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ON THE AFFINITY OF NOSTRATIC AND NAKH LANGUAGES

A.D. Vagapov (a, b, c, d) *, M.R. Ovhadov (a, c), H.B. Navrazova (a, b),
L.B. Abdulvahabova (c)
*Corresponding author

- (a) Complex research Institute n.a. Kh.I. Ibragimov of the RAS, Staropromyslovoe st., 364051, Grozny, Russia,
(b) Chechen State Pedagogy University, Grozny, Russia
(c) Chechen State Pedagogy University, 32 Sheripov st., Grozny, Russia
(d) The Academy of Sciences of the Chechen Republic, 13 M. Esambaev av., Grozny, Russia,

Abstract

The article is devoted to the Nostratic macrofamily of languages and Nakh-Nostratic similarities.

The article can specify the issue of defining the boundaries of the Nostratic family, or clarify the groups of languages making up the Nostratic macro-system. The data on the Nakh languages (Chechen, Ingush, Batsbi) included in the body of the article shed light on some aspects of the general issue of the Nostratic macro family (similarities of root morphemes, regular sound similarities, etc.) and expand the borders of the Nostratic macro family. The data on the Nakh languages might help solve the issue of the chronological depth of divergence of the Nostratic languages.

The article compares about 50 Nostratic roots with Nakh analogues. According to the authors, the range of linguistic realities of the Nostratic language macro-family which are similar to the Nakh ones, is quite wide.

Genetic affinity of the Nostratic and Nakh languages - Chechen, Ingush, Batsbi – is possible due to a wide corpus of related root morphemes, including morphemes of the main vocabulary (nominal, verbal). Similar or corresponding root morphemes in the Nostratic and Nakh languages reflect various concepts related to humans, natural phenomena, spatial relationships, actions, processes, pronouns. Sound similarities are also rather regular.

Based on linguistic facts - correspondence of a significant number of root morphemes and regularity of sound correspondences, the authors assume that the Nakh group of Caucasian languages can be included into the Nostratic macro family and expand its borders.

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1. Introduction

One of the urgent problems of theoretical linguistics is the issue of Nostratic languages (identification of the groups of languages included in the Nostratic macro-family, and identification of the boundaries of this macro-family) as well as the issue of the depth of chronological divergence of the languages of the Nostratic macro family. If Afro-Asian, Indo-European, Ural, Dravidian, Altai languages, as well as one of the groups of the Iberian-Caucasian family – Kartvelian have been included in the Nostratic macrofamily, the status of the Nakh group of the Caucasian family (Chechen, Ingush, Batsbi) is uncertain. This article is devoted to this issue.

The research material consisted of 50 nominal and verbal root morphemes of the main vocabulary of the Nakh languages denoting various concepts (names of persons, natural phenomena, spatial relations, actions, processes) and their correspondences in the Nostratic languages, as well as regular sound correspondences in the systems under consideration.

The novelty is due to the fact that inclusion of the Nakh group of the Caucasian languages in the Nostratic macro family has never been discussed.

Theoretical significance of the research is due to specification of possible genetic affinity of the Nakh and Nostratic languages, and expansion of the range of languages included in the Nostratic family. The research can shed light on the issue of the chronological depth of divergence of the Nostratic languages, and specify existing theoretical concepts about the division of languages into language families.

Practical importance of the research is due to the possibility of using the materials of the article and conclusions for teaching the language theory in universities and making changes in the educational literature on linguistic disciplines

2. Problem Statement

The issue of affinity of the Nostratic and Nakh languages has not been studied yet. In terms of distant affinity, the Nakh languages along with the North Caucasian languages have recently been included in the Sino-Caucasian macro family. However, there are no convincing evidence and vivid lexical correspondences. The question of possible relations between the Nakh and Nostratic languages is relevant. The research confirmed this hypothesis

3. Research Questions

The research subject is vocabulary of the Nakh and Nostratic languages.

4. Purpose of the Study

The article aims to identify lexical correspondences in the Nakh and Nostratic languages.

5. Research Methods

Comparative historical and comparative typological research methods were used.

6. Findings

The study revealed 50 lexical parallels between the Nakh and Nostratic languages, including 9 pronouns (personal, interrogative, relative), 28 nouns and 13 verbs in the main vocabulary. Regular sound correspondences in the Nakh and Nostratic languages were also identified.

6.1. Pronouns

a) PIE **ego*: L *ego* 'I', OHG *ih*, Skt *aham*, Av *azam*, Slav *az* 'I'. ~ Proto-Nakh **jah*: Chechen *jaḥ* 'honor, dignity', Ing *jaḥ*. Related to Lak *jaḥ* 'will', 'will power', Rutul *ja ḥ* 'courage'. The original meaning of stem «ego, I» is 'face', cf. Chechen *jūḥ* 'face', pl. *jaḥḥaš*. Semantically development sees from 'face' toward 'my face, my person' to 'I, me'. Russian *ja* corresponds to Chechen *jaḥ*.

1. b) PIE **es-* / **as-* 'I': Baltic **as*, OCS **azъ* 'I', Iran **az(a)* 'I' ~ Hurrian-Urart **es* 'I' ~ Proto-Nakh **as* 'I' (erg): Chechen *as*, Ing *az*, Bac. *as*. Related to Dag. **ez-* // **zo* 'I'.

Proto-Nostratic **wa-* / **we-* '1st personal pronoun stem' (Bomhard, Kerns, 1994):

~ PIE **we-* / **wo-* 'we (inclusive)': Skt *vayam*, Avestan *vem*, Gothic *weis*, Hitt. *vesh*, Tokh. *wes*, Slavic **vie* 'we both' (EDSL 21: 23-24) ~ Proto-Kartvelian **we* 'we' ~ CHECHEN *vai* 'we (inclusive)', **vaiš* 'ourselves': Chechen *vai*, *vāš*, Ing *vai*, Bac. *vai* 'we'.

~ Proto-Afroasiatic **wa-* / **we-* '1st personal pronoun stem': Egyptian *wy* 'I, me', Chadic: Ngizim *wa* (inclusive) 'we, us, our'.

~ Proto-Nakh **waj* '(inclusive) we': Chechen *waj*, Ing. *waj*, *wej*, Bac. *waj*.

PIE **e-*, **ei-*, **i-* 'he, she, it', OCS *i*, ORus *i*, *ja*, *je* 'he, she, it', Av *a*, Skt *a* 'this' (Pokorny 1959; Watkins, 1985) ~ Proto-Nakh **i* 'he, she, it; that': Chechen *i* '1. this; 2. he, she, it', dial. *a*, Tush *i*, *iḥ*, *e* ~ id. Related to Chechen *a* 'conjunction and', Slavic **i* 'and'.

PIE **is-*: L. *is*, Gothic *is*, OHG *ir* (< **is*) 'he', Lith. *jis*. ~ Proto-Nakh **iz(a)* 'he, she, it; this, that': Chechen *iz(a)*, Ing. *iz*, Bac. *is*. Extended form from Proto-Nakh **i* 'he; it'.

PIE **sua-*, **sue-s*, **esue-s* 'you' (pl.), Latv. *jus* 'you', *jusu* 'vac', Skrt. *yusṃaka* 'yours', Iran. **yuš-* 'you', Pers. *šuma*, Bel. (west.) *šuma*, (east.) *šawa*, Hit. *šumaš* 'you', 'to you' (Джаукян, 1967: 96). ~ Proto-Nakh *šu* 'you' (Ch., Ing., Bac. *šu*); Abkh.-Adyg. *šə* (Kab. *фə*, Adyg. *шəуə*, Abkh.-Abaz. *шya-pa*, Oubykh. *шyы-гəуə* 'you' (Шагиров, 1977); Tsakh. *шy*, Tab. **шyшy*, Archi **швен*, Rout. dial. *жу*, Lak **cy*, Lezg. **шун* 'you' (Elementi 121, Трубецкой, NW 79). Original Early Nakh is **swa* (> Nakh. **šwa* > *šu*, erg. *aša*). In some Caucasian and Indo-European languages initial *c* [s] fell out, e.g. Rutul *ve*, Bodukh. *вин*, Kryz. *вин* 'you'; Avestan *vo*, L. *vos*, Ossetic *va*, Slav. **vy*, Old Prus. *wans* 'you'.

Proto-Nostratic **k'a-* / **k'ə-* - demonstrative pronoun stem (Bomhard & Kerns, 1994):

~ PIE. **k^[h]e-* / **k^[h]o-* / **k^[h]i-* - demonstrative pronoun stem: Hittite *ki-i* 'this, that', Greek **ke* in *keinos* 'that', L *ce* in *cedo* 'give here', *ci* in *cis* 'this', Old Irish *ce* in *bith ce* 'this world', Gothic *hi-* pronominal stem in *himma*, *hina*, *hiri* 'come here!' (Pokorny, 1959; Walde, 1927-1932; Watkins, 1985).

~ Proto-Kartvelian: **-k^[h]* - pronoun stem: Georg. [-k-], Mingr. [-k-], Zan. [-k-] (Klimov, 1964).

~ Proto-Afroasiatic **k^[h]a-* / **k^[h]ə* demonstrative pronoun stem: Burji *ku* 'this', Darasa *qunni* 'this, these', ikki 'that, that', Kambata *ku* 'this, these' ().

~ Proto-Nakh **qa* demonstrative pronoun stem: Chechen *qu* / *haqu* 'this' (Erg. pl. *qāra* / *hoqāra* 'these'; Dat. pl. *qārna* / *hoqārna*), Ing. *uq(a)*, Bac. *oqu* 'of this' (Vagapov, 2011).

Proto-Nostratic **sa-* / **sə-* ‘this, that’ (Bomhard & Kerns, 1994): PIE. **sa-* ‘demonstrative pronoun this, that, it’: Sanskrit *sa-h* demonstrative pronoun ‘that’, Greek *ó*, Gothic *sa* ‘that’, Old Icelandic *sa, su* ‘that’, OE. *se* ‘that, one, he’, OHG *si* ‘she’; Tocharian A *sā-* demonstrative pronoun (Pokorny, 1959; Walde, 1927-1932; Watkins, 1985) ~ Proto-Afroasiatic **sa-* demonstrative pronoun; Proto-Ugrian **sā-* ‘he, she, it’: Finnish *han* (< **san*) ‘he, she’.

~ Proto-Nakh. **sa* / **a-sa* ‘this, that, it’: Chechen *cu* / *o-cu* ‘that’, erg. pl. *cāra* / *o-cāra* ‘those’, Ing. *cu*. Oblique stem of demonstrative and personal pronoun *i* ‘he, that’ (= PIE *i* ‘that’). Hence Ossetic *aci* ‘this’, *oci* ‘that’. Phonetic changes: **sa* ‘this, that’ > **ca* > *cu* (cf. *qu* / *hoqu* ‘erg. this’ < **a-qu*). A sibilant *s* represented in Akki dialect by *sigah* ‘here’, Bacbi *ise* ‘here’ but Chechen *cigah* ‘over there’, *eccah* ‘in this place’.

Proto-Nostratic **mi-* / **me-* interrogative pronoun stem; **ma-* / **me-* relative pronoun stem (Bomhard & Kerns, 1994):

PIE **me-* / **mo-* interrogative and relative pronoun stem: Cornish *ma*, may ‘that’; Breton *ma*, *may*, Hitt. *maši-* ‘how much, how many?’, Tokh. B *maksu* interrogative and relative pronoun stem, *makte* ‘how?’, A *mant* ‘how?’ ~ Proto-Kartvelian **mi-n* interrogative and relative pronoun stem ‘who’, **ma-* ‘what’ (Klimov, 1964).

~ Proto-Afroasiatic **ma-* / **me-* interrogative and relative pronoun stem: Proto-Semitic *ma-* / **mi-* - id. > Akkadian *manna*, *man* ‘who’, Ethiopic *mi* ‘what’, *mannu* ‘whu’, *mnt* ‘what’.

~ Sumerian *me-na-am* ‘when’, *me-a* ‘where’, *me-še* ‘where to’ (Illič-Svityč, 1971).

~ Proto-Nakh **ma-* / **me-* / **mi-* interrogative and relative pronoun stem: Chechen *mila*, Ing. *mala* ‘who’, Bac. *meⁿ* (interrogative), *mena* (relative); Chechen *minex*, Bac. *menax* ‘somebody, someone’, *menux* ‘wich’; Chechen *mas* ‘how many’; *miel*, dial. *mal*, Ing. *miel*, Bac. *mel* ‘how much’, Chechen *muxa*, Ing. *mišta*, Bac. *moħ* ‘how’; Common Nakh *miča* ‘where’, *maca* ‘when’.

6.2. Names of body parts

Proto-Nostratic **dak-* / **dek-* ‘to take, to seize’: PIE **dek-* / **dok-* ‘to take’, Greek *dekomai* ‘to take, to accept, to receive’; L. *doceo* ‘to teach, to instruct’, Old Church Slavic *deso*, *desiti* ‘to get, to find’, Avestan *dasəm* ‘property, possessions, belongings’ (Pokorny 1959; Bomhard & Kerns, 1994) ~ Proto-Nakh **dak* ‘willow twig, branch, arm, right hand’, **dakin* ‘right’: Chechen *dak* ‘willow’, *dika* ‘good’ (< **dekin* < *dakin* < *dak* ‘right hand, good hand’), Bac. *dako* ‘goat willow’, *dikiⁿ* ‘good’ (Vagapov 2011). Hence PIE **t^{ek}-m* ‘ten’: Sanskrit *dasa* ‘ten’, Greek *deka* ‘ten’; L. *decem* ‘ten’, Old Irish *deich* ‘ten’; Old Church Slavic *desetŭ* ‘ten’, Armenian *tasn* ‘ten’ (Pokorny, 1959; Bomhard & Kerns, 1994). Semantic development from **dek-* ‘right hand’ to ‘and right hand, also right hand’ (= ‘five finger of left hand plus five finger of right hand’) > ‘ten’.

Proto-Nostratic **t^{al}-* / **t^{əl}-* ‘to stretch out, to extend’: PIE **t^{el}-* / **t^{ol}-* / **t^l-* ‘to stretch out, extend, lengthen’: Sanskrit *dirghah* ‘long, tall, deep’, Greek *dolixos* ‘long’; Hittite *da-lu-ga-e-eš* ‘long’, *da-lu-ga-as-ti* ‘length’, Old Church Slavic *dьlgъ* ‘long’, Avestan *dasəm* ‘property, possessions, belongings’ (Pokorny, 1959; Bomhard & Kerns, 1994), Rus. *доль* ‘length’, *даль*, *длина*, Proto-Slavic **dolnъ* ‘hand, palm’ от **dolъ* ‘lowest part (arm)’, E. *doll* ‘a doll’ (< ‘hand, arm’), cf. dial. *doll* ‘arm’ (Makovsky, 2004).

~ Proto-Nakh. **dal* ‘elbow (as measure of length)’: Chechen *duol* – id., gen. *dalaran*, pl. *dalarš*, Ing. *duol*, Bac. *dol*. (Vagapov, 2011). Cf. also: Dargin *dulai* ‘forearm; right’, *dulgha* ‘sleeve’, Dargin dial. /Лсар./ *dulug* ‘shoulder, forearm’, *dalug* /Chirag./ ‘elbow’, Avar. *rul* ‘upper arm’, Tsakh. *d’oles*, *deles* ‘near by, close to’ (< ‘at hand’).

Proto-Nostratic **k^[h]an-* / **k^[h]ən-* ‘to do, make’: PIE. **k^[h]on-* ‘to do, make or prepare in a proper manner’: Chech *konat* ‘to do, to achieve’, *vy-kon* ‘achievement’; Old Church Slavic *u-konъ* ‘execution, deed’; Ossetic *känyn* ‘to do, to make’, Greek *δία-κονος* ‘servant, waiting-man’, *έγ-κονις* ‘maid-servant’ (Bomhard & Kerns, 1994). Cf. also Tokharian *kän* ‘do, make, happen’, *приисходитъ* (Маковский, 2004), Old Russian *у-чинить*, Russian *чин-ить*, *по-чин-ить*, *при-чин-ить* (Pokorny, 1959), *кон*, *конец*, *начало*, *конечность*, *початок*, *почин*, Shugnan *kin-* ‘to do, make’.

~ Proto-Afroasiatic **k^[h]an-* / **k^[h]ən-* ‘to do, to make right, to establish’: Arabic *kana* ‘to be, to exist; to happen, to make’, Hebrew *kun* ‘to be correct, right, proper, prepared’ (Bomhard, Kerns, 1994).

~ Proto-Nakh. **ka* ‘hand’ > **kan* ‘hand; brash / bunch of grapes; ear II’: Chechen *ka* ‘hand’ > *kan* ‘hand; brash / bunch of grapes; ear II’, *kāna* ‘handful’, Ingush *ka* (Vagapov, 2011). Semantic development from ‘arm, hand’ to ‘to do, to make, to labour’.

Proto-Nostratic **k^[h]ar-* / **k^[h]ər-* ‘to do, make; a work’: PIE. **kor-* ‘to do, make, a work’ (Bomhard & Kerns, 1994), Sanskrit *kara* ‘hand’, *karnas* ‘handle’, Persian *kar-* ‘a work’; кимр. *caru* ‘handle’, Russian *черен-ок* ‘handle’, Ossetic *kārna* ‘task’ (< ‘commission, message’). Cf. also Gothic *harjis* ‘army’ (< ‘detachment, brigade, phalanx, cohort’), OHG. *heri*, OE. *here* ‘army’, Lith. *kāras* ‘war’, *kārias* ‘army’, *kare* ‘war’, *karys* ‘warrior’, Old Prussian *kāra* ‘army; people’ (Walde, 1927–1932).

~ Proto-Nakh. **ka* ‘hand’ > **kar*: Chechen *ka* ‘hand, grip’ > *karah* ‘in hand(s)’, *kāra* ‘glove’, gen. *kāran*. Ing. *ka* ‘hand’, Bac. *ko* ‘hand’, oblique stem *kor*, *koren botx* ‘needlework, fancywork’ (Kadagidze & Kadagidze, 1984) (cf. Ossetic *kārna* ‘task’), *kor* ‘gauntlet, glove’ (Vagapov, 2011). Universal semantic development from ‘hand’ to ‘to do, make, labour’.

Proto-Nostratic **k^[h]ar-* ‘hard, strong, firm’ (Bomhard & Kerns, 1994):

~ PIE. **k^[h]ar-* ‘hard, strong, firm’: Greek *karkinos* ‘crab’, *kartos*, *kratos* ‘strength, might’, *kratus* ‘strong, mighty’; Gothic *hardus* ‘hard, stern’; Old Saxon *hard*; OHG *hart* ‘hard’ (Pokorny, 1959; Watkins, 1985; Gamkrelidze & Ivanov, 1984).

~ Proto-Afroasiatic **k^[h]ar-* ‘hard, dry’: Proto-Semitic **k^[h]ar-ar-* ‘to be or become hard, dry’ > Ethiopic *karra*, *karara* ‘to be dry’, Amharic *karrara* ‘to become hard, to dry out’ (Bomhard & Kerns, 1994).

~ Dravidian: Tamil *karumai* ‘strength, greatness’, Malayalam *karu* ‘stout, hard’, Kannada *kara*, *karu* ‘greatness, power’ (Burrow & Emeneau, 1984).

~ Proto-Nakh. **kar* ‘head; horns of deer; high hair-do’, **kart* ‘head’: Chechen *kur* ‘head; horns of deer; high hair-do’, pl. *karraš*, *kuorta* ‘head’ (Maciev, 1961); Ing. *kuorta*, Bac. *korto*, *korto* ‘head’ (Kadagidze, 1984). The same is true for **kart* ‘head, horn’: Germanic **kart* ‘stag’ > OE. *heort*, E. *hart*, Old Norv. *hjoitr* ‘hart’; Lith. *kerte* ‘corner’ (Vagapov, 2011).

Proto-Nostratic **k’am-* / **k’əm-* ‘to chew, to bite, to eat’: PIE. **k’emb-* / **k’omb-* ‘to chew, bite, crush’, *k’ombos* ‘yooth, spike, nail’ (Bomhard & Kerns, 1994), Sanskrit *jāmbhate* ‘to chew up, to recognize’, *jāmbha-h* ‘tooth’, Greek *γούμφιος* ‘a gringer-tooth’, OE. *camb* ‘comb’, Latvian *zuobs* ‘tooth’; Albanian *dhëmb* ‘tooth’, Tokharian A *kam*, B *keme* ‘tooth’ (Pokorny, 1994; Gamkrelidze & Ivanov, 1984).

~ Proto-Afroasiatic **k'am-* / **k'am-* 'to chew, to bite, to eat': Proto-Semitic **k'am-* 'to chew, to bite, to eat, to grind' > Arabic *kamah* 'to eat', *kamh* 'wheat', Hebrew *kemah* 'flour' (Bomhard & Kerns, 1994).

~ Proto-Nakh. **gāmi* / **qāmi* 'teeth, jaw, denture': Chechen *giēma* 'кожемялка в виде деревянных челюстей', *qiēma* 'jaw, denture', *k'oms* / *q'oms* 'tooth', *k'omsar* / *q'omsar* 'tusk, fang' (Vagapov, 2011).

Proto-Nostratic **q'al* 'throat': PIE. **k'el-* / **k'ol-* 'throat, to swallow' (Bomhard, Kerns: 508): Old Irish *gelim* 'to feed, to graze', Latin *gula* 'throat, gully', OE *ceole* 'throat', OHG *kela* 'throat, gully'.

~ Proto-Kartvelian *q'eli* 'neck, throat': Georgian *q'eli* 'neck, throat', Zan *q'ali*, *ali* 'neck, throat', Mingrelian *ali* 'neck, throat', Svan *mə-q'la*, *mə-q'li* 'throat'.

~ Proto-Nakh. **qallan*: Chechen *qalla* 'to eat, swallow' (> *t'e-qalla* 'have a bite', *qallar* 'bread'), Ing. *qalla*, Bac. *qalla*ⁿ – id. (Vagapov, 2011).

Proto-Nostratic **nas-* 'to breathe, to blow': PIE **nas* 'nose' (Bomhard, Kerns, 1994) ~ Proto-Nakh-Dagestanian **nas-* / **naš-* 'moist; humid; sniveling, snotty': Chechen *naš-* / *nuoš-* in *našbala* / *nuošbala* 'to become juicy', Ing. *muošbala*. Probably Adyg *naš*, Gorgian *neswi*, Megrelian **našvi* 'melon'. Semantically cf. Proto-Nakh **mar* 'nose' ~ PIE **mare* 'lake, sea; salt'; Russian *soplo* 'nozzle' ~ *sopli* 'snivel, snot'.

Proto-Nostratic **p^har-* 'to precede, to surpass': PIE **p^her-*, Sanskrit *parah* 'far, distant', Greek *paros* 'before', L. *per* 'along, over', Goth. *faur* 'for, before', *frauja* 'master, lord' (Bomhard & Kerns, 1994)

~ Proto-Nakh. **p^ha* 'arm, hand' > **p^har* 'arm, hand' > Ch. *p^har* 'expert, master', *p^hars* 'arm, forearm' (Vagapov, 2011).

Proto-Nostratic **p^hat'-* / **p^hət'-* 'to hasten, to move quickly; foot' (Bomhard & Kerns, 1994): PIE **p^het'-* / **p^hot'-* 'foot', Sanskrit *pat* (gen. sg. *padah*) 'foot', Greek gen. *podos*, L. gen. *pedis* 'foot'. ~ Proto-Afroasiatic **p^hat'-* / **p^hət'-* 'to hasten, to move quickly; foot' (ibid.). ~ Proto-Nakh. **p^ha* 'extremity, arm, foot' > Ch. **p^had* 'foot, calf' > Ch. *p^hid* 'calf; frog', dial. pl. *p^hadariš*; Bac. *p^hit'* (Vagapov, 2011). Cf. also OE *pad* 'frog', Swed. *padda* 'toad' and Nakh *bada* 'to run'.

Proto-Nostratic **wir-* / **wer-* 'to stretch, to extend, to expand': PIE *wer-* / **ur-* 'to stretch, extend, wide, broad, extended, great, large': Sanskrit *uruh* 'wide, broad, extended, great, large', *varas-* 'width, breadth, expanse', Avestan *vouru-* 'wide, broad', Greek *eurus* 'wide, broad'.

~ Proto-Afroasiatic **war-* 'to stretch, extend, spread out': Semitic Arabic *warafa* 'to stretch, extend, become long (shadow)', Ethiopic *ward*, *warad* 'breadth, width', Amharic *ward* 'breadth, width'.

~ Dravidian: Tamil *virī* 'to expand, spread out, open', Malayalam *viriyuka* 'to expand, open', *virivu* 'expansion, breadth' (Bomhard & Kerns, 1994).

~ Proto-Nakh **wariē* 'thigh': Chechen *warie* (Maciev, 1961), dial. *waraw*, *warunda*, *waruw*, gen. *warun*, Ing. *woruw* 'thigh' (Aliroev, 1975; Vagapov, 2011).

Proto-Nostratic **p^hal-* / **p^həl-* 'thumb' (Bomhard, Kerns, 1994): PIE **p^hal-* 'thumb': L. *pollex* 'thumb, big toe', Late Church Slavic *palьць* 'thumb', Polish (dial.) *palic* 'finger' (Pokorny, 1959; Walde, 1927-1932; Watkins, 1985).

~ Proto-Uralic **pälkä* 'thumb': Lapp *balge*; Mordvin *pel'ka* (Erza), *pel'ke* (Moksha) 'thumb', Udmurt *pōly* 'thumb', Komi *pel* 'thumb, top, pinnacle', Mansi *pal'e* 'thumb' (Collinder, 1955).

~ Kartvelian **polo* 'big hoof' (Klimov, 1964).

~ Proto-Nakh. **p̄ha* ‘extremity, arm’ > **p̄hal* ‘hand, thumb, finger’ > Chechen *p̄hal-ig* / *p̄'al-ig* (Vagapov, 2011) > *p'elg* ‘finger’; *p̄hōla* ‘trade, handicraft’ < *p̄halu* (Aliroev, 1975), *p̄halgha* ‘workshop, forge’, Ing. *p'elg* ‘finger’.

6.3. Names of persons

Proto-Nostratic **mag-* ‘young, child’ (Bomhard & Kerns, 1994):

~ PIE **mag-* ‘young’, **magu* ‘young person, child’: Old Irish *macc* ‘son’ Gothic *magus* ‘boy, servant’, OE *magu* ‘child, son, servant’ (Pokorny, 1959; Walde 1927–1932; Watkins, 1985); Old Czech *mezenec* ‘ring-finger’, Russian *мизинец* ‘little finger; the youngest son / brother’, Lith. *mažas*, Latv. *mazs* ‘little, small’.

~ Proto-Dravidian **maka* ‘young person, child’: Tamil *maka* ‘child, infant, son or daughter’, Malayalam *makan* ‘son’, Kota *mog* ‘child, wife’, Kannada *maga* ‘son’, Tulu *mage* ‘son’, Telugu *maga*, *moga* ‘male’, Malto *maqe* ‘boy’, *maqi* ‘girl’, *maqo* ‘small, little, young’ (Burrow & Emeneau, 1984):

~ Proto-Nord-Caucasian **maga* ‘small, little’: Chechen *māza* in *māza-p'ielg* ‘ring-finger’ < *māza* (little) and *p'ielg* (finger), Cez. *nak'ila* ‘little finger’, Tab. **mic'i t'ub* ‘little finger’, Cham. *mik'ib*, тинд. *muk'utub*, Bagv. *muk'ub* ‘little’, Botl. *mák'i*, Cham., Bagv. *mač'*, тинд. *mak'a* ‘child, baby’, *mik'a* ‘finger’, Abaz. *mač'*, Adyg. *mak'e* ‘little’. With a metathesis Nakh. **gam* ‘chaff, dust’: Chechen *gam* – id., **zami* / **žami* ‘small, little’ > *zima* / *žima* (Vagapov, 2011).

Proto-Nostratic **mar-* ‘young man’ (Bomhard & Kerns, 1994):

~ PIE **mar-* ‘young man’, **meiri-* ‘man; manly’: Greek *meiraks*, Avestan *mairya* ‘young man, youth’, Sanskrit *marya-* ‘young man, husband’, *maryaka-* ‘male’, Pushtu *mere* ‘courageous’ (Pokorny, 1994; Walde, 1927-1932), French *mari* ‘husband’, курд. *mer* ‘man’.

~ Proto-Afroasiatic **mar* ‘(young) man’: Proto-Semitic **mar* > Arabic *mar* ‘man’, Himyaritic *mari* ‘lord’, Syriac *mare* ‘lord’, Akkadian *maru*, *ma'u* ‘son, offspring; young person.

~ Dravidian: Tamil *mari* ‘young of sheep, horse, etc.’; Kota *mayr* ‘young of animals (except cattle)’, Gondi *mari*, *marri* ‘son’, Malayalam *maṛi* ‘young of animals’, Kannada *maṛi* ‘the young of any animal’, Tulu *mari* ‘a young animal’, Telugu *maga*, *moga* ‘male’, Brahui *mar* ‘son’ (Burrow & Emeneau, 1984).

~ Finno-Ugric: Marian *mari* ‘man, husband, Marian’, Enean *mar* ‘stag, buck’.

~ Proto-Nakh **mar* ‘(young) husband’, **mairin* ‘male; manly, courageous, brave’: Chechen *mar* ‘husband’, *maira* ‘husband; courageous, manly’, Ing *mar* ‘husband’, *maira* ‘manly’, Bac. *mair* ‘husband’. Cf. also Dargin *marg* ‘male’, Svan *mare* ‘man’, Urart *mari* ‘noble young man’ (Vagapov, 2011).

Proto-Nostratic **s'aw-* / **s'əw-* ‘to give birth, to be born’ (Bomhard & Kerns, 1994): PIE. **sew-* / **sow-* / **su* ‘to give birth’: Sanskrit *sute*, *suyate* ‘to beget, to procreate, produce’, *suta* ‘son, child, offspring’, Avestan *hunu-š*, Greek *hyios*, E. *son*, Old Church Slavic *syn*, PIE. **sun-us* ‘son’ ~ Proto-Nakh. **hun* ‘seed; breed’: Chechen gen. *hun*, Ing. *hu*, Bac. *huw* / *huj* ‘seed; pit’. Cf. also Avar *h'on*, dial. *h'un* ‘seed’, Karatin *h'h'un*, Andi *šen* ‘sperm, seed’, Godob. *šuni*, Dargin. *he*, *hwi*, *šwa*, Chamal. *hyⁿ*, *huni* ‘seed’; Lezgin. axt. *sun* (), Urartu *hin-iš* ‘son’. Semantically cf. Irish *mac* ‘son’ and Ossetian *myggag* ‘seed, family, race, breed’ (Makovsky, 2004), Chechen *k'ant* ‘son’ ~ *k'a* ‘grain, wheat’.

Proto-Nostratic **k'ir^y- / *k'er^y-* 'to decay, to rear out, wither, waste away, become old' (Bomhard & Kerns, 1994): PIE. **k'er(H) / *k'or(H)-* 'to decay, rear out, wither, waste away, grow old': Sanskrit *jarati* 'to become decrepit', *jara-h* 'becoming old', *jarana-h* 'old, decayed', *jima-h* 'old, worn out', Avestan *zar-* 'to grow old', Armenian *cer* 'old'; Greek *geraios* 'old', *geron* 'an old man; (adj.) old', Old Church Slavic *zreti* 'to ripen, to mature', *zrel* 'ripe' (Pokorny, 1959; Walde, 1927-1932; Watkins, 1985).

~ Dravidian: Tamil *kiram*, *kiratu* 'old age; aged person', Malayalam *kiravan* 'old man', Kannada *kerava* 'old man'.

~ Proto-Nakh. **gieru* 'mature, old, widowed': Old Chechen *žir-ghaz* 'старая дева', Chechen *žieruo* 'widow, divorced', *žiöra* 'widowed, divorced', *žiöra-baba* 'old woman, witch, hag, harridan, crone', *žij* 'sheep, ewe', pl. *žerčij*, Ing. *žieruo* 'widow, divorced', *žiöra*, Bac. *žero* 'widow, divorced', *žer-pst'u* 'widow, divorced' (Maciev 1961; Vagapov, 2011). Cf. also Sanskrit *jiryati* 'to become decrepit, to become rotten, become old', Lithuanian *žirnis* 'ropox', L. *granum* ~ Chechen *žir* 'sawdust, rot'.

Proto-Nostratic **k'an-* 'to get, acquire, create' (Bomhard & Kerns, 1994): PIE **k'en-* 'to beget', **gent* 'born; son': Sanskrit *janati* 'to produce, create', *janas-* 'race', Avestan *zan-* 'to beget, to be born', Greek *γενος* 'race, stock, kin', L. *geno* 'to beget', *genus* 'class, kind, birth, origin', Armenian *cnanim* 'to beget', *cin* 'birth', Welsh *geni* 'to give birth' (Pokorny, 1959; Walde, 1927-1932; Watkins, 1985; Gamkrelidze & Ivanov, 1984).

~ Proto-Afroasiatic **k'an-* 'to get, acquire, create': Proto-Semitic **k'an-* 'to get, acquire, create' > Hebrew *kānāh* – id., Arabic *kanā* – id., Ethiopic *kanaya* 'to acquire, create'.

~ Dravidian: Tamil *kanru* 'calf, young animal / tree', Malayalam *kannu* 'young of cattle', Kannada *kanda* 'young child', *kandu* 'calf, young plantain trees' (Burrow & Emeneau, 1984).

~ Sumerian *gan* 'to bear, to bring forth, to give birth to'.

~ Proto-North-Caucasian **k'an* 'bottom, home; uterus': Proto-Nakh **k'an* 'home; uterus' > **c'an* 'home, kin' in Chechen *c'a* 'home; uterus (home of child)', Dat. *c'ien-na*; *c'ienuo* 'home, house', pl *c'ienuoš*, *k'ant* 'boy; son', *c'onga* 'navel'; Avar. *k'inu*, Lak *č'an*, Lezgin *k'an* 'bottom', Khinal. *c'va* 'home', *k'an* 'bottom'; Arčī *c'c'an*, Avar *c'c'ino* 'navel'; Proto-Aduge **c'ə*, Proto-Abkhaz-Abaza *c'a* 'bottom' (Vagapov, 2011).

6.4. Varia

Proto-Nostratic **anah-* 'to breathe, respire, live' (Bomhard & Kerns, 1994):

~ PIE. **an-* 'to breathe, to respire, to live', PIE **an(e)-* 'breath; to breathe': Old Swedish *ange* 'vapour', Old Icelandic *andi* 'breath, soul', Gothic *anan* 'to breathe', Germ. **ana* 'to breathe'; Old Irish *anál* 'breath', *anim* 'soul', Irish *ene* 'soul', L. *anima* 'breath, soul', *animal* 'a living being, animal', Greek *anemos* 'breath; wind', Sanskrit *anas* 'breath', *an-* 'to breathe' (Pokorny, 1959; Watkins, 1985; Gamkrelidze, Ivanov, 1984).

~ Proto-Afroasiatic: Egyptian *nh-* 'to live, life, living persons', Coptic *ōnh* 'to live, be alive'.

~ Proto-Nakh **'an* 'steam, vapour; breath; soul' (' is a pharyngeal sound): Chechen *'a* 'vapour, breathe', gen. *änaran*, Chechen dial. *'en*, Ing. *'a*, Bac. *'a*. The meaning of 'breath' in the Chechen language. *'a* is reconstructed on the basis of *'a-merza* 'courteous, polite', *'a jajna* '*an* 'to sit with bated breath'. Chamal. *hā* 'vapour', *hana* 'cloudiness, mist, fog' might fall into the same category.

Proto-Nostratic **gil-* / **gel-* ‘to shine, to glisten’: PIE. **ghel-* / **ghol-* / **ghl-* ‘to shine, glisten’: Avestan *zaranya* ‘gold’, Sanskrit *hari-h* ‘tawny, yellow’, *hiranya-h* ‘gold, string’; Greek *xloros* ‘greenish-yellow’, Latin *helvus* ‘light bay’, Old Irish *gle* ‘clear’, *glass* ‘blue, green’, Gothic *gul* ‘gold’, Old Icelandic *gull* ‘gold’, *gulr* ‘yellow’, OHG *gelo* ‘yellow’, Lithuanian *žālias* ‘green’, Old Church Slavic *zelenъ* ‘green’, *zlato* ‘gold’ (Pokorny, 1959; Walde, 1927-1932; Watkins, 1985).

~ Proto-Afroasiatic **gal-* / **gəl-* ‘to be or become shining, bright, clear’: Arabic *gala* ‘to clean, to polish’, Harsusi *gelo* ‘to polish’ ~ Uralic: Finnish *kiilta* ‘to shine’, to glisten’ ~ Altaic: Mongolian *gilayan* ‘bright, shiny’ (Bomhard, Kerns, 1994).

~ Proto-Nakh **gha-* ‘leaf, verdure’ > **gha-l* ‘stem of the grass’ > **xal*: Chechen *gha* ‘leaf, verdure’, *xal* ‘stem of the grass; piece of thread’, dimin. *xēlig*, *xala* ‘difficult; bilious, choleric’ (Maciev, 1961); Lak *xxal*, Lezgin *ghal* ‘thread’ (Vagapov, 2011). Cf. Old Church Slavic *zobъ* ‘malicious’ from ‘yolk’.

Proto-Nostratic **p^hen-* ‘to nourish, to nurture’: PIE **phen-* ‘food, protection’ (Bomhard & Kerns, 1994) ~ Proto-Nakh. **p^hāni* ‘fat, oily’ > Chechen *hēna* ‘fat, oily’ (Vagapov, 2011).

Proto-Nostratic **s^yin^y-* / **s^yen^y-* ‘to change, to deteriorate, to grow old’ (Bomhard, Kerns, 1994):

~ PIE. **sen-* ‘old’: Sanskrit *sana-h* ‘old, ancient’, L. *senex* ‘old, aged’, Old Irish *sen*, Gothic *sineigs*, Lith. *senas* ‘old’ (Pokorny, 1959, Walde, 1927-1932; Watkins, 1985), Proto-Semitic **san-an-* ‘to grow old, reach old age’ > Arabic *sanna* ‘to grow old, to age’, Hebrew *sanah* ‘to change, year’, Ugaritic *šnt* ‘year’, Harsusi *senet* ‘year’, Sokqotri *sanah* ‘year’.

~ Proto-Nakh.-Dag. **san* ‘tree; year’: Chechen *šuo* ‘year’, *šarah* ‘in year’, *šira* ‘old’ < ‘last year’-s’, Ing. *šuo*, Bac. *šo*; Avar *son*, Lak *šin*, Archi *ssan*, Budukh *san*, Rutul *sen*, Tsakhur *sen* ‘year’ (Komrie & Halilov, 2010).

Proto-Nostratic **s^yam-* / **s^yəm-* ‘to be hot, sunny’ (Bomhard, Kerns, 1994): PIE. **sem-* / **som-* ‘summer’: OE *sumor* ‘summer’, Old Irish *sam* ‘summer’, Sanskrit *sama* ‘season, year, summer’, Armenian *am* ‘year’ (Pokorny, 1994; Walde, 1927-1932; Watkins, 1985), Proto-Semitic **šams-* ‘sun’: Arabic *šams* ‘sun’ < **sams*, Hebrew *šemeš* ‘sun’.

~ Proto-Nakh. **samə* ‘reality; day, light’: Chechen *semə* ‘wakeful, waking, vigilant’ < **sami*, *samax* ‘in reality, waking (not in a dream), *samō* ‘vigilance’, *saməvāla* ‘waken’, *saməvāqqa* ‘wake up’ (Maciev, 1961; Vagapov, 2011).

Proto-Nostratic **s^yir-* / **s^yər-* ‘to twist, to turn, to tie; band, cord, any cord-like object: sinew, tendon, nerve, vein’ (Bomhard & Kerns, 1994): PIE. **ser-* / **sor-* ‘band, cord, string, thread; sinew, tendon, vein’: Sanskrit *sarat* ‘thread’, *sara-h* ‘cord, string’; Prakrit *sara* ‘string, garland, necklace’; Greek *erma* ‘chain, necklace, band’, Old Lithuanian *seris* ‘thread, cobbler’s thread’; Tokharian A *sar-* ‘vein’ (Pokorny, 1994; Walde, 1927-1932; Watkins, 1985), Proto-Asiatic **s^yir-* / **s^yər-* ‘to twist, turn, tie; band, cord, any cord-like object: sinew, tendon, nerve, vein’: Arabic *surr*, Hebrew *šor* ‘umbilical cord’ ~ Proto-Altaic **sir-* ‘sinew, tendon’, Sumerian *šer* ‘to tie, to bind’, *šerser* ‘chain’.

~ Proto-Nakh. **sāra* ‘wire, switch; lash’: Chechen *sāra* ‘wire, switch, twig; lash’, pl. *sērij*. *sāri* ‘nest egg’ < ‘first egg’ (Maciev, 1961; Vagapov, 2011).

Proto-Nostratic **p^hawr* ‘bull, steer’ (Bomhard & Kerns, 1994), PIE. *(s)teur- ‘bull, ox’ (Iran. *staūra* ‘big domestic animal’; German **steur-*: OE. *staora*, E. *steer* ‘young bull’; Latin *taurus*, Lith. *tauras*,

Old Church Slavic *turъ*, Albanian *tarok*, Gall. *tarvos*, Old Irish *tarb* ‘bull’ (Pokorny, 1959), Semitic **stur* ‘strong, firm, hard, stalwart’.

~ Proto-Nakh. **(s)ta-r* ‘bull, steer’: Chechen *stu / su // tu* ‘bull, ox’, Ing. *ust*, Bac. *pst’u*. The original form is **sa(r) / *ta(r) / *sta(r)*, cf. Chechen oblique stem *ster-an* (gen.) < *star-in*, pl. *sterčij* < **staršij*, also in *star-gha* ‘young bull, bullock’. Similar forms to Ing. *ust* ‘bull’ represented in Sanskrit *uṣṭra* ‘buffalo, camel’, *uṣṭar, uṣṭa* ‘bull, ox’, Avestan *uṣtro* ‘camel’.

6.5. Verbs

Proto-Nostratic **dag-* ‘to shine, to burn brightly; day: PIE **dag-* ‘to burn’, Avest. *daga* ‘to burn’, Lith. *degu, degti* ‘to burn’; Sumerian *dág* ‘shining, bright, clean’ (Bomhard, Kerns, 1994) ~ Proto-Nakh. **dāgan* ‘to burn’: Chechen *daga*, Ing. *daga, dak’a*ⁿ (Vagapov 2011).

Proto-Nostratic **dan-* ‘to run, to flow: PIE **den-* / **don* / **dn-* ‘to run, flow’, Sanskrit *dhanvati* ‘to run, to flow’, Old Persian *dan-* ‘to flow’ (Pokorny, 1959; Bomhard & Kerns, 1994) ~ Proto-Nakh. **dān* ‘to run, to flow’: Chechen *dāⁿ*, Bac. *da’a*ⁿ (Vagapov, 2011).

Proto-Nostratic **k’an-* / **k’an-* ‘to observe, to perceive’: PIE. **k’en-* / **k’on-* / **k’n-* ‘to perceive, to understand, to know’ (Bomhard, Kerns, 1994), Sanskrit *janati* ‘to know, to recognize’, Avestan *zan-* ‘to know’, Khovar *noik* ‘to become visible, to appear’; Armenian *can-eay* ‘knew’, *an-can* ‘unknown’, Goth *kannjan* ‘to make know’, Old Church Slavic *znati* ‘to know’ (Pokorny, 1959).

~ Proto-Afroasiatic **k’an-* / **k’an-* ‘to observe, to perceive’: Somali *-qin-* / *qaan*, Yaaku *qeen-* ‘to know’.

~ Dravidian: Tamil *kan* ‘eye, aperture’, Malayalam *kan, kannu* ‘eye, nipple’ (Bomhard, Kerns, 1994).

~ Proto-Nakh. **gan* ‘to see’, iter. **gien* ‘to see’: Chechen *gan* ‘to see’, *zien* ‘to check, to examine’, Ing. *ga*, Bac. *d-agan* ‘to see’ (Vagapov, 2011). Semantic development from ‘to see’ to ‘to know, to be acquaintance’.

Proto-Nostratic **maG-* ‘to be of great influence, importance, or power’ (Bomhard & Kerns, 1994): PIE. **meg^(h)-* / **mog^(h)-* ‘to be of great influence, importance, or power’: Sanskrit *mahati, mahayati* ‘to magnify, to esteem highly, to revere’, Avestan *mazant-* ‘great’; Gothic *magan* ‘to be able’, OE *magan* ‘to be able, to have power’, Old Church Slavic *mogo* ‘I can’ (Pokorny, 1994; Walde, 1927-1932; Watkins, 1985).

~ Proto-Afroasiatic **mag-* / **mæg-* ‘to be of great influence, importance, or power; glorious, illustrious’: Proto-Semitic **mag-ad-* ‘to be of great influence, importance, or power; glorious, illustrious’ > Arabic *magada* ‘to be glorious, illustrious, exalted’; Hebrew *meṣed* ‘excellence, excellent or choice things (always of gifts of nature)’.

~ Kartvelian: Georgian *mayali* ‘high, great’, Zan *mayali* ‘high, great’ (Schmidt, 1962; Jahukyan, 1967).

~ Proto-Nakh. **magan* ‘1. can, be able, may; 2. suit, fit, be appropriate’: Chechen *magaⁿ* (Maciev 1961; Nichols & Vagapov, 2004), Ing. *maga*, Bac. *mak’a*ⁿ.

Proto-Nostratic **mat^(h)-* / **mæt^(h)-* ‘middle, in the middle of, with, among’: (Bomhard, Kerns, 1994): PIE. **met^(h)-* ‘middle, in the middle of, with, among’: Greek *meta* ‘in the midst of, among’, Avestan *mat-*

‘with’; Gothic *mith* ‘with, among’, Albanian *mjet* ‘middle’, Old Church Slavic *mogo* ‘I can’ (Pokorny, 1959, Walde, 1927-1932; Watkins, 1985).

~ Proto-Afroasiatic **mat^(h)*- / **mət^(h)*- ‘middle, in the middle of, among’: Semitic: Arabic *matn* ‘middle of the road’; Egyptian *mtt* ‘middle’, *mtw* ‘with’, Coptic *meta* ‘middle’.

~ Proto-Nakh. **matt* ‘middle’: Chechen *muott* ‘tongue; place, bed’, gen. *mettan* < *matt-in*, *mettamuott* ‘center, den, lair’, Ing. *muott*, Bac. *mot* ‘t’ (Maciev, 1961; Vagapov, 2011).

Proto-Nostratic **pel-* ‘to tremble, to sake; to be frightened, fearful, afraid’: PIE *pel-*: L. *pello* ‘to beat, push, shake’, Greek *pallo* ‘to sway, to shake’, Old Church Slavic ‘dread, fear, fright’ (Bomhard, Kerns: 255) ~ Proto-Nakh. **pel-dijlan* ‘to sway, to wobble’, **pallu* ‘butter-fly’: Chechen *piel* ‘flat, prone, lateral side’, Majstian dial. *pil* ‘feather’, *piel dijla* ‘to sway, wobble’ (Vagapov, 2011).

Proto-Nostratic **s^yaw-* / **s^yəw-* ‘to be dry, arid, withered’ (Bomhard & Kerns, 1994): PIE. **saw-s-* / **su-s-* ‘dry’: Sanskrit *sosa-h* ‘dry, withered’, Greek. *ayos* ‘dry, withered’, OE *sear* ‘dry, withered’, Old Irish *sam* ‘summer’, Lithuanian *sausas* ‘dry, arid’ Old Church Slavic *suxъ* ‘dry’ (Pokorny, 1994; Walde, 1927-1932; Watkins, 1985) ~ Proto-Kartvelian **šw-er* / *šw-r-* ‘to dry, to become dry’ (Klimov, 1964) ~ Afroasiatic: Egyptian *šwy* ‘to be dry, arid, hot’, Coptic *šowe* ‘to dry up, to be dry’, *šow* ‘dry’ ().

~ Proto-Nakh. **sausan* ‘to swell, swell out, distend’, Chechen *sovsa* (Maciev, 1961), Ing. *sovsa*, *sapsa*ⁿ. Single-action verb *sijsa* ‘to hiss, pant, puff, grumble’, having correspondences in Indo-European languages: Avestan *suši*, Persian *šuš*, Mundzhan *šiš* // *šuš* ‘lung’, Xotanosak *suvä* ‘lungs’, Ossetian *sūs* // *sos* ‘hollow, porous’, ‘lung’, **sau-* ‘to swell’ (Abaev II 381; Edelman, 1986), Sanskrit *śvas-* ‘to breathe, make hoarse sounds’, Latvian *sausas-* ‘dry’, *sust*, *susu-* ‘become dry’, OHG. *suson* ‘to hiss, buzz’, Germ. *sausen* ‘to noise, whistle’, PIE. **saus-* ‘dry up; consume; blow; become dry’ (Vagapov, 2011).

Proto-Nostratic **saw-* / **səw-* ‘to sleep, rest’ (Bomhard & Kerns, 1994): PIE. **swe-p* / **swep-* / **swu-p* ‘to sleep’: Sanskrit *swapiti* (Vedic *swapati*) ‘to sleep, fall asleep’, Avestan *x^wap-* ‘to sleep’, Greek. *ipnos* ‘sleep, slumber’, Latin *sopio* ‘to put to sleep’, OE *swefan* ‘to sleep’, Old Icelandic *sofa* ‘to sleep’, Lithuanian *sapnas* ‘dream’, Old Church Slavic *snъ* ‘sleep’ (Pokorny, 1994; Walde, 1927-1932; Watkins, 1985) ~ Proto-Kartvelian **s₁w-en-* ‘to rest’ (Klimov, 1964) ~ Afroasiatic: Egyptian *swh* ‘to spend the night’. Semantic development from ‘to wheeze’ to ‘to sleep’.

~ Proto-Nakh. **hup-* ‘breath, whiff’, **hup-āla* ‘to blow (on hot water etc.)’. Imitative stem, literally ‘to «hup»-say’. Chechen *hup* ‘breath, whiff’, *hup-āla* ‘to blow’, *hup bāxa* iter. ‘to blow’ (Maciev, 1961).

Semantically development from ‘to wheeze, to breath’ to ‘to snore, to sleep’. Cf. Rus, *conemь* ‘to wheeze’, dial. ‘to blow’.

Proto-Nostratic **wig^y-* / **weg^y-* ‘to carry, convey’ (Bomhard, Kerns, 1994): PIE. **weg^(h)-* / **weg^(h)-* ‘to carry, convey, weigh’: Sanskrit *vahati* ‘to carry, transport, convey, lead, conduct, rob’, Latin *veho* ‘to carry, convey’; Gothic *wigan* ‘to convey’, OE *vegan* ‘to carry, weigh’; OHG *vegan* ‘to move, shake, weigh’, Greek *oxia* ‘’, Lithuanian (Pokorny, 1994; Walde, 1927-1932; Watkins, 1985).

~ Proto-Afroasiatic **wag^y-* / **wəg^y-* ‘to carry’: Arabic *wazara* ‘to take a heavy burden upon oneself and carry it’, *wizr* ‘heavy burden, load’, Hebrew *wazar* ‘criminal, guilty’ ~ Proto-Finno-Ugrian **wighe-* ‘to bring, to carry, to convey’

~ Proto-Nakh. **v-igan* / **j-igan* / **d-igan* ‘to bring, carry, convey’: Chechen *v-igaⁿ* ‘to convey, rob’, Ing. *v-iga* ‘to convey’, Bac. *v-ik’aⁿ* – id. (Maciev, 1961; Vagapov, 2011).

Proto-Nostratic **hheg^h*- ‘to be weighed down, pressed, to be oppressed, to be distressed, vexed, afflicted, troubled’ (Bomhard, Kerns, 1994): PIE. **h^{eg(h)}*- ‘to be weighed down, pressed, to be oppressed, to be disheartened, vexed, afflicted, troubled’: Greek *axos* ‘pain, sorrow, grief, distress’, Gothic *agis* ‘fright, fear, terror’; OE *ege* ‘fear’, *egesa* ‘fear, terror’, *egesian* ‘to terrify’; OHG *egis-lih* ‘terrible’ (Pokorny, 1994; Walde, 1927-1932; Watkins, 1985).

~ Dravidian: Kannada *agi* ‘to tremble, fear’; Telugu *agurvū* ‘fear, terror’ (Burrow & Emeneau, 1984).

~ Proto-Nakh. **agan* / **iēgan* / **d-iēgan* / **j-iēgan* / **v-iēgan* ‘to shake, fall; fear’: Chechen *iēgaⁿ* ‘to fall; to shake, shiver, to fear’, *v-iēgaⁿ* ‘to shake’, *v-iēguoⁿ* ‘to shake; make to shake’. Probably is iterative variant from **āga* (cf. Ing. *āga* ‘to shake, tremble’, Gunzib *eka, j-eka* ‘to fall’, Bežtin. *jekal*, Archi *ekas, jekas* ‘to fall’), transitive *iēguo* / *iēgajan* / *v-iēguo* ‘to shake, tremble’, cf. Gothic *ogjan* ‘be frightened’ < ‘to start, begin to tremble’, *wagjan* ‘to shake; jolt’, *in-wagjan* ‘to excite’ (Maciev, 1961; Vagapov, 2011).

Proto-Nostratic **war-* / **wer-* ‘to look, watch out for, observe, care for’: PIE *wer-* / **wor-* : Gothic *war-* ‘careful’, OE *wær*, E *ware!*, Old Icelandic *vara* ‘to warn’, Latv. *veru* ‘I look’ (Gamkrelidze, Ivanov, 1984).

~ Proto-Afroasiatic: Egyptian *warh-* ‘to guard, protect’, Chadic: Ngizim *wa* (inclusive) ‘we, us, our’.

~ Proto-Ugric **war³* ‘to watch over, look after, guard, to wait for / on’: Hungarian *var-* ‘to wait, to be waiting, look out for’, *varo* ‘waiting’ (Bomhard & Kerns, 1994)

~ Proto-Nakh **wariē* ‘ware’, *warlah*, *warijlah* ‘warily’ (Maciev, 1961; Vagapov, 2011).

Proto-Nostratic **wal-* ‘to strike, wound, destroy’ (Bomhard & Kerns, 1994), ‘to die’: PIE *wel-* / **wol-* ‘to strike, wound’: Luwian *u(wa)lant-* ‘to death’, *u(wa)lantal(i)-* ‘mortal’, Hieroglyphic Luwian *wala-* ‘to death’, *walatali-* ‘mortal’, Old Icelandic *valr-* ‘the slain’, OE *wæl* ‘slaughter, carnage, field of battle’, *wælan* ‘to torment, to afflict’, OHG *wal* ‘battlefield’, Lith. *vele* ‘the soul of a dead person’, *velnias* ‘devil’, Tokharian A *wal* ‘to die’ .

~ Proto-Altaic **öl-* ‘to be weak from hunger, wither, starve to death’: Evenki ‘to die of hunger, starve to death’, Yakut *öl-* ‘to die’, Turkish *ölmek* ‘to die, to fade, to wither’, *öldürmek* ‘to kill’, *ölüm* ‘death’, *ölü ölük* ‘dead, feeble, lifeless’, *ölücü* ‘mortal’.

~ Proto-Nakh **v-alan* ‘to die’: Chechen *v-ala*, Ing. *v-ala*, Bac. *v-alaⁿ* ‘to die’ (Aliroev, 1975; Kadagidze & Kadagidze, 1984; Vagapov, 2011).

PIE **ueik-* ‘to cut, tier’, Tokharian A *wak* ‘to tear, break’, OE. *wacan* ‘wake up, awake, alive’, *waeccan* ‘to be awake’ (E. *wake*), dial. *wake* ‘ice-hole’, Goth. *wakan*, Ice. *vaka*, Old Nordic *pp vakinn* ‘waking’, Norv. *våkne* ‘wake up’, *vekke* ‘ВЫЗЫВАТЬ (ЧУВСТВА), wake’, Swed. *väcka* ‘wake; excite’ (Watkins, 1985; Makovsky, 2004).

~ Proto-Nakh **v-âqqan* ‘wake up’ (< ‘to break dream’): Chechen *v-âqqan* ‘wake up’ in *sama-vaqqa* ‘wake, wake up’, *past p. vaqqina* ‘waking’, Ing. *v-aqqan*, Bac. *v-aqaⁿ* ‘wake up’ (Maciev, 1961). The same verb with gender mark *d-* represented in Chechen *d-âqqan* ‘to cut; take, take off, take out; extract; seize,

occupy; take a photograph’ (Maciev, 1961; Nichols & Vagapov, 2004), having correspondences in Caucasian (Avar *baqize* ‘take off’, Karatin *b-oqal’a* ‘take off, draw out; take, extract, derive; take / spend time; take a photograph’) and Indo-European languages: PIE. **dek-* // **tek-* ‘to take; to cut > to burn’: Icelandic *taka* ‘to win’, Old Nordic *taka*, Goth. *tekan* ‘to touch’, OE. *tacan*, E. *take* (Watkins, 1985; Vagapov, 2011)

7. Conclusion

Based on the regular sound correspondences, we can conclude that the Nakh and Nostratic languages are related languages as illustrated further in the Table 01.

Table 01. Similarities between Nakh and Nostratic languages

Proto-Nostratic	Proto-Indo-European	Proto-Nakh	Proto-Afroasiatic	Proto- Altaic	Proto-Dravidian
<i>p^[h]</i>	<i>p^[h]</i>	<i>p^[h]</i>	<i>p^[h]</i>	<i>P</i>	<i>p</i>
<i>d</i>	<i>d^[h]</i>	<i>d</i>	<i>d</i>	<i>D</i>	<i>d</i>
<i>t</i>	<i>T</i>	<i>t</i>	<i>t</i>	<i>T</i>	<i>T</i>
<i>t'</i>	<i>t'</i>	<i>t'/d</i>	<i>t'</i>	<i>T</i>	<i>T</i>
<i>g</i>	<i>G</i>	<i>g</i>	<i>g</i>	<i>G</i>	<i>G</i>
<i>k^[h]</i>	<i>k^[h]</i>	<i>k^[h]</i>	<i>k^[h]</i>	<i>k^[h]</i>	<i>k^[h]</i>
<i>k'</i>	<i>k'</i>	<i>k'/g</i>	<i>k'</i>	<i>k'</i>	<i>k'</i>
<i>s^y</i>	<i>s</i>	<i>s</i>	<i>s</i>	<i>S</i>	<i>S</i>

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