Exploring the Explanatory Power of Semitic and Egyptian in Uto-Aztecan

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Abstract: Believers and non-believers have both assembled their separate sets of misconceptions about the Book of Mormon. So as truth emerges, everyone gets to be surprised in some ways, including the author. Previous thoughts on Book of Mormon language have been tethered to the text. As a linguist, knowledgeable in Egyptian and Semitic languages, and as a leading authority in a relevant Native American language family, the author brings together evidence for an enlightening line of language history from Nephi to Now. His studies in comparative Uto-Aztecan clarify a number of Book of Mormon language matters.
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- acc: accusative
- adj: adjective
- adv: adverb
- AMR: Alexis Manaster Ramer, a prominent Uto-Aztecanist
- anim: animate
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>MHebrew = MHebrew</td>
<td>Middle Hebrew, post-Biblical Hebrew</td>
</tr>
<tr>
<td>Mn</td>
<td>Mono</td>
</tr>
<tr>
<td>mob</td>
<td>mother's older brother</td>
</tr>
<tr>
<td>mos</td>
<td>mom's older sister</td>
</tr>
<tr>
<td>ms</td>
<td>mother's sister</td>
</tr>
<tr>
<td>Munro.Cup</td>
<td>Munro 1990 on comparative Cupan</td>
</tr>
<tr>
<td>MT</td>
<td>Masoretic Text (Hebrew Old Testament)</td>
</tr>
<tr>
<td>My</td>
<td>Mayo</td>
</tr>
<tr>
<td>myb</td>
<td>mother's younger brother</td>
</tr>
<tr>
<td>mys</td>
<td>mom's younger sister</td>
</tr>
<tr>
<td>MN</td>
<td>Mixe-Zoquean language family, mostly in Mexico</td>
</tr>
<tr>
<td>N</td>
<td>nasal consonant, whether n, m, or η often unknown</td>
</tr>
<tr>
<td>n</td>
<td>noun; n.f.</td>
</tr>
<tr>
<td>nom</td>
<td>nominative;</td>
</tr>
<tr>
<td>NP</td>
<td>Northern Paiute</td>
</tr>
<tr>
<td>NT</td>
<td>Northern Tepehuan</td>
</tr>
<tr>
<td>NU</td>
<td>Northern Ute or Uintah Ute</td>
</tr>
<tr>
<td>NUA</td>
<td>Northern Uto-Aztecan</td>
</tr>
<tr>
<td>Num</td>
<td>Numic branch of UA</td>
</tr>
<tr>
<td>Nv</td>
<td>Nevome</td>
</tr>
<tr>
<td>obj</td>
<td>object</td>
</tr>
<tr>
<td>Op</td>
<td>Opata, a UA language of TrC branch;</td>
</tr>
<tr>
<td>OT</td>
<td>Old Testament</td>
</tr>
<tr>
<td>p.c.</td>
<td>personal communication</td>
</tr>
<tr>
<td>pfv</td>
<td>perfective, completed action (usually past)</td>
</tr>
<tr>
<td>Pl</td>
<td>Pipil, Aztecan dialect</td>
</tr>
<tr>
<td>Po</td>
<td>Pochutec, Aztecan dialect</td>
</tr>
<tr>
<td>pl</td>
<td>plural</td>
</tr>
<tr>
<td>poss’d</td>
<td>possessed</td>
</tr>
<tr>
<td>postp</td>
<td>postposition</td>
</tr>
<tr>
<td>pret</td>
<td>preterite</td>
</tr>
<tr>
<td>prog</td>
<td>progressive</td>
</tr>
<tr>
<td>ptepl</td>
<td>participle</td>
</tr>
<tr>
<td>PUA</td>
<td>Proto Uto-Aztecan</td>
</tr>
<tr>
<td>PYc</td>
<td>Pima de Yecora</td>
</tr>
<tr>
<td>PYp</td>
<td>Pima de Yepachic</td>
</tr>
<tr>
<td>recprcl</td>
<td>reciprocal</td>
</tr>
<tr>
<td>redupl</td>
<td>reduplication</td>
</tr>
<tr>
<td>refl</td>
<td>reflexive</td>
</tr>
<tr>
<td>RJC</td>
<td>R. Joe Campbell</td>
</tr>
<tr>
<td>Sapir</td>
<td>Sapir’s 1913-15 establishment of Uto-Aztecan as a language family</td>
</tr>
<tr>
<td>Sem-kw</td>
<td>Semitic-kw</td>
</tr>
<tr>
<td>Sem-p</td>
<td>Semitic-p</td>
</tr>
<tr>
<td>sg</td>
<td>singular</td>
</tr>
<tr>
<td>Sh</td>
<td>Shoshoni</td>
</tr>
<tr>
<td>SNum</td>
<td>Southern Numic sub-branch of UA;</td>
</tr>
<tr>
<td>s.o.</td>
<td>someone</td>
</tr>
<tr>
<td>sp</td>
<td>species</td>
</tr>
<tr>
<td>ST</td>
<td>Southern Tepehuan</td>
</tr>
<tr>
<td>s.th.</td>
<td>something</td>
</tr>
<tr>
<td>SUA</td>
<td>Southern Uto-Aztecan</td>
</tr>
<tr>
<td>subj</td>
<td>subject</td>
</tr>
<tr>
<td>T</td>
<td>Tetelcingo, Aztecan dialect</td>
</tr>
<tr>
<td>Tak</td>
<td>Takic branch of UA</td>
</tr>
<tr>
<td>Tb</td>
<td>Tübatlalabal</td>
</tr>
<tr>
<td>Tbr</td>
<td>Tubar</td>
</tr>
<tr>
<td>Tep</td>
<td>Tepiman branch of UA</td>
</tr>
<tr>
<td>TO</td>
<td>Tohono O’odham, formerly called Papago, UA language in Arizona, of the Tepiman branch</td>
</tr>
<tr>
<td>Tr</td>
<td>Tarahumara</td>
</tr>
<tr>
<td>TrC</td>
<td>Tara-Cahitan branch of UA</td>
</tr>
<tr>
<td>TSh</td>
<td>Tümpisha Shoshoni, formerly called Panamint</td>
</tr>
<tr>
<td>UA</td>
<td>Uto-Aztecan</td>
</tr>
<tr>
<td>UACV</td>
<td>Stubbs 2011 <em>Uto-Aztecan: A Comparative Vocabulary</em></td>
</tr>
<tr>
<td>UP</td>
<td>Upper Pima, the Pima in Arizona and near the O’odham.</td>
</tr>
<tr>
<td>V</td>
<td>vowel, no particular vowel, but any vowel generally, a place where a vowel occurs</td>
</tr>
<tr>
<td>vi</td>
<td>verb intransitive;</td>
</tr>
<tr>
<td>vt</td>
<td>verb transitive;</td>
</tr>
<tr>
<td>VVH</td>
<td>Voegelin, Voegelin, and Hale, 1962, a collection of 170 UA cognate sets;</td>
</tr>
<tr>
<td>Wc</td>
<td>Huichol</td>
</tr>
<tr>
<td>WMU</td>
<td>White Mesa Ute</td>
</tr>
<tr>
<td>WNum</td>
<td>Western Numic, a sub-branch of Numic, bordering California and Nevada</td>
</tr>
<tr>
<td>Wr</td>
<td>Guarijio</td>
</tr>
<tr>
<td>WSh</td>
<td>Western Shoshone</td>
</tr>
<tr>
<td>Yq</td>
<td>Yaqui</td>
</tr>
<tr>
<td>Z</td>
<td>Zacapoaxtl</td>
</tr>
<tr>
<td>&gt;</td>
<td>changed to, became;</td>
</tr>
<tr>
<td>&lt;</td>
<td>changed from, derived from</td>
</tr>
<tr>
<td>*</td>
<td>a reconstructed proto-, early or original form, often in the parent language.</td>
</tr>
</tbody>
</table>
Introduction

Explanatory power is the ability of a hypothesis to explain what is otherwise not explainable. Explanatory power is what linguists look for to identify the best among competing theories to explain what happens in language. For a century, the answers to many unresolved questions in Uto-Aztecan linguistics eluded Uto-Aztecan (UA) specialists. While the language ties in this title may seem unseemly to some, they provide more explanatory power to the unknowns of UA than many might be comfortable with initially. So take your time. This study is exploratory, a work in progress toward answers, not yet having them all. Nevertheless, if the ties are valid, then ignoring them is like finding written records of Proto-Indo-European (PIE) and then ignoring those PIE records in comparative Indo-European studies. A valid key can provide instant progress to what would otherwise take decades or be impossible.

Uto-Aztecan is a Native American language family of some 30 related languages, mostly in the western United States and Mexico, from the Utes in the north to the Aztecs in the south, with Hopi, Pima, and others between (map on page 41). Some 1500 correlations between UA and three Near-Eastern languages, consistent with the linguistic comparative method (pages 9, 16), create a case at least as viable as the first accepted treatise establishing each Native American language family.

Knowing how unwelcome such a proposal would be in the linguistic community and being a peace-loving recluse by nature, I have been in no hurry to invite the avalanche of controversy upon me. However, equally risky is pressing my luck in postponing a presentation that should reside on this side of the mortal divide. So as youth becomes a more distant memory, I end the four-decade delay to share these findings, which, as both a Semiticist and a Uto-Aztecanist, I could not help but notice during three decades of writing the reference book Uto-Aztecan: A Comparative Vocabulary (UACV, Stubbs 2011), favorably received by Uto-Aztecanists, though no two UA specialists will agree on all aspects and reconstructions, as Kenneth Hill notes in a favorable review in the International Journal of American Linguistics (Hill 2012). After any comparative work, adjustments follow, and this work has a few adjustments to that 2011 work. A case not valid unravels with scrutiny, while truth is further substantiated with time, accumulating more and more support. So this work is not the final word, but an introductory offering. Let each consider all the data, then decide for oneself. Anything less is not a fair assessment. The strength of a case for language ties lies in the quantity and quality of the similarities, so to short either disqualifies a partial review as a fair judgement.

While this study is intended for linguists, Semiticists, and Egyptologists—and therefore includes the linguistic rigor demanded by the comparative method—it is also designed to be accessible to the astute and interested lay person by including explanations and (1.1) an introduction to linguistics (language science), which linguists can skip; (1.2) a brief outline of Semitic languages, which Semiticists can skip; (1.3) an even briefer word about Egyptian, which Egyptologists can skip; (1.4) and an introduction to UA, which even UA specialists should not skip. As the number who are specialists in all those areas approaches zero, most would benefit by perusing some of them. Of course, those lightly interested can skip them all, simply look at the pronunciation table, the Near-Eastern forms in bold, the associated UA forms, and get out of it what they may. However, for a better understanding, one is encouraged to read and refer to the introductions not within one’s specialities. Sections 2, 3, 4, and 5 focus mainly on consonant correspondences of the 1500+ parallels; section 7.1 addresses vowel correspondences; section 7.3 treats grammatical and morphological parallels.

After Sapir (1913, 1915) established Uto-Aztecan as a viable family of related languages, Voegelin, Voegelin, and Hale (1962) produced the first numbered list of 171 cognate sets (groups of related words, page 13). Klar (1977) brought the Chumash languages to clarity with 168 sets. Taylor (1963) established Caddoan (a language family of the central plains), assembling 107 cognate sets. Hale (1962, 1967) did the definitive study for Kiowa-Tanoan with 99 sets. This work’s proposal may better compare to tying two distant language families, as did Haas (1958) by ending four decades of controversy in uniting Algonkian-Ritwan, an eastern U.S. family with a west coast family, by means of 93 sets. Chamberlain (1888) began the union of Catawba with Siouan via 17 comparisons, and Siebert (1945) secured it with mostly morphological correlations, as not enough clear cognate sets were known at the time to establish correspondences (Campbell 1997, 140). Thus, the going rate is between 50 and 200 sets to establish most Native American language families. So this case of 1500 sets merits proportionate consideration.

Some characteristics of UA are different or not at all like Egyptian or Semitic, but reflect influences rather typical of Amerindian language families, which we would expect of a transplant from the outside into the Americas. One example is suppletion in singular vs. plural verb forms. That is, one verb is used for...
singular subjects and an entirely different word is used when the subject is plural, while suppletion is nearly non-existent in Semitic or Egyptian. A score of such pairs in UA show such influences on UA. Semitic conjugation morphology (patterns of how verbs are conjugated) is not productive in UA, but hundreds of fossilized forms of both the suffixed/perfective conjugation and the prefixed/imperfective conjugation are found in UA. (See Introduction to Semitic 1.3, for Semitic conjugation morphology; see 1.12, for productive vs. fossilized, still producing forms vs. fixed and no longer producing forms.)

In contrast to differences, other grammatical features align and substantial amounts of Uto-Aztecan vocabulary produce consistent sets of sound correspondences (1.11, p. 13) between UA and the Near-Eastern languages, with each treated as a separate entity. For example, among the consistent patterns of sound correspondences, some 40 examples show Hebrew b corresponding to p of Proto-Uto-Aztecan (PUA); i.e., Hebrew / Phoenician b > PUA *p (> means ‘became’ or ‘changed to’; < means ‘changed from’; * marks a proto-form or original sound or word as reconstructed by linguists. So Hebrew b > PUA *p means Hebrew b changed to what linguists see as originally *p in UA). The following matches are a few from among many more examples of each sound change, and, of course, are naturally abbreviated from the fuller data and explanations found in the numbered paragraph sets. Non-linguists may want to read at this point the introduction to linguistics (1.1, p. 13) and the introduction to Semitic (1.2, p. 27). Verbs in Semitic consist of three consonants (bṣq, for example) subject to a variety of vowelings for different aspects, conjugations, adjectives, and nouns (C = any consonant, an unknown consonant):

<table>
<thead>
<tr>
<th>Semitic b</th>
<th>Uto-Aztecan *p</th>
</tr>
</thead>
<tbody>
<tr>
<td>(527) baraq ‘lightning’</td>
<td>&gt; UA *pirok / berok ‘lightning’</td>
</tr>
<tr>
<td>(528) byt / bayit / beet ‘spend the night, house’</td>
<td>&gt; UA *piιι; Tr bete ‘house’</td>
</tr>
<tr>
<td>(528) byt / bayit / beet ‘spend the night, house’</td>
<td>&gt; UA *piιi ‘lie down, spend night’; Num *pιιιιC ‘go home’</td>
</tr>
<tr>
<td>(528) bytu ‘spend the night, plural’</td>
<td>&gt; UA *piιu ‘lie down, spend the night, plural’</td>
</tr>
<tr>
<td>(531) Hebrew boo’ ‘coming (used as ‘way to’’)</td>
<td>&gt; UA *pooC ‘road, way, path’</td>
</tr>
<tr>
<td>(534) Hebrew batt ‘daughter’</td>
<td>&gt; UA *pattι ‘daughter’</td>
</tr>
<tr>
<td>(550) Aramaic basar ‘flesh, penis’</td>
<td>&gt; UA *pιsa ‘penis’</td>
</tr>
<tr>
<td>(559) Semitic *bakay; Syriac baka ‘cry’</td>
<td>&gt; UA *paka ‘cry’</td>
</tr>
<tr>
<td>(532) Arabic bṣr ‘see’; baasirat ‘eye’; Hebrew *booseret &gt; UA *pusi ‘eye’</td>
<td></td>
</tr>
<tr>
<td>(535) Aramaic baqurra ‘livestock’</td>
<td>&gt; UA *pukuN ‘domestic animals’</td>
</tr>
<tr>
<td>(540) Hebrew bτh / *bati‘y ‘trust(ed)’</td>
<td>&gt; UA *piciwa ‘believe’ (t &gt; c (=ts))</td>
</tr>
<tr>
<td>(552) bτn ‘be pregnant’</td>
<td>&gt; UA *puca ‘pregnant’ (t &gt; c (=ts))</td>
</tr>
<tr>
<td>(553) bσq ‘swell’</td>
<td>&gt; UA *posa ‘swell’</td>
</tr>
<tr>
<td>(556) bayəσa(t) / beeəσa(t), pl: beeəσoot ‘egg, testicle’</td>
<td>&gt; UA *pιyro ‘testicle’</td>
</tr>
<tr>
<td>(558) bws / byd ‘be white’; buus ‘white linen’</td>
<td>&gt; UA *pos ‘white’: Tb poosιιt~’opoos ‘be white’</td>
</tr>
<tr>
<td>(562) -bбиιt ‘look’</td>
<td>&gt; UA *pιci / *pιca ‘look, see’ (t &gt; c (=ts))</td>
</tr>
</tbody>
</table>

The other voiced stops also devoice, that is, Semitic b, d, g > UA p, t, k; also Semitic q > k:

<table>
<thead>
<tr>
<th>Proto-Semitic</th>
<th>UA *tupur ‘hip, buttocks’</th>
</tr>
</thead>
<tbody>
<tr>
<td>(606) dubur ‘buttocks, rear’</td>
<td>UA *tupi ‘grass, vegetation’</td>
</tr>
<tr>
<td>(607) doher ‘pasture, vegetation’</td>
<td>UA *turch ‘whirl, roll, twist’</td>
</tr>
<tr>
<td>(1484) dwr / duur ‘go round, turn, revolve’</td>
<td>UA *takka ‘flat’</td>
</tr>
<tr>
<td>(1103) daxa ‘make flat, stamp, crush’</td>
<td>UA *yakaR (AMR) ‘nose, point, ridge’</td>
</tr>
<tr>
<td>(1279) *yag ‘hill, heap of stones’</td>
<td>UA *yakaC ‘cut off’</td>
</tr>
<tr>
<td>(608) gd’s ‘cut off’</td>
<td>UA *tKatua’ ‘cut, wound’</td>
</tr>
<tr>
<td>(1014) qaadaal ‘neck, nape of neck’</td>
<td>UA *kutaC ‘neck’ (*q &gt; k)</td>
</tr>
<tr>
<td>(1023) tqa ‘make straight, set, lay down’</td>
<td>UA *tιkaC ‘put lying down, stretched/spread flat’ (*q &gt; k)</td>
</tr>
<tr>
<td>(1089) Hebrew qippod ‘hedgehog’; Arabic *qunpu ‘hedgehog’ &gt; UA *kiNpa ‘prairie dog’</td>
<td>UA *koppo ‘basket’ (*q &gt; k)</td>
</tr>
<tr>
<td>(864) *quuoppo ‘baskets, pl’</td>
<td>UA *tιpιat / *tιpat (AMR) ‘pinion nut’</td>
</tr>
</tbody>
</table>

Proto-Semitic d (> Arabic d, Aramaic d), corresponds to UA *t:

<table>
<thead>
<tr>
<th>Proto-Semitic</th>
<th>UA *taka ‘man, person’</th>
</tr>
</thead>
<tbody>
<tr>
<td>(616) Aramaic dakar ‘male’</td>
<td>UA *ti‘na ‘mouth’</td>
</tr>
<tr>
<td>(617) Aramaic diqna ‘beard / chin-the’</td>
<td>UA *ti‘pa ‘wolf’</td>
</tr>
<tr>
<td>(618) Aramaic di‘b-aa ‘wolf-the’</td>
<td>UA *ti‘pa ‘wolf’</td>
</tr>
<tr>
<td>(620) unattested f. pl: *daboot(εε) ‘flies’</td>
<td>UA *tπιπιτι ‘flea’</td>
</tr>
</tbody>
</table>
Semitic 'aleph or glottal stop ’ > w in UA (which change also occurs in Arabic), or other times both a glottal stop and adjacent round vowels occur, perhaps ’ causing vowels to round (o, u):

(566) ’ariy / ’arii ‘lion’ > UA *wari ‘mountain lion’
(567) Hebrew ya’aamiin-o ‘he believes him/it’ > UA *yawamin-(o) ‘believe (him/it)’
(569) Hebrew ’egooz ‘nut tree’ > UA *wokoC ‘pine tree’ (C = unknown consonant)
(571) ya’ya’ / yaa’ayaa’ ‘(be) beautiful’ > Ls yawáywa, Sr yi’ayi’a’n ‘be pretty, beautiful’
(572) Hebrew ’ii ‘man, person’ > UA *wïwi ‘person’
(574) Hebrew ’i(aa) / ’i(e) ‘woman, wife of’ > UA *wiCti ‘woman, wife’ (C = unknown consonant)

(567) Hebrew ya’amiin-o ‘he believes him/it’ > UA *yawamin-(o) ‘believe (him/it)’
(571) ya’ya’ / yaa’ayaa’ ‘(be) beautiful’ > Ls yawáywa, Sr yi’ayi’a’n ‘be pretty, beautiful’
(572) Hebrew ’ii ‘man, person’ > UA *wïwi ‘person’
(574) Hebrew ’i(aa) / ’i(e) ‘woman, wife of’ > UA *wiCti ‘woman, wife’ (C = unknown consonant)

(566) ’ariy / ’arii ‘lion’ > UA *wari ‘mountain lion’
(567) Hebrew ya’aamiin-o ‘he believes him/it’ > UA *yawamin-(o) ‘believe (him/it)’
(569) Hebrew ’egooz ‘nut tree’ > UA *wokoC ‘pine tree’ (C = unknown consonant)
(571) ya’ya’ / yaa’ayaa’ ‘(be) beautiful’ > Ls yawáywa, Sr yi’ayi’a’n ‘be pretty, beautiful’
(572) Hebrew ’ii ‘man, person’ > UA *wïwi ‘person’
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Many phonemes (sounds) remain much the same, such as t, k, p, m, n, etcetera:

(52) Hebrew mukke ‘smitten’ > UA *mukki ‘die, be sick, smitten’
(769) *taqipa (sg), *taqipuu (pl) ‘overpower’ > UA *takipu ‘push’
(750) tmh ‘in awe, fear, speechless’, Syriac tämah > UA tuma’ / tu’mī / tehmat / tihmī ‘be silent, afraid’
(755) *taqipa (sg), *taqipuu (pl) ‘overpower’ > UA *takipu ‘push’
(851) Hebrew panaa-w ‘face-his’ > UA *pana ‘check, face’
(58) Hebrew mukkɛ ‘smitten’ > UA *mukki ‘die, be sick, smitten’
(769) *taqipa (sg), *taqipuu (pl) ‘overpower’ > UA *takipu ‘push’
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(851) Hebrew panaa-w ‘face-his’ > UA *pana ‘check, face’

(750) Hebrew kutonet ‘shirt-like tunic’ > UA *kutun ‘shirt’
(166) pone3’turn3to,3look’3 > UA *puni ‘turn, look, see’
(852) Hebrew pone3’turn3to,3look’3 > UA *puni ‘turn, look, see’

(750) Hebrew kutonet ‘shirt-like tunic’ > UA *kutun ‘shirt’
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(852) Hebrew pone3’turn3to,3look’3 > UA *puni ‘turn, look, see’
Proto-Semitic *z > c(ts) in UA:
(1116) Hebrew זֶפֶט (< *zipt-) / zaapet ‘pitch’ > UA *kopī ‘pitch, resin’
(87) Arabic ʿgz / ʿagaza ‘to age, grow old (of women)’ > Tr wegaca- ‘grow old (of women)’

**Egyptian** terms in UA exceed 400 and have the same sound correspondences as the above Semitic. Egyptian did not include written vowels, only the consonants. Sometimes the vowels are hinted at in transcriptions from other languages, or from Egyptian’s later forms in Demotic and Coptic, but generally only the consonants are certain. Sometimes the Coptic term is listed along with the Egyptian term, but do not regard Coptic as involved in the Egyptian-to-UA tie, because the Egyptian-to-UA sound correspondences differ from the Egyptian-to-Coptic correspondences. In fact, UA preserves the Egyptian phonology better than Coptic usually does, though UA is two more millennia removed. Coptic is simply listed for hints at vowels or to show Uto-Aztecan’s better preservation (7.6, p. 347):

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Uto-Aztecan</th>
</tr>
</thead>
<tbody>
<tr>
<td>(115) sbk / *subak ‘crocodile’</td>
<td>&gt; UA *supak / *sipak ‘crocodile’ (b &gt; p)</td>
</tr>
<tr>
<td>(116) -i ‘old perfective/stative verb suffix’</td>
<td>&gt; UA -i ‘intransitive / past / passive/ stative verb suffix’</td>
</tr>
<tr>
<td>(117) -w / -iw ‘passive verb suffix’</td>
<td>&gt; UA -wa / -iwa ‘passive verb suffix’</td>
</tr>
<tr>
<td>(124) tks ‘pierce’</td>
<td>&gt; UA *tikso ‘pierce, poke’</td>
</tr>
<tr>
<td>(125) km ‘black’</td>
<td>&gt; UA *koma ‘dark, gray, brown, black’</td>
</tr>
<tr>
<td>(126) mni ‘travel, traverse’</td>
<td>&gt; UA *nimi ‘walk around’</td>
</tr>
<tr>
<td>(129) wnš, pl wnšw ‘jackal’</td>
<td>&gt; UA *wancio / woncia ‘fox’</td>
</tr>
<tr>
<td>(131) šm ‘go, walk, set out, leave’</td>
<td>&gt; UA *simá ‘go, leave’</td>
</tr>
<tr>
<td>(219) iqṛ ‘skillful, excellent, capable, intelligent’</td>
<td>&gt; UA *yikar ‘knowing, intelligent, able, good’</td>
</tr>
<tr>
<td>(221) wr ‘great (in size/importance), wrw ‘greatest’</td>
<td>&gt; UA *wiru ‘big’</td>
</tr>
<tr>
<td>(222) wnx ‘be clothed, roll of cloth’</td>
<td>&gt; UA *wanaC ‘cloth, clothing’</td>
</tr>
<tr>
<td>(136) win ‘thrust aside, push away, set aside’</td>
<td>&gt; UA *wina ‘throw down/out, spill, empty’</td>
</tr>
<tr>
<td>(253) spd ‘sharp, be sharp pointed’</td>
<td>&gt; UA *sipaC ‘point’</td>
</tr>
<tr>
<td>(255) sqd ‘slope (of pyramid)’</td>
<td>&gt; UA *sikiC ‘slanted (terrain), side’ (q &gt; k)</td>
</tr>
<tr>
<td>(210) twt ‘sandāl(s)’</td>
<td>&gt; UA *tutí ‘sandāl(s)’</td>
</tr>
<tr>
<td>(339) t’ḥimat ‘the-wife’; Coptic hime</td>
<td>&gt; UA *tihima ‘spouse’</td>
</tr>
</tbody>
</table>

Note again Egyptian b > UA p, as in Semitic-p above:
| (132) sbq ‘calf of leg’ | > UA *siki ‘lower leg’ (b > p) |
| (133) sbty ‘enclosure’ | > UA *sapti ‘fence of branches’ (b > p) |
| (134) qbb ‘cool; calm, quiet, cool breeze’ | > UA *koppa ‘quiet, calm’ (b > p) |
| (137) bbyt ‘region of throat’ | > UA *papi ‘larynx, throat, voice’ (b > p) |
| (138) bši ‘spit, vomit’, bsw ‘vomit, vomiting’ | > UA *piso-(ta) ‘vomit’ (b > p) |
| (139) bnty ‘breast’ | > UA *pitti / *piCti ‘breast’ (b > p) |
| (141) bit ‘bee’ | > UA *pitV > *picV ‘bee, wasp’ (b > p) |
| (142) bik ‘falcon’ | > UA *pik ‘hawk species’ (b > p) |
| (154) sb ‘star’ | > UA *sipo > *si’po ‘star’ (b > p) |

Also Egyptian x > UA *k, as in Semitic-p above:
| (170) txi ‘be drunk, drink deep’, txw ‘drunkard’ | > UA *tiku ‘drunk’ |
| (294) xpś ‘foreleg, thigh’ | > UA *kapsi ‘thigh’ |
| (295) xpd ‘buttock’ | > UA *kupta ‘buttocks’ |
| (295) xpdw ‘buttocks’ | > UA *kupta ‘buttocks’ |
| (171) snx / xzn ‘kidney fat, pancreas’ | > UA *sikun ‘kidney’ |
| (174) sxt ‘field, country, pasture, willow’ | > UA *sakat / *sakaC ‘grass, willow’ |
| (178) x’yt / h’yt ‘disease, slaughter, corpse-heap’ | > UA *ko’ya ‘die, pl subj; kill, pl obj’ |
| (247) xr ‘fall’ | > UA *kuri ‘fall’, UA *kara ‘fall’ |
| (320) xpx ‘robe’ | > UA *kipik ‘take, grasp’ |
| (224) wxd ‘be painful, sick, suffer, endure’ | > UA *okotí ‘be in pain, suffer, sorrow’ |
| (452) xt ‘fire, heat’ | > UA *kut ‘fire’ |
Egyptian initial pharyngeal ħ > UA *hu, and non-initially ħ > w/o/u:
(180) ḫbi ‘be / make festival’ > UA *hupiya ‘sing, song’
(181) ḫnt ‘beer, drinkers’ > UA *hunaka ‘drunk, alcohol’
(182) ḫtp / hotpe ‘be gracious, peaceable, set (sun), bury’ > UA *huppi ‘peaceable, go down, sink, dive’
(187) ḫw ‘foul, putrid, stink, vi’ > UA *hu’a / *hu’i ‘break wind, stink’
(188) ḫḥb ‘nape of the neck, yoke’ > UA *nophqi > nopi ‘hand, arm’
(189) ḫhb ‘to harness, to yoke’ > UA *noopi ‘carry on back’
(397) ḫt ‘smoke, vapor’ > UA *uti ‘dew, vapor, frost’
(415) ḫmn ‘penis’ > UA *huna ‘penis’

Egyptian glottal stop ’ > w, or glottal stop next to round vowels, ’ probably causing vowels to round (o, u):
(147) m‘i ‘lion’; Coptic mui > UA *mawiya ‘mountain lion’
(148) t’y ‘shroud’ > UA *tawayi ‘cape-like garment’
(198) d’rt ‘bitter gourd’ > UA *sawara ‘gourd’
(205) t’y ‘male, man’ > UA *tawi > *tiwi ‘man, male’
(322) q’i ‘tall, high’; q’y ‘high land, hill’ > UA *kawi ‘mountain, rock’
(515) ’xi ‘sweep together’ > UA *wak / wok ‘sweep, comb, brush’
(150) t’ ‘earth, land’; Coptic to > UA *tiwa / *to’o ‘sand, dust’
(151) i’w ‘old man’; i’wi ‘be aged’ > UA *yo’o ‘old’
(153) s’ ‘son’ > UA *so’o ‘child, son’
(259) st’ ‘jar, jug’ > UA *soto’i ‘jar’
(258) st’ ‘drag, pull, pull out, draw’ > UA *(piC)-satu’a ‘(behind)-pull, drag’
(154) sb’ ‘star’ > UA *sipo’ > *si’po ‘star’
(157) it’ ‘take, carry, steal’ > UA *itu’i > i’tu ‘steal, take’
(370) ḫ’ ‘behind, around’ > UA *huwi ‘around’
(431) b’k / b’kt ‘document’ > UA *po’ok ‘mark, write, tattoo’ (b > p)

Egyptian d corresponds to Semitic š, and thus Egyptian d > UA *s, like Semitic š > UA *s also:
(200) dḥt / *dubat ‘brick, adobe brick’ > UA *supa ‘adobe’
(199) dḥb ‘to clothe, garment, clothing’ > UA *sipu’ > *si’pu ‘slip, skirt, shirt, clothing’
(198) ḫṛt ‘bitter gourd’ > UA *sawara ‘gourd’
(197) ḫḇ ‘coal-black’, ḫḥbt ‘charcoal’ > UA *so’opa ‘black, dark’
(194) ḫ’i ‘pierce, transfix’ > UA *so’a/so’i ‘pierce, sew, shoot arrow’
(390) ḫwt ‘mosquito, gnat’ > UA *suti ‘mosquito, gnat’

Egyptian initial r- > UA t-, though Tarahumara retains r-:
(164) rm ‘young one, of animals’ > UA *tana ‘offspring’
(165) rwi ‘dance, v’ > UA *tawiya / *tuwiya > *tuya ‘dance’
(169) mnt ‘man, person’ > UA *timati ‘young man’: Tr remari, Eu temáci-
(167) rwd ‘cord, bow-string’ > UA *tísa ‘rope’
(337) r’ib ‘stomach’ > NUA *to’i ‘stomach’ / SUA *toCpa ‘stomach’

Egyptian pharyngeal š > UA *w/o/u:
(163) r̀f / r̀fw ‘sun’ > UA *tawa / *tawi ‘sun, day’
(162) šśy ‘sand’; Coptic šōo > UA *siwai(l) ‘sand’
(262) šnt ‘nail, claw’ > UA *wati ‘claw, fingernail’
(400) sśr ‘thorn bush(es)’ > UA *sawaro ‘saguaro cactus’
(426) sn(t) ‘flint’ > UA *wi’naC ‘flint’
(464) šq ‘enter’ > UA *waka/u ‘enter’
(475) sw ‘it, pronoun’ (is) p’st ‘quail’ > UA *supa’awi ‘quail’
Like the devoicing of Egyptian b > UA *p, so also is the devoicing of Egyptian d > UA *t, and g > *k:

(268) dwn ‘stretch, straighten; Coptic town’ > UA *tuna ‘straight’
(269) dqr ‘fruit’ (> Coptic tīqē / jījī) > UA *taka(C) ‘fruit’
(270) dbh ‘ask for’ (Coptic toobh) > UA *tīpiwa / *tīpiN ‘ask’
(271) dm ‘be sharp, sharpen’; Coptic toom > UA *tama / *tomo ‘be sharp, sharpen’
(272) dmi (dmr) ‘touch’ > UA *tam ‘touch’
(273) dw’ ‘rise early’; dw’w / dw’yt ‘morning’; Coptic towc > UA *tj ‘rise, come up/out’
(274) ngg ‘gander/male goose’ > *nakī ‘goose’ (devoicing of g > k)

Egyptian cluster *-m’- > UA *-mw- > -ŋ in three items widespread throughout Uto-Aztecan:

(280) ḥm’ / ḥm’t ‘salt’ (> Coptic hmu) > UA *omwa > *oŋwa / *oŋa ‘salt’
(281) sm’ ‘lung’; pl: sm’w ‘lungs’ > UA *somwo > *soŋa ‘lungs’
(284) qm’t ‘create, beget (of father)’ > UA *kumwa > *kuŋa ‘husband’ (q > k)

Other clusters and parallels:

(332) qrḥ’t ‘serpent, partner’ (*qarḥat >) > UA *konwa ‘snake, twin’ (q > k)
(384) qnt ‘net’ > UA *ikkaC / *iCkaC ‘carrying net’ (q > k)
(391) qsh ‘jackal, fox’ > UA *isap / *išapa ‘coyote’
(398) k’p ‘cover, close (eyebrows/eyelids)’ > UA *kuppa / *kuCpa ‘close (eyes)’
(434) g’p ‘cut’ > UA *kappi ‘break, cut’ (devoicing g > k)
(438) wrt ‘buzzard’ > UA *wirhukuN ‘buzzard, turkey vulture’
(404) hj’t ‘basket’ > UA *huCta ‘basket’
(426) šnr(t) ‘flint’ > UA *wi’n아C ‘flint’
(428) štw ‘shade, shadow’ > Nahuatl seewal-li ‘shade’
(429) šmr ‘large bow’, pl šmrwt > -samaalo-o of Nahuatl koo-samaalo-4l ‘rainbow’
(470) t’-imnti ‘the west’ > UA *tïmïnïn ‘north, west’ (reduplicated)
(519) wpi ‘open, separate, divide’ > UA *wopa ‘divide’

The above 105 Egyptian-UA matches are but 25% of the 400+ listed in the Egyptian section.

The above Semitic and Egyptian parallels in UA both have the same sound correspondences, apparently spoken or used by the same group of people. However, in contrast to those two, a separate sizable set of data suggest another contributing Semitic element, with a different set of sound correspondences in which Semitic b > UA *kw, though the Tepiman branch of UA, and Eudeve, Opata and some Nahuatl dialects actually have b from Semitic b, all corresponding to presumed UA *kw. This Semitic-kw language is more Phoenician-like, while the Semitic-p language is more Aramaic-like, which differences are discussed periodically throughout the book. The data of the Semitic-kw language are what I noticed first, and because the Hebrew b > UA *p group were exceptions to the correspondences noticed first (Hebrew b > UA *kw), I ignored them for years, but kept them in the back of my mind (not a safe place), until I noticed Egyptian similarities (in UA) whose sound correspondences with UA aligned with those exceptions: that is, Egyptian b > UA *p also, as well as another 40 examples of Semitic b > UA *p. Not until then did it occur to me that we seem to have two separate Semitic entities that merged in UA—a Phoenician-like Semitic-kw (Sem-kw) wherein Semitic b > UA *kw, and an Aramaic-like Semitic-p (Sem-p) in which Semitic b > UA *p. Furthermore, the Sem-p speakers seemed to know some Egyptian as well; that is, the Sem-p and the Egyptian in UA have the same sound correspondences. The data show the two languages (Sem-kw and Sem-p) to have separate sets of correspondences for other phonemes (basic sounds) as well, the Sem-p being consistently parallel to the Egyptian correspondences.
Below are examples of data and sound correspondences from the Phoenician-like Semitic-kw wherein Semitic $b >$ UA *kw:

(4) Hebrew baasal ‘boiled, cook, ripen’ > UA *kwasiC ‘cook, ripen’
(5) Hebrew baasaa ‘flesh, penis’ > UA *kwasi ‘tail, penis, flesh’ (r > y/i)
(6) Hebrew bala ‘swallow’ > UA *kwiliC ‘swallow’
(7) Semitic *bahamat ‘back’ > UA *kwahami ‘back’
(24) bky / bakaa ‘cry’ > UA *kwiik ‘cry’ (from Semitic-kw)
(19) barr ‘land (as opposed to sea)’ > UA *kwiya / *kwira ‘earth’ (r > y/i)
(27) brm ‘worn out, weary, bored with’ > UA *kwiyam ‘be lazy, do lackadaisically’ (r > y/i)
(1457) Arabic sabba ‘pour, drip, overflow’ > UA *cikwa ‘rain’
(11) Hebrew -dabber ‘speak’ > UA *tikwi ‘say, talk, speak’ (r > y/i)

(26) Hebrew ben ‘son’; pl: baneee ‘children (of)’ > Nahuatl *konee ‘child, offspring’:

As in the Egyptian and the Semitic-p contributions, so also in the Semitic-kw, ħ > hu or w/o/u:

(78) Hebrew ḥesh ‘arrow’ > UA *huc ‘arrow’
(79) Hebrew ḥmr ‘cover with, smear on’ > UA *humay ‘smeer, spread, rub, paint’ (r > y/i)
(80) Hebrew ḥbb ‘rub off, wash’ > UA *uppa ‘bathe, wash, rub’
(81) Hebrew ḥbaret ‘wife’ > UA *hupi ‘woman, wife’
(82) Hebrew ḥzy / ḥzaa ‘see, behold, look’ > UA *hupi / *h’aksi ‘look, peek at’
(658) bbl ‘bind’, *ḥabill ‘bind’ > NUA *wikkwini- ‘wrap around, coil’
(853) Aramaic ḥippusit-aa ‘beetle-the’; Arabic *sunpusaa / *sunpus > UA *wippusi ‘beetle’

In the next section are three more examples (83, 84, 85).

Semitic-kw $s >$ UA c (ts):

(83) Hebrew srh ‘cry, roar’ > UA *cayaw ‘yell’
(84) Hebrew snh, imperfective: yi-ṣmah ‘sprout’ > UA *icmo ‘sprout’
(85) Hebrew sll ‘rush, v’ > UA *coloa ‘flee, run’
(899) sinw-, pl aṣnaa ‘twin, one twin’ > UA *cono’o ‘twin(s)’
(29) šaii > šavii ‘gazelle’ > Hopi cöövi ‘antelope’
(86) šiq ‘shout, call out, cry (out)’, šaʃaaqaa ‘yell, call, n’ > UA *coaka ‘cry’
(28) šuʃur ‘cricket’ > UA *corcor ‘cricket’
(78) ḥes ‘arrow’ > UA *huc ‘arrow’

As in all three languages, the voiced pharyngeal $s > w/o/u:

(88) šlq ‘stick, adhere’, šalaqt ‘leech’ > UA *walaka ‘snail’ (of similar slimy adhering texture)
(89) šeeʃa ‘hair’; Arabic šaʃr / šaʃar ‘hair’ > UA *suwi ‘body hair’ (r > y/i)
(92) yasår ‘wood, forest, thicket’ > UA *yuwii / yuyi ‘evergreen species’ (r > y/i)

Unlike its associated rounding in Semitic-p, the Semitic-kw glottal stop ’ is not rounded and often lost:

(991) Hebrew ni-qra‘ ‘he/it is called/named’ > UA *nhiya ‘call, name’
(587) ’argaamaan ‘purple, red-purple’ > UA *aNkaC ‘red’
(1214) Hebrew mee ‘ayn ‘from where?’ > Tb maa’ayn ‘where from’
(1055) ’aamaqqat-aa ‘lizard-the, n.f.’ > UA *makkaCta(Nka) ‘horned toad’
(591) ’adaaamaa / ’a’damaam ‘earth’ > UA *tima ‘earth’
(592) Hebrew ’abnet, pl: ‘abnet-im ‘sash, girdle’ > UA *natti ‘belt’
(1054) raqububit ‘moth, decayed, moth-eaten’ > UA *…kupiπika / *(C)Vkupiπika ‘butterfly’

Non-initial -r- > Semitic-kw -yr-, and tends to raise and front the preceding vowel (V > i):

(62) sq / saraq ‘to comb’ > UA *siyuk / *cyuk ‘to comb’ (r > y/i)
(65) mrr ‘pass, go, walk’ > UA *miya ‘go’ (r > y/i)
(64) Semitic krr / krkr ‘go in circles, dance’ > SP kiya ‘have a round dance’ (r > y/i)
(19) barr ‘land (as opposed to sea)’ > UA *kwiya / *kwira ‘earth’ (r > y/i)
(27) brm / baram ‘worn out, weary, bored with’ > UA *kwiyam ‘be lazy, do lackadaisically’ (r > y/i)
(79) Hebrew ḥmr ‘cover with, smear on’ > UA *humay ‘smeer, spread, rub, paint’ (r > y/i)
(81) Hebrew ḥabaret ‘wife’ > UA *hupi ‘woman, wife’ (r > y/i)
Final or non-initial -l in Semitic-kw tends to raise and front vowels (V > e, i):

(1225) Hebrew ‘abaal ‘truly, indeed’ > Tr aabe ‘yes, an emphatic’
(54) Hebrew taapel ‘whitewash’; Aramaic tapel ‘plaster’ > UA *tipi ‘white clay’
(1321) Hebrew ḥargol, Arabic *ḥargal / *ḥargul ‘locust’ > Tr urugi-pari ‘type of grasshopper’
(798) Hebrew ’akal ‘(he/it) ate’ (perfective) > UA *aki ‘open mouth, eat, take/put into one’s mouth’
(797) Hebrew *yo’kal ‘(he/it) eats’ (imperfective) > UA *yṭi ‘swallow, taste, finish’

Number 797 (-l raising -a- > -i-) is in contrast to Semitic-p *tukkaC wherein final -l has no raising effect.
(796) Hebrew *to’kal ‘(she/it) eats’ > UA *tukkaC > Num *ṭikkaC ‘eat’

Such a tripartite combination I first considered suspect until the quantity for each grew to more than sufficient to allow each to stand on its own strength, as each dimension has 400-700 sets. Should we ignore the strength of a case of 1500 similarities? Or should we be fair and consider the data when a few hundred items support each dimension of the tripartite scenario? If one simply cannot bear the thought of the three, then pick only one of the groups, any one of which yields 400 to 700 items. Ought a correlation of 400 sets be ignored? Even 400 sets is three times what most Native American language families were founded on.

Admittedly, this may sound incredible at this point, as truth often does at first, but working through the data will diminish doubt. So read with an open mind and consider the quantity and quality of the evidence. Perhaps this first edition contains enough loose ends to serve as some consolation for those who do not like the idea of such possibilities. In fact, several words of caution are in order:

(1) First of all, linguists would look dimly on a tripartite collection of languages to propose an Old World tie with a Native American language family. Linguistically, each of those three has to stand on its own merit, independent of the other two. Yet the numbers of similarities for each are enough data for each one of the three to do exactly that—serve as a valid case each in and of itself (400 to 700 similarities for each).

(2) Anthropologists and linguists are wary and weary of hearing about proposed ties between Semitic or Egyptian and New World languages—about 300 years’ worth of weary. Most such claims have been bogus to borderline or amateurish at best, somewhat justifying linguists’ wariness in light of claims void of sound methodology, that is, lacking what linguists have found to be established principles and patterns for verifying language relatedness: rules of sound change that create consistent sound correspondences, hundreds of vocabulary matches consistent with those sound correspondences, and some grammatical and morphological alignments, which sum constitutes the comparative method. Thus, the language similarities in this work are presented within such a framework of sound correspondences, etc. In fact, the Semitic or Egyptian forms proposed to underlie the UA forms often answer questions and explain puzzles in UA that Uto-Aztecanists have not yet been able to explain; and explanatory power is a cherished quest among linguists. While the finds do seem significant, some details remain to be worked out.

(3) Given the amount of Egyptian vocabulary in UA, we might expect to find and may yet identify more Egyptian grammatical patterns in UA. However, if the Egyptian phrasing in UA is reduced as much as many Egyptian phrases are reduced in Coptic (a late form of Egyptian dating to 2,000 years ago), then such identifications would be a challenge (if even possible), requiring time, not to mention requiring a greater depth of familiarity with UA languages and Egyptian than yet exists in any single mind. Many living languages reduce as drastically. In American English, one often hears ‘hwajadu?’ for ‘what did you do?’ Therein -j- is the phonological reduction of the final -t of ‘what’, the whole of ‘did’, and the y- of ‘you’—some of three words (-t did y-) reduced to one consonant (-j-).

Often as drastic was the change from Egyptian to Coptic: Egyptian iwr-ti became Coptic ɛɛɛt (eet) ‘pregnant’ (Loprieno 1995, 78); the i/y is not obvious, nor anything w- or r-like; so practically nothing of the stem ‘pregnant’ (iwr) is left, only a long vowel and the t of the stative suffix. Egyptian r-di.t iri.f sdm became Coptic e-t-ref sotem ‘to cause that he may do hearing’—a reduction of eight consonants (r-di.t iri,f) to (etref) three consonants and two vowels (Cerny and Groll 1993, 155), though three of the original eight consonants are vowel-like or semi-vowels. Egyptian tw.i m ɲy r sdm ‘I am in going to hear’ (= I shall hear) became Coptic tinasotm, or tw.i m ɲy r > tina (Cerny 1976, 104), eight segments (sounds) to four. Adding to the challenge is that the time depth between Late Egyptian and Coptic is half the probable time depth in this problem: if UA is partially from Egyptian, the Egyptian in the UA languages is now being recorded at a time depth a millennium or two greater than the time depth between Late Egyptian and Coptic. Yet UA preserves many vowels and details better than Coptic does (see 7.6).
On the other hand, these data explain many things previously unexplained in UA:

(1) The phonology of medial (middle) consonant clusters is a huge problem in UA itself, and Semitic and Egyptian shed light on many of those clusters and help explain the mutual effect of adjacent consonants on each other. See 7.2 on consonant clusters.

(2) Regarding PUA *p, Uto-Aztecanists agree on each UA language’s reflex that corresponds to PUA *p. (A language’s reflex is its corresponding sound which the proto-sound changed to.) However, five UA languages—Tarahumara, Mayo, Yaqui, Arizona Yaqui, and Eudeve—show both initial b and p corresponding to PUA *p. This split is usually ignored as an inconvenient inconsistency in these languages. However, the initial b forms in these languages correspond to Egyptian b or Semitic b of Semitic-p, and the initial p forms in these languages to Semitic/Egyptian p. How can such an alignment be coincidental? For the various UA forms of b vs. p to match Semitic/Egyptian b vs. p is significant. (See 6.2)

(3) PUA initial *t (at the beginning of words) corresponds to the initial t of most UA languages, except for Tarahumara initial r. So if PUA *t became Tarahumara r, then where does Tarahumara initial t come from? The data in this work suggest that Semitic/Egyptian initial r became t, so in most UA languages initial r and initial t merged to look like PUA *t, but Tarahumara kept them separate. Thus, 6.1 clarifies the Tarahumara r vs. t puzzle, which see.

(4) Other matters in 6.3, 6.4, 6.5, 6.6, and 6.7 are also explained by these language ties. Significant is the language parallel of Yiddish, the language of the Jewish peoples of Central Europe. Uto-Aztecan and Yiddish are both Semitic infusions into non-Semitic areas, where each (as a minority people) borrowed heavily from the languages of the larger surrounding peoples. Originally coming out of Palestine, many Jews sojourned in Greece, Rome, and elsewhere along the northern Mediterranean, then some among them expanded into central Europe, where their original Hebrew-and-Aramaic idiom borrowed mostly from German, but also from Slavic and other languages of their successive environments through which they traveled and periodically settled (Kriwaczek 2006, 40-48; Harshaw 1990, 5-7). Thus, Yiddish is a transplant and very much a language mix (like English and many languages are). Estimates generally have 15-20% of Yiddish being from the original Hebrew-Aramaic vocabulary, and 80-85% borrowed from German, etc. Similarly, only 15% of Old English continued into modern English; the other 85% was lost, being replaced by words from French, Latin, and other languages from which we English speakers borrowed (Baugh and Cable 55). While the details of Uto-Aztecan’s prehistory may yet require lifetimes to unlock, Uto-Aztecan seems to have a higher percentage of its basic vocabulary from Near-Eastern languages than Yiddish has. For example, Yiddish pronouns are all from German, whereas most UA pronouns match Semitic (see section 3 on pronouns). Most Yiddish body-part terms are from German—kop (head), oig (eye), o’ier (ear), hant (hand), hartz (heart), k’nee (knee), fus (foot), etcetera—while a higher percentage of UA body-part terms, animal terms, and basic nouns of nature match Semitic or Egyptian (see section 7.4).

The two forms of Semitic are both Northwest Semitic, though often quite distinguishable, but not always. Two separate sets of sound correspondences distinguish most of the vocabulary as noted previously, but not all. The exact nature of each remains to be clarified. While Semitic-kw exhibits Phoenician-Hebrew like features and Semitic-p has Aramaic-like features and vocabulary, it also has Hebrew-like features. These kinds of unique sets of features are typical of related languages. For example, the language of the Book of Job is unique: though labeled Hebrew, it contains features more Arabic-like and Aramaic-like than the Hebrew of the other authors. The language of the Nabateans, though primarily an Aramaic dialect, was also more Arabic-like than other Aramaic dialects. So any diffused offshoot can be expected to be a unique combination of features.

Regarding the Aramaic leaning of the Semitic-p, some scholars (Young 1993, 54-62, 85-86) note that Aramaic did influence the dialects of ancient Israel, especially northern Israel. What is not known is the degree or extent, though it may have been more significant or pervasive than presently known. These data may be relevant to that void in present knowledge. Marsha White (1997), in a review of Young 1993, summarizes Young’s substance more clearly and concisely than either I or Young could: “Young … suggests that Biblical Hebrew goes back to the adaptation of the pre-Israelite Canaanite prestige language…. Thus, from the beginning of Israelite history there were two linguistic strata: literary/formal and dialectical/colloquial. This situation of diglossia persisted throughout pre-exilic Israelite history…. The best explanation for … so many Aramaisms in the early literary language is that they were in the lower (i.e., spoken) form of the language, and that Archaic Biblical Hebrew was open to elements from the underlying
dialects. The strong presence of Aramaisms in the oldest Biblical Hebrew undermines the theory that Aramaisms equals late” (White 1997).

This all aligns well with the likelihood of Aramaic substrata serving as underlying dialects to the literary language of Canaanite/Hebrew, perhaps throughout the Northern Kingdom’s centuries. What language did the mothers of the Israelites (Leah and Rachel) speak? Aramaic! In addition, Aramaic was somewhat a lingua franca throughout most of the area through most centuries. So did the Israelites really set aside Aramaic upon entering Canaan? Or did they adopt degrees of bilingualism while adding the Phoenician/Canaanite literary language? The latter is likely nearer the case in some areas, if not most. Yet many UA features match reconstructable Hebrew/Phoenician better than they match other Semitic languages:

<table>
<thead>
<tr>
<th>Uto-Aztecan</th>
<th>Hebrew</th>
<th>Arabic</th>
<th>Aramaic</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) *-ima (pl suffix)</td>
<td>Semitic masc pl: *-iima</td>
<td>-uuma/-iina</td>
<td>-iin</td>
<td>-uu</td>
</tr>
<tr>
<td>(904) *-te (pl suffix)</td>
<td>Semitic fem pl: *-ooteey</td>
<td>-aat</td>
<td>-aat</td>
<td></td>
</tr>
<tr>
<td>(2) *na-</td>
<td>reciprocal/passive: *na-</td>
<td>in-</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>(3) *yasipa</td>
<td>‘sit / dwell’</td>
<td>*yašiba</td>
<td>waθaba</td>
<td>yθeb</td>
</tr>
</tbody>
</table>

The UA basic vocabulary in this work are numerous: body parts, plant and animal terms, nouns of nature (sun, moon, star, sky, rock, water, etc (see 7.4). A considerable amount of Semitic morphology or fossilized parts of Semitic verb conjugations are found in UA. Below are three groups.

(1420) Semitic nwr ‘to make/become light’ with infinitive and imperfective: -nuur(u), and perfective naar:

UA has both in Eu nurú ‘to dawn, become light’ and Thr nare ‘to dawn, become light’.

Uto-Aztecan has four separate forms from the verb bkaa ‘to cry, weep’:

(559) Semitic-p bkaa ‘he cried, wept’; Syriac baka / baka’a > UA *paka’ ‘cry’
(24) Semitic-kw bkaa ‘he cried, wept’; Hebrew baakaa > UA *kwïkï / *o’kï ‘cry’

Because bilabials as first segment in a cluster disappear (-bk- > -k-), the imperfective 3rd person masculine singular *ya-bkV ‘he/it weeps’ with imperfective prefix originally *ya- (later yi-) also matches UA *yakka
(560) Semitic *ya-bka’ ‘he/it weeps, cries, m.sg.’ > UA *yaCkaC > *yakka / *yaka ‘cry’
(561) Semitic *ta-bka’ ‘she/it weeps, cries, f.sg.’ > UA *takka > NP taka ‘cry’.

A considerable amount of Semitic morphology or fossilized parts of Semitic verb conjugations are found in UA. Below are three groups.

So Northern Paiute has both the masculine 3rd sg of *ya-bka > yakka and the feminine 3rd singular *ta-bka > UA *takka ‘cry’ (and gaminates/doubles the middle consonant in both as well), and also has the perfective stem in UA *paka’ of Semitic-p and also *kwïkï/*o’kï of Semitic-kw.

Uto-Aztecan also has three separate forms from the Semitic root ktš ‘grind’: the imperfective verb stem in most languages, a perfective qittel in Yaqui, and a noun ‘grindstone’ in most languages:

<table>
<thead>
<tr>
<th>Hebrew root ktš ‘grind’</th>
<th>UA</th>
</tr>
</thead>
<tbody>
<tr>
<td>impfv -ktoš (&lt; *-ktusu)</td>
<td>‘pound, grind’</td>
</tr>
<tr>
<td>(615) *kittas (&lt; *kittas)</td>
<td>‘grind’</td>
</tr>
<tr>
<td>(614) makte ‘mortar, grinding stone’</td>
<td>*ma’ta ‘mortar, grinding stone’ and Ca mataš Of interest is the denominalized verb Ca mataš ‘crush, squash, vt’ showing final -š and a medial cluster or geminated *-tt-.</td>
</tr>
</tbody>
</table>

In addition, many unusual semantic combinations in Semitic and Egyptian are preserved in the corresponding UA sets. Besides the examples below, many more are at 7.5.

