balls". See commentaries to **EYE 2**.

Commentary:

Ambulas (Abelam) is a Pauan (Trans-New-Guinean phliae) language.

9. BUTTOCKS (with semantically connected "frog, toad, pit, turtle (tortoise), robe, etc.):

Nostr.(1) **gop[u]* "empty, hollow", **IE** "hollow, pit" (D 139); **Nostr.** **gūpA* "to bend", **IE** **gheub-* "id." (D 93, sexual semantic connotations see below and **VULVA**); **Ancient Indic** **yabu* "have sexual intercourse" (D.N. Leluhin, personal communication) See also: **Russ.** *zhopa* "ass, buttocks", *zhaba*, "toad".

Bushm.(2) *tʃupe* "buttocks" (CIII: 237).

FROG:

EC.(1) **GHwōpa* "frog" (see **Commentary** below).

Bushm: (2) *gui* "large frog" (CII: 50), *kwee* "bull-frog" (CI: 112), *wã*, *waç* "frog" (NII: 251), *xobe*, *ghobe* "id." (CI: 260), *!gã* "frog, toad" (SI: 374), *!gwe:ba*, s. *!ga* "frog" (CII: 392), *//ga:ba* "id." (CII: 523).

Commentary: In 1988 S.A. Starostin compared **IE** **gyēb(h)-* / **gyob(h)-* "frog, toad", **EC** **GG(w)VIp'V* "frog, kind of worm" and **Kartv.:** **Laz** *mžvabu* and **Megrel** *žvabu* (Starostin, 1988, 1.9). Similarity of the **IE** and **EC** etymons was explained by **EC** substrate in Indoeuropean, while similarity of Kartvelian forms remained unexplained.

In the **NC** etymological dictionary of 1994 the following forms are given: **NC** **qwVrVqV*, "frog" (Nik.-St.: 942), **EC** **GHwatV* (Nik.-St.: 459). The form **GHwōp'V* is given with the changed semantic reconstruction: "kind

of worm, reptile" and is absent in the semantic index under the titles "frog, toad". Reflexes of the lower level are: **Nakh** **qōpe* "trichina, worm", **Av.-And.** **q':wVbV* "malaria", **Lezg.** **q:Iop* "frog" (Nik.-St.: 460). Taking into account the Khoisan data and other material given above we suggest to return to the initial semantic reconstruction: **EC** **GHwōp'V* "frog" and accept **NC**, **IE**, and Khoisan etymons as stemming from the more ancient common form.

TURTLE, INSECT:

Буршм.(2) *k''ača* "insect" (NI: 124), *k''obe* "tortoise" (CIII:124), */kačppəm* "tortoise, *Testudo geometria tentoria*" (SI: 301), *!goçe s. !goai, !gwai*, "tortoise, tortoiseshell" (SI: 385), *!goč?eič s. !goai, !gwai, !goče* "tortoise" (SIIa: 385), *//gwa: //go:* "id." (NI: 537), *_//gwe:ba* "id." (CII: 538), *//koá* "id." (NII: 583), *//k''upe* "id." (CIII: 609) etc.

Niger-Congo (5)

Swahili *kobe* "turtle" (K: 500), ling. *nkoba* "id." (: 366). This is a Pan-African etymon (cf. Blench, Dendo: ???).

ROBE:

Bushm.(2) *!kwobba* "skin petticoat worn by women on the back" (SI: 468), *//gabe* "small kaross or petticoat of woman, worn on the back under big kaross, hanging from the waist" (SV: 523). Reflexes like **Spanish** *ropa* "dress" possibly in the end originate from etymons that once designated similar female dress elements. See also:

Nostr.(1) **Ḳapa* "to close, to cover" (Orel, 1995, 68).

S B(3) **kh'ró:p* "to cover, lid" (E 414).

10. VULVA:

UL **puti* "vulva" (RN 39; Proto-World Language, 21).

S.-h.(1) * *fit-* "hole, vulva"; **Nostr.** **p'utV* "hole"; **SC** **p'VtV* "hole, vulva", **Lolo-Burm.** **pytx* "id." (Orel 1995a, 44).

Nostr.(1) **pu/t/ʌ* "hole, vulva, anus"; **Amerind.(6)** **petV* "vagina" (RN 39; IS, 1.30).

To this may be added **IE** **pīzdā* "weibliche Scham" (**Pn**: 831), cf. **Russ.** *nužda* (*pizda*) "vulva", *neučepa* [peshchera] "cave"; **Engl.** *pit*, *bitch*; **Hungarian** *picza* (*pič0*) "vulva"; **Spanish** *bicho* "worm, passive homosexual", *putana* "prostitute"; **EC** **pūti* / **būti* "genitals, usually female" (Nik.-St.: 876-877), **Lezg. – Av.-And.** isogloss **pažo* (-ž-, -ə-) "hut, cabin" (Nik.-St.: 867); **Alt.(1)** **pūtʌ* "hole"; **Middle Mongol** *hütgü* "vulva" (IS, 1.30).

Semantic connotation of the latter may be suggested through "cave", remnant of the older notion of the sacred dwelling symbolizing Mother-Earth Goddess. See also **Quechua** *pača mama* "Mother-Earth" (Parker, 1969: 158).

Bushm.(2) /*hoti* "buttocks" (SIV: 289), /*utu* "same" (SII: 360), *budi*, *bu:e* "hole, burrow" (CIII: 18).

Commentaries:

1) Among Bushmen as well as Australian Aborigines a man during *coitus* took position "from the rear". Bushmen, or at least Zu /*hoañsi* (!kung) of the so-called Nyae Nyae region (Namibia) in the 1950-ies considered buttocks to be associated with sex. Uncovering buttocks was considered (for women) as an act of indecent behavior (Marshall, 1976:).

2) In Bushman languages, apart from Hadzapi (CIII) and Hietšware (CI) initial *b* or *p* is very rare (Bleek, 1956: 13). We believe that (since Bushmen languages evolved like pigins) these phonemes in the donor-languages at the time of the formation of the Khoisan proto-languages were substituted by combinations of clicks and gutturals.

III. THE REST OF THE BASIC LEXICS

11. ANGRY:

S.-h(1) *kar- /*kor- "be angry", **EC(1)** *qwaH?V "anger, offence, gossip", **ST(1)** *q(h)ǎl "to argue, argument" (Orel 1995a, 73), **Nostr.** *korʌ "anger, offence" (OS 172).

Bushm.(2) *khai* "to be angry with smb." (CI: 88), *khaijo*, s. *khaj*, *khaija* "anger, irritation" (CI: 88).

12. ANTELOPE, DEER 1:

Nostr.(1) *?ili "deer" (Orel 1995a, 7).

Chechen(1) *saj* "deer" (RChS: 381), *dijnat* "animal" (RChS: 169).

SB(3) *jIl "barking deer" (E 278).

Ling.(4) *mbuli* "antelope" (RLFS: 33).

13. ANTELOPE, DEER 2:

Nostr.(1) *gurHa, *gUjra "antelope, animal", **S.-h.** *gur- "antelope, calf" (Orel 1995a, 53).

SB(3) *jjɨr "deer, stag" (E 357).

Nostr.(1) *wiHrV "man, male" (MS 362; D 37).

Nostr. wol(Í)V "big" (D 149), **Nostr.** *kolV "round", **IE** *kwel- "round, to turn" (D 142), **Nostr.** *wall/e/m "right, right side" (Orel, 1995b, 53); **NC** *gwērV "circle, round, to roll" (Nik.-St.: 447), **NC** *wirəqkǎ "sun" (Nik.-St.: 1051).

IE *yēro-s "truthful, truly" (**Pn**: 1165); *yērg-s-, yēr-k- "drill, twist" (**Pn**: 1154-5), **Germ.** *wirken* "to act", **Engl.** *work*. **Chechen** бакъ лъуь "truthful: (RChS: 492), бакъдепг "truth" (ibid.: 491).

Bushm.(2) *kwerrekwerre* "round" (SI: 113).

SB(3) *wé:r* "miracle, taboo" (E 114).

Commentary:

I do not propose that all Nostratic etymons listed above originated from one more ancient common form. I would rather propose a hypothetic consideration that some of them may be semantically connected oppositions with either initial *g* or *w*. On the other hand, **Nostr.** **wol(ł)V* "big", *kolV* "round", and **wal/e/m* "right, right side" may have originated from **UL** **Kona* "sun", the latter personified as a bull or large antelope (see **SUN**). As to semantic connotations between "work" and "drill"—these are based on the process of the firemaking by quickly turning of a firestick. It is indeed an intense labor per se.

14. ARMPIT:

Nostr.(1) **Ḳawingλ* "armpit" (OS 330); **S.-h.(1)** **gen-* "hand", **NC(1)** **ǵǵIwɨnV* "hand, shoulder", **Enis.(1)** **ken-* "shoulder", **Old Chinese(1)** **kēn* "id." (Orel 1995a, 48); **Proto-Samodian(1)** **kəjwə* "side" (AnH: 15).

Bushm.(2) *xlangaxlanga* pl. "opening between toes" (CIII: 259). This term we have put here only to demonstrate a *nga* suffix.

Commentary: Taking into account **Nostr.** **kolV* "round, to turn"(D 142), **SB** **wil* "round", **Nicobarese** *kavi:lə*, "id.", **Santali** *kawal, keval, kivil* "twisting" (Yefimov 1990: 109), **An.** **kavil* "fish-hook" (Dahl 1973: 43), and **NIGHT, FINGER, FOREST, TO TURN** we may suggest for the **Nostr.** *Ḳawingλ* the following semantic reconstruction "spirit of the shoulder pit" or "spirit of the pit that is over the side". Then for the **UL** either "shoulder" or "side" will be **Kawi*.

Of some interest to compare are also **WOMAN** and **LEFT**.

15. ARROW:

S.-h.(1) **cil-* "arrow", **EC(1)** *ćəwłɨ* "arrow, point", **ST(1)** *šal* "sharp, point" (Orel, 1995a, 29).

Bushm.(2) *ʃwa: ˌLa* "iron tip of the spear" (NII: 183), *ʃula*, s. *ʃorra*, *ʃwa: ˌLa* "arrowpoint of the assagai (spear – A.K.) type" (NII: 183), *//khorɔ* "arrow" (NII: 589), *_//kowa*, s. *_//koa* "arrow" (SIV: 589), *//xe:lã*, s. *//x:e~//a* "reed, arrow" (SII: 635).

PMP(3) **suləm* "needle, pierce" (Kullanda 1992: 44).

Ling.(4) *likula (-ma)* (a.o. forms) "arrow" (RLFS: 327).

Commentary: etymological ties with **(ARROW)**, **(SHARPEN)** and **(NAIL 1)** are possible.

16. ASH, COALS, FLAME:

Nostr.(1) **lamV* "ash, coals", **S.-h.(1)** **lam-* "id." (Orel 1995b, 28); **NC(1)** **HämpV* (Nik.-St.: 543). Note: **Av.-and.** **habu* and **Tsez.** **hamu*, as well as **Hung.** *h0mu* (in Hungarian orthography – *hamu* "ash") are closer to the Nostratic, **SB** and **An.** forms. There are no examples of the proposed *mp>b*, *mp>b* regular correspondence in (Nik.-St. 1994).

SB(3) **bu:h* "ash" (E 203).

An.(3) **abu(S)* "id." (P 4).

An. **lima* "five, hand" (P 49; Dahl, 1973: 73).

Yale(5) *limna* "shine, gleam, glitter" (Y: 112). Yale (Kosarek) is a Papuan language.

Šumerian *lima* "hand".

Lat. *lūmen* "light" (Ernout, Meillet, 1979: 369); **Engl.** *limb* "extremity" (**ME** *lim*, **AS** *lim*, **Icel.** *limr*)(Skeat, 1958: 341); **Port.** *chama* "flame" (PRS: 425), **Rus.** *пламя (plámä)* "id."

Hung. *láng* "flame", **Spanish** *llama* "id." (Gáldi, 1987: 87).

Bemba(4) *limu* "tongue", **Mbundu(4)** *e-limu* "id." (Guthrie 1948: 12),

Ling.(4) *lob0k0* (*ma-*) “hand” (RLFS: 301), *lingengi* (*ba-*) “light” (ibid.: 306).

Commentary:

Reconstruction for the **UL**: **lVma* “flame”, **lima* “wrist, tongue”, suggesting that an open hand with stretched fingers and a tongue both symbolized “tongues of flame”, cf. **Port.** “linguas de fogo” (PRS: 425), **Russ.** “языки пламени” (jazyki plameni) [tongues of flame]; see also **PHALLOS 2**.

17. BAD

Engl.(1) *bad*, **Iranian** *bad* “id.”, **Russian** *beda* “disaster”

Hung.(1) *baj* “disaster”, *buta* “stupid” (OMS I: 54, 286).

Chechen(1) *bāla* “disaster” (RChS: 35).

Malay(3) *bodoh* “stupid”, *buruk* “bad” (Po.: 49, 58).

Gusii(4) *-be* “bad” (Gu.: 34)

Swahili(4) *-baya* “bad” (U: 288); *-bovu* “bad, unfit” (U: 500).

Yoruba(4) *búbúrí* “bad” (L: 199).

Ambulas(5) *pawu* “misfortune, trouble, wrong” (Am.: 59).

UL *bada* “bad, disaster, stupid”.

18. BARK (peel, bark, skin):

Nostr.(1) **k'alV* (OS 156).

NC(1) **qa_λV* “bark, skin” (S: 45).

Malay(3) *kulit* “skin, shell, bark” (Po.: 225).

Later I also found **An.(3)** **kulit* “skin” (St.-P., 32) [or **An.** **kuliC* “skin, bark” (Si.: 178) still after I had read the paper of Starostin–Peiros].

The article of Starostin and Peiros (St.-P.) was aimed at finding evidence of lexical exchange between the **OC** and **AT**, so they also gave the **OC** and **PT** forms. But since their article was written in the 1980s (I

read it only in 2008 in a new edition) the question of possible genetic connections of all these proto-languages with the Nostratic one was not discussed there and Nostratic forms (see above) were not given.

Ling.(4) *mokunza* (-*mi*, *nkunza*) “skin” (RLFS: 374)

UL *kora* “bark”

19. BEAT:

Nostr.(1) **tʰpʰ* "to beat"(OS 349). S.A. Starostin gave Nostratic as **tʰapʰ*/*h/a/* and collated it with ST **dhVp* "to beat" (S 184).

Bushm.(2) !*xwobbu*, !*xwabbu*, !*xabbu* "to beat, strike" (SI: 504), *tēbbe* "beat off" (SI: 197), !*gwočppəm* "beat up" (SI: 393), ≠*kabbe*: "beat up, make thin" (SI: 654).

20. BEETLE:

Russian(1) *zhuk* “beetle”.

NC(1) **ʔəmkV* “insect” (Nik.-St.: 1389).

Zulu(4) *chaka* “beetle”

Ambulas(5) *jok* “insects and crawling things” (Am: 27)

UL **žuka* “beetle”. Cf. **BITE** and **PINCH**.

21. BIG, MANY:

Nostr.(1) **čʰokʰV* (~*č-*) "big, many", **SC(1)** **čʰVqwV*, "id.", **ST(1)** **čok* "enough, plenty", **Enis.(1)** (?) **suk-* "thick" (Starostin, 1989, 20).

Bushm.(2) **//ke//ke*, s. *//ke*, *//ka//ka*, *//kei//kei* "big, old" (NIII: 553), *tsao* "many" (CI: 212), *tukun* "many" (SIIb: 241), *tamka* "thick" (CII: 191).

22. BIG,MANY(2):

Swedish *många* “many”, **Latin** *magna* “great”, **French** *montagne* “mountain” etc.

Nostr.(1) *m/o/nɫ ~m/o/n/g/ɫ* “much, big”; **Amerind.(6)** **moni* “many, large, all” (RN 42); **Nostr.(1)** **manga* “strong, sound” (OS 280).

Finn(1) *maa* “earth, country”(A: 148).

PPn(3) **ma?uŋa* “mountain” (P: 116).

Fula(4) *mangu* “size, “boundlessness” (Z: 344).

Ling.(4) **mingi* “many” (RLFS: 192).

UL **mana / manga* “big, many”.

23. BIG, SWELL:

S.-h.(1) **beg-* "to swell" **Nostr.(1)** **baǵV* "many, enough" (Орел 1995a, 14).

Chechen(1) *dokkha* “big” (: 48), *dukha* “much, many” (RChS: 288).

Bushm.(2) *pakapaa, pakwai* "big, old" (CIII: 156), *//ka//ka* "big" (NIII: 565), *!kaʒu* "high, big" (SI: 412).

Ан.(3) **baRəq* "to swell" (P 127).

Commentaries:

1) here CIII (Hadza) is closer to NASCA than other Khoisan languages, as also in **BLOW, EAT, EGG, FOOT 2, ROAST**.

24. BITE

Nostr.(1) **kamu* “seize, squeeze” (OS 157), **kɫmɫ* “biting insect” (OS 180).

PCh.(1) **kəməka* “beetle” (M: 251)

Ling.(4) *-kamu* “squeeze”, *-kamata* “to take” (RLFS: 310, 52).

Amerind.(6) **kemu* “to steal” (RN 34). M. Ruhlen here collates the Amerindian term with the Nostratic **kamu*.

Yalarnnga(?)[an Australian language] *kama* “hold, catch” (Ynn.: 2).

UL **kamu* “seize, squeeze”; **kamaka* “beetle, biting insect”

See also “**FOREST**” about suffix (-*ka*) in UL *-u* in UL served as a verb/adj.-attr. marker?

25. BITTER:

Nostr.(1) *bišV* "gall" (D 7).

SB(3) **bətaŋ* "bitter" (E 114).

Malay(3) *pahit* "id." (Po.: 323).

26. BITTER 2:

Russian(1) *gor'kij* "bitter"; **Finn.(1)** *karvas* "bitter" (A.: 388), **Hung.(1)** *keseű* "id." (OMS I: 301).

Chechen(1) *к̆ах̆а* (in cyrillics) "bitter" (RChS: 124).

Bushm.(2) //*kaoçwa* "to be bitter" (SI: 558), //*k*"*açowa* "bitter" (SI: 603).

There are also other Bushman correspondencies, but the ones given here are to suffice.

Yoruba(4) *korò* "bitter" (L: 73)

Ambulas(5) *kawulék* "(go) sour, ferment" (Am: 32), *kus* "sea, salt, sorcery" (Am: 37).

Yalarnnga(?) [see **BITE**] *karakaru* "bitter" (Ynn.: 3).

UL **karu* 1) "bitter, sour, untasty"; 2) "far"

27. BLACK

Nostr.(1) **Ḳar/ä* "black"(OSNJA 213).

NC(1_ **ḳārV* (Nik.-St: 1379).

PK(1) **ḳAr/ ḳArr* "dark, night" (Do. 206).

PPN(3) **?uli* "black" (P 13).

28. BLOOD:

EC(1) **ḳ̆āŁwV* "blood, life" (Nik.-St.: 376).

Bushm.(2) *jalo, jalu* "blood" (NIII: 72), *lao, la, s. lou* "id." (NIa: 269, 268).

29. TO BLOW 1:

S.-h.(1) **fa?*- / *fi?*- "to blow", **Nostr.(1)** **pʷyV* "id.", **SC** **pOHwV* "id." (Orel 1995a, 40).

Bushm.(2) *poiya* "to blow" (CIII: 158).

Ling.(4) *-pepa* "id." (RLFS: 120).

30. TO BLOW 2, SPIRIT:

Nostr.(1) **de/āwHi* "shake, blow" (D 49); Russian *duh* "spirit, ghost", *dusha* "soul".

Darg.-Lezg. isogloss **dwiHV* "wind" (Nik.-St.: 407). This evident comparison is lacking in the known to me works of S.A. Starostin or V. Orel. See also **EC** **dil̥wV* "cloud" (Nik.-St.: 407).

SB(3) **ndu*: "god, wizard, man" (E 18), **?uh* "blow, play musical instrument" (E 155).

Malay(3): *hantu* "spirit, ghost" (Po.: 133).

Ambulas(5) *du* "man" (Am.: 17).

The semantic binding seem to be: "breathe/blow, spirit, soul, ghost, man".

31. TO BLOW 3, LUNGS, BREATHE:

NC(1) **ṣiHwV* "breath, to breathe" (Nik.-St.: 961-962).

Hung.(1) *száj* [saj] "mouth" (**OMS II**: 482), **Finn.** *suu* "id." (Yeliseev, 1978: 230), **Japanese** *suu* "inhale" (Nelson 1991, 885). The name of **Ancient Egyptian** god Seth (*śwth*) also may be of interest (Rubinshtein, 1992: 429).

Bushm.(2) *sũ:*, **s.** *sũ:çwa, sũsũ, swa:iç* "to blow, snore, hum" (SI: 173), *sũ?ã, s. so:*, *soã, [o:*, "lung, breast" (NII: 173), *[wabba, s. [u, [obba* "blow, whistle" (CII: 183), *ts?u, tsu, tsũ, s. tsot[epi* "to blow" (SI: 220).

Amerind(4): Chibchan-Paezan: Chimu *sap*, **Paya** *sapa*, **Cuitlatec** *šuxpi* all "inhale" (Greenberg, 1987: 116).

UL **suha* "to breathe"

32. BRANCH 1:

S.-h.(1) **gil-* "stick, yoke", **EC(1)** **HǎtV* "twig, branch", **ST(1)** **jəl* "id." (Orel 1995a, 55).

Bushm.(2) *//kale, //kare* "branch, root, fibre" (NIII: 554).

33. BRANCH 2:

Nostr.(1) **ʔ^hǎǎ* "branch" (OS 141); **S.-h.(1)** **ʔüç-* "tree", **EC(1)** **ʔažwV* "tree, a bush" (Orel 1995a: 64); **Av-Tsez.(1)** isogloss **hǎlǎV* "branch, bud" (Nik.-St.: 508).

Бүшм.(2) *!kha ≠hausi* "branch" (NIa: 425), *//kǎusiŋ* "branches" (NII: 563), *≠ha, ≠hã* "hand, wing, forearm, handle, branch" (NI: 563), *≠ha, s. ≠hã* "hand, wing, limb, handle, branch" (NI: 650), *//õa, //o:* "forearm, hand, branch" (CII: 625), *//kwǎ[fa* "wing" (CII: 598).

Malay(3) *cabang* "branch" (Po.: 625).

Commentary Nostr *Gǎti*, Bushman forms and Tok Pisin: "hand belong tree" suggest that in the **UL** "hand" and "branch" were synonyms.

UL **kata* "hand, branch of a tree"

ASH-TREE, ASPEN:

Nostr.(1) **Ho(k)sV* "ash-tree", **Enis.** **ʔoksi* "tree" (Starostin 1989, 34).

Nostr. *Hos^h* "ash-tree" (OS 117); **Turkic(1): Bashkir** *uçaq* "aspen" (RBS: 470); **Tamil(1)** *āsp maram* "id." (RTS: 664), **Russ.** *осина (osina)* "id."; **Norw.** *osp-a, -er* "id." (RNS: 426).

TREE:

Nostr.(1) **kojw/a* "birch-tree" (OS 170).

PMP(3) *kaju* "tree", **An.(3)** *kaS²iv* (Dahl, 1973, 33).

GREEN:

EC(1) **GožV* "green color, dirt" (Nik.-St.: 464).

Malay(3) *hijau* "green" (IRUS: 150); **An.** **Sizaw* (Thursgood)

HAIR 1:

NC(1) **k(w)iswi* (~ -ə, -a) "mane, hair" (Nik.-St.: 709), **EC(1)** **kwīncwV* "bundle, plaiting, long hair" (Nik.-St.: 708), **NC(1)** **kwV[c]V* "tail" (Nik.-St.: 739), ***NC** *q̣wĀcĀ* "id." (Nik.-St.: 934), **Av.-And. – Lezg.** isogloss **wVsa* "hair, feather" (Nik.-St.: 1058-1059). Compare: **Russ.** *волос (vólos)* "hair", *коса (kosá)* "plait", *хвост (xvost)* "tail".

IE(1) **kais* "hair", **NC** **kwVsV* "hair, mane" (Starostin 1988, 2.4), **NC (Lezg.-WC isogloss)** **q̣wVčV* "a kind of grass" with characteristic semantics of the reflexes: **Lezg.** **qaš(a)* "grass, feather-grass", **WC** **q̣Iwaca* "nettle" (Nik.-St.: 905-906).

Bushm.(2) *ikhoisi* (source – Lebzelter, 1934) "hair", possibly *o khoisi* "our hair" (:NII 69), *!kuise s. !k'wi* "hair" (NI: 450), *!kx?wi, s. !kwi, !k'wi* "id." (NII: 469).

An. **quCus* "stem, stalk" (Si.: 172).

All these reflexes should have ultimately originated from just one word in the UL.

Ling.(4) *lokosa* "a hair (small)" (RLFS: 74).

The UL word was most probably **kasa*. Of its semantics see below.

RAIN:

Nakh.-Darg.(1) isogloss **HVlž'V* "to rain" (Nik.-St.: 614). By the way in Russian there is no equivalent for the English verb "to rain". Rain in Russian "goes" [идёт (*idöt*)], as if it were a living being.

An.(3) **quZan* "rain" (P 146).

Commentary: "Threads" of rain seen from afar might have been perceived in UL as branches (arms) of the raincloud (God). "Rain" (a gentle kind of rain, see PHALLOS 2) in UL thus might have been a semantic derivate from "branch, extremity".

ILLNESS:

S.-h.(1) *?*asVw-* "illness", **EC(1)** *?*ažžV* "to be sick, illness" (Orel 1995a, 2). **Chechen(1)** *ovst* "ilness" (RChS: 47).

Proto-Tungus-Manchu(1) **enusi(-)* "pain, to be ill" (AnH.: 195).

Bushm.(2) *t[ã, t[a:.*, н. *t[ao t[a:ti* "to be sick, illness" (NI: 223), *t[ii* "to be sick" (CI: 229), */keisi, /keisiŋ, //koasiŋ* "soul, ghost" (SI: 583, 308).

AUTUMN:

Norw. *høst* "autumn" (RNS: 426), **Hung.(1)** *ősz* (ö:s) "id." (OMS, I: 1080); **Bashk.** *kəž* "id." (RBS: 470); **Russ.** *осень* (ósen) "id."

COUGH:

Port. *tosse* "cough", n. (PRS: 800), **Norw.** *hoste* "id." (RNS: 268), **Germ.** *Husten* "id." (Lein, 1992:462), **Hung.** *köhögés* "id." (OMS. I: 631), **Bashk.** *jutəl* "id." (RBS: 285). This root can be quite non-omatopoetic: **Tamil** *irumal* "id." (RTS: 405).

ANCESTOR:

Finn.(1) *isä* "father" (Yeliseev, 1978: 175), *esi-isä* "ancestor" (A: 40). **Ancient Egyptian** *Osiris* [*ws'ir*] "Lord of the Underworld" (Reder 1992: 267), see also Teutonic *Asr* "younger god".

Bushm.(2) *aso, ásu* "parent", *asomo, asowa* "father", *asoko, asuko, asuti* "mother" (CIII: 11).

Niger-Kordofan(6): Kwa: Isoko *0se*, **Irhobo** *0sε* **Itsekiri** *0sa* (Bradbury 1957: 136, 185).

WASP:

Russ.(1) *oca (osá)* "wasp"; **Bashkir(1)** *haχbızaq* "id." (RBS: 469).

Bushm.(2) /*we:nsa* "wasp" (SII: 361).

Amerind(4): Almosan-Keresiouan: Pawnee: *pats* < *wats* , **Iroquoian: Catawba** *wuss* "bee", **Keresan: Santa Ana** *bi:sa* "bee"; **Penutian: Miwok: Sentral Sierra:** *šuššu*; **Mayan: Tzeltal:** *šuš* (Greenberg, 1987: 179).

BONE:

Nostr.(1) **KaSA* "bone" (OS 219), **EC(1)** **kōca* "a kind of bone" (Nik.-St.: 698); **S.-h.** **kas-* "bone" (Mi.: 23).

SB(3) **kəntiŋ* "bone" (E 252).

PPN(3) **hui* "id." (P 16).

Ling.(4) –*kasi* "hard" (RLFS: 331).

Amerind.(6) **k'atsi* "bone, hard" (RN 22).

UL **kasa* "bone / hand".

Commentaries:

1) The grounds to unite semantically and etymologically all material presented above are like follows:

1) Upper Paleolithic people of the Near East at 40 ka conceived foliage of aspens ("talking" trees, see Toporov 1992: 266-267) as home of the ancestors. Wasps with their buzzing were similarly seen as souls of ancestors (Toporov 1992: 264). Ancestors who died "bad deaths", or in case of lack of reverence could send illness to the living. Autumn can be semantically tied with "illness" as a time when nature begins to fade and respiratory illnesses become more frequent.

2) In **UL** existed a word designating "branch, extremity", including "foot" (like in Bushman NI: 563 and 650, see above), and "long hair", see also **RAIN**. In Nostratic the semantic shift "foot" > "bone" happened whereas in Amerindian an ancient root continued to mean "foot".

3) It is clear that the Nostratic semantic reconstruction may be extended to include "aspen" as well. UL tentative "reconstructions" will be **kaša* "tree" due to higher probability of tree > branch semantic development, **kVša* "branch, extremity", **osa* "ancestor" (in two-syllable UL words the stress fell on the first syllable).

34. BURN:

Russian(1) *žeč'* "to burn".

Bashkir(1) *язгы* (in Cyrillics) "id." (RBS: 193).

Ling.(4) *-zikisa* "id." (RLFS: 126).

35. BUZZ, HUM:

Russian(1) *жу́жжеть* [*žužžat'*] "to buzz".

Port.(1) *zumbir* "id." (PRS: 855).

Hung.(1) *zümmög* "id." (OMS I: 436).

Chechen *zuz dan* "id." (RChS: 170).

Ling.(4) *-lunza, -luza* "id." (RLFS: 127).

UL **žuža* "to buzz", *žuka* "beetle" (see # 19).

36. CHEEK:

W.-Chad(1) **(ha)-gun-* "cheek", **EC(1)** **qwan?u* "face, cheek", **Enis.(1)**

**KVn* "face, mouth" (Orel 1995a, 52).

Bushm.(2) */ga:m, /gam, s. /gãn* "cheek, jaw" (NIa: 275).

37. CHEW:

Nostr.(1) **KäywA* "to chew" (Д 166).

Bushm.(2) *//kaae* "chew up" (CI: 547) *//khwaiç* "to chew" (SI: 578).

SB(3) **kI:l* "id." (E 128).

Amerind.(6) **k'aiwa* "to bite" (RN 49).

UL **kajwa* “to chew”.

38. CHILD:

IE(1) **kol(i)* (Starostin 1988 1.4), **Tsez.-Nakh.(1)** isogloss **qʷl̥ē* "child" (Nik.-St.: 929); **PK(1)** **kwAl(l)A(c)* (Do.: 6), **Hung.(1)** *kölyök* "young of animal, little boy" (OMS I 354), **Mong.(1)** *зóлóг* [*gólóg*] "cub" (RMS: 144). In the context of our study it is of no relevance whether the Hungarian or Mongolian terms are "Chuvasisms", i.e. borrowed from Early Turkic (see: Benkő, 1970, Vol.I: 608) or not.

Bushm.(2) *ola, Ola, s. ora* "child" (CIII: 154), //*ko:la* "boy" (SIII: 586), *!koŋ* "child" (SIIb: 442), *!koŋ s. !kõiŋ* "grandfather" (SI: 442), *koni* "child" (SIIb: 100), */kava (/kaba)* "id." (SIIb: 304), */ko:ba, /koba* "child, boy" (SIIa: 318), */?uba, /u?va* "child" (SIIa: 358), */wa s. gwa* "id." (SII: 361), *!koá !kõa* "id." (SI: 437), *!k0e* "grandchild, small child" (NII: 439), *!kũ, s. !khũ, !khwã* "child" (SI: 447), *!ko, s. !koma* "small" (NII: 436), */kwa* "child, girl, boy, /gwa "young" (SIV), //*ha, //hã* "child, son" (SIV: 539).

SB(3) **k0:n* (E 470).

UL **kola* “child, young of animals”.

39. CHILD2:

Nostr.(1) *bArA* “child” (OS 32).

Chechen(1) *ber* “child” (ChRS: 35), **Tabasaran(1)** *бóууlup* (in cyrilics) “children” (RTabS: 33). Tabasaran is an Eastern North-Caucasian language.

Malay(3) *baru* “new, fresh” (Po.: 32).

Ambulas(5) *baadi* “children, offspring” (Am.: 11)

40. CHILD 3:

Malay *anak* “child” (Po.: 10).

Gusii(4) *ana (omo-)* “child” (Gu: 29).

Ling.(4) *bana* “children” (RLFS: 109), *mwana* “a child” (RLFS: 296).

UL **kola*, *ana* “child, cub”; **baru* “new”. Possibly **kola* ment “young of animals and **ana* – human child.

41. CHIN, JAW:

IE(1) **ĝ(h)enu* “cheek, chin”, **EC(1)** **qʷanʔu* “face, cheek, flat surface”,

ST(1) **kwan* “cheek”, **Yenis.(1)** *kVn* “face, mouth” (Starostin 1988, 2.8).

FU(1) **Ωηε* “jaw, cheek” (Teplyashina, 1978: 772).

Bushm.(2) *xanee* “chin, jaw” (CI: 256), *dža:ni*, *s. ža:ni*, *ža:ra* “chin” (SV: 32, 265), *!gãŋ*, *s. !gǎč*, *!ganiŋa* “id.” (NIII: 376), etc.

SB(3) **ka:ŋ* “jaw, chin” (E 649).

An.(3) **timig* “chin, jaw” (Si.: 143).

42. CLEAR 1:

Nostr(1) *hera*

S.-h.(1) **hera[w/y]* “day”, **EC(1)** **hw[ɥ]re* “day, midday” (Orel 1995a, 65).

Hausa(1) *garai* “clear” (L: 331).

Malay(3) *cerah* “clear (about weather)” (Po: 1129);

Yoruba(4) *kedere* “id.” (L: 331).

UL **hera* “dawn”.

43. COLD (see also WIND):

Nostr.(1) **küla* “to freeze, cold”, **Ḵirʌ* “hoarfrost” (OS 176, 230).

Bushm.(2) *haii* “cold” (CI: 56), *k''ačɔ* “to cool, to be cold” (SI: 119),

kaLi?i “cold” (SIIa: 81), */guru /guruwa* “cold, to be cold” (CI: 284),

/karoba “to be cold” (SV: 302), */kau* “be cold, naked” (NI: 303), *≠kaáo*

"be cold" (NII: 654), //0La "be cold, cold" (SIV: 626), !*xoa* "be cold" (SIII: 500), //k?ãũ "same" (SVI: 561), /*xorre*, /*xorritən* "cold" (SI: 365), /*xworre*, /*xwarre* "same" (SI: 367).

Bushm. _//k0li, //kuli "wind" (NIII: 586, 592), //k' 'ari "id." (SIV: 603), ≠*khou* "southern wind" (SIIa: 661), ≠*khwe*, ≠*kowe* "wind" (SIIa: 662, 664), ≠*kwe*, s. ≠*khwe* "id." (SIV: 666), ≠*xe*, ≠*xe*~, s. ≠*xi* "to be cold" (NI: 679).

Quechua(6)

UL **kula* "cold".

44. TO COVER:

Nostr.(1) **Ḳapa* "to cover" (Orel 1995a, 68).

SB(2) **kh'ro:p* "cover, lid" (E 414).

45. CRANE:

Nostr.(1) **kar* / **kur* "crane" (OS 159).

Swahili(4) *korongo (ma-)* "crane" (K.: 73).

46. DAY:

Nostr.(1) **nar* "fire, burn" (OS 320).

Bushm.(2) !*nari*, !*naro*, s. !*neriba* "sky, cloud" (SVI: 474), !*nãu*, !*naun* "red sky at dawn or sunset" (SI: 475), *η!kworribe*, !*kworribe* "makerel sky" (NII: 150, 469), /*na:*, /*naa*, /*neá*, и. /*nai* "sky, air" (NI: 342), !*na:* "dawn, morning" (NI: 471), !*nau* "thunder" (NIIb: 475), //*narri*, //*nari* "to bore, stir, twirl or roll stick for making fire, firestick" (NI: 615), //*noru*, //*nOru* "blood" (NII: 621); !*nãu*, !*nau* "hare" [(from the myth about the Moon and Hare, see part II of the present paper, (SI: 475)], !*nau* s. !*na*, !*nai*, !*na:η* "to be old" (NI: 475), !*xanni*-//*nau* "rainbow", red rainbow is a female in Bushman ideology (NII: 497).

Sert. **nábhas* "clouds" (Kochergina, 1996: 314).

SB(3) **nar* "day" (E 133).

Swahili(4) -*ng'aa* / -*ng'ara* "shine" (U 429).

Ambulas(5) *nyaa* "sun, day" (Am.: 56).

UL **nara* "sun, day"

Commentary: Taking into account the Bushman semantics: "red sky (sun) at dawn " > "arising day" > "blood" we may suggest the same scheme of origin for **Nostr.** "fire, burn" and **SB** "day" < "red sky, principal deity, providing the birth of the new day after cold night, giving people blood, life and breath".

Nabu – Babylonian god of knowledge (see Afanasjeva 1992a: 194).

Nergal – Sumerian God, husband of *Ereshkigal*, lordess of the Underworld. Initially *Nergal* was a heaven deity (Afanasjeva 1992b: 212).

Njgrðr – Scandinavian god of wind and fertility; part of the time dwells in heaven (Meletinskij 1992: 231). All three can be final transformations of the image of the Hare – Red Sun-Disc deity.

47. DIRT:

W.-Chad.(1) *(*HV-*)*ba(w/y)ak-* ~ *ba(w/y)ak-* "dirt", **SC** **pwōlqIV* "dirt, pus", **ST** **phāk* "dirt, excrements" (Orel, 1995a, 13).

SB(3)**b0?* "dirt" (E 123).

48. DOG:

NC **gwǎžē* "bitch, dog" (Nik.-St.: 445).

Ao-Naga(1) *ázbi* "dog" (Zaharjin 2008: 71).

An(3) **asu* "dog" (P: 114).

Gusii(4) -*seese (e-)* "id." (Gu.: 29).

Fula(4) *rwaandu* “dog” (Z: 586). *Ndu* is a suffix for animated objects separately meaning “spirit”. See # 29.

Yoruba(4) *ajá* “dog” (L: 261).

49. DRY:

Hung.(1) *szàràz* [saraz] “dry”,

Turkish(1) *kuru* “id.” (RtuS: 396),

Malay(3) *kering* “id.” (Po: 1054).

Swahili(4) *-kavu* “id.” (K: 493), or 403 Check it

Ling.(4) *ekauki* “id.” (RLFS: 329).

Yoruba(4) *kasi* “id.” (L: 281).

UL **karu* “bitter” **kuru* “dry”

50. EAGLE, OWL:

EC(1) **q̣HV~rV q̣V* “kind of bird (magpie, eagle-owl” (Nik.-St.: 921).

Bushm.(2) *//garee* “eagle” – exists only in semantic index, p. 713; *//kao*, “eagle” (NII: 558), *//k’?o* “fish eagle” *Haliens vocifer* (SI: 606), *//hau* “to fly” (SI: 632), *//hau* “eagle” (NII: 633)

51. EAR:

Nostr.(1) **?užV* “ear” (Д 84), but **Finn.** *korva* “id.” (A: 594); **Nakh-Xurrit(1)** isogloss **χVcV (~x-)* “to hear” (Nik.-St.: 1078). Let us turn to possible semantic connotations between: **Russ.** *дверь* (*dver’*) “door”, *дыра* (*dyra*) “hole”, *дуря* (*dura*) “female fool”, adding to them **Engl.** *door*, **German** *Tür* and

PK(1) **tAg(g)* “ear, hear” (Do. 108).

Bushm.(2) *du*, s. *tu*: “mouth, door” (SVIa: 28), *tum:*, s. *tu*, *tu:i* “to hear, listen” (SI: 241), *dui*, *tu*, *tui* “to hear” (SIVa: 29), *_daçma*, *dham*

"doorway " (NIII: 21), *de* "ears" (SIIc: 23), *dum* "hole" (SVI: 29), *džu* "id." (SV: 34). To this may be added:

SB(3) **to:r* "ear" (E 616).

An.(3) **taliŋa* "ear" (P 34); *-ŋa* might be a postfix, see **CLOUD, SPIRIT**; **deŋger* "hear" (Thurgood 1994: 357).

Nostr.(1) **dUrʌ* "deaf"(OSNJA 74), **Malay(3)** *tuli* "deaf" (IRUS: 468), **Tahitian(3)** *turi* "deaf" (Arakin, :49).

Ling. *toi (li-)* "ear" (RLFS: 352).

Amerindian *tolka* "ear" – three-way agreement in Swadesh (Yawelmani, Mariposa, Zoque).

UL **tora* "ear" **dura* "deaf, stupid".

52. EAT, MOUTH:

S.-h.(1) **čama?* "eat, feed", **Nostr.(1)** **čʌ□mʌ* "eat" (only Kartvelian, see OS 57), **SC** **čwVmV* "chew, hold in mouth" (Orel 1995a, 30).

EC(1) **ž'wěmV* "mouth, chin" (Nik.-St.: 1103-1104).

IE(1) **stom-en* "mouth", **EC** **ž'wěmV* (~ -ə-, -ǝ-) "mouth, chin" (Starostin 1988, 2.14).

EC(1) **simV* (~ -ɓl-, -ä-) "lip, gum" (Nik.-St.: 962).

Bushm.(2) *seme, semε, s. sameta* "eat, food" (CIII: 166).

SB(3) **siəm* "to feed" (E 247).

Swahili(4) *-sema* "to speak" (U: 28).

An.(3) **Sema* "tongue" (ABVD: Proto-Austronesian, 32).

Amerind(6) *sami* "mouth" is a three-way agreement in (Swadesh 1956): **Nez Perce, Yawelmani, and Quechua.** (**Quechua Cochabamba:** *simi* Simeon Quiste Bravo, personal communication), **Proto-Maidun** **sim*.

UL **sema* "mouth"

53. EGG:

EC(1) **q̣wṾVq̣'V* (~**q̣wṾq̣'ṾV*) "egg, grain" (Nik.-St.: 906).

Bushm.(2) *uxle, uxilaku* "egg" (CIII: 249).

54. EYE:

EC(1) **məte* (~ *-i*) "face" (Nik.-St.: 807), **Lolo-Burm.(1)** **mwat* (Starostin 1984, 1.2), **PK(1)** **mat(t)Aḥ* "head" > "forehead, chief" (Do.: 182).

Bushm.(2) *mu-i*, s. *mu* "eye" (NIIb: 139), *mu*, s. *mo, moo, moe* "see, look" (CII: 139).

SB(3) **mat* "eye" (E 105).

An.(3) **mata* "id." (P 115), **Thai(3)** **ta* "id." (Gohman 1992: 16).

Ling.(4) *motó, mutu (mi-)* "head" (RLFS: 96).

Commentaries:

1) In Nostratic "eye" became **HuḶa* (OS 118), while semantics of **mata* changed to **metA* "to feel, know", **mUdv* "to think, wise" (OS 297 and 311, respectively).

2) Association in UL. **muda* "balls (testicles)"(see # 8); **mata* "eyes"

55. TO FALL:

Nostr.(1) **ḶetA* "to fall" (OS 225).

Chechen(1) *xepya* (in cyrillics) [*herca*] "id." (RChS: 416).

Bushm.(2) /*kutən* "id.", *xuttən* "id." (SI: 326, 262).

Au.(3): Ruk *kut0h* (even tone, *u*-vowel, resembling Russian *ы*) "id." (R: 39).

An.(3) Malay *jatuh* "id." (Po: 168).

Ling.(4) *-kita* "id." (RLFS: 237)

UL **keta* "to fall"

56. FAT:

Nostr.(1) **čimɣE* "fat, grease" (D 8).

Bushm.(2) "fat": *džan* (NII: 31), *soa*, s. *sõe*, *soeŋ* (SII: 172), *tsa* "gravy, fat, soup" (CI: 210), etc.

An.(3) *SimaR* "fat, grease" (Blust 1955: 444).

57. FAT2:

S.-h.(1) *mariH* "fat" (Orel 1995a, 112); **Nostr.(1)** **mer`λ* "fat, grease" (ibidem). **Nilo-Saharan(1)** (Koalib) **ɲila* (Blench, Dendo: 19). Russian *marat`* "to soil"

58. FEAR:

Nostr.(1) **tikU* "fear", n. (D 36; MC 370).

An.(3) **takut* "to fear" (P 43).

59. FINGERNAIL 1 (possibly connected with ARROW, or even BRANCH 1):

S.-h.(1) **cVIVɕ-* "to cleave, split", **Nostr.(1)**. **calu* "to split, cut", **SC(1)** **cVHV* "to split" (Orel 1995a, 25).

NC(1) **ɕɨ(ï)lhV* "tooth" (Nik.-St. 326). Compare **Russ.** *клык* (*klyk*) "fang"; **Engl.** *claw*, and **EC** **ɕwɨlhV* (~ -ā-) "stick, branch" (Nik.-St. 374). See also **Proto-Tungus-Mancu(1)** **surka* "fang" (AnH.: 140).

Bushm.(2) *kole* "nail (fingernail)" (CI: 98), *!kultu* "nails" (SI: 451), *//k0la* "nail" (CIII: 586), *//k0nu*, s. *//kora //koro //kulu* "id." (NIII: 586, 592), *//kuru*, s. *//kurisi, //kulu, //koro* "nail, claw" (SI: 593), *//kuru, //kurru* "stone knife, flake, quarts" (SI: 593).

SB(3) **c0h*, **sre:h* "to cut" (E 481, 482), **kəl* "to cut a tree" (E 484).

To this (UL**éala* "claw") may have been tied as phono-semantic distinction – opposition another UL etymon with the meaning "to dig etc.", see:

Nostr.(1) **Ḳajwλ* "to dig" (OS 209).

Bushm.(2) "id.": *kaba* (SIId: 76), /*ka:laa* (SV: 299), //*kain*, //*kein*, s. //*ke:n* "to stab, pierce, dig, sew" (SI: 552), //*kale* "to dig", s. //*kala* "digging stick" (SV: 554), //*ke:ŋ*, //*ke:n*, s. //*kein* "to stab, stick in, prick, pierce, sting, dig" (SI: 569).

Malay(3) *gali* "spade up" (IRUS: 123).

60. FINGER , FINGERNAIL, CLAW 2:

Nostr.(1) **kun-če* "nail, peg", **SC(1)** **xq'winV* "id.", **Enis.(1)** (*x*)*īne* "nail, claw" (Starostin 1989, 63).

PK(1) **qAnC* "claw" (Do.: 88), **FU(1)** **künče* "nail, claw" (Teplyashina 1978: 302). Compare **Russ.** *конец* (*konets*) "end".

Bushm.(2) /*kentu* "finger" (SI: 309), /*kh0nu* "finger, toe" (CII: 313, /*konesi* "fingers" (NI: 319) /*k0nu* s. /*konesi* "finger" (SVI: 319)б //*kanate* "fingers" (SV: 557) //*kove* "id." (NIII: 589).

SB(3) **[kə]* 'nhes "nail, hoof" (E 341).

Swahili(4) *ukucha* / *kucha* "nail" (K: 321).

61. FIRE, HEAT:

Nostr.(1) **tEpV* "to warm" (D 75).

An.(3) **apuy* "fire" (P 47). In the Kadazan-Dusun dialects this word sounds as *tapui* (J. F. Ongkili, personal communication). J. Bengtson gives the An. form as **Sapuy* (Bengtson-a: 4). **S* in Proto-Austronesian was a voiceless alveolar sibilant (see Blust 1995).

Bengtson gives also the Ainu form **apOy* “fire, hearth” (Bengtson-a: 4). He proposes that Ainu group belongs to “Greater Austric” which also includes, according to Bengtson Miao-Yao family.

We may add interesting Carib forms from the New World:

UL **tepa* “warm”.

62. FIRE 2:

S.-h(1) **çah-* “be white”; **SC(1)** **çAjV* (Nik.-St.: 1358); **Nostr.(1)*** *çäjha* “shimmer” (Orel 1995a, 26).

Malay(3) *cahaya* “light” (Po.: 1013).

Ling.(4) *saa* “light (in colour)” (RLFS: 306).

UL **saha* “light”

63. FISH:

Nostr.(1) **diga* “fish”(67).

An.(4) **ikan* “id.”

64. FISH 2:

IE(1) **pisk / peisk-* “fish”, **NC(1)** **pVšwV* “id.” (Starostin 1988, 1.10).

Ling. *mbisi* “fish” (RLFS: 302).

65. FIST, HOLD:

Nostr.(1) **kamu* “to hold, squeeze” (OS 157), **IE(1)** **penk̑ye-* “five”;

S.-h.(1) **kam-* “hand”, **EC(1)** **kVmV* “armful”, **ST(1)** **kõŋ / *gõŋ* “id.” (Orel 1995a, 84).

EC(1) **x̄wink’wV* “fist” (Starostin 1988, 2.11).

Bushm.(2) */komaku* “handfist” (SIV: 319), *t̑au* “hand, finger” (CII: 227), *_gau*, usually *_//gau* “hand” (NIII: 44), */k’'a* “hand, finger” (SI: 336), *k’'aŋk’'u* “id.” (SIVb: 119), *!koamba* “id.” (NIIb: 438), */k̑m* “take, fetch,

carry" (SI: 326-327), /kamma "take from, carry" (SI: 327) ≠kama, ≠kamma "carry" (SI: 656).

Wolof(6) *kēmëx* "fist" (English-Wolof Dictionary: 58).

Commentary: About postfix **-kV* see also **PHALLOS 2**, **MUSHROOM**, (in "indecent lexics" part); **NIGHT**; **ANTELOPE**, **DEER 2**.

66. FLAT:

Nostr.(1) **lapca* (łapca) "flat" (OSNJA 256).

EC(1) **HapV~* "paw, extremity" [Nik.-St. 545 (Tsez.-WC isogloss)].

Enis.(1) **jə:pe* "leaf" (StE: 195).

SB(3) **ləpa:ŋ* "palm, sole of a foot" (E276).

An.(3) **Da(m)pad* "flat, level", incl. **Cebu** (Cebuano) *lapad* "flat, level surface" (Blust 1980, 113); **Malay** *telapak* "foot", sole, palm" (Po: 502).

Ling.(4) *lambasanu* "flat", *lop0si* "palm of a hand" (RLFS: 249, 177).

Ambulas(5) *laabi* "peel off", *laapiyak* "undo leaf wrappings" (Am.: 44).

UL **lapa* "foot, flat".

67. FLEA, LOUSE:

Nostr.(1) **täjʌ* "flea" [Alt. **t'i*, Ural **täjʌ* Kartv. **til*]. (IS, 1.9).

Ling.(4) *tsili* (ba-) «louse» (RLFS: 77).

68. LOUSE, FLEA 1:

Eng.(1) *nit* "nit", Russian *gnida* "id."

Ambulas(5) *nyému* "louse" (Am.: 58). Ambulas belongs to pTNG.

Ling.(4) *monsili* (-mi) "flea" (RLFS: 47).

pTNG(5) **niman* "louse" (IP 47).

69. LOUSE:

Hausa(1) *kwarkwat* “louse” (Mi.: 14).

Proto-Chukchan(1) **γəttə* «nit» (M: 247).

Bushm(2) *!koǰe-tau* “vermin, lice” (SI: 439).

Malay(3) *kutu* “louse” (Po.: 230), **An.** **kuCu* “id.” (Si.: 167). The Malay form is kept here (and in all analogous cases too) because I had found it before (it had been in a draft version of the paper) I knew the **An.** form.

UL **kutu* “louse”.

70. TO FLOW:

S.-h.(1) **ǵVwVr* “submerge, immerse”, **Nostr.(1)** **guru* “flow, pour”, **NC(1)** **HwVrV* “flow, pond”, **ST(1)** *Hor* “to flow” (Orel 1995a, 57).

Bushm.(2) *ʃara s.ʃa, tʃa, tʃara* “to pour out” (NII: 178), *ʃa’a, s. ʃa* “to pour out, dribble (NII: 177), *ʃi:, s. ʃa, ʃa’a* “to pour” (SIII: 179), *ʃgoru* “to pour out (CI: 282), *ʃkerri* “to pour in more (liquid)” (NII: 309), *deri, s. dhiri, dirri* “to run down, pour down” (SI: 24), *toro, torro* “to pour, stream, become wet, be drenched” (SI: 208), *ʃa* “water” (CIII: 177), **Komi** (belongs to **FU(1)** *šor* “river” (I once paddled rivers in the Northern Urals, the names of all of them ended with *šor*).

Nostr.(1) *guru* “to flow, to stream” (OS 98).

SB(3) **h0:r* “to flow” (E 577).

Malay(3) *air* “water”, *mengalir* “to flow” (Po.: 634, 1062).

Ling.(4) *-kɛɛ* “to flow” (RLFS: 334).

Ambulas(5) *gu* “water, liquid” (Am.: 22)

UL **guru* “to flow”.

71. TO FLY:

S.-h. **far-* “rise, fly”, **SC** **pUrV* “to fly” **Nostr.** **p’arV* “id.” (Orel 1995 I, 42).

Ling. *-pumbwa* “to fly” (RLFS: 179).

72. FOOT 1:

S.-h.(1) **lV*k- / *lV*k- "foot", **Nostr.** **l[a]*ka "foot", **SC** **l*~*EkV* "foot, bone", **NC** **l*ākā "foot", **ST** **lV*η "id." (Orel 1995a, 103).

Nostr.(1) **L*ga "to lie" [as in bed] (OS 271).

SB(3) **j*ōη "foot" (E 340).

Ah.(3) **waqay* "foot" (P 55).

Kobon(5) *le* "bone" (Ko.: 240). Kobon is a Papuan language.

See also **SNAKE 1**.

73. FOOT 2:

IE(1) **nog-o* "nail, foot" (Szemerényi 1980: 72).

Bushm.(2) !*naxu*, s. !*no*, !*nũ!*nũ "foot" (SI: 476), //*na: xu* s. //*na* "id." (SII: 617).

74. FOOT 3:

S.-h.(1) **paHud* "foot", , **ST** **pūt* / *pə̃t* "knee", **Enis.** **bat* "id." "same" (Orel, 1995a, 103). Tie with **Nostr.** **p*ōdqa "thigh seems to V. Orel "problematic". The following forms may be added to the list, however:

Bushm.(2) *fukwa* "foot" (CIII: 40), *upukwa* "leg, hindleg" (CIII: 249).

An.(3) **paqa* "leg, thigh" (Dahl 1973: 27),

Dogon(4) *paga* "leg" (Blench, Dendo 20).

Amerind.(6) *paqa* "bone", a 3-way agreement in "Macro-Penuti" (Swadesh 1956).

75. FOREHEAD:

S.-h.(1) **hont-* "face, forehead"; **Nostr.(1)** **qantV* "in front of"; **SC(1)** **HendwV* "forehead" (Orel 1995a, 66).

Bushm.(2) /*xongúsiŋ* "brains" (NII: 365), !*kaŋ*, н. !*kun* !*kuŋ* "brain" (SIIf: 407), ≠*xun*≠*xunu* "brains" (NII: 681).

76. FOREST 1:

FU(1) **wōre* (Teplyashina 1978: 267).

Germanic **baru* "forest" (Dobrodomov: 30), **Russ.** *бор* (*bor*) "pine forest".

Tamil(1) *viroḍi* "enemy" (RTS: 147), cf. **Russ.** *враг* (*vrag*) "id."; **Engl.** *wrong*, **Old Norse** *wrangr* "wrong, unjust" (Skeat, 1958: 726), **Finn.** *väärä* "wrong", *varas* "thief" (Yeliseev, 1978: 154, 46).

SB(3) **bri*: "forest, wild" (E 282).

If we collate these etymons with **An.(3)** **pəraqu* "boat, vessel" (Kullanda, 1992: 36), **Port.(1)** *barco* "boat" (PRS: 129), **Carib(4)** *piragua* "boat" (Ditrih, 1999: 104), we may suggest for **UL**: **wara-ka* "a raft, a boat made of a single log". **Ka* – then will be a suffix. See also **MUSHROOM, FIST**.

77. FULL:

Nostr.(1) **bongä* "thick, swell" (D 136).

SB(3) **be:ŋ* "full" (E 418).

An.(3) **pənuh* "full" (P 62).

78. TO GO, ROAD:

S.-h. **yan-* "to go, to come", **EC** **?V?wV-n* "to go" etc (Orel 1995 I, 4).

Alt(1) **jalan* "road".

An(3) **Zalan* "id." (P 151).

Ling.(4) *nzela* (*-ba*) "id." (RLFS: 116).

UL **zala* "to go"

79. HAIR 2 (HAIR 1 see BRANCH 2):

S.-h.(1) **sima?*-"hair", **ST** **chām* "id.", **Enis.** **səŋe* "id." (Orel 1995a, 135).

SB(3)**sən0?* "body hair, wool, feather" (E 62).

80. HAND:

S.-h.(1) **gen-* "hand", **NC(1)** **g̃gIwɨnV* "hand, shoulder", **Ancient Chinese(1)** **kēn* "shoulder", **Enis.(1)** **ken-* "id." (Orel 1995a, 48).

Bushm.(2) *x?um*, *!gom* "arm" (NIa: 261, 385), *//gum* "upper arm, humerus" (NI: 535), *//kũ* "arm, wing, humerus" (SI: 590), *//gũ*, s. *//kũ* "arm" (SVIa: 534), *//õã* "foreleg, arm" CII: 625, *//xoi* "upper arm" (SV: 636).

81. HAND2:

Nostr(1) **gäti* (OS I: 227; D 51).

Chechen(1) *кyбз [kug]* "hand" (RChS: 584).

Compare the Chechen form with its **IE** **ghes-*, **Finnish** *käsi*, **Hung.** *kéz*, and **Russ.** *kist`* "wrist" cognates. Useful also may turn to be

Ling.(4) *likaka* (*ma-*), *likanza* (*ma-*) with the exact semantic corresponding to the Russian "wrist" (RLFS: 301).

UL **kesa* / **kasa* "bone, wrist"

82. HEAD (top of):

Russian(1) *temen`* "top of the head"

Ambulas(5) *taama* "nose, snout, beak" (Am.: 74).

83. HONEY, BEE:

EC(1) **pä~ngwV* "bee" (Nik.-St.: 868), **EC(1)** **pörV* (~ *-l-*) "bee, butterfly" (Nik.-St.: 868). **Nostr.(1)** **purgʌ* "flee" (MS: 358).

Bushm.(2) *deni* "bee" (CII: 24), */genee* "a fly, bee" (CI: 278), *_//gwāsi-ǃa* "big black or white bee" (CII: 537), *_daniǃa* "honey" (CII: 21), *denee* "bee, honey" (CI: 24), *!kōinje !kōwin* "honey" (SI: 440). Compare with **Engl.** *honey*; and these Bushmen terms are not recent loanwords unlike *həniŋ* (SII: 60) < (Afrikaans) *heuning*.

Ling.(4) *monzoi, nzoi* "bee" (RLFS: 285).

HORN: see # 6.

84. ICE:

NC(1) **mä(r)λwɨ* "ice" with reflexes: **Lak** *miḵ* **Darg** *miχ*, **Lezg.** *merλw*, **Khin.** **miḵ*; **WC** **mə́Lə* (Nik.-St.: 799).

Bushm.(2) *mikela*, "severe cold influenza" (CI: 137). *mokhuele* "cold, winter" [(SIId: 138) source: (Arbousset, 1842), borrowing from a Bantu language cannot be excluded].

Ling.(4) *malii* "cold" (RLFS: 360).

85. ILLNESS 1:

Nostr.(1) **GilV* "state of illness, grief" (D 16).

Bushm.(2) *//ia* "to die, be dead" (CIII: 544), *kia: η*, *tia:η* "to be ill, feel sick" (SI: 92), */k0:ēja*, и. */kwenja* "be very sick" (SI: 318), */ko:ēja*, */k'ʼai*, *!khan* "to be sick" (SIIb: 424), */k'ʼai* "to be ill, die" (NII: 337), *//gani-//gani* "to feel pain" (NII: 527), *//gũ*, *!k?ũ* "pass opver", *//gui* "die" (SI: 536).

86. JACKAL:

S.-h.(1) **bar* "wolf, jackal", **NC(1)** **bǎhǎrci* "wolf" etc. (Orel 1995 I, 12).

Ling. *ebolo (bi-)* "jackal" (RLFS: 371).

87. LEFT:

Nostr.(1) **Že/äw(i)* "left", **IE(1)** **seuio-* "id." (D 79).

Bushm.(2) *se?au* "left" (NII: 165).

Bushm. *dzau*, s. *dzou*, *_dzao*, *sau*, *zau*, *tsau* "woman, wife, girl" (NI: 31),
//gai, н. *//gae* "woman, left" (SIIa: 524).

SB(3) **giəw* "left" (E 280).

An.(3) **ka-wiRi* "id." (P 86).

Ling.(4) *lob0k0* (RLFS: 178).

LAZY, STUPID:

Hung. *lusta* "lazy", **Finn** *laiska* "id." (A: 128).

Ling. *zoba* "id." (RLFS: 94).

UL **leva* "left, lazy, stupid"

Commentary:

According to American archaeologist M.Syrett first microlithic (in terms of their stone industries) societies of the Middle East were less egalitarian than their predecessors. It is known that among some nomadic hunter-gatherers there were noticeable differences in men's and women's statuses. Argumentation of M. Syrett are mostly based upon the archaeological data on mesolithic Europe.

The data from the Bushman languages (e.g. association of the women with the left and deviant) possibly reflect the reminiscences of this non-egalitarian social pattern which had been adopted to the ecologically determined egalitarian demands of the Bushmen societies (see Kazankov 2002). On the connection between Bushman cultures and spread of microliths to East and South Africa see e.g. Phillipson 1977 London etc. ????: pp.

88. LITTLE:

Hung.(1) *kicsi* [*kiči*] “little, small” (OMS: 782).

Chechen(1) *κIεзуε* (in cyrillics) “little” (RChS: 277).

Bushm.(2) */karise* “a little” (CII: 302); */ka:se, /ka:si* “a little” (SI: 302).

Malay(3) *kecil* “little” (Po.: 799).

Ling.(4) *-kuse* “id.” (RLFS: 184).

Ambulas(5) *késédi* “a little bit” (Am.: 34).

UL **kisa* “little, small”

89. LIVE:

S.-h.(1) **?al- /?il-* “to be”, **Nostr.(1)** **?elA* “to live” etc (Orel 1995 I, 3).

Ling.(4) *-zela* “to live, to be” (RLFS: 127, 56).

UL **zela / zila* “to live.

90. KNEE:

Nostr.(1) **kūjñA* “to bend in joints, bone joint” (OS 175).

Bushm.(2) *koa ≠ne*, s. *!kwa/ni* “knee” (NI: 97), *//gũ /ni* “id.” (SVI: 536), *!khoa*, s. *!koa* “id.” (NII: 427), */nōan, /nūaŋ*, s. */no* “id.” (SI: 349), *≠k0ni ≠kuni* “elbow” (NIII: 663), *tʃuni* “id.” (CI: 237), */kuri /naŋ, /kuri /na* “id.” (SV; 326), */okuju* (CIII: 356), *!khuttəntu*, s. *!kottəntu* (SI: 440), *!kuni, !k?unni*, s. *≠kuni* (SI: 453), *≠kuni*, s. *≠k0ni* (NIII: 665), *≠kwonni*, s. *≠kuni* (NII: 667), *≠xwonni*: (NII: 681).

Commentary: cf. **Nostr.** **ñA-* may have developed from

UL **-nga* “spirit”, see **ARMPIT, FOREST, NIGHT**.

91. TO KNOW:

Nostr.(1): **ke/ānhU* “to know” (D 57).

Bushm.(2): *≠en, ≠enna* “to know” (SI: 643), *≠an, ≠ana, ≠anna* “to know, listen attentively” (SVIa: 641), *!ana, ≠enn* “to know” (CII: 370).

Nostr. **k'üjnA* "wolf, dog", **SC** **xweEjV* "dog", **ST** **ghwīj* (Starostin, 1989, 88).

Bushm.(2) *kuenia* "dog" (SIId: 104), /*kōiŋ* s. *!kwiŋ* "id." (SI: 318), *!khwiŋ*, s. *!kwiŋ* "id." (SI: 433), *≠khuni* (SIIf:662), *≠khwe*, *≠kwe*, e.g. *≠kwe ti _kã* "the dog is clever" (NII: 662, 666), *≠kõõ* (SIV: 663), *≠?m* (SIIa: 677).

Malay(3) *kenal* "to know somebody" (Po. 737).

Ling.(4) *-kanisa* "to think" (RLFS: 119).

UL **kena* "to know"

Commentary: In the **UL** the name of a wild dog (or a wolf if **UL** evolved outside Africa) also meant "Cunning".

92. MOTHER:

NC(1) **dājV* "father, mother". Reflexes of it: **Nakh.** **dād(a)* "father", **Av.-And.** **dadV* "father", **Lak** *t:at:a* "grandfather", **Darg.** **t:ut:e(š)* "father", **Lezgh.** **dadVj* "father, grandfather, mother", **Khin.** *dādä* and **WC** **t:at:V* "grandfather, father (daddy)" (Nik.-St.: 397-398).

NC(1) **jājV* "mother, grandmother" (Nik.-St.: 673).

Bushm.(2) *aija*, *aijako* "mother, grandmother, aunt" (CIII: 7), *ai*, s. *kai*, *ei|a* (SIV: 6), *dae*, s. *tai* "mother" (NII: 20), *te* "same" (NIII: 196).

93. NECK 1:

Nostr(1) **ÑiḶa* "neck, neck vertebrae" (OS 330),

SB(3) **ŋk0*: "neck" (E 663),

AH.(3) **liqōR* "neck" (P 103).

Bushm.(2) *!ku:*, s. *ku* "neck" (SII: 103), *!kaiŋ*, *!ke~i* (NI: 405), *!khou*, *!kau*, *!kou* (SI: 412), *!ku*, s. *!kau*, *!kou*, *!khou* "id." (SII: 448), *!xã* "upper part of spine" (SI: 496), *!kãŋ*, s. *gja:ŋ* "neck" (NII: 470), //*kau* "neck, back

of neck" (SI: 561), *#kano* "neck" (CI: 653), *#kōi* "id." (SIV: 663), *#kū* "id." (SVI: 664), *#?ū* "id." (SIIb: 676).

Ling.(4) *kingo, nkingo/nkungu (ba-)* "neck" (RLFS: 373).

Amerind.(6) *nuk'~nuq'* "throat" (RN 19).

UL **nika* "back part of the neck".

Commentary: Illich-Svitych made his Nostratic reconstruction using only Uralic and Altaic material. But this root is attested in Indo-European languages as well, e.g. **Spanish, Portuguese** *nuca* "back of the head", *German* *Nacke* "id.", *English* *neck*.

94. NECK 2, THROAT 1

S.-h.(1) **gon-* "neck, back of head", **ST(1)** **g₂η* "neck" (Orel 1995a, 50).

Bushm.(2) *dhom, s. dom, dočm* "neck" (CI: 24), *_dom, dočm, _dom* "to swallow" (SI: 2), *dum, s. dom, duko* "neck, throat, hole, river" (SVI: 29), *u: m, /oem,* "throat" (SIV: 356), */um* "id." (SVI: 359).

95. THROAT 2, SWALLOW

S.-h.(1) **gora_s-* "throat, neck", **Nostr.(1)** **kurV* "swallow", **SC(1)** **kwVra* "throat", **ST(1)** **khrōw* "id." (Orel 1995a, 1951).

Bushm.(2) *//xre: tu* "throat" (SII: 637), *//khauru, s. //kauru* "back of head, hollow at back of neck" (SI: 574).

96. NEAR:

Nostr.(1) **daKa* "near" (OS 61).

NC(1) **tiHV* "small" (Nik.-St.: 1399), **h̃ igVrV* "near" (Nik.-St.: 1393);

Chechen(1) *gerga* "near" (RChS: 45).

Malay(3) *dekat* "near" (Po.: 609).

Malay(3) *sedikit* "little, few" (Po.: 799).

Swahili(4) *-dago* "small" (U: 70).

97. NIGT, DARKNESS, CLOUD:

S.-h.(1) **kenah-* "darkness", **NC(1)** **gg wɨn?V* "smoke", **ST(1)** **gh(i)u* "id." (Orel 1995a, 73a).

S.-h.(1) **gVm-* "be dark", **SC(1)** **gVmHV* "dark, evening" (Orel 1995a, 56); **Nostr.(1)** **gʌmʌ* "darkness, night" (OSNJA 99), **Nostr.(1)** **rümz* "dark, to close eyes" (D 117), **Nostr.(1)** **tumV* "dark" (D 127), **NC(1)** **jəmge* (~ -i) "ashes" (Nik.-St.: 681).

NC(1) **ggwɨwmhV / m(h)iggwV* "cloud, mist" (Starostin 1984, 5.8).

Nostr.(1) **KümTä* "fog, mist", **SC(1)** **kʷVmHV* "id.", **Enis.(1)**: Yug: *xoaŋ* "fog" (Starostin, 1989, 64).

W.-Chad.(1) **ʕamsi* "sky", **EC(1)** **?amsV* "sky, cloud" (Orel 1995a, 61).

Bushm.(2) *lhumsa* "clouds" (SIV: 290), *lgwaçm* "id." (SI: 285), *!gum* "id." (SII: 388), *!kwa:çgən* "cloud, to make clouds" (SI: 329), *!x0ni* "cloud" (SIV: 501), *!gja* "id." (NII: 531), *!kumm* "to be cloudy, large black cloud" (NII: 592), *!kom* "cloud" (CI: 663), *!khum* "mist" (SI: 314), *!kum* "id." (SI: 325), *!käu* "a waft of mist" (SI: 412), *_gwaç* "evening" (NI: 52).

Austroasiatic(3): SB(3) **jú:m* "tinder" (E 594), *ju:?* "black, dark" (E 654), **jəŋ0:* "dark" (E 578), **gəñ0:m* "dark, to close eyes" (E 579), **mha:* "evening" (E 39), **ŋhu?* "smoke" (E 160); **Katu** *hayum* (H.-Sh.: 575).

Nig.-C.(4): Duleri *gEni* "night" (Blench, Dendo: 8).

Ambulas(5) *gaan* "night" (Am: 19).

Commentaries:

1) **gVm-* in **UL** appear to be the root "darkness" with *-*sa* / *-*ha* being postfixes (*V* here stands either for *a* or *u*). Initial **UL** **g-* seem to be opposed to **k-* in roots like **gam-* "darkness" – **kona* "sun",

distinguishing between "cold, dark" and "hot, sun" (see also **HOLE, SUN**).

2) Phonological closeness (with the opposition of the initial *k-g*) of the some of the above forms to the **Nostr.** *Ḳawing* "armpit" (see # 14) together with their derivational from "sky-night" etymon character tells us that in the Paleolithic there existed a myth in which a Sky God held the Sun (during the night) in his armpits and let it out in the morning. Reflexes of this motive are widely known in comparative mythology (Kazankov 2007: 92-96).

98. NIPPLE, BREAST, TEAT:

Finn.(1) *tutti* "dummy" (A: 577), **Hung.(1)** *dudli* "id." (OMS II: 637).

Chechen(1) *mIapa* (in cyrillics) «teat», *dada* «breast» (RChS: 637, 673).

Akkadan(1) *tulū* "nipple, teat" (Mi.: 23).

Ling.(4) *ntolo, ntolu (-, -ba)* "breast" (RLFS: 102).

UL **tulu* teat / female breast.

99. NOSE, BRAIN, TO BREATHE, BLOOD:

S.-h.(1) **moḥ-/moheḥ-* "head", "brain", **EC(1)** **maʕu* "brain", **ST(1)** **nūH* "id." (Orel 1995a, 117); **NC(1)** **mäĥny* "id." (Nik.-St.: 1379), **NC** **myĥwVIV~* "nose" (ibid.: 1393).

Alt.(1) **mejži* "brain"(O. A. Mudrak, personal communication), **Ancient Indian** *majján* m, *majjā* (f.) "marrow", **Avestian** *mazga-* "id." (Fasmer, 1986, Vol.III: 638).

Austroasiatic(3) **muh* "nose" (Yefimov 1990: 109).

Scrt.(1) *múkha* "mouth, face" (Kochergina 1996: 515), **Tamil(1)** *muxam* "face" (RTS: 467), **Malay(3)** *muka* "id." (IRUS: 275). Direction of the possible borrowing do not bother us much here since neither of the three etymons can have relation to Austroasiatic.

Kobon(5) *mulu* “nose” (Ko.: 243). Kobon is a Papuan language.

Yalarnnga(?) [Australian language] *munhthu* “face” (Ynn.: 10).

BREATHE, BLOOD:

S.-h.(1) **?VnVh-* “to sigh”, **Nostr.(1)** **?anqV* “to breathe”, **SC(1)** **HwenHV*, “blood, breathe” (Orel 1995a, 10); **Nostr.** **Henka* “burn” (OS 106).

Bushm.(2) *//xau*, **s.** *//xauka*, *//xaukən* “blood” (SI: 634), */hu:*, */hũ:* “to breathe deeply, sigh, moan” (NII: 289), */uhĩ*, */lhé~* “to breathe” (NII: 358), */uhé* “wind”, usually *!khwe* (SII: 358).

SB(3) **nhəm* “to breathe” (E 162), **'mha:m* “blood” (E 259); other **Austroasiatic(3)** languages: **Sedang** *mahéamp* **Katu** *aham* **Brôu** *n'hàm* (DDT); **Mundari** *mayam* (Bengtson-a: 3).

S.-h.(1) **maʕa[w/y]* “wind”, **SC(1)** **mɔwHV* “smell” (Orel 1995a, 106), **marλwV* “rain, cloud” (Orel 1995a, 110); ***S.-h.** **mawuç-* /**mayç-* “to wash” (Orel 1995a, 113); **EC(1)** **hmēhwā* (~ -ə) “moisture, lake, pool” (Nik.-St.: 538), **NC(1)** **mHärčwV* “snot” (Nik.-St.: 1400).

Malay(3) *merah* “red” (Po.: 780). In view of possible semantic ties between “blood” and “red”.

Proto-Algonquian(6) **meskwi* “blood”, *mextoši* (Aubin 1975, 1250, 1287); plus *miše* “bear”; **misihkwa* “hail” (Costa 1991: 370).

RAIN:

Chech.(1) *moh* “wind” (ChRS: 63).

SB(3) **mi:wh* “rain” (E 142).

Nostr.(1) *miža* “sweat beverage” **Japanese(1)** *mizu* [midzu] “water”.

Proto-Semitic(1) **mVzz-* “tasty, sweet beverage”; **EC(1)** **miž:V* “sweet”, **himiž:u* “honey” (MiS 1.11).

Commentary:

1) Semantic items: “face”, “nose”, “breathe”, “rain”, and “wind” can be plausibly bound together if we imagine a Sky Diety of a “tribe”

that spoke UL. This diety could have had face and nose; with the latter he breathed which was perceived by the UL people as wind and rain.

2) As to the interconnections of the other semantics presented above there is a substantiation for it from the field of comparative mythology. The wall of the Tres Frères Peleolithic cave bears a depiction of a bear (supposedly an *Ursus arctos*, i.e brown bear) "wounded by spears and vomiting blood" (Kurten, 1976; Don's Maps, The Bear: 14). Our interpretation, based on Bushman mythology, will be different.

Bushman healers in the state of trance capture "rain animal" (normally kanna antelope, probably also a hippo as well). When a Bushman "shaman" kills that animal the soft rain pours on earth (Lewis-Williams, 1981). That is: the blood of the rain animal becoms rain, sweet water, as we shall further see. "Once more the eland figures in this special ritual (medicine dance !kia –A.K). !Kia "death" is likened to the death of a shot eland. "When an eland is pursued, it sweats more than any animal; this sweat, like the sweat of a medicine man, is considered by the !Kung to contain very powerful n/um (the reader may compare it with the sweat lodges of North American Indians – A.K.) Brought to bay and near death, the eland trembles and shivers, its nostrils are wide open, it has difficulty in breathing and its hair stands on end...As it dies "melted fat, as it were, together with blood" gushes from its nostrils" (Lewis-Williams, 1983: 91).

The semantic connection between blood and breathing seems not obvious for a modern european scholar. Not so was it for the Paleolithic hunter if we accept a hypothesis, that rain for him resulted from the breathing of a giant mythical female sky-bear. We suppose that in the Paleolithic notion she (the sky-bear) breathed and thus voluntarily gave part of her blood to her children, that is hunter-gatherers, blood that turned into sweet rain and gave life to plants and animals. According to

Bushmen notions (/Xam and !Kung) "eland when cut open have a very sweet strong smell, much like the smell of honey".. "Scent is one medium for the transference of the supernatural from animal to shaman, and through its association with the eland, honey came to be seen as powerful as well" (Hewitt, 1999: 1; Lewis-Williams, 1983b: 45-46).

We must also bear in mind that the birth of *Homo sapiens sapiens*' original corpus of mythology took place most probably either in Eastern Africa or in the Levant in semi-arid ecological conditions (time-stressed environment, see above). So the rain there should have indeed been a life-giving phenomenon.

Returning to Bushmen ethnology we can add that the /Xam Bushmen of the Cape Province had a tradition of the *mokoma* trance dance during which the curers sometimes bled from their noses, which was considered akin to temporary death and pretty dangerous for their health (Lewis-Williams, 1983:7; Huffman, 1983: 50-51). The depictions of both the nose-bleeding shamans and nose-bleeding kanna antelopes (rain animals) in the South African rock art are also present (see, for example "The San and the Eland", 1998: 3).

Bear (medicine bear or bear from the myths) among many American Indian tribes is a shamanistic figure (Loucks, 1985: 222-223). Among Nez Percé Indians the grizzly bear girl after having married a man foresees her death while singing a song and bleeding from the mouth (Boaz, 1917: 198-200). Among Winnebago (Hotcak) a myth relates of a bear offering itself as a food source at the council of animals in exchange for the perpetual darkness (LaMère, Shinn, 1928: 87-89, see also: Loucks, 1985).

Now about nose and brain. Imagine a hunter viewing a full-grown bear sniffing suspected human presence. The bear would raise on its hindlegs, look around and widen its nostrils... What would think the

hunter this animal had been doing? The answer is – thinking, intensely thinking! For an ancient hunter then the connection between smelling (sniffing) and thinking would be much more stronger than for the modern people. To smell meant then to think, that is, to know where the danger comes from, where is a prey etc. ["...when the Tungus are asked how a bear knows when he has met you once before, they answer: "He smells it"..."The bear senses everything, hears everything, knows the activities and intentions of human beings and, above all, remembers everything" (Don's Maps, The Bear: 21). Similar beliefs exist among the Tlingits (McClellan, 1975: 127), Eastern Crees (Skinner, 1911) and other American Indians. And we may add that this bear may have been in the Palaeolithic both the sky-bear and mother-earth-bear, mother of all humans.

As for the sweetness of the rain there are such parallels as *miwh* in SB and milk-Milch in Germanic (< IE) languages. The name of the bear is also indicative . It is *misha* in Russian, *maxkwa* in Proto-Central-Algonquian languages (Aubin, 1975: 166). *mīžV* "sweet" in North Caucasian (Nik.-St.: 824), *mižu* "sweet beverage in **Nostratic** etc.

The given examples evidence to a fact that for to discern the semantic connections between ancient etymons a cooperation is needed between a comparativist proper (a linguist) and a specialist in comparative mythology.

100. NOSE 2:

Russian(1) *nos* "nose"

Ling.(4) *ns0ngε* "point" (RLFS: 231).

Ambulas(5) *nèbi* "tooth, tusk, beak, point (pencil, spear) (Am.: 54).

101. OLD:

Nostr.(1) **Kirh*λ "old" (OC 165).

Bushm.(2) *kira, keira* "old" (SIV: 93).

Swahili *kale* (-) "ancient times" (U: 492)

102. TO PLAIT:

Nostr.(1) **kur*V "to plait, tie", **IE(1)** **kwer-* / **kur-* "to build" (D 101).

Bushm.(2) *_guru*, s. *gu, kuru* "to build, make" (NII: 52), *_guru* "house, large hut" (NIII: 52), *!guri* "to tie" (CII: 389), *//gerri* "to hold, tie", e.g. *žu ku //gerri tʃu, //k'au tʃu* "people tie a hut, work the hut" (NI, NII: 530).

103. PUS:

Russian(1) *gnoj* "pus", **Hung.(1)** *genny* [*gehn̩*] "id." (OMS: 288).

Chechen(1) *ноткъа* (in cyrillics) "id." (RChS: 120), **Chinese(1)** *nóng* "id." (RKS: 78).

Malay(3) *nanah* "id." (Po.: 303).

Ling.(4) *mayina* (RLFS: 94).

UL **nona* "pus".

Commentary:

Again as in the case with the **BARK** (see **15a**) I knew that the Malay form repeats the Proto-Austronesian one (**nanah*, "pus") only in 2008; see (St.-P., 7). This testifies to usefulness of a simple check between the Nostratic and Malay (with subsequent search for the Proto-Austronesian forms corresponding) to Malay.

104. RED:

Tamil(1) *sem* "red" (RTS: 439).

Chechen(1) *υIен* (in cyrillics) "id." (RChS: 257).

Chinese(1) *hóng* (RKS: 183).

Ling.(4) *-tana* "id." (RLFS: 172).

UL **tana* "red"

105. ROAD:

W.-Chad.(1) **ḡag-* "road", **ST(1)** **kə:ŋ* "road, path" (Orel 1995a, 57).

SB(3) **gu:n* "road, stairs" (E 150).

106. ROAST:

S.-h.(1) **foḥ-*, "fire, burn", **Nostr.(1)** **piḡwV*, "fire", **SC(1)** **-pVHV* "burn (v.), heat (n.)", **ST** **pu/bhu* "id." (Orel 1995a, 45).

Bushm.(2) *pixlo* "to boil" (CIII: 158).

SB(3)**buh* "to roast" (E 169).

Ambulas(5) *yaa* "fire, heat" (Am.: 92).

UL **poha* "to roast"

107. ROPE, TO TIE:

Proto-Samodian(1) **kurkoj* "rope, cord"; **Proto-Tungus-Manchu(1)** **gure* "tie" (n.), "rope" (AnH: 81).

Tamil *кайуры* [*kaiiry*] "rope" (RTS: 104).

S.-h.(1) **cal-* "rope, to tie", **EC(1)** **čwōlHV* "belt" (Orel 1995a, 55).

Bushm.(2) *xollaxa* "to tie" (SV: 260), */eja /ejako* "rope, leather thong" (SIII: 272), *!xauka, !xaukən* "to tie" (SI: 498), *kae* "to tie on, inspan" (CI: 76), *kaie //kae* "to tie together" (CI: 77), *k'wōou, k'wōoĩ* (there is a discrepancy on the end-vowel between the main corpus and semantic index of Bleek's book) "to tie"(CII: 128), *tl?oa* "to tie" (CIII: 205), *twa*, и. *dwā* "tie up"(SIV: 243), *!gai* "close, tie on, tie off", s. *!go*: "close", *!gθ, !gwi* "to tie" (SIV: 375), *!gwi*, и. *!gwe !gu*: "to wear, tie" (SI: 393); *!gwi* "to tie" (NIII: 393); *//ki* "to tie, tie on" (CIII: 580); *//xau*, и. *//xau* "to tie a rope, set a snare" (NI: 633), *≠?am, ≠?amma* "to tie, stick in"(CII, NI: 641) ["Auen" and Nharo tribes (CII, NI): 641, had close cultural ties],

//haito, "to tie, tie up " s. //he, //hain "to tie" (SV: 540), //hiŋ "to tie, tie up, hang" (SI: 542), //kã?ã "to wear, tie on" (NI: 547); //kãu, _//kau "to wear" (NII: 561); //kai "to tie", s. //kã?ã "wear, tie on" (SV: 550); //kh?a "to tie" (CIII: 572); //khau, //khãuwa "to tie, tie up" (SIIb: 573); ≠kai, s. !kai, //kãekau, ≠kei "to tie" (CII: 654).

An.(3) **talín* "rope" (P 153), or **An.** **Calis* "id." (Si.: 154).

Ling(4) -*kanga* "to tie" (RLFS: 271).

I am personally extremely impressed by the coincidence of the EC – *čwōlHV and SV (Masarwa, southern Botswana) – *xollaxa* forms. Five out of six phonemes here practically coincide, and in the sixth pair *x* corresponds to č, i.e. these are phonemes with high frequency of mutual transformation, in our case a laryngal substituting a fricative lacking in Bushman languages.

Such cases of full coincidence (both phonetic and semantic of course) exceed number 3 (see e.g. **CLOUD** and **KNEE**), so the probability, in our view, that NASCA and Bushman proto-languages are genetically unrelated equals to about zero. Forms from SI, for which borrowing from the Bantu languages is excluded are also very close to SV.

108. RUN:

Nostr.(1) **rUčV* "to run" (D 116).

Bushm.(2) *kʷwaɾaka* "run quickly, run away" (SI: 127), !*ka!kaua* "run along" (SI: 419), !*ku:xe*, !*u:xe* "run, chase" (SI: 455), !*xoe:ja* "run from smb., smth." (SI: 501), //nãuɕa "to run after a wounded buck" (SI: 617), *nokhaa* "run away" (CI: 149).

SB(3) **lÚ:t* "to run" (E: 209).

109. SAND:

S.-h.(1) **cir-* "sand", **EC(1)** **söre* "id.", **ST(1)** **srāj* "id." (Orel 1995 I, 24).

Ling.(4) *zɛl0* "id." (RLFS: 245).

110. SANDAL:

Chad.(1) **kʌbʌ* "a sandal [footgear]" (Illich-Svitych 1966, 1.21).

Bushm.(2) *tabo* "sandal" (Cib: 187), // *kabo* "id." (CI: 549).

Here it may be a borrowing into Bushman since Central Bushman are in fact Khoe languages.

111. TO SEE 1:

S.-h.(1) **ʕarek-* "see, understand", **EC(1)** **?a-rqqIV* "to see" (Orel 1995a, 30).

Bushm.(2) // *karrokən* "to see" (SI: 752, 559).

112. TO SEE, EYE 2:

Nostr.(1) **cuHV* "to see" (Д 91).

Bushm.(2) *tjaxu*, s. *tsaxau* "eye" (SIIe: 204, 213), *tsāin*, s. *tsaxu* "eyes" (SIII: 211), *tsaxau*, *tsaxe*, *tsʔaxáu*, *tsʔaxu*, *tsaxem* "eye, berry" (SI: 213), *tsoo*, s. *tsʔa:xu* "eye" (SIV: 220) *tʃai*, *tʃaii* "eye, eyes" (CI: 224), *tʃakai* "eyes" (CI: 224), *tʃxai*, s. *tsaxau*: "eye, eyes" (Cib: 238), *xtsai*, s. *tsaxáu* "same" (CIa: 260), *ʃkai*, s. "eye" (SII: 655).

Sɛ, *se:*, s. *syɲ* "see" (NI: 165), *siɲ*, *sin* "see, look" (NII: 169), *sn*, *sɲ*, s. *siɲ* "id." (NII: 171), *syɲ*, *siɲ*, *sɲ* "to see" (NIII: 176), *tsʔxairo*, s. *tʃai* "id." (CIa: 222), */nhai*, */nhe*, */nhĩ*, s. */na*, */ne*, */ni* "id." (SIIa: 347).

SB(3)**shʌ*: "to see" (E 56).

An.(3) **Cuqun* "to see"

113. SEE, EYE 3:

S.-h.(1) **luk-* / *luḵ-* "bird", **NC** **leq̄lwV* "large bird, eagle", **ST** **lāk* "eagle, hawk" (Orel, 1995a, 101).

Bushm.(2) *luga:ssi*, s. /*ga:*, /*ga:si* "to see, eye" (CIII: 131).

114. SHARPEN:

NC(1) **ʔālwE* "whetstone, to whet" (Nik.-St.: 201).

Japanese(1) *togu* "to sharpen" (Russian-Japanese Dictionary : 799),

Russian(1) *точить* (*tochit'*) "to sharpen".

Bushm.(2) *taʃule*, *tiga*, *tika* "to sharpen" (SV: 194, 203), *tsʌm*, *ʃxʌm* "to sharpen a wooden point" (NI: 222).

SB(3) **TsU:l* "to sharpen" (E: 591).

Later I came across Nostratic material too: **Alt.** **t'ara* "scratch"; **Drav** **tar-* "to chip off"; **IE** **ter-* "to rub, to rub up"; **S.-h.** **tr* "to whet" (IS, 1.9).

115. TO SHAVE:

NC(1) **HamχV* "to shave, shear, cut" (Nik.-St.: 544).

Bushm.(2) /*kakaso* "to cut hair, shave" (SI: 298), /*xũŋ*, /*gum* "shave" (SI: 388, 366).

116. SHORT:

Russian(1) *korotkij* "short", **Portuguese(1)** *curto* "id.", **Turkish(1)** *kisa* "id." (RtuS: 148), **Hung.(1)** *keves* "little" (OMS I: 783)

Tamil(1) *кут̄таиӯāна* (in cyrillics) "short" (PTC: 432).

Nostr.(1) (my suggestion) **kura* "short"

Chechen(1) *кIезуз* [*kezig*] "little" (RChS: 277).

Bushm.(2) *kare*, "a little" (CI: 81), /*are* "id." (CII: 269), /*kanni*, "little" (SI: 301), /*karise*, "a little" (CII: 303), /*ka:se*, /*ka:si*, "a little" (SI: 302), /*k'are* "little, small" (CII: 338) etc.

Malay(3) *kurang* “little, less” (Po.: 228).

Ling.(4) *-kuse* “short” (RLFS: 171).

Yoruba(4) *kírú* “id.” (L: 127).

UL **karu* “far”, **kuru* “short”, **kura* “crane”

117. SIDE:

IE(1) **bhāghu-* “side”; **EC(1)** **p̄üggV* “id.” (Starostin 1988, 2.11);

Mong.(1) *ža:žu:* “id.” (RMS: 43).

Bushm.(2) */kã:xu* “side” (SI: 564), *//xãxu*, s. *//xãŋ* “id.” (SI: 634), *!oasi*, *oaŋe* “on this side ” (CII: 490).

118. TO SING:

Nostr.(1) **k/iH/λ* “to sing” (OS 164).

Bushm.(2) *≠ke:ki* s. *//kei_kie*, *i* “id.” (SII: 659).

Malagasian(3) *híra*, *tonton-kira* “song”; *mihira* “sing” (Rakutumangi 1970: 338).

Gusii(4) *-kuur-* “to shout” (Gu.: 32).

119. SKIN 1:

Nostr.(1) **koyH[a]* “skin, bark” (D 169); **Nakh-Lezg.(1)** isogloss **Gěrkwe* (~ -a) “skin, sheepskin” with the note “not vevy reliable” (Nik.-St.: 456), **Tsez.-Lezg.(1)** isogloss **GoLV* “skin, wineskin, sheath” (Nik.-St.: 463).

Bushm.(2) *gukwaa* (CI:50) rises we think, considerably, the probability of the **Gěrkwe* (~ -a)’s existence.

Bushm. *džoruu* “skin” (CI:50), *gukwaa* “milk skin” (CI:50), *k0:ja* “skin” (CI: 33), *!koja* “apron” [(made of skin, of course –A.K) CII: 444)], *≠keja* “to skin” (CIII: 659).

SB(3) **kômh0:?* “skin” (E 235).

Commentary:

Both NC isoglosses possibly stem from one etymon.

120. SKIN 2:

IE(1) **tuak* "skin", EC(1) **c'c'ekwV* (~žž-) "id." (Starostin, 1988, 2.9)

Bushm.(2) *diō s. tũ* "id." (SII: 26).

121. SKIN 3:

EC(1) **c`c`ākwV* (~žž-) "skin, pelt"

Ambulas(5) *sépé* "skin, bark" (Am.: 70).

122. SKY:

Nakh-Avar isogloss(1) **rīhV* "time, day" (Nik.-St.: 952).

Bushm.(2) *_d0axu* "sky" (SIIc: 27), *dzaxu*, s. *!gwaxu* "sky" (NII: 31), *lorehe* "id." (NIIb: 182), *!a:xu*, s. *!ka:xu*, *!gwačxu* "id." (SII: 373, 418), *du_si* "sky" (SIIb: 29).

Commentary:

The collation of the Av.-And. and Nakh reflexes belong to G. Dumézil (Nik.-St.: 952; Dumézil, 1933, 15).

123. SNAKE 1:

S.-h.(1) **ler-* / *lor-* "snake" (Orel 1995a, 100), NC(1) **ĽăhrV* "id." (Nik.-St.: 787).

Nostr.(1) **Laga* "to lie" [as in bed] (OS 271).

Lat. *larvae* "larvae"; Port. *lagarta* "lizard" (PRS: 495); Russ. *läguška* "frog"; Scrt. *nāga* "serpent" (Kochergina, 1996: 311), Tamil(1) *nāxam* "snake" (RTS: 351).

Bushm.(2) */gauba*, */gau]a*, */gauo* "snake, pufadder" (CI: 276), */hã s. kã*; */kã*, s. */khã* "snake" (SIIb: 286, 294) */kãu*, */kau*, */kwe~* "id." (NIII: 303,

332), /kh?au "id." (SIIa: 335) /k'au "id." (SI: 338), !ge, _!gi "id." (NI: 380), !kau, !kha: "serpent" (SI: 412, 423), !na //ke "boa constrictor", prob. "python" (NII: 477), //gaŋ //ganiʃe, s. //gao "snakes" (NI: 527), //ge: "a short thick snake" (NII: 530), //gu //kha "large watersnake" (NII: 536) //neiaba "snake, cobra" (CII: 618), ≠?awã
 s. ≠au "snake" collective term (NII: 642).
(An.(3) *ulaR "snake" (P 114).

124. SNAKE 2:

Nostr.(1) *KULΛ "snake" (OS 179).

Bushm.(2) //ku:ɽu "snake, green "boomslang""(NII: 593), ≠kũnũ "worms which make holes in trees" (SI: 665).

An.(3) *kalati "worm" (P 198).

125. SOFT 1:

S.-h.(1) *len- "be soft, weak", Nostr.(1) *lejna " soft, weak", ST(1) *neɫ "id." (Orel 1995a, 99).

SB(3) *lɛbɛ:n "id." (E 322).

An.(3) *lemek "soft" (Blust...); Malay(3) lembek "softened" (Po.: 818).

126. SOFT 2:

Nostr.(1) *Ļama "to soften" (OSNJA 254).

Bushm.(2) gum, guɟm "to soften a skin" (NI: 50), kam, kamma "to become soft" (NII: 78), ≠amma "soft" (NII: 641), ≠koɟm, ≠koɟmma "to make soft" (SI: 663).

127. SPEAK, SING 2:

S.-h.(1) *lag- "to speak", EC(1) *le?IwV "word" (Orel 1995a, 94);

Russian lajat` "to bark" (I am a Russian), Spanish ladrar "bark", Italian

latrare “id.”; **IE** **lā* “to bark” (St. 2007: 135); **Bashkir** *jɔrlau* “sing” (RBS: 529), **Finn.(1)** *laulu* “to sing” (Yeliseev 1978: 187).

SB(3) **lah* “speak, scold” (E 98).

Malay(3) *lagu* “song” (IRUS: 229).

Nig.-Cong.(4): Ling. *-lela* “sing” (about birds), “bark” (RLFS: 246, 178);

Fula *laana* “to curse, damn, blame” (Z: 313); **Swahili** *laani* “to curse” (K: 368); **Ling.** *-lemwa* “to scold” (RLFS: 301).

Ambulas(5) *lale* “cicada” (Am.: 45). Cf. **Malay(3)** *lalat* “a fly” (Po.: 817).

UL **lala* “bark, wail, sing, cross”. Compare with **laga* “snake” for the distinction between **g* and **l* in **UL**.

Commentaries:

1) There must have been a Nostratic word for “sing”, but I am unable to reconstruct it not being a linguist. I knew about the Indoeuropean form [**lā*- “bark” (Starostin 2007: 135) only after I had noticed the similarity of the Russian and Roman etymons].

2) The Proto North Caucasian semantics is reconstructed by S.A. Starostin as “to sound, shout”, but his own semantic reconstructions are: for the Nakh. “to howl, bellow, bark; for the Av.-And. – “bark”; for the Lezg. – “to wail, howl, thunder, speak, bark”; and only for the W.-Cauc. he reconstructed “shout” (Nik.-St.: 548). So, the semantic reconstruction for the NC should be “to shout, wail, bark”.

3) The “coincidence” of the Finnish, Spanish-Portuguese, Bashkir, North Caucasian, Sanskrit, Fula and Lingala semantics suggest that in the **UL** this etymon meant “bark, wail, sing, cross”. Since a word **lara/laga* “snake” also existed in the **UL** (see **SNAKE**), “to bark” should have sounded as **lala*. In colloquial Russian “to cross” will be *lajat’sja* (*-sja* is a reflexive suffix), that is: to behave like two (or more) dogs. The

evidence of the crossing wild dogs should have predated the dog domestication, however.

128. SPLIT 1:

S.-h.(1) **pilak-* "knife, axe ", **EC(1)** **bɪlgwV* "axe", **Enis.(1)** **pu?ul* "axe" (Orel 1995a, 128). **Russian** *pilá* "saw (n.)"

SB(3) **'blah* "to split" (E 461),

An.(3) **bəlaq* "id." (P 117).

129. SPLIT 2:

Nostr.(1) **bičV* "to break" (OS I: 179), **Hung.** *bicska* "knife" (OMS I: 982).

SB(3) **'pəcah* "break, crush" (Yefimov, 1990: 122, the author believes **SB** term to be a loanword from **An.** **pəcaq* "break to pieces"). Compare **An.** **pisaw* "knife" (E: 119).

130. STAR:

NC(1) **žwhārī* /**žwāhrī* "star" (Nik.-St.: 1098-1099).

Bushm.(2) /*?waikje* "stars" (SIIa: 629), //*wak'in* "air" (SIIa: 629).

131. STOMACH 1:

IE.(1) **gyet-* "intestines, stomach", **EC(1)** **qqwata* "id." (Starostin 1988, 2.7).

Bushm.(2) /*ko:* *çaç* "belly, stomach" (SI: 317), /*k0xu* "part of stomach" (SI: 321), /*kwaič/kwačrri* "stomach of a bird or animal" (SI: 330), /*kweič/kwačrre* "stomachs" (SI: 332), /*kautu* "stomach, belly" (SI: 416).

132. STOMACH 1:

Nostr.(1) **Ḳarb/i/* "stomach, insides" (OS 214).

Bushm.(2) *kauaba* "body" (CII: 83), /*kakhjo*, /*khaie* "id." (CI: 298, 311),
!*auki*, s. !*a:n*, !*oukən* "id." (SI: 372), !*gauke*, s. !*kaukən*, !*oukəa* "id." (SII:
379).

133. STORM:

Nostr.(1) **boʀa* "grayish-brown", **bura* "storm" (OS 18; Starostin 1989,
3); **NC(1)** **bHūrV* "id." (Starostin 1989, 3).

Malay(3) *badai* "hurricane, taiphoo" (Po.: 22).

Ling.(4) *bongi* "storm" (RLFS: 55).

UL **bura* "storm", possibly also "brown".

134. STRETCH, PULL:

Nostr.(1) *jänTλ* "stretch, pull" (

Malay(3) *merentang* "stretch" (Po.: 834).

Ling. *-benda* "pull, stretch" (RLFS: 343, 205).

135. SUN, ELAND:

S.-h.(1) **kum-* / *küm-* "burn", **Nostr.(1)** **küm-* "id.", **Alt.(1)** **küñV*
"id." (Orel 1995b, 27).

Bushm.(2) *kε*, /*kən* "sun, day" (SIV: 307), /*kεm*: "to become warm" (SI:
309), /*kam*, s. /*kλm* "sun" (NII: 299), //*kami*, //*kammi*, s. //*xam* "id." (SI:
555), //*kōe*, //*kōi*, //*ōe* s. //*kōiñ* "id." (SII: 584, 625), 'kuma, s. /*kam*, /*kλm*
(NI: 689), 'gam, s. /*kam* "id." (CI: 687).

SB(3) **?uñ* "fire" (E 135), **Mon-Khmer(3)**: **Sedang** *ón* "id.", **Katu**
????**Brôu** *ôuih* "id." (DDT).

DAY:

Nostr. **?amu* "morning, daylight" (OS 124).

Bushm. /*guma* "day, early morning" (NII: 283), !*gau-e* "dawn,
day" (SI: 379), //*u:n*, s. //*uĩ*, //*kōi* "sun, day" (SIII: 628).

ELAND (CANNA):

Bushm. *k''Oma, k''Omati* "eland" (CIII: 125), *!gum* "id." (SVI: 389), *!kã*, s. *!khan, #kanthi* "id." (SIV: 402), *koŋ* "canna" (SIId: 100).

UL **kona* "sun".

Commentary: Horned animal (canna or aurochs, or somebody similar) personified in **UL** sun. Sun (day) have been opposed to night (darkness) through possible anlaut **k / *g* phonetic opposition, see **NIGHT**.

As to the validity of **k / *g* opposition, see **4 HOLE**.

136. SWIFT:

Nostr.(1) **tura:* , "swift", **NC(1)** **=äχV* "id." (Nik.-St.: 284).

Bushm.(2) *tsarao* "light, swift" *tsara ka* "quickly" (CI: 212), *!arri!arri* "be quick, hurry" (NI: 371), *arro, arroko, arruko* "quickly" (SI: 11), *arugu* form of *aroko* "quickly" (used in mythology, SI: 11).

Commentary:

The above presented etymons possibly stem from the meaning "to rotate quickly a firestick", see. **34. TURN**.

137. TALK:

Portuguese(1) (eg.) *falar* "to talk" (PRS: 386).

Ambulas(5) *bul (bulu, bule)* "talk" (Am: 15).

138. TENDON:

Finn.(1) *jänne* "tendon" (A: 581), **Hung.(1)** *ín* "id." (OMS II: 705),

Ling.(4) *nyunyuku (li-)* "id." (RLFS: 329).

Ketchua(6) *anku* (p. 3), **Sioux(6)** *kan*.

139. THUNDER, SKY, FIRE, LIGHTNING: (see also TURN)

Nostr.(1) **duli* "fire" (OS 71).

Bushm.(2) *tala, talata, talate* "thunder" (NIII: 189), *tali, tari* "flame" (NIa: 189).

SB(3)*trU: "sky" (E 332), see also names of the Indoeuropean deities Celtic *Taranis*, Germanic *Thor*, Slavic *Perun*, Baltic *Perkunas* etc.

SPEAK 1: *tali-si* 4-way agreement in Swadesh (Swadesh 1956).

140. A TICK:

Russian(1) *таракан* (in cyrillics) [*tarakan*], "cocroach", which of course is a loanword from a Turkic language, see **Bashkir(1)** *тарақан* (*tarakan*) (RBS: 787).

SB(3) **drəkay* "a tick" (E 230).

141. TONGUE 1, LIGHTNING:

S.-h.(1) **kal-* / *kawal-* "to speak", **EC(1)** **?V-gwVl-* "id." (Orel, 1995a, 83). In the work of 1989 S.A. Starostin compared **Nostr.** and **NC** etymons **k'ä/lH/ä* and **?V-gwVl-* "speak" (Starostin 1989, 83). Illich-Svitych's variant is **Ḳä(lH)ä* "tongue, to speak" (OS 221).

Nostr.(1) **te/h/V* "to say"; **S.-h.(1)** **ta'-* "to speak" (Orel 1995b, 45); **Nostr.** **tilV* "voice", **S.-h.** **til-* "to cry" (Orel 1995b, 47); **PK.(1)** *tA(x)xw* "to speak" (D: 57).

S.-h. **tVlVh-* "long" (in size), **Nostr.** **tel(h)V* "id.", **ST** **dhel* "to stretch" (Orel 1995b, 140). See also # 121.

Bushm.(2) *tali, s. tari, tēri, tēni, ta:m* "tongue" (NIII: 189), *tari, s. teri, tēni, tali* "id." (NI: 193), *nthaḷi* "id." (NII: 149), *ta:m, s. tali, tarli* "id." (CII: 191), *tamba, s. tali, ta:m* "id." (NIB: 190), *lenni, /e r̃ r̃ i,* "id." (SI: 272), *taŋ?a, taŋ?i* "to ask for, beg" (SI: 191), *t?an, t?ana, tana* "to speak, talk, ring, crow, resound" (SV: 191), *tačm* "vibrate, sound, tremble" (SI: 189), etc.

Bushm. *//kaçla*, *//kaçlaç* "to speak", n. "language" (SII: 554), *haija*, *-haje* "to talk, to speak" (SIV: 56), *!ke~:i*, s. *!k e~* "to say, to talk" (NI: 420), *!ke~:i* "to speak" (SII: 568), *!kõa*, *kóa* "to speak to, say to, scold" (NII: 437), *!khe~:i //au* "to speak truly" (SI: 426), *//kaŋ*, s. *//ka*, *//kala* "to speak, talk, bleat" (NIII: 556), */kan* "tongue" (SI: 300), *≠kx?wa*, *≠ku?na* (SIIa: 667, 656).

Bushm. *_təri*, s. *tala*, *tana* "to thunder" (NIII: 198), *tha:ɫa* "lightning" (NII: 199), *tali*, *tari* "flame" (NIa: 189), *tara*, *taçra* "to shine, lighten" (NI: 193).

Amerind.(6) **kwal~kwel* "say, speak" (RN 28).

Commentary:

In NIII "tongue", and "thunder" are near omonyms. Semantic development of the type thunder / lightning > tongue, speak can not, we think, be explained otherwise than by excepting the existence of a concept in UL that lightning is a tongue of a deity, whose personification is a dark storm-cloud. Forms similar to *tala* "speak, talk" are indeed widespread in various linguistic families.

142. TONGUE 2, LICK:

S.-h.(1) **lep-* "to lick", **SC(1)** **λ'VpV/λ'VbV* "tongue" (Orel 1995a, 95).

Nostr.(1) **lip̃a* "sticky", **IE(1)** **leip-* "to smear, to glue" (D 25).

SB(3) **l̃əpiət* "tongue" (E 674).

Ling.(4) *-loba* "to speak" (RLFS: 94).

143. TOOTH:

Russian *zub*, **German** *Zahne*

IE(1) **d̃ā(n)k̃-* "to bite" (NS: 129).

Bashk.(1) *teš* "tooth" (RBS: 248).

Turkish(1) *diş* "id." (RtuS: 120).

Tamil(1) *kaḍi* (RTS: 453). Dravidian initial **k* corresponds to Nostratic **t*

Arab(1) *sinn*

Chechen(1) *уепз* (RChS: 210), *уепзau* “bite” (RChS: 264)

Malay(3) *gigi* (: 738).

Tai(3) *gka_t* “bite” (low tone) (:182).

Nostr. **dita*. (my guess). Nostr initial **d* corresponds to **d* in (IE **dent* “tooth”).

144. TO TURN, ROUND 1:

S.-h.(1) **kVl-* "turn", **Nostr.(1)** **kol?V* "round", **SC(1)** **gwVl(g)V* "id.", **ST(1)** *kw(r)el* "id." (Orel 1995a, 92). Illich-Svitych's variant of Nostratic is **kolʌ* "round" (OS 202).

Bushm.(2) *kara* "to roll" (NI: 81), *//kala* "id." (NIII: 554),

//kari "to roll, twist" (NIII: 559), *kwerrekwerre* "round" (SI: 113), *kyrri:ja* "wide, round" (SI: 116), *kao:* "to turn" (SII: 80) *k0l0k0l0* "to turn, drill a hole" (NIII: 99).

SB(3) **wil* "round" (E 260).

145. TO TURN 2:

Nostr.(1) **turE* "to turn" (D 130).

Bushm.(2) *taua* "to turn an object" (NII: 195), *terre* to scramble and fall, to turn" (SI: 198), *taba:* "to turn, turn into (NII: 187), */uherri* "turn into" (SI: 358) in view of the similarity of the Russian, English and Bushman semantic models; *doro* "twist, pierce, drill, make fire, firestick, tinderbox" (SI: 28). Compare: *tara*, *taʒra* "shine, light (about lightning) (NI: 193), *tala*, *talata*, *talate* "thunder" (NIII: 189), *tali*, *tari* "flame" (NIa: 189), *toro*, *totórro* "twist, roll" (SI: 208), *taba*, *taʒbba*, и. *taa*, *tabe*, *tabi* "to do,

to make, work" (SI: 187). Compare **Russian** *mpym* (*trut*) "tinder", *тереть* (*terét*) "to rub", *мпыð* (*trud*) "labor".

Ling.(4) *-0tol0* "to turn" (RLFS: 175).

Commentary:

Sacral connotations of the proto-etymon are evident. See also **TONGUE**.

To this may be added:

Nostr.(1) **t'urV* "swift, hurry", **SC** **t'UrV* "run, hurry", **ST** **t(h)ur* "id." (Starostin 1989, 189). Original source for **Nostr.** – (MS 332).

146. WART:

NC.(1) **čäñtwV* "wart" (Nik.-St.: 340).

Bushm.(2) *gutta sōa* "id." (SI: 52), */k'ottən* "id." (SI: 339).

147. WATER 1:

NC(1) **xäñhñbi* "water" (Nik.-St.: 1060).

Iranian(1) names of the rivers: *Dunaj*, *Dnepr* (Dnieper), *Don*, *Dnestr*.

Bushm. (2) *duko* (may have relation to **WATER 2**), *dum* "river" (SIIC: 29), *dum* "swim" (NII: 29), *dō* "wash" (SVI: 26), *//xa:*, *//xa* "same" (NII: 630), *!kha*, *!ka* "swim" (CIII: 401), *!kha* "water, rain" (SII: 423), *xu:* "swim" (SI: 686), *//kwač//kwačnna* "wash off" (CII: 598).

An(3) **danaw* "lake, pond" (P 83), **danum* "water" (Thurgood 1994: 352).

148. WATER 2:

Nostr.(1) **ɛEKu* "water" (OS 139).

SB(3) **da:?* "id" (E 62).

Amerind.(6) **?ok'wa* "water, to drink" (RN 48).

149. WET

SB(3) **su:h* "wet" (E: 564).

Malay(3) *sungai* "river" (P: 472).

150. WHITE 1:

S.-h.(1) **caḥ-* "be white", **Nostr.(1)****cajḥa*"shimmer", **SC(1)** **cajV* "to shine, fire, light" (Orel 1995a 26).

Bushm.(2) *hwehe* "white" (CI: 66), */khao* "to shine" */khaa* "clear, dazzling, shining" (CI: 311), *!ʔuLija* "white" (SIIa: 493), *//xaçŋ//xaçŋ* "to be white" (SI: 632), *!kʔau!kʔau*, и. *!kau*, *!k'ʔao* "id." (NIII: 417); *!gʔao* и. *!kʔao*, *!kau* "id." (NII: 377).

Bushm.(2) *sethaa* "yellow" (CI: 168), *džao* "be greenish, light-colored, to shine" (NII: 32), *tsã* "blue, pale yellow, bright green" (CII: 224), */gãu*, s. */kãu*, */gãi* "yellow, pale blue, green" (NI: 276), */gãn* "yellowish green" (NII: 275), */hu:* */hum* "yellow" (NII: 290), */kaŋ*, s. */kain*, */kainja* "yellow unripe green" (NII: 300), *_/kaçla* "yellow" (SII: 229), */keinja*"be yellow, green, s. */kei* "shine" (SI: 308), */korre* "yellow" (CII: 320), *!kau*, s. *!k'ʔao* "white, pale yellow" (NI, NIII: 413).

Malay(3) *cahaya* "light, shining" (Po: 60); *kuning* "yellow" (Po: 227).

Ling.(4) *saa* "light (adj.)" (RLFS: 306).

Commentary:

- 1) possibly some of the above reflexes stem from **14 (WHITE 2)**.
- 2) the development of the primary color distinction: whitish/dark(black) may have gone to the **UL** forms **kara* vs. **čala*, the former reflecting the color and cry of the dark (black) birds: crows and ravens.

151. WHITE 2:

Nostr.(1) **balḥa* "to shine", **S.-h.(1)** **balag-* "to light" (Orel 1995a, 11).

The reliability of this etymon considerably increases, I think, in view of the external cognates. Later I found this:

DC (proto Dene-Caucasian)(1) **bil*_½*V* “hair (feather, whiskers)” (B: 5).[whatever phoneme ½ might mean].

An(3) **bulu* “feather” (P: 44).

Ambulas(5) *wul* “(white, grey) hair” (Am.: 90-91).

156. YEAR:

S.-h.(1) **san-* “year”, **SC(1)** **swEnV* “year, old” (Orel 1995a, 133).

Eng.(1) *senile* (with a Latin etymology, of course. That was the first step. Later (in a few days) I knew Lithuanian form *senas* “old” (Al.: 494). Lat. and Lith. forms suggest an IE root *sen-* “old”.

SB(3) **sənam* “year” (E 99).

157. FEAR:

Nostr.(1) **pela* «to fear»

Kobon(5) *пырык* [*p̄r̄ik*] “id.” (Ko.: 242).

158. MOUNTAIN:

Russian(1) *gorá* “mountain”, **Hung.(1)** *hegy* “id.” (OMS I: 297),

Baskir(1) *tau* “id.” (RBS: 142), **Turk(1)** *dağ* “id.” (RtuS: 73),

Chechen(1) *gū* “hill” (RChS: 741).

Malay(3) *gunung* “mountain” (Po.: 668).

Ling.(4) *ngomba* “id.” (RLFS: 97).

UL **gura* “mountain”. Cf. **UL** **guru* “to flow” (No. 70).

Afterwards I found:

IE(1) **gwer-* “mountain”; **Ural.(1)** **kur-* “id.”; **Kartv.(1)** **gora* “id.”;

Alt.(1) **k'uri* “id.” (Starostin 2007: 811).

159. WAIT:

Port.(1) *esperar* “wait” (PRS: 358).

Chechen *хъежа* (in cyrillics) “id.” (RChS: 167).

An.(3) *taRa* “id.” (Si.: 145).

Ling.(4) *-zila* “id.” (RLFS: 125).

UL *śara* “wait”.

160. YOUNG:

Lith.(1) *jáunas* “young” (Al.: 478).

Turkish *genç* “id.” (RtuS: 169)

Proto-Chukchee(1) **ŋin-* “id.” (M: 260)

Chechen(1) *žima* “id.” (RChS: 291).

Ling.(4) *elenge* “id.” (RLFS: 193).

Yoruba(4) *ewé* “id.” (L: 150).

UL **zina* “young”

161. BEAT 2

French(1) *bater* “beat”

Chechen(1) *etta* “to beat”, *betta* “to beat with a twig” (RChS: 43).

An.(3) **batu* “stone” (P 123).

Ling.(4) *-beta* “to beat” (RLFS: 45).

UL **bata* “to beat”

162. PREGNANT:

Nostr.(1) **ź/a/ñʌ* “foetus, pregnancy” (OS 353).

EC(1) *GGlonV* “pregnant” (D.-St., 60).

Malay(3) *mengandung* “id.” (Po.: 604).

163. STUPID

Hung. *buta* [*but0*] “stupid”.

An. *buCa* “blind” (Si.: 167).

Ling. *miso-p0to* “blind” (RLFS: 314)

UL **buta* “blind”

164. FOAM:

An.(3) *puCaaq* “foam” (Si.: 172).

Ling.(4) *fuku-fuku* (RLFS: 241).

165. LICK:

Russian *lizat*’ “to lick”

Nostr.(1) **Lšʌ* “to lick” (OS 273).

Malay(3) *lidah* “tongue” (Po.: 1128).

Ling.(4) *-letε* “to lick” (RLFS 180).

166. DOG 2:

Nostr.(1) **KūjnA* “dog, wolf”; **Amerind.(6)** **k’uan* “dog” (RN 35).

S.-h. **kun-* “dog” (Orel 1995a, 78). V.M. Illich-Svitych, as is known, included **S.-h.** into the Nostratic family.

167. STICKY:

Nostr.(1) **lipa* “sticky” (D 125).

Malay(3) *lem* “glue (n.)”, *lengket* “sticky” (Po.: 765, 791).

Ling.(4) *bolembo (-ma)* “glue (n.)” (RLFS: 164).

168. MEAT:

Nostr.(1) **Homśa* “meat”(RN 21; OS 114), **NC(1)** **jə:mcō* “bull, ox” (Nik.-St.: 680). S.A. Starostin compared these two forms in (Starostin 1989, 33).

Bushm.(2) *m-sa, m-si* “food” (NI: 139).

Amerind.(6) *mat'i* “meat” (RN 21).

169. FLAT 2:

Nostr.(1) *pal'qʌ* “foot (flat part of it)” (OS 361).

Malay(3) *papar* «flat» (Po.: 334).

Ling.(4) *papala* “id.” (RLFS: 249).

Commentary:

Here I understand that Nostratic form doesn't fit. Malay and Lingala forms coincide, however, which indicates to the existence of a deep etymological root.

170. MOUTH:

Nostr.(1) **ńan/g/ʌ* “tongue”, **Amerind.(6)** **ñene* “id.” (RN 18).

Ling.(4) *mongongo (-mi)* “voice” (RLFS: 97).

171. ROUND, KNEE:

Nostr.(1) **büKa* “to bend, be bent”; **Amerind(6)** **puku ~ *poko* “knee, elbow, to kneel” (RN 31).

Ling.(4) *bukutu* “round” (RLFS: 174).

172 WISH:

Nostr.(1) **manu* “to think, desire, conjure, request”; **Amerind(6)** **mVnV* “to wish, love, seek” (RN 38).

Malay(3) *mau* “to wish, to want” (Po.: 282)

UL **manu* “to wish”

173. TO CUT:

Nostr.(1) **kăcä* “to cut, break”; **Amerind.(6)** **k'at'i* “to cut, break” (RN 50).

Ling.(4) *-kata* “to cut” (RLFS: 297).

UL **kata* “to cut”

174. DOWN:

Nostr.(1) *pučl* “body hair, down, feathers”; **Amerind.(6)** **p'ut'i* “hair, feather, bird down” (RN 17). In the [OS] the Nosratic form is given as **/p/unčE* (OS 365).

Chechen(1) *gazanan puhI* “goat down” (*gāza* “goat”) (RChS: 543, 243).

Ling.(4) *mposo* “skin” (RLFS: 374).

Yalarnnga(?) [an Australian language] *punytyu* “body hair” (Ynn.: 18).

UL **puća* “down, body hair”

175. HAND 2

EC(1) **bHaḵV* “palm of hand, hand (Nik.-St.: 298).

Ling.(4) *lob0k0 (-ma)* “hand” (RLFS: 301).

176. SALT:

NC(1) **cǔwěnhV* (~ *cěmhV*) “salt” (Nik.-St.: 371)

Swahili(4) *chumvi* (-) “id.” (U: 278).

177. SOUL, LIFE:

Malay(3) *roh* “spirit” (Po.: 698).

Swahili(4) *roho* (-) “soul, life”

178. TO SWIM

Port.(1) *nadar* “to swim” (PRS: 564)

Chechen(1) *neka dan* [*dān* “to go”], *lela* “id.” (RChS: 440; ChRS: 67).

An.(3) **languy* “id.” (Thurgood 1994: 355).

Ling.(4) *-nana, -nyanya* “id.” (PLFS: 247).

Yoruba(4) *luwe* “id.” (L: 198).

179. SCRATCH:

Nostr.(1) **k/qirh̄/χV* «scratch» (D 23).

An.(3) **kaSir* «scratch the ground» (Blust 1980, 194).

Ling.(4) *-kwata* “itch” (RLFS: 367).

180. WATER, TO WASH:

Nostr.(1) **mEwA* “water” (OS 298).

Ling.(4) *mayi, mai* “id.” (RLFS: 70).

Swahili(4) *-nawa* “to wash oneself” (U: 64).

181. THORN:

Nostr.(1) **cujħa* “thorn” (OS 34).

Chechen(1) *κIxouχal* (in cyrillics) [*kIxocxal*] «id.» (RChS: 246).

Ling.(4) *-es0s0 (-bi)* “id.” (RLFS: 167).

182. WORM

Nosrtr.(1) (?) **mAtA* “worm” (OS 312).

Ling.(4) *mosopi (-mi)* “id.” (RLFS: 366).

183. HEAVY, HARD:

Hung.(1) *súly* [šuj] “weight” (OMS I: 143).

Chechen(1) *hala* “hard, difficult” (PChS: 695).

Malay(3) *sulit* “hard, difficult” (Po.: 1069)

184. STRAIN, TIGHTEN:

Nostr.:(1) **Alt.** **tʰanu* “pull, strain”; **Drav.** **tant-* “pull, pull in”; **IE** *ten-*, *tend-* “to strain, pull” (IS, 1.10).

Malay(3) *merentang(kan)* “strain, tighten” (Po.: 834).

Ling.(4) *-tenga* “to strani, tighten” (RLFS: 205).

185. ROE:

Alt.(1) *t'üra* “roe”; **Ural.(1)** *türämä* “id.” (IS, 1.17).

An.(3) **qatəluR* “egg” (P 37). **Malay(3)** *telur* “egg” (Po.: 1129).

186. STUMP:

Alt.(1) **t'öñä* “butt of a trunk, stump” **Ural.(1)** *tüñe* “stump” (IS, 1.18).

Malay(3) *tunggul* “stump” (Po.: 898).

187. STRONG, STRENGTH:

Alt.(1) *t'inä* “strong”; **Drav.(1)** **tin* “strong, to strain” (IS, 1.20).

Malay(3) *tenaga* “strenght” (Po.: 1020).

188. HAMMER IN:

Ural.(1) **tunk(k)ʌ-* “put in”, hammer in”; **IE(1)** **tyenk-* “to fix to, to press to” (IS, 1.26).

Malay(3) *memaku, memangcangkan* [here *-cang-* is what I am driving at] “hammer in” (Po.: 619).

189. ENDURE:

Drav.(1) **tał-* “endure”; **IE** **telH-* “raise, endure, sustain” (IS, 1.27).

Malay(3) *tahan, menahan* “to endure, to bear, to stand” (Po.: 653).

190. HEAD, BRAIN:

Alt.(1) **bähjä* “head, brains”; **Ural.(1)** **päñä* [no semantic item is given by Illish-Svitych (MS: 337).

Proto-Bantu(4) **-bòñgó* “brain” (Guth.: 147).

Ling.(4) *mbonzo, bonzo* “forehead” (RLFS: 182).

191. MOSS:

IE(1): **Russian** *moh* “moss”; **Engl.** *moss*; **Swedish** *mossa* “id.” (RShS: 343); **Port.** *musgo* “id.” (PRS: 569). **Finn.(1)** *mätä* “rot (n.)” (A: 386); **Bashkir(1)** *MYK* (in «cyrillics) «moss» (RBS: 371); **Chechen** *mur* «rot in the wood» (RChS: 120).

Ausroasiatic(3): Ruk *móc* “mould” (R: 179).

Malay(3) *lumut* «moss» (Po.: 816).

Ling.(4) *makenzi* «id.» (RLFS: 195).

UL **moha* “moss”.

192. SWEET:

Swedish *söt* “sweet” (RShS: 688).

Finn.(1) *sulo* “sweetness” (A: 571).

Turkish(1) *şekerli* “sweet” (RtuS: 366).

Malay(3) *suka* “to like” (Po.: 851-852).

Ling.(4) *ya sukali* “sweet” (RLFS: 312).

UL **suka* “sweet, to like”

193. CLEAR 2:

Nostr.(1) **jela*

Malay(3) *jelas* “clear, understandable” (Po.: 170).

194. WATER:

Alt.(1) **ödʌn* “rain”; **Ural.(1)** **wete* “water” (IS, 2.17).

An.(3) **quZan* “rain” (P 146).

195. SLEEP:

Alt.(1) **ud*λ- “to sleep”; **Ural.** **oδa*- “id.” (IS, 3.18).

Malay(3) *tidur* “id.” (Po.: 1041).

It is evident (although not on formal grounds yet) from the material presented above that the SB (and consequently Austroasian and Austronesian) and Bushmen languages are genetically related to NASCA (Eurasian).

The tentative “reconstructions” fo the **UL** are:

- 1.(1) “lizard” **kukula*
- 2,3.(2,3) “father” **aba*. **Tata* could have originally meant “father’s brother”
- 4.(33) “father, ancestor” **isa*
- 5.(6) “horn, hard, phallos” **ker**a*
- 6.(7) “phallos 2, stick” **pala*
- 7.(7) “to shine” **bela* / **bala*
- 8.(8) “testicles, balls” **muda*
- 9.(9) “buttocks” **gopa*
- 10.(10) “vulva” **puti*
- 11.(15) “point, tip of a spear” **ćila*
- 12.(16) “flame” **lama*
- 13.(16) “wrist, five fingers” **lima*
- 14.(17) “bad, disaster, stupid”
- 15.(18) “bark” **kora*
- 16.(161) “beat” **bata*
- 17.(20) “beetle” **žuka*
- 18.(22) “big, many” **mana* / **manga*
- 19.(24) “seize, hold” **kamu*

- 20.(26) “bitter, far” *karu
 21.(27) “black” *kara
 22.(31) “to breathe” *suha
 23.(33) “bone, hand” *kasa
 24.(35) “to buzz” *zuza
 25.(37) “to chew” *kajwa
 26.(38) “child, young of animals” *kola
 27.(39) “child” *bara
 28.(40) “child” *ana
 29.(42) “dawn” *hera
 30.(43) “cold” *kula
 31.(44) “to cover” *capa
 32.(45) “crane” *kura
 33.(46) “rising sun” *nara
 34.(49) “dry” *kuru
 35.(51) “ear” *tora
 36.(51) “deaf, stupid” *dura
 37.(52) “mouth” *sema /
 38.(54) “eye” *mata
 39.(55) “to fall” *keta
 40.(61) “warm” *tepa
 41.(62) “light” *saha
 42. “to light” *sahu
 43.(66) “flat, foot” *lapa
 44.(69) “louse” *kuta
 45.(70) “to flow” *guru
 46.(71) “to fly” *para
 47.(72) “bone” *laka
 48.(74) “leg” *paka

- 49.(76) “forest” *wara
 50. “boat” *waraka
 51.(78) “to go” *zala
 52.(87) “left” *leva
 53.(88) “small” *kisa
 54.(89) “to live” *zela / zila
 55.(91) “to know” *kena / *kana
 56.(93) “back side of the neck” *nika
 57.(96) “near” *daka
 58.(97) “night, darkness” *gama
 59.(98) “teat, breast” *tulu
 60.(99) “nose” *muha
 61.(191) “moss” *moha
 62.(103) “pus” *nona
 63.(104) “red” *tana
 64.(106) “burn, roast” *poha
 65.(116) “short” *kuru. Omonymic with “dry” (see 34.) Ergo: some fonetic distinction between these two (one) “reconstructions” will probably be found in the future. Mine is a **tentative** reconstruction, since I m not an expert in establishing regular correspondences.
 66.(123) “snake” *lara
 67.(124) “snake” *kula
 68.(127) “bark, wail, sing, cross” *lala
 69.(133) “storm” *bura
 70.(135) “sun in zenith” *kona
 71.(136, 145) “swift” *tura
 72.(139) “to speak” *tala
 73.(139) “sky, thunder” *tara
 74.(142) “tongue” *lepa (why not *lipa? See 167)

75. “fish” **kala*
 76.(150) “to shine” **caha*
 77.(155) “hair on the body” **bula* / **wula*
 78.(157) “to fear” **pela*
 79.(158) “mountain” **gura* / **gora*
 80.(159) “wait” **śara*
 81.(160) “young” **zina*
 82.(163) “stupid” **buta*
 83.(165) “to lick” **liša*
 84.(166) “dog” **kuna*
 85.(167) “sticky” **lipa*
 86.(171) “to bend” **buku*
 87.(172) “to wish” **manu*
 88.(173) “to cut” **kata*
 89.(174) “down, body hair” **puća*
 90.(190) “brain” **bonga*
 91.(191) “moss” **moha*
 92.(192) “sweet, to like” **suka*
 93.(194) “water” **wata* / *wota*

So we have the following rows:

Kula “snake, cold”, *kala* “fish”, *kola* “child”, *kila* “stalk, a hair”, *kerá* “horn”, *kora* “bark”. That is: a developed system of vowels can be reconstructed in the UL. It had to develop in the course of singing in the B-P style (see below). Add to these vowels consonants and you will have a human language of the type we now use. As to the consonants: apart from being “inner creations” they could also have been developed through people mimicing natural sounds like “karr!” of a crow or “zzz...” of a beetle, “rrr...” of a lion etc.

Three musical style regions in Africa represent a single style and stand apart from the other areas. These are Bushmen, Pygmies and South-eastern Ethiopia (Omotic and some Kushitic people there). This emergence of this style (let us call it B-P—"Bushman-Pygmy style") can be dated by not later than 70 ka. This is the time of the divergence of the Khoesan and Pygmy populations. It is possible that there was no language at that time (one of the two scenarios). The major characteristic of this style is a choral polyphony without singing words. This polyphony requires developed system of vowel modification for the convenience of singing. Interject consonants (while not singing) between these vowels and you will have a language, as I said, which was probably developed by women speaking with their children. Most probably this was at first just one pair of speakers with later involvement of the closest young enough kin.

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