(283) Eg qm’ ‘create’ and ‘mourn’ > UA ‘make, create’ and ‘mourn’
(332) Egyptian qrḥt ‘serpent’, Egyptian qrḥ ‘friend, partner’ > UA/Naahuatl koŋwa ‘snake, twin’
(406) Egyptian b’ ‘ram, soul’ > UA *pa’a ‘mountain sheep, all living beings’
(98) Hebrew raqš ‘stamp, beat out (metal), spread out’; Hebrew raaqiïš ‘extended surface, expanse, sky’ > UA *tukuN- in * tukuN-pa ‘sky’ and ‘metal’ in the Takic languages.
(994) Ls qāya/i- ‘blow down (a tree)’ (which is the same result as ‘uproot’) and Ls qāya/i- ‘heal’ are listed as separate verbs in the Luiseño dictionary, though phonologically identical, yet the corresponding Syriac verb ʕqr also means both ‘uproot’ and ‘heal’ (ʕeqar or ʕqar > qayV).
**Stress** in UA prehistory is a complex issue, which the data in this work may have some potential to help clarify. In *Uto-Aztecan: A Comparative Vocabulary*, I wrote “In the reconstructions I do not deal with vowel length, only vowel quality and consonants. Figuring out PUA vowel length may fill another lifetime, but not mine. Reduced consonant clusters with compensatory vowel lengthening underlie some long vowels in UA, raising doubts about vowel length until the medial clusters are clarified. That and changing stress patterns—causing vowel lengthening with stress, or shortening or syncope without stress, in the various branches and languages through the layers of time—make the puzzle of PUA vowel-length quite unappealing to me, if not presently impractical” (page 1). Likewise in this work, only vowel quality, but not vowel length, is represented in the UA reconstructions, though I will say the following about stress.

Proto-Semitic *basär ‘flesh’ > Hebrew báášaār ‘flesh, penis’; Aramaic básár ‘flesh’; Arabic bašar. Note that in UA the originally stressed vowels retain their quality, while the unstressed vowels do their typical unstressed schwa-like behavior, which in UA is V > ĭ or i. Hebrew’s stress on the first syllable shows Semitic-kw (Hebrew/Phoenician) báášaār ‘flesh, penis’ > UA *kwasi ‘tail, penis’ (5); and Aramaic’s stress on the 2nd syllable has Semitic-p (Aramaic-like) básár > UA pisa ‘penis’ (550). In both cases the originally stressed á remains a, but unstressed a > i in both cases, regardless the present or intervening stress patterns of the various languages’ reflexes. See also Hopi in 174, and stress-related details in 611, 933, 1015, 1056.

Works establishing language relationships often include only matches of reconstructible forms with *identical* meanings and later are added matches of probable, but less than identical meanings. However, (1) I cannot assume the luxury of such a lifespan; and (2) am tired of writing huge, detailed reference works after 30 years of doing so; and (3) I care not to exclude probabilities to be added later in yet another huge detailed reference work. So, if the reader prefers, (s)he can toss the 100 or so of less than identical meanings, and consider only the other 1400 matches. However, I include from the start what I consider reasonable, and will leave it to coming generations to do whatever debating and sorting they think best. Nevertheless, I do identify those sets with [idddddua] meaning ‘if desired, delay differing definitions until acceptance’.

Nevertheless, the less-than-identical semantic inclusions have changed meaning in understandable ways:

(734) Hebrew ma-suudat ‘net, prey’ i.e., game > UA *masat / *masot ‘deer’;
(720) Hebrew nebél ‘skin-bottle, skin’ in the common phrase of Hebrew nebél yayin ‘skin of wine’;
Syriac nbł / n’bl > Classical Nahuatl no’pal-li ‘prickly pear’ often used to make alcoholic beverage;
(675) Hebrew ḫn ‘līmp’; Arabic ḫn ‘have distorted foot, be curved, pigeon-toed, walk bow-legged with toes inward’ (like turtles, badgers, and bears) > UA *hunap- ‘badger, bear’; Arabic uses this stem for ‘tortoise’ and ‘chameleon’ while the UA match is ‘badger’ and ‘bear’ all having similar turned-in feet;
(724) Semitic paršoš ‘flea (jumper)’ (< Semitic verb prš ‘jump’) > UA *par’osi / *pàro’osi ‘jackrabbit’; the jackrabbit, like the flea, is also a jumper, and in UA *par’osi ‘jackrabbit’ we see all 4 consonants and 2 identical vowels in two of the most extraordinary jumpers of the animal kingdom.

I express thanks and admiration for many fellow Uto-Aztecanists. Beyond founders of comparative UA, like Edward Sapir, Kroeber, Whorf, Hale, the Voegelins, and Wick Miller, several contemporaries continue. Alexis Manaster-Ramer (AMR) through the 1980s and 1990s published several illuminating insights that I am not sure anyone else would have figured out. Manaster-Ramer (and Bright 1993) noticed consonant clusters, like the -p- in *kapsi ‘thigh’ (294 Egyptian xpš ‘thigh’) that everyone else had missed for a half century of reconstructing *kasi. He noticed many final consonants, like -R- in *yakaR ‘nose, ridge’ (1279 Aramaic *yagār ‘hill’). His figuring out *tw > kw (1991d, 1992d, 1993a) is also impressive, and *-c- > NUA -y- (1992a), etc. As Serrano (Sr) may best preserve PUA phonology, we are indebted to Kenneth C. Hill (KCH) for his founding works in Sr (grammar and dictionary); his noticing Sr’s “pharyngeized and retroflex” vowels is impressive. White Mesa Ute (WMU) also has strong pharyngealization. His noting the pharyngealized vowels or rounding with retroflex in Sr (not as apparent in other UA languages) is regularly significant to Semitic pharyngealization. Ken Hill also revised and added to Miller’s huge 1988 work. Other major contributors to comparative UA include Jane Hill, Pamela Munro, Jeffrey Heath, David Shaul, Jason Haugen, William Merrill, Karen Dakin, Zarina Estrada Fernández, Lyle Campbell, Ronald Langacker, Andrés Lionnet, Terrence Kaufman, Jose Luis Moctezuma Zamarron, and Catherine Fowler. Ronald Langacker (1976b, 1977a) and Jason Haugen (2008) have also authored excellent books on UA grammar.

The above and other linguists, too many to mention, have contributed dictionaries, grammars, and articles on individual UA languages. Many linguists in Mexico continue to add valuable documentation to UA languages in Mexico. Knowing the arduous load of life-long linguistic labors, I laud all the above and many other researchers (see bibliography) with deepest respect for their many valuable contributions.
1.1 Some Basics of Linguistics (Language Science)

1.11 Language Families and Similarities by Coincidence, Contact, or Descent

A language family is a group of related languages, descended from the same parent language. The parent language may be a well known language like Latin whose descendants are Spanish, Portuguese, French, Italian, and others, or it may be an ancient proto-language, unknown except as reconstructed by linguists. Knowing how languages and sounds typically change, linguists can examine a group of related languages descended from a common parent language and reconstruct many words and features of that ancient parent language, though unknown and unwritten. Such a hypothesized parent language is called a proto-language. Thus, Proto-Uto-Aztecan (PUA) is the hypothesized ancient parent language of the approximately 30 Uto-Aztecan languages. Likewise, the parent language of most European languages and of several Asian languages that have been demonstrated to be related is called Proto-Indo-European. The first step is to demonstrate relatedness, thoroughly treated in Campbell and Poser, 2008.

When two languages have similar words with similar meanings, those similarities can be due to (1) chance / coincidence, (2) contact—that is, neighboring languages usually borrow words from each other, which borrowings are called loanwords—or (3) common descent from a common source or parent language.

Coincidence: When randomly comparing any two languages, chances are that 1% or even 3% of their vocabularies can yield chance similarities. The shorter the words and the fewer the number of sounds, the higher is the probability of chance similarities. For example, 15 consonants (C) and 5 vowels (V) may yield 75 CV patterns (15 x 5; C = any consonant; V = any vowel) or 1,125 CVC patterns (15 x 5 x 15) or 5,625 CVCV patterns. When comparing the basic vocabularies of say 2000 words in two languages with short morphemes (parts with meaning) of CVC length and limited phonological inventories (number of sounds), two matches by coincidence are likely. When adding those with “kind of similar” sounds, like b and p, or d, t, and r to count as matches, then 20 or so (1%) are likely. Languages with longer words and more sounds provide lower percentages of probability for chance similarities; nevertheless, any two languages can and usually do have some similarities by coincidence.

Contact: the number of loanwords between neighboring languages depends on how long they are neighbors, the people’s attitudes toward their neighbors and their languages, political dominance, and such things. For example, even though English belongs to the Germanic branch (sub-language family) of Indo-European (the larger language family), the words on a page of written English are typically about half loans—many from Latin, when Latin was the Medieval language of academia and English was not allowed in the schools, and even more from French, when the Norman French ruled England for three centuries, and some from Greek and other languages.

Cognates are the related words in related languages, as those words descended from the same proto-form or original ancient word. Related languages yield several of these descended sets of related words, and each set of related words is called a cognate set, a set of related words descended from the same proto-word.

All living (spoken) languages are always changing. Though slow, the change is inevitable. After a population separates, the languages of the separated groups gradually change. Some meanings change, some features of grammar change, and some words lose sounds and/or change other sounds, and some words are replaced. In spite of the inevitable change, linguists have found that in related words the sounds change in consistent ways. For example, Proto-Indo-European (IE) *p remained p in Latin and Greek, but consistently changed to f in Germanic. When a number of words or cognate sets exemplify each sound change with a consistent pattern of sound change, with few exceptions, that pattern sets up what is called a sound correspondence: that is, Germanic f corresponds to Greek p, or IE *p > Greek p (> means ‘became’ or ‘changed to’), also IE *p > Latin p, and IE *p > Germanic f. Likewise, IE *k > Greek k, > Latin k, > Germanic h. That is, because sounds do not change randomly, but in consistent patterns, the same sound will change the same way in the same language in the same phonological environment (environment of surrounding sounds). When two languages exhibit a decent percentage (say 10% or more) or a sizable number (say 100 or more) of their respective vocabularies to be similar in meaning and to establish a consistent system of sound correspondences, usually amounting to dozens or hundreds of relatable words, then the chance of such a sizable correlation of similarities happening by chance is zero, and the two languages or that group of those languages’ similarities are deemed due to descent from a common origin.
Another way of saying “correspond to” is that Germanic *f reflects (corresponds to) IE *p, or that *f is the Germanic reflex of IE *p. A reflex can be a corresponding sound or a corresponding word: so father is the English reflex (cognate) of IE *pater, and *f is the English reflex (sound correspondence) of IE *p.

Some Indo-European Cognate Sets and Sound Correspondences

<table>
<thead>
<tr>
<th>English</th>
<th>hound</th>
<th>water</th>
<th>thou</th>
<th>daughter</th>
<th>tooth</th>
<th>heart</th>
<th>foot</th>
<th>father</th>
<th>knee</th>
<th>two</th>
<th>three</th>
</tr>
</thead>
<tbody>
<tr>
<td>German</td>
<td>hund</td>
<td>wasser</td>
<td>du</td>
<td>tochter</td>
<td>zahn</td>
<td>herz</td>
<td>fuss</td>
<td>vater</td>
<td>knee</td>
<td>zwei</td>
<td>drei</td>
</tr>
<tr>
<td>Greek</td>
<td>kuon</td>
<td>hudor</td>
<td>su</td>
<td>thugater</td>
<td>dont-</td>
<td>kardia</td>
<td>pod</td>
<td>pater</td>
<td>gono</td>
<td>duo</td>
<td>treis</td>
</tr>
<tr>
<td>Latin</td>
<td>kanis</td>
<td>tu</td>
<td>dent-</td>
<td>kord-</td>
<td>ped-</td>
<td>pater</td>
<td>genu</td>
<td>duo</td>
<td>tres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanskrit</td>
<td>śvan</td>
<td>udakam</td>
<td>tuvam</td>
<td>duhitar</td>
<td>dant-</td>
<td>pad</td>
<td>pitar</td>
<td>janu</td>
<td>duva</td>
<td>trayas</td>
<td></td>
</tr>
<tr>
<td>Hittite</td>
<td>--</td>
<td>watar</td>
<td>tuk</td>
<td>--</td>
<td>--</td>
<td>kart</td>
<td>pata</td>
<td>kenu</td>
<td>twi</td>
<td>tri</td>
<td></td>
</tr>
</tbody>
</table>

(Cambell 1999, 137-41; Beekes 1995, 208)

An asterisk (*) marks a hypothetical original or earlier form as reconstructed by linguists, an unattested form that the attested descendant forms derived from. One can see above in the cognate sets for ‘foot’ and ‘father’ that an original Indo-European *p consistently changed to f in English; and an original *t changed to th, as in ‘thou,’ ‘tooth,’ and ‘three’; and Indo-European *k > h in the Germanic languages as is apparent in words for ‘hound’ and ‘heart’. However, Indo-European *p, *t, *k remained p, t, and k in Latin; so the results of those sound changes provides a set of sound correspondences between Latin and English:

<table>
<thead>
<tr>
<th>Proto-Indo-European</th>
<th>*p</th>
<th>*t</th>
<th>*k</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latin</td>
<td>p</td>
<td>t</td>
<td>k</td>
</tr>
<tr>
<td>English</td>
<td>f</td>
<td>th</td>
<td>h</td>
</tr>
</tbody>
</table>

Similarly, for every pair or group of related languages, a system or set of sound correspondences will emerge. One might also notice a larger pattern—that the stops (p, t, k) generally became their corresponding fricatives (f, th, h)—such that all three patterns or systems constitute a larger pattern or system: stops > fricatives (for stops and fricatives, see pp. 18-19). Such multi-tiered patterns and systems of systems are typical of language change. And because linguists have found sound correspondences or consistent sound change to be a principle between related languages, they require that in order to prove a genetic or common-descent relationship between languages, one must establish the sound correspondences, as well as some grammatical or morphological similarities.

The lexical (word) comparisons between Semitic and Uto-Aztecan, as well as between Egyptian and UA, yield a consistent set of sound correspondences, as consistent as has been established for many other language families and a little more consistent than occurs within UA itself, as these ties explain many of the medial consonant clusters that have remained mostly mysterious to Uto-Aztecanists to date. Nevertheless, all language families yield a few apparent exceptions, though for some, an explanation is found later.

Glottochronology is the study of the rates of language change, or more specifically, rates of word retention (words kept) vs. replacement (words lost by substitution) over time. Two languages recently separated would still have a great majority of their words in common. For example, the recent separation (ca. 700 years ago) of the Apachean branch of Athapaskan has Navajo and the Apache languages generally retaining 93% or more of their vocabulary in common. In contrast, the Indo-European languages separated several millennia ago and share much smaller percentages of vocabulary, though enough to assure their relatedness. However, linguists find that rates of language change are subject to many variables, most of all the type and intensity of contact with other languages. For example, Icelandic, isolated in the Atlantic, did not change from its Old Norse ancestor as fast as Norwegian did in being more subject to other close and neighboring European languages.

Comparative size of neighboring languages matters. The Native American languages in the U.S. are tremendously outnumbered; thus, many became moribund (nearly dead) in two or three generations. Consider languages spoken by immigrant families: German, Dutch, and Italian immigrants to the United States may or may not learn English; their children are often bilingual, knowing their parents’ language and the more prevalent language English; however, their grandchildren are often monolingual speakers of English, who may or may not understand what their immigrant grandparents say. Political or cultural dominance of a language may allow the language of a minority to have more influence than expected. The Norman French conquered England in 1066; though fewer in number, their political dominance in Middle English brought more French into English than the 15% of Old English that survived into modern English.
1.12 Morphology (Word Formation) and Syntax (Word Order)

A **morpheme** is a unit of meaning, and **morphology** is the study of how morphemes combine to form words, or larger units of meaning. Just as a phoneme is a segment of sound or the smallest unit of sound (consonant or vowel), a **morpheme** is the smallest unit of meaning. For example, typical morphemes in English are *cat, mouse, -ness, -ful, -less, un-, dis-, and -er*, in words such as *use-ful, use-less, use-ful-ness, dis-heart-en-ed, un-settle-ed, un-fruit-ful, and wash-er.* Morphemes can be undividable words, prefixes, or suffixes. Prefixes and suffixes are both affixes that can be combined to the front or back of a stem respectively. Irresistible contains four morphemes. Re-sist literally means ‘stand back’ or in order of occurrence ‘back-stand’. With the suffix -able added, re-sist-able means one is ‘able to stand back or stay away from something’. The Latin prefix **in-** (meaning not) **assimilates** or changes to **ir**- before words beginning with *r*. So **ir-re-sist-able** breaks down to **not-back-stand-able**. Likewise, **irrevocable** means **not-back-call-able** or not able to call back.

Some morphemes or rules for morpheme combining are **productive** and some are not. A process or phenomenon in language that still happens readily is said to be **productive**, that is, it still produces new forms. If a previous language rule is no longer in effect, but the results of the once existent rule are apparent, then those resultant forms are **fossilized** forms. For example, prefixing **with-** ‘against’ to verb forms was once a productive rule in older English, but no longer is; nevertheless, we have a number of fossilized forms resulting from that once existent rule: **withstand; withhold; withdraw**.

By ‘**rule**’ linguists mean a mechanism of language usage that native speakers use to structure their language, whether consciously aware of it or not. In fact, most of what native speakers know about how they create language is subconscious knowledge. They are not even aware of most of the rules that they use to create language. For example, consider the following misuses:

*Her saw he.*
*After them beat we in tennis, us treated they to dinner.*
*The tracks were hard for I to see, but me followed they until him appeared and scared I to death.*

These are simple reversals of subject vs. object pronoun forms, yet most five-year-old preschoolers do not make such mistakes. At the very beginnings of learning a language, a two or three-year-old toddler may say something like “me want a cookie,” but usually by four or five, their subconscious minds have figured out what the subject forms are, what the object forms are, where the subject slots are, and where the object slots are, and get it all 95% right without any formal education. About 4th grade the formal instruction begins and is repeated for eight consecutive years until they arrive in college, where I ask them what the grammatical subject is of a sentence on the board, and a handful know consciously. So by age 20, their conscious minds cannot remember how to identify the subject after several years of teaching their conscious minds, yet their subconscious minds knew by age five before they even started school and never forgot. For several other examples of subconscious language knowledge see “The Subconscious Mind’s Role in Language Acquisition” in *Morsels for the Mind* (Stubbs 2009) and “The Language Instinct” (Steven Pinker 1995).

Besides common vocabulary revealing consistent systems of sound correspondences, related languages normally have some similar patterns of morphology or share morphological correspondences as well. A Germanic characteristic that disappeared from English shortly after the Middle English period was **conjugated verb forms**. These were still productive (‘alive and well’) in the early seventeenth century when the King James scholars translated the Bible. Note how similar the conjugated verb forms of earlier English are to those of German:

\[
\begin{align*}
\text{I} & \quad \text{bind} & \quad \text{ich} & \quad \text{binde} \\
\text{thou} & \quad \text{bindest} & \quad \text{du} & \quad \text{bindest} \\
\text{he} & \quad \text{bindeth} & \quad \text{er} & \quad \text{bindet}
\end{align*}
\]

Verb conjugation patterns are part of a language’s morphology, but sometimes tend to be simplified over time and often eliminated, as they were in English. Something similar might be expected to happen to Navajo over the coming decades. The conjugation patterns of Navajo verbs are more complex than any Indo-European language. That complexity and Navajo’s extensive contact with English combine to make
such a simplification likely. In fact, I have heard that in some areas or among some younger speakers, such simplifications are already underway. The Semitic languages also have specific verb conjugation morphology, which is no longer productive in UA, but have left hundreds of fossilized forms in UA.

For another example of shared morphology in the larger Indo-European language family, note the similarity of the primary verb endings in Sanskrit, Hittite, Greek, Latin, and Gothic, an East Germanic dialect of about A.D. 900 (Beekes 1995, 232):

<table>
<thead>
<tr>
<th></th>
<th>Sanskrit</th>
<th>Hittite</th>
<th>Greek</th>
<th>Latin</th>
<th>Gothic (Germanic)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (verb)</td>
<td>-mi</td>
<td>-mi</td>
<td>-mi</td>
<td>-m</td>
<td>-m</td>
</tr>
<tr>
<td>You (verb)</td>
<td>-si</td>
<td>-si</td>
<td>-si</td>
<td>-s</td>
<td>-s</td>
</tr>
<tr>
<td>He (verbs)</td>
<td>-ti</td>
<td>-ci-</td>
<td>-ti</td>
<td>-t</td>
<td>-t</td>
</tr>
</tbody>
</table>

The conjugation of the IE verb be also shows morphological correspondences (Campbell 1995, 318):

<table>
<thead>
<tr>
<th></th>
<th>Sanskrit</th>
<th>Hittite</th>
<th>Greek</th>
<th>Latin</th>
<th>Gothic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am</td>
<td>asmi</td>
<td>—</td>
<td>eimés</td>
<td>sum</td>
<td>ist</td>
<td>am</td>
</tr>
<tr>
<td>He is</td>
<td>āsti</td>
<td>esti</td>
<td>estí</td>
<td>estí</td>
<td>ist</td>
<td>is</td>
</tr>
<tr>
<td>They are</td>
<td>sánti</td>
<td>asantsi</td>
<td>eisí</td>
<td>sunt</td>
<td>sind</td>
<td>Spanish: son</td>
</tr>
</tbody>
</table>

The second row (he is) is the source of English is (from Germanic ist) and Spanish es (from Latin est). We can also see in that same line of forms that final sounds are progressively left off over time. The older languages have the longer forms.

Syntax refers to the order of words and morphemes. An example is the basic word order of main parts of a sentence. The basic word order of English is subject-verb-object (SVO). Other languages have very different word orders. Consider these parallel sentences in five languages:

English: The tall man ate a red apple with a knife.
Spanish: El hombre alto comió una mansana roja con (un) cuchillo.
Navajo: hastiin néz bilasáana lichi’iigi beesh yee ytyiliyá’í man tall apple red knife with it-he-ate
White Mesa Ute: pa’átïm ta’wač aká-γar aπis tikkái wiíc-Im tall man red apple ate knife-with
Hebrew: ’akal ha-’iš hag-gaboah ’et hat-tappuax ha-’adam ba-sakkiin ate the-man the-tall the-apple the-red with-knife

In contrast to the word order of English (SVO), the word order of Navajo is subject-object-verb (SOV), and Hebrew is usually (VSO), but can be any order, and Aramaic is often verb-final (SOV). Besides basic order of verbs, subjects and objects (SVO, SOV, VSO), some languages put adjectives before nouns, like English and Ute, while others put adjectives after nouns, like Spanish, Navajo, and Hebrew.

Interestingly, VO languages generally have prepositions, as do English, Spanish, German, Hebrew, Arabic, and Samoan, while verb-final languages (OV) generally have postpositions as do Navajo, Ute, and many Native American languages. The preposition vs. postposition phenomenon relates to OV vs. VO word order, in that these relating words often connect verbs and their objects, thus coming between them. So we frequently see verb-preposition-object in SVO languages, and object-postposition-verb in SOV languages.

Like Old English, German, Navajo, Semitic, Spanish, and many Indo-European languages, conjugated verbs are part of the morphology of many languages. In UA we see many fossilized remnants of the Semitic verb conjugations, though not any full or productive systems of Semitic conjugations. For example, from the Hebrew root ktš ‘pound (in a mortar), grind’ are three very differently shaped items:

Hebrew
impfv -ktš (< *ktusu) ‘pound, grind’
unattested *kitš (< *kittš) ‘grind’
makteš ‘mortar, grinding stone’

UA
*ktusu ‘grind’ with loss of 1st C in a cluster (1094)
Yq kitš / Kittasu ‘grind’ (615)
*ma’ta ‘mortar, grinding stone’ (614)
especially *mattas > Ca mataš ‘to crush, squash, vt’
1.13 Historical Linguistics and the Comparative Method

The science of linguistics has various branches. Applied linguistics applies linguistic insights to facilitate second language learning; theoretical linguistics deals with competing theories of grammar and explores how the mind creates language; socio linguistics focuses on how language usage varies in various social contexts. Historical linguistics deals with the histories of languages or how languages change over time. Thus, language relatedness and studies in language families and how the related languages have changed from the original or proto-language all belong to the realm of historical linguistics, also called diachronic linguistics. Synchronic has to do with one-time (syn ‘one’ + chron ‘time’); so a synchronic view of a language is a snapshot of it as a cohesive entity at one point in time. Diachronic refers to two different times on a spectrum, or comparing the changes in a language from this time to that time. Some features of language can be explained synchronically as the language exists at any given point; other features are better understood diachronically wherein some history of the language clarifies matters. As historical linguists compare related languages and map the changes of the various languages over time, their work is necessarily diachronic in nature. Their systematic comparisons that establish languages as related in a language family are called the comparative method.

The comparative method consists of (1) establishing a system of sound correspondences for (2) a sizable quantity of vocabulary; (3) identifying morphological parallels, and to lesser degrees, (4) similarities in syntax and (5) unusual semantic combinations. Syntax is limited in possible options—OV vs. VO, noun-adjective vs. adjective-noun, etc—and syntax can change quickly. Thus, categories (4) and (5) are less applicable than the first three. Yet the Egyptian and Semitic in UA provide numerous examples in all categories except (4) as syntactic options are simply not numerous, whatever the language.

The strength of the comparative method was impressively demonstrated in the discovery of Hittite. Based on evidences in the IE languages known at the time, a Swiss linguist named Ferdinand de Saussure in 1879 reconstructed certain laryngeals (guttural-like consonants) in the proto-forms of some IE words. (A reconstruction of a proto form is what linguists theorize the original form of a word to have been in the proto-language or the ancient parent language from which the later known languages are descended.) In other words, he theorized that those laryngeal consonants had existed in some original IE words even though those sounds did not clearly exist in any of the daughter languages known at the time. In 1906, the capital of the ancient Hittite Empire was discovered. In 1915, Hrozny, a Polish linguist, deciphered the Hittite language inscribed on thousands of clay tablets, and Hittite was found to be an IE language. (The Hittite word for water is watar and knee is kenu.) Not only was Hittite found to be an IE language, but Hittite contained the laryngeals that Saussure, by the comparative method, had predicted decades earlier as being in the original Proto-Indo-European language (Beekes 1995, 101-2; The New Encyclopedia Britannica 1997, 608).

Besides establishing language families, the comparative method helps to discern branches within a language family and to trace details of language change. One can imagine that an ancient unified people did not separate into 30 different groups at once, but at first there may have been a two- or three-way split, then some time later additional split-offs occurred, and so forth—thus, the creation of branches within a language family. For example, the Germanic branch of IE consists of English, German, Dutch, Icelandic, and most Scandinavian languages, except Finnish. The Germanic languages are more closely related to each other than they are to the other IE languages. The Italic or Latin branch of IE consists of Spanish, French, Italian, Portuguese, and others. Many languages of India are descendants of Sanskrit as the Indic branch.

Branches are often identified by shared innovations or shared retentions. A shared innovation is a new change that a branch shares among the branch languages, but not with the other languages of the family. For example, an innovation of the Germanic branch is that the voiceless stop series (p, t, k) became fricatives (f, ð, h). Shared innovations in UA are that O’odham, Pima, and the Tepehuan languages of the Tepehuan branch all have g corresponding to *w of the rest of UA, and d corresponding to *y of the rest of the family. When a branch of languages all share a feature or quality that the rest of the language family does not have, then it follows that that group of languages developed that feature after leaving the main body of the language family, but before splitting into the various languages of that branch.

Along with all the niceties and usual consistencies revealed by the comparative method, a few inconsistencies, exceptions, and unresolved difficulties plague most language families. As Salmons (2012, 111) notes in A History of German, “we expect, as we saw earlier, for sound change to be regular, but we find messiness in real historic data.” Sometimes a subset of irregularities are later explained by a special
phonological environment or some other explanation that moves them from the “exception” pile to the “explained” pile, but such discoveries take time and only if a mind sufficiently insightful to see what no one has seen before happens along to reduce what remains mysterious. For example, after Jacob Grimm (1822) published the first Germanic sound shift, a group of unsettling exceptions continued ruining the aspired order, until Karl Verner (1877) figured out the explanation for some of the exceptions … but more than a half century later! May the progress of this work be granted equally spacious leniency! Yet an army of linguists works on Indo-European versus the sole soul in the proposed language tie of this work.

1.14 Phonology: Sounds, Sound Change, and Sound Correspondences

Phonology is the study of sounds in language, their changes and effects on each other. An understanding of phonology clarifies many mysteries about language. Our mouths produce consonant sounds by affecting the airflow in primarily three ways: the voicing vs. voiceless option, the manner of restricting the airflow, and the place in the mouth where that restriction happens. Thus, consonants are categorized by three features: voicing, place of articulation (contact in mouth parts), and manner of articulation:

Voicing can be perceived by putting fingers on both sides of the “Adam’s apple” and saying a slow elongated /aʊəʃə/. Because all English vowels are voiced, one can feel the vocal cords vibrate while saying the voiced vowels /aʊəʃə/, but the vibration or voicing stops in the middle while saying the long voiceless …/ʃʃʃ;…/; in contrast, when saying /aʊəʃʃʃʃʃ/, the vibration never stops, because /z/ is voiced. One can feel the vibration while saying voiced consonants (/ʃ, ʒ, b, v, d, g, m, n/), but there is no vibration, that is, no voicing while saying voiceless consonants (/s, ʃ/sh, ʒ/ch, f, p, t, k/).

Sounds are also classified by the place of articulation or the place where the airflow is most restricted. Bilabials (/p, b, m, f, v/) are pronounced with the two lips. English f and v are actually pronounced with the top teeth and lower lip, but are close to bilabials. Dentals touch the tip of the tongue at or between the teeth (/θ as in think, d as in there/). For alveolars the tongue touches the alveolar ridge—the hard ridge behind the upper teeth (/t, d, s, z, n/). To do palatals, the tongue curves close to the soft palate curving behind and up from the harder alveolar ridge (/š, ž, č, ǰ/). Velars put the back of the tongue against the back of the roof of the mouth (/k, g/). Uvulars (/q/) are further down the back of the throat from velars. We do not have uvulars in English, but Arabic uvular q vs. velar k are apparent in Arabic qalb ‘heart’ vs. kalb ‘dog’.

Pharyngeals, such as the voiceless and voiced pharyngeal fricatives of Arabic are articulated at the pharynx, even further down the back of the throat than uvulars.

The manner of articulation is a third feature of consonant sounds. For stops, the airflow is stopped (/p, b, t, d, k, g/). For fricatives, the airflow is not stopped, but produces friction at the greatest restriction in the vocal tract (/s, z, f, v/). An affricate is a combination of stop plus fricative (/c or ts = t + s; č/ch = t + ʃ/sh as in kitchen/), that is, it starts as a stop but quickly releases into a fricative: so /t and ts(c) and s/ are the voiceless alveolar stop, affricate, and fricative. In contrast, /d, dz, and z/ are the voiced alveolar stop, affricate, and fricative. For nasals, the airflow passes through the nose while the oral tract is closed at the lips (/m/), the alveolar ridge (/n/), or at the velum for the velar nasal (/ŋ as in sing/) with the back of the tongue in a position for saying /k/. The liquids are /l and r/ in English. The glides are /y and w/, slight closures of the vocal tract in the same positions in which the vowels /i and u/ are pronounced; thus, they are also called semi-vowels. A simplified consonant chart follows:

<table>
<thead>
<tr>
<th>Consonants</th>
<th>bilabial</th>
<th>dental</th>
<th>alveolar</th>
<th>palatal</th>
<th>velar</th>
<th>uvular</th>
<th>pharyngeal</th>
<th>glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>stops</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>/p/</td>
<td>/t/</td>
<td>/k/</td>
<td>/q/</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>voiced</td>
<td>/b/</td>
<td>/d/</td>
<td>/g/</td>
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<td></td>
<td></td>
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<tr>
<td>fricatives</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>/f/</td>
<td>/θ/</td>
<td>/ʃ(sh)/</td>
<td>/x/</td>
<td>/ŋ/</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>voiced</td>
<td>/v/</td>
<td>/d/</td>
<td>/ʒ(zh)/</td>
<td>/ʒ/</td>
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<tr>
<td>affricates</td>
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<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>/c(ts)/</td>
<td>/č(ch)/</td>
<td></td>
<td>/ʒ/j/</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>voiced</td>
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<td></td>
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<tr>
<td>nasals</td>
<td>/m/</td>
<td>/n/</td>
<td>/ŋ/</td>
<td>/ŋ/</td>
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<td></td>
<td></td>
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<tr>
<td>liquids</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>glides</td>
<td>/w/</td>
<td>/l, r/</td>
<td></td>
<td>/y/</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

18
The phonetic description of a consonant consists of voicing, place of articulation, and manner of articulation—in that order. Therefore, p is a voiceless bilabial stop; g is a voiced velar stop; s is a voiceless alveolar fricative; j is a voiced palatal affricate; etc. All nasals, vowels, liquids, and glides are voiced in English, but not necessarily in other languages. For example, Ute has some voiceless vowels and Navajo has both a voiced l and voiceless l.

We mentioned earlier the larger pattern that the IE voiceless stops (p, t, k) became voiceless fricatives (f, θ, h) in Germanic. We also mentioned the sound changes in Tepiman of Proto-Uto-Aztecan (PUA) *y > d, and PUA *w > g. As a larger pattern, the UA glides (y, w) became voiced stops (d, g) in the Tepiman branch, doing contact at the roof of the mouth where the glides come closest (w has lip rounding in front, but like u, the back of the tongue comes close to the velum where g is pronounced).

In Semitic exists a series of pharyngealized consonants. Besides the actual pharyngeals š and h, described below, Semitic also has the emphatics or pharyngealized ţ and ʂ. In contrast to a regular t, the pharyngealized ţ of Semitic is pronounced with the tongue sounding as if retroflex, mainly because the back of the tongue is approximating the pharyngeal position, which affects the vowels, darkly coloring them and drawing them to the back, as in Arabic.

Sounds not discussed below are pronounced (more or less) like English:

 santé (ts) in the Hebrew Semitic-kw of UA and in modern Hebrew, but became s in Semitic-p.

 Spanish š is said to be retroflex.

 Hebrew š corresponds to Hebrew š, and both Egyptian ð and Hebrew š of Semitic-p became or correspond to UA *s, though often Coptic t.

 ś is the sh sound of English ‘shave’ and ‘dish’; the š of Hebrew also corresponds to UA s.

c represents ‘ts’ as in ‘hits’.

 č represents the Semitic aleph or glottal stop, as in English a’o (uh oh) ‘woops’ and a’o ‘no’; the glottal stop also became w/o/u in UA (and became w in Arabic sometimes as well), and sometimes both a glottal stop and w (‘-w- or -w’), or round vowels adjacent to ’: o’o/u’i.

 ŕ represents the Semitic ś (called šayn), a voiced pharyngeal fricative, not in European languages; it occurs twice in Sa’udi Arabia; it has become a form of rounding (w,o,u) in UA, which is a natural change.

 In fact, evidence suggests that the pharyngeal š was associated with rounding in Phoenician also (see page 56) between 300 BC and Christ’s time when they both became ŕ, but were different before 300 B.C. (Kutscher 1982, 13-18; Sáenz-Badillos 1993, 81). They are still separate in Arabic. The Semitic-p in UA shows the pre-300 BC distinction: the pharyngeal ŕ appears as rounded forms, while the velar x remains k-like.

 x is a voiceless velar (or uvular in Semitic) fricative or soft k, as in German nacht; x became *k in UA generally.

 r of both Hebrew and Egyptian changed to UA *t at the beginning of a word. When not beginning a word, r remained r in some UA languages, but changed to y/i more often in Sem-kw; r > y/i is also common in languages world wide. Interchanges between r and l are also common in the Near East and in UA. In fact, Egyptian had only r that represented both the l and r of Coptic.

 b of Hebrew became UA *kw (in dageshed positions: word initial or geminated/doubled)

 in the Semitic-kw contribution, but became UA *p in Semitic-p’s contribution to UA.

 b, d, g devoiced and became p, t, k generally, another common change in languages world wide, since p is the voiceless counter-part of b, t of d, and k of g.

 ţ of Semitic is a pharyngealized or emphatic t, in which the tongue is rather retroflex or the back of the tongue approximates a pharyngeal.

 ŏ is a velar nasal, the ng sound in sing.

 ŏ of Egyptian, i.e., the underlined ŏ was originally different from ţ, but not for very long, since even in Egyptian, and consistently in UA, Egyptian ŏ merged with and became ţ in UA (and in Egyptian).

 -C is an unknown consonant that causes gemination or doubling of the next consonant. In UA, -C means a final feature (an underlying consonant) that doubles the next consonant, another common feature in many languages: like coC/com ‘with/together’ + labor > collaborate; com ‘with’ + sonar ‘sound’ > consonant.
Vowels are defined by the tongue's relative position to the roof of the mouth in a high-to-low, front-to-back grid: one can feel the tongue’s blade near the top and front of the mouth when saying high-front i.

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>central</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i</td>
<td>į</td>
<td>u</td>
</tr>
<tr>
<td>mid</td>
<td>e</td>
<td>a</td>
<td>o</td>
</tr>
<tr>
<td>low</td>
<td>æ</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

Thus, i is a high front vowel; o is a mid back rounded vowel; a is the low central vowel; u is a high back rounded vowel; į is a high central vowel not found in English, but is common in Ute, Hopi, and many Native American languages. The vowel symbols have the following values: the i in machine, I in sit, e in they, e in set/pet, æ pat/sat (for each one the jaw drops lower though they are all pronounced in the front of the mouth. In the middle are a in rut, a in saw. At the back are u in blue, U in book/hood, o in goal/bowl/sole/soul. For those knowing Spanish, pronounce the 5 main vowels like Spanish, which is the original Latin pronunciation.

Vowel shifts happen in many language families. English changed the original Latin vowel values, some of them in a vowel shift, shifting the vowels clockwise: o > a (as in top), a > æ/e (tap/tape), e > i (keep). Uto-Aztecan also does some vowel shifts. For example, Cora (Cr) and Huichol (Wc) shifted some Proto-Uto-Aztecan vowels counter-clockwise: PUA *u > ī, PUA *o > u. Classical Nahuatl (CN) shifted *u one more slot: PUA *u > ī > i. So in CN, PUA *u and PUA *i merged (became the same sound) to CN ī, so that CN ī can be from either PUA *i or *u.

It is also worth noting that i and y are largely equivalent, perhaps a difference in length and/or intensity, but produced with the tongue in the same position. Say aaaiiaaa slowly, then aia faster each time, and soon it sounds like aya. Likewise, aauuaa speeded up to aua a few times begins to sound like awa. So w and u are essentially the same sound, just as i and y are.

The English plural suffix -s exhibits three forms: -s, -z, -əs. A subconscious rule predicts when each of the three occurs. The rule is that (1) final voiceless sounds take voiceless -s: tops, pots, cakes; (2) final voiced sounds take voiced -z: tabs, pods, rags, rams, cans, laws, seas; and (3) final sounds similar to the -s (alveolar and palatal fricatives and affricates) require the intervening schwa vowel ə to separate the two similar sounds; otherwise, how would we make kiss plural—by adding a third s and pronouncing the three s's (kissss) as a real long sxs sound? Examples of -əs include kisses, wishes, witches, judges, quizzes. The reason that the last has the form -əs instead of -əz is because vowels are voiced in English, so the sound before the z is the vowel ə, a voiced sound which results in voiced z.

The same rule applies to possessives of the form apostrophe plus s (-’s): Kate’s hair, the rope’s strength, the cake’s frosting (-’s); but Bob’s book, Brad’s cat, the dog’s house, Tom’s house, the car’s door, Celinda’s sorrel (-’s); and for the sibilants (s and č-like sounds): Mitch’s cat, the mouse’s hole (-’sz). Third person singular present tense verb forms also require suffixed -s, which also abide by the same rules: he stops, licks, writes, and laughs (-s); but she sobs, swigs, hides, loves, runs, hurl, sees, and believes (-z); and he wishes, she kisses, he squeezes (-az), and they live happily ever after.

This shows that systematic patterns govern most of what happens in language. All three suffixed -s morphemes in English obey the same phonological rules and are entirely predictable according to specific patterns known only subconsciously by most speakers. Indeed, every language is a system of systems.

A similar rule governs whether the -ed suffixed to past tense regular verbs takes on a sound like -d, -t, or -ed. When the end of the word is voiceless, the -ed becomes voiceless -t: hopped, baked, missed (mist). When the end of the word is voiced, the -ed remains voiced -d: grabbed, hugged, freed, judged, called, crammed, bulged. When the word ends with a sound articulated (pronounced) at the same place as d (-d or -t), it requires an intervening vowel to sound like -əd: roasted, plodded, plotted, and greeted.

1.15 Sound Changes and How Sounds Change

Assimilation is often the force encouraging sound change. Sounds change, but in natural ways, which are usually explainable and are seen repeatedly in language families around the world. Assimilation is when one sound becomes ‘similar to’ another in some way. In fact, the word assimilation itself is from Latin ad ‘to’ + similis ‘like’, but when combined, ad-simil…> assimilate, because the -d- when next to -s- becomes
-s- also, becoming similar-to the s by becoming another s. Very often doubled letters in English are from two different sounds next to each other wherein usually the first becomes like the second, precisely because it is next to it. For example, the Latin prefix in- ‘not’ remained in- for indecent, insufficient, and incomplete, but the alveolar nasal (n) of in- changed to a bilabial nasal (m) when next to bilabial p in imperfect and impossible (n > m/ p; that means n changes to m before p), becoming similar to the bilabial. The in- prefix was entirely assimilated before l and r, merely doubling the following consonants as in illegal, illegible (n > l/ _l), irregular, and irreverent (n > r/ _r). Similarly, Aramaic ‘illaa ‘if not, except, unless’ derives from Aramaic ‘in ‘if’ + laa ‘not’: ‘in-la-a > illaa ‘if-not’.

Similarly, Latin com- ‘with’ assimilates the m to the point of articulation (place of pronunciation) of the next consonant when compounded (put together with another morpheme): a couple of examples are com ‘with’ + sonare ‘sound’ > consonant ‘with sound’ (m > n/ _s, because n, like s, is an alveolar); and com ‘with/together’ + laborare ‘work’ > collaborate ‘work with/together’.

Similarly in UA, a nasal as first consonant of a cluster often assimilates to the second consonant of that cluster (linguists use N to represent any nasal or a general nasal), so

*-Nk- > -ŋk- (the nasal N becomes velar nasal ŋ, assimilating to the velar stop k);
*-Np- > -mp- (the nasal becomes bilabial nasal m, assimilating to the bilabial stop p);
*-Nt- > -nt- (the nasal becomes alveolar nasal n, assimilating to the alveolar stop t);

The above examples show that adjacent sounds tend to affect each other, that is, assimilate to each other or become similar to each other in some way or in all ways. Another example occurs in Semitic. In Arabic qatala ‘he killed’ and Hebrew qaṭal ‘he killed’, this cognate pair has a discrepancy in two different kinds of non-corresponding t’s: a regular t and the emphatic or pharyngealized ẓ. Both languages have both, but what happened is that in certain conjugations, such as the prefix/imperfective conjugation the q and t are adjacent or next to each other: Arabic ya-qaṭlu, Hebrew yi-qaṭl. The q and ẓ are similar in being pharyngealized deep-throated, more guttural sounds, so as they came into contact with each other, the original -qt- cluster (as we see in Arabic) assimilated to become -qt- in Hebrew, and thus Hebrew changed an original -t- > -t- due to assimilation in the frequent clustering of -qt-.

In the above examples, we see that the environment surrounding a sound is what often triggers (causes) a sound to change. In linguistic lingo C means any consonant or an unknown consonant, and V is any or unknown vowel. Word and morpheme structures can thus be represented as CVC, CVCC, VCVC, etc. When a consonant is between two vowels (VCV) it is said to be intervocalic, inter- ‘between’ vocal- ‘vowel’. Two consonants together (VVCV) are called a consonant cluster (see more on clusters below).

**Vowels may also assimilate** or become similar to adjacent consonants—wa > wo—and similar to vowels on the other side of consonants: saka > saka. Vowels assimilate to consonants quite often in UA. For example, Semitic baraq ‘lightning’ > Mayo berok ‘lightning’ changes the 1st vowel from a > e, raising and fronting to the place of contact of r in anticipating r. Likewise, the 2nd vowel changes from a > o, moving to the mid-back vowel o, closer to where the uvular q is pronounced in anticipating it. Another instance of the uvular q changing a vowel to a back round vowel is Semitic daqal ‘kind of palm tree’ > UA *taka ‘palm tree’. In Semitic-kw especially, liquids l and r tend to raise the vowels before them or the vowels which are anticipating them (Semitic basar > UA *kwasi ‘tail’), whereas Semitic-p does not (Aramaic basar > UA *pisa ‘penis’; Aramaic daker > UA *taka ‘man’).

A vowel may also partially assimilate to preceding or following vowels: saka > saka. One may notice on the vowel chart that o (mid back round vowel) is halfway from u (high back round vowel) to a (low central vowel), so a change in a vowel sequence of u-a > o-a is partial assimilation. Or two vowels may level each other in a compromise—a-a > o-o; a-i > e-e—where both vowels assimilate toward each other, becoming the vowel between the two. (See the vowel chart on page 12 and notice that o is between u and a; and e is between a and i.)

**Consonant harmony** is when one consonant becomes like another, though separated by vowels. Consonant harmony happens often enough in Uto-Aztecan: for example, Hebrew ‘ari ‘lion’ > UA *wari > Tubar wawi ‘mountain lion’. Other examples of consonant harmony are the three Tr variants—Tr rata-góbutu/ rata-góbutu/ rata-bóbutu ‘have a fever’—and (853) Arabic *xunpusa‘ / xunpus ‘beetle’; Aramaic ḫippusī ‘beetle, n.f.’ > UA *wippusa > *pippusi ‘stink beetle’: Ch wiposat ‘13-line beetle’; Mn pípóisi/píboisi ‘stink beetle’; NP pipuzi ‘stink beetle’: Sh pipipisi ‘stink beetle’. Ch reflects the original initial consonant (w), from which the others harmonized the 1st consonant to the 2nd consonant (w-p > p-p). In addition, the UA vowels too are identical to Aramaic *-i-u-i.
Palatalization is also very common in Uto-Aztecan and in languages worldwide. For example, the alveolar t often becomes palatalized to č (ch) or c (ts) before high vowels and especially high front vowels i or e, during which the tongue is close to the palate (t > č or t > c/ ʃ ). Latin -nate of innate keeps its -t- sound, but in ination, with a following ꞉, it palatalizes to ꞉t-. Similarly in irritate and irritation, rotate and rotation, dictate and dictation. In Uto-Aztecan, any high vowel—i, ꞉, u (see top line of vowel chart, p. 20)—causes palatalization of t > č or t > c in some UA languages.

Many sound changes, if not most, are due to what might be called laziness or changes toward easier pronunciation. Assimilations make differing sounds more similar and therefore easier to pronounce, so making pronunciation easier could be viewed as laziness. An example is a change from contact to approximation or near contact, but not quite. The flap r, which involves the tongue’s contact with the alveolar ridge, sometimes changes to almost contact or to y/i. The liquids becoming y/i (r > y/i; l > y/i) happens often enough. In English creoles, Dickerton (1981, 61) lists three English creoles in which ‘for’ became fo, fi, and foe. In Italian, many l > i, as in blanco > bianco. Lyle Campbell (1977, 97-100) shows Proto-Mayan *r > y in several Mayan languages. Also Hebrew r > UA y/i in Semitic-kw. German -r and British English and some Northeast U.S. dialects say -r as a vowel approaching the place of -r contact in a high vowel, though not quite as front as y/i, almost the high-central vowel ꞉ of UA: German hier [hiï]; English better [ bettï]. Likewise, Semitic l became y in some Ethiopic languages due to Cushitic influence (Kapeliuk 2002, 311). Other examples of change from contact to approximation are the intervocalic stops becoming fricatives: -b > -v-, -k > -x-, -t > -θ-.

Another frequent change toward the easier is the change of the low vowel a > a, because the mid-central vowel (a) does not require the mouth to open as wide as is necessary for the lower vowel (a). In fact, any vowel V > a, as mid-central a is probably the easiest vowel to pronounce, because it is in the middle both directions, between high and low, and between front and back (also called the schwa vowel, the schwa in dud, sun). A prolonged utterance of ꞉ǝǝǝǝǝǝǝǝ does not make one sound very smart because it approximates what might come out when one is asleep with the mouth slightly open during a voiced exhale: ꞉ǝǝǝǝǝǝǝǝ.

Vowel centralization is, in fact, common in many languages, and involves (usually) unstressed vowels becoming centralized. One can see in the vowel chart that the vowel ꞉, is the mid-central vowel, the most central of all vowels, and that is exactly the vowel that most unaccented vowels become in English words of 3 or more syllables. Consider photograph and photography.

photógráph > fotógraf
photography > fotógrafi
In photograph the 1st and 3rd vowels are stressed and thus keep their more-or-less original values o and æ, but the unstressed 2nd vowel changes from o > a. However, adding another syllable (-y) changes the stress pattern so that the 2nd and 4th vowels are stressed and keep their values, while the 1st and 3rd vowels both become unstressed and both become a. Similarly, some UA languages tend to centralize unaccented vowels to UA’s most central vowel ꞉, or sometimes to i, as i also does the stressless schwa role in UA too.

A hyphen signifies that something else exists in the direction of the hyphen. The prefix in- ‘not, opposite’ has a hyphen where the other morpheme follows. The English plural suffix -s has a hyphen on the front side to show that it comes at the end of the noun, with the word in front of it. Intervocalic consonants (between-vowel consonants) may be depicted as -r- because vowels are on both sides of it.

Lenition is a weakening of a consonant or partial loss of its definite qualities. Lenition often affects consonants between vowels. The sequence apa > aba has voiceless p becoming voiced b, because the vowels on both sides are voiced, which helped the intervening voiceless p become voiced b; likewise, aka > aga and ata > ada. These kinds of changes happened in UA and happened in the participles’ change from Latin -atus > Spanish -ado. These changes are also an assimilation: the voiceless stops became voiced stops similar to the voiced vowels around them. Another common intervocalic change is frication of a stop, changing a stop to a fricative. It happened to the intervocalic Hebrew stops: -b-> -v-, -d-> -θ- (as in the), -g-> -θ-, -p-> -θ-, -t-> -θ- (as in thin). -k-> -x-. In UA, the intervocalic environment caused changes that included both frication and voicing of the originally voiceless stops, that is, voiceless stop -p-> -v-, a voiced fricative, and *aka > aga, and *ata > ara, changing t to a Spanish flap r. Between vowels, a natural pattern of sound change is for voiceless stops to become voiced, then the voiced stops become fricatives, then the voiced fricatives disappear. The last step happened in the change from Latin to Spanish: Latin credere > creer ‘believe’ of Spanish, Latin legere > leer ‘read’. Also Latin ego > eo > yo ‘I’ because e is close to i/y.
Occasionally changes go the other way, from less intense to more intense. For example, while v > w is frequent enough, the change of w > v also occurs. In Hebrew, w came to be pronounced v in some Hebrew dialects and thus in Modern Hebrew also. The name of Adam’s wife Eve was originally Hewa; thus, w > v. The English name Eva at least keeps the vowels, Eve even lost the pronunciation of the last vowel as well. I have also heard some Arabic speakers pronounce Arabic w as v. Also in UA is evidence for some *w > v, to be discussed later.

**Loss of sounds** over time is also frequent, especially at the beginnings and ends of words or morphemes, like the initial k and final silent e of knife, both of which used to be pronounced. All the silent e’s when found at the ends of English words used to be pronounced, but they became silent or lost, though still written. Similarly, at the beginnings of words, the h in honor, hour, herb, and all initial-h words in Spanish, like hablar, hermano, etcetera, all became silent. Loss of final sounds happens in Semitic languages too. Arabic ’akala ‘he ate’ and Hebrew ’aakal ‘he ate’ show the loss of a final vowel in Hebrew. In fact, Hebrew lost most short final vowels of an earlier *-iima > -iim ‘Hebrew plural suffix’; *ta-ktušu > ti-ktoš ‘she pounds/grinds in a mortar’; etc. Hebrew also lost final consonants sometimes. Arabic ’akalat ‘she ate’ and Hebrew ’aklaa ‘she ate’ show the loss of the middle vowel. Arabic reflects Proto-Semitic better than other Semitic languages in most ways.

**Consonant clusters** (groups of consonants clustered without vowels between them) may also tend to be reduced to one consonant, such as the loss of the gh sound in the cluster of -ght- in English daughter vs. German tochter (both pronounced) and Greek thugter (consonants separated, not clustered), and the loss of gh/k in night and Spanish noche vs. German nacht and Latin nokt-. We no longer pronounce the -gh- in night, but we still say the -k- in nocturnal, as an English loan from Latin. Examples of consonant loss in cluster reductions in UA include Hebrew makte’s ‘grinding stone’ > UA *ma’ta ‘grinding stone’. Many UA languages have intervocalic *-p > -v-. That happens in Hopi, the Numic languages, and others. So when we see a -p- between vowels, it is due to an underlying consonant cluster being reduced to -p-, but showing -p- (instead of -v-) because of -Cp- or the cluster strengthening the -p-: Egyptian ḥotpe ‘peace’ > Hopi ḥopi ‘peace, peaceable’ at (183); otherwise, *hopi > hovi. Also Aramaic ḥippusit ‘beetle, n.f.’ > UA *wippusi ‘stink beetle’ (853). The Arabic cognate xunpus shows a consonant cluster *-np- which always doubles the 2nd consonant in Hebrew and Aramaic (-pp-): Proto-Semitic/Arabic *-nC- > -CC-; thus, Semitic *xunpus / ḥippusīt > UA *wippusi is a lengthy (6-segment) match. The -p- in Ch means original *-pp- in UA, and the vowels are identical to Aramaic *-i-u-i (853).

Relative to consonant clusters, the phonology (patterns of pronunciation) of some languages do not allow clusters. For example, ‘Merry Christmas’ in traditional Hawaiian is ‘meli kalikimaka’ because Polynesian languages do not normally allow consonants to cluster, and so the kr- and -tm- clusters of Christmas are separated by vowels in the Hawaiian expression. Spanish does allow clusters, but has limits on initial clustering possibilities. For example, Spanish ‘creer’ starts with a cluster kr-, but English ‘study’ and Spanish ‘estudiar’ show that English allows initial st- clusters, while Spanish traditionally has not. One may also hear native Spanish speakers say a helping vowel before an initial -st- cluster, like ‘estreet’. In the English word ‘strengths’ [strɛŋθz], one vowel amidst six consonants separates two clusters of three consonants each, which shows that English has an unusual tolerance for almost intolerable clustering compared to many languages. However, the loss of initial k- in English ‘knee’, ‘know’, and ‘knife’ means that even cluster-tolerant English has difficulty with initial kn-. We have no trouble with the same cluster between vowels (sickness, blackness), but initial kn- is more problematic.

Some languages’ phonology systems prevent speakers from ending a word with a consonant or with certain consonants. In the merger of the Semitic-p and the Semitic-kw in UA, one or both may have developed a phonology that had all or most words ending with a vowel, because UA adds a vowel to many Semitic forms that would otherwise be consonant final. Yet that is one among many matters for future study.

Consonant clusters often lose the first consonant, sometimes doubling the second. We have already seen examples in English in-legal > illegal, in-responsible > irresponsible. Originally and in written English, debt has a consonant cluster, but the first consonant became silent and only the 2nd is pronounced. Liquids (l and r) are very prone to be lost or absorbed thusly: e.g., Latin Ursus ‘bear’ > Spanish oso. English ‘walk’ and ‘talk’ and ‘salmon’ all have silent l as first consonant in consonant clusters. Similarly, the -l- was often lost as first consonant in a cluster in the change from Semitic to Uto-Aztecan also: Hebrew šalaww ‘quail’, pl: salwiím; Syriac salwiy ‘quail’; Arabic salwaa ‘quail’; Samaritan šalwi > UA *solwi ‘quail’: CN sool-in ‘quail’; Mn sowi ‘pigeon’. So Mn lost -l- as first segment in the cluster. Latin ex- ‘out’ in English loans
sometimes remains intact: ex-tract, ex-cept; but other times the -x- is absorbed in the cluster and only e-remains: e-mit, e-merge, e-lect, and e-radicate. Another example is English a/an. The original form is an, which remains an before a vowel (an apple, an iron), but before a consonant the pronunciation of the n over time became absorbed or assimilated to the following consonant, that is, -n- was lost as first consonant in the cluster; thus, (a dog (< *an dog), a cat (< *an cat). Another example is Hebrew qaqqaq ‘head, skull’ and Assyrian qaqqadu, the latter having assimilated the cluster *-dq- > -qq-. Also similar is Semitic qarqara > UA *qaqqara ‘quail’. Such happens repeatedly in many languages throughout the world.

Compare the following Arabic and Hebrew forms:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Hebrew</th>
<th>Uto-Aztecan</th>
</tr>
</thead>
<tbody>
<tr>
<td>daughter</td>
<td>bint</td>
<td>(*patth ‘daughter’ 534)</td>
</tr>
<tr>
<td>spike of grain</td>
<td>sunbul</td>
<td>šibbolet</td>
</tr>
<tr>
<td>wheat</td>
<td>ħintat</td>
<td>ħittaa</td>
</tr>
<tr>
<td>beetle</td>
<td>xunpusaa’</td>
<td>ħippušit</td>
</tr>
</tbody>
</table>

One can see a pattern of *-nC- remaining - nC- in Arabic, but *-nC- > -CC- in Hebrew; thus, the 1st consonant of the cluster was absorbed to double the 2nd, or the 1st entirely assimilated to the 2nd. Similarly, in UA a cluster tended to obscure the 1st C and double the 2nd: *-Ct- > -tt-, *-Ck- > -kk-. Thus, Ca mataš ‘crush, squash, vt’ is from UA *mattas, because a single intervocalic -t- > -l- in Ca; and Hebrew makteš ‘grindstone’ matches very well what may have become a denominalized verb (1.17) in Ca mataš ‘crush’ with *-kt- > -tt-.

Another frequent result of consonant clusters is that the 1st C of the two may become a glottal stop, in a change between remaining and disappearing, but not completely disappearing by leaving a trace of its existence in the form of a glottal stop (’). In English, for example, dictate has a cluster pronounced *-kt- when pronounced carefully, but in normal rapid speech, it is often pronounced as -t-. Mountain is often said mu’n, the t > ’ and the underlined vowels are nasalized. Similarly, ‘written’ is often pronounced rI’n. In mountain > mu’n, the nasalized vowels are from the nasal n before the t, while rI’n has no nasal before the t and does not have its 1st V nasalized. The first consonant becoming a glottal stop happens often in UA as well: we already mentioned Hebrew makteš > UA *ma’ta ‘grinding stone’.

Some consonants (like ’, nasals and liquids) in some languages tend to be anticipated or fronted (put further in front from their original place). An English example is the biblical Aramaic name of ʕābed-nago, for which many English speakers say abindigo, with the n anticipated before the d from its original place after the d. Glottal stops are frequently anticipated in UA: e.g., Egyptian sb’ ‘star’ > UA *si’po ‘star’: Wr so’pɔrì; Tr se’porí. UA anticipates the glottal stop, yet reflects all three consonants, whereas Coptic siu ‘star’ reflects only one, though it is also from Egyptian sb’ ‘star’ (see 154).

Another route to vowel loss is accent or stress patterns. For example, Latin fabuláre stressed the 1st and 3rd vowels, and the lack of stress on the 2nd and 4th vowels helped them both become silent in the changes from Latin to Spanish and Portuguese:

Latin fabuláre > fablar > hablar > aclar (Spanish)
Latin fabuláre > fablar > faclar (Portuguese)
Losing the 2nd V caused two originally separated consonants to become a consonant cluster (Latin fabuláre > fablar). Then in that cluster, the 1st consonant was lost or assimilated to the 2nd in Portuguese, similar to what we have talked about and seen in several other examples above. In Spanish, the cluster remained intact, but the initial f > h > o (o means zero or nothing, that is, f became h, then h became silent or disappeared). The current spelling of Spanish is hablar; however, h is silent in Spanish, so the first and last sounds of Latin fábular were lost, as well as the middle unaccented vowel. Because h is a rather weak consonant, it often becomes silent or disappears in language change.

These kinds of changes happen in many to most languages. In Uto-Aztecan, stems of CVCVCV often lose the middle V, reducing to CVCCV, then the medial (middle) consonant cluster also reduces to one consonant. This phenomenon is common in Syriac and other Aramaic dialects as well. For example, Syriac kawkab ‘star’, when taking on the definite article suffix -aa ‘the’, loses the middle vowel in Syriac kawkb-aa ‘star-the’ because of stress patterns similar to what we have talked about.
1.16 Pronouns

Pronouns are often portrayed in paradigms like the following:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>subject</td>
<td>object</td>
</tr>
<tr>
<td>1st person</td>
<td>I</td>
<td>me</td>
</tr>
<tr>
<td>2nd person</td>
<td>you/thou</td>
<td>you/thee</td>
</tr>
<tr>
<td>3rd person</td>
<td>he/she</td>
<td>him/her</td>
</tr>
</tbody>
</table>

Besides persons (1st person speaker, 2nd person spoken to, 3rd person spoken about), number can vary as well. Many languages have singular, dual, and plural, in which case plural is three or more, like Navajo and the Semitic languages (not related). Likewise, Old English had ik (I), wit (we two), and we (3 or more). Pronoun systems with three numbers often simplify to two numbers. Old English gave up its dual to make ‘we’ mean two or more. Navajo is in process of often having its dual cover for plural in some cases.

Many Amerindian languages, including a few Uto-Aztecan languages, have two ‘we’ pronouns: we-inclusive is I-and-you, to include the person(s) spoken to, and we-exclusive is I-and-he/they, to exclude the person(s) spoken to. Semitic languages do not have the inclusive-exclusive distinction, nor does Egyptian, while many Amerindian language families do.

1.17 Nouns Become Denominalized Verbs

Most languages make nouns from verbs and make verbs from nouns, though some do so to a greater degree than others. In English we have ‘hoof’ it for ‘walk’; and ‘she mirrors her mother’s behavior’ for ‘she behaves like her mother’ from the noun ‘mirror’; and ‘he bicycled to Bluff’ for ‘he rode/pedaled a bicycle to Bluff’. These are called denominalized verbs because a nominal (noun) is made to serve as a verb. Even ‘pel’ is a denominalized verb from the noun ‘pedal’. The term de-nominal verb means ‘from-noun verb’.

In the change from Semitic to Uto-Aztecan, many nouns were denominalized to become verbs. In fact, Uto-Aztecan *kuppa ‘shine (as stars)’ is a denominalized verb from the noun mentioned above: Syriac kawkb-aa ‘star-the’ > UA *kuppa ‘shine (as stars)’ wherein the consonant cluster *-kb- > *-pp- as we talked about above, and the vowel a assimilated to w in *-aw- > *-u-.

1.18 Language Contact, Influence, Loanwords, and Mixing

Languages in contact influence each other. The type and intensity of the contact determines how they influence each other and how much. A few languages enjoy relative isolation, like Icelandic isolated in the Atlantic, though none escapes all outside influences. In fact, most languages are subject to various influences over time, and sometimes so intensely or suddenly that changes happen fast. For example, many Native American languages in the United States are dead or dying due to the overwhelming dominance of English. Sometimes the tribe survives, but as English is learned, a bilingual generation or two eventually raises a generation of monolingual English speakers, then as the older native speakers pass on, so does the language. The numbers of speakers of Native American languages in Latin America are generally more numerous, partially because in Latin America the mandatory requirements to attend school and learn Spanish are more lax or non-existent. Bilingual education in the U.S. can help provide some basics and an appreciation for the language and culture, but it does not produce native speakers.

One factor in language influence is numbers. When a small population dwells amidst a much larger population, the influence is usually proportionately imbalanced. As in our previous example, the nation of 300,000,000 English speakers contributed to the loss of some native languages, yet some of the native languages contributed loanwords to the much larger language despite the huge discrepancy in numbers/influence. Moccasin, tomato, and coyote are loanwords into English from Native American languages, the latter two from Nahuatl (Aztec), a Uto-Aztecan language.

A second factor in language influence is the relative perceived status of each language, that is, the relative cultural, political, or international superiority. The language of a people perceived to be culturally superior usually does more influencing than being influenced and is often called a superstratum to languages receiving their influence. For example, at one time, Latin was the language of learning and English was not
allowed in the schools; and during that time, many Latin loanwords were borrowed into English, most of our bigger, more academic words. The once pervasive status of Greek and Latin in academia are apparent in our medical terminology. We say cardiac arrest instead of heart-stop, five syllables instead of two, all due to previous perceptions of status. Greeks were once the dominant culture; thus, much Greek vocabulary was borrowed into Latin. Then the Romans became politically dominant, whether cultural or not, and so the rest of Europe borrowed much Latin, along with the Latin versions of their Greek loans already in Latin. While most borrowing between languages happens gradually, sometimes it is sudden and massive, more like a sudden mixing of languages.

**Language mixes** also exist. Spanglish or border Spanish are terms often applied to the frequent mixing of English and Spanish, but usually by those who know both languages and can speak either when needed. Sometimes the language mixing becomes fixed and becomes an actual language—English, for example. Modern English is a language mix of Old English and Norman French. Only 15% of Old English survived into modern English (Baugh and Cable 55), yet we still call it a Germanic language because most of the most basic words are Germanic, that is, from Old English, which was a Germanic language; e.g., body parts like head, hand, eye, and common nouns of nature like earth, water, etcetera, are Germanic. However, take almost any page of written English, look up the words to find their origin, and about half of any page or paragraph comes from French or Latin, if not more than half. In 1066 the Norman French conquered England and imposed their French as the language of the new rulers on their new land. For the next three centuries, the rate of French loans into English happened to such an extent that every generation of about 10 generations must have shaken their heads at the next generation’s demolition of “proper” English, though the head-shakers did their share of damage, perceived by the generation preceding them. During this language mixing, English lost the case endings of nouns and the conjugation of verbs. Many irregularities of strong verbs in Germanic became “regular” verbs (with -ed past tense): shaved replaced shave as the past tense of shave; clomb became climbed; and hundreds more. In the Midwest, many are familiar with “clumb” as a past tense of climb—yesterday I clumb a tree. Most would count it as outback bad English, when in fact it is straight from Old English clomb (past tense) and is more original than the ‘climbed’ that we say today. In fact, those who first said ‘climbed’ were wrong until most were saying it, then ‘clomb’ became wrong. Nevertheless, the intensity of the contact during French rule in England caused English to change rapidly, and to end up as quite a language mix of Old English and French. Yet that kind of mixing of languages and peoples happens regularly. In fact, the Norman French themselves were a mixture of at least four peoples: the Viking (Germanic) Norseman (source of Norman) who settled their area of France, and they mixed with the French, who descend from the Celtic Gauls, the Germanic Franks, and the Romans who brought the Latin language which in that area became French. UA is also a language mix, as shall be seen later.

Such mixing happens often among Native Americans as well. In my classes, I ask my Navajo students how many of them have all four grandparents’ being Navajo. Few raise their hands. Then I ask how many have one or two grandparents who are of another tribe or ethnic group. Most raise their hands. Most have one or two grandparents who are Ute or Hopi or Walapai or Sioux or Hispanic or Irish, etc.

Besides words being borrowed, language influences alter the grammar of a language as well. These grammatical changes are sometimes harder for native speakers to identify or even perceive, because, as we said previously, we mostly do grammar subconsciously, and so when bilingualism is prevalent in a border area between languages, the subconscious grammatical patterns of the two tongues can and do influence each other slowly enough that native speakers are hardly aware. For example, English whom, as accusative (object) form of who, is nearly dead as a last survivor of the Old English case system, yet most English speakers do not know how to use it and so do not, or if they do, they often use it incorrectly, because the case system in which it fits or which used to be part of the language, has all been lost for centuries.

This is all very applicable to a hypothesized arrival of Mediterranean speakers in ancient America, because the languages would differ enough that it is to be expected that such an arrival in a very different language environment would change very much. The derivational detail being lost would not be surprising, just as the Germanic case endings were lost in Middle English. The simplification or loss or fossilization of some verb conjugations would be expectable, just as English lost most of its verb conjugations.
1.2 A Brief Introduction to the Semitic Languages

Hoping to introduce Semitic in a few pages is rather presumptuous, since a 400-page book better suits such an effort. In fact, each Semitic language needs 400 pages. Good compact books on Semitic include Bennett (1998) and Rubin (2010), and more involved are Goldenberg (2013) and Lipinski (2001). Regardless, some basic features of Semitic warrant a few words in a work dealing extensively with Semitic.

The Semitic language family first divided into West and East Semitic. East Semitic is essentially Akkadian, which later developed into Assyrian (north) and Babylonian (south) in Mesopotamia. The Semitic family tree’s branching thereafter may ever lack consensus, but mostly following Rubin (2010, 3-6), let us consider that West Semitic divided into Ethiopic (languages spoken in or near Ethiopia), Modern South Arabian (a different branch than Arabic) consisting of six languages spoken in Yemen and Oman, and Central Semitic. Central Semitic then divides into Arabic, Northwest Semitic, and Ṣayḥadic, also called Old South Arabian or Epigraphic South Arabian, a group of dialects found in inscriptions in western Arabia from 1000 or 700 BC to AD 600 (Rubin 2010, 13-14; Goldenberg 2012, 15-16). Regarding Arabic, Classical Arabic is the language of the Qur’aan, and, though not an ancestor, is like a sister to the parent language(s) of the various Arabic dialects spoken today. The Northwest Semitic languages referred to in this study are Hebrew / Phoenician / Canaanite (different names or dialects of the same language), and Aramaic / Syriac, and Ugaritic. Aramaic periodically gained and waned as a frequently dominant language, lingua franca, or international language in the Fertile Crescent areas of the Near East. Aramaic developed into many dialects, Biblical Aramaic (books of Daniel and some of Ezra), Jewish Aramaic, Syriac, Samaritan, Mandaic, and several others, including many modern Aramaic dialects surviving to this day.

The Semitic languages have remained in relatively close contact with each other for millennia and thus retain many morphological similarities. The Semitic languages are very verbally based with only a few basic original nouns not easily associated with a verb root, as most nouns are derived from verbs. The triconsonantal roots change shapes for various conjugations, participles, and nouns.

1.21 Semitic Verbs and Conjugations

Semitic verbs or verbal roots mainly consist of three-consonants. Four-consonant roots occur as well, such as Semitic prf $‘jump’$. Very often two-consonants seem to underlie related roots. Using 1 and 2 for those two consonants, related roots take forms like 12y (gly), 1w2 (gwl/gyl), 122 (gll), 1212 (ggl). Semiticists have also noticed that two consonants with whatever 3rd consonant often have related meanings; for example, many roots with pr… as the first two consonants generally have meanings like separate, part, divide: prd ‘detach, separate, divide’; prt ‘open wide, split’; prk ‘crush, grind, break apart’; prm ‘tear apart’; prs ‘divide, separate, break bread’; prš ‘split, make a breach, spread’; prq ‘take away, split, part (ways), fork’; prs ‘spread, stretch out’; pry ‘produce/bear fruit/child (something separates from its producer, e.g., mother or tree)’. In Semitic roots, changing vowel patterns alter the shape of the root for a variety of structures and purposes, some also taking prefixes and suffixes for person and aspect.

Semitic verb conjugation patterns consist of two primary categories: one is a suffix conjugation or perfective (pfv) conjugation, because it usually expresses past tense or perfective (completed action or relative past) in Central Semitic and the persons doing the verb are revealed in the suffix (Arabic katab-ta ‘wrote-you’); the other is a prefix conjugation or an imperfective (impfv) conjugation, because it usually expresses imperfect (not completed) aspect, i.e., usually present or future, and the subjects doing the verb are expressed in the prefix (Arabic ta-ktabu ‘you-write/are writing).

The basic verb, in Hebrew, is called the qal (easy/light) conjugation. Arabic best reflects the Proto-Semitic form *CaCaCa (C = any consonant), while the other Semitic languages have lengthened, shortened, or lost a vowel or two:

- Arabic kataba ‘he wrote’
- Aramaic/Syriac kataba ‘he wrote’ (shortened the 1st vowel and lost the 3rd)
- Hebrew kaataba ‘he wrote’ (lengthened the 1st vowel and lost the 3rd)
- Akkadian kataabu ‘he wrote’ (lengthened the 2nd vowel).
Uto-Aztecan also has many of these 3rd sg forms *CaCaC(a), the last consonant/syllable sometimes lost:

At (79) Hebrew ḫmr ‘to cover or smear’ (with s.th.) > UA *humay ‘smear, spread, rub, paint’>

Ca hūmāy ‘smear, paint, vt’; Cp hume- ‘spread a liquid or s.th. fine’, (ḥ > hu in UA, and r > y)

At (645) Semitic ḥabala ‘corrupt’; Hebrew ḥabbel ‘ruin’ > Hopi hovala ‘waste s.th. of value, squander’.

For abbreviations of the UA languages, see the introduction to UA. The sound changes are covered in detail in the body of the sets, though we may here list some of the less obvious in parentheses. For example, both of the first two (79, 645) begin with the pharyngeal ḫ, which became UA *hu, or ho in Hopi. Also, when the 3rd consonant is y or š in Semitic (CCy/CC’), it is often not apparent in Semitic’s perfective *CaCa > CaCaa, but sometimes in UA, as in the next example:

At (559) Hebrew bky / bakaa* ‘cry, weep’ (perf stem); Syriac bakaa / baka’ > Hopi pak- ‘cry’;

Tb pahaa’at / ‘apahaa’ ‘cry, bawl, howl’ (Tb h < *k); Ktn paka’ ‘ceremonial yeller, clown who shouts all day to announce a fiesta’.

Of interest is that the Syriac form actually shows the glottal stop, often only used as a long vowel place holder; yet the glottal stop in Tb and Ktn show the glottal stop pronounced, aligning with Aramaic/Syriac more than with the Hebrew and Arabic terms lacking that glottal stop. Another pfv form is

At (565) Hebrew mkr / maakar ‘sell (he sold) > UA *makaC ‘give’ in all of UA; UA *na-maka ‘sell’

Hebrew’s first long vowel (kaatab) can be shortened when a suffix draws the stress/accent toward the end, as in Hebrew katab-tem ‘wrote-you pl’. Many such vowel variations occur in Semitic, especially in Masoretic Hebrew (Old Testament Hebrew) which is a dialect of Hebrew not necessarily representative of all dialects in all centuries, to be discussed below. So Masoretic vowelings should not always be taken as absolute or as original. A more complete table of the pronoun suffixes to the verbs of Akkadian, Hebrew, Syriac, and Arabic is further below, but let us now continue our examples of Semitic with comparable fossilized forms in Uto-Aztecan.

In addition to the more common *CaCaC, some Semitic verbs are voiced as *CaCiC, as also in Arabic CaCiC, sometimes Hebrew CaCeC and Aramaic CaCeC. Examples follow:

(3) Northwest Semitic *yašiba ‘sit, dwell’ > UA *yasipa ‘sit, dwell’ (yaasāb in Masoretic Hebrew)

(769) Hebrew tqp ‘to overpower, v;’ Aramaic(J) taqef ‘be strong’; the 2nd vowel of Aramaic shows Proto-Semitic *taqipa (sg), *taqipu (pl), exactly as UA *takipa and *takipu ‘push’.

Of interest is that while *yašiba reflects the 3rd person singular, the 3rd person plural *yašibuu is seen in the Tepiman branch of UA in ST daivu and TO dahivup, both pl forms (Tep d < *y, Tep h < *s, Tep w/v < *p).

All the above exemplify the perfective/suffix conjugation. The imperfective/prefix conjugation is Arabic: ‘a-ktubu ‘I-write’; ta-ktubu ‘you-write’; ya-ktubu ‘he-...’; na-ktubu ‘we-...’; ya-ktubuna ‘they..’ Hebrew: ‘e-kto ‘I-write’; ti-kto ‘you-write’; yi-kto ‘he-...’; ni-kto ‘we-...’; yi-kto ‘they..’

Again, the Arabic forms are more original, and note the last Hebrew (they) form loses the round vowel (o > a) to shortening in Masoretic phonology, but is preserved in Arabic. One can also see that the 1st and 2nd consonants are clustered in the impfv stem (Arabic -CCuC, Hebrew -CCoC, or -CCaC for some verbs). And since clusters often lose the 1st consonant in UA, the UA fossilizations of the imperfect often lack the 1st consonant. In Uto-Aztecan are many fossilized impfv qal forms, some with the prefix + impfv stem, others with only the impfv stem:

(1094) Hebrew ktš ‘pound, pound fine, grind’; impfv: -ktoš < *-ktušu with loss of 1st C in the cluster

> UA *tusu ‘grind’ in most UA languages.

Besides impfv stems like Arabic ya-CCuC / Hebrew yi-CCoC with the stem vowel u/o in the impfv stem, some verbs have a stem vowel of a, as in Hebrew yi-CCaC / Arabic ya-CCaC. A prominent example of each is Hebrew ya-ʿaq ‘he grabs the heel, deceives’ (Jacob) and Hebrew yi-šḥaq ‘he laughs’ (Isaac).

Another example of that impfv stem vowel is Arabic labisa, impfv: (ya)-lbašu ‘put on, wear’ and Hebrew lbaš, impfv pl: (yi)-lbašu. In this Semitic-kw item, the cluster absorbs the 1st consonant to dagesh (double) the 2nd as if -bb- > kw:

(50) from Hebrew lbaš, impfv: -lbaš- ‘put on (garment), clothe (oneself)’: impfv stem vowel is -a-, as in

UA: -baš > kwasu; pl would be yi-lbašu > UA *kwasu ‘dress, shirt, put on clothes’ in most of Nomic.

(749) also Hebrew tmh, impfv: -tmah ‘be astounded, dumbfounded, v’ > UA *maha ‘fear’:

Wr maha- ‘be afraid’; Yq māhāe; AYq mahai ‘scared’; Tr mahā; CN mawi ‘be frightened’.

28
Some fossilized imperfective forms in UA include the prefix. For example, the previously noted perfective of Semitic/Syriac baka ‘cry’ > UA paka ‘cry’ has as its impfv Arabic ya-bkiy, Hebrew yi-bke. Considering that bilabials disappear as first consonant in a cluster (see 294-300), then the imperfective stem with the 3rd sg prefix yi-bke / *ya-bka would look like UA *yaka ‘cry’ which is exactly what we find:

(560) Semitic *ya-bka ‘he/it cries’ > Hebrew yi-bke / *ya-bka / *yaka ‘to cry, sg’
(561) Semitic *ta-bka ‘she/it cries’ > Hebrew ti-bke / *ta-bka / *yaka ‘to cry, sg’

The first (560 UA *yaka ‘cry’) appears in many UA languages; the second (561 *taka ‘cry’) appears in Northern Paiute; so NP has both the 3rd masculine sg impfv *yakka and the 3rd feminine sg impfv *takka.

Certain consonants cause variant vocalizations in Semitic. For example, the initial aleph or glottal stop of Semitic kl ‘eat’ has the usual perfect *akal (798), but the impfv with prefixes results in 3rd fem sg imperfective Hebrew to’kal ‘she/it eats’ (796).

(796) Hebrew *akal ‘(he) ate (perfect). *to’kal ‘she/it eats’; *yo’kal ‘he/it eats’

> UA *aki ‘open mouth, eat, take/put into one’s mouth’ (In Semitic-kw, final -l raises vowels)

(797) Hebrew *akal ‘(he) ate’, *to’kal ‘she/it eats’ > UA/Numic *takkaC ‘eat’

(Numic i < UA *u, which corresponds to Hebrew o; so all matches, the doubled medial consonant from the *-k- cluster and a final underlying consonant from final -l:

Hebrew *to’kal > Numic *takkaC. (In Sem-p, final -l does not raise the preceding vowel)

The participle of the Hebrew qal conjugation is *CooCeC, which corresponds to UA *CuCiC. A number of such *CuCiC forms appear in UA:

(754) Hebrew pny / patay ‘turn, turn and look, look’; participle pone > UA *puni ‘turn, look’

Besides the qal or basic verb, all Semitic languages also have an intensive conjugation, usually doubling the middle consonant: Arabic CaCCaCa; Hebrew CiCeC, called the qittel form in Hebrew, whose original form and UA form are usually *CiCCaCa. We saw Hebrew ktk in the impfv -ktus above; below is an apparent intensive of the same ktk in the intensive *CiCCaCa form:

(615) Hebrew ktk ‘pound, pound fine, bray, v’; kaataš (perfect qal); unattested *kitteš < *kittaš would be the qittel form: Yq kitte / kittasu ‘grind, mash’. Some suggest that the final -su of the Yq form is another morpheme; even if so, kitta is striking enough, since we seldom see 3rd consonants in UA.

The general meaning of the intensive in Semitic is intensification, continuous, causative, distributive, or repetitive action; interestingly a consonant doubling or syllabic reduplication in UA languages is also employed for intensification, continuous, distributive, or repetitive action. Moving on, the imperfect of this intensive is Arabic yu-CaCCiCu and Hebrew/Aramaic y-ø-CaCCeC. The imperfective intensives are also well represented in UA:

(11) Hebrew impfv -dabber (< *-dabbir) ‘to speak’ (qittel) > UA *tikwi ‘say’ (*-bb- > -kw-)
(809) Hebrew qittel impfv stem -hattle (< *-hatisfied) ‘to mock’ > UA *ati / *a’ta / *a’ti ‘laugh’

(907) Arabic ãass ‘touch, feel’; Hebrew gssh ‘touch, feel’; perfect qittel: giss’ ‘grope’;

Hebrew qittel impfv: *-gašš > Ls ñësi ‘touch lightly, graze, vt’; Cp ñëse ‘scratch, vt’.

Most Semitic languages also have a causative: cause someone to do s.th. Hebrew forms are often represented with the consonants q-t-l, which we simplify to q-t-l, which are more original anyway. These basic causative forms are as follows:

<table>
<thead>
<tr>
<th></th>
<th>perfective</th>
<th>imperfective</th>
<th>participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hebrew</td>
<td>hiqtiitl / hiqtal-(ti), etc</td>
<td>yqattīl, taqtiil, etc</td>
<td>maqtīl</td>
</tr>
<tr>
<td>Arabic</td>
<td>‘aqtala / ‘aqtal-(tu)</td>
<td>yu-qṭīl</td>
<td>muṣqtīl</td>
</tr>
<tr>
<td>Aramaic</td>
<td>‘aqtel</td>
<td>y-aqtel</td>
<td>maqtel</td>
</tr>
</tbody>
</table>

From the root slm ‘peace’, the Arabic causative is ‘aslama ‘cause peace’; the verbal noun is Islaam, and the participle is muslim ‘one who causes peace, peace-maker’. UA forms resemble the Hebrew causatives: hiCcitCi, hiCcar. Examples of that causative in UA are:

At (1354) Hebrew hi-ṣbadd- > UA *hipaca ‘sweep’ (d > c(ts)),
At (810) Hebrew hikkiir ‘recognize, know, know how to’ > Tr iki- ‘know, be aware of’

29
At (1293) Hebrew hiškil, hiskal- ‘to understand, comprehend, make wise’ > CN iskal ‘to train’;
CN iskal-ia ‘be discreet, prudent’
At (567) Hebrew ya’amim ‘he believes/trusts/stands firm’ > UA *yawamin ‘believe’ (’ > w)

The passive of the causative—be caused to do s.th.—in Hebrew is called the huqtal or hoqtal (huCCaC / hoCCaC) with a participle of muqtal. If the 3rd consonant is -y, then the forms are huCCe and muCCe. An example from a common Hebrew stem of a muCCe form is UA *mukki ‘be sick, die’ aligning with the participle of Hebrew mukke ‘smitten’ (52) and furthermore, Tb hookii ‘deceased grand-relative after death’ aligns with the Hebrew pfv hukke, a slight vowel discrepancy o/u; yet even in Hebrew the form is called both huqtal and hoqtal because both vowels happen among huqtal / hoqtal forms.

Also frequent enough in UA are the passive/stative adjectives / nouns, such as CaCiiC (qariib 977); and a form denoting noun of occupation or habit, i.e., noun who does the verb CaCCaaC (śannaa’ 756).

The Semitic Cohortative/Volitive -a Verb Suffix in Uto-Aztecan

A certain suffix of the Semitic imperfective (impfv) verb is -a, and merits mention as it seems to appear in Uto-Aztecan frequently enough. Cohortative and volitive are terms having to do with ‘will’ and ‘wanting to do’ the verb it is suffixed to. The cohortative -a in Hebrew signifies encouraging a cohort (group) to do something or a wish/wanting/suggestion that they do something, as in let’s … In Biblical Hebrew, the cohortative is limited to 1st person: let us do (s.th.), or let me (do s.th.) or I shall (with more emphatic intention). However, in other Northwest Semitic languages closely related to Hebrew, the cohortative is not limited to 1st person. This -a vowel is related to the Arabic subjunctive -a, which signifies any potential action. This Semitic volitive -a at times can apply to a high percentage of subordinate clauses. (Blau 2010, 207; Lipinski 2001, 360-363) And the syntax of Semitic languages often allows much higher percentages of subordinate clauses than are typical in European languages.

This -a suffix is often used with verbs of motion, as in Hebrew neelǝkaa ‘let us go!’ (1st pl, from Lipinski 2001, 363), and UA *yiNka ‘enter’ (go in) from Hebrew yeelka (3rd sg) is exactly the same root as Lipinski uses in his example, but with 3rd person yee- prefix instead of 1st person pl nee-. Many other examples of this -a suffix permeate the Semitic-UA data.

Semitic Pronoun Morphology on Verbs

Semitic pronominal morphology on verb conjugations (pronominal is the adjective from of pronoun) consists of pronominal morphemes prefixed to the imperfective (not-completed/present/future) verb forms and other pronominal morphemes suffixed to the perfective (completed/past) verb forms:

Verbal Pronominal Suffixes of Some Semitic Languages:

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Akkadian (I verbed)</th>
<th>Hebrew</th>
<th>Syriac (you masc sg)</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I verbed</td>
<td>-aaku</td>
<td>-tii</td>
<td>-eet</td>
<td>-tu</td>
</tr>
<tr>
<td>you masc sg</td>
<td>-aata</td>
<td>-taa</td>
<td>-t</td>
<td>-ta</td>
</tr>
<tr>
<td>you fem sg</td>
<td>-aati</td>
<td>-t</td>
<td>-t</td>
<td>-ti</td>
</tr>
<tr>
<td>he</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-a</td>
</tr>
<tr>
<td>she</td>
<td>-at</td>
<td>-aa</td>
<td>-at</td>
<td>-at</td>
</tr>
<tr>
<td>we</td>
<td>-aanu</td>
<td>-nuu</td>
<td>-nan</td>
<td>-naa</td>
</tr>
<tr>
<td>you masc pl</td>
<td>-aatuunu</td>
<td>-tem</td>
<td>-toon</td>
<td>-tum</td>
</tr>
<tr>
<td>you fem pl</td>
<td>-aatina</td>
<td>-ten</td>
<td>-teen</td>
<td>-tunna</td>
</tr>
<tr>
<td>they masc pl</td>
<td>-uu</td>
<td>-uu</td>
<td>-uun</td>
<td>-uu</td>
</tr>
</tbody>
</table>
| they fem pl     | -aa                 | -uu    | -een                | -na    | (Goldenberg 2012, 85)
The bound pronominal prefixes to verbs in the prefix conjugation (usually imperfect/present/future) are shown below. Some person forms also include a suffixed element (like -uu plural), though the prefixes are the primary indicators of person:

<table>
<thead>
<tr>
<th></th>
<th>Akkadian</th>
<th>Hebrew</th>
<th>Syriac</th>
<th>Arabic (classical)</th>
</tr>
</thead>
</table>
| I verb | a- | 'e- | 'a- / 'u- | -
| you masc sg | ta- | ti- /-te-/tō- | t- /-te- | ta- / tu- |
| you fem sg | ta- | ti- /-te-/tō- -ii | t- /-tii | ta- / tu- |
| he verbs | i- | yi-/ye-/yā- | y- | ya- |
| she verbs | ta- | ti- /-te-/tā- | t- | ta- / tu- |
| we verb | n- | ni-/nē-/nā- | n- | na- / nu- |
| you pl masc | ta- | ti- /-te-/tō- -uu | t- | tu- |
| you pl fem | ta- | ti- /-te-/tō- -naa | t- | tu- |
| they masc | i- | yi-/ye-/yā- -uu n- | uu(na) | ya- / yu- |
| they fem | i- | ti- /-te-/tā- -naa n- | -aan | ya- / yu- |

(Goldenberg 2012, 86-87)

One can readily see the similar morphology among the Semitic conjugated verbs. While most Semitic verbs contain three consonants, Semitic (and Egyptian) have occasional quadrilateral verbs (of 4 consonants), such as Semitic pr$S ‘jump’ from which the Semitic noun paršōš ‘flea (jumper)’ derives as a ‘jumper’. (Note UA *par’əs / *paro’si ‘jackrabbit’ which is also a jumper and shows all four consonants and both vowels.)

1.22 Semitic Pronouns

While presenting the Semitic pronominal affixes on verb conjugations, let us also look at the Semitic independent pronouns and the suffix pronouns. The independent pronouns for Akkadian, Hebrew, Syriac, and Arabic follow. Those found in or relevant to UA forms are in bold. See UA pronouns (101-114).

<table>
<thead>
<tr>
<th></th>
<th>Hebrew</th>
<th>Syriac</th>
<th>Arabic (classical)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>-ni / -i</td>
<td>-ii / -ay</td>
<td>-ni / -i</td>
</tr>
<tr>
<td>you masc sg</td>
<td>-kaa / -aak</td>
<td>-aak / -ayk</td>
<td>-ka</td>
</tr>
<tr>
<td>you fem sg</td>
<td>-eek / -aak</td>
<td>-eek / -ayk</td>
<td>-ki</td>
</tr>
<tr>
<td>he</td>
<td>-(aa)huu / -aaw / -oo</td>
<td>aaw(hi)</td>
<td>-hu/-hi</td>
</tr>
<tr>
<td>she</td>
<td>-haa / -aa(h)</td>
<td>-eeyh / -hi</td>
<td>-ha</td>
</tr>
<tr>
<td>we</td>
<td>-nuu</td>
<td>-an / -ayn</td>
<td>-nāa</td>
</tr>
<tr>
<td>you pl masc</td>
<td>kum</td>
<td>-koon / -aykoon</td>
<td>-kum</td>
</tr>
<tr>
<td>you pl fem</td>
<td>kēn</td>
<td>-keen / -aykeen</td>
<td>-kunna</td>
</tr>
<tr>
<td>they masc</td>
<td>hem / -aam</td>
<td>hoon / -ayhoon</td>
<td>hum</td>
</tr>
<tr>
<td>they fem</td>
<td>hen / -aamn</td>
<td>heen / -ayheen</td>
<td>hunna</td>
</tr>
</tbody>
</table>

(Goldenberg 2013, 88; Lipinski 2001, 314-15)

The Semitic oblique or suffix pronouns are used as possessors, objects, and subjects (as in his/your giving me/it). Oblique generally refers non-subject pronouns, i.e., object (of verb), dative (to/for whom given/done), and/or possessive pronouns. Again, forms appearing in UA or relevant to UA are in bold.
1.23 Semitic Sound Correspondences

Some Proto-Semitic consonants remain unchanged across the Semitic languages (l, r, m, n, y, which will not be listed), while others undergo changes worth noting. Though an additional proto-consonant or two have been proposed and debated, the generally accepted Semitic sound correspondences are as follows:

<table>
<thead>
<tr>
<th>Proto-Semitic</th>
<th>Arabic</th>
<th>ESA</th>
<th>Ugaritic Hebrew</th>
<th>Aramaic</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>*b</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>*p</td>
<td>f</td>
<td>f</td>
<td>p</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>*g</td>
<td>ġ</td>
<td>g</td>
<td>g</td>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>*k</td>
<td>k</td>
<td>k</td>
<td>k</td>
<td>k</td>
<td>k</td>
</tr>
<tr>
<td>*q</td>
<td>q</td>
<td>q</td>
<td>q</td>
<td>q</td>
<td>q</td>
</tr>
<tr>
<td>*t</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>*d</td>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>*z</td>
<td>z</td>
<td>z</td>
<td>z</td>
<td>z</td>
<td>z</td>
</tr>
</tbody>
</table>

laryngeals / pharyngeals

| *th            | th     | th  | th              | th      | th       | (d = th as in the) |

sibilants (s-like consonants)

| *s            | s      | s   | s               | s       | s        |
| *št           | št     | št  | št              | št      | št       | (š = originally lateral fricative, ≈ voiceless t) |
| *št           | št     | št  | št              | št      | št       | |
| *št           | št     | št  | št              | št      | št       | |

emphatic / pharyngealized consonants

| *š            | š      | š   | š               | š       | š        |
| *št           | št     | št  | št              | št      | št       | (š = emphatic interdental fricative) |
| *šš           | šš     | šš  | šš              | šš      | šš       |
| *šš           | šš     | šš  | šš              | šš      | šš       |
| *šš           | šš     | šš  | šš              | šš      | šš       |
| *šš           | šš     | šš  | šš              | šš      | šš       |

(1 = emphatic lateral fricative)

(Bennett 1998, 68-71; Goldenberg 2013, 68; Lipinski 2001, 112-157)

1.24 Masoretic Hebrew

Masoretic Hebrew is the dialect(s) of the Hebrew Old Testament (OT) text as voweled by the Masoretes about AD 600-700. The original texts or various books of the OT were written with only consonants, like most Semitic languages, and were composed at different times, roughly ranging in date from 1200 to 300 BC. So some 1000 to 1800 years after the consonantal texts were written, the Masoretes developed a system for writing vowels and some consonant variations. The consonant variations from Proto-Semitic and probably early Hebrew to Masoretic Hebrew are that the stops became fricatives or spirants following vowels: b > v, p > f, k > x, t > ø, etcetera, but at the beginning of the word, or when doubled, or following a consonant, b remains b, p > p, etc. The same spirantization occurred in Aramaic dialects as well. However, the Uto-Aztecian forms from Semitic do not show such spirantizations in Proto-Uto-Aztecian forms, though some spirantization happened later in some UA languages, like *p > v in some Northern Uto-Aztecian languages. Because UA does not come from a later spirantized Hebrew, but from earlier non-spirantized Semitic forms, we will not include those later spirantizations when citing Hebrew and Aramaic forms, because the spirantization was not original and is not apparent in early UA reconstructions. Arabic spirantized a couple of consonants—*p > f and *g > ġ/j—changes from Proto-Semitic *p and *g, but again, parallels with UA do not reflect those changes.
1.25 Semitic Cognates

**Semitic Cognates** are the similar words or groups of related words in the Semitic languages; each group of related words descends from its ancient predecessor or ancestor proto-word. For example, from Proto-Semitic *di'b* ‘wolf’ (Bennett 1998, 60) are descended Hebrew za'eb ‘wolf’, Arabic di'b ‘wolf’, Syriac di'b-aa ‘wolf-the’, and Aramaic di'b-aa ‘wolf-the’. Initial Proto-Semitic *d* corresponds to Hebrew z, Arabic d, Syriac d, and Aramaic d; thus, those consonants begin the respective forms in those languages; the glottal stop (‘, 2nd consonant) and b (3rd consonant) remain the same in those languages. This set (Semitic *di'b* wolf) has a cognate in most Semitic languages (note UA *ti'pa* ‘wolf’); however, sometimes cognates appear in less than half the languages, such that the once-existing cognate did not survive or continue in all languages. This happens in all language families: some cognates continue prevalent or well represented in most languages, while others become sparsely represented, that is, may surface in only two or three languages, or may disappear altogether.

In this connection, sometimes the corpus or extent of an ancient language’s vocabulary or cognates can hardly be known. The ancient Akkadian or Assyrian vocabulary is known to be rather voluminous as extracted from extensive records. The vocabularies of thriving modern languages with numerous native speakers, like the various Arabic dialects, can be quite thoroughly known as well. However, some ancient languages, whose records are limited, leave a proportionately limited amount of information behind and so our knowledge of them is similarly limited. For example, the ancient Epigraphic South Arabian languages (a different branch of Semitic than the Arabic dialects) are known only by a limited number of inscriptions on rock, and are limited in content and style to legal transactions, declarations of events, tombstones, and the sort, but are lacking a rich literature or lengthy narratives with extensive amounts of language. Though a little better known than Epigraphic South Arabian, Biblical Hebrew is also a limited corpus. The Israelites’ dialects changed through time, from Moses to Jeremiah, as all living languages always do, and each book is but a snapshot (not a photoalbum) of that author’s dialect in that century. So we know very little when considering all the dialects of all the centuries. The Book of Job, for example, represents its own unique dialect, and has many words which occur only once in the Old Testament (OT), though most books have theirs too. So if the whole OT has many words that made it into the text only once, how many other thousands of words in the spoken language missed out on gaining a single appearance in the OT?

A few inscriptions of ancient Hebrew also exist, but the Hebrew Old Testament text is by far most of what we know about classical or pre-exilic Hebrew (spoken before the exile or before the destruction of Jerusalem in 587 BC). After the Jewish captivity in Babylon, where Aramaic was spoken and where survivors became Aramaic speakers, Hebrew changed and much of its richness and former vocabulary had to have been lost. In fact, the post-exilic Biblical books of Daniel and parts of Ezra are written in Aramaic, not Hebrew. So what percent of the Israelite’s pre-exilic spoken Semitic is found in the Masoretic Hebrew text? Would it exceed 10% or 20%? What percent of a pocket English dictionary is found in our Old Testament translation of that Masoretic text? That cannot be a high percentage either, let alone compared to the multivolume Oxford English Dictionary. Consider, for example, that a Hebrew word for ‘squirrel’ does not occur in the Hebrew Old Testament text, yet the spoken language certainly had words for squirrel, and UA has three words for squirrel aligning with what would be the Hebrew cognate of Arabic and Aramaic words for squirrel. Arabic singaab ‘squirrel’ would correspond to Hebrew *š/siggoob* ‘squirrel’ to which UA *sikkuC* ‘squirrel’ corresponds perfectly (C means an underlying consonant that doubles the next consonant, and devoicing g > k, and rising of o > u, all typical of the Semitic to UA sound changes; see number 57). Arabic qarqadaa‘squirrel’ > UA *qonji*- ‘squirrel’ does very well for 5 segments (segments are consonants or vowels) and qarqad is the essence of the word, -aan being a noun augment of sorts: the cluster *-rq- > -ŋ-* in Northern UA, which tends to nasalize liquids (change r and l to n or ŋ) and the velar nasal (ŋ) from a liquid and guttural (back consonant) cluster is all quite natural. Like words for squirrel, many other words and verbal conjugations would have been in the spoken language, but not be in the OT text.

Two factors limit our knowledge of the pre-exilic language: besides (1) a relatively small amount of the whole language finding its way into the Israelites’ texts while the language was known, (2) even their knowledge of their language deteriorated after the exile, parts becoming unrecoverable within two or three generations. Future discoveries of additional ancient texts is always possible, but as matters now stand, we know only a small percentage of the ancients’ conversational vocabularies. The Bible’s retention of ancient
Hebrew may approximate the 15% retention (or 85% loss) of Old English in later English after French became the dominant language in English speakers’ lives from 1066-1300+.

Whenever another language of a language family is discovered, it is invariably a unique combination of features, some of which are typical and expectable and others not so typical or expected. For example, the Nabatean language, though officially considered an Aramaic dialect, is more Arabic-like than other Aramaic dialects. The language in Job has leanings that are more Aramaic- and Arabic-like than the other books of the Hebrew OT text. So to find a peculiar combination of features in UA, some more Aramaic-like and some more Arabic-like, but all fused into a basic Hebrew conjugation system, is actually quite typical of any newly discovered relative to a group of relatives. To find cognates that match an Akkadian word or an Arabic word or an Aramaic word, but without an attested (verified) Biblical Hebrew cognate should not be thought strange at all. That is how cognates work, in any language family. Each relative has its surprise cognate contributions as well as its random voids.

1.26 ‘The’ in Semitic

‘The’ in Hebrew and Arabic is a prefix, reconstructing to something like *hal-, though *han- has also been proposed. The -l- is absorbed / assimilated to double the next consonant in Hebrew: hay-yeled ‘the-boy’; ham-melek ‘the-king’; haš-saloom ‘the-peace’. Various ha-/hi-/a- noun prefixes sporadically appear in UA as noun prefixes, though it is unclear what their original meaning and purpose were, yet they resemble fossilized ha- prefixes, sometimes changing the vowel ha-/hi-, though Hebrew itself also sometimes changes the vowel ha-/he-. These may more often be nouns from Sem-kw. The Arabic article al- lost the h, but keeps the l- before some consonants—al-malk ‘the-king’, al-walad ‘the-boy’—but assimilates before other consonants—as-salaam ‘the peace’, ad-dakar ‘the-male/man’.

Most interesting, however, are the Aramaic forms, which are abundantly apparent in UA. All Aramaic dialects suffix ‘the’ to their definite nouns: -aa ‘the’ is suffixed to masculine nouns and -taa ‘the’ suffixed to feminine nouns (feminine -taa is actually from feminine -t- + -aa): for example, malk-aa ‘king-the’, malka-taa ‘queen-the’ and this definite the-form is often the citation form or the more common form of the noun. In fact, Goldenberg (2012, 133) says that in Syriac “the historically definite forms became the normal forms of nouns, unmarked for definiteness.” The feminine definite suffix (UA -*taa) became part of the citation form in UA as well, though droppable when possessed as in Semitic also. We see -aa fossilized on many UA nouns that were masculine nouns in Semitic, and -taa is still productive as the general absolutive suffix on UA nouns in many branches of UA. Examples of masculine -aa are Aramaic pagr-aa ‘corpse-the’ > Hp pīkya ‘skin, fur’ (from dead animal) vs. Hebrew (hap-)gerger Syriac šgr-aa ‘drain, ditch-the’ > Hp siqya ‘small valley, ravine, canyon with sloped sides’ Aramaic(J) ra’emaa-aa / reemaan-aa ‘antelope-the’ > UA *timmel ‘antelope’ (604) Aramaic di’b-aa ‘wolf-the’ > UA tf’pa ‘wolf’ vs. Hebrew (haz-)za’eb ‘the-wolf’ (618) Aramaic(J) diqna-aa ‘beard-the, chin-the’ > UA *t’na ‘mouth’ vs. Hebrew (haz-)zaaqaan ‘beard/chin’(617)

Even more interesting is that these suffixes -aa and -taa in written Aramaic actually end with a glottal stop, which either was never pronounced, only signifying the vowel -aa, or ceased being pronounced in the various Aramaic dialects, but in UA these suffixes often actually end with a glottal stop in Numic and Takic: Aramaic kookb-aa ‘star-the’ > UA *kupaa’ > Serrano kupaa ‘to shine (as of the stars)’ (1274) Syriac ‘amaaqqat-aa ‘lizard-the, n.f.’ > UA *makkata ‘horned toad’: NP makaa’a ‘horned toad’ (1055)

Verbal Nouns are used in Hebrew and Arabic much more frequently than is customary in English. For example, for a narrative in Genesis 44:30-31, the King James English has five finite verbs: “when I come … and the lad be not with us; seeing that his life is bound up in the lad’s life … when he seeth that the lad is not with us, he shall die.” Yet the Hebrew has only one verb at the end “he’ll die” but three verbal nouns and two verbless equative/copula constructions: “As/at my coming … and the lad not with us, his soul bound (adj) to his soul … as/at his seeing the lad not, he will die.” Thus, Semitic often employs many verbal nouns more conveniently translated as verbs in English (Stubbs 1996c). So not surprisingly, we find many verbal nouns in UA: e.g., golom > UA kolom ‘wrap’ (934), Hebrew *ra’oot(-aa) ‘seeing (it), to see (it), infinitive/verbal noun’ > UA *ta’uta ‘find’ (100), etc.
1.3 A Brief Introduction to Egyptian

As all living languages are always changing, Egyptian, over its 4,000-year history, also underwent stages of development from Old Egyptian (3100-2100 BC) to classical Middle Egyptian (2100-1600 BC), Late Egyptian (1600-600 BC), and then Demotic, beginning about 650BC and overlapping with and closely related to Coptic, which began being written with the Greek alphabet, and thus with vowels. This last stage of Egyptian, Coptic, continued in use more than 1,000 years, and is still the liturgical language of the Coptic Christian Church today (Allen 2010, 1). Each stage exhibited major and minor changes from its predecessor. In fact, as details emerge, we should be able to identify the time or stage of the Egyptian from which the Uto-Aztecan infusion originated. Relevant to that eventuality, it is important to note that “Old Egyptian and Late Egyptian are historical phases of a single dialect, or closely related ones, likely from the north, while Middle Egyptian, chronologically between those two, represents a separate dialect, most likely southern in origin. In the history of the language, therefore, Middle Egyptian somewhat interrupts and obscures the presumably direct evolution of Old Egyptian into Late Egyptian” (Allen 2013, 4). The Egyptian element in Uto-Aztecan is closely associated with the Semitic-p; that and other factors suggest an Israelite group was likely the bearer of both. If Israelite, keep in mind where the Israelites were in Egypt? In the north, the Delta area. So when the UA Egyptian element exhibits both Old Egyptian and Late Egyptian features, such may be significant. My premature sense of the matter is that UA is mostly of that Old-plus-Late Egyptian duality. The prefixed articles of late Egyptian (pv, tv, nV) are in UA and at least two Old Egyptian features. Tarahumara’s plural prefix *i-/*ip- matches Old Egyptian i(p…) as the beginning of plural demonstrative pronouns (these/those); see explanation at 121. A second matter of Old Egyptian in UA is that the UA stative suffix -i is in all eight branches of UA and is the oldest form (-i) of the stative suffix in Egyptian as well (see 116), though it later changed to -w in Middle Egyptian (Allen 2010, 206-7; Gardiner 1969, 234-8). UA has both -i and -wa, and some UA languages, like Hp and Tb, have both *-i-wa, as Egyptian sometimes shows both together also.

Two Egyptian stative/passive features are pervasive throughout Uto-Aztecan. In fact, one is called the old perfective from Old Egyptian and was also used as a stative, though the stative dimension continued through all stages of Egyptian even to Coptic. Stative structures present resulting states of verbs. For example, in English we have ‘I do’ (present) and ‘I did’ (past), but ‘is done’ expresses a present state resulting from a past action. Similarly, in Egyptian a final vowel -i at the end of verbs is the form of both the old perfective (past-tense like) and the stative (Allen 2000, 201; Gardiner 1969, 234-8). Likewise, every branch of Uto-Aztecan has exactly the same feature in which the final vowel of a transitive verb is changed to -i in order to signify the corresponding stative, intransitive, or passive verb. A few examples from 116: Guarijio has transitive verbs ending in -a with corresponding intransitive verbs in -i (Miller 1996, 130):

<table>
<thead>
<tr>
<th>Transitive (a)</th>
<th>Intransitive (i)</th>
</tr>
</thead>
<tbody>
<tr>
<td>WR co’a ‘put out fire’;</td>
<td>WR co’i ‘be no fire’;</td>
</tr>
<tr>
<td>WR wela ‘put upright/standing’; WR weri ‘be upright/standing’;</td>
<td></td>
</tr>
<tr>
<td>WR mo’a ‘put pl obj’s inside’; WR mo’i ‘enter, pl subj’s’;</td>
<td></td>
</tr>
<tr>
<td>WR sa’wa ‘cure s.o., alleviate s.th.’; WR sa’wi ‘be alleviated, go away’;</td>
<td></td>
</tr>
<tr>
<td>Tarahumara also has such pairs of verbs’ (Hilton 1993, 139):</td>
<td></td>
</tr>
<tr>
<td>Tr mana ‘put, place, set’; Tr mani ‘be (in/at a place), exist’;</td>
<td></td>
</tr>
<tr>
<td>Tr bi’wá ‘clean it’; Tr bi’wi ‘be(coming) clean’;</td>
<td></td>
</tr>
<tr>
<td>Tr čiwá ‘stick s.th., vt’; Tr čiwí ‘be stuck, vi’;</td>
<td></td>
</tr>
</tbody>
</table>

Classical Nahualt also has such pairs of verbs (Sullivan 1988, 171):

<table>
<thead>
<tr>
<th>Classical Nahualt (a)</th>
<th>Classical Nahualt (i)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CN tla-tema ‘fill, place s.th.’; CN temi ‘be full, be lying down’;</td>
<td></td>
</tr>
<tr>
<td>CN tla-kotona ‘break s.th.;’ CN kotoni ‘be broken’;</td>
<td></td>
</tr>
<tr>
<td>CN tla-mana ‘put s.th. on the floor’; CN mani ‘be stretched out, extended’;</td>
<td></td>
</tr>
<tr>
<td>CN tla-toma ‘undo s.th.’; CN tomi ‘be undone’; and so does Tbr:</td>
<td></td>
</tr>
<tr>
<td>Tbr towa ‘leave s.th. behind, vt’; Tbr towi/toví ‘stay, remain, vi’;</td>
<td></td>
</tr>
</tbody>
</table>

In some UA languages, the final -i vowel is the perfective dimension of Egyptian’s old perfective:

<table>
<thead>
<tr>
<th>Language</th>
<th>Perfective Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cm</td>
<td>-i ‘completive suffix on verbs’ (Charney 1993, 142-3).</td>
</tr>
<tr>
<td>TO</td>
<td>-i ‘perfective is marked by a final vowel change to -i’ (Langacker 1977, 131);</td>
</tr>
<tr>
<td>Op</td>
<td>-i ‘perfective changes final -a to -i’ (Shaul 2003, 25);</td>
</tr>
<tr>
<td>Eu</td>
<td>-i ‘the final stem vowel changes to final -i for the Eu preterite [past] in many, if not most Eu verbs, vs. Eu -a-n ‘present indicative verb ending’;</td>
</tr>
</tbody>
</table>
Eu hipra-h ‘watch over, care for’ vs. preterite: hipri ‘watched over, cared for’;
Eu maka-n ‘give’ vs. preterite: maki ‘gave’;
Eu taha-n ‘burn’ vs. preterite: tahi ‘burned’

The other Egyptian passive frequent in UA is the Egyptian suffix -w which aligns with UA *-wa ‘passive suffix’ and sometimes Egyptian -iwa which matches UA *iwa. Remember that Egyptian shows only consonants, not vowels; thus, Egyptian -w and UA *-wa match well. See details at set number 117.

We must state clearly that Ancient Egyptian writing did not show vowels, only the consonants, though the consonants y and w sometimes represented the vowels i and u, respectively.

Reduplication was used in Older Egyptian for pluraclional (more intense or frequentative) and imperfective verbs: wn ‘was’ vs. wnn ‘is, being, imperfective’; pr ‘came forth’ vs. prr ‘be coming forth’; and wn ‘walk’ and wnn ‘walk to and fro’; from Egyptian fx ‘loosen’ are ffx ‘totally release’ and fxx ‘loosen totally’; dbn ‘go around’ and dbndbn ‘go around and around’ (Bendjaballah and Reintges). Egyptian verbs with 5 consonants are always a reduplication of the 2nd and 3rd consonants: k’p ‘cover’ and k’p’p ‘cover up’; nhmhm from nhm ‘yell’; ddydy from ddy; sometimes a full reduplication: ndndnd from ndd (Allen 2010, 157). The most common kind of reduplication is doubling the 2nd of two consonants: wn > wnn; ḥzi > ḥzz; (Satzinger 2014).

Reduplication is also used in Uto-Aztecan for a similar array of uses. Langacker (1977, 128) notes that “virtually every UA language displays verbal reduplication of some kind, and in some cases a variety of patterns.” Reduplication can be found in UA to signify types of plurality, plural verbs, repetitive, continuative, distributive, durative, and intensive aspects of verbs, and for imperfective verb stems (Langacker 1977, 128-131).

A few other Egyptian grammatical structures are apparent in UA as well. The masculine pa-, feminine ta-, and plural na- article ‘the’ prefixes are found here and there as fossilized forms in a number of UA languages. See set number 369. The Egyptian structure noun-pw ‘he is a/the noun’ is found to a somewhat limited degree, but in several UA languages. See set 122.

Raymond Faulkner’s (1962) Middle Egyptian-English dictionary is the usual standard or the best available in English. However, Rainer Hannig’s (1995) Egyptian-German dictionary is three decades more recent, has more entries/words from more documents, and includes Late Egyptian and more semantic nuances, etcetera. They are the two Egyptian dictionaries regularly cited in this work, are among the best that are available, and are abbreviated in this work as Egyptian(F) and Egyptian(H), respectively. Coptic is a descendent of Egyptian and has the advantage of exhibiting vowels, some of them hinting at the more ancient vowels. Our primary source for Coptic terms is Jaroslav Černy’s (1976) Coptic Etymological Dictionary. Other works, such as Antonio Loprieno’s (1995) Ancient Egyptian: A Linguistic Introduction, and James Allen’s (2013) The Ancient Egyptian Language: An Historical Study, and others listed in the Egyptian-and-Coptic bibliography are cited periodically as well.
1.4 Introduction to the Uto-Aztecan Languages, Branches, and Abbreviations

Uto-Aztecan (UA) is a language family of some 30 languages in the western United States and Mexico (map page 41). This book is based on the author’s reference work—Uto-Aztecan: A Comparative Vocabulary (UACV 2011)—with some adjustments and many additions.

Any comparative work in Uto-Aztecan (UA) is a work in progress, not a finished product. The size of UA and the regular emergence of new materials guarantee that any comprehensive comparative effort is but a new horizon for viewing the next, but hardly finishable. Yet many a linguist’s life work finds its final resting place in forgotten files due to (1) lack of time to finish it, despite the potential value to future researchers; (2) uncertainty about certain details, perhaps 3%, though the other 97% would have benefited all else studying the matter; and/or (3) not relishing the prospect that condemnations of the 3% may seem louder than commendations of the 97%. So let the latest from three decades of doing UA be made available lest it be lost to flame or file filler should I exit without warning. Publishing, despite its pretense of completion, is as often only the latest draft of endless endeavor. The original hope of finishing such an undertaking before one’s own undertaking gradually gives way to time’s reminder that no one gets everything right the first time, or even the last time in mortal exertions the magnitude of a language family, and our assumptions about when the last time might be are regularly erroneous, as we hardly get glimpses of our hourglasses. The tragic unpredictable passing of our mentor Wick Miller in May 1994 is an example.

Wick Miller was an example in several ways: he was open, cordial, and encouraging. He was not demeaningly critical, perhaps a tad animated at times, but generally friendly as a team-player in our cooperative progress in UA. As founder of the Friends of Uto-Aztecan organization, he was a friend to Uto-Aztecanists and devoted most of his life to UA. Miller’s 1988 computerized database of potential cognate sets exemplifies his openness. He knew it was a compilation of rough-draft brainstorming in need of sorting, revision, etcetera, but he shared it openly—opening himself to an egoless vulnerability for the sake of progress, being more interested in our progress in knowledge than in his being right all the time. In that spirit is this work offered. Errors, loose ends, and uncertainties are certain, but some UA matters may remain unresolved even if one could spend three lifetimes on them, for many more than that have already been devoted to UA and to the reconstruction of Proto-Uto-Aztecan (PUA).

In the UA reconstructions I do not deal with vowel length, only vowel quality and consonants. Figuring out PUA vowel length may fill another lifetime, but not mine. Reduced consonant clusters with compensatory vowel lengthening underlie some long vowels in UA (CVCCV > CVVCV; see page 63), raising doubts about vowel length until the medial clusters are clarified. That and changing stress patterns—causing vowel lengthening with stress, or shortening or syncope without stress, in the various branches and languages through the layers of time—make the puzzle of PUA vowel-length quite unappealing to me, if not presently impractical. UACV also continues Miller’s (1967, 1988) tradition of including sets found in only one branch. Rejecters (page 32) of Northern-Uto-Aztecan (NUA) and others of Southern Uto-Aztecan (SUA) make two-branch sets possibly from PUA, and one-branch sets are worth listing, since a reflex from another branch often appears later, though they can hardly be considered from PUA until such support surfaces. A few loans are listed if entering UA early enough to be found in multiple branches. As Miller (1988, 1) notes, “loans are of as much historical interest as inherited forms.”

Edward Sapir (1913, 1915) was the first to apply the comparative method sufficient to establish Uto-Aztecan as a viable language family, after Buschmann, Brinton, Kroeber, and others helped lay the foundations for Uto-Aztecan studies, by identifying the three previously accepted branches—Shoshonean (NUA), Sonoran, and Aztecan. A five-letter surname that looms as large as Sapir’s in UA contribution needs no further abbreviation, so sets from Sapir’s founding works (1913, 1915) are cited as Sapir. A half century later, Voegelin, Voegelin, and Hale (1962) produced 171 cognate sets to further establish the sound correspondences and phonology of UA. Not long afterwards, Wick Miller (1967) published Uto-Aztecan Cognate Sets, containing 514 cognate sets. Miller continued working in UA and his last update (1988) of some 1185 potential cognate sets is herein abbreviated M88. Kenneth Hill (2006) has done much good work in sorting and revising M88, combining some sets, redistributing others, adding new reflexes to existing sets, and adding cognate sets of his own discovery, totaling more than 1200 sets. Hill’s revision of M88 is herein abbreviated KH/M06. Besides the usual cognate collections, Kenneth Hill’s Serrano Dictionary (in progress) has many comparative notes on other Takic languages, Tübatülabal, Hopi, and often Numic languages, i.e., most of NUA, so for sets with a Serrano reflex, it is another comparative resource for NUA, here cited as
KH.NUA. Stubbs (2011) then produced *Uto-Aztecan: A Comparative Vocabulary* with 2700 sets. Ronald Langacker (1976b, 1977a) and Jason Haugen (2008) have authored excellent books dealing with UA grammar. Through the 1980s and 1990s, Alexis Manaster Ramer (AMR) proved most prolific in his outpouring of insightful contributions to UA studies by means of more articles than are easily retrievable, until his illness. His and the works of Dakin, Campbell, Canger, Casad, Estrada Fernandez, Fowler, Heath, Jane Hill, Langacker, Lionnet, Munro, Shaul, Seiler, Steele, the Voegelins, Zamarron, and others—works both published and unpublished, like Kaufman’s 1981 draft manuscript *Comparative Uto-Aztecan Phonology*—all constitute a corpus somewhat daunting for mere mortals to master.

As is the nature of research, this author’s works also build on the good work of many others; thus, I am greatly indebted to the excellent output of scores of scholars before me. The 2011 work was finally made available after previous mentions (Stubbs 2000a, 2003) in spite of one lifetime being a few short of what is needed to do it. Though it doubles the number of previously known sets, the new are mostly smaller sets, as most of the larger ones, easier to find, have long been identified in previous works. Nevertheless, UACV (2011) adds some 1400 new UA cognate sets, adds new reflexes to previous sets, expands the number of branches for many sets, includes a phonology section treating features of UA comparative phonology (most of it here also), and provides discussion on salient questions in some sets, but mainly marshals an enlarged database and some new perspectives for furthering UA research.

In addition to strict cognate sets, Miller’s works and UACV include (1) a score or more that may be early loans into UA and so are not cognate sets from PUA; and (2) another couple of hundred sets do not yet have the multi-branch representation needed to be properly counted as being from PUA. However, many times I and others, starting with single-branch sets, have found cognates in other branches that turn many single-branch sets into multi-branch sets. So single-branch sets are well worth listing in a comparative database designed to facilitate comparative research. (3) Many more UA words in a single UA language correspond well with Near-Eastern forms, which may count as Near-Eastern-UA cognates, but are obviously not UA cognate sets as at least two UA forms are needed to be a UA set.

Before diving into the minutia of comparative Uto-Aztecan (from which one may never return, if set on solving all), consider a bigger picture. As a relatively recent science, comparative linguistics first provided a flurry of impressive results in Indo-European. The more accurate recording of more Native American languages enabled similar bursts of impressive progress in Native American by the likes of Boas, Sapir, Kroeber, and Bloomfield. Their graduate students produced another generation or two of prominent comparativists; however, the number of those doing diachronic/comparative work seems on the wane, though a growing number of Mexican linguists are now passing U.S. output in comparative UA. The decrease in U.S. output may be partly due to: first, after the more obvious basics were established and caution resumed reign to rein in the macro-phyla momentum, progress slowed in the fine-tuning of the less obvious, which required deeper digging and other investments filling larger percentages of a lifetime. Second, the decrease in comparativists seems to have coincided with the Chomsky-initiated tidal wave of grammatical theories that swept the linguistic landscape and perhaps washed away a host of potential comparativists into the seeing of grammatical theory as the new wave to ride. I did theory too, before getting hooked on historical, for after a language family’s more apparent tenets are established, further solutions can seem so deeply buried in data (data possibly unavailable) that comparative progress can turn into comparative composting; that is, progress often becomes mired in stewing over seeming unsolvables. Nevertheless, let an invitation be extended, that a few more linguists involve themselves in comparative research.

Returning to UA, the comparative effort (UACV) is assembled in hopes of helping Uto-Aztecanists postpone composting. The Near East tie answers many questions previously puzzling. If not accepted, then we can return to miring in our meager gains, loosely called “progress” for the sake of encouragement in a field where all but a handful have turned from comparative research to realms offering more hope of closure than reconstructing a large language family can possibly provide.

In short, the 2700 sets of these studies are intended to facilitate comparative research in UA and serve as a new plateau or expanded database. Adding to and refining this body of data will be an ongoing process by the author and any willing to join the comparative effort. Other viable cognate sets, new reflexes to existing sets, enlightening discussion, and feedback are welcome, and will be credited to the contributor in future editions, and should be emailed to uanist@yahoo.com (Brian’s email).
Table 1: The Preceding Cognate Collections in Chronological Order and Their Abbreviations
(Branch cognate collections are abbreviated as the initial(s) of author surname(s) dot branch; only the six in bold address the whole language family)

<table>
<thead>
<tr>
<th>Collection</th>
<th>Author(s)</th>
<th>Publisher/Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sapir</td>
<td>Sapir’s “Southern Paiute and Nahuatl: a Study in Uto-Aztecan” (1913, 1915)</td>
<td></td>
</tr>
<tr>
<td>VVH</td>
<td>Voegelin, Voegelin, and Hale’s <em>Typological and Comparative Grammar of UA</em> (1962)</td>
<td></td>
</tr>
<tr>
<td>B.Tep</td>
<td>Burton Bascom’s <em>Proto-Tepiman</em> (1965)</td>
<td></td>
</tr>
<tr>
<td>M67</td>
<td><em>Wick Miller’s Uto-Aztecan Cognate Sets</em> (1967)</td>
<td></td>
</tr>
<tr>
<td>BH.Cup</td>
<td>William Bright and Jane Hill’s “The Linguistic History of the Cupéño” <em>IJAL</em> 33 (1967)</td>
<td></td>
</tr>
<tr>
<td>HH.Cup</td>
<td>Jane Hill and Kenneth Hill’s “Stress in the Cupan Languages” <em>IJAL</em> 34 (1968)</td>
<td></td>
</tr>
<tr>
<td>I.Num</td>
<td>David Iannucci’s <em>Nemic Historical Phonology</em> (1972)</td>
<td></td>
</tr>
<tr>
<td>CL.Azt</td>
<td>Campbell and Langacker’s “Proto-Aztecan Vowels,” <em>IJAL</em> 44 (1978)</td>
<td></td>
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<tr>
<td>Fowler83</td>
<td>Catherine Fowler’s “Lexical Clues to UA Prehistory” <em>IJAL</em> 49 (1983) and her fieldnotes</td>
<td></td>
</tr>
<tr>
<td>L.Son</td>
<td>Andrés Lionnet’s <em>Relaciones Internas de la Rama Sonorense</em> (1985)</td>
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</tr>
<tr>
<td>Munro.Cup</td>
<td>Pamela Munro’s “Stress and Vowel Length in Cupan Absolute Nouns” <em>IJAL</em> 56 (1990)</td>
<td></td>
</tr>
<tr>
<td>KH.NUA</td>
<td>Kenneth Hill’s <em>Serrano Dictionary</em>, with comparative notes relevant to NUA (2001)</td>
<td></td>
</tr>
<tr>
<td>KH/M06</td>
<td>Kenneth Hill’s <em>Miller’s Uto-Aztecan Cognate Sets</em>: revised and expanded by KCH (2006)</td>
<td></td>
</tr>
<tr>
<td>UACV</td>
<td>Brian Stubbs’ <em>Uto-Aztecan: A Comparative Vocabulary</em> (2011)</td>
<td></td>
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</table>

Table 2: The Uto-Aztecan Languages and Their Abbreviations

<table>
<thead>
<tr>
<th>Language</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mono</td>
<td>Mn</td>
</tr>
<tr>
<td>Hopi</td>
<td>Hp</td>
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<tr>
<td>Tübatu'ulabal</td>
<td>Tb</td>
</tr>
<tr>
<td>Luiseño</td>
<td>Ls</td>
</tr>
<tr>
<td>Cahauilla</td>
<td>Ca</td>
</tr>
<tr>
<td>Cupéño</td>
<td>Cp</td>
</tr>
<tr>
<td>Serrano</td>
<td>Sr</td>
</tr>
<tr>
<td>Gabriélineo</td>
<td>Gb</td>
</tr>
<tr>
<td>Kitanemuk</td>
<td>Ktn</td>
</tr>
<tr>
<td>Tohono O’odham</td>
<td>TO</td>
</tr>
<tr>
<td>Upper Pima/Pima Alto</td>
<td>UP</td>
</tr>
<tr>
<td>Nevome</td>
<td>Nv</td>
</tr>
<tr>
<td>Pima de Yepáchic</td>
<td>PYp</td>
</tr>
<tr>
<td>Pima de Yécora</td>
<td>PYc</td>
</tr>
<tr>
<td>Northern Tepehuan</td>
<td>NT</td>
</tr>
<tr>
<td>Southern Tepehuan</td>
<td>ST</td>
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</table>

Table 3: The Branches of the Uto-Aztecan Language Family and Their Abbreviations

<table>
<thead>
<tr>
<th>Branch</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Numic (Num/WNum)</td>
<td>Mn</td>
</tr>
<tr>
<td>Single-language branch</td>
<td>Hp</td>
</tr>
<tr>
<td>Op</td>
<td>Eu</td>
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<tr>
<td>Western Numic</td>
<td>NP</td>
</tr>
<tr>
<td>Single-language branch</td>
<td>Tb</td>
</tr>
<tr>
<td>Op</td>
<td>Eu</td>
</tr>
<tr>
<td>Takic, Cupan (Cup within Tak)</td>
<td>Cp</td>
</tr>
<tr>
<td>Tbr</td>
<td>Tr</td>
</tr>
<tr>
<td>Central Numic (Num/CNum)</td>
<td>TSh</td>
</tr>
<tr>
<td>Takic, Cupan (Cup within Tak)</td>
<td>Ca</td>
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<tr>
<td>Yq</td>
<td>Moh</td>
</tr>
<tr>
<td>Central Numic</td>
<td>Sh</td>
</tr>
<tr>
<td>Takic, Cupan (Cup within Tak)</td>
<td>Ls</td>
</tr>
<tr>
<td>Ayq</td>
<td>CN</td>
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<tr>
<td>Central Numic</td>
<td>CM</td>
</tr>
<tr>
<td>Takic (Tak)</td>
<td>Sr</td>
</tr>
<tr>
<td>My</td>
<td>CN</td>
</tr>
<tr>
<td>Takic (Tak)</td>
<td>Gb</td>
</tr>
<tr>
<td>Wr</td>
<td>Tr</td>
</tr>
<tr>
<td>Southern Numic (Num/SNum)</td>
<td>Kw</td>
</tr>
<tr>
<td>Takic (Tak)</td>
<td>Ktn</td>
</tr>
<tr>
<td>Tr</td>
<td>Tr</td>
</tr>
<tr>
<td>Southern Numic</td>
<td>CH</td>
</tr>
<tr>
<td>Tepiman (Tep)</td>
<td>TO</td>
</tr>
<tr>
<td>WTr</td>
<td>Tr</td>
</tr>
<tr>
<td>Southern Numic</td>
<td>SP</td>
</tr>
<tr>
<td>Tepiman (Tep)</td>
<td>Nv, UP</td>
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<tr>
<td>CR</td>
<td>CR</td>
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<tr>
<td>Southern Numic</td>
<td>WMU</td>
</tr>
<tr>
<td>Tepiman (Tep)</td>
<td>PYc</td>
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<tr>
<td>WC</td>
<td>CR</td>
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<tr>
<td>Southern Numic</td>
<td>NU</td>
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<tr>
<td>Tepiman (Tep)</td>
<td>PYp</td>
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<tr>
<td>CN</td>
<td>Aztecan (Az)</td>
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<tr>
<td>Southern Numic</td>
<td>CU</td>
</tr>
<tr>
<td>Tepiman (Tep)</td>
<td>LP</td>
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<tr>
<td>Pl</td>
<td>Aztecan (Az)</td>
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<td>Northern Tepehuan</td>
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<td>Southern Tepehuan</td>
<td>ST</td>
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<tr>
<td>Aztecan (Az)</td>
<td>CN</td>
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</tbody>
</table>

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The Branches of Uto-Aztecan

Miller (1984) and Cortina-Borja and Valiñas (1989) tallied the number of lexical agreements between UA languages using Swadesh’s 100-word list, with 12 substitutions. Cortina-Borja and Valiñas added six languages to Miller’s and analyzed the data differently. Table 4 presents most of those data:

Table 4: Lexical Correlations between Uto-Aztecan Languages

| Mn NP | 77 78 Sh | 58 57 Sp Centre North Western | 52 59 58 Ku | 58 57 Sh East | 57 58 57 Sh East | 58 57 Sh West | 58 57 Sh East | 58 57 Sh West | 58 57 Sh East | 58 57 Sh West | 58 57 Sh East | 58 57 Sh West | 58 57 Sh East | 58 57 Sh West |
|-------|---------|----------------|-------------|--------------|---------------|--------------|---------------|--------------|---------------|--------------|---------------|--------------|---------------|--------------|---------------|
| NP    | 77 78   | 58 57 Sp Centre North Western | 52 59 58 Ku | 58 57 Sp Centre North Western | 57 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western |
| 58 57 | 58 57   | 58 57 Sp Centre North Western | 52 59 58 Ku | 58 57 Sp Centre North Western | 57 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western |
| 77 78 | 77 78   | 77 78 Sp Centre North Western | 52 59 58 Ku | 58 57 Sp Centre North Western | 57 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western |
| 58 57 | 58 57   | 58 57 Sp Centre North Western | 52 59 58 Ku | 58 57 Sp Centre North Western | 57 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western |
| 77 78 | 77 78   | 77 78 Sp Centre North Western | 52 59 58 Ku | 58 57 Sp Centre North Western | 57 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western |
| 58 57 | 58 57   | 58 57 Sp Centre North Western | 52 59 58 Ku | 58 57 Sp Centre North Western | 57 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western |
| 77 78 | 77 78   | 77 78 Sp Centre North Western | 52 59 58 Ku | 58 57 Sp Centre North Western | 57 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western | 58 57 Sp Centre North Western |

Many students of UA see a primary split between Northern Uto-Aztecan (NUA) and Southern Uto-Aztecan (SUA)(Heath 1977:27; Heath 1978:222; Langacker 1977:5; Langacker 1978:197, 269; Fowler 1983:234, Cortina-Borja and Valiñas 1989), yet a few reject NUA and Manaster Ramer (p.c.) rejects SUA. Jane Hill (2001a and b, 2010) also cites evidence for NUA vs. a lack of such for SUA. NUA does exhibit phonological innovations *-l > n, *-c > -y- (Manaster Ramer 1992b) and some morphological innovations (Heath 1977:1978), while SUA may exhibit a slightly closer lexical unity. (See discussion in Miller 1983, Goddard 1996, Cortina-Borja and Valiñas 1989.) But until comprehensive morphological studies clarify matters, objecting to the objectors of either half of UA may be premature. Accordingly, NUA has traditionally consisted of Numic, Takic, and two single-language branches: Tübatülabal and Hopi. SUA branches include Tepiman, Opatan, Tarahumaran, Cahitan, Tubar, Corachol, and Aztec.
includes Kawaiisu (Kw), Chemehuevi (Ch), Southern Paiute (SP), Northern or Uintah Ute (NU), White Mesa Ute (WMU), and Colorado Ute (CU).

Map of the Uto-Aztecan Languages

The Several Nahuatl dialects are located throughout Central Mexico and other places to the Southeast
The term Colorado Ute here replaces Southern Ute, since northern vs. southern is not a language division, but relocation options for the many dialects: e.g., the Uncompahgre Utes from southern Colorado went north to the Uintah-Ouray reserve, though their dialect and ties are closer to southern Colorado Ute; and White Mesa Ute (Stubbs 2011, 6-10), often labeled Southern Ute (because it in the south), retains features in NU and California SNum, but lost in Ignacio’s Colorado Ute; and none of the three so-called Northern Ute dialects (two from Colorado) is recorded. So the northern-southern distinction is recent-geographic, not linguistic, and of at least five dialects, only Ignacio’s is left in Colorado, thus, the term Colorado Ute.

The tabulations above show high correlations within each branch of Num (76-88), but less between the Num languages of different branches (49-62). Lamb (1958) and others have explained the Num languages’ spread from the NUA homeland in southern California out into the Great Basin. The data show the inner-most language of each branch to be more closely related to the outer-most language of the same branch than to the closer neighboring Num languages of different branches. This pattern shows more diversity in Southern California between languages of differing branches only a few miles away vs. closer ties to tongues of the same branch 1,000 miles away. For example, TSh in Southern California is linguistically much closer to Sh (87) in Wyoming and Čm (79) on the plains, all three of Central Numic (CNum), than TSh is to nearby Mn (59), of Western Numic (WNum) and also in Southern California, or to nearby Kw (54), of Southern Numic (SNum) and also in Southern California. This greater diversity in the geographically limited Numic (and NUA) homeland speaks convincingly for a three-way Numic split in Southern California before spreading north, northeast, and eastward into the Great Basin. Shaul (2014) presents many details about the Numic spread, suggesting SNum spread first and WNum last.

**Takic** (Tak) has traditionally included the UA languages of Southern California, less Tübatulabal (Tb) and Numic languages. Within Tak is a tighter Cupan (Cup) group—Luiseno (Ls), Cahuilla (Ca), and Cupeno (Cp)—though the numbers above show Sr as close to Ca as Ls is to Ca. Serrano (Sr), Gabriélino (Gb), Kitanemuk (Ktn) and other now extinct languages together with Cupan constitute the Tak branch. Tak shows a much greater diversity than Numic. The numbers between the Tak pairs range from 35 to 50 (except for Ca-Cp 65) vs. Numic’s numbers (49-88). Matters relating to that diversity have periodically caused the unity or exclusivity of the Tak branch to be questioned. **California** (Alexis Manaster Ramer 1992a; Kenneth Hill 1998) has been a contemplated union of Tb with Tak. Numbers as low as 34 between Gb and Cp, and 35 between Sr and Ls approximate several other 34’s between Tak and non-Takic languages (Wr, Tr, Eu, Tb, Wc). Those inter-Tak numbers are no larger than the 35 through 40 that Tb shares with four Tak languages (Gb, Sr, Ca, Cp). Thus, the union of Tb and Tak into a Californian branch of NUA is reasonable enough in view of the above data, and questioning the traditional Tak unity merits consideration. Nevertheless, the author sees support for Tb’s separation from Tak (see discussion under Tb), though hardly overwhelming. Kenneth Hill (2010, 1) also notes Tb’s lack of initial ƞ and allowing ƞ only after vowels to be like the Numic languages and unlike the Tak languages’ initial ƞ, and sees Tb’s lenited absolutive suffix’s (*-t > -l) similarity to the Cupan languages as likely coincidental.

**Tübatulabal**’s (Tb) numbers with Num range from 35 to 42, with Tak they range from 34 to 40, and the Tb-Hp number is 38. The differences are so slight and the ranges so overlapping that Tb appears to be about equidistant lexically to other branches of NUA; thus, Tb seems to hold an especially central place in NUA. Yet viewing matters from the other directions, we see that Num is closer to Tb (35-42) than Num is to Tak (21-31) or to Hp (22-33), and that Hp is closer to Tb (38) than Hp to Tak (26-31) or Hp to Num (22-33). Furthermore, Cortina-Borja and Valiñas (1989, 235) see Tb to be slightly more closely associated with Hp and Num than with Tak. So it may be useful to retain Tb as a NUA branch for now. In any case, Tb and Hp both hold especially central positions, not only in NUA, but in UA generally: the Tb and Hp numbers with SUA branches are higher than other NUA languages with SUA languages, though Ca and Sr are not far off.

**Hopi** (Hp), presently spoken in northern Arizona, holds a unique position in UA—unique as a single-language branch of NUA and as the only known UA tribe to participate in the Ancient Pueblo tradition, along with three other language families (Kiowa-Tanoan, Keresan, and Zuni). Some measures put Hp closer to Tak (Cortina-Borja and Valiñas 1989, 228), while the numbers above show the closest Hp correlate to be Tb (38). Interestingly, however, Hp’s next highest numbers are shared with Yq (36), Eu (35), LP (35), and My (34), all of SUA, after which several low 30’s (30-33) are shared with some Tak and Numic languages, but also with some other Tepiman and Tarahumaran languages. This fairly equal distancing with so many SUA and NUA languages further confirms Hp’s unique place in UA.
**Southern Uto-Aztecan (SUA)** has consisted of Tepiman (Tep), Taracahitan (TrC), Corachol (CrC), and Aztecan (Azt), mostly from Arizona to Mexico City. Miller (1984) included Tep, TrC, and CrC in the **Sonoran**; however, Tep and CrC in many respects differ more from TrC phonologically and grammatically than any two NUA branches; and below TrC is further divided. In contrast to earlier leanings toward a UA homeland in NUA areas, hints of greater diversity in SUA areas surface regularly, bringing Manaster Ramer, Jane Hill, and myself to deem SUA areas as more likely prospects for the UA homeland. One such hint is the close proximity of all UA reflexes for PUA *kw* in the heart of SUA. Within miles of each other are Tep b, Cahitan bw, Tbr kw, and Tr w/b/ko (Stubbs 1995), while NUA reflects a nearly unanimous kw.

**Tepiman** (Tep) is so unique phonologically (*kw > b, *c > s, *s > h, *y > d, *w > g) among UA languages that it may merit distinction strictly on phonological grounds and grammar, regardless of word counts. Yet even word counts show a tight Tep entity with numbers from 73-85 between Tep languages, while 34-49 are the numbers between other Sonoran languages and the Tep languages, about the same as between NUA branches. That fact and the unique Tep phonology both recommend a separate Tep branch, here represented by Tohono O’odham (TO) in Arizona and Nevome (Nv) in Mexico, both of Upper Pima, while Lower Pima/Pima Bajo (LP) includes Pima de Yepachec (PYp) and Pima de Yécora (PYc). The Tepehuan languages include Northern Tepehuan (NT) and Southeastern Tepehuan (ST) in western Mexico.

**Taracahitan** (TrC) has been a term for the core Sonoran languages, i.e., Miller’s Sonoran minus Tepiman and Corachol. However, Shaul’s (2014) work shows a lack of evidence for a Taracahitan node and recommends four finer divisions for the geographic collection of languages in northwest Mexico between Tepiman and Corachol:

- **Opatan** (Opn) is the closely related pair of Eudeve (Eu) and Opata (Op) or Tewima/Tegwima (Shaul, p.c.).
- **Tarahumaran** (TrWr) includes the dialects of Tarahumara (Tr) and the dialects of Guarijío (Wr).
- **Cahitan** (Cah) has Yaqui (Yq), Arizona Yaqui (AYq), and Mayo (My), with Yq and My sharing 93 items.
- **Tubar** (Tbr) is its own branch. These four branches diverge nicely in reflecting Proto-Uto-Aztecan *kw*: PUA *kw > Eu/Op *b, > Cahitan bw, > TrWr *w, and > Tbr kw. Miller (1984) has called **Sonoran** a mesh of languages, which indeed it is with its overlapping and multi-directional influences, and with its intertwining phonological and lexical complexities. For example, **Tubar**, as a unique language in the center of the “Sonoran mesh/mess,” is a difficult classification for two reasons: one, the lexical data are limited; two, the limited data, obtained shortly before extinction, show numerous loans and influences upon this small language surrounded by other larger UA languages. It is apparent that Tbr is in part a product of phonological influences from Tep and lexical loans from Cahitan and Tarahumaran, yet it is a kw-language, isolated geographically from the only other kw-languages of SUA: i.e., the Corachol and Aztecan branches. Classification by word counts may be misleading, due to lexical influences upon the small Tbr-speaking population surrounded by larger numbers of Tep (NT) and Tr, Wr, My, and Yq speakers. Phonological influences from neighboring Tep languages upon Tbr include some *s > h, some *w > g, and initial *p > w (Stubbs 2000b). Tbr’s lexical position may be more due to loans and meshing movements than to genetic position. Thus, I previously hesitated to call Tbr a single-language branch—because, unlike Hopi’s clear distinctions and massive database, Tbr has neither—yet I must concede that the meagerly documented Tbr hardly fits elsewhere and so should be its own branch. However, the work of rewriting and dividing all the TrC notations will happen in a future edition.

**Corachol** (CrC) consists of Cora (Cr) and Huichol (Wc), showing a closer lexical relationship to each other (58) than to any other UA languages, but phonologically they form a pair and align better with Aztecan than with the old Sonoran grouping. They share an innovation with Aztecan of *p > h/ø and a retention of *kw, neither of which is prevalent in Tep or TrC.

The **Aztecan** (Azt) branch consists of the many dialects related to Classical Nahuatl. Cortina-Borja and Valiñas (1989) include nine in their classification study. Suárez’ (1986) admirable comparative study of Nahua dialects merits more use. Of interest is that Azt yields numbers of 30-40 with other SUA languages, but only teens to 20 with NUA languages, except with Tb, Hp, and Ca, with which languages the Aztecan numbers are 23-26.
1.41 Primary Sources for the Lexical Data (in addition to the cognate collections):

**Mono (Mn):**
Bethel, Rosalie, Paul V. Kroskrity, Christopher Loether, and Gregory A. Reinhardt.
_A Dictionary of Western Mono._ 2nd ed. 1993.

**Northern Paiute (NP):**
Bednark, James. Project director. _Paiute-English, English-Paiute Dictionary._


**Tümpisa Shoshone / Panamint (TSh):**

**Shoshone (Sh):**


**Comanche (Cm):**

**Kawaiisu (Kw):**

**Chemehuevi (Ch):**


**Southern Paiute (SP):**

**White Mesa Ute (WMU):**

**Colorado Ute (CU):**


**Hopi (Hp):**
Cupeño (Cp):

Luiseño (Ls):

Tohono O’odham (TO):

Upper Pima (UP) and Neveome (Nv):
Munro, Pamela, et al. Akimel O’odham. In Preparation. UP(M)

Pima Bajo (PB) or Lower Pima (LP):
Escalante, Roberto, and Zarina Estrada Fernandez. 1993. Textos y Gramática del Pima Bajo. Hermosillo, Mexico: Departamento de Letras y Lingüística, Universidad de Sonora. LP(EF)
Barragan, Luis M. fieldnotes on the Pima Bajo dialect of Yécora, Sonora, Mexico. PYc

Northern Tepehuan (NT):

Southern Tepehuan (ST):

Eudeve (Eu):

Tubar (Tbr):
Lionnet, Andrés. 1978. El Idioma Tubar y Los Tubares. Universidad Iberoamericana. Tbr

Yaqui (Yq):
Yq(J)

Arizona Yaqui (AYq):

Mayo (My):

Guaríjo (Wr):
Miller, Wick R. Guaríjo: Gramática, Textos, y Vocabulario. 1996. Wr

Tarahumara (Tr):
Brambila, David. Diccionario Raramuri-Castellano. 1976. La Obra Nacional de la Buena Prensa. Tr
Cora (Cr):

Huichol (Wc):
Grimes, José E., Pedro de la Cruz Avila, José Carrillo Vicente, Filiberto Díaz, Román Díaz,
New York: Cornell University.

Classical Nahuatl (CN) and other Aztec Dialects
Campbell, Lyle, and Ronald W. Langacker. 1978. Proto-
Simeon, Remi. *Diccionario de la Lengua Nahuatl o Mexicana*. Mexico City: CN(S)
*IJAL* 44: 85-102, 197-210, 262-279.

1.42 Sound Correspondences and Comparative Phonology of Uto-Aztecan

Some Proto-Uto-Aztecan (PUA) consonants attract debate—PUA *l* / *r*, and *ŋ* vs. *n*—while the
more secure PUA consonants include *p*, *t*, *k*, *kw*, *h*, *s*, *c*, *m*, *n*, *l*, *w*, and *y*. Exceptions for
*kw* before round vowels (*kwo, *kwu*) are discussed in Stubbs 1995. Some PUA *t* palatalized to c/c
in time to participate in the Tepiman sound change *c* > s, and are thus mistaken for PUA *c* (Stubbs 2000a).
The PUA vowels are *i, *a, *u, *o, and *i*. An oversimplified portrayal of the consonant correspondences

<table>
<thead>
<tr>
<th>PUA</th>
<th>*p</th>
<th>*t</th>
<th>*k</th>
<th>*kw</th>
<th>*m</th>
<th>*n</th>
<th>*c</th>
<th>*s</th>
<th>*w</th>
<th>*y</th>
<th><em>y</em></th>
<th>*h</th>
</tr>
</thead>
<tbody>
<tr>
<td>Num</td>
<td>p</td>
<td>t</td>
<td>k</td>
<td>kw</td>
<td>m,</td>
<td>n</td>
<td>c,-y,-</td>
<td>s</td>
<td>w</td>
<td>y</td>
<td>y</td>
<td>h</td>
</tr>
<tr>
<td>Hp</td>
<td>p</td>
<td>t</td>
<td>k,q</td>
<td>kw</td>
<td>m</td>
<td>n</td>
<td>c,-y,-</td>
<td>s</td>
<td>w</td>
<td>y</td>
<td>y</td>
<td>h</td>
</tr>
<tr>
<td>Tb</td>
<td>p</td>
<td>t</td>
<td>h,k</td>
<td>w</td>
<td>m</td>
<td>n</td>
<td>c,-y,-</td>
<td>s</td>
<td>w</td>
<td>y</td>
<td>y</td>
<td>h</td>
</tr>
<tr>
<td>Sr</td>
<td>p</td>
<td>t</td>
<td>k,q</td>
<td>kw</td>
<td>m</td>
<td>n</td>
<td>c,-y,-</td>
<td>ś,h</td>
<td>w</td>
<td>y</td>
<td>y</td>
<td>h</td>
</tr>
<tr>
<td>Ca</td>
<td>p</td>
<td>t</td>
<td>k,q</td>
<td>kw</td>
<td>w</td>
<td>m</td>
<td>n</td>
<td>c,-y,-</td>
<td>s</td>
<td>w</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>Ls</td>
<td>p</td>
<td>t</td>
<td>k,q</td>
<td>kw</td>
<td>m</td>
<td>n</td>
<td>c,-y,-</td>
<td>s,š</td>
<td>w</td>
<td>y</td>
<td>y</td>
<td>h</td>
</tr>
</tbody>
</table>
| Tep | w,v,- | p,- | t,c| k  | b  | m  | n,ñ| s,š| h,ø| g  | d, | õ,’ | ’,h
| Eu  | b,p| t  | k  | b  | m  | n  | c,č | s  | w  | y  | α, | h  |
| Tr,Wr | b,p| t  | k  | w,-‘w-| m  | n  | c,č | s  | w  | y  | α,’ | h  |
| Yq,My | b,p| t  | k  | b,w| m  | n  | c,č | s  | w  | y  | ’  |
| Tbr | w,-p-| t  | k  | kw  | m  | n  | c,č | s,š| mw,ñ| y,ñ| ů, | h  |
| Cr  | h  | t  | k,č| kw,ćw|m,mw| n  | c,č | s  | w  | y  | ’  |
| We  | h  | t  | k  | kw  | m  | n  | c,č | s,z| w  | y  | ů  |
| CN  | o,p| t  | k  | kw  | m  | n  | c,č | s,š| w  | y  | ů, | ’,h  |

Table 5: Consonant Sound Correspondences (mostly initial position)

<table>
<thead>
<tr>
<th>PUA</th>
<th>*i</th>
<th>*a</th>
<th>*u</th>
<th>*o</th>
<th>*i</th>
<th>*l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Num</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>o</td>
<td>i</td>
<td>n</td>
</tr>
<tr>
<td>Hp</td>
<td>i</td>
<td>a</td>
<td>o</td>
<td>ō</td>
<td>i</td>
<td>n,l</td>
</tr>
<tr>
<td>Tb</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>o</td>
<td>ō</td>
<td>i</td>
</tr>
<tr>
<td>Sr</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>ō</td>
<td>ō</td>
<td>n,r</td>
</tr>
<tr>
<td>Ca</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>i</td>
<td>e</td>
<td>n,l</td>
</tr>
<tr>
<td>Cp</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>i</td>
<td>e/a</td>
<td>n,l</td>
</tr>
<tr>
<td>Ls</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>e(i)</td>
<td>o(u)</td>
<td>n,l</td>
</tr>
<tr>
<td>Gb</td>
<td>i,e</td>
<td>a</td>
<td>u,ø</td>
<td>e,ø</td>
<td>o</td>
<td>n</td>
</tr>
<tr>
<td>Tep</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>ō</td>
<td>i</td>
<td>l,d,r</td>
</tr>
<tr>
<td>Tr,Wr</td>
<td>i</td>
<td>a</td>
<td>u,ø</td>
<td>o</td>
<td>e,i</td>
<td>l,r</td>
</tr>
<tr>
<td>TrC</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>o</td>
<td>e</td>
<td>l,r</td>
</tr>
<tr>
<td>CrC</td>
<td>i</td>
<td>a</td>
<td>ų</td>
<td>u</td>
<td>e</td>
<td>l,r</td>
</tr>
<tr>
<td>CN</td>
<td>i</td>
<td>a</td>
<td>i</td>
<td>o</td>
<td>e</td>
<td>l</td>
</tr>
</tbody>
</table>

Table 6: UA Vowel Correspondences and medial *l* (Sapir 1913-14, VVH 1962, Miller 1967, Bright and

<table>
<thead>
<tr>
<th>PUA</th>
<th>*i</th>
<th>*a</th>
<th>*u</th>
<th>*o</th>
<th>*i</th>
<th>*l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Num</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>o</td>
<td>i</td>
<td>n</td>
</tr>
<tr>
<td>Hp</td>
<td>i</td>
<td>a</td>
<td>o</td>
<td>ō</td>
<td>i</td>
<td>n,l</td>
</tr>
<tr>
<td>Tb</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>o</td>
<td>ō</td>
<td>i</td>
</tr>
<tr>
<td>Sr</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>ō</td>
<td>ō</td>
<td>n,r</td>
</tr>
<tr>
<td>Ca</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>i</td>
<td>e</td>
<td>n,l</td>
</tr>
<tr>
<td>Cp</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>i</td>
<td>e/a</td>
<td>n,l</td>
</tr>
<tr>
<td>Ls</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>e(i)</td>
<td>o(u)</td>
<td>n,l</td>
</tr>
<tr>
<td>Gb</td>
<td>i,e</td>
<td>a</td>
<td>u,ø</td>
<td>e,ø</td>
<td>o</td>
<td>n</td>
</tr>
<tr>
<td>Tep</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>ō</td>
<td>i</td>
<td>l,d,r</td>
</tr>
<tr>
<td>Tr,Wr</td>
<td>i</td>
<td>a</td>
<td>u,ø</td>
<td>o</td>
<td>e,i</td>
<td>l,r</td>
</tr>
<tr>
<td>TrC</td>
<td>i</td>
<td>a</td>
<td>u</td>
<td>o</td>
<td>e</td>
<td>l,r</td>
</tr>
<tr>
<td>CrC</td>
<td>i</td>
<td>a</td>
<td>ų</td>
<td>u</td>
<td>e</td>
<td>l,r</td>
</tr>
<tr>
<td>CN</td>
<td>i</td>
<td>a</td>
<td>i</td>
<td>o</td>
<td>e</td>
<td>l</td>
</tr>
</tbody>
</table>
1.43 Consonant Clusters in Proto-Uto-Aztecan Stems

The traditionally accepted form for UA stems has been CVCV (C = consonant; V = vowel). While many stems undoubtedly align with CVCV, evidence is emerging to suggest that many Proto-Uto-Aztecan (PUA) stems contained consonant clusters not previously recognized: CVCCV and others. First of all, Manaster Ramer and Blight (1993b) and Manaster Ramer (1997) have noted evidence for reconstructing clusters for several etyma, such as *kapsi ‘thigh’ vs. *kasi (Miller 1967). Sometimes those clusters survive in only one language. Second, we see frequent evidence in UA that vowel syncopation (the deletion of an internal vowel as a common phenomenon in UA) creates additional clusters, and that even those later clusters are reduced quite quickly (CVCCV > CVCCV > CVCV), suggesting that most UA languages do not maintain consonant clusters well. Third, the difficulties found in the correspondences of the medial consonants in UA are likely the result of reductions of previous clusters. In Miller (1967, 5), one can see in table 5 above that the initial consonant correspondences are fairly clear and consistent, while the medial consonant correspondences are more varied and less consistent. Yet many medial consonants being reduced consonant clusters may explain some of the variety and difficulty, if not most of it. If UA had 13 proto-consonants (also debatable), then 169 possible combinations (13 x 13) exist. Perhaps some of those clusters reduced to the velar nasal (ŋ) in some languages, others to a glottal stop (') in some languages, etc. A certain cluster might reduce five different ways among the branches of UA. Complications of clusters may underlie the medial consonant difficulties, which Uto-Aztecanists have only begun to unravel. The UA medial consonant correspondences as listed in Miller (1967, 5) illustrate the confusion:

Table 7: Some of the Medial Consonant Correspondences depicted in Miller (1967, 5)

| SP | v, hp, mp | r, ht, c | x, hk, nk, k ā | k ā, hk, nk, k ā | s, ŋ, w | ṭ, m, n, ŋ | ---- | y | ---- | o, h | n
| Tb | p, b, hp | l, t, d | h, g, hk | ---- | ŋ, s | w, m, n, ŋ | w | y | ' | ' | ō | n
| Ca | v, p | l, t, ŋ, x, k, q | ---- | ŋ, s | ŋ, w, m, n, ŋ | w | y | ' | ō | l, n
| Sr | v, p | r, t, ŋ, k, q | ---- | ŋ, s | m, n, ŋ, ŋ | ---- | y | ' | ō | r, n
| Hp | v, p | r, l, t, k, q | k ā | s | m, n, ŋ, ŋ | w, l | y | ō | ō | n
| TO | v, p | d, t, c | k | h | m, n, ŋ | ŋ, g, d | ' | ō | l, d
| Tr | b, p, 'w | r, l, t | k | w | s | m, n | w | y | h, ' | ---- | l, r
| My | b, p | t | k | b w | s | m, n, b | y | ' | ō | l, r
| CN | p, hp | t | k | k ā | ŋ, s | m, n | n | w | ---- | ō | l

Other medials not listed above include some Num m : NUA ŋ : SUA n (see salt 280, lung 281, husband 284). For those 3 and other cognate sets, PUA ŋ > SUA n (some say) and PUA ŋ > SUA l, and that PUA had no liquids; others see the change in the other direction: PUA ŋ > NUA ŋ and PUA l > NUA n. The medial liquid(s) (l/r) await explanation, but see 7.9. On the positive side, some progress has been made since Miller 1967: AMR (1992a) clarified PUA non-initial *-c- > *-y- in NUA and other medial matters cited in coming pages. This work also clarifies matters for Tr initial t vs. r (6.1), TrC b vs. p (6.2) both previously thought from PUA *p, the Tb k vs. h < PUA *k dichotomy (6.3), and Hopi I vs. w before low vowels (6.5). Semitic explains Takic *qa vs. *ka syllables and other matters may suggest additional PUA consonants. Of interest is a general lenition shift of consonants in Tep: *t > c (before high Vs), *c > s, *s > h, *h > ', *' > ō.

Phonemic Frequencies in Uto-Aztecan

The phonological frequencies of initial syllables in Miller 1988 (M88) were calculated. The exact numbers of initial syllables among UA cognate sets are subject to adjustment, yet those in M88 are reasonably proportionate and available for quick inspection, until this work’s sets settle sufficiently for counting. The first column is the number of sets beginning with glottal stop-vowel or initial vowel. (Enough UA languages require glottal stop before otherwise initial vowels that Miller (M88), Ken Hill (KH/M06), and others deem the same for PUA.) The other columns are sets beginning with the specified CV combination. Totals of the lines (vowel totals) are to the right; and totals of the columns (consonant totals) are below. The total number of sets in M88 is 1185, the total both of the rows and of the columns.

47
adjacent to high vowels, but not always. Syncopated *ti / *tt suggests that many UA palatalized *t suggests a doubling of the next consonant (> -CC-); nasalization (-N) adds a nasal dimension to precede the next consonant (> -NC-); or spirantization appears to be a lack of a final underlying consonant, such that the next morpheme’s initial consonant appears as it typically does between vowels (*-k- > -x/-ã-, *-t- > -r/-l/-d-, *-p- > -v/-b-). Miller, Elzinga, and McLaughlin (2005) provide some Tsh examples with the post-position -pa’a ‘on’ after spirantization (*nakapa’a > naga-va’a ‘bighorn sheep-on’), gemination (*tuacpa’a > tuappa’a ‘son-on’), and nasalization (*piyinpa’a > piyimba’a ‘duck-on’). The variety of absolute suffixes (*-ta > -ta(-a), -l(a), etcetera) mostly in NUA, also leaves hints of the existence and type of final consonant (Sapir 1914, 451; Manaster Ramer 1992b; 2004). For example, in Tak and Tb, an absolute suffix -l means the stem ended with a vowel and *V-ta became V-la between vowels (*V-ta > V-la > V-l), whereas absolute suffix -t suggests the noun stem had an underlying final consonant no longer obvious (*VC-ta > V-t). The peculiar Ls -la is treated at 6.4.

**Final Features as Evidence of Earlier Consonant Clusters**

Final features suggest the presence or absence of internal consonant clusters. Final features have been discussed by several (Sapir 1914, 451-2; Sapir 1930, 62-65; Irving Miller 1982; Wick Miller 1983; Manaster Ramer 1992b, 2004) and involve the presence or absence of underlying final consonants, whose presence causes consonant cluster behavior at morpheme boundaries. These final features are found in much of NUA, most notably and clearly in Num, but also in Tak and Tb. Sapir (1930) found that Num stems had one of three final features: gemination ("-") or (-C) causes a doubling of the next consonant (> -CC-); nasalization (-N) adds a nasal dimension to precede the next consonant (> -NC-); or spirantization appears to be a lack of a final underlying consonant, such that the next morpheme’s initial consonant appears as it typically does between vowels (*-k- > -x/-ã-, *-t- > -r/-l/-d-, *-p- > -v/-b-). Miller, Elzinga, and McLaughlin (2005) provide some Tsh examples with the post-position -pa’a ‘on’ after spirantization (*nakapa’a > naga-va’a ‘bighorn sheep-on’), gemination (*tuacpa’a > tuappa’a ‘son-on’), and nasalization (*piyinpa’a > piyimba’a ‘duck-on’). The variety of absolute suffixes (*-ta > -ta(-a), -l(a), etcetera) mostly in NUA, also leaves hints of the existence and type of final consonant (Sapir 1914, 451; Manaster Ramer 1992b; 2004). For example, in Tak and Tb, an absolute suffix -l means the stem ended with a vowel and *V-ta became V-la between vowels (*V-ta > V-la > V-l), whereas absolute suffix -t suggests the noun stem had an underlying final consonant no longer obvious (*VC-ta > V-t). The peculiar Ls -la is treated at 6.4.

**Intervocalic *-t/-vs. *-tt/*-Ct- Clusters, and Many NUA -c- < *-tt/*-Ct-**

Intervocalic *-t- usually goes to -r- or -d- in Num and to -l- in Cupan and Tb (Sapir 1914, 451; Manaster-Ramer 1992b). So when we see intervocalic -t- in those languages, it is usually due to an underlying geminated *-tt- or to a cluster approximating *-Ct- that behaves much like *-tt-. Sapir (1914, 452) also noticed that Num geminated -tt- corresponds to Tak and Tb -t-. Later, Alexis Manaster Ramer (1992a) demonstrated PUA medial *-c- > -y- in NUA, and accordingly suggests the various NUA medial -c- are from other sources than PUA *-c-, unless *-cc- is geminated or clustered. Thus, the source of NUA -c- is often a palatalized *-tt- or *-Ct-, especially adjacent to high vowels. (See 534, 969, 1445.) In fact, Sapir (1914, 445) noted that many UA c may be from syncopated *ti. I would add that many, if not more, are also from non-syncopated *ti / *-tti or *ti / *-tti. In the data below, note the frequency of *t/-/tt/-/Ct- > c/-c-, often adjacent to high vowels, but not always.

Table 8: Initial Syllable Frequencies

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<td>105</td>
<td>153</td>
<td>73</td>
<td>85</td>
</tr>
</tbody>
</table>

Some observations of interest and relevant to the phonological discussions include:

1. The vowel a is about twice as frequent as other vowels.
2. The syllables kwo, kwu, and yi are absent. Yet there are 38 ko and 37 ku syllables, respectively, vs. 10 ki and 17 ki. The ko/ku are nearly as many as the 43 ka, which vowel, across the board, is normally twice what others are. The increase in ko/ku syllables is probably related to the absence of kwo/kwu syllables, though the same cannot be said for an increase in i in absence of yi.
3. Among all tV syllables, only one ti syllable (M88-ti ‘man’) existed until Ken Hill redistributed it (to KH/M06-ci24, tu10, ti9), so now no ti syllables exist (in KH/M06 vs. 48 ta, 54 ti, 26 to, and 24 tu). In contrast, the number of ci syllables (23) is larger than other cV syllables (18, 15, 20, 20) in spite of the fact that i is the least frequent vowel: i.e., 140 i vs. 409 for a and vs. 200-plus for the other three vowels. All this suggests that many apparent *ci may be from an earlier **ti.

48
1368 UA *attip-na 'good': CU ‘atti ’good’; SP ‘attîN ‘good’; Cp ā’či’a ‘good’; Ca āč’a ‘good, fine, well, very’; Hp -c‘iva accord with’, Hp a’civa ‘behave as expected, do what one can with one’s personal resources and limitations’; Hp áapicna/a’cipa ‘do as expected’. Note that Hp a’cina and Cp ā’či’a are identical in five segments (á’či...a) except for a consonant cluster in Hp that aligns with a glottal stop in Cp, and both align with SNum (CU, SP) *atti, suggesting *ti- > ci-. [Syrac ‘atib / (at/jib do good, treat well’ (causative of t; Hebrew ḥatjib ‘do well’)]

UACV-124 *paCti’a ‘bat’ > *paci, *pali, etc. NP pidahan’a ‘bat’ actually shows -t-. See discussion at ‘bat’.

534 UA *paCti ‘daughter’ > Num *pattî ‘daughter’, but paci in SP and CÚ. [Hebrew batt ‘daughter’ (<*bant / bint)]

1227 UA *patta/patî ‘flat’ > *paci.

More Examples of Proto-Uto-Aztecan *t/*tt > c and in time for *c > s in Tepiman

We not only see *t or *-tt > -c, but sometimes that change was early enough to undergo the Tepiman sound change of *c > s, such that some PUA *t / -Ct- > c > Tep s.

437 UA *matta > *maca/i ‘tick’: NP madabi (<*matapi); Kw muu’maa-ci; CU mata-ci (<*matta-ci); Ch mata-vi (<*matta-pi); Cp máçi-l; Ls ’amâa; Sr maa-c; Hp máaca; TO maams; Wr macock; Tr mâça; Wc mate. Takic, Hp, and TrC show -c- (in both NUA and SUA), but Num and We show -t/-tt- (again in both NUA and SUA), yet TO has s (c < *-tt-). [Egyptian mhti ‘an insect’]

1464 UA *takola/*takula ‘round, (en)circle’: Eu takóris ‘circle’; AYq tekolai ‘round’; My tékolai ‘redondo’; Sr ta’kïq ‘be round, round’. From the first vowel. Au (Af, Sr), note some raised vowels (AYQ, My). If raised a little more, then:

1464 UA *tikola > *ekola (> Tep *sikola/i) ‘a round:’ TO sikod ‘round, circumscribed’; TO sikol ‘circular, round’; NT sikôra; NT šikôraka; ST šikar. Ken Hill adds Cahita šikola ‘alrededor’ exactly the link theorized.

638 NUA *tikîya ‘deer’ is found in most Numic languages and Tb, yet compare

638 SUA *ciki ‘white-tailed deer’ (Tep *siki < *ciki < *tiki): TO siikí ‘white-tailed deer’; PYp siikki ‘white-tailed deer’

UACV-108 *paNtuC > *paici ‘badger’: ST vaisïly ‘tejón’; Cr haiichi-(te) ‘tejon(es)’; and Wc hæisi ‘tejón’ all match *paICV (*p > ST v; *p > CrC h). CN peeso- ‘(to) badger’ also parallels ST vaisïly and Wc hæisi, all pointing to s.th. near *paicu, though CN s should be c and CN has p while Cr and Wc have h, so CN may be from an early loan. Most forms suggest an originally round final vowel, but puzzles remain. Wr pincuir ‘tejòn’ and Tr batuwi ‘tejón’ must be included and may be key to the cluster. Wr pincuir shows *-nc-, a nasal-alveolar cluster, and the diphthong *ai > i instead of > e, like CN. ST s agrees nicely with the c of Tep and Wr. In light of many PUA *t > c adjacent to high vowels and in light of Tr’s t and in light of Cr, Wc, Tr showing PUA *u after the t/c, something like *paNtu may explain all forms, especially since other examples of UA vowels before alveolars tending toward i would explain *paicu (<*pantu). In addition, Wr’s nasal in the cluster may explain such a cluster > -c- in most languages, for this may have been a different kind of cluster than in ‘bat’, resulting in Cr -c- vs. Cr -hc- for ‘badger’. This is a 4th example of *t > c > Tep s.

UACV-124 *paCti’a ‘bat’ note the -pisa of PYp ho’opisa (Tepiman) and pida of NP pidahan’a ‘bat’ among the dozen plus reflexes. Because of the NUA *-c-, the reconstruction must include *-Ct-/*-t- and NP actually has -t- among many Num -c-, yet in a Tep language (PYp) we find -s-, the usual reflex of *c, but ultimately from *t or *-Ct-. *paCti’a > Ca pali, > *pac’i’a > *paca’a (Tb, Kw, Ch, Sp, CU), > *pi’a > (NP pitahan’a ‘bat’), > *paci > *hac’ai (Cr)

210 UA *tuti > *ucci > *usisi (<Tc: Tr; Wr, Yu) > *sosi (Yq, My); *paCti > *paci > *so-o-pica > Tepiman ho’o-pisa (PYp)


210 UA *tusi > *ucci > *usisi (> Tep susi) ‘sandas’: TO susses; LP šussuk; NT suuksa; ST suusak. In light of Tep’s frequent anticipticatory V assimilation (*V-a > a), an original *tusi would have high vowels following both consonants (*tusi > *ucci > Tep *susin), but suffixed -ka would later encourage *susi-ka > susaka. As we often see Tep s < c < *t (i.e., Tep *susa < *susi < *tusi and since Hp o < *u, then Hp tooci (*tusi) ‘shoe, mocasins’ agrees with Tep entirely. [Egyptian twt ‘sandal’]

620 UA *tappu/tippu ‘flea’: TO čipš; PYp tepas; NT tapiš; ST tapis; Eu tepu’u / tepu; Yq teput, tepučim (pl); My tépup; Wr tepup; Tr tipu; Tep tipui; Tep tipi-; Wc teppi; CÚ tepi-, tepi-ci (pl.). We see a 3rd consonant -t- in Yq, My, and Tbr, and even if the -t- was originally part of a suffix, it is understood that palatization of Tr Tr, Wr, and the Yq pl, that palatalization(s) (c is the source of the Tep s, that is, the 3rd consonant in several Tep forms. The first vowel may well be a; for NT and ST both show a, not i, and if i (a high V) were original, then results similar to *t > c > s as in ‘deer’ and ‘sandal’ for the first consonant would have resulted, but that did not happen, and perhaps because an original initial *ta syllable, which only later became ti, prevented it. [Semitic *dabbot ‘flies’]

809 UA *ati / *ata / *CaCti ‘laugh’: Wr a’ci ‘estar riendose’; Tr ači ‘reíre’; My ačće ‘reíre’; AYq aćće; Cr ra-‘a’ace ‘he is laughing at him’; TO a’as; LP a’así; PYp a’así; NT aasí-asyí; ST aaaSí-asiá. Miller includes probable Ca àala ‘mock, echo s.o., vt’. Because Ca àala’ has I, the Cuan consonant intervocalic *-t-, it again may suggest a medial *-t- or cluster *-Ct- originally, which again did the cycle *t > c > s in Tepiman *así. Ca àala’ is a transitive verb, perhaps preserving the final vowel -a, of the alternation -a ‘transitive, active’ vs. -i intransitive, static’. [Semitic *hätíl / *hälti ‘to mock’]

UACV-2205 *tiyūna ‘keep’: Mn tiyuna ‘store, v’; NP notíña ‘keep s.th.’; Ca téyan ‘preserve, carry on (custom, rite)’; NT sii’d’un’di ‘retacar, guardar, llenar mucho’. In *t > c > Tep s by high vowels, Mn and NT agree well in *tiyuna.
Medial -p- (vs. -v-) from a Previous or Underlying Consonant Cluster

Many UA languages yield intervocalic -v- < *p-, as the first set suggests. So when those same languages show -p-, it is from gemination or a cluster, perhaps even in Tep, as several sets suggest.

188 UA *nɔpi / *nɔhɔpi 'hand, arm': TO novi 'hand, arm', pl: noonhɔi; PY pov, pl nonovi; Nv novi, pl: nonovi; NT novi; ST nov. TO pl shows b but no v. [Egyptian nhbt 'nape of the neck']

221 UA *wir-pa-a' 'tall, long, great-height/length': Hp wii'pqa 'tall, long'; Cp wewa'a 'long'; Cp wewàšî 'tall'. Miller (M67-229) astutely sees Hp wii'pqa 'tall, long' as a compound of *wir-pa-a 'big-height/length'. Intervocalic -p- in Hp instead of -v- supports Miller’s observation, though Cp -v- in Cp means it was sooner perceived as clusterless or non-geminated in Tak. [Egyptian wr 'great']

1070, 1071 UA *nànkapi 'leaf': Kw naga-vi; Ch nankâ-va; SP maavâ-naqqa-vi 'leaf' (vs. SP naqqa 'ear'); CU mikà-a-vi (vs. CU nikà-vi 'ear'); Tb nañhabii-l; Hp nàapi / nahpi. Hp lost intervocalic -ŋk-; collapsing -ŋkap- > -ŋkp- > -p- in Hp nàapi / nahpi showing -p- instead of -v-, due to a previous cluster. [Semitic *na-qāb 'be perked up']

UACV-1547 *muŋpìc 'nose': While Num *muvi lost all signs of a medial cluster, Sr and Ktn *muŋpì agree with Hp móŋpe(q) 'in front' in showing evidence of the cluster.

UACV-1550 *sìCpowa / *sìk-powa 'numb': CN sìpowá 'be numb (of body part, from cold or lack of circulation)'; Eu zòpóre 'encogere'. The first element of the CN term is suggested to be CN sek-tli 'snow, ice'. Eu normally has intervocalic -v- for *p-, so Eu -p- (vs. -v-) suggests a cluster in Eu as well.

Reduplication Created Clusters That Later Separated

Some sets show the base form (non-reduplicated) in NUA, while SUA shows the reduplicated form. Another consistency in both sets is that the second consonant is a liquid (-l- or -r-), and it appears that the reduplication first created a cluster, which caused the liquid to change to glottal stop, which was later separated from the other consonant by an echo vowel: *-VLC- > -V'C- > -V'VC-.

221 *wir, reduplicated *wir'iru > *wi'iriwru > *wi'irwu 'big' or Tep gígíru: among the several UA forms, the reduplicated form is usually the plural form of *wir. [Egyptian wr / wrr 'great']

630 *koli, reduplicated *kol'iri > *kò'koli > *ko'okoli 'hurt, be sick, chili pepper': many SUA forms show *ko'okoli, while Cupan shows the non-reduplicated form with its vowel change *koli > *qoli > qili: Cp qilyíqa 'be sick'; ST ko'okol 'chile pepper'; TO ko'okol 'hurt, be sick, chili pepper'.

That many SUA forms show that the reduplication first created a cluster, which later separated the liquid to form a glottal stop, while the great number of UA forms show that many *kwo/kwu became ko/ku, that bo/bu > ko/ku, but ba, bi, bi before other vowels.

A count of TO's initial syllables provides an even greater discrepancy. Considering that TO b corresponds to PUA *kw, notice that a rough count from Saxton’s (1983) dictionary yields the following:

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<th>i</th>
<th>i</th>
<th>o</th>
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<tbody>
<tr>
<td>b (&lt; *kw)</td>
<td>ba(40)</td>
<td>bi(5)</td>
<td>bi(28)</td>
<td>bo(0)</td>
<td>bu(0)</td>
</tr>
<tr>
<td>k</td>
<td>ka(48)</td>
<td>ki(20)</td>
<td>ki(13)</td>
<td>ko(70)</td>
<td>ku(88)</td>
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Again in TO, a complete lack of bo/bu syllables contrasts with about triple the expected number of ko/ku syllables, as if in Tep languages *kwo/kwu > ko/ku. Note the TO variants of a plant (Mathiot 1976, 362):

UA bhilu / hikul 'a plant'. These alternate forms switch first and second consonants, except that PUA *kw is b before i, but *k is kw before u. In UA terms, *kwisúL > TO bhilu, and *síkwuL > TO hikul.

If we take each language’s initial correspondences for *kw and place them before o and u, the likely results are *bwo/bwu > bo/bu in Cah (Yq, My), *w/o/wu > o/u in Tr/Wr, *kwo/kwu > ko/ku in the kw-languages and in Tep as well, and *kw > kw in CN. Interestingly, some semantically plausible sets show that very array of correspondences.

UACV-1896 *kúwV 'scrape off, degrain (corn)'. Yq buh-te 'espingar [take grain from ear]'; My bûh-tuk 'se espigó'; My bûh-te 'esta espigando'; Tr oôh 'desgranan [remove grain from ears]'; CN kwi’kwi' 'chip off (wood or stone), clean up a surface, take s.th. away, get ready, be prepared'. As Miller points out that Tr sometimes shows o as well as u for PUA *u, these four languages show PUA *kwuh 'scraping off s.th.': *kwu > Cahu bu > bu; > Tr oh; > CN kwihi/kwi'.
UACV-1974 *kwuya (> *kwoya) ‘growl, scold’: Eu búde/nevúde/nepúde ‘growl, bark’ (Eu d < *y); My buuye ‘snarl, growl, bark, scold’; Hp qö’öqöya ‘scold, vt’; Hp(S) qöyöqa ‘he’s scolding’; Tr oyo ‘become angry’; TCO kodog ‘rumble, gurgle’; and perhaps CN kwikwiwaka ‘make a low sound in the throat; for a dog, to growl; for a person, to hum’ since CN i < *u. But TO kodog with d is usually < PUA *l/r rather than *y.

18 UA *sakwo > *sikwo/sikwi ‘witch, bewitch! My sisibo ‘hechizar’; My sibori ‘hechizado’. Cp sekwite ‘curse, whip’ (Cp i < *o) suggests a semantic tie such that the set under *sakwi ‘whip, v’ (at whip) may be related: M88-sa27; KH NUA: Cp sekwite ‘curse, whip’; Cp sekwite-l ‘whip, n’; Sr sakwiti(kin) ‘whip, swat, vt sg obj’ (borrowed from Cup?); Gb sakwit ‘castigars’; Ls şiqwi ‘to punish, whip’ (vowel is wrong, Miller notes), but Miller speaks of the first vowel, often putting too much emphasis on the unstable, unaccented vowels; Tr siku- ‘hechizar’; Tbr sigu-l ‘hechicero’.

We also often see what we might call kw-reduction—*kwVC > kuC/kOc—where the vowel between *kw and the next C becomes short enough that the rounding of *kw overrides it, and the result is k + round V + C: e.g., 15 Tr kusa at *kwasa ‘eagle’; 44 CA kus at *kwis ‘grasp, take’; 24 Tr oke/weke at *kwiki ‘weep’; etc. Perhaps kw-reduction is more likely between two bilabials, as below:

36 *kwawa/i ‘invite, call’; Cp kwawe ‘call, invite’; Tr o’wí ‘invite’; Eu bowá ‘invite’; perhaps the baa- of TO baamud ‘plead, invite’ (lack of TO Whip < *w is frequent enough). These forms show kw-reduction in some (TrC), which brought the kwo-phenomenon into play in Eu, Tr, Wr, while Cp may come nearest the original *kwawV. [Hebrew ba’aa ‘enquire, search’]

Infrequently mentioned is the fact that Tr often lends itself to Tepiman-like phonology in the labial realm or has variants with Tep correspondence in addition to the usual Tr correspondences. The widely publicized sound correspondence for *kw in Tr is w initially and for *w also Tr w. While those two are most frequent, Tr has dozens of variant pairs, in which one variant indeed shows the touted w < *kw or w < *w or b < *p, but one variant resembles Tepiman phonology: *kw w/b or *w w/g/k or *p w/b:

*p > kw
Tr wasi-/basá-bura ‘loincloth’ (< *kwasi ‘tail, penis’) 5
Tr wasú/basu ‘cook in water’ (< *kwasV ‘boil’) 4
Tr we-móri/be-móri ‘dust’ (< *kwiya- ‘earth’) 19
Tr wa’wé/ba’wé ‘eagle’ (< *kwa’awV > TO ba’ag; Eu péwe)

*p > ku/go
Tr witá/guté ‘feces’ (< *kwiya ‘feces’) 12
Tr ciwá/cigó ‘rob’ (< *cikwa ‘steal’)

*p > w/b
Tr wici-/bicí- ‘believe’ (< *piti)
Tr wiso/biso ‘infect/ion (ion)’ (Wr pehsóni; PUA *pisVik ‘rot, infection’)
Tr bo’o /ko’o ‘del otro lado [of/from the other side]

Other Tr forms show similar and considerable phonological variety: Tr uusabi / kuusabi / guusabi ‘Prunus Capuli’; Tr utuburi / tutuguri / tutuburi ‘type of dance’ (note b-g alternation mediially)

121 Most intriguing is the pair—Tr bineri ‘alone, only, sg’ and Tr a’wineri ‘alone, only, pl’—as if *p > kw when geminated mediially, since -w- is a reflex of medial *-kw- in Tr, perhaps also in *kap(p)a ‘egg’ below.

UACV-803 *kap(p)a ‘egg’: Eu akabo-ra; Yq kaba; My kaba; Tr ka’wa, among others.

UACV-995 Note medial *p- > -kw- exists in Num: *yipana ‘autumn’. Mn yíba, yíbano ‘be autumn’; NT yíbano; TSh yípani; Sh yípani; Kw yívana; Ch(L) yívana; SP yívannan/C > yíwanna; C uyuw-na(-tT) / yugw-na(-tT).

Note that when the labiovelar glide -w- develops in SP -w-, then the labiovelar -kw- is the next step in the next language east (CU). Similarly, I have heard native speakers of Yaqui pronounce intervocalic -w- with some velar contact: -gw- (< *w-), and Shaul and Yetman (2007) suspect Op gw was an intermediate step from *w > gw > g. At *hupa (> *howa ‘back’), the Tbr variants (ova/owa/ogo) show another instance of velarizations of labials preceding
round vowels. Larry Hagberg (p.c.) informed me that in My also PUA *wo is usually pronounced wo, but occasionally go, but not gwo; but with other vowels, *wa, for example, is never pronounced gwa only wa. Also at 613 Tr gohi < Tep wohi ‘bear’. So round vowels can trigger velarization in labials. In contrast, Monzón and Seneff (1984) note *kw > w, bw, in various Nahualt dialects.

Manaster Ramer’s (1993a) suggestion of *-tw- > -kw- finds support in the My reflex of *icikwa/*it(i)kwa ‘steal’. Among the TrC reflexes (Eu écba’-a-n, Tbr icikwa, Yq ‘ebtwa) is My ekbwa, which essentially does the change that Manaster Ramer proposed, changing non-velar t/c to a velar -k- adjacent to the labio-velar *kw/bw.

1.45 Nasals of Uto-Aztecan

Uto-Aztecanists have long held to the correspondences of NUA η: SUA n and NUA n: SUA L (L = either liquid, l or r). David Shaul (1985) and Jane Hill (2007b) summarize the history of the matter well, stating that Miller (in Miller and Silver 1997, 285) viewed the matter as PUA *n > SUA n and PUA *n > SUA *L (l/r). Others, VVH (1962), Campbell and Langacker (1978), Manaster Ramer (1993), and Dakin (2001), have argued for the opposite direction of change: *L > NUA n, and *n > NUA η. Sapir (1915, 475), on the other hand, considered *n > SUA n more probable, but also considered PUA *L and *n to have merged in NUA, or *L > NUA n (Sapir 1915, 477), and that *n remained n in both NUA and SUA, though disappearing in SP when not geminated (Sapir 1915, 473-4). Sapir’s view comes nearest the author’s. I see PUA as having at least one liquid, if not both *r and *l, in addition to both *n and *η.

The correspondence of NUA n : SUA n is much more frequent than NUA η : SUA n. In Miller 1988 we see n:n in both NUA and SUA in na-l*naka ‘ear’; na-2 *naki ‘want’; na-5 *napu ‘prickly pear’; na-7 *na’i ‘fire’; na-29 *naka ‘meat’; ni-1 *nioki ‘say’; ni-2 *nimā ‘liver’; ni-9 *nimi ‘walk around’ (126); ni-1 *nipaR ‘snow’; 266, 274, etc.) So if *n > η in NUA, then why did so many more *n remain n in NUA instead of doing the sound change *n > η, like the other one-third of them did? The correspondence NUA η : SUA n is much less frequent and may be limited to medial positions, as we do see η:n in *lanjī ‘tongue’ (698), *omwa ‘salt’ (280), *kumwa ‘husband’ (281), *somwo ‘lung’ (283).

However, the candidates for *η:n in initial position may not be valid, that is, may have different stems in NUA and SUA respectively: na-6 ηa ‘root’ and na-10 ηa ‘cry’. The set of no-2 ηo/ηo ‘return, bend’ has the best chance for viability, but even they may be different NUA and SUA sets (931). NUA η is often the reduced result of a consonant cluster, one of which is often a nasal. Because many η are from cluster reductions (though not all), it seems less reasonable that *n became η and then η blossomed into an array of consonant clusters, but rather that *-NC/-CN- > *η > SUA n. For example, *kumCa ‘husband’ (below) > *kunCa (NUA) > *kuna (SUA) seems more likely than *kuna > *kuna > *kumwa. The parallel corollary of such a change would be PUA *n > SUA l, and is sometimes the case, yet again I agree with Sapir, that in other cases PUA *L > NUA n. The *n-L complex remains mysterious in part, though something like a merger of *n and *L to n in NUA, which Sapir (1915, 477) also suggested, and *l and some *n merging to SUA. For exa-

1070: UACV-752a *naka / *naNkapaa (< *n(Λ)kasapa) ‘ear’ [Semitic *na-qāšab ‘be perked up (to hear)]

| Mn | náqa | Hp | naqvä | Eu | nakát ‘oreja’ |
| NP | naka | Hp | naqa’ ‘ear pendant’ | Eu | kéisiven ‘oido’ |
| TSh | naŋki | Sr | qävaæ ‘ear, leaf’ | Yq | náka |
| Sh | nainki | Ca | nág-al | My | nákka-m |
| Cm | naki | Ls | nág-la | Wr | nahká |
| Kw | naga-vi-vi | Cp | nág’a | Tr | naká |
| Ch | nákapávi | TO | naak | Cr | našălh |
| SP | nákapáva | PYp | naaka | Wc | naaká |
| SP | náña ‘ear, v’ | NT | naáka | CN | nákka-tlí |
| CU | níká-vi | ST | naak/nak | Pl | naksas |

UACV-1366 *ńimaC / *ńiMa ‘liver’:

| Mn | níwi | Hp | níima | Eu | hemát |
| NP | níma | Tb | níima-l | Tbr | yamá-t |
| TSh | nímići | Sr | nímič | Yq | héémam |
| Sh | nímí;níwín | Ca | ném’a | My | heémam |
| Cm | níima | Ls | nóóma | Wr | émá |
| Kw | níwi-bi | Cp | néma; pipiviska | Tr | imará; emará |
| Ch | níwímpí | TO | nemaj; nem ‘a liver’ | Cr | neemwa |
| SP | níwí-n, níwí-mpi | Nv | nímadí | Wc | némá |
| WMU | níwímpí | PYp | nemar; LP him | CN | eel-í |
| CU | níwí-pí-n ‘my liver’ | NT | níma(di)/nímai | ST | lumaad |
126 UACV-1012 *nimi ‘walk around, live’; NUA: NP nimmi ‘walk’; TSh nimm ‘one moves’; Sh nim ‘live’; Cm nimi ‘move about, walk, sg’; Ca ném ‘walk around’; Ca némi ‘chase, follow tradition’; Sr nim/nimni ‘walk, walk around, go around’; Ktn nim ‘walk, vi, walk on, vt’; Hp -nima ‘go around doing s.th.;

SUA: CN nemi ‘live’, HN nemi ‘walk’; Pipılı nemi ‘be, exist’. [Egyptian nī ‘travel, traverse, go’]

885 UACV-878 *na‘ay ‘fire’; *na‘aya ‘build/light a fire’;

SUA: Wr na‘i ‘flame’ and Wr na‘y-ə-ni / na‘i-ma ‘make a fire’; Tr na‘i / na’y- ‘fire’ and Tr na‘ya ‘make a fire’; My na- ‘burn, v’ and My náyya ‘be numb’; Ayq naya ‘burn, vi’; TO na‘a ‘burn, vi’; ST na‘a ‘make fire’; NT na‘ad; Vs nadah; Cr á-um-ə-nan ‘go build a fire’;

NUA: Mm an ‘burn, vi’; NP na‘i ‘fire, burn vi’; NP na‘i-ya ‘burn, vi’; Kv ne ‘burn’; SP na‘ay ‘burn’;

NUA: CU na‘ay-ti ‘fire, light’; Ca na ‘burn’; Ls ‘burn’.

[Arabic naa ‘fire’ but written na‘ / na’ar]

720 UACV-7a *nopal / *napu ‘prickly pear cactus/fruit’; NUA: NP nabu; TSh napumpi; Sh nabombi (Fowler83);

Kw navu-bi; Ch navumpi; SP nabumpi; Hp naav; Sr naavt; Ktn navuh-; Ca naav; Cp naav; Lt naavh-

SUA: TO nav/nawi; Nv nubu(nivo); LP(B) nav; NT navo; ST nav; Eu navuc; Wr napó; Tr napó; Yq naabo; My naabo; CN no‘pal. [Semitic nbl / Syriac3 nbl ‘skin-bottle’]

1407 UACV-2085 *mo‘ona(C) / *monna / *moCNa ‘son-in-law, in-law’; NUA: Sh monappi; Kw mono; SP munna / mona-ci; Hp mō‘onaw ‘male in-law’;

SUA: Eu mōnwa; My mō‘one; Yq mō‘one; Wr mo‘né; Tr mo‘nê-ra; Wq muu; Cr -mu‘un ‘yerno’; CN moon-tli ‘son-in-law’. [Hebrew mah‘ne < *mah‘ne ‘camp, people of the camp’; as in laws become family]

Medial *-m- and Other Consonant Clusters with Nasals Underlie Some Medial -ŋ-

UACV-1221 *si‘moci ‘hummingbird’; Wr se‘moci ‘hummingbird’; Tr semuć / simuć ‘hummingbird’;

NP soqoi‘i ‘hummingbird’. NP aligns with *si‘muci in that NP’s 2nd and 3rd vowels agree with Tr and Wr, and if the 1st assimilated to the 2nd (*i-i-o-i > NP o-o-i), and PUA *c- -y- or i (or i’), then *si‘moci > *so‘moyi‘ / *so‘moi > *soqoi‘i has NP being a decent match with Tr/Wr, and glottal stop plus m (-m-) aligning with -ŋ-. The next three sets show the -m- cluster in SUA, and -ŋ- in NUA.

771 UA *cu‘mi ‘suck, sip’; Wr köhmi ‘suck, v’; Cp ču‘ne ‘kiss, vt’; Cp ču‘num ‘suck obj, as venom’; Cp ču‘me ‘suck, vt’; Ca ču‘nuch ‘suck, vt’; Ls čūunj ‘suck (breast)’; Cs ču‘unj ‘kiss’; Sr ču‘unj ‘suck, vt’; Wr cu‘mi ‘suck or slurp food’; Tr cu‘mi ‘kiss, sip’; My ču‘ne; Ayq ču‘ne; Hp coocoma ‘kiss, suck’; CN (paal)čičína ‘soak up, suck in, smoke, vt’ and CN ilčína ‘suck up, consume’, HN čičína / čičíni. Nv tups‘uma ‘suck, vt’; NT višúsúmai ‘suck’. These forms suggest *cu‘ma. Six languages show medial -m- or -CM- aligning with the frequent NUA ŋ and SUA n. [Hebrew ֻמ ‘taste, eat’; plural prtcpl to‘mim > *cu‘mV > *cuŋV ‘suck, sip, kiss’]

1144 UA *o‘mana ‘sad, suffering’; CN a‘mana ‘be upset, disturbed’; Tr o‘moná / o‘móna- ‘be afflicted, saddened’;

Tr o‘móna-rí ‘sadness, affliction’, in Sr the -uŋani- portion of Sr ahaunapi ‘sad, miserable’; Sr hahapun ‘be poor, pathetic, miserable’; Sr hahapunč ‘poor one, orphan’ (u often pronounced o); and Ktn haoná ‘poor’. Words as long as the Sr forms are certainly compounds, so -uŋani- likely aligns with CN and Tr. Here the cluster -m- appears in SUA (CN and Tr) and as ŋ in Sr and Ktn, as in 771 cu‘mi in Tr/Wr and ŋ in NUA; in addition, the Tr and CN forms agree perfectly in the consonants -m-, but disagree in the vowels: a-a-a vs. o-o-a. However, the vowels of Sr and Ktn are between the two, agreeing fairly well with both, perhaps:

PUA *o‘mana > CN a‘mana

> Tr o‘mona

> Sr -uŋani- / Ktn -oŋa [Hebrew ‘almaanaa ‘widow’; Arabic ‘alima ‘to experience grief’]

856 UA *yu‘mi > yu‘i ‘warm’; NP yuvi; NP yui; Sh yui ‘warm’; Cm yu‘a ‘warm (of weather)’; SP yuttui ‘be warm’; SP yu‘i ‘warm (of weather)’, yu‘ata (of weather); Hp yoji ‘be warm’. Even if SP yu‘mi and Hp yoji have an extra morpheme than the others, Hp (-ŋ- and SP (-m-) still suggest a medial cluster. The fact that 9 sets (in UACV) show m in some languages and ŋ in others suggests that medial -m-, when clustered (-CM-/M-C-), reduces to -ŋ-. [Hebrew ֻמ ‘be in heat’ (alternate form of ŋm ‘feel warm, get warm’]

1114 UA *sk-umuki ‘nunc’ < ‘ice/cold-dead’: Hp sūmkawta ‘be numb, vi’; NP ta/mā-siśiŋi ‘foot/hand goes to sleep’; Cm sīsiŋi ‘nunc, feel numb, asleep’; WMU sū‘u ‘be numb’. The first morpheme could well be a cognate of CN stem -sk-. In NP, Cm, and WMU are cluster reductions, showing residual features of both consonants, in which the velar + nasal cluster -km- went various directions: -km- > ŋ (NP); -n- (Cm); and ŋ (WM; underlined V = nasal V), for all show signs of a velar (velar nasal or glottal stop) and a nasal; a nasalized vowel shows the nasalization in WMU. [Hebrew ֻמ ‘snow’ + Hebrew mukk ‘smitten’]
After five examples of -m- aligning with -ŋ-, consider three well known examples of NUA ŋ aligning with SUA n, but with several seldom-highlighted m’s among the NUA reflexes as well.

HUSBAND; MARIDO

| Mn | kuwa | Hp | koonya | Eu | kúnwa |
| NP | guma | Tb | kuŋa | Tbr | -- |
| Tsh | kuhma(cci) | Sr | -- | AYq | kuuna |
| Sh | kuhma/kuhua | Ca | -- | My | kuuna |
| Cm | kumahpi’i | Ls | kúŋŋ; tó’ma-vu | Wr | kuná |
| Kw | kuhma | Cp | kúŋŋ | Tr | kuná(ra)/guná(ra) |
| Ch | kumá | TO | kun | Cr | kím (2nd V stressed) |
| SP | kumma | LP | kun | We | kína |
| WM | piwá | NT | kúna | CN | -- |
| CU | piwá | ST | kun | |

284 UA *kumCa / *kucMa 'husband': this set is one of few whose reflexes appear in 25 or more UA languages.

Note Hp, Tb, and Tak ŋ aligns with SUA n, while 9 Num languages show -m(m)- / -Cm-. WMU and CU have piwá 'husband', but kumma 'male' also, in a slight semantic shift on SNum’s east end:

| SP | kumma 'male, husband' | SP piwá 'wife, spouse' |
| CU | kumáa-vi 'male animal, stud, macho' | CU piwá 'spouse, husband, wife' |

The fact that nearly all UA languages show a form agreeing with *kuNa, but only vary in the type of nasal, three different nasals, no less—bilabial in Num; velar in Hp, Tb; Tak; alveolar in SUA—suggests that we are dealing with a single proto-form whose medial consonant is likely a reduced cluster, probably involving m and something else. Reflexes of 'lung' and 'salt' do similarly. [Egyptian qm’]

LUNG(S); PULMÓN(ES)

| Mn | sōno | Hp | halayna; míma | Eu | abokadaga-di |
| NP | sono/sono | Tb | moosoha-t | Tbr | wopa-N-s; sorá komwa-li-t |
| Tsh | somo/somwo/somjo | Sr | -- | Yq | saré’ečia |
| Sh | sonko/sonno | Ktn | šoŋa-č | AYq | hemaha’ačim |
| Cm | soomo | Ca | yávayva | My | šáre’ečiam |
| Kw | soo-ví | Ls | šává-šva-š | Wr | so’locá |
| Ch | soo-vi | Cp | qižiýe | Tr | sonorá |
| SP | soo-vi | TO | háhaw | Cr | šá’ní-mee; ta’atime |
| CU | só’ø-ví | PYp | hakadaga; pl: havedaga | We | šáka |
| | | ST | havkal | CN(RJC) | mimiyawayo-tl |

291 UA *somCo / *sunCa 'lungs': Mn; NP; TSh; Sh; Cm; Kw; Ch; SP; CU; Tb; Sr; Ktn; Gb sár; Tbr; Cr; and HN sooneewa’ ‘to swell up (of vipers)’; Tr sonorá. Tr has the expected SUA n for NUA ŋ, but we see NUA -m- (Tsh, Cm) and -ŋ- as well as SUA -n-. [Egyptian sm’]

SALT; SAL

| Mn | omábi; omaa- 'to salt' | Hp | ŏŋa | Eu | oná/ōnta |
| NP | oŋabi | Tb | ŭŋal | Tbr | oná-t |
| Tsh | onwapi(cci) / omapi- | Gb | ’őŋo-r | Yq | ’ōna |
| Sh | ona- / onka- / ona-pin | Ca | ’įŋ-il | My | oona |
| Cm | ona-onaabi/ona’ti | Ls | ’ėŋ-la | Wr | woná |
| Kw | ’ōwa-ví | Cp | ĭnemyu 'to salt' | Tr | oná/koná/noná |
| Ch | -- | TO | on | Cr | unáh |
| SP | oa | PYp | ona | We | ’únna |
| WMU | ’ōá-ví | NT | onaí | |
| CU | ’ōá-ví | ST | ’on | CN | -- |

280 UA *omCa/*onCa > *ōŋa (> SUA *oma)- 'salt': Reflexes are in all branches except Azt, and medial consonants (n, ŋ, m, ŋ) again show a pattern similar to 'lung' and 'husband' with Mn and TSh showing m. [Egyptian ḫm(t) 'salt']

1246 Canaanite *ha-sim’al 'left’ > Tb a’ašiŋaš ‘left’

1012 Hebrew šiqma(t) ‘sycamore’ > UA *šixa(C) ‘cottonwood and/or aspen tree’

807 *sim ‘laugh’: Cp šem; Ca sém; Od hiihim; ST h(i)mpa, h(i)mia; Nv ’t’i’mi ‘smile’; Ca sém-yaw 'smile'; Ca sēnji 'smile' may involve the same stem as Ca sém-yaw, but with a differing suffix, then ŋ becoming a cluster reduction. [Hebrew šimh ‘be happy’; Hebrew šimhaa / šimḥaṭ ‘joy, gladness’]

Above are 11 sets having medial clusters of m plus something else corresponding to some NUA ŋ and SUA n. Below are other cluster combinations corresponding to NUA ŋ and SUA n.
1418 UA *taŋa 'bag, sack, contain(er)'; Sr taŋat 'sack'; Gb taŋar 'sack'; Hp taŋa 'contained things'; Hp patŋa 'squash' (with pa- prefixed); Tbr tanaté 'zurrón, mochila de cuero en que se acarea a la espaldas el ineral'; -ta-ni of Mn kusatáñi 'sack' (kusa 'sack'); CN taña-tí 'basket with a handle'; and Yq 'ita-tana 'this shore/side' (a shore as that which contains/encloses water). *taŋa compounded with pa- 'water' produces *pa-taŋa 'squash, pumpkin, gourd, i.e., liquid-container' (Stubbs 2003:4 and KH/M03-pa66 'squash'); Ch parã³ar(a) 'pumpkin'; SP parã³warañ 'pumpkin'; and Hp patŋa 'squash, pumpkin'. Note that the only NUA language not showing η (Mn) does show a cluster of glottal stop plus n ('-n'), which suggests a cluster. [Semitic *ta-tra > UA taŋa]

1066 UA *corwa / *corwa 'be hungry'; Wr koló-ni 'be hungry'; (Wr ño-cóla-ni 'be hungry', pl)
Hp cõmo-w(í) 'hunger'; Hp cõño-moki 'die of starvation'. Wr coló- and Hp cõño- match well, since Hp ñ < *o, and if -owa- > -oa- in Wr, then syncpe causing a cluster of *-lw- > -ŋ- in Hp is natural, for w is a labio-velar and SUA liquids often become SUA nasals, so the nasal and velar dimensions' becoming the velar nasal is reasonable. Note Tr chíiwisa 'tener hambre', which has the same three consonants (c, r, w). In light of alveolar consonants causing V > i in Tr, as also in Tr bikiyá 'three' < *pakay. [Arabic drs > UA *cor(V)wV]

628 UA *ca(ro) 'chin, jaw'; Wr ča'(ró) 'chin'; Wr coló 'chin, jaw'; CN teen-čal-li 'chin'; CN kama-čal-li 'jaw'; Yq čao 'barba'; My čaro himsim 'bigote'; My čaro wá'asa'ari 'quijada'; Hp čaŋwi-ti 'open the mouth'. The medial *-ro- of SUA likely corresponds to Hp -ŋw- much like we saw in *corwa 'hunger' above. These sets (*corwa, *ca(ro), and UACV-326 *yi(L)Ca) with Hp η aligning with SUA liquid plus round vowel suggest two things: (1) they suggest a liquid > SUA nasal, since *ŋ > l/ is hardly likely in the other direction; (2) and they show Hp η aligning with likely clusters of a nasalizing element (*l/ > N in NUA) plus w or round vowel. [Hebrew *daq-on 'chin-his']

681 UA *wïl 'grow'; Ca wêl 'to grow, rise up high'; Cp wêle 'to grow'; Ls wola/i 'grow (of plants or anim subj); and Hp wînya 'grow, grow up' (< SVlwa). [Hebrew šl w / šl y / šala 'ascend, go up, grow']

One among many examples of a medial NUA -ŋ- corresponding to SUA -n-, but not from a cluster:

952 UA *poŋa / *poŋo 'hit, pound': Cp piŋe 'knock on, knock around'; Ls pêŋa/i 'throw, be thrown'; Sr pœŋŋ 'pound'; Kín poŋ 'hit with the fist'; Hp pœŋŋötá 'be making a knocking or rappingsounds'; AYq pooná 'knock'; Yq poṃne 'pound, crush'; My póna 'hit, touch'; and My pōpona 'hit/pound with a hammer'. [Hebrew pgt 'meet, attack']

The prominent UA cognate for 'tongue' is in 7 of 8 branches, in every branch except Numic, and it is yet another example of NUA -ŋ- corresponding to SUA -n- medially as above. Hp and Tb begin with l- and all other UA languages begin with n-, so the Uto-Aztecanists figure that *n- is the initial consonant and that Hp and Tb disassimilated. However, the opposite direction of assimilation is more likely, as explained below:

698 UA *lani / *laŋu 'tongue': Hp lenyí / leni 'tongue'; Cp nàŋ; Ca nàŋ-il; Sr nàŋjač; Ktn nîñi-č; Gb -nóñin (poss'd); Tb lalan-t / lalun-t; Eu nenët; Tbr nini-r; Yq nini; My ninni; Wr yenii; Tr inará/inirá; TO neen; LP nínni; PY p neen; NT nínni; ST nínn; CR nanuri; Wc neenii; CN nene-pil- 'tongue'; CN nenèl 'female genitals'; Pl nenepl 'tongue'. Sapir suggests that Hp and Tb dissimilated *neŋi > leŋi, then Tb assimilated again > -l. The reverse is more likely (*laŋa > nàŋa), the liquid assimilating to the following nasal, as anticipatory consonant harmony is common in UA. And Tb does preserve V assimilation, so perhaps in this case preservative C harmony also. Initial *l is not common in UA, so assimilation to the usual (*l- > n-) seems more likely than dissimilation to the unusual (*n- > l-). Note also that initial l happens in Hopi (695, 698, 700). Sapir also notes the vocalizing *a-u in Cr and Tb. Since none of the languages show *e-u, but rather all with u show first vowel a, then the vocalizing *i-i could be the 1st assimilating to the 2nd, such that the original 1st vowel was likely a, as it appears in Tb, Sr, Ca, and Cr. The 2nd may have more likely been u (which aligns with Hebrew pl), and final V > i is common, but anything else > u is not. So the reconstruction *laŋu serves best. [Arabic *lahat 'tongue', the Hebrew vocalizing for an unattested plural would be *lahgoot]

Four decades ago Munro (1973) demonstrated that a half dozen sets show Ls η < PUA *w. The forty years since that time have turned up a few more examples but not an explanation. In fact, some rather sporadic η < *w in some other languages (mostly Takic) seem to complicate more than clarify. The matter is mostly clarified in 6.7, but not entirely.

757 UACV-2575a *siwa < *si(ŋ)wa / *siwa 'female, sister, daughter': Sapir; M67-470; Munro 1973: Hp siwa 'sister of a man'; CN siwaa-tl / sowa-tl 'woman, wife'; Pl sivaa-t 'woman, wife'; Ls šawáa-may 'daughter'. Miller and Bright's observation that Ls šawáa-may 'daughter' is the diminuitive of Ls šuñáa-l 'woman' is very relevant to the nasal clustered with -w-. CN may show a vowel assimilation to w (*siwa > *sowa) that occurred in other languages also, probably in Tak *suŋa, TrC *sona 'wife' and Tep *hooniga 'wife'.
UACV-2575b *si'ɑ' 'girl': LN3519 *si'ɑ' (young) girl; M88-si11 'young girl'; KH/M03-si11: Mn si'ɑ'; NP si'ɑ / ci'ɑ. The WNum forms likely tie to *siwa/siwiąwa, but until an explanation emerges, a separate letter is good.
UACV-2575c *suŋa 'man's daughter, wife': M88-su21; KH.NUA; KH/M03-su21: Cp suñáma 'man's daughter'; Ca suñama 'man's dau'; Ls suñá-l 'woman, wife'; Gb aşon 'wife'; Sr suñ 'man's dau'. Add Ktn huŋ 'descendant' and Ktn nímiñuŋ 'wife', pl: nímiñugam (< *niñi-suŋa 'man's girl/woman').
UACV-2575d *sona < *suṇa < *si(y)wa 'woman, wife': B.Tep73 *hooniɡa 'wife'; B.Tep72 *hoonita/hoonata 'to take a wife'; L.Son256 *sona 'esposa'; BH.Cup suṇāma' daughter of man (diminutive of woman); M88-308; KH/M03-308: Tb so'yiil 'wife' (cognate?); Tbr sona-r 'esposa'. [Hebrew šipḥaa 'maid, maid-servant, concubine']

1059 UA *ti(N)wa / *tiwɑ (AMR) 'name': Hp tiywa 'name, refer to, vt'; Tb ñiðiŋwa-l 'name'; Cp tew' 'name (n. poss'd); Ca tēw; Ls tūŋ-la; Sr tiwān(č) 'name, n'; Ktn tiw; TO či̱g '(1) find, (2) call by name'; PY p teegi 'name'; Eu tewāt; Tbr temwa-ra; Yq tea; My tēewam; Wr tewā; Tr tewā; Wc tēevā; Cr an-tywaa 'he is named X'. Munro suggests -nw- may explain *o > u in Ls. Note ŋ with w in Hp and Tb. [Arabic dw/wa�aa 'to call, name']

332 UA *koNwa 'snake' reflects a medial -th- cluster (< *qVṛjaṭ). This widespread cognate is in 6 of 8 branches, and while Joe Campbell (1976) cites a Nahuatl dialect showing *koŋwa, most show *kowa, except Takic, which has that medial -ŋ-. Cp qeqiŋ 'king snake' and Ls qiŋ-l 'ring snake' < Tak *koŋo.

[Egyptian qrḥt 'serpent (sometimes bird determinative instead of serpent), friend/partner']

Four more instances of pharyngeal ŋ reflecting Ls ŋ follow:

270 UACV-70 *tiwi(N) / *tiWi 'ask': Mn tiwiyu; Mn tiwiwi (M88); Mn tiwiwi- 'ask for (objects)'; NP tiwića; TSh tiwića; Sh tiwića (= tiwića) 'ask for'; Kw tiwina; Ch tiwića; SP tiwi / tivi-ŋu 'to ask'; CU tiwiųyu; Hp tiwića- 'ask, inquire of, ask for'; Ls tūyuyi 'ask a question'; CU tiwyuy 'ask'. [Egyptian ddḥ 'ask for']

411 UA *hoŋ 'body'; remember Tepiman n corresponds to NUA ŋ: TO hon 'body'; Ny hona; PYP hona; Ls heŋča-wu-t 'cheerful, contented' is key: Ls e < *o, and Ls ŋ corresponds to pharyngeals and to UA *w also in woman, name (Munro 1973) and to SUA n; and Egyptian ḥṣ unites the meanings 'happy' and 'body'. [Egyptian ḥṣ / ḥw 'body'; Egyptian ḥwt 'joy, rejoicing']

412 Ls heŋča-wu-t 'cheerful, contented'. [Egyptian ḥṣ / ḥw 'body', Egyptian ḥwt 'joy, rejoicing']

413 Ls hiŋč'-ma-l / hiŋčé-ma-l 'boy'. Ls even shows the 3rd consonant glottal stop [Egyptian ḥṣ 'child, boy'], besides the first 2 consonants matching in the last 3 sets: Egyptian ḥṣ > Ls hVg.

1.46 NUA Liquids Corresponding to SUA Liquids

In contrast to PUA *l > NUA n or *n > SUA l (as Uto-Aztecanists have seen matters heretofore), several sets show liquids for both NUA and SUA:

6 UA *kwlu' 'swallow': Hp kwel(o)-k 'sample by tasting'; Eu bēru'u 'swallow'; Tb weleeh 'swallow'. Hp and Eu correspond perfectly through 4 segments, since Hp o < *u and Eu b < *kw. And Tb's w (< *kw) agrees through 3, the last V assimilating to the first, yet all NUA and SUA forms show a liquid.

630 NUA *koli, SUA reduplicated *kɔlɔli > *kɔːkoLi. Again, all SUA and NUA forms show liquids.

88 UA *walaka 'snail': CN wilaka 'caracol de monte'; Tr warākoara 'caracol'; Ls mūviqa 'snail' (Ls múúvi-l 'nose'); Wr alagoloci 'snail'; Wc alagoloci 'snail'; Tr nārāku 'snail'; another example of a NUA liquid (Ls) and SUA liquids, though some languages added prefixes that eliminated initial w(V)-. [Hebrew šaluaq 'leech'; Arabic šalqaqt 'leech']

381 UA *wirhuN 'buzzard, turkey vulture, zopilte' (in 7 of 8 branches, missing only in Tep):

Mn wiho; NP wiho/wiho [WNum]
Tsh wihunmpcci / wihumpiccii / wiyomic; Sh wikkumpiccii [CNum]
Kw wiku-mahaa-z; SP wikkun; CU wskeci-ge-ti [SNum]
Hp wisko; TSh wiskombišt-t 'song of the turkey buzzard'; Wc wirukt
Yq wiuru; My wiuru; Tr wirū; Tbr wilū
Wc wirikī; Čr viskī [CrC]
CN willoo-ti, pl: willoo-me 'dove' [Azt]

Besides a general NUA liquid and SUA liquid correspondence, we see the liquid > -s- in three languages (Hp, Tb, Cr), and being clustered with a voiceless spirant best explains the devoicing of *-r/-l > -s-. Wc (SUA) and Sr (NUA) show all 3 syllables of *wirhuN, while the rest are reductions. [Egyptian wrʃw 'buzzard']

1.47 Some Uto-Aztecan *-k- > NUA -h-, > SUA -k-, and > ḥ in Hp, Tb, Eu, Op

TWO; DOS

| Mn | wahá/i-tu | Hp | lōōyōm | Eu | wodim (gen. woke; acc. wok) |
| NP | wahat(yu) | Tb | wwoo/wooh; wwooyo 'both' | Op | gode |
| TSh | waha | Sr | wōh | Yq | wóí |
| Sh | waha/waa-ttín | Ca | wi | My | wooyi |
| Čm | waha | Ls | wēh | Wr | wōkā |
| Kw | waha | Cp | wi | Tr | okwā |
| Ch | wahá | Od | gok | Cr | wā’apa |
| SP | waa | Nv | gok | Wc | húuta ‘pair, double’ |
| WM | wáylini | NT | gooka | CN | oome |
| CU | wáy-ini | ST | gok | | |

56
Instances of consonant harmony in UA seem to be consistently regressive or anticipatory: that is, the earlier consonant harmonizes with the next consonant:

**1100 UA **tanapiko ‘heel’: among others are My témpe’érím and Yq pémpe’ím, Yq’s first consonant harmonizing with the second.

96 UA *típa > *pipa ‘throw, v.’: Yq and all of TrC show *pipa while other branches show *típa.

1028 UA *yoli ‘live, alive, bear, be born’: most reflexes align with *yoli, and so does Cr ruúrikame ‘alma, vida’ (Cr u < *o) except that the first consonant harmonized to the second.

665 UA *hukkuN- ‘dust’: while 7 languages show *hukkuNpV, CU kukupï (< *kukkuppi) has consonant harmony.

UACV-2233 *pacay ‘shine’: TO wadad-k ‘be shiny, bald’; PYp vasad ‘shine, vi’. Consonant harmony in TO.

UACV-1851 *pakwa ‘pus’: Tr bawana/wawana ‘erupcion purulenta, sarna’; LS ‘apáákwaya ‘rotten wood, punk’. Medial *-kw- > Tr -w-, so outside of a preceding vowel that Tr lost or LS gained, both match *pakwa. However, note the consonant harmony in one of the two Tr variants: wawana.

UACV-1943 *tuript // *TvrV ‘shake’: whether the final *-pa in CrC is a suffix or not, notice that Cr harmonized the second consonant to the third: We türîrîva ‘estar temblando’; Cr rubibèh ‘tiembla’; Eu turirî nomikdaa ‘shake, stir’; Hp türî ‘be shivering, trembling, shaking’.

### 1.48 Consonant Harmony and Consonant Anticipation

**UA CV-2623 pakay ‘three’: a form of *pakay is in every language above, plus WSh pahaittûn; Ktn pahi’; Gb pâhe’; and note Kw peheyu. Note the k syllable in Wr, Tr, CrC, and Tep, in three branches. Note also Ca pâh / pâx, with an alternate form suggesting *-k- > -x/-h-. In nearly the same languages as in *wakay ‘two’ above, here also *k > k in Tr, Wr, Tep; *k > h in most of Num, Tak; *k > o in Hp, Tb, SP, CU, Eu, Op. The -k- is clear in Tr, Wr, CrC, and Tep.

1071 UA *nanKpï ‘leaf’: Kw nágá-vî; Ch nanká-va; SP maavi-naqâ-vî ‘leaf’ (vs. SP naqâva ‘ear’); CU níkâ-a’-vi (vs. CU níkâ-’vi ‘ear’); Tb nanhábi-l; Hp náapi/nahpi ‘leaf’. The last three sets show Hp losing intervocalic -/-k-, but Hp náapi/nahpi shows -p- instead of -v-, as evidence of a previous cluster.

170 UA *tiku ‘drunk’: Wr teku ‘be drunk’; Tr ōku ‘become drunk, sick, faint’; Tr téguri/tékuri ‘ebrios, borrachos, pl’. [Egyptian(F) txw ‘drunkard’]

170 UA *tihu ‘angry’: Mn tihuyee ‘be angry’; Sh tihu ‘angry’; TSh tuupikan ‘be angry’. In light of other examples of a correspondence between Tr/Wr k and h in Num and other languages (agave, two, three, deer), a relationship between Num *tihu ‘angry’ and TrC *tiku ‘drunk’ is reasonable. [Egyptian(F) txw ‘drunkard’]

638 UA *tiyïa ‘deer’: Mn tihîa ‘deer’; Mn tihîya ‘old buck’; NP tîhîda; TSh tîhiyâ(n); Sh tîhiyan; Cm tîhîya ‘horse’; Kw tîhîya; Ch tîhiya; SP tïgi ‘deer’; SP ti- ‘deer, game’; CU tïyi. Though the first vowel is problematic, Tb tîhi+l ‘deer’ is likely related, since the other three of the first four segments agree. From Sapir on, some have mixed these with *tîmâ ‘antelope’ (< *tïmâ), which is another example of syllable reduction causing a cluster: *tîmâ (Ktn) > tîmâ > *tînâ. For ‘deer’ the SP form shows *-k-, while the other Num forms show -h- or nothing. So again, *k > h in most of Num. [Hebrew *razel ‘ewe, sheep’]

638 UA *ciki ‘white-tailed deer’: Od siiki ‘white-tailed deer’; PYp siiki ‘white-tailed deer’. In light of the frequency of *ti > ci, this Tep stem (*ciki > Tep *siki) likely ties to NUA *tïkïya ‘deer’. The Tep k with Num h (< *k) is consistent with the above terms (two, three, drunk/angry) as well. [Hebrew *razel ‘ewe’]
Anticipatory consonant harmony and consonant anticipation (being moved to the preceding syllable) have in common a consonant being moved forward or repeated forward. Uto-Aztecan does both.

**UACV-160** *ku(C/N)t(a)(na)(pa)* ‘bbee’: Cp kutayâ-l ‘bumblebee’; Ls kuukunta-la ‘bumblebee’; My kata kuma ‘bee that lives in wood’; Nv kuarhagi mumuva ‘abejas grandes que hacen panales’; WNum kučávī ‘bee’. LS anticipates the nasalization a syllable earlier than is apparent in Cp, while the SUA languages (My, Nv) do their typical lack of clustered nasalization. WNum -e- (vs. -r-) and Cp -t- (vs. -l-) signify a cluster.

**UACV-1194** *(na)-pati(N)(ki(N))* ‘fight; v’: Mn pidikí ‘fight’; Mn nanna-pidiikí ‘fight one another’; TCSh napti:ñkkin / napti:ñxikín ‘fight’; Sh napti:ñkí ‘to fight’; CM nabiti:ñkí ‘war, battle’; Tb paandigt ‘fight’. WNum and CNNum *napiti:ñkí and Tb *pañta:ñkí show Tb anticipating the nasalization a syllable before Numic’s nasal feature, and even Num *nipiti:ñkí may be anticipating nasalization from *pVti:ñkí.

**UACV-390** *pina* ‘bring, gather, acquire’; Pb pín – ‘imbin ‘bring it’; Sr pinai ‘bring, bring back’; Wc piini ‘be the property of’; Nv vino ‘for river to carry s.th.’; Tr b’si/bená ‘recoger uno a uno, pepener’. Note nasalization anticipation in Tb above and below:

<table>
<thead>
<tr>
<th>Without nasal anticipation</th>
<th>With nasal anticipation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tb kíi – ‘ikik ‘to sack, store, load’</td>
<td>Tb kám’-(ut) – ‘angam ‘it fits’</td>
</tr>
<tr>
<td>Tb kita – ‘ikita ‘it is locked’</td>
<td>Tb kín-(ut) – ‘ingin ‘he brings it’</td>
</tr>
<tr>
<td>Tb kuwuñ – ‘ugguunu ‘she married’</td>
<td>Tb kumaawa’(i) – ‘uggumaawa ‘it is shady’</td>
</tr>
<tr>
<td>Tb kámiuñ – ‘akamiuc ‘to catch it’</td>
<td>Tb paam – ‘ambam ‘make into a ball’</td>
</tr>
<tr>
<td>Tb paabí – ‘aabaabí ‘be tired’</td>
<td>Tb pin – ‘imbin ‘bring it’</td>
</tr>
<tr>
<td>Tb pacáa’in – ‘apacáin ‘he caches’</td>
<td>Tb paan – ‘amban ‘to close it’</td>
</tr>
<tr>
<td>Tb tomocka – ‘otomocka ‘to stumble’</td>
<td>Tb tana – ‘andana ‘to get down’</td>
</tr>
<tr>
<td>Tb tulumuín – ‘utulumuín ‘to roll his blanket’</td>
<td>Tb taŋ – ‘andaŋ ‘it is raining’</td>
</tr>
<tr>
<td>Tb tulu’uma – ‘utululuma ‘it rolls’</td>
<td></td>
</tr>
</tbody>
</table>

The Tb telic (perfective) form generally reduplicates the first vowel. If the second consonant is a nasal, sometimes that nasalization is anticipated with the prefixed vowel, but not always. The cognate languages show no inherent nasalization in front of the verb stem, so it must come from anticipating the nasalization two consonants away. This phenomenon may explain Tb’s nasalization in other places.

Besides nasals being anticipated, glottal stops frequently jump to the preceding syllable, and liquids on occasion. This glottal stop hop or anticipation occurs often in TrC, especially in Tr and Wr, and Sapir (1930, 59) noticed the glottal stop’s mobility in SP. I have also noticed it in WUMU.

8 and UACV-400c Note the glottal stop hop at ‘carry’ in Tr ca’pi ‘coger’ vs. Tr na’cabi ‘coger pl obj’s.

**UACV-153** *ci’m’á / *C(a)‘cima* ‘beautiful!’: Tr či’má in Tr či’má(k)ame ‘precioso, primoroso, bello’; Tr či’má-re ma ‘ser bello, primoroso, preciosos’; Cp a’cima ‘pretty, nice’; PYp la’sima ‘beautiful’. With additional prefixes in Cp and PYp, the glottal stop hops, as all agree in five segments otherwise—(‘)ci(‘)ma—and PYp s < *c.

724 While other forms point to *paro’osi* ‘jackrabbit’ at ‘rabbit’ (such as My paros, pl. paró’osim), Wr pa’loisi and Tr ba’loisi anticipated or transposed the glottal stop a syllable forward.

**UACV-210** Among forms of *curaka’i* ‘bird, woodpecker’ is Wr cu’ruki ‘bird’ with the ’ moved two syllables forward.

### 1.49 Vowel Behavior (or Misbehavior) in Uto-Aztecan

Early on, Sapir (1913, 402) noticed that “most UA languages seem to assimilate vowels of successive syllables to each other to some extent, though in varying manner.” He also noted the frequency of vowel syncope and that the existence of many consonant clusters was due to it (Sapir 1913, 415). In fact, Sapir (1913, 417) goes so far as to say, “In Nahuatl (as presumably in UA generally) there were no consonant clusters to begin with. All present clusters have been brought about by the disappearance of short vowels.” I vary from that view only slightly: even if many present clusters were brought about by vowel syncope, there were also original clusters, even if many are largely now lost, but sometimes perceptible in the reduction of the old cluster to a single consonant, whether the components of the cluster are retrievable or not.

The UA vowel correspondences are fairly straightforward and obvious by inspection of table 6 (page 46). Hopi shifted them one direction (*u > o; o > õ*), while the Corachol languages shifted them the other (*u > i; õ > u*). CN continued the CrC shift one step further: *u > i > i*. The Tak languages offer less obvious scenarios, treated by Langacker (1970), who also explains PUA *k > Cup q/-o, which q remained even after o became high front vowels in Cupan: Tak *ko > *qo > qe (Ls) / > qi (Cp, Ca). Examples are at *kuta ‘neck’; *koloka ‘beads’; and elsewhere.

#### Vowels > i/i/e in Unstressed Syllables

Vowel centralization is common in language change. Sapir (1913, 416) noticed that many vowels appear to change to i in shortened/aspirated syllables and that a ‘dulling’ to a is common in SP in unaccented syllables (Sapir
1930, 8). This is similar to the schwa-phenomenon in English, wherein short unaccented vowels of longer words become a. The UA schwa-equivalents are i and ĭ/e.  

UACV-504 *(pa)-hawa 'fog, steam': Yq bâhé(wa) 'fog'; AYq haawa 'vapor, steam, n'; AYq vahewa 'mist, fog'; AYq vaiweće 'fog, mist'; My bâihwo 'neblina, brisa'; My háawa 'vapor'; Eu bâuwa (bâuwa) 'rocio, neblina'; Eu beivat 'neblina'; Ca hâway 'be foggy, vi'; Ca háway-š 'mist, fog'. The diachronic fragility of h results in a diphthong and the loss or near loss of the middle syllable after the prefix *pa-. Also of interest is the fact that all forms without the prefix *pa- show *hawa (Ca, My, and one AYq form) because the first syllable was likely stressed, while all forms with prefix *pa- show a higher vowel after pa-, i.e., pa-(h)îwa/(h)îwa with second syllable reductions, because pa- was stressed and thus not the first syllable of *hawa. Furthermore, those high vowels are the UA schwas, and, like the English schwa, sometimes result from lack of stress in unaccented syllables, not from PUA *i or *.  

UACV-2601 *hatawa 'yawn, v': Mn na'idawi 'yawn, vi'; NP idamuvin'i 'yawning, vi'; TSh īhatawa 'yawn, vi'; Cm ītȟamáki 'ti' 'yawn, vi'; Kw 'atawa 'yawn, Eu īhatawa (prêt: īhatuhrî) 'yawn'; My ten ha'āwa 'is yawning'; Yq háawe 'yawn'; Cr ha'atewu 'he yawns'. Note a glottal stop in Cah corresponding to *t in the other UA languages: *t > /r > ' in Cah. Interestingly, in TrĆ where the first vowel is stressed, the *a is retained while second and third vowels sometimes change, but in Num where the second vowel is more often stressed, the first vowel goes to i, the UA schwa, in all Num forms except Kw.  

UACV-1067 *ata(N)kač 'grasshopper', note the 2nd vowel is consistently a in TSh aataŋkičiici; Sh aattenkih; Cm aat̄ikɪ; Kw 'aataka-piži; SP aataŋkaČ, aataŋka-pipec except for some CU variants: CU ī'ā-řikā-ci / ī'ā-ʁakā-ci / 'a-ťakā-ci. In the one CU variant, the unaccented a > ĭ between two accented syllables. In CU the third vowel is also a, so only unaccented schwa-like behavior can explain *a > ĭ in one of the CU variants.  

UACV-1850 *yaawksi 'pus': Cp āyexwi-š / āyaxwi-š 'pus'; Ls iyawksi-š 'pus'. And some Cp form both show an unaccented a > ĭ/i, while accented ĭ remains in all cases.  

UACV-1286a *yaCV 'laugh': Mn yawi; TŠh yahi/yahe; Sh yahnaeci; Cm yahneeti 'laugh, v sg' vs. Cm na'yíneti 'laugh, v pl'. The two Cm forms are quite identical except that when the prefix *na- is added, the first vowel a becomes the second, and in the unaccented position becomes ĭ.  

676 UA *pakuwa 'mushroom, fungus': Mn paagú 'type of pink mushroom'; PYp viška 'mushroom(s); Wr wehkoí 'fungus'; Tr wiškuškú 'large white edible mushroom'; Tr wekogí 'mushroom'; Tr wehori 'type of edible mushroom'; Tr cohōwêkúwí 'large white edible mushroom'. The phonological variety in Tr is typical (-weku-, wiku-, bêku, weko, weh-) and some forms suggest Tep influence. The Mn, PYp, and one Tr form (-bêku-) suggest initial *p, whose reflexes in Tep (v/w) are the loan source of some Tr/Wr forms. The first vowel is probably a on the strength of the Mn form, which a easily assimilates or centralizes to ĭ/e/i when a greater stress is later in the word.  

269 *taka 'fruit' are 11 languages with reflexes of *taka, but Kw tīkpiya 'fruit' shows *a > ĭ/i.  

1120 *yuhi 'fat, grease': among several Num *yuhi forms with stress usually on the second syllable, we find Kw yīhu/yuuhi-vi and CU yũi-vi 'fat, oil, grease, lard' which changed *u > ĭ when unstressd.  

UA *paśwèl 'young man': Ca paśwèl-ìš 'young man'; Cp pišwèlìš 'young man'.  

93 UA *toci 'head': among other SNum *toci- forms, all accented on the second syllable, is CU tici-vi.  

UACV-2614 *pana 'yucca whipplei': Ls pañâa-1; Cp pañà-1; Ca pâna-l. Note Cp a < *a in the unaccented syllable. Additional examples of schwa-like behavior (V > ĭ/i), usually in unaccented syllables, can be found in the UACV at *malkocowa 'hug'; *paca 'long, thin, stretch'; *patto- 'swell'; and *sakwo > *sikwo/sikwi 'bewitch, whip', etc.  

Uto-Aztecan Vowel Assimilations Anticipating Following Consonants  

Uto-Aztecan vowels also move toward the point of articulation of the following consonant, anticipating its place of articulation, though again, more often in unaccented syllables, that is, V > o/u before labials and V > ĭ before alveolar consonants: e.g., Semitic baraq 'lightning' > UA beroq 'lightning' raises and fronts -a- > -e- before -r- and backs -a- > -o- anticipating uvular -q.  

Some vowels round before labials: e.g., UA *sa'maC 'spread': Kw sa'ma 'spread out (as blanket)'; Kv sa’mapi 'blanket, mat'; SP sa'ma / sam'a 'spread out (a blanket)'; SP sa'mappi 'spread out, ptc, cover on which s.th. is laid'; Ch som’a 'spread a blanket'. Note Ch’s assimilation of *a > ĭ. Other examples exist dot the data.  

Vowels > ĭ before alveolar consonants, especially in unaccented syllables. Note how often vowels become high-front when preceding an alveolar or when anticipating what might be considered a "high front" consonant:  

UACV-108 *paNtu' > *paicu 'badger'.  

UACV-358 *packo/or 'prickly pear sp.': PYp pasko’or 'type of prickly pear'; Tr pečuri 'nopal species'.  

1066 UA *corowa 'hungry': Tr ciiriwa exemplifies the raising influence of three of four consonants being alveolar, with perhaps help from assimilation toward the third accented -i-.  

UACV-2623 *pakay 'three', Tr bikiyá shows the anticipatory influence of -y-.  

308 UA From *pa-surV / sura 'sweat' the last two syllables of Wc kwâasiyiya 'sweat, n' assimilate the V toward y, while Cr táisi'e 'sweat, vi' or Cr -sí(e (< *surV) agrees well with all the other *pa-surV/sura forms, mostly of Tep.
Kenneth C. Hill notes that Spanish *frazada* is the source of Hp *pösaala*, and is the likely source of other UA words for blanket: Ca *saal’a*, Tbr *pirisäl*, Yq *pisam*. Comparing Tbr and Yq, note Yq’s quick loss of r since European arrival. Also note the tendency of alveolars to raise and front preceding vowels (a > i/ü before r/l/s/t) in Tbr, Yq.

**Hp kapiira** is from Spanish *cabra*. To separate the Spanish consonant cluster, *i* emerged, perhaps partly due to its schwa properties, though having become a long vowel hardly has it schwa-like any more, so perhaps more likely is the influence or anticipation of *r*.

**Vowels’ effects on consonants**: besides the palatalizing effect of high vowels (*t > c*) discussed above, low vowels (PUA *a* and *o*) often caused *k > q*; *k > q<_a_*> is common in Num, Tak, and Hp, but Tak changed *ko > *qo, then kept *q even after the subsequent Cupan vowel changes of *o > i (Ca, Cp) and > e (Ls), which then yield Ls qe and Ca/Cp qi < *ko (Langacker 1970). Examples include 1014 *kuta ‘neck’; 630 *koli ‘hurt, be sick, chili pepper’; 594 *ko’ci ‘older sister’; UACV-1637 *koyni ‘pluck’ at ‘plant, v’; and others.

Vowels assimilate to other vowels, **anticipating the following vowel or preserving the preceding vowel**. Relevant to Sapir’s (1913, 402) generalization that “most UA languages seem to assimilate vowels of successive syllables to each other … in varying manner” are *u-a > o-a*, *i-a > e-a*, vowel leveling *a-i or i-a > e-c*, Tübatülabal’s preservative vowel assimilation, and Nahuatl’s anticipatory vowel assimilations, and Tepiman’s anticipatory vowel assimilations, each treated below:

The Partial Anticipatory Assimilation *u-a > o-a*

UACV-69c *kuC-taC-pi ‘ashes’: Tsh kucaappi; Kw kuca-pi; SP kuččaC ‘ashes, light gray’; CU kuca-pi; Ls koškuC ‘soot’ (vowel is wrong, Miller notes); Hp qócvi (vowel is wrong, Miller notes). The two vowels that Miller notes as wrong (Ls and Hp) are likely due to *u-a > o-a*, because three other forms show *u-a, and *u-a > o-a* is natural and explains Ls o; otherwise, Ls o < *i, which would not work here.

UACV-1734 *hupa ‘pull out’: Kw hovo ‘pull out (hair, grass, seeds), v’; Ch hová ‘pull out, v’; Nv ‘upana ‘arrancar’. The semantics are identical, as are the correspondences nearly, since Nv ‘ < *h. The only difference is *u-a > o-a in NUA, then Kw further assimilated the second vowel to the first.

UACV-1128 *yula ‘hang’: Ca yúla ‘to hang’; Ls jóóra ‘to swing, hang in the air’. Ls and Ca are similar except for the explainable vowel assimilation in Ls. That assimilation was later than the one in P175 below, wherein the change was before the Ls vowel shift of o > Ls e: that is, *suka > *soka > Ls *saxa. For note that all of SUA and even Sr in Tak show *suka while Ls has *seka.

1260 UA *LukV ‘stoop’: Ca láku ‘bend the body forward’; Ls loóqá ‘stoop’. The fact that Ls has final -a allows *u-a > o-a to explain Ls o, as in the next set also and others.

UACV-525 *suka ‘to heat, be hot (weather)’: Ls šéexa ‘to simmer, of water when it is about to boil’; Ls šéx-la ‘to warm water’; Eu sukáe-n ‘caliente’; Op sukárna; My šúka ‘está caliente’; AYq suka/sukkai ‘warm’; Tr sukáre ‘calentar’; Wc šíka ‘caliente’; Cr šíká ‘sun’; Cr wa-shíka ‘be hot (weather)’; Nv ‘ukadida ‘calentar, vt’; Nv ‘ukági ‘calentar a la lumbré’; NT uukáyí; ST huukaq; TO huukájí. Ls e < *o suggests *u-a > o-a as an intermediate step: *suka > *soka > Ls *saxa.

UACV-354 *yuña ‘cactus fruit’: Hp yöö ‘prickly pear cactus’; Wc yína; TO juní ‘dried saguaro cactus fruit’. Both Wc and TO agree with *u, and *u > o-a likely preceded o > Hp ö, as in P169 and P175 also.

UACV-1289 *uña > *onja ‘(feel/be) lazy’: Hp oöna ‘not feeling like doing’; Hp nàa’öna ‘lazy’; Sr ‘ööna ‘lazy’; Cp iñjü-s, pl. iñjüm ‘lazy’; Cp iñjú ‘be unmovimg’; Cr wa-šína ‘he feels lazy, dragged out’. Note Hp n vs. Tak € as in ‘suck’. Also note Cr i < *u, and *u > NUA *o is easily feasible before a following a.

683 UA **uma ‘be cloudy’: Hp oowam ‘cloud’; Tr na’aoma ‘become cloudy, erased’; Tbr homék ‘be cloudy’. A reconstruction of the first vowel as *u instead of *o is preferred, as we would expect Hp ö < *ö, and Tr sometimes shows o where u is expected anyway, and even if that were not the case, a vowel assimilation or lowering *uma > *oma, a common phenomenon in UA, also explains the Tr and Tbr forms.

UACV-847 *muwa ‘father’: Kw muwa; Ch móa; SP moa; WMU muwwá; CU múa; *u-a > o-a in Ch and SP.

The Cupan languages show a vowel assimilation from *kuta > *qola (Proto-Cupan) ‘neck’ 1014, as well as *yuña ‘cactus fruit’; *uña ‘lazy’; *uma ‘cloud’; *hupa ‘pull out’; *suka ‘heat’; and *kuta ‘neck’; that is, seven show NUA lowering the round vowel in assimilating *u-a > o-a, while SUA languages do not as much.

Subbranches may do so: WNunum does *u-a > o-a in WNunum *toka ‘black, night, fire go out’; UA *tuCcaC / *tuCCaC ‘dirt(y)’; Mn tocábi ‘dirty one’; NP tocaggiti ‘dirty clothes, v’; TSh tucaappi ‘dirt, dirty’; Ch tucá-vi ‘dirt’.

UACV-536 *mura ‘ear of grain’: *mura > Cahu ‘ma’o ‘mo(wo)a): Yq móa ‘espiga’; My mówwa ‘espargar’, while the rest of SUA is consistent with *mula: TO muda ‘tassel’; Nv murhadaga ‘espiga’; Eu murát ‘espiga’; Wr mulá ‘espiga’; Tr murá ‘espiga’; Cr mwé-yu ‘spike/espiga’; NT murádádi ‘la espiga’.
The Partial Anticipatory Assimilation *i-a > ï-e-a

Similar to *u-a > o-a, so is *i-a > e-a (or > ï-a) as common in UA.

UACV-742 *kisa 'chicken hawk': Tak and Hp show *kisa (Cp kisi-ly; Ca kisily 'chicken hawk'; Ls pâkîš-la 'chicken hawk'; Gb paskiar 'chicken hawk'; Sr pâkîa-t 'chicken hawk'; Hp kîsa 'chicken hawk'). But SNum assimilated the first vowel to the second or *i-a > ï-a (Kw kîsa-vi 'chicken hawk'; Ch(L) kisavu 'hawk species').

225 UA *wítta > witta 'wrap' shows SNum *witta, but *witta in CN and WNum.

UACV-614 *sika / *siki 'cut (hair), mow', Tr has two stems: Tr siki and a secondary stem Tr sekâ. Other forms (at 'cut') with 2nd vowel a also show the change (> ï-a); yet other forms level the vowels (> i-i).

UACV-2028 *huppa 'skunk': among many *huppa forms is CN epa-tl 'skunk' which likely acquired its vowel thus—**uppa > *ipa > CN—the last step being i-a > e-a.

UACV-1338 *wina > *wina 'limp, be lame': Cm wihnaí mi'arí 'walk lamely, limp'; Ls wóna 'limp, be lame'. Note the identity of three of four segments (*wVna), with *i-a > ï-a, and i > Ï s o.

630 UA *koli (*koloki > *ko'okoli) 'hurt, be sick, chili pepper'. While many SUA forms show the reduplication *ko'okoli, Ca and Cp show *koli > *qoli > qilí. Then after acquiring final -a, Ca lowers *i-a > e-a: cf. Cp qilyíqa-t 's.th. hot, spicy, strong'; Cp qilyiqatü 'nine hurt, sting, v'; Ca qelyá 'feel sore, v'; Ca qelyak 'pepper, pungent, creating a burning sensation'.

Vowel Leveling

Hopi e is the only Hp vowel not aligning with PUA's five vowels, but vowel leveling of i-a or a-i is often the source of Hp e. Ken Hill (p.c.) also mentions *tj e > e as a source of e, which is another form of vowel leveling.

1457 UA *cikwa 'rain, v': TO siibani 'drizzle, sprinkle' and Hp cekwekwe-ta 'be raining big drops as at the outset of heavy shower' (cekwe- 'soak') suggest *cikwa with vowel leveling in Hp.

UACV-109 *kwíta / *kwíta 'badger / tejon': Ca wílyalya 'badger'; Tbr kwelé-tkeré 'tejon'.

19 UA *kwiya 'earth, land': most vowels reflect *kwiya, but Tr, Wr, and Cr leveled the vowels *i-a > e-e.

1105 UA *káli 'kidney': SP qaniN, qanimpi 'kidney' and the k'ele- portion of Hp k'elevosna 'kidney'.

640 UA *piiska 'rot, pus, infection' and Hp peak'e 'pus, pus-filled infection'. (*piiska is more fully elaborated below under phonological reductions.)

UACV-234 *eíya 'bitter': CN čečíya 'bitter, sour' and Tb ceeveyeët / 'ceceyeeu 'be bitter' show *cikwa with vowel leveling in Hp.

890 UA *káni 'house': In SUA: Wr kári; CN kal-li; Tbr kal-i 'pueblo'. In NUA: NP káni; TSh káni; Sh káni; Cm káni; Kw káni; WMU káni; CU káni; Tb haní-i; and Hp qeni 'place, room, space'. Note how many of the vowel leveling examples involve Hp.

1095 UA *piisa 'pound': NT viaááhi 'remoler'; Hp píšší-ta 'be a continuous drumming or pounding sound'. With vowel leveling, these agree.

135 UA *mana/mani 'stumble, roll (over), fall over/off/down': Cp máne 'roll, fall off, stumble'; Ca mána/i 'fall down (rolling), roll, stumble over'; Cp manániyqal 'he fell over'; Ls máána/i 'stumble and fall, roll down (a hill) vi, vt'; Sr manánk 'fall down'. Note Hp mïnï(k) 'stumble and fall, fall down' the leveled vowels: *mani > mïnî.

UACV-1391 *laya 'lie with feet/legs spread/pointing outward': The specific semantic identity of Hp léesi-kiw-ta 'lie with feet pointed outward' and of Ls láya 'lie with legs spread apart' makes this match probable, when we consider that Hp e is usually from vowel leveling, such as a-i / i-a > e-e, or as we have here: aia/aya > ee, as in Ls laya and Hp léesi, if -si is of another morpheme.

UACV-2358 *ta'ika 'tomorrow': Ch ta'ika 'tomorrow'; Kw te'eka-su 'tomorrow'. Kw again levels the vowels.

1043 UA *mama'u 'woman': While other languages show *mama'u, Kw levels the vowels to Kw momo'o: Kw momo'o 'woman'; Ch mamá'u 'woman'; Ch(L) mamau'u 'woman'; SP mamá'u-ci 'woman, young woman'; WMU mamá-ci 'woman'; CU mamá-ci 'woman'.

2580 UA *pami 'girl': My beeme 'girl'; Yq béeme; AEYq veeme; Tr bâmirâ. Tr probably shows the more original vowels with vowel leveling occurring in Cah: *a-i > e-e.

162 UA *siwâ(N) 'sand': While Num shows *siwâN, the TrC terms level the vowels of 'sand' similarly: *siwa > se'e.

Tübatuulbal's Frequent Preservative Assimilation of Second Vowel to the First

UACV-1587 *huna 'out(side)': NP hunagga 'outside'; Sh hunankwa 'outside'; Cm hunâki 'outside'; Tb 'oonooban 'the outside'. Probably *u-a > o-a > o-o.

6 UA *kwílu 'swallow': Hp kwelo(-k) 'sample by tasting'; Eu bêru'u 'swallow'; Tb welech 'swallow'. Hp and Eu correspond perfectly through 4 segments, since Hp o < *u and Eu b < *kw. With Tb w (< *kw), Tb agrees as well, considering that the second vowel assimilated to the first.

UACV-137 *mo'olV 'bear': Kw mo'ori-ži 'brown or black bear'; Tb mo'olohy 'brown bear'.

206 UA *tuwâ / *tu'â 'to bear, son, child': among many forms approximating *tuwa'/tu'a, we have Tb tu'ul 'baby, offspring' which even assimilated the vowel of the suffix -mal 'small, young'.
**Nahuatl’s Anticipatory Assimilation of First Vowel to Second Vowel**

162 UA *siwaN ‘sand’: Most of Numic suggests *siwa(N), while most of SUA lost -w- and some leveled vowels, such as My see’e. However, some SUA forms kept the original vowels: Nv hia, TO -hia, Tbr sìa-t, and We šíe.káari almost. However, CN  săal-li again anticipated the second vowel (iwa > aa), though is evidence for the original first vowel (AMR 1996d).

1746b UA *totaçowa ‘push’: CN totoçowa ‘to push, shove someone or something to the front’; Tr na’taço ‘push each other’; Cr ra-átatáči ‘lonjum’; CN assimilated *a-o > o-o.

979 UA *taputi ‘cootontail rabbit’: Sixteen languages match perfectly the four segments *tapu, which consistency is rare in UA. For CN tooč-tli, we have both loss of intervocalic *-p- and a change of first vowel to second: *taputi > *tapač(i) > *tacoč > CN tooč. CrC kept the first vowel, but also lost intervocalic *-p-: *tapoci > *tapi > CrC *tacio ‘rabbit’ in We řáciu; Cr tšiciu’u.

1245 UA *su’i *suwi ‘hare’: while all of Tak, Hp, and Tb show *suwi/*su’i ‘jackrabbit’, CN si’-tli shows anticipation in *su’i > si’, then loss of final vowel; though *a > CN a also, no palatalizing s > ʃ.

98 SUA *tikpa-wa (< *tukum-pa-wa) ‘up, above, sky, on’: Fr te’pá; Fr te’ pani ’sky, up’; Eu téva(n)/tewa; Tep *tivagi (< *tipa) aligns with *tikpa-wa (cf. Hp tokpela, Hp l < *w); CN tlakpa-k ‘above, on top’. Note that while all others (and others not repeated here) show ʃ-i, CN has a-ʃ. See ‘sky’ for details on other forms.

1144 UA *o’mana ‘sad, suffering’: CN a’mana ‘sad, troubled’; Tr o’moná/o’mona- ‘be afflicted, saddened’; Tr o’móna-ri ‘sadness, affliction’. Tr and CN agree in the consonants -m-n-, but disagree in vowels: a-a-a vs. o-o-o. Note CN again has earlier vowels anticipating following vowels *o-V-a > CN a-a-a.

1042 *tapusa > típosa > típosi ‘gopher’: TO jéwó/čéwó; PYp tía<vua; NT tío’óhi; ST tiúva; Eu tívási; Yq tébos; Wr te’posi; Tr repósi. For CrC and Azt, *tapusa > tása > tusa > tosa: CN tosan ‘gopher’; Cr tshus -tu’a. At both *tapusa ‘gopher’ and *taputi ‘rabbit’, CrC kept the first vowel (a), but CN assimilated the first vowel toward the second (a-u > o-o).

**Anticipatory Vowel Assimilation in Tepiman: *u-a > ua-a, and *i-a > ia-a**

Nevome’s vowel anticipates the vowel on the other side of the consonant in the other languages.

160 UA *kut(n)at(n)pa ‘bee’: Cp kutáya’-i ‘bumblebee’; Ls kúkunta-la ‘bumblebee’; My kuta kúmera ‘bee that lives in wood’; Nv kurhari mumuwa ‘amejas grandes que hacen panales’; WMU kučávi ‘bee’.

1102 UA *suma ‘hungry’: Eu hisúmráv ‘hambre, n’; Eu hisúme ‘haber hambre’; Eu hisúm-ce ‘tener hambre’; ST uama ‘die of hunger’. From *suma > Tep (h)uma > ST uama, as ST anticipates the following vowel.

826 UA *mulawi ‘dance, v’: TO mualig ‘of a person to spin or dance’; Tb muulawiwi ‘dance, n’. This pair shows three consonants in agreement. It is plausible that the Tb vowels assimilated between the initial syllable's u and the third C w, or second assimilating to first as above, then with the frequent Tep vowel anticipation, TO's vowels reflect the original, though shifted a syllable forward: *mulawi > mualig.

297 UA *misiwa ‘centipede’: Eu másiwa; Yq masiwe; My masia; TO mahiog; PYp maihig; Nv maiokka (< *mahiga < *misiwa). Wr ma’ayáka, Tr maágá/ma’ágá, and Tr mahará may derive from Tep loans: *misiwa > Tep *mahiga > mahaga (Tr) and > ma’yaka (Wr).Vocally Tep behaves much like in *mulawi above, anticipating the 2nd vowel, but with rounding toward -w-, a form of anticipation: *misiwa > *mawáV > mahiog.

739 UA *si’a > Tep hi’a ‘urinate, v’: TO hi’a; Nv i’a/i’á; PYp hia’a. PYp anticipates the following vowel.

1095 UA *pisa ‘pound’: NT viahái ‘remoler’, Hp piši’ta ‘be a continuous drumming or pounding sound’. Note NT anticipatory assimilation and Hp’s vowel leveling.

210 UA *tutu-ka > *ku:-ka > *susi-ka > susa-ka also shows Tep anticipatory vowel assimilation.
Vowel Transposition or Vowel-Line Shift

Another phenomenon frequent in TaraCahitan and sometimes in Tep is what might be called vowel-line shift, transposition, or leapfrog; that is, a sequence of vowels shifts in position relative to the consonants, similar to TO: *mulawi > TO mualig.

UACV-1171 At ‘heel’ Tr ɾaniku and Eu tenuka have matching consonants (*-t-n-k) and the two forms have a similar string of vowels (i/e-u-a), but the vowels have shifted one slot relative to the consonants.

264 At ‘rainbow’ is another vowel-line shift in these four forms: though the feeble -h- dropped out in Tr/Wr, the vowel pattern persisted, thus shifting the remaining consonants: NT kiihōnali ‘rainbow’; TO gihonali; Wr kenolá; Tr ginorá. Note:

‘rainbow’ *kiononalı (TO, NT) ‘heel’ Tr ɾaniku
*kinola (Wr, Tr) Eu tenuka

88 among CN wilaka ‘caracol de monte’; Mn muvílaqa ‘snail’. Note a Kw form showing yïna < *yuna.

Often *u > ï in Numic

1368 UA *tu’α- ‘good’: CU tii’ay ‘be good/well’; CU tii’a-ì ‘good’; WMU tii’α--; Yq tů’í ‘bueno, está bueno’; My tu’uri ‘be good/well’.

UACV-2069 *suk ᵃ ‘snake, lizard’: TSH pa-suku ‘water snake’; Mn pasγu ‘water snake’; Tb pišugaq ‘red racer snake’; Yq/AYq siku’u’a ‘coral snake’; Ch šiššipi ‘lizard’; CU šišša-nagóy-či ‘lizard’; KW šišši-ži ‘lizard’ (*s > c?).

622 UA *cukka/*cukk ‘crowded, mixed’: CN cicica ‘stuff s.th. tight’; SP cıkki ‘be mixed with’; CU ciku’mi ‘narrow, constricted’; CM cıkki-ciikk ‘crowded’. Since *u > ð in CN and *u > ï in Num is frequent enough, Num and CN agree through *cuk, and the final vowels (-a vs. -i) are the active/transitive in CN and stative in Num (except CU).

UACV-2300 *hu’uC ‘thorn’: KW hu’u-pi-ŋ ‘boxthorn, desert thorn’; Sh hi’i- ‘stickers’.

754 UA *pun ‘turn, look, see’: Mn puni/poni; NP puni; TSH puniC ‘see, look at, study’; Sh puniC/puiC ‘see’; Cm puni-ti; Ch punii ‘see, look’; SP pinni ‘see’; CU pini-ka ‘see, vt’; CU pini- ɾi ‘look at’.

Hg po-ni-yi ‘start moving up’ is cognate with Num *puni ‘see/look’, as would the more basic stem Hg poni- ‘turn, bend’ be also, as in Hg poni-l-a ‘turn, make turn, steer’ as well as the Tak forms *puni ‘turn’. ‘He turned to look’ and ‘he turned and ‘he looked’ can all apply to the same instantaneous event. Note that the eastern end of the SuN line (SP, CU) changed *u > ð.

UACV-166 *hupi ‘bumblebee’: Mn hiihiw ‘bumblebee’; NP huupi nodda ‘bumblebee’; Sh hiihi-mihi ‘bumblebee’.

81 UA *hupi (huppi?) ‘woman, wife’: While other UA languages show forms consistent with *hupi, the Num languages show *hup *huppi (< *hup(p)i); Mn hiihi’; TSH hiihipici(cii); Sh hiihi; Cm hiihi, though occasional gemination remains to be clarified.

UACV-353 *muCuTa ‘cholla cactus’: Cm múta-l; Ca múta-l; Ls múta-l; Sr muutu|; Sh(C) mūta ‘cactus’. While Tak shows u, the Num form has i, as well as -c- < -C- or -*tt-.

UACV-2319 *yuun/i ‘pour, put’: Mn tîyuua ‘pour into’; Cm payuniitu ‘pour water on, water, vt’; Ch yuná ‘put pl obj’s’; Cm yunay ‘scatter, put pl obj’s’; Kw yina/yuna ‘pour’. Note a Kw form showing yina < *yuna.

Pima de Yépachic (YPy) Vowel Metatheses

PYp occasionally metathesizes its first two vowels from a pattern of PUA *a-i > i-a, or a*u-u > u-a:

UACV-124 *paCi’a ‘bat’ several languages illustrate *paCti’a > *paci/*paca, but PYp -ipa < *pica.

UACV-1697 *yalipá ‘poison’: Mn (y)enipá ‘poison, n’; Mn enipá ‘poison, v’; Wr yeloá ‘poison, n’; Wr yeloè-na ‘poison, vt’; PYp dirav ‘poison for fish’. PYp fits well, because Tep d < *y and v < *p, and it shows the same metathesis as in *bat*: i-a < *a-i. Tr(C) (Wr) often shows intervocalic -p- > -w- late in a word.

597 From *taputi ‘cottontail rabbit’ note the vowel metathesis in PYp tuuva ‘cottontail’.

Compensatory Vowel Lengthening with Consonant Cluster Reduction

Other examples exist, but the following introduce the phenomenon of compensatory vowel lengthening in conjunction with consonant cluster reductions: CVCCV > CVVCV. Examples in Tb include Tb(V) paañt ‘ant’ vs. Tb(M) pa’nint ‘ant’; and Tb(M) pole’mat ~ ‘opoloolum ‘bend, vi’.

LS also provides examples. At UACV-2386 ‘touch’ are Cp n’exa ‘be rough’; Cp n’axanáaxa’a-ì ‘rough, adj’; and Ls nàxa’i ‘scratch, scrape, vi, scratch, brush against, vt’. These show a cluster in Cp being reduced in Ls with compensatory lengthening of the vowel. In contrast to most Tak terms for ‘sky’ having no long vowels (Ca tükva-,
Cp tükva’a-š, Sr tukuhpt), we see the long vowel in Ls tūupa-š, which again reduced the cluster. Ls *p remaining a stop (vs. -v-) is evidence of the previous -kp- cluster (*tukupa > *tukpa > *tuupa) with a long vowel in Ls.

Hopi’s long vowel with falling tone in some dialects (àa), aspiration in others (ah), usually signifies a previous consonant cluster reduced to one consonant with compensatory vowel lengthening, for -àa- at least and for -ah- if -h- is considered a voiceless vowel continuation of the preceding vowel.

1071 *naNkapV ‘leaf’: Kw naga-vi; Ch nanká-va; SP maaáti-nanqva-ív ‘leaf’; SP nanqava ‘ear’; Tb náñhabí-í; Hp náapi / nahpi ‘leaf’. Note that Hp lost -k- / -ŋk- and that Hp náapi / nahpi shows -p- (instead of -v-) usually due to a previous cluster, and with the reduced cluster, Hp has a long vowel.

221 UA *wír-pa’a ‘tall, long, great-height/length’. Hp wíípa ‘tall, long’ is a compound of *wír-pa’a ‘big-height/length’. Hp -p- (vs. -v-) means a cluster, yet the first morpheme does not inherently have a long vowel. So the long vowel in the compound is due to a cluster’s reduction with compensatory lengthening.

274 UA TO toon-k ‘hill’; SP tonnoqqi / tumuuqi ‘a hill rises’. The long vowel in TO appears to be long due to the cluster reduced in TO, but still apparent in SP.

1407 UA *mo’na / *mo’ona > monna / moona ‘son-in-law’: Sh monappi; Kw mono; SP monna; Hp moóónaq ‘male in-law’; Eu móóna; Wr móó-ña; My móó-one; Yq móó-one; Tbr moa-saká-ř; Wc muuné; Cr mú’u ‘affinal relative’; mu’un ‘erno’; CN moon-tli ‘son-in-law’; Pl muunti; Ca miñkwi’a. The long vowels in CN, Pl, and Wc are obviously not original, as a dozen other UA forms show short vowels with an intervocalic glottal stop or a cluster (‘-n- / -nn-), so the long vowels in the three are secondary and appear to be due to reduced consonant clusters.

With *yu’má ‘tired, worn out’ we see clusters in Tb yu’mat~’uuyu’m ‘worn out’ and Ch yum’a ‘tired, suffer, drunk, dead, pl’, but without the cluster, we see a longer vowel in Yq yúume ‘cansarse’ and My yúume ‘se está cansando’. These examples suffice to introduce the fact that consonant cluster reduction with compensatory vowel lengthening is a feature of UA comparative phonology.

The Vowel Changes from Semitic and Egyptian to Uto-Aztecan are treated in section 7.1.

Pattern of Presentation of the Uto-Aztecan and Semitic Data

First is listed the relevant Semitic / Egyptian forms; the most relevant are in bold calibri font. Then is cited the UA reconstruction(s) and the relevant UA set from the reference work Uto-Aztecan Comparative Vocabulary (UACV). The UA data are listed thus: UACV-the set number in UACV: then a reconstruction and definition: then the preceding UA cognate collections citing that set: then are listed the UA cognates from the various UA languages, followed by discussion. Some later data and detail, perhaps of interest only to Uto-Aztecan specialists, may be in small print. Then follow a bracket of searchable code for phonological detail, and a bracket of the branches represented by that UA set. Times New Roman is the font for most of the book, but Times New Roman when bolded is less clear, so Calibri font is often used for the primary bolded forms to be compared.

Sections 2 through 5 focus mainly on consonant correspondences of the 1500+ parallels, with occasional comment on vowel correspondences; however, section 7.1 more properly or thoroughly addresses vowel correspondences; section 7.2 shows the medial consonant cluster results in UA; and section 7.3 treats the Near-East grammatical and morphological parallels in UA. Those three normally comprise the comparative method. Yet in addition to those, section 6 shows how these language ties explain seven puzzles of UA previously unexplained. Section 8 reviews the Aramaic leaning of the Semitic-p contribution in UA.
2 The Semitic-kw Contribution into Uto-Aztecan

In the Hebrew and Aramaic forms, the post-vocalic spirantization of Hebrew b > v, p > f, t > θ, and k > x will not be represented for three reasons: (1) it is not original, but a development in Masoretic Hebrew, a late AD-600 dialect’s pronunciation, though Blau (1998, 30) reasons that it likely occurred before 300 BC; (2) it seems not to have applied in the dialects found in UA; and (3) such representations would be unnecessarily confusing to non-Semiticists.

2.1 Uto-Aztecan vowels sometimes accord with the archaic vowelings Hebrew/Phoenician or Ugaritic:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>UA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 plural suffix</td>
<td>-iim</td>
</tr>
<tr>
<td>2 passive/reflexive/reciprocal prefix</td>
<td>ni-</td>
</tr>
<tr>
<td>3 perfect of yışh ‘sit, dwell’</td>
<td>yaašab</td>
</tr>
</tbody>
</table>

The UA morphemes above show some similarity with Masoretic Hebrew, though nothing exact: -iim and *-ima; ni- and *na-; yaašab and *yasipa. However, the facts that (1) Hebrew -iim came from an earlier *-iima (Moscati 1964, 88, 97; Blau 1976, 30 explains loss of final short vowels in pre-Hebrew; and Huehnergard 1987, 296; Gordon 1947; Segert 1984, 51; and Bennett 1998, 79 shows the actual form -iima in Ugaritic for gen and acc masc pl); and that (2) Hebrew ni- (niqtal or niñal prefix) came from an earlier *na- (Blau 1976, 51); and (3) Hebrew yaašab from an earlier *yaśiba (Moscati 122), all show a near identity between Pre-Hebrew forms and Proto-Uto-Aztecan (PUA) forms:

<table>
<thead>
<tr>
<th>Pre-Hebrew</th>
<th>PUA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 plural suffix</td>
<td>*-iima</td>
</tr>
<tr>
<td>2 reflexive/reciprocal prefix</td>
<td>*na-</td>
</tr>
<tr>
<td>3 sit, dwell</td>
<td>*yaśiba</td>
</tr>
</tbody>
</table>

1 Hebrew -iim came from an earlier *-iima (Moscati 1964, 88, 97; Blau 1976, 30 explains loss of final short vowels in pre-Hebrew; and Huehnergard 1987, 296; Gordon 1947; Segert 1984, 51; and Bennett 1998, 79 show the actual form -iima in Ugaritic for the Northwest Semitic genitive and accusative masculine plural, from which the Hebrew plural derives): UACV-2673 *-iima (> -iim, -mi) ‘plural suffix’: Sapir; Langacker, 1977, 80 (*-mi); KH/M06-n5: Ht -m/ -mi ‘nonsingular suffix’; Sr -m / -mi; Ktn -m; Ca -m; Cp -m; Ls -m; Gb -m; CN -me ‘absolutive pl suffix’; -tin ‘absolutive pl suffix’ (with ns-01); CN -waan ‘possessed pl suffix’. Langacker (1977, 80) reconstructs the UA pl suffix as *mi, by taking an average of the more conservative forms, many of which indeed are -mi; however, several forms suggest *-ima. Consider Cp -im; Ca -em; Yq, My, and AYq -im (after C); -m (after V); Ls -u;m; Ht -m; Sr -m; Tbr -m; Kw -mi; Cr -ma; Wc -ma; Wr -ma (pl verb suffix); Op -m(e) (Shaull 2003, 27). And Dakin (1979) reconstructs an earlier *-ma for CN -mi. Tep languages show pl -m only on pronouns. Though most UA languages begin the pl suffix with -m, five languages (Cp, Ca, Yq, My, AYq) show a high front vowel (i/e) before -m. Likewise, many show í or no vowel after the m; yet at least three show -ma, and because í behaves like the UA schwa, a change from final *a > í is natural in an unaccented position. The loss of the first vowel *-i is also expectable, because most UA words end with a vowel, which creates an environment of two vowels, the second usually giving way to the first; i.e., if a noun ends in -a, then: *-a- -ima > -amí. Yet in spite of those two processes, the first vowel is apparent in five languages and the vowel is in at least three, making a reconstruction of *-ima quite viable, to which Miller agreed in a personal conversation prior to his untimely death that the case for *-ima is reasonable. In the Tep branch, this plural suffix is only found on pronouns: e.g., UP higam ‘those’ vs. higa ‘that’; and UP idam ‘these’ vs. iida ‘this’; Tep api ‘you, sg’ vs. api ‘you, pl’. At 904 is Hebrew feminine plural suffix -oot / -ooee. [NUA: Num, Tak, Hp; SUA: Tep, TrC, CrC, Azt]

2 Northwest Semitic *na- (Blau 1976, 51) as a passive, reflexive, and reciprocal prefix in Semitic is identical to UA reflexive, reciprocal, passive UA *na-: UACV-2675 *na- ‘reciprocal/reflexive/passive prefix’: KH/M06-vp1: Hp naa- ‘reflexive prefix on verbs’; TSh na- ‘passive prefix on verbs’ (Dayley 1989, 50); Sh na- ‘passive/reciprocal prefix on verbs’ (Crapo 1976, 12, 19-20); Cm na- ‘passive/reflexive/reciprocal/plural prefix on verbs’ (Charney 1993, 103-4, 126); Ch na- ‘reflexive/reciprocal prefix (Press 1979, 49); SP na- ‘reflexive/reciprocal prefix’; CU na- ‘reciprocal prefix on verbs’ (Givon 1980, 150-60); Eu na- ‘reciprocal prefix on verbs’ (Lionnet 1986, 29); Tr na- ‘reciprocal prefix on verbs’; WTr na- ‘reciprocal verbal prefix’ (Burgess 1984, 33); CN ne- ‘passive prefix’ (Sullivan 1988, 75); Cr nya- ‘refl prefix’ (Casad 1984, 160). [NUA: Num, Hp; SUA: TrC, CrC, Azt]
3 Hebrew yšb 'sit, dwell' or earlier Northwest Semitic *yašība matches UA *yasipa 'sit, reside':

Hp yēsīva (Voegelin 1957, 35); Tr asība; Yq yēsā; TO daihuva; ST daivu. (TO and ST are Tep languages for which *y > d, *s > h or zero, and *p > v). However, some Uto-Aztecansists attribute the final -pa to an old coactive suffix; however, ST daihuva 'stop (of bird) and sit' shows u, not a, which does not align with -pa, but aligns perfectly with the Northwest Semitic plural *yašību, while UA *yasipa aligns with the Northwest Semitic singular *yašība. Furthermore, the verbal forms of both Northwest Semitic and UA contain 3 semantic dimensions of *yasipa: 'sit' and 'dwell/reside' and 'jump' in both language families.

UACV-2005a *yasa / *yasi 'sit': VVH76 *ya,ša 'to sit'; M67-380 *ya/ya '-yas i 'sentarse'; B.Tep17 *daha 'be seated'; M88-yal; AMR *ynosi; KH/M06-yal: Tb yandzīt~ ayanc; Hp yeese 'sit, reside, v.i.imp/pl. pl'; Hp yeessiwa 'reside, be in place, vi. imp. pl'; Hp yēsīva 'sitting, camping, pl' (Voegelin 1957, 35); TO daha 'be sitting, be, be present, reside'; TO dahi 'sit'; WR yasa/yasi 'estar sentado [be seated]'; Tr yasā / asā / asi 'sentarse, estar sentado'; My yeesa; Eu dasē 'sentarse'; Op dasa 'sit, sg.'; Tbr nesa/neca 'sentarse'; Wc yāa 'sentarse'; Cr na-'a-vē'yeištā 'I'm going to get on (the horse)'; Wc yāā 'empazear a estar sentado'; Tr ayasa 'dwell, inhabit temporarily'. Note *-ns- > -nc- in Tb.

UACV-2005b *yasipa 'sit': in connection with this word, note how many languages have a form pointing to a third syllable with *pa or *yasipa and *yasipu: Hp(V) yēsiwa 'they're sitting down, camping, pl'; TO(M) daiha 'sit, camp'; Tr asība 'sentarse' (asi-ba 'sit-incoative'); WR yasipā 'sentarse' (vs. yasa-/ yasi-); ST daihu has an entirely different verbal. Compare TO(M) dahivu 'sit/align repeatedly, vi; repet; pl: dad(h)aiyup' and TO(M) dahivium 'wish to sit down; pl: dadhaiyvum'. The *-pa morpheme is often ascribed to a fossilized incoative suffix, but not all such languages have it (though it could be fossilized then lost), but more problematic is that two show *yasipu (Hebrew pl) vs. *yasipa (Hebrew sg). [*-ns- > -nc-]

[NUA: Hp, Tb; SUA: Tep, TrC, CrC]

The Hebrew Old Testament as we have it, also known as the Masoretic text, was vocalized by the Masoretes about AD 600-700. Yet that form of Hebrew, known as Biblical Hebrew, is only one of the dialects of ancient Hebrew, and the vowels were added very late, more than a thousand years after the consonants were written. Hebrew, as we know it, lost the short final vowels of proto-Northwest Semitic, but as seen in 1 and 3, those vowels appear in UA. Not all UA forms preserve the phonology so well. More often UA has reduced the Semitic forms; nevertheless, archaic features do turn up occasionally.

Also worth noting is that these three items tie with Hebrew specifically, because only Ugaritic and Hebrew have -iima / -iimm for the plural; Arabic has -una / -iina; Aramaic -iin; East Semitic (Akkadian) has neither m nor n, only -u/i-ii. Proto Hebrew has *na-, but not Aramaic or Arabic. Similarly, only Northwest Semitic has yāb, with initial y (< Proto-Sem *w); Arabic and South Semitic have w, and East Semitic has nothing, but lost that initial consonant. Other matters specify Northwest Semitic, but not necessarily Masoretic/Biblical Hebrew. In fact, the Semitic-p holds several affinities with Aramaic (see section 8).

Three primary sound changes or sound correspondences between kw-Northwest Semitic and UA are

Hebrew b > PUA *kw (for dageshed b: initial, doubled, clustered);
Hebrew g > PUA *c (ts);
Hebrew -r- > PUA *-y/-i- (when not at the beginning of a word)

2.2 Hebrew/Phoenician b > Uto-Aztecans kw

Uto-Aztecansists figure Proto-UA *kw > b in Tepiman, Opatan, and some Aztec dialects, perhaps because Indo-European *kw > p. However, the opposite direction of change, from bilabials (p/b) to labiovelars (kw/gw), happens also. Consider six examples, the last three from UA. The Celtic branch of Indo-European divided into p-Celtic and q-Celtic. Welsh, a q-Celtic language, pronounced Latin loans beginning with v- as gw-: veneris > gwener 'Friday'; verus > gwir 'true' (Gregor 17, 37). As well, my wife from Argentina reports that certain dialect areas in Western Argentina say gweno (< bueno) and gwevo (< huevo), etc. Bryce Cleghorn (p.c.) reports the same phenomenon in some areas of Central Mexico. Likewise, in UA itself some bilabials (p) become labiovelars (kw). At UACV-995 *yipanaC 'autumn' are Mn yībando 'be autumn'; NP yībano; TSh yipani; Kw yivana; SP yivannaC / yiivannaC; CU yuvwa-na-ti / yīgwa-na. Note that when -w develops (SP), then -kw- comes next (CU) in the Southern Numic line of dialects. I have also heard native speakers of Yaqui say a slight -gw- for -w- medially. We also have Western Numic showing kw
< *w in UA. Semitic b > UA *kw may have happened due to influence from certain Oto-Manguean languages which have no bilabials, but do have various labio-velars, which identities need more research yet.

An intermediate step of -w-, as in b/p > v/w > kw, is often part of this process. For example, Proto-Mayan *w > Q’eqchi’ kw, as in *warik > kwaark ‘sleep’ and *winq > kwinq ’person’ (Purse and Campbell 37-38). Blust (Baldi 252) notes many instances of *w > gw or *w > kw in Austronesian and elsewhere. In French loans from Germanic, *w > gw also: French guêpe < Middle French gues < Old French wespas < Frankish *wespa, wespas < Germanic (cf. German Wespe); French guerre < Frankish *werra < Germanic (cf. Old High German werra ‘strife, quarrel’ (List of French Words of Germanic Origin). However, as likely, if not more likely, is that once rounding became associated with a bilabial, the next step was switching place of articulation (bw > gw, lips to velum). In pronouncing w, there is near closure at both the lips and the velum (e.g., PUA *w > g in Tepiman. So when b > bw, then bw > gw, switching place of articulation from the lips to the velum, is a natural enough next step. That would appear to be the case for b'eno > g'en in some Spanish dialects, and in SNum SP yíwannaC / yíwannaC > CU yuwa-na-titi / yígwa-na ‘autumn’, and perhaps in Welsh veneris > gwener ‘Friday’; verus > gwir ‘true’. Thus, perhaps in UA also. This applies to Semitic/Hebrew dageshed b (initial, doubled, after consonant), while non-dageshed (after a vowel) > p.

4 Hebrew baašel ‘boiled’ < bšl / bāašal ‘grow ripe, boil, cook’ (perfect baašal; imperfective: yV-bšVl):

UACV-521 *kwasiC ‘cook (=c), boil (=b), ripe(n) (=r)’

The above item—UA *kwasi ‘cook, boil, ripe(n)—appears in all 30 UA languages and demonstrates their respective sound correspondences of PUA *kw: kw in most languages; b in the Tepiman branch (TO, PYp, PB, NT, ST) and Eu; bw in the Cahitan branch (Yq, AYq, My); w in Tbr, Tr, Wr. Not only does the unique semantic combination of ‘boil, cook’ and ‘ripen’ exist in both Hebrew and UA, but the sound correspondences match as well. While the third consonant (l) is missing in most, the Neumic languages show a final underlying consonant (C) and the AYq glottal stop is a common reflex of previous, but missing liquids in Yq and AYq: *bāšala > bwasa’a. Note also the yo- prefix in CN, similar to the yV- 3rd person imperfective prefix of Semitic. That CN often reduces kw- syllables to ok/uk in certain phonological environments is also relevant: *yV-kwasi > *yV-kwsi > CN yoksi. The forms at 5 (for UA *kwasi ‘tail) also reflect the various languages’ reflexes for PUA *kw:

UACV-521 *kwasiC / *kwasaC ‘cook(ed), ripe(n):’ VVH50 *kwasi/*kwasi; M67-152c; BH.Cup *qwa; L.Num80 *kwasi; L.Son117 *kwasi/*kwasi; M88-kwasi; Munro.Cup30 *kwasi/*kwasi;...
Hebrew **báásaar** ‘flesh, penis’: UA *kwasi* (AMR) / *kwasiy* ‘tail, penis, meat’; the semantic change from ‘penis’ to ‘tail’ is discussed below; unless otherwise specified, the following are the UA terms for ‘tail’:

| Mn | kwaši | Hp | širi ‘tail’; kwaši ‘penis’ | Eu | basit |
| NP | kwaši | Tb | wišii-l | Tbr | bakusi/wakusi-r |
| TSh | kwaši(či) | Sr | a-wad | Yq | bwašia |
| Sh | kwaši | Ca | kwas | My | bwašia |
| Cm | kwaši | Ls | piqwsiv | Wr | wāši |
| Kw | kwaši-vi | Cp | qwaš | Tr | wasi |
| Ch | kwaš(i) | TO | bahi; baik | Cr | kwaši |
| SP | kwaši | PB | vahi/bahi | Wc | kwaaši; |
| CU | kwaši-či | PYP | bahi | CN | kwila-pil-li |

NT báhi ST bai ‘anus-appendage’

UACV-2271 *kwasi* (AMR) ‘tail, penis’: Sapir; VVH51 *kwaši ‘tail’; M67-430*kwaši/kwaci; L.Num81 *kwasi / *kwasi; BH.Cup *qwas'; B.Tep2a *bahi; L.Son116 *kwasi ‘cola'; M88-kwa2; KH.NUA; KH/M06-kwa2: this reflex is represented in every UA language except the Aztecan branch; Hp kwaši ‘penis’ is cognate with UA *kwasi ‘tail’; in fact, I once heard Miller state that the original meaning of *kwasi was ‘penis’ and changed to ‘tail’ in the other UA languages. Ls piqwsiv (< *pi-kwasi) suggests so, as ‘back-penis’—i.e., ‘tail’. NT baabái ‘carne [meat]’; NT baabáidiyiuvi ‘oler a carne, vi’; and NT baabáiyi ‘hacer cineca [make jerky]’ are also cognate. Ktn kwacita-c ‘tail’ reminds us that c/s difficulties are common in UA. Ktn and NT and Cahitan suggest a final C as AMR’s reconstruction shows. [*kw > w in Sr*] [NUA: Num, Hp, Tak, Tb; SUA: Tep, TrC, CrC]

While Hebrew **baasaar** primarily means ‘flesh’, a less frequent secondary meaning is ‘penis’ (cf. Leviticus 15:2, Ezekiel 23:20 and 44:7, 9), NT baabáiyi ‘carne, flesh’ (reduplication of Tep *bahid) is significant for a couple of reasons: one, it does mean ‘meat, flesh’ and does phonologically match UA *kwasi, since NT/Tep b < *kw (Tep b or NT b corresponds to PU A *kw) and PU A *s > Tep h, but the fragile h’s of the Tepiman languages usually disappear in NT and ST: PU A *s > Tep h > NT/ST ø (ø means zero or no sound); furthermore, it shows the third consonant: Tep d < PU A *y < Hebrew r.

Regarding a semantic tie between ‘tail’ and ‘penis’, two other Near Eastern languages have the same pair of meanings. Egyptian sd ‘tail’ yields Coptic set/set ‘tail’ and Coptic se/se’t ‘penis’ (Lambdin 1983, 266; Cerny 1976, 163); in addition to that, Egyptian sd ‘tail’ very nicely fits Hopi širi ‘tail’ (d > r/V_V), which item probably helped Hop retain the original meaning of *kwasi ‘penis’ as Hopi is the only UA language that does not have *kwasi meaning ‘tail’. In addition, Hebrew zaanaab ‘tail’ also came to mean ‘phallus’ in Middle Hebrew (Koehler and Baumgartner, 274).

6 Hebrew **blš / baalaš** ‘swallow, v’; Arabic **balifa** ‘swallow’; Assyrian **belu** ‘swallow’:

UACV-785 **kwilu** ‘swallow’; Eu bérulu ‘swallow’ (Eu b< UA *kw); Hopi kwelo(k) ‘sample by tasting, v’ (Hp o < UA *u); Tb(V) welech ‘swallow’ (Tb w < *kw); Tb(H) welechat. [NUA: Hp, Tb; SUA: TrC]

7 Hebrew **baamaa** (< **bahamat** ‘back, hill, mountain ridge, high place’; Ugaritic bmt ‘back’; Arabic buhm ‘great mass of stone’ (Lane 268) originally ‘a grave’; these Semitic nouns are from the root *bhm, and even the fragile medial -h- shows up in two of the three CNum languages below:

UACV-99 **kwahama** ‘back’: M88-k027; KH/M06-k027: Central Numic *kahwam- ‘back’; TSh kwem-pi ‘back (of body)’; TSh kwem-pi ‘back (of something)’; Sh kwhem-pi ‘back (of a body); Cm kwahi ‘back (of person or animal), n’; Hp kwim(k)- ‘to bulge upward’. [NUA: CNum, Hp]

8 Arabic **dabba** ‘cleave to the ground, take hold, keep under lock, put in safe keeping, guard carefully’ (would correspond to Hebrew *šbb*). Hebrew š corresponds to Arabic ḍ, and Hebrew š and Arabic ḍ correspond to UA e, in Semitic-kw; and interestingly here we have the consistency of both s/d > c and bb > kw, and with the same pair of meanings ‘grasp’ and ‘lizard’ (9) in both Semitic and UA:

UACV-400a *cakwa / cakwi ‘catch, grasp, close (one’s grasp or close s.th. else), lock’; M88-ca3; KH.NUA; Stubbis1995-9; Stubbis 2003-35: KH/M06-ca3: Ls čaqwi ‘to seize, catch’; Cp čaqwe ‘catch, grab, cling to’; CN cakwa ‘to close, enclose, lock up’; CN cakwi ‘close, get closed, vi’; PL cakwa (pret cak) ‘close, shut, cover’; Mn cakwiti ‘i close, lock, bolt’; WMU čahuqi / čahuquí / čuukjwi ‘lock s.th., vt’; WMU čiikkwjį-na-y ‘turn, vt’; SP čuqwa-nį ‘fasten on’; CU cugwi ‘adhere to, stick to’; CU čiikwwjį ‘turn, twist’; CU čičkwjį+nį比拟 ‘key, n’; Ch čikuči ‘turn’; Kw caagu-bi ‘glue’. TO šaküm ‘catch, grasp’, NT saakómi ‘handful’; ST saakum ‘handful/fistful (of grain)’. [labials, TO; -a vs. i] [NUA: Tak, Num; SUA: Tep, Azt]
UACV-400b *ca’wi ‘take’: Mn ca’winoo ‘carry (by a handle), vt’; NP cagwii’hui ‘carry off’. [WNum]
UACV-400c *cappa/*ca’pi ‘take’: L.Son29 *cap’i ‘coger’: Eu zápa-cápa- ‘coger, agarrar’; Tr ca’pi-men ‘coger, agarrar, casarse’;
Tr na’ cabi ‘coger pl obj’s; Wr ca’pi-ná ‘agarrar, sostener’; Op capi. Note the glottal stop hop or anticipation in Tr *ca’pi and
*na’ capi. Trc *ca’pa’i may be related to *kawkw/i as another item showing some evidence of clustered or geminated noninitial p
relating to kw, and the glottal stop may suggest a cluster. A division like cold. [Tr glottal stop hop; *-kw/*-p-] [SUA: TrC]

9 Hebrew saha (< *sabb) ‘lizard’; the Hebrew form is cognate with the Arabic verb above:
Arabic dabba ‘come to the ground, take hold, keep under lock’ and Arabic dabb-ual ‘lizard’;
UACV-1385 *cakwa ‘lizard’: Ca čaxwa-l ‘a brown lizard’; CN te-ččikoo-tl ‘type of lizard’; maybe Tb šiko-l
‘lizard’; thus, Semitic dabba ‘grasp, lock, lizard’ and UA cakwa ‘grasp, lock, lizard’.

As in 8 and 9 above, items 10 and 11 also show medial Hebrew -bb-> UA *-kw-:

10 Hebrew šibber, impfv -śabar ‘break, break in pieces’ (qittel); Hebrew ševber ‘grain (as broken or
threshed for use): UA *sakway ‘break, ruin’: Hp sakwi-ta ‘break apart, break down, ruin’; Ca sakway ‘mess
up’; SP čükwi ‘crush’, and Tr si’o-ca-ma ‘destroy, break to pieces’ since Tr -w- is Tr’s medial reflex of
*kw > -w- > -’o-.

11 Hebrew dibber < *dibbar; impfv -śabber < -śabbar ‘to speak’ (qittel):
UACV-1876a *tiśki ‘say’: M67-434 *te ‘to tell’; L.Num234 *ti(3)b(kwî)i ‘say, tell’; M88-1f17: Mn tiśki ‘tell, vt’;
NP tiśki(ê) ‘tell’; SP tiśki(à)n ‘tell a story, v’; TSh teewi ‘point, tell,talk about’; TSh teewi(î) ‘talk about’.
Tb alawi ‘talking’ (Voegelin 1935, 124); Tb(h) allaawat ‘to talk, speak’; Tb(h) allaawapi-l ‘speaker’,
because Tb w < *kw and *a-* -l in Tb, the Tb forms fit a prefixed infinitive: *ha-dabber. Of pfv *dibbar:
TSh tiśkiwaC ‘teach’; Sh(1) tekwa ‘speak, talk to’; Cm tekwà ‘word, speech’.

12 The pronominal prefixes to the impfv stem include y-, t-, n-; thus, UA *yîkwi as a reduced form of
Hebrew yadabber ‘he speaks’ with 1st and 3rd syllables after loss of 2nd, a common pattern in UA:
UACV-1876b *yiśki ‘say’: L.Num82 *kwî(i) ‘say’; M88-kwi12: Sh yekwîC ‘say s.th., sg subj’; Cm yîkwi ‘say, vi’.
UA *yiśki < *yi-tâkwi is feasible since the 2nd syllable of 3 is often reduced and often eliminated in UA, especially Num.
Perhaps Hebrew nbâdder > CNumb *kwi ‘say’ > Sh niikwi ‘say, tell, vt’; Cm niikkwi ‘say to s.o.’ The preceding may contain the prefixes
 tí-, yi-, ni-). [NUA: Num]

13 Arabic sns ‘gleam, shine’; Ethiopic sw ‘be beautiful’; Hebrew šani ‘scarlet’; Assyrian siniitu ‘dyed cloth’;
Hopi soniwa ‘be beautiful, pleasing, look good, as of s.th. bright, brilliant, or handsome’; Hopi sonwa-y
‘beautiful (of women), bright (of colors)’. Interestingly, Hebrew(BDB) above listed Arabic sns and Ethiopic
sw as cognate, but inserts ‘but’ before the Assyrian cognate, perhaps puzzled by the semantic tie, yet Hopi
has all three meanings: 1 beautiful, 2 bright, 3 having to do with colors. [s1,2n,3w]

14 Hebrew baazaaq ‘flash of lightning’; Aramaic(S) bɔq ‘to scatter, sow, shine’; following the prefix
*aNaCa- ‘red’, notice UA *kwsak or *kwicka:
UACV-1328 *NaCâ-kwissaka / *NaCâ-kwicëi ‘lightning’: Mn aqawîci’si ‘lightning, flash (of lightning),
v’; also Mn aca-kwiciqa / aca-kwicik ‘be shiny, gleaming, be flashing (like lightning)’ with a different
prefix; Cm ekakwic’e ‘lightning flash, n’; SP aqqa-qwišaři ‘lightning, red-flashing, n’; SP qwiša ‘to flash,
spark, v’; Kw ‘aqa-gwiša ‘be sheet lightning’ (said to be compound of aqa ‘red’ and kwiš ‘piles up’ suggested, but
the latter morpheme is ‘to flash or lightning’ in all the other languages); WMU pani-qwišsa-y ‘lighting, vi’.
WMU has a different first morpheme, but the same second morpheme and also means lightning;
CU pani-qoséy ‘lighting, vi’. Because Tb w < *kw, then Tb(V) wasâkwâsâg ‘it is lightning, v’; Tb(M) wasâkwâsa(gat– wasâkwâsâk (flash of light, lightning, fire) also belongs. So this
exists in each branch of Num and Tb. Perhaps also Ktn kwâcer ‘start or stoke fire’ and/or Ktn kwâçâcar ‘have blisters or be red
all over’. Tb, Sp, WMU, and CU all show the 2nd V as a, Tb has both such, but with many first i vowels, let there be one of each in
the reconstruction. It may be that a geminated *s-s > *s-s, as *-ti- does not usually lenite so far as s, and as many languages show
sa as c. For *NaCa of the compound, see ‘red’. [NUA: Num, Tb, Taq]

15 Arabic baaz ‘falcon’, pl bizzan; Aramaic baaz-aa ‘falcon-the’(CAL); Syriac baäziq-aa ‘hawk, falcon-the’;
UACV-737a *kwasa ‘eagle’; L.Son115 *kwasa ‘aguililla’; M88-kwa4; KH/M06-kwa4: NP pui kwasa ‘blue heron’;
Tb kwasâ ‘classe de ave pescadora grande [type of large predatory/fishing bird]; Ca kwasanemciip
‘baldheaded bird’; Wr kúsá ‘tipo de gavilán [type of hawk]; Tr kúsá ‘aguililla [little eagle]’.
UACV-737b *kwisa ‘eagle’: M67-146b *kw ‘eagle’; Fowler83; M88-kwi5; KH/M06-kwi5: Cr čuňši ‘hawk’;
Wc kwisiš yî,yârî ‘aguililla’; CN kwas-i ‘large bird of prey, hawk’; Pl kwis-ti ‘hawk’; perhaps Kw kisa-vi
‘chicken hawk’. These two (a and b) are likely related; whether *kwasa was original and the 1st vowel assimilated to the 2nd (a > a-a)
or whether *kwasa was the proto-form and the first vowel raised and frontal toward the alveolar is hard to say; either is possible,
and these two are likely variants of the same etymon *kwVs[.u > i in Kw] [NUA: Num, Tak; SUA: TrC, CrC, Azt]
16 Aramaic bblm ‘to silence, muzzle, wrap up, guard, restrain’; Hebrew bblm ‘to curb, restrain’; Aramaic(S) bblm ‘to wrap up’; Aramaic(S) bblm ‘guard, protection, n’; Syrian bblm ‘to muzzle, check, bridle’; Syriac baalm-aa ‘halter, bridle’;

UACV-383 *kwalmá ‘put arm around, carry under the arm’; BH.Cup *kwál- ‘armpit’; M88-kw14; KH/M06-kw14: Cp kwál’a ‘side, armpit’; Cp kwalmá ‘carry under the arm’; Ca kwálma ‘hold under armpit, put arm around s.o.’s neck’; Ls qwálma ‘armpit’; Gb kwár ‘armpit’.

Interesting is Ls sets of meanings, but also both correspond with *sVkwot, which correspond with Semitic *zVbbot (v) similarity of Tbr saywól, Op, NT, and Nv either would be taken as *p in other UA languages. Wc other UA forms suggest *saipoli (< *sayapoli ?), perhaps borrowed from languages with medial bilabials: same as se Wr se’wá UA languages;

Aramaic *kwál’a (Cp kwál’a ‘side, armpit’; Ca kwálma ‘hold under armpit, put arm around s.o.’s neck’; Ls qwálma ‘armpit’; Gb kwár ‘armpit’).

Of considerable interest is that in Semitic, especially Assyrian, the root zbb carries two sets of meanings: ‘fly’ and ‘be in a frenzy, be an ecstatic’, that is, under the influence of spirits or bewitching power. Uto-Aztecan also has two sets of words meaning ‘fly’ and ‘curse/bewitch’ which not only have the same two sets of meanings, but also correspond with *sVkwot, which correspond with Semitic *zVbbot.

17 Hebrew zbbub ‘flies’ (collective); Arabic dubaab, pl: dibbaan ‘flies’; Akkadian zbbú / zumbú ‘flies’: Aramaic(J) dibbaa; Aramaic zbwr ‘hornet’; Aramaic(J) zibbuur ‘bee, wasp’; Arabic zunbur ‘hornet’; relative to Semitic *Dvb (Hebrew zbb) ‘fly, flies’ and UA *sikwot / *sikwori ‘fly’, the UA form looks like a feminine plural (< *zabboot) or from a formal of *Dvb(T) ‘fly’ as found in various Semitic languages; in any case, the consonants (*dz > s, *bb > kw) agree with Semitic-kw:

UACV-913 *sakwot > *sikwot, or *sakwot > Cah *sabori > *saipori ‘fly, bee’: M67-181 ‘fly, n’; M67-33 *sek/cek ‘bee’; L.Son227 *saivori ‘mosca’; M88-sít ‘fly’; M88-sít18; Stubbs 1995-13; Stubbs2000b-42; KH/M06-sít5; KH/M06-sít18: the following forms divide themselves into those that show *kw as the medial consonant and those that show a bilabial (*p, b, w) or were borrowed from UA languages showing bilabials:

UACV-913a *Stkwó (< *sakkwo?) ‘fly, n’; CN šíko–ti ‘bumblebee’; Cuš-sexwet ‘bumblebee (husband-bee)’; Eu sébor ‘fly’; My sé’ebori ‘fly’; My kuku-sebo’ori ‘bumblebee’; Yq sé’ebó ‘fly’; Wr se’wá ‘fly’; Wr se’ori ‘honey, kind of honey bee’; Wr se’ori ‘kind of fly bigger than se’wa, possibly same as se’óři’; Tr se’ori ‘fly, bee’; Wc séékii ‘gnat’ (Wc i < t) also appears to belong. What of Ls kúpata ‘type of bumblebee’ (with Cu š-sexwet)? Eu b corresponds to PUA *kw (Eu basít ‘tail’) and CN šíko– ‘fly’; M88-sít ‘fly’; M88-sít18; Stubbs 1995-13; Stubbs2000b-42; KH/M06-sít5; KH/M06-sít18: the following forms divide themselves into those that show *kw as the medial consonant and those that show a bilabial (*p, b, w) or were borrowed from UA languages showing bilabials:

UACV-913b *saipori ‘fly’: Nv saivori ‘abeja’; NT saivuli ‘fly’; Op saivori ‘mosca’; Tbr sayvól ‘abeja’; Tbr haya-vól ‘mosca’; Wc šáipi; Sr šáihu/sa’íhírú ‘fly’; CN sáaool-in ‘fly’. Some of these forms may be borrowed from Tep b or Cahitan -bo (< *kwo); either would be taken as *p in other UA languages with medial bilabials: Nu and NT seem to have borrowed from TrC, perhaps Tbr, since *s > Tep h, not s. CN sáaool-in, on the other hand, is identical to Tbr except for the missing bilabial v/p, and CN typically lost *p. In fact, the similarity of Tbr sayvól, Op, NT, and Nv *saivoli/saywoli to CN sáaool-in is quite identical in all five remaining segmentations: s-a-y/i-(v)-o-l. Thus, this set b seems suspect for meshing or diffusions of Cah *sibori into Azt, Tep, and other Tr languages.

Of considerable interest is that in Semitic, especially Assyrian, the root zbb carries two sets of meanings: ‘fly’ and ‘be in a frenzy, be an ecstatic’, that is, under the influence of spirits or bewitching power. Uto-Aztecan also has two sets of words meaning ‘fly’ and ‘curse/bewitch’ which not only have the same two sets of meanings, but also correspond with *sVkwot, which correspond with Semitic *zVbbot.

18 Assyrian zubb / zumb ‘fly’; Assyrian zabaabu ‘be in a frenzy, act crazily’; zabbu ‘type of ecstatic’;

UACV-203 *sakwo > *sikwo/sikwi ‘witch, bewitch: M88-sa27; KH.NUA; KH/M06-sa27: Cp sekwite / sikwite ‘curse, whip’; Cp sekwitse-l ‘whip, n.’; Sr šakwi ‘whip, vt’; Sr šakwitkin(a) ‘whip, swat, vt sg.obj.’; Gb šakwit ‘castigar’; Ls šiqwi ‘to punish, whip’ (1st vowel is wrong, Miller notes). The ‘curse’ semantic dimension of Cp, with *kwo > bwo / bo in Cah, likely ties these to My sisibo hechizar [to curse (of a witch); My sibori hechizado [bewitched]; Tr siku– hechizar [to curse, witch]; Tbr sigu-l hechicero [a male witch]’. Interesting is Ls qw- rather than -kw-, suggesting a non-high 2nd vowel, i.e., a 2nd vowel of *o instead of *i originally (Langacker 1970), which agrees with SUA TrC. As for the first V, *a likely went to the schwa options — i and — suggesting it may have been unaccented previously, with Sr and Gb maintaining the original a. Note Tak -kwo- and My -bo-. Perhaps Tr and Tbr ku < kw after loss of V. Kn kweta ‘bewitch, kill by witchcraft’ with loss of initial syllable. [labials, kwo, u/o; t > * in Sr] [NUA: Tak; SUA: TrC]

19 Arabic barr- ‘land (as opposed to sea)’; Hebrew baar ‘open field’; Aramaic bar-aa ‘uncultivated ground, forest, prairie-the’; perhaps from an Aramaic root resembling *barr-aa ‘field-the’:

UACV-753 *kwía/y / *kwíra ‘earth’; VVH112 *kwíra ‘dirt, earth’; B.Tep6 *bídati ‘clay’; M67-151 *kwí/i-kwíra ‘earth’; L.Son126 *kwí/iā ‘tierra’; M88-kw2i ‘land, earth, dirt’ KH/M06-kw2i *kwíy= *kwín: TO bíd ‘adobe, mud, clay, plaster’ (TO b = UA *kw, and TO d < *y); My kwíya ‘tierra, suelo, piso’; AYq bwa’; Yq bwa, pl: bwa’im/bwiram; Tbr kwirá-t ‘tierra, mundo’; Wr we’è; Tr we’è/wei’-wi’yè; Cr ēwèh; Cr čuá-t’a ‘on the ground’; We kwíy(e). Note the r instead of y in both Tbr and the Yq pl, which liquid also aligns with the NUA n in the Takic forms and NP that Tbr kwíra-t adds to Miller’s list: Sr pākkwiñit ‘mud’ (water-dirt) and Gb kwenár ‘mud’. Sr and
NP pakkwinapa ‘clay’ may be ‘water-earth’ as Ktn pakwinit ‘clay, mud’. What of SP kwarana ‘rolling country’? I agree with Hill’s moving Ls kwiláli ‘to soil, make dirty’ away from *kwïya to *kwVCaC ‘defecate’. [-rr-/-r > y, -n- in Tak/NP] [NUA: Tak, Num; SUA: Tep, TrC, CrC]

20 Hebrew (BDB) brr ‘to select, choose’;
CN kwïa / kwïya ‘to consider s.th. one’s own, to keep’; CN kwï-lia ‘to take s.th.’; Ls čikwáyi ‘to choose, select’ may align with the impfv which has a *ti- prefix: *ti-bar > čikwáyi-, vs. prfv *barra > kwïya.

In 19 and 20, we see both the verb (20) and a noun (19) of very different meanings, but of the same root and the same correspondences. Similar to Semitic brr > UA *kwïya, are (64) Semitic krr > UA *kiyå and (65) Semitic mrr > UA *miya further below.

21 Semitic/Arabic ganaba ‘set aside, keep away, steal’; Arabic *ganb- ‘side, n’; Arabic *ganka ‘beside, next to, near, at, preposition’; Arabic *baina ganbaih ‘inside (it), within’; to be thoroughly demonstrated later, Semitic g > Semitic-kw y, and -nb- > -bb- > -kw-, so *ganba > *gabba > ñakwa, as expected: 
I.Num89 *m(a)n(a)ŋakwa(h) ‘far’; M88-na16 ‘side’; K/HM06-na16: Hp -ŋaqw, -ŋaqo (pausal) ‘from, away from, inside of’; Ca máqax ‘on/by the side of, near’; Cp -ŋax ‘from, because of’; Ls -ŋax ‘from, because of’; in shortened forms Cp -ŋa ‘at, in’; Gb ŋa ‘locative suffix’; Ca ŋa ‘location’; but Ca -ŋa-x ‘from’ (Seiler 1977, 201-2). More fully treated later after 917. Both the ŋ (< g) and the -k-w- < -bb- < -nb- suggest Semitic-kw. Whether Seiler’s morpheme break is correct or not, ŋa could be shortened from ŋakw. [initial ŋ > Sun ŋ, as in sycamore] [NUA: Tak, Hp, Num]

22 Hebrew bll ‘to moisten, to mix up (flour, cakes, etc), pl: *ball-uu; Arabic balla ‘to moisten’:
UACV-2079 *kwål ‘soft’; M67-401 *kwaV ‘soft?; M88-kw8 ‘soft’; K/HM06-kw8: Yq bwal ‘soft’; Yq si’ibwál ‘very soft’; and Ayq bwalo ‘soft, smooth’; Eu bararí ‘blundo [soft], lo que fue ablandado por otro [what was softened]; Eu barór’e ‘está blando [is soft]’; Eu barór ‘blandamente, suavemente [softly]’; My bwalko ‘blando’; first two syllables of CR kwa’a ‘a suave, blando, tierno, débil’ (! ‘in Cr). Cr fits well because intervocalic *l- > Cr Ars’. [7] [NUA: TrC, CrC]

UACV-1448c *kwámnu / *kwNtu ‘stir’: SP kwan’nú ‘to stir (mush)’ (= *ball-uu Semitic pl, as ! > NUA n); SP ci-kwan’n-uyi ‘stir (mush) with a stick’; Sh(C) kwintúi ‘mix, stir, vt’ (with CNUM *tuhi ‘melt’).
We kwamá ‘mix, stir’ has kwaN, perhaps with a different 2nd morpheme and thus a different cluster. 
UACV-1448a *kwat ‘stir’: Sh(M) kwatói ‘stir’; Ayq bwaata ‘stir, mix together’.
UACV-1448b (*ci)-kwí-tu (stir-stir): Mn ci’wido ‘stir’, NP ckwidiwíiwi ‘stir’; Sh ckkwiC ‘mix, sift’. The ci- prefix in SP and Numic is a separate morpheme. [7-] [NUA: Num; SUA: TrC, CrC]

23 Syriac biltü-taa ‘boring worm-the, teredo xylophagus’; Syriac bilt / balat ‘to be worm-eaten’:
UACV-2592a *kwíci ‘worm, feces-snake’; M67-475 *kwic ‘worm’; LsN80 *kwici; M88-kw11; Stubbs 1995; Stubbs2000a-8: K/HM03-kw11: Yq bivcia; My bvtiwa ‘gusano [worm]’; Tbr hi-kwicí-t ‘oruga’; WC kwisí/kwičí ‘gusano’; CR ćih ‘hu nu e’aterpillar’; NT obi-bisi (Lonnet); Wr ihkuciwa ‘gusano’ (ibh- is a moribund noun prefix, notes Miller); Tr kućiwa-ri ‘gusano’, CN kwiikóoaat-t ‘tapeworm’. Miller also includes Pl kwi-l-in ‘worm’ and Eu hicíra ‘gusano’, the Eu initial consonant is unexplained and Lionnet wonders whether it is an error for bici-ra.
UACV-2592b *koci (*kwicí): Note the similarity between CN i’koë- in ‘type of earthworm’ and Wr ihkuciwa ‘worm’ and Nv kosibių ‘worm sp’. Because Tep s < *cep, Tep *kosi- reflects *koci of CN and Wr. [NUA: Num; SUA: TrC, CrC, Azt; NUA: Num]

24 Hebrew bky / bakaα (cry; ‘misspelled’ Semitic knw has Semitic bakaα > UA *kwïki / *ɔki’i (cry):
UA *kw > Tr w and Wr w, so Tr weke/oke ‘weep, shed tears’ < UA *kwíki:
UACV-604 *kwíki / *ɔk’i (shed tears): M88-‘o6 tears: AMR1993; Stubbs1995-28; K/HM06-‘o6; Tr weke/oke ‘shed tears’; Wr o’kéwa ‘lágramas [tears]’; Tr oke-wá ‘lágramas’; WC úkai ‘lágramas’ corresponds to Tr/Wr oke. [NUA: TrC, CrC, NUA: Tak]

25 Hebrew bky / bakaα ‘cry’; this likely involves a meaning change from ‘crying’ to ‘crying one, baby’ much like Syriac bk’/ bakaα ‘cry’ underlies Syriac bak-aa ‘cock/rooster-the’ as the ‘crier’:
UACV-147 *kwakìC ‘baby’; Sr kwakii-t ‘young one, youngest one’; Ktn kwaki-t ‘baby’. [idddua] [NUA: Tak]

26 Hebrew ben ‘son’; plural noun possessed by another noun is Hebrew banané ‘children (of)’; so from Semitic-kw UA *kwNnì ‘child(ren)’ > Azt *konee ‘child, offspring’:
UACV-142a *kone ‘child, offspring’: CL.Azt26 *kone ‘child, baby’; M88-ko24; K/HM06-ko24: Pl kune-t, kune-w (poss’d) ‘baby, child’, CN kone-t ‘child, offspring of female’. Semantic changes from pl to sg and sg to pl are frequent. UA kwNne > kone is expected, as kw plus short vowel often loses the vowel to the rounding of kwV > ko/ku, and also the possessed form Azt konee-w > Hebrew bonaa-w ‘children-his’ fits. I like Hill’s association of these with Numic *kono ‘cradle board’ (UACV-142b), as a tie seems probably, especially in light of Tbn homo- ‘fetus’.

71
27 Syriac brm: et-barram ‘be consumed, worn out’; Arabic brm¹ / barima ‘be weary, tired of, fed up, bored with’ (verbal noun is Arabic baram):

UA *kwiam / *kiyam ‘be lazy, do lackadasically’: Sh kwiam-päh ‘lazy’; Hp kweemo ‘fool around with, fiddle with, check out in an unserious manner’. [iddduua]

2.3 Hebrew š > c (ts) in Uto-Aztec.

Above at 8 and 9 are Semitic šbb ‘grasp’ > UA *cakwa ‘grab’ and Semitic šabb ‘lizard’ > UA *cakwa ‘lizard’, the first examples of Semitic š > c (ts). Hebrew š becoming Uto-Aztecanc c (ts) is what Hebrew š changed to in some Jewish dialects, as also the Hebrew š (sade) is pronounced c/ts in modern Hebrew in Israel today as well. Further examples (at ḫ), are also more examples of Semitic š > c (ts):

83 Hebrew śřh ‘cry, roar’ > UA *cayaw ‘yell’
84 Hebrew šmḥ, impfv: yiṣmaḥ (< *ya-ṣmaḥ) ‘sprout’ > UA *icemo ‘sprout’
85 Hebrew ślḥ ‘rush, v’ > UA *cëloa ‘flee, run’

Immediately below are additional examples of Semitic š > c (ts) in Semitic šuršur ‘cricket’ > UA *corcor ‘cricket’ and Hebrew šavii ‘gazelle’ > Hopi cöövi- ‘antelope’.

28 Arabic šuršur / šuršur ‘cricket’; Aramaic(J) šarṣur ‘cricket’; Akkadian šarrsar-u ‘cricket’; Syriac šṣar-aa / šṣar-aa ‘cricket’:

UCVC-588 *corcor ‘cricket’: Ktn corcor ‘cricket’; Cr su‘ usu (r∫r > ∫∫ in Cr); Wc šusū. The Ktn form (from NUA) essentially equates to Arabic šuršur, and both mean ‘cricket’. Cr and Wc do also, with the usual *r∫r > ∫∫ in CrC. Cp selṣimmêliyim ‘cricket’ shows pl -m with each half, while Ca šel’ym (pl) shows only one half. One syllable (instead of two) of Semitic *ṣur (UA *curu) is compounded with s.th. else in Eu bawisororc; Hp -coro of Hp laqan-nero / naqan-nero / yaqan-nero ‘cricket’ (Hp laqana ‘squirrel’); ST kalysi so; HN cicikame-t; and the -son portion of Sh mansion ‘cricket’. Specifically compounded with *tuku ‘black, dark’ are Tbr toko-sol / tukosūl ‘cricket’; NT tuukusūli; Wr tuhkucūrmi; Wt(MM) tuhkucūrmi; Tr ṭukūṣ; and probably Yq kīčul and My kīčul, pl: kučul with a vowel change and loss of the first syllable: *tuku-curu > *kucuri > *kici. This may be a Semitic-p term due to -r∫r > ∫-r∫r, vs. Semitic-kw-yy (< *ru-∫r); the cluster -r∫ > -c∫ is natural though -r∫ > -s∫ when not clustered; then consonant harmony affected the first C: šuršur > šurcūr. The four Tepiman forms—TO cukuçūsaud; NT vakag’sabara; LP(EF) tuksaw; PP(y) tuksarvar—also compound with *tuku, but show an enigmatic bilabial (b, w, v). Theses cognates are in 6 of 8 branches and in no less than 18 UA languages. [*r∫r > u’UC in Cr as in *wr and *xλi] [NUA: Tak, Hp; Tep, TrC, CrC, Azt]

29 Hebrew šābbi / šāvii ‘gazelle’; Arabic šāb-yu ‘gazelle’; Aramaic(J) tābb-aa ‘deer, gazelle’:

Hp cöövi-wi ‘antelope’.

30 Hebrew šippoor ‘bird, small bird’:

UA *çipuri ‘bird’: Tr cipuri / ćiuri / ćiuri ‘polo, pollito [chicken, baby chick(s)]’; TO sipug ‘bird, cardinal’ (TO s < UA *c, and the -g is likely of another morpheme); Wr cu’ru ‘kind of bird’.

31 Hebrew šišl ‘to tingle, quiver’; Hebrew šišl ‘to whirr, buzz (of insects)’; Hebrew mašillaa ‘bell, n’; Hebrew šesšššlim ‘cymbals, percussion instrument’; Arabic šišl ‘to ring, clink, clank, clatter, rattle’; Arabic šašši ‘rattle, clatter, n’; UA terms mean ‘rattle’ and ‘chili’ as a plant that rattles in the breeze when ripe:

UCVC-429 *čil ‘chile’: CL.Azt27 *ciil ‘chile’; M88-ci10; KH/M06-ci10: CN čiil-li ‘chile’; Hp ciili ‘chili pepper’. As Miller and Kenneth Hill suggest, the Hp term is likely borrowed from CN; but Mn ciini ‘chili’ does show the expected NUA sound change *l > n, though other NUA terms may also be borrowed from CN, especially Cp ciili. Cp and Hp fit a later loan pattern; however, and less than the other NUA forms match *ciira/ciita, with a final a, instead of i, and Azt originally had *-ta as the absolute suffix: Ts hci ciita ‘chili pepper’; Cm ciira; Cn ciira; Tb ciira/‘ciida’. It is curious, however, that so much of NUA has s.th. similar to the CN form, while all of UA, CN’s closest neighbors, have a different word *ko’koli. Due to the hollow rattling sound of ripe chili in the wind, CN ciil could be from verbs like CN ciniin(i) ‘to sound, of a bell’. See below *čili ‘shake’ and M88-ci9. [liquids] [NUA: Num, Hp, Tb; SUA: Azt]

UCVC-1929a *čili ‘shake’: CL.Azt143 *çelawa ‘shake’; M88-ci9; KH/M06-ci9: CN cecelwia ‘shake out, beat s.th. for s.o.’; CN cecelwia; PI cecelwia, etc. [SUA: Azt, TrC]

UCVC-1929b *čilli / *silila ‘shake, rattle’; Mn śiniinigi ‘quiver’; NP śiniinggwiini ‘scared and shaking’; TSh śinninnikí ‘shake, shiver’; Cm śii-cíini ‘have chills, tremble with cold, vi’; Kw śinnin’a ‘shake, shiver’; Hp śilala- ‘clack, jingle, rattle’; Tb ciniiní ‘~ičči-ícči ‘shake in fright’; Ca čeleley ‘shake (of body)’; Cn śiniyag ‘shake, shiver, tremble, be nervous’. Though most of these have the 2nd syllable reduplicated, CN cecelwia ‘shake out, beat for s.o.’ and CN cecelwia ‘shake, save s.th., vi’ reduplicated the first.

UCVC-1929c *čili ‘jingle, rattle (when moved, shaken)’; CL.Azt156 *čili ‘to sound, ring’; M88-ci12; KH/M06-ci12: CN čili; PI cili; Hp śilala-ta ‘be jingling or clinking’; Ca čili ‘to sound (of a rattle)’. [c/s] [NUA: Num, Hp, Tb, Tak; SUA: Azt]
Sh 43 Hp ‘round and hollow, solid high ring, hollow ball, circular valley’. 41 Hp *kwaha reduplicated > 3 to the loss of (s.o.). Hp kwahi / kwàyya ‘suffer the loss of s.th. of value’; Hp kwaha UA *kwawa ‘boil’: 3 invite’ (lack of TO g < *w is frequent enough). work’ (UA 3 Cp pína’we ‘sing’. This is ‘sing KH/M06 UA means both ‘sing’ and ‘praise’, 3 which then became variously *kwi’a and *kwita in other Num languages. That final * and NP na’unaggwai kwïdiadu ‘enclose with fence’. Jane Hill (p.c.) adds Ktn kwitu’mïk ‘turn, v’. The NP forms are noteworthy length with Mn kwita ‘defecate’); NP kwïdï’a ‘fence corral’ and NP *kwïti’a in NP bbuggu ggwïdia ‘h likely relates to other forms *kwiC ppï ‘corral, fence, antelope surround’; CU kwi’áy ‘surround as fence, fence, ppï ‘fence’; SP qwi’oqqi ‘boil, come to a boil’. 3 and NP na’unaggwai kwïdiadu ‘enclose with fence’. Jane Hill (p.c.) adds Km kwitu’mik ‘turn, v’. The NP forms are noteworthy in that final *-tia > -tia when later in a phrase. Perhaps the glottal stop hopped forward (transposed) to create a cluster (> *kwi’ta), which then became variously *kwa and *kwita in other Num languages. [cluster *tu] [NUA: Num] 34 Hebrew bdî ‘divide, separate’; *hibbadel ‘be separated’; Arabic batala ‘separate’: UACV-1580 *kwatta ‘open’: Ls hiqwàta ‘be an opening’; Ca kwétel ‘stick up, perk up, vi, pry open, vt’. [idddua] [Tak] 35 Aramaic(J) birkaa ‘blessing’; Hebrew brk ‘to bless, praise’; praises are often sung; and Syriac zm also means both ‘sing’ and ‘praise’, the denominalized verb’s change from ‘bless’ to ‘sing/song’ is reasonable: UACV-1982 *kwika ‘sing, song’: M67-379 *kwika; L.Son123 *kwika ‘cantar’; CL.Azt147/315 *kwiika; M88-kw3 ‘sing’; KH/M06-kw3: Eu bike ‘sing’; Eu bikát ‘song’; Tbr kwik ‘sing’; Wr wigatá ‘sing’; Wr wiká ‘song’; Tr wikará ‘sing’; My bwikiq; Yiq bwikiq; We kwika; Cr čuíika ‘song, n’; CN kwika ‘sing’; P/I takwiq ‘sing’. This is a denominalized verb from the noun birkaa and is in most SUA languages, but hardly found in NUA, except -’wexe of Cp pina’wexe ‘sing enemy songs, v’. [idddua] [NUA: Cag, Opn, TrWr, Tbr, CrC, Azt; NUA: Tak] 36 Hebrew b'yu / ba’aa1 ‘enquire, search’; Ug bgy ‘wish’; Arabic bgy ‘search’: UACV-1493 *kwawà/i ‘invite, call’: Stubbs 1995-11: Cp kwawà ‘call, invite’; Tr owi ‘invite’; Wr oi ‘invite to work’ (borrowed from Tr; otherwise, woi); Eu bowà (= UA *kawoa) ‘convidar [invite]’; perhaps the baa- of TO baamud ‘plead, invite’ (lack of TO g < *w is frequent enough). [idddua] [kvw > ku] [NUA: Tak; SUA: Tep, TrC] 37 Hebrew b'yu / ba’aa2 ‘bring to a boil, bulge out’; Arabic b'gw ‘swell up’; UA *kwawa ‘boil’: Hopi kwala-(k- ‘boil, come to a boil’. Semitic ã > UA *w > Hopi l between low vowels. 38 Arabic bahiya ‘to become empty, pierced with holes’ (Lane, KB), III to vie, compete with s.o.’; Hebrew bhuw ‘emptiness, wasteness’: Hp kwahi / kwàyya ‘suffer the loss of s.th. of value’; Hp kwaha-na ‘deprive of, take at the expense of s.o. or to the loss of (s.o.)’. [idddua] 39 Syriac bhl / bahel ‘cease, become quiet, tranquil, calm, serene, gentle’: *kwaha reduplicated > Hp kwakwa ‘1. tamed, 2. peaceful, tranquil, gentle, easygoing’. No final -l in (4) bașal > kwaši either. 40 Hebrew sb'l ‘carry’; Hebrew sabbaal ‘burden carriers’; unattested Hebrew *hisbiil: Hp ikwil-ta ‘put on the back to carry’. 41 Hebrew ba'or ‘pit, cistern, well’; SP qwi’oqqi (< *kwioC-ki) ‘be hollow and round’; SP qwi’oqqi-či ‘round and hollow, solid high ring, hollow ball, circular valley’. 42 Syriac bdr ‘scatter, put in disorder, sprinkle, shed’; Hp kwíri(k-) ‘get in a heap, collapse to a disordered pile, fall to disarray’. [idddua] 43 Hebrew bahyura (< baxhurra / b xr) ‘young woman’: Sh kwíhi ‘wife’. *u > ū often in Num, and no final -r consistent with no final -r in Hebrew bášar > *kwasi.
44 Arabic qbd (i) ‘seize, take, grab’, impfv ya-qbid(V); Hebrew qbs ‘collect’: UA *kwisV ‘take, carry, grasp’; Sem ʒ > ʒ in Num, not in Tb, Hp:

UACV-396a *kwisiC (AMR) / *kwisa/i (< *kwisa?) ‘take, carry’: Sapir; VVH52 *kwis(i) ‘to take, get’; M67-76 *kwe ‘carry’; I.Num88 *kwa ‘catch, take’; M88-kwi2; AMR (1990) *kwisiC; KH/M06-kwi2 *kwisiC ‘carry’; Jane Hill 2008: NP kwi ‘carry’; TSH kwiC / kwi’in ‘catch’; Cm kwi ‘catch, capture’; SP kwiV ‘take sg obj’; Tb wiis(at) ~ ‘iwi ‘catch, rope, vt’; Hp kwisi ‘receive, take, pick up’; TO bihi ‘acquire, get’; Yq bwise; My bwisse; Kn kwick ‘wring (clothes), milk (cow)’; V; Ct -ceu- in Cr rā’t-ā-ceu-nyî ‘he is going to take it away’; We kwe ‘léve algo largo y sólido’; Pl kwi grab, take; CN kwi ‘take, vt’. Num appears to have lost intervocalic -s- (as usual) or -*s* - > -’-h-. Miller’s inclusion of the 2nd TF form, Tb wìkít ‘get, catch, grab’, with a very different medial consonant is possible if from a compound something like *kwi-kV, but see *wik ‘take’ by hand’ below. Be that is it may, we must add PYp behe ‘carry, get, grasp, seize’; ST bïya (pret. bï) ‘adquirir, obtener, conseguir’. The Cahitan vowel (i) may be original. Sapir, VVH, and Miller have all included the Azt forms, with loss of final syllable. The forms in b also belong after reduction of kwV > ku:

UACV-396b *kus ‘take’: BH.Cup *kus ‘take’; M88-kui18; Stubbs 1995-6; KH/M06-kui18: Ca -kus- ‘take’; Cp kuša- / kušâno- / kušana- / kuši- ‘get, fetch, take’; LS kušâni ‘take, grasp sg. inan.obj’. These are related to the above by *kwis > kus. [labial]s *kwV > ku, Tb w < *kw; V problem; *s > h in Num]. [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

UACV-396c *kwisa > *kwiha (‘carrying net’): at KH/M06-kui1 ‘bag’ Hill lists Sr kwihi-t ‘carrying net’ and Ktn kwia-t ‘net, carrying net’ as maybe with the *kusa ‘bag’ forms, with which I agree. Be that as it may, an interesting side note is Ktn kwhaka / kwhiwa ‘woman’, which might be from *kwisa-ka ‘carrying-net-haver’, the one who does the carrying. [NUA: Tak]

UACV-396d *kusa ‘bag, sack’: M88-kui11; KH/M06-kui11: Mn kussa/kùsa; Sh kussa; Sh/kusa (acc.-i) ‘pants’; TSh kusa ‘pants’. Add Wc kixúü ‘talega, bolsa’ whose vowel agrees (Wc 1 < *u). Miller includes *kusa with the *kuna ‘bag’ forms, but unless the 2nd TF syllabes are separate morphemes, the differing 2nd consonant suggests a different etymon, and We agree. [NUA: Num; SUA: CrC]

45 Hebrew qbl, -qbiil ‘confront aggressively’; Arabic qabbala ‘go southward (i.e., forward)’; Arabic aqba ‘turn forward’; the basic meaning of the Semitic verbs is ‘to be in front, go frontward’ from which other meanings derive such as ‘meet, be face to face, receive’, but this aligns with a hi-itiil form *hi-qbiil with the original Semitic meaning of ‘go forward’.

Hopî kwila-(k-) ‘take a step, to step forward’.

46 Hebrew bry, impfv: -bre ‘consume food’; this root bry is related to or a variant of br; Hebrew (qittel) bire’/birey ‘eat’; Hebrew (hiqtil) -bree’ / -briii ‘provide food’; Hebrew biryaa ‘patient’s diet, food’; Arabic bari’a, impfv: ya-bra’-u ‘recover, be free of illness’:

UACV-775 *kwa’a ‘swallow, eat’: Sapir; VVH48 *kwa’a ‘eat, swallow’; M67-152a *kwa ‘eat’; BH.Cup *qwa- ‘eat’; L.Son113 *kwa’/ko’a ‘comer’; M88-kw5 ‘eat’; AMR 1993a *kwa’a/C *eat’; KH.NUA; KH/M06-kwa5: Cp kwá ‘eat’; Cp qwe’i-s ‘food’; Ls kwá/qwá ‘eat’; Gb kwá; Sr kwá-i; Eu hibá- ‘comer [eat]’; Eu bawá ‘dar de comer [give to eat]’; Yq bwá-a; My bwá-a; Tbr ko-; Cr kwa-a; PI kwa; CN kwaaw. Miller includes Tr go’á/ko- and Wr ko’, though Tr wa’a / a’wa ‘swallow’ exhibits the expected sound correspondences of *kwa’. Tr go’á/ko- and Wr ko’ better fit the forms of *ko’a below, where is also Tep *ko’a. However, Tep’s do add Tep *ba’a/ba’i (<*kwa’a/kwai’s) ‘swallow’: TO ba’/ba’a ‘swallow’; Nv ba’a; PYp ba’i; NT bááyí; ST baya. What of TO bibi ‘serve s.o. food’? [NUA: Tak; SUA: Tep, TrC, CrC, Azt]

UACV-776 *ko’a ‘eat’: VVH131 *ko’a ‘eat’; M67-84 *ko ‘chew’; B.Tep115 *ko’i ‘eat’; M88-koi4; KH/M06-koi4: Ls qe’n ‘feed animal’; TO ko’a; Wr ko-a; Tr go’-mea / ko’-mea / go’á / go’á / ko-; Tbr koa. In M88-koi4 Miller combines the *ko’a and *kwa’a forms, which in the kw-languages can easily alternate (thus some forms are in both lists here as well), but they are clearly distinguished in the Tepiman and Cahitan branches where ko’a and ba’a/bwa’a forms sometimes exist in the same language: e.g., TO ko’a ‘eat’ and TO ba’a ‘swallow’, though an early *kwo > ko in Tep/Cah would make the set even more complex than the mere complexity that we presently think we are dealing with. Ktn kwï ‘eat’ and Ktn ko’ ‘eat’ hardly help. [NUA: Num, Tak, SUA: Tep, TrC]

47 Hebrew (hi-/ya-/tu-)-brii (y) ‘provide food, i.e., feed’; Hebrew biryaa ‘patient’s diet, food’:

UACV-780 *kwi ‘food, feed, give food’: VVH53 *kwi ‘food’; M67-152b *kwi ‘food’; M88-kwi6; KH/M06-kwi6: TO bia/bi ‘dish out (food)’; Miller (M67-152b) shows Sr kwï’a-t, -kwi’a ‘food’ but Hill (1994) has only Sr kwï’a-t ‘food’, whose first vowel better agrees with *kwa’a above; NT bâáhâi ‘serve (food)’; NT biiyâ ‘give to eat’; ST biïya ‘serve’ (food); first syllable of Hp kwivi ‘boiled or stewed food’; Hp kwïvi ‘cook by boiling’. Semitic-kw often shows the 1st C of a cluster rather than the 2nd as in Semitic-p, thus -br- > -kw-. [NUA: Tak, Hp; SUA: Tep, TrC]

48 Hebrew bwîš / buuş, pfv: baas ‘be white’; Arabic byd, pfv baadâ ‘be white’; Hebrew beesa ‘egg’; Arabic bayda’t ‘egg’; Hebrew buuş ‘bysus, a costly white fabric’; Syriac buus-aa ‘fine white linen-the’. Semiti s > UA *e, and UA *e > NUA y, and y is what we see in the NUA languages of Ls, Cp, and Hopî: UACV-2545 *kwa’ya ‘white’ (< *kwaca?): LS xwâya ‘be white’; Cp xwâye ‘be white’; Hp qôya ‘a bound form meaning white, pure, used especially in ceremonial contexts’; perhaps Cr kwina. *kwV reduction in Hp, of *kwaya > *koya. Is Hp qôqa ‘white’ a loan from SUA? [NUA: Tak, Hp; SUA: CrC]

Like 44-47, the next two (49-50) show the Semitic verb stem that clusters the first two consonants, such that *CBA > *bCA > UA *kwaC. Interestingly, most Semitic verbs show a stem vowel -i- in -CCuC, but a small percentage have the stem vowel -a- and the following are two of them and both show -a- in UA also:
49 Hebrew yi-gbar ‘be superior, achieve’; Hebrew(BDB) yi-gbar ‘be strong, prevail’; Aramaic(S) gbr ‘prevail’; UACV-2556 *kwaC(-ku) ‘win’: TSh kwaaC ‘win, beat’; Sh kwakkuC ‘to win a game’; Cm kwakuri ‘defeat, win over someone’; Kw kwaha ‘win’; SP kwa ‘win, beat’; CU kw-a’y ‘win, beat, earn’; CU kw-nt ‘win, beat, earn’. Only *kwaC- aligns with -gbr; final -ku perhaps < Hebrew bo ‘in, often verb’s object’. [NUA: Num]

50 Hebrew -ibaš ‘put on (garment), cloth (oneself)’: impfv stem vowel is -a-, as in UA: -ibaš > kswaS; in fact the plural would be -ibašu, reflected in most Numic languages also; and again -ib > -bb > -kw-:

UACV-484 *kwasu ‘dress, shirt’: M88-kwa12 ‘dress, shirt’; L.Num79 *kwasu ‘dress, shirt’; KH/M06-kw12: NP kwasí ‘clothing, cloth, TSh kwadu “dress’; Sh kwadun ‘dress’; CM kwasu ‘dress’; CM kwasu ‘dress, coat, shirt’; Kw kwasu-pic ‘dress, shirt’; Hp kwasu ‘dress’; My bwañi ‘sapa’ta’. Ken Hill adds Ch kwasu ‘woman’s dress’; Ch kwasu-nu ‘dress, put on dress, v’; TSh kwasu ‘dress, n’. Add Yq bwañi ‘calzones’; Ayq bwañi ‘diaper, loincloth, breechclout’; and NP kwasí ‘put on clothes, v’. Note Cahu (Yq, Ayq) loses -s– both here and in *(a)tisa. [Num i < *u] [kw11,kw2b,kw3s1] [NUA: Num, Hp, SUA: TrC]

After 42 examples of b > kw or medial -Cb/-bb- > -kw- (4-12,14-27, 32-50), consider other sound changes:

2.4 Many Sounds—such as h, k, t, p, m, n—Remain Such in Uto-Aztecan

51 Hebrew *kaatep ‘shoulder, shoulder blade, upper arm’; Arabic katip/kitp- ‘shoulder, shoulder blade’; Syriac kæpat / katp-aa ‘shoulder-the, shoulder blade-the’:

UACV-1966 *kotapa / *kotapó ‘shoulder’; B.Tep112 *kotava/o ‘shoulder’; M88-kot9 ‘shoulder’; KH/M06-kot9: TO kotawa / kotíwa (TO w < PUA *p); LP kotov; PYP kotev ‘shoulder blade’; NT kotáva/kotáva ‘hombro’; NT kotbo ‘hombro’; ST koto. Other words are interesting, but not without their difficulties. If the initial *a- could be isolated, note the -kol- of CN a-kol- ‘shoulder’. Note that the latter portion of Tr na-tapu ‘push with the shoulder’ is quite identical to Tep *kotapo (> *tapu); perhaps a reduction of the first syllable caused k > ‘ in a clus-

.....

52 Hebrew mukke ‘smitten’ (passive hoqtal participle *mu-nkay > mukke, from the root nky):

UACV-655a *mukki ‘die, be sick, smitten’: Sapi; VVH86 *mukku/*mukku die; M67-126a *muk / *muki; BH.Cup *mukii? ‘a sore’; B.Tep155 *muki; L.Son155 *muki/*muki-i; M88-mu2; KH.NUA; KH/M06-mu2: Tb muugit~ ‘umuk ‘die’; Tb muginat~ ‘umugin ‘hurt’; Tb muugut ‘spirit of a dead person’; LS muki-l ‘sore, boil, knot in wood’; LS muki- ‘fester, v’; LS mūú ‘be in eclipse, of sun, moon’; Ca -muk- ‘get sick, weak, die’; Ca muk’il ‘sore, n’; Ca muki-s ‘sick person, dead person’; Hp mooki ‘die, faint, be numb, suffer from or be afflicted by’; Ktn mug ‘be sick, die’; Ktn mugic ‘disease’; Ktn mukim ‘dead people’; Hp mopki ‘corpse’; TO muki ‘die, corpse’; Eu mukuin ‘morirse [die]’; Wr mugu-ná/mugi-má ‘morir, sg’; Wr mugure ‘corpse’; Tr mukú-ma; My mükke; Yq métke; Cr mëcë ‘dead person, he is dead; etc.’; Cr wamë ‘te muri’; We mükke ‘dead, adj/n’; CN mi ‘die, suffer from’. PUA *u > CN i, CrC i. Sapir includes SNNum terms SP čanviqin, čanviqki, čuviqki (< *ca-mukki) ‘die off, disappear’. It and Taka –k (vs. -x) suggest *kk-, but SP moga does not; thus, Ken Hill rightly separates those.

UACV-655b *mükki ‘sore’: Munro.Cup121 *mükki-l ‘sore’; M67-128a; KH.NUA: LS muki ‘to fester, v’; LS muki-l ‘a boil, knot in wood’; Cp muki-ly ‘sore’; Cp mukiyla ‘a-s ‘sore, pl’; Ca mük’il ‘be getting sore, vi’; Cp muki-i-s ‘suppurating, sore, adj’ a variant with softened medial consonant? Though the semantics vary—e.g., ‘spirit in Numic—this is one of the eight etymons found in all eight branches of UA. Note Tb g < *kk rather than Tb h (< *k) due to the underlying geminated *kk-. [medial *kk- > Tb g, Wr g, Taka x, not x] [Num, Hp, Tb, Taka] [NUA: TrC, CrC, Azt]

53 Hebrew hukke ‘was smitten’ is 3rd sg huqatl perfective (vs. mukke, huqtal participle above) and is in Tbn: Tbn(H) hooki ‘deceased grand-relative (grandfather, grandson) after death’.

54 Hebrew taapal ‘whitewash’; Aramaic(J) ṭopel-aa ‘paste, plaster, coating-the’:

UACV-758 *típ-e ‘white clay’: M88-tï2; KH/M06-tï2: LS tòvvi-s ‘white clay’ (synonymous with tòvva-l); Sr tìvi-c ‘white clay, cement’; Gb tòviy ‘white clay’. While these ‘clay’ forms are close to *tipaC ‘land’ (see 75), these 3 languages have separate terms with a different final vowel and different ablautive suffixes. The Semitic semantic retention of ‘whitewash, plaster, coating’ to ‘white clay’ is impressive. Ktntwì-c ‘white paint’ may be a loan from Gb. [NUA: Tbn]

55 Hebrew mayim / meem - ‘water’:

UACV-2499 *mímá / *mimmì - ‘ocean’; M88-mi10 ‘ocean’; Munro.Cup84 *maama-t ‘ocean’: KH.NUA; KH/M06-mi10: Cp mem-e ‘ocean’; Cp mënæxwi-s ‘white man’; LS móma-t ‘sea, ocean’; Gb mómot ‘mar, lake’; Ca móoma-t / múuma-t ‘ocean (Ls loan?’; Sr mim-t ‘ocean, lake’; Ktn mim-t ‘lake, sea’; perhaps Cr mwañhete ‘mar [sea]’. Jane Hill (2014, 197) points to Wintuan *meem ‘water’ and similar in other California languages as a possible loan source for this UA term. [Gb V] [NUA: Tbn; SUA: CrC]
56 Hebrew šekem ‘shoulder, nape of neck, back, ridge of mountain’; Samaritan šekam ‘shoulder’
Hebrew šikm- (possessed); the third consonant m or general nasal N is apparent in the 2nd group of words
(CV-1967b) while the first group (CV-1967a) lost it:
UCV-1967a *sika ‘shoulder, arm, armpit’; M67-7 *seka ‘arm’; M67-375 *seka ‘shoulder’; L.Son249 *sika ‘brazo, mano’;
M88-sil ‘armpit’; KH.NUA; KH/M06- sil ‘armpit’. Hopi šíkyaki ‘shoulder, shoulder blade’; Hopi(Seaman) šíkyaki;
šíkyaki / šíkyaky / síkya ‘shoulder’; Cph-séka ‘shoulder (poss’d n.)’; Ca -séka’ / -sék ‘shoulder (poss’d d)’; Ls sóóka
‘shoulder’; Gb sok(in) ‘shoulder’; Sr šíka ‘shoulder, upper arm’; Kt šíka-c ‘shoulder blade’; Tb šíki-t ‘upper arm, arm’ shows a final C;
Tb šíki-c ‘shoulder’. The term for ‘shoulder’ in Tepiman.

57 A Hebrew word for 'squirrel' does not occur in the Hebrew Old Testament text; nonetheless,
Arabic singaabb ‘squirrel’ would correspond to Hebrew *siggooob ‘squirrel’ to which UA *sikkuc ‘squirrel’
would correspond perfectly (C means the doubling effect of an underlying consonant). All is as expected: the
doubled consonant devised (>- -kk-) , the vowel rose from } u, with final gemination: SP sikkuc-
’squirrel’; Ch siku-ci ‘squirrel’; Sr hi'kau-t ‘chimpmunk’ (Sr h < *s); other forms in UA show a semantic
close resemblance as ‘squirrels’, ‘chimpmunks, and mice are all fast, darting little animals:
UCV-2144b *sikkuc ‘squirrel’: Ch siku-ci ‘squirrel’; SP sikkuc-(eci), sikkun- ’squirrel’; WMU aqqá-sküci
’squirrel’ is a fairly nice preservation of PNum *Anaka-sikkuc(i) (< red-squirrel). [NUA: Num]
UCV-2143b *tiku ‘mouse’; Ew zikur/cikur; Yq čikul; My čikul; Tr čikur; Wr či’kuri. Are these affrications of the above? [SUA: TrC]
UCV-2144a *sikku(awV) ‘chimpmunk’: BH.Cup *včiká ‘chimpmunk’; HH.Cup včkwat/chimpmunk’; M88-sil20; KH.NUA; KH/M06-sil20; Jane Hill
2007: 46; Cph sekawet; Ca sikawet ‘tree squirrel’; Ls šaka-wu-t ‘tree squirrel’; Sr hi'kau-t ‘chimpmunk’; Ktn hi'kau-t ‘flying squirrel’. Miller includes Hp
sakina ‘brown squirrel’ with a question mark. Matching fairly well, however, is Tb šíki-ga-t ‘blue squirrel’. The non-descriptive V in HH.Cup’s
reconstruction is a good choice for an unaccented V becoming the schwa-like possibilities, but in Ca i is accented and is found in two of four, so let it

58 Hebrew škr ‘be/become drunk’; Hebrew šikkoor ‘drunken’; Ethiopic sakkaar ‘addicted to alcohol’;
Hebrew šekkaar ‘intoxicating drink’; Arabic sakira ‘be drunk’; Arabic sikkir ‘drunkard’, and other-Semitic
forms, but note that UA *sikur < Hebrew šikkoor, pl: šikkoor-im ‘drunken’:
UCV-11 *sikuri (> Tep *hikuri) ‘peyote, intoxicat-ed-ing’; Fowler83: PUA *sikuri ‘peyote’ (an
intoxicant): NT ikuli ‘peyote’; PYp hiki ‘peyote.’ The Tep forms point to PUA *sikuli, because UA *s >
Tep h/o. Therefore, Tr hikuri, Cr ikuri, and Wr ihiguri, all meaning ‘peyote’, may be borrowed from
Tepiman. Eu ba-hiskor ‘drinker’ contains hi-skor, and Tr sugi ‘tugóu, bebeïa fermentada hecha de maiz
[fermented drink made of corn] also with a vowel shift, which is common in Tr. Keeping in mind *s > TO h, note Fowler’s
inclusion TO hikugam ‘saguaro cactus button’; TO hikug ‘for a tree to drop its blossoms’; TO hikug-t ‘to form fruit’.
Some NUA reflexes may belong as well: Tb(V) so’ogohn-(~) so’ogohn ‘be drunk; Tb(M) so’ogonit- ‘so’ogon be high
on Indian tobacco, drunk’. Also note the same three consonants (k-l) in CN meškal-li ‘mezcal, distilled alcoholic drink’, though
other etymologies for the CN term have been proposed. Note also AYq sankora ‘drunk’ n with nasalisation of the velar and a vowel
change; and PYp suaske ‘drunkard’ — borrowed from a non-Tep language, since *s > h in Tep.
[loans; NUA o vs SUA u; *L > NUA n; Tr V shift] [NUA: Tb, Tak; SUA: Tep, TrC, CrC]

59 Hebrew šakuur ‘drunk’ from Semitic škr ‘drunk, intoxicating drink’; the UA forms
either lost the first syllable (*sikur > *kuru) or are from the infinitive škor; Nahua mlascal is an
alcoholic drink made from agave and such cacti juices, and so some UA terms mean the plant vs the drink:
UCV-5 *kurū ‘mescal, agave’; Fowler83-3:8; L.Son109 *kuru ‘clase de mezcal’; M88-ku25; KH/M06-ku25:
Wr kuru; Tr guurú‘(bari)’ palmiilla; Tbr kuru-t ‘soto’. Cahitan(Cah) ku’u fits *kuru well, since intervocalic
liquids > ‘-’ in Cahu: My ku’u ‘mezcal, maguey’; Yq kuu’u ‘mescal plant for making alcohol’; Eu kuút/kuút
‘cierto mezcal grande’. Fowler includes Wc kiveri ‘lechuguilla, agave sp.’, of which the first syllable may belong, and lists NT,
which form I cannot find in Bascom’s NT dictionary. Add Tb(M) kuukt-t ‘mescal’; perhaps Tb(V) yuka-t ‘yuca whipplei’.
[r > y in Tb, r > ’ in Cahu, > ø in Eu] [NUA: Tb; SUA: TrC, CrC]
60 Arabic **muskir** ‘alcoholic beverage’; Hebrew nouns are frequently formed by prefixing ma- or mi- to roots; in this case for an unattested *ma-shkar* or *mi-shkar:

PUA *maskal* ‘mezcal, an alcoholic drink’; CN meškal-li ‘mezcal, distilled alcoholic drink made by cooking the heart of the maguey plant’.

61 The following SUA forms could easily derive from reductions of *maskal* in -sk- reducing to -h- or to -k- > -h-, and then the 2nd vowel rising in anticipation of the alveolar (high front) consonant -l:

UACV-4 **maka(C)l** / **mahli** ‘agave, mezcal’; M67-3 *ma ‘agave’; Fowler83; L.Son133 *mahli ‘mezcal’; M88-ma25 ‘agave, mezcal’; KH/M06-ma25: Eu miet ‘mezcal ya tatemado’ (see ‘bury, cook underground’); Wr mahi ‘agave, mezcal’; Tr mé/ma/-mi-, měke ‘maguey, mezcal’; Tbr maši- ‘maguey’; TO ma-i ‘a pit roast’; We má ‘mezcal’; Cr mwáił / mwéıl ‘agave’; CN me-tl ‘century plant, maguey, member of agave family’; NT mai ‘maguey, mezcal’; PYp mai ‘corn, maguey, mescal’. From CN meškal-li ‘mezcal, distilled alcoholic drink made by cooking the heart of the maguey plant’, then *maskal* > *mahi/me/mahi is a typical kind of reduction in UA, with rising vowels before a liquid; and where does the *-ke come from in Tr mek ‘agave, various species’? In any case, the variety of 2nd consonants—h/-w/-k/-h elsewhere] [SUA: TrC, CrC, Azt, Tep]

2.6 Semitic-kw intervocalic -r- became -y/-i- in non-initial positions

Similarly, Proto-Mayan *r* > y in most of Q’anjobalan, Tzeltalan, Cholan, and Yucatecan (Campbell 1977, 97-100). Besides examples above (5 baasaar, 19 br, 27 brm), additional examples of -r- > y/i follow:

62 Hebrew *śṟ* / *śəṟ* ‘to comb, v’; Syriac *śrəq* / *śəraq* ‘to comb’:

UACV-518a **siyuk** / **ciyuk** ‘to comb, v’; Tb siyuk ‘comb, v’; WMU čiyu’wa-y / čii’wa-y ‘comb (hair), vt/vrelf’; CU čiyu’w ‘comb, vt’; Hp sōqa ‘card (wool), v’; Ca suyavis ‘comb, n’; Tb(V) ‘iššug – šiuk ‘comb one’s hair’; Tb(M) ‘iššugat ~ iššuyuk ‘comb one’s hair, v’; Tb(M) šiugisišt ‘comb’; Tb(H) šiuk ‘comb, v’; Km seák ‘to part hair, vt’. As for CE č, sometimes š / s > c, especially in SNum; see SP at 10 above (Hebrew šabber) and SNum at 93 ‘head’ (Hebrew roš). Note also the nasal V in WMU relating to Sem-kw q > n. [NUA: Tb, Hp, Num]

63 Syriac *śṟq-aq* ‘comb-the, n’; UA shows a denominalized verb from the noun, as it often does: UACV-518b **cika** ‘to comb, sweep’; CL.Azt30 *cikaawaas ‘comb’; L.Son31 *cika ‘peinarise’; M88-ci9; KH/M06-ci9: Yq čike ‘peinearise’; Yq hičike ‘sweep’; Yq hičikia ‘broom’; My čikke ‘peinarise’; Eu atekika ‘peinearise’; Wr či’ihka ‘comb, n (Lionett), note -’ - where -r- is; Wr či’iká ‘type of cactus (Miller)’; Tr(S) tiči ‘peinar’; Tr(S) tičkari ‘comb’; Tr tči, čiká, ti-čik, Tbr cikat; CN cika-waa-os ‘comb, n’; CN cika-waa-wiaa ‘comb hair, v’; Pl ciikuwas ‘comb’; Pl ciikuwasta ‘to comb’; HN cihwaas-os ‘comb’. To Miller’s collection, add the latter part of Cr muiciki ‘comb, n’ and possibly the -c- segment of Cm nachtu ‘ye’ ‘comb, hairbrush’; but most interesting is NT šikūumai ‘peinar con el chino’—a reflex among the Tep languages to match the rest, since NT š < *c; NT škūumai ‘peinar, vt’ appears to be an alternate form. UACV-518c **hići* “sweep” / **hići*-la- “broom” / **hići*-tla- “broom” / **hići* “sweep” / AYq hičike ‘sweep’; AM Yq hičikia ‘broom’; My hičike ‘sweep’, v: My hičikia ‘broom’, and Wr ċikka ‘broom’; These have a hi- prefix. [reduction] [NUA: Num, Tb; SUA: Tep, TrC, CrC, Azt]

64 Semitic *krr* / *krk* ‘go in circles, dance’ (see variety of Semitic forms in Hebrew(KG) 2001, 300; and in Brown et al 1975, 502-3): SP kiya ‘have a round dance’. [NUA: Num]

65 Arabic **mr** ‘pass, go, walk’:

UACV-1009 **miya** ‘go’; M67-197 *miya/mi; L.Num101 *mi’a ‘go, walk’; KH.NUA; M88-mi6 ‘go’; KH/M06-mi6 *miya(C) (AMR): Mn miya ‘go’; NP mia ‘go’; Sh mia ‘go’; Kw miya ‘come, go, walk, pl’; SP mia ‘travel, journey, vi pl’; CU miyá-y ‘move away from, be far from’; Cm mia/mi’a; TSh mia/mi’a; Gb mya; Sr mi/miaa; Ktn mi; Tb miyat-īmiy ‘go’; Tb(H) miyat ‘go, take leave’. Add WMU -mi ‘while going/moving, do s.th. while going, v’; Kw mi ‘move while W-ing’; Kw miya ‘go, walk’. [NUA: Num, Tb, Tbk]

Besides **krr** > *kiya* (64) and **mr** > *miya* (65) and **br** > *kwiya* (19, 20), other examples of -r- > y/i follow.

66 Hebrew *mr* / *aamar*, impfv: **yoo-mar** / **yoo-mar** ‘say’

UACV-1880 **umay** / **may** ‘say’: Kw mee ‘say’; Ch ma ‘say’; SP ma / mwai / umai / ūmai ‘say’;

WMU may / umay ‘tell, say’ (past: may-kye); CU may-ka ‘say, tell, order’; Sh me ‘quotative particle’. WMU past tense suffix -kye (vs. -qa) shows that there is a final -y in the stem. [NUA: SNum]

67 Hebrew **şaaraštat** ‘skin disease’; Hebrew(BDB) **şaaraštat** ‘leprosy’:

CN siyo-tl ‘rash, scab, leprosy’ shows both -r- > -y-, and $ > 0. Other examples of Hebrew *-r- > UA -y/-i- abound throughout.
2.7 Hebrew/Semitic non-dageshed b, d, and g generally devoiced to p, t, k:

Three Hebrew forms for ‘locust’ derive from the Semitic root gb’/gby: Hebrew goob ‘locust’; Hebrew gebiim ‘locust’ (BDB) occurs only in the plural, ‘swarm (of locusts)’ (KB); Hebrew gobay ‘locusts (a collective, swarm, multitude)’ (BDB), ‘swarm of locusts’ (KB):

68 Hebrew gebiim ‘locust’: SP qī’ī ‘grasshopper’;

69 Hebrew goob ‘locust’ and Hebrew gobay ‘locust’: Eu okoboi ‘grasshopper’; Kw haakapayni-ži ‘grasshopper’; and ST kavak soi ‘grasshopper’. Eu and Kw both have an initial prefix much like the definite article ha- ‘the’ and assimilated in the Eu form. Semitic b and g devoiced to p and k. [NUA: Num; SUA: TrC]

70 Hebrew degel ‘standard, banner’; Aramaic(J) digl-aa ‘carrying pole in the shape of a banner’:

Wr tekela ‘stripe, hat band, pole at the bottom edge of the roof’. Hebrew d and g are devoiced to t and k. [iddduua]

71 Hebrew daayeq ‘bulwark, siege-wall’; Assyrian dayyiqa ‘bulwark’: Syriac daw-qaa ‘watch-tower, lookout, wooden tower (for besieguing a city)’; Syriac dwq ‘gaze (from far)’:

Hopi tiyqiqa ‘wall’ in Hp tiyiqqa-va ‘along the front of the wall’ (Seaman); Hp tiyiqa-nawit ‘along the front of the wall’ (Voegelin); Hopi tiyqa ‘projecting point of a mesa, external corner of a structure’ (Hill). The latter Hopi dialect lost a vowel, but the idea of a wall or high barrier / overlook is both in Semitic and UA.

72 Hebrew dqr / daaarq ‘pierce, v’; Hebrew deqer ‘sharp tool or weapon, pick, mattock’;

Syriac dqr / daqar ‘dig, break, pierce through’:

UACV-615 *tika/ *tiiki/ *tiikiy ‘cut, stick in’; Sapi; VVH113 *ti,kiii,ti,ka ‘to cut’; M67-117 *tek ‘cut’; I.Num240 *tek ‘cut’; L.Son289 *tik-so ‘picar’; CL.Azt218 **tik- ‘cut’; M88-t23; KH/M6-t23 *tikat: TO -ek/-ēk ‘pointed object’; TO cikid ‘vaccinate, put down a stake’ (< *tiikiy); Hp tiiki’ ‘cut’; CN teki ‘to cut s.th.’; Tb tidiha, perfective: ‘titiha ‘be cut up’; SP tiixānni ‘to cut up meat’; Mn tiiehe’ ‘scissors’; Sh tikoa ‘scissors’; latter Hopi dialect lost a vowel, ... a cultivated field’; Hp tisi-ti ‘become weedy’; Ch tisi-vi ‘grass’; Kw pa-rasii-vi ‘meadow, grass’.

In the next two items, the 2nd consonant Hebrew -b- devoices to PUA *-p-, then to -v- or -b- between vowels.

74 Hebrew taba‘ut ‘produce, yield, from the land, literally: what comes in (of harvest, to be stored)’:

UACV-1630 *tīpāt / tipāc / tipat (AMR) ‘pinion nut, conifer sp.’: BH.Cup *tevat ‘conifer sp.’; M67-319 *tēp ‘pine nut’; HH.Cup *tēpha ‘pine nut’; Fowler 83; KH.NUA; M88-t29 ‘pine nut’; M88-t30 ‘conifer sp.’; AMR1993a *tipat; KH/M6-t29 *tipat (AMR): Munro.Cup29 *tī/ tīvā-t / tīvā-t ‘conifer sp.’: Ls tōvā-t / tūvā-t ‘pinyon’; Cp tūvā-t; Ca tēva-t ‘pinyon’; Gb tovā-t ‘pinon’; Mn tībā; NP tībā ddabbui; NP tipape ‘pinenut tree’; TSH tipāc ‘pine nut’; Sh tipāc; Kw tīvā-ci; Kw tīva-pī ‘single-leaf pinyon’; SP tīv”ac-pī ‘pinion’; SP tīvā-ci ‘pine nut’; CU tīvā-ci ‘nut, kernel’; Hp tīva ‘pinion nut’; Hp tīve’ ‘pinion pine’; Tb tība-t; Tb(H) tīpāt ‘pine nuts’; Sr tīvat ‘pinion’; KIN tīva-t; Kw tipa-pī ‘single-leaf pinyon’. Miller lists LN tecewia ‘to broadcast seeds’; LN tepeewi ‘to fall (seeds, leaves, etc.).’ Note the glottal stop in the same position for Mn tībā; Gb tovā-t; and Hp tīve’. Also the final gemination in Num and final -t in Tah and Tbn, both align with that glottal stop. The CU vowelization tīvi (< *tīv’ a) since often Num t > *u. All those facts lead to the first reconstruction *tipāt / *tipat’ though the latter two fit many also. [t > Ls o/u; Gb V] [NUA: Num, Hp, Tb, Tbn; SUA: Tep, TrC, CrC, Azt]

75 Hebrew beecheel ‘firm (dry) land’; Assyrian taabal ‘land’:

UACV-757a *tipāc / tipāl ‘earth’: Sapi; I.Num247 *tip(h) ‘earth, land, ground’; M88-t36; KH.NUA; KH/M6-t36: Mn tīp; NP tīpi ‘earth, land’ (vs. NP tībbi ‘rock, stone’); Sh tīpia ‘home country, land, property’; Kw tii-pī (< *tiip-pī) ‘dirt, earth, world, year’ (vs. Kw tī-bi(tī(m))bi / tī-bi-ci ‘stone, rock, earth’); SP tīvīci (< tīvī-pī ‘earth, ground, country’ (vs. SP tipāc ‘stone, rock’); CU tīvi-pī ‘earth, world, soil, dirt, ground, country, land’ (vs. CU tipī- ci / tipī (< *tīpī) ‘stone’); Gb tōvā-r ‘tierra’; Ls tōvā-l ‘white clay’; Ls tōvā-s ‘storage cave’ (earth-house?); Sr tīva-t ‘earth, ground, land, world, country, floor, dirt, dust’; Ktn tīva-č ‘dirt’. Add Op teve ‘earth’ (Shaul 2007) and Ch(L) tīvī-pī ‘earth, land, territory’. Though Miller often brought some of both together, Numic words for ‘earth’ vs. ‘rock’ (603) differ in both the middle consonantal and the final consonant, so some are included for contrast.

78
For example, *tiim-pi ‘rock’ > ti(N)pì has SNum showing nasalization (at times medial -m-) or gemination (a definite medial cluster), while *tiivic- (< *tiipac ‘earth’) shows no nasalization and no medial cluster and thus the usual spirantization. In SUA, the distinction is less discernible. Miller includes CN tepeé-ti ’hill, mountain, precipice’ which is listed at *tiipi ‘long, tall’ in this work. Cf. rock and tall. Sapir also ties the above *tiipac ‘earth’ with *tiipi ‘mountain’, but Ls tavu- ‘long’ (97) vs. the above Ls term and differing semantics (earth vs. long) and a final consonant in *tiipac all suggest differing stems. That the 2nd V is a in Ls, Gb, Ktn is strength enough to reconstruct it, as any V > i is common in UA unstressed syllables. This may be Sem-p as -i raises not the V.


UACV-775 *typo ‘flat land’: Mn tibóópi ‘countryside’; TSh tupoompi/tupoon ‘desert, flatland’. [NUA: Num]

76 Hebrew ’aadam ‘man’:

UACV-1419 *otami (< *wVmam?) ‘man, person’: B.Tep325 *o’odahami ‘person, Indian’; KH/M06-’o29: TO o’odham ‘person, tribesman’; NT ōdami ‘person, people’; SD odam-o’dam ‘Tepehuan, indigenous person’. Add TSh otamman / otammana ‘old man’. Whether borrowed from Otomi is hard to say, but if we start with s.th. like *otami, then intervocalic voicing (*t > d) would yield the Tep forms and agree with TSh. In Bascom’s reconstruction of Tep *o’odahami ‘person, Indian’, the extra syllable seems solely based on TO dh, while all others show only d, and even TO shows no vowel between and may simply be a devocalizing mechanism. Note also *wetam in Cp muli-’wetam ‘first people’ and the first half of Ch(L) ontkwavi ‘male cousin’. These may belong to Semetic-p rather than Semetic-kw. Gb woroyt, pl: worórom ‘man’. However, note both here and at ‘believe the loss of intervocalic m in Gb and clear rounding for initial glottal stop. What of Tb(H) wawtam ‘soldiers’ and Hopi wátamí ‘good-for-nothing, stupid one’? Likely of a separate set are Sr wíítsí ‘man’ pl: wíít’ham; Sr wíí’t’ve ‘old man’ pl: wííthwi’ve’n and Ktn wííchu’e ‘old man’, listed at *wííti of UACV-1420, as M88 and KH/M06-wíí0 have the Sr and Gb forms. [NUA: Tak, Num; SUA: Tep]

77 Hebrew ’dm ‘be red’; Hebrew ’aadom ‘reddish-brown’; Arabic ’aduma / ’adima ‘be tawny’; Samaritan ’adem ‘red’; Hebrew ’odem ‘precious stone, redness’;

UACV-312 *otam / /o(N)ta(N)/CN ‘brown’: NP ofi-ggwidaddi ‘sorrel colored, brown’; TSh ontímpiti (tín) ‘brown’; Sh(M) ontí ‘brown’; Sh(C) onton ‘brown, orange’; Kw odo- / oondo- ‘brown’; Ch ontó-ka ‘brown’; Ch(L) ontkwarími ‘woman’s name referring to brownish color of hair’; SP ontoC ‘reddish brown’; WMU attoC- in atto-qua-rí / atto-óogwari ‘brown’; CU ’oíí-oqua-rí ‘brown’; TO o’amb ‘brown, orange, yellow’. The -t (vs. r/d) of CU and WMU, Kw, NP, and SP suggest a cluster, besides all the other forms showing a cluster *-nt-. Nasalizations or nasal anticipation, such as ’adam > ’andam, occurs in some Semitic dialects as well. [-nt- > -nt in TO] [NUA: Num; SUA: Tep]

2.8 Semitic Voiceless Pharyngeal h > *hu/hu in Uto-Aztecan in initial position

Hebrew’s voiceless pharyngeal fricative h is reflected by PUA *hu/hu in initial position. Sometimes it lacks the h, and only an initial round vowel (o/u/w) is apparent. Similarly, in non-initial positions, h is regularly reflected by the round vowels o/u or the semi-vowel w.

78 Hebrew ḫeš / ḫet ‘arrow’; Arabic ḫazwat / ḫuwaat ‘arrow’; Aramaic ḫetty-aa / ḫet-aa ‘arrow-the’;

UACV-63 *huca(a) > *huC ‘arrow’: Sapir; VVH78 *hu ‘arrow’; BH.Cup *hu ‘arrow’; B.Tep334 *u’ui ’arrow’; M67-9 *hu ‘arrow’ and 474 *hu ‘wood’; I.Nun35 *huu ‘arrow’; LSon64; M88-hu3; Munro.Cup6 *huu-la ‘arrow’; M88-hu3; KH.NUA; KH/M06-hu3 (*hu AMR) and hu22: Ls huú-la; Sr hoót; Hopi hoó-hí; Hopi hoogaví ‘arrow material’; Tb paa-huul ‘war arrow’; Kw huua-zi; Ch huú; SP uu / u; WMU uu / uu / huu; CU úú; Yq huú-úá; My huú-íá; Wr úá; Tr wa. Ken Hill (KH/M06) includes several other viable forms at hu3: NP huwa /howama; WSh huá ‘bow’; WSh huukaka ‘queriver, lit. arrow bag’; WSh húu’áti / hoá’áti/huá’áti ‘bow and arrow’; Gb hur; Tb uut ‘stick, pole’; Eu humát ‘queriver’; and others yet at hu22: NT úúší ‘tree’; ST uu’s ‘tree’; NP huuppi ‘stick’; Sh húu ‘wood’; Sh huuppín ‘stick, wood, log’. Add Ktn hu-u ‘arrow’; and Tepiman: Nv ’u’u; PYP u’u; NT úu / u / úuí; ST ’u’u. A few forms (like TO uu; NT úúší ‘tree’; ST uu’s ‘tree’) show *c as a second consonant, not likely an absolute absolutive suffix in Tepiman. Munro and Hill both note Ca háyú-la ‘arrow’ and Cp hýúa-la ’arrow’ in contrast to Cp húú-l ’arrowhead’ and Ca húú-l ’bow and arrow’. The *huya- forms fit *huca (like TO uu), since *c- > -y- in NUA and *c- > -s- in TO. However, several UA languages have an initial *hu… form for ‘arrow’ and another initial *hu… form for ‘wood, stick’. But the two lists show *hu and *huc forms on both sides, again suggesting a need for more work. Where do Yq húú ‘árbl, monte’ and My huyá ‘árbl, monte’ fit? CNum *huuppi ‘tree’ (< *huc-pi) may also derive from this stem. The strength of the initial pharyngeal overpowers the adjacent vowel—he > hu—which is usual in UA; and though some UA languages do not show the final c, some, say, the expected reflexes for c do appear in TO, Ca, Cp, Cr and Wc t < u, so they also show *u. Reflexes of UA *hu appear in every branch except Azt. *[c > s in Tep] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC]
79 Hebrew ḥmr ‘to pick’ [i.e., cover with pitch]}; Hebrew(BDB) ḥmr ‘to cover or smear’ (with s.th.); Arabic ħammār ‘to color or dye red’.

ACV-2381a *humay / *humar ‘smear, spread, rub, paint’; Ca húmay ‘smear, paint, vt’; Cp hume- / hum-ine ‘spread a liquid or s.th. fine like sugar’; Cp hume-yaxe ‘be spread out’; Tr na’oma ‘erase, cloud up’ (with na-prefix); PYp hulu ‘rub, paint’ (if *humal > huml > hul); and perhaps Wc -maa in sāuri.maa ‘smear blood’ (Wc šuure ‘red’). The Cah languages compound *pa- ‘water’ with this for ‘swim’ perhaps in ‘water/spread/be prone’: My bahume ‘nadar’; AYq vahume ‘swim’. [r > y] [NUA: Tak; SUA: TrC, CrC, Tep]

80 Hebrew ḥpp ‘to rub off, wash’; Arabic ħaffa (< *happa) ‘to remove hair’.

ACV-2494 *up(panic) bathe, wash, rub’; M67-27 *u-pa; L.Son25 *upa; M88-2u: KH/M06-2u: Op uva; Eu ūva/hubaa; Yq ūba; My ūbbā; Wr u’upā; Tr ūba; Cr -īīwā; Wc -īīvā/īīya. As ‘rub’ and ‘wash’ often relate, Ktn hiippik ‘rub buckskin between hands to soften it’ may belong, and Tb hip ‘rub, massage’. The -wpa of Hp māwpa ‘rub along the length of, stroke with the palm of the hands’ < ma ‘hand’ + *happa ‘rub’. [*-p- > -w-/ in CrC] [1h2,2pp] [SUA: TrC, CrC; NUA: Hp, Tak, Tbk]

81 Hebrew ḟaab ‘companion’; Hebrew Ḟabēr ‘marriage companion (feminine), wife’.

ACV-2572a *hupi ‘woman, wife’, VVH79 *huipi; B.Tep332 *uvi ‘girl, female’, M67-471 *hupi; L.Num45 *hipi ‘woman’; M88-huvi ‘woman’; L.Son68 *hipi ‘to marry’; KH/M03-hu4: TO uvi ‘female, woman’; Nv ubibi; NT úvi ‘female, girl’; ST ‘uvii ‘female, girl’; Eu hoit ‘mujer de edad, aunque no muy vieja [mature woman]’; Eu huhiwa ‘mujer [wife]’, espora [woman]’; My hūbi ‘espora’; Yq huhibi ‘woman, wife’, Wr upi ‘wife’; Tr upi ‘wife’; Cr ïtā ‘woman’; Cr nyy- ‘my wife’; Wc ‘iya ‘woman, wife’; Tb hu’ubanah ‘widow, widower’. Usual in Cr ïtāa ‘woman’ are PUA *u > Cr i and loss of *-p-: *hupi > (h)i-, and similarly for Wc. Numic often changes *u > i, so Numic *hipi ‘woman’ is cognate also: ACV-2572b Numeric *hipi ‘woman’; L.Num45 *hipi ‘woman’; M88-hi8; KH/M03- hi8: Mn hūpī; TSh hipippicci(cee); Sh ħhipi; Cm hibi. [Cr, Num *u > i; p > o in CrC] [NUA: Num, Tb; SUA: Tep, TrC, CrC]

82 Syriac ḧɔ’ / ḧɔy ‘see, perceive, notice’; Hebrew ḧɔy / ḧaza ‘see, behold (originally ‘look’ says Baudissin in KB); all Aramaic dialects have this most common word for ‘see’:

ACV-1915 *husi / *hɔsi ‘look, peek at’; Kw huzi’a ‘look, peek’ and NP wazipunni ‘peek at’; KW variants –KW wazi’a / huza / huzya (< *hucia/*huciya) ‘look, peek’—are interesting on a number of levels. First, why Kw z? (< PUA *s or *c?), yet interestingly Kw z matches exactly Semitic z, but neither UA *s or *c exactly. Second, Aramaic dialects have both forms ḧɔ’ / ḧɔy, varying in the 3rd consonant, and KW shows both variants in the 3rd consonant. Third, while this verb generally came to mean ‘see’, some authorities suggest it originally meant ‘look’, which is its meaning in Kw. [1h2,2z,3,3y]

83 Hebrew ṣr[h] ‘cry, roar’ > UA *cayaaw ‘yell’: Tb cayyaw ‘yell’; Tb(H) cayyaw ‘yell’. [Tb]

84 Hebrew s[m]h, impfv: yi-ṣməḥ (< *ya-đməḥ) ‘sprout’ > UA *icmo ‘sprout’: CN icmo-liini ‘sprout, grow’.


Many other examples of pharyngeal ħ are in part 5, the sorting of Semitic-p from Semitic-kw.

2.9 The Semitic Voiced Pharyngeal Fricative ʕ (ʕayn) Reflects Rounding w/o/u

The voiced pharyngeal fricative, the Semitic ʕ (ʕayn), emerges as a round vowel or semi-vowel—w/o/u—or as a diptong—oa. I have heard native speakers of Arabic pronounce the pharyngeal ʕ with enough rounding to sound like w, while the back or root of the tongue is doing its pharyngeal at the pharynx. Also relevant to this sound change is that when the Greek alphabet was being developed from the Phoenician / Hebrew alphabet, the Semitic consonants seemingly nearest the vowel were used for the Greek vowels: glottal stop or ‘aleph > a, h or he > e, y > i, and ʕ > o (Goldenberg, 35). So the symbol for the Semitic consonant pharyngeal ʕ (ʕayn) became the Greek vowel o, which suggests there was rounding associated with the ancient Semitic ʕ. Round vowels also share low tonality with the pharyngeal ʕ.

86 Hebrew šs[q] / ša[a]sq ‘shout, call out, cry (out)’; Hebrew ša[s]q ‘scream, screaming, call for help, n’; Arabic šq ‘thunder, bellow (of bull)’; UA again shows a denominalized verb:

ACV-605 *cooka (< *cůwuka) ‘cry’: M67-114 *cook; B.Tep204a *suakai ‘to cry, sg’; B.Tep205a *suahau ‘to cry, pl’; CL.Azt40 *ćooka; CL.Azt304 *cooka; M88-co10 ‘to cry’; KH/M06-co10: TO šoak; LP šokhi; PYp sokum; NT šuak; ST šuak; Wc cua-/-ćooka; CN źooka; PI çuuka; KH šoooka ‘weep’; HN čoook-lili ‘weep for s.o.’. LS čáqqa ‘weep, cry’ assimilated the first o to the following a’s (*cooka(a) > *cooka), while the Aztec languages (CN, PI, HN) assimilated the 2nd V to the 1st: *cooka > cooka. [*oa > oo/aa; no w in Tep] [NUA: Tak; SUA: Tep, Azt]
87 Arabic ّغزِ / ّغازا ‘to age, grow old (of women)’: Trwegaca- ‘grow old (of women)’. Identical! Not only grow old, but specifically grow old of women in both Arabic and Tarahumara: \( \text{if} > w, \text{g} > g, \text{and} \ z > c; \) initial \( \text{wV} > o \) occurred the following noun: 

\( \text{UACV-2571} *\text{okaci} ‘(old) woman’; \text{ Sapir; B.Tep319} *\text{okisi} ‘woman, little girl’; \text{ CL.Azt104} *\text{okic} ‘male’; M67-473 *\text{ok} ‘woman’; M88-108 ‘woman’ and o14; KH/M06-‘o8 and o14: TO oks ‘adult female, lady, woman’; LP(B) ‘oks; \text{ Ny oksi}; \text{ PYp okasi}; \text{ NT okiśi}; \text{ ST(B) } \text{’o-okiś ST(W) o-kiś ‘aunt, mos’}; \text{ Eu hokici ’muchachita’}; \text{ Op (’)oki ‘woman’}; \text{ Cr úuka ‘women’}; \text{ We ’úukáa ‘woman’}. \) Note NT óokí ‘woman’; NT oökümurtui ‘hacerse anciana [become old (of a woman)]; NT ookişi ‘niña’. CN oökí-tli and other Azt forms also belong. Tepiman *okisi ‘woman’ and CN oıkî- ‘man’ both < PUA *ökic; and if we consider the Tr form whose 2nd vowel (a) matches the PYp, Cr, and We forms *oka ‘woman’, then Tr wegaca- ‘grow old (of women)’ provides the semantic key to these similar forms for men and women, such that *okac originally meant ‘old woman’ then ‘old one, old man’ in some languages. English 'guy' is now changing from masculine to genderless and 'girl' went from genderless to feminine (Stewart and Vaillette 2001, 410), so semantic gender changes happen too and cost nothing. I’ve heard men called ‘woman’ at politically incorrect construction sites where attempts to highlight ineptitude at the male-dominated occupation revealed a lack of sensitivity that surely permeates all construction crews by now, though perhaps not all of UA prehistory aligned with such sensitivities. Note 2nd \( (a \text{ vs. } i) \) in PYp okasi ‘father’s older sister’, Cr, We, and NT oökí ‘father’s older sister’ (is is not stem) and Tr wegaca, in three branches, no less, all of which suggest \( a \) as the 2nd vowel: *okaci > okVci ‘woman’. Assimilation \( \text{a-i} > i \) is natural, especially with an alveopalatal between the two. No chance of \( i \text{-i} > a \text{-i} \) for the 5 languages showing \( a \). [\( \text{a-i} > i \text{-i} \) in CN, most Tep, Opatan] [\text{SUA: Tep, TrC, CrC, Azt}]

88 Arabic ّلعاقة ‘leech’; Arabic ّلاق ‘leeches’; Arabic ّلاق ‘leech’;

Syriac ّلاپا ‘leech, anything clammy or sticky, n.f.’ from the root ّلق ‘stick, adhere’;

UA *walaka ‘snail’ is a perfect phonological match, and leeches resemble snails in slimy adhering texture:

\( \text{UACV-2057} *\text{walaka} ‘snail’; \text{ CN wilaka ‘caracol de monte [snail sp.’]; \text{ Tr warákóara ‘caracol [snail]’}; \text{ Ls muvilaqa ‘snail’; } \text{ Tr nálagolocí ‘snail’; \text{ Tr narakuri ‘snail’}. NUA liquids (\text{Ls}) and \text{SUA liquids; Ls and Wr add prefixes eliminating initial w-}. \text{ Wr álágoloci ‘snail’; and Tr narakuri show V transposition. [iddddua]} \) [\text{SUA: Tak; SUA: TrC, Azt}]

89 Hebrew ֻשאָא ‘hair’; Arabic ֻשֶה / ֻשַה ‘hair’; Arabic ֻשֶה ‘be hairy’:

\( \text{UACV-1106a} *\text{suwi} ‘body hair’; \text{ B.Tep70 *hogi ‘hide’}; \text{ M67-211 *suwi ‘hair’}; \text{ M88-su18 ‘hair’}; \text{ KH/M06-su18: LP hog ‘hide’}; \text{ NT ógi ‘hide’}; \text{ ST ho ‘fur, leather’}; \text{ LP hog ‘hide, skin, leather’}; \text{ Tb ūwui-l ‘pubic hair’}.

\( \text{Hp sowícmi ‘facial hair’}; \text{ NP musui ‘beard’ (< *mu-suwi ‘mouth/face hair’); Ls suwi-l ‘pubic hair, body hair’}; \text{ TSh suwii ‘pubic hair’. Tepiman *hogi ‘hide’ matches NUA *suwi ‘hair’ consonant-wise, whether u or o; I side with *u, like Miller and Hill. The close but not perfect match in o vs. u may be due to the influence of *-w-.} \) [\text{SUA u; SUA o}]

\( \text{UACV-1106b} *\text{suhi: Mn suhi ‘body hair’ and Ktn suhi-c ‘genital hair’ show *suhi.} \)

\( \text{UACV-1106e} *\text{soho > *soo ‘armpit (hair)’ (in \text{SNum}); \text{ Kw soo-rokwa ‘armpit’}; \text{ Ch(L) sohorah ‘post with U-shaped fork, notched post’; \text{ SP soor’oaa ‘armpit’}; \text{ WMU kýeý-sóö-ví ‘l (lit: armpit hair); aíg-sóö-ví ‘underarm, armpit (lit: arm hair), n’. Note that Ch(L) sohorah, Mn suhi ‘body hair’, and Ktn suhi-c ‘genital hair’ all show medial -h-. What of Bb su’utit ‘jackrabbit’ and Tb ūwui-l ‘pubic hair’?} \) [\text{SUA: Tak, Bb, Hp, Num; SUA: Tep}]

90 Hebrew ֻנאר ‘boy’:

\( \text{UACV-1426 *nowa ‘son’; M67-389 *no ‘small’; L.Son177 *no ‘hijo del padre’; M88-nos5; KH/M06-nos5: Eu nówat; Tr no/nowa ‘hito [son], pl: hinowa; Tr nów ‘have a son’; Wr nóla/nóló ‘son’; the two Wr forms align with fossilized vowel suffixes: ֻנאר-á ‘son-her, her son’ and ֻנאר-ó ‘son-his, his son.’ [Sem-p] \) [\text{SUA: TrC}]

91 Hebrew ֻנארָאָ(t) (< ֻנראָ(t) ‘girl’):

\( \text{UACV-2586a *nawici ‘girl’; M67-389 *no ‘small’; BH.Cup *nawi girl; HH.Cup nawi girl; Munro.Cup49 *nawi-l*/nawi-l ‘girl, young woman’; M88-m21; KH, U.A: \text{M03-m21: TSh nawi ‘girl’}; \text{ Tb aanaawis-t ‘girl’}; \text{ Cp nawi-l ‘young lady’}; \text{ Cn nawišma-l ‘girl’}; \text{ Cp nawička-t ‘woman’}; \text{ Ca nawišmaš ‘girl’}; \text{ Ls nawi-l ‘young woman’}; \text{ Ls nawi-t-ma-l ‘girl’}; \text{ Sr nás ‘girl’}; \text{ Wr nu’iti /nu’inti ‘little, child’. Some terms suggest a final -C (Tb, Cp, Ca). [r > s adjacent to voiceless C; Fem -aa- > i >, as at ’back’ (?)] \) [\text{SUA: Tak, Tb, Num}]

92 Hebrew ֻנאר ‘thicket, undergrowth, wood’ (KB); Arabic ֻנאר ‘rock debris; rugged, roadless terrain’:

\( \text{UACV-1627a *yuyí ‘evergreen sp.’}; \text{ BH.Cup *yuyila ‘spruce’; M88-yyul; Fowler183; Munro.Cup29 *yuýí-la ‘conifer sp.’}; \text{ KH.Nua; KH/M06-yyul: Cn yuyí-ly ‘fir’}; \text{ Ca yuyí-ly ‘California juniper’}; \text{ Ls yúy-la ‘spruce’}; \text{ Sr yuhaat ‘pine’}. \)

\( \text{UACV-1627b *yuvin > *yuvin} ‘ponderosa pine’; \text{ KH/M06-yyul: Kw yíyi-bí ‘ponderosa or yellow pine’}; \text{ Ch yuvimi ‘pine sp.’}; \text{ CÚ yíyi-t ‘pine tree’}. \) I agree with M88 and KH/M06 that Tak *yuy/*yuvi(l) and \text{SNum *yuviN are related, perhaps both deriving from s.th. like *yuviN, for *w would be quite hidden in the environments of Tak, and if so, then w > v happens enough in Num. In addition, both show a final consonant. LS absolutive suffix -la suggests a final liquid or nasal and Numic suffixes also suggest a final nasal or liquid. [\text{w > v}; Kw i < u] \) [\text{SUA: Tak, Num}]

81
2.10 Hebrew r- > UA *t- in Initial Position

Hebrew r- > UA *t- in initial position (at beginning of word), but in Tr it remained Tr ū. This change is similar to changes in other language families as well. Proto-Mayan initial r became t in four Mamean languages: ixil, Awakateko, Mam, and Tecó (Purse and Campbell, 181). Wr(MM) re’ta as a reduplication of re’- is similar to r > t, whether initial position or after a stop consonant.

93 Hebrew roos ‘head’ (< ra’s); Arabic ra’s- ‘head’:

UACV-1157 SNum *toCçi ‘head’: Kw toci-vü; Ch toci; SP tocci-vi; WMU čëhëči-vi ‘head’; CU tüëči-vi. As in Kw pika-roci ‘bald’, the -rusi of Tr po-rusi ‘bald’ likely belongs also. Notice *o > ï in CU’s unaccented syllable and *o > i with palatalization of *t > ç in WMU. All show an underlying doubled consonant; otherwise, we would see a lone *t- > -r-, or *c- > -y-. For *s > UA *e: an affricate (c / ts) is a stop (t) plus fricative (s); in UA a glottal stop (thus, a stop) plus s (a fricative) often yields the affricate c: thus *-s- > -cc-.[NUA: SNum; SUA: TrC]

94 Hebrew ršt ‘act wickedly, be guilty’:

UACV-101 *tasawa ‘be/do bad’: Tb tšši ‘be bad’; Tb tšawin ‘cause s.o. evil’; Tb(H) tššawinat ‘cause one evil’; Tb(H) tššwan ‘bad’; Tb(H) tšššit ‘be bad, ill’; Tr rasewa ‘fornicate’; Tr rasewa-me ‘permissive person’; SP -rissu’a-i-na’ai ‘not heeding, paying no attention’. Tr is the only UA language that retains initial r as r (SP -r- is non-initial).[SUA: TrC; NUA: Tb, Num]

95 Hebrew rbb / *rabba ‘shoot (an arrow)’:

SP tokwa ‘snap (of bow)’; the following ‘throw/hit’ verbs derive from hurl/hit with or shoot (an arrow):

UACV-2310 *tkwïa ‘hit by striking or throwing, shoot (arrow)’: TSh tkwïa ‘hit, strike, vi’; Sh tkwïa ‘hit, knock down, vt’; Cm tkwikiri ‘shoot, propel (arrow)’; CM tahwikari ‘throw at, vt’. UA *tkwi ‘throw (away): Ls tokwi ‘throw away’ (Ls o< *ï, and Cp/Ca e<*ï); Cp tekwe ‘throw away’; Cp tekwe-le ‘brush off’; Ca tekwe ‘be shaken off’. [NUA: CNum, Tak]

96 Hebrew rby / raabaa ‘shoot (bow and arrow)’; Aramaic(J) raba’ / rabee(y) ‘to stretch the bow string, shoot’; Hebrew participle robe ‘archer’; the difference between 95 rbb/rabba and 96 rby/raabaa is that the *-bb- > -kw- in 95, but a single non-dageshed *-b- > -p/-v- in 96:

UACV-2309a *tapa / *tapi ‘throw, hit’: Mn tabi ‘strike’; Mn tabi’a ‘strike repeatedly’; NP tabi ‘throw’; NP titabi’hü ‘throw, vi’; Kw tavi ‘throw, hit’; Kw ta-tavi ‘throw, hit, redupl’; Ch tiravï ‘throw down’; SP tiravi ‘throw’; SP tavi ‘hit by throwing’; CU tiravï ‘throw at, vt’; Eu mútava ‘hit’; CN tepiinïa ‘punch, hit, strike, vt’. Below *tapa > *tïpa due to stress, and in SUA, consonants harmonize *tïpa to *pïpa / papa:

UACV-2309b *tïpa ‘throw, hit’: Hp tïva ‘throw’; Hp tahïva ‘hit with throw obj’; Hp tatatïpna ‘throw stone’;

UACV-2309c *pïpa / *papa ‘throw (< *tïpa): Yq hïbëeba ‘hit, throw’; Ayq veeva ‘hit, strike’; Ayq hiveva ‘hit, strike it’; My bëeba-k ‘throw out’; Wr paba-ni ‘throw pl obj’s’; Wr ihïba-ni ‘throw, drop pl obj’s’; Wr ihïpa-ni ‘throw, drop sg obj’; Tr pa, apa, iba; Tr ne-päbä ‘throw rocks’; NP pibï’a ‘throw pl obj’s’; Ls piva(n) ‘throw stones’; NT vu’upai ‘throw’; NT vu’upakori ‘sling’. This is a consonant harmony of *tïpa/tapa ‘throw’. M88-pi22 and KH/M06-pi22 list Tak forms of *pïpa ‘throw, bewitch’ (see at bewitch) which may be a different stem or perhaps a sort of reduction of a harmonization: *pïpa > *pî’ä ‘throw’ (Sr pî ‘throw sg obj’; Sr pivï ‘throw pl obj’s’). [NUA: Num, Hp, Tak; SUA: Tep, TrC, Azt]

97 Hebrew rhab, rabbaa (f.) ‘great, large, many’; Hebrew rby / raabaa ‘be(come) numerous, powerful, grow up’; Syriac rab ‘great, loud, large, strong’; Aramaic rab/rabbaa ‘large, great, numerous, senior’:

UACV-1386 *tïpi / *tapu ‘long, tall’: B.Tep248 *tïvi ‘long’; M67-268 *tpu ‘long’; L.Son294 *tipp ‘largo’; M88-t1l ‘long’; KH/M06-t11: My theebe ‘long, tall’; Ayq teeve ‘tall’; Yq téève ‘long, tall’; Wr tepihkuma / tehpekuma ‘long’ (Hebrew qoomaa ‘height’); Eu teve’i ‘long’; TO cew ‘tall, long’; UP çi’i; LP tiv; NT tivï; NT tivïdu ‘be long, tall’; ST tev; Wc têvi / têvi ‘long’; Cr ah-tye ‘he is tall’. Add Nv tubu/tubutu ‘eminente’ (u for ï); Tbr tepe ‘tall, hill’ and CN tepe-ci ‘hill, mountain, precipice’. Add Ls tavú-týu-š ‘long’ whose vowels are more original, in fact, agree with Semitic, while the others did a typical leveling, as a > ï, and u > ï both occur in UA. Jane Hill (p.c.) adds Ktn tipuq ‘thick (like a board)’ as a cognate, with the same 2nd V. This may be of Sem-p. [NUA: Tak, Tb; SUA: Tep, TrC, CrC]
98 Hebrew rq’s ‘beat, stamp, beat out, spread out’; Hebrew raqqiš ‘extended surface, expanse, firmament, sky’ is the source for UA *tukuN- in *tukuN-pa ‘sky’. Consider UA terms for ‘SKY’:

Mn – Hp tokpela Eu tewika / tevika
NP kumiba (pidaggwaba’di) Tb tugumaba-l Tbr tamwa-kali-t / tamokalit
TSh tukumpana(pin) Sr tukuht Tq teča
Sh tukum-pin; tukumpana Ca tukwa-s / tukwi-s / tuki-s My teča/ téweka
Cm tomo(‘a’ti) Cp tukwa-a-s Wr teweka
Kw tugu-bayaa-vi-dí Ls náayuyin-t; túupa-s Tr ē’pāni ‘sky, up’
tugu-na-paya-sama TO daam kacım ‘over-lie lieless’ se’póte ‘starry sky’
Ch tugūmpa PYp tevagi Cr tahapuá
SP tukuN Nv damakatum We műyyuavi
WMU tuku(m)paya LP tivü/tivǘ/tvǘg (B.Tep)
tugupaypa NT tiváági
CU tugú-payá ST tiváa’; hiš dyam CN ilwi-ka-tl

In short, UA terms for ‘sky’ are NUA *tukuN(-pa); SUA *tukuN-pa > SUA *tikopa or *tVka after V syncopation. SUA *tawá-kali ‘sun-house’ mostly in TrC, but in Azt *ilwi-ka, as well.

UACV-2032a *tukuN-pa ‘sky, up, above’: Sapir; M67-383 *tuku ‘sky’; I.Num229 *tukuN ‘sky’; M88-tu16 ‘sky’; KH.NUA; KH/M06-tu16: NUA *tukuN-pa(ya) ‘sky’ (in Num); Tb tugumamba-l; Hp tokpela; Tak *tuk(u)pa-. The NUA unity is clear and a compound of *tukuN + *-pa ‘sky-in-it’. UA *tukuN- ‘sky’ < Hebrew *raqqiš ‘sky’, all vowels assimilating to the two uvulars: the pharyngeal. The Tak forms lost the 2nd vowel, and in Ls the C also: *tukuN-pa > tukpa > tupa (Ls). Yet in spite of Luiseño’s loss of *-k, the *p remains a stop, due to an underlying -kp- cluster—*tukupa > *tukpa > *tupa—otherwise, we would expect intervocalic *-v- or tuva. Of interest is that Hebrew *raqqiš literally means ‘beat broad or flat’, used in beating metal flat, but also means sky, as a broad expanse, and the Ca, Cp, Sr, and Ls forms all mean both ‘sky’ and ‘iron/knife’; e.g., Cp tukwa-a-s ‘sky, iron’ (see b). Note also Sr tukuhpi’š ‘sky’ (dative: Sr tukuhpakyá ‘up, above’, ablative: Sr tukuhanu ‘from above’), Cp túkuhi ‘high’, Gk. tokupar; LS túupa ‘sky’; Hp tokpela ‘sky’; Mn tųqupa ‘above’; NP; TSh; Sh; Kw; Ch; SP; CU; Tb; Cp; Ca; Ls; Sr; Hp. Sapir lists Gb tuku-pa ‘sky’. Other forms show only *tukuN: TSh tuku ‘straight up, directly above’ (vs. TSh tukumpin/tukun- ‘sky’); Sh tukun ‘straight up, straight down’ (vs. Sh tukum-pin ‘sky’); Cr tukuupu ‘upward’.
Add Kt tukuhač ‘sky’. Perhaps PYp tuuk ‘uphill’. This may be a Semitic-p term.

UACV-2032b *tuk(V)pa (< *tukuCpa) ‘cutting tool: obsidian, knife, flint, metal’; KH.NUA notes the dual meanings in most both ‘iron/knife’ and ‘sky’: Cp tukva-as ‘iron, sky’, Ca tukwaš / tukiwiš / tukiš ‘sky’, Ca tuvaš / tuwaš / tukiš ‘iron, knife, metal’; Sr tukuhpi(t) ‘sky, iron’, Ktn tukuupha – ‘head, metal, sky’. Relative to the metal beat flat as tool dimension, note Kw paha-ríka-dí ‘pounded metal’; Cr tehka ‘obsidian’; Tr rekibara ‘knife’; CN tekpa-tl ‘flint’. Ktn’s vowel could suggest original *-u-, with which Kw (*u > ī in Num) may agree. In Azt, *u > CN i, then *i-a > e-a, and some others may be Aztec loans. Though Yq has another term for ‘sky’, Yq teqWritten ‘fiérr, hiérr, iron’ is cognate (teq < *tikosh < *tukuNpa) with only the one meaning ‘metal’. While above reflexes for ‘sky’ are in all 8 branches, those with ‘metal’ meanings remain in 5, with loan or dialect recycling. Perhaps Ktn too-qiva-t ‘flint, flat tip of arrow’ and Ls tiq-t ‘arrowhead’ as recycled loans. [NUA: Num, Tak; SUA: TrC, CrC, Azt]

UACV-2032c *tikpa-wa ‘up, above, sky, on’: B.Tep246 *tivagí ‘sky, cloud’: SUA *tī pa < tukuN-pa. The non-Numic reductions *tu(k)pa approximate *tāpa with a slight vowel change (u > i) and k > /’ in a cluster, as the k disappears in Ls also. So Tr te’pa and similar TrC forms, and the Tep forms *tāvigi (< UA *tāpawi < *tāpwa) are cognate: Tr te’pa; Tr te’pāni ‘sky, up’; Eu těva(n) / těva (‘por arriba’); Cr tahapuá ‘sky’; and Tep *tāvigi (< *tāpwa) likely belongs too, from *tikpa-wa, and note Hp tokpela (with Hp i < *w). [k > h in Cr; -kp- > -p-]. [NUA: Num, Tb, Hp, Tak; SUA: Tep, TrC, CrC, Azt]

99 Hebrew rakb-uu ‘they mounted, climbed’ or rokb-im/-in ‘mount, climb up’ (pl participle); Hebrew rakb-o ‘mounted it’; K&B note that ‘the prominent meaning of the root rkb in other Semitic languages (Ugaritic and Akkadian) is to mount, to climb up’; Syriac pl participle: rakb-īn ‘climbing/ers’; Syriac rakb-uu-hi ‘they climbed it’; Syriac rakbaa ‘upper millstone’; Aramaic(J) rikhba ‘upper millstone’ (what rides on the lower grinding stone); -p- (instead of -kw-) suggests these are of Semitic-P instead of Semitic-kw:

UACV-461a *ti’pu ‘climb up’ (< rakb-uu): NP tibbu’ya ‘climb up’; Wr mo’tepú-na ‘climb up s.th.’.

UACV-461b *ciCpuhi ‘climb’ (< rakb-uu-hi): Mn cibuhi ‘climb with arms and legs’; NP cibu ‘climb up on s.th.’. These Western Numic forms align perfectly with Semitic rakb-uu-hi/ha ‘climb up on it’ (rakb-uu-ha/hí ‘ride-pl, it), considering initial r > t, then t > c with palatalization before the high-front vowel.

UACV-461c *tiCpiNI > *ciCpiNI ‘climb or come out or onto’ (< rakb-īn ‘climbing/ers): Kw čipi ‘climb’; Ch čipi- ‘come out’; SP-ci/pi-y ‘come out, appear, ride’; WMU čiishi-y ‘come out, bubble out (like a spring), climb into (car), onto (horse); CU či ‘mount, climb on, get on top’. Also related are Ca či ‘get covered (hole), vi’ and Ca či-n ‘cover, vt (causative)’ which also show geminated *-pp-, and covering (a hole)
is causing s.th. to get on top of, and a hole getting covered is as a spring bubbling out, its hole being covered by water’ or ‘surfacing to the top’. SNun -p- instead of -v- means a cluster, and these are a palatalization of the above *ti’pu > ciCpu. CN tla’ka-k ‘above, on top’ fits the Semitic f sg verb rakab or a meical vowel loss; CN -ikpa-k ‘on or at the head of, above’.

100 Hebrew ‘ra’oot-(aa)’ ‘seeing (it), to see (it), infinitive/ verbal noun’:

101 Hebrew -i ‘my’ is a possessive suffix pronoun, and like other Semitic suffix pronouns came to serve as prefix pronouns in UA, and so Hopi -i ‘my’ is identical to the Semitic 1st sg possessive, with adjusted syntax.


Uto-Aztecan *ni ‘I’ does not align with Hebrew (except possibly TO aani), because final -i is Uto-Aztecan’s favorite final vowel, so if Hebrew ‘anii ‘I’ were the source, there would not be a change in the final vowel. However, Uto-Aztecan *ni ‘I’ aligns well with Arabic / Aramaic / Syriac ‘anáá, and the 2nd vowel, long and stressed, was retained. Relaxation of the vowel a > i is common in the Semitic-to-UA data and loss of an unstressed vowel is also common; thus, ‘anáá > nni is expectable, doing like Syriac ‘inaa / nna ‘I’ in its schwa-like behavior of 1st vowel (a > i) or complete loss of it (as in UA) for lack of stress:

103 While Hebrew -i is the 1st sg possessive possessive pronoun ‘my’ as in Hopi (101) but changed to a prefix, Hebrew -ni is the object 1st sg possessive ‘me’ and UA -ni ‘me’ is also in several UA languages and remains a suffix: Tb -ni ‘me’ (Voegelin 1935a, 37); Ch -ni ‘me (1 sg pronoun postfix)’ (Press 1979, 48); -ni ‘me’ (Langacker 1977a, 37); Tr -ni ‘I’; Sh -nia ‘me’ has the -a ‘accusative suffix’ added to -ni ‘me’. Second person pronouns, Semitic -ka ‘you/your, masc sg’ and Semitic *-ki ‘you/your, fem sg’ and Hebrew *-kem ‘you/your, pl’ (Arabic -kum) parallel UA *-i ‘you, your, sg’ and UA *-im ‘you, your, pl’ respectively (also Egyptian -k ‘you/your). These Semitic pronouns were originally suffixed, so -k was usually in a cluster, thus loss of k, or *-k > -’ or o in a cluster, as in English: him > -om when suffixed (feed-im, love-im). Then they changed from suffix to independent and subject pronouns, for even in Hebrew the possessive pronoun can be subject of a verb: ra’ot-ka ‘seeing-you (obj)’ or ‘your seeing (as subj)’. Yet given *-k > -’/ə, some UA languages show a similar sg and pl distinction as in Semitic/Hebrew.
and
'tyou, your, pl obj pronoun'
the
So Tarahumara has both the 2nd person pl subject pronoun matching the Semitic 2nd pl subject pronoun, and the 2nd person pl object pronoun matching Semitic's 2nd pl object pronoun. Note also Southern Paiute qumi 'you, your, pl obj pronoun’ with a velar ŋ aligning with the Semitic velar -k-. The Aramaic vowels are -kum and -tem, so SP qumi and Tr tumu are likely from the Semitic-p and -tem from Semitic-kw.
**Third person UA pronouns** also contain numerous reflections of Semitic 3rd person pronouns:

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<td>n- 'I verb'</td>
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<td>yi/-ya- 'they (verb)'</td>
<td>y- he verbs</td>
<td>ye'wa / yehwa 'he'</td>
</tr>
</tbody>
</table>

The Classical Nahuatl (CN) singular pronoun series—nehwa (I), tehwa (you), yehwa (he)—parallels the imperfective of the Aramaic 'be verb'—ehwe, tehwe, yehwe. Though the Nahuatl 1st person (nehwa 'I') differs from Semitic 'e-', the n- of the CN form is analogically like the fundamental n- of most Semitic 'I/me' forms. In fact, the maghrib Arabic dialect did the same thing, that is, analogized the impfv verb prefixes to be n-, t-, y- (Goldenberg 2001, 86), like the Classical Nahuatl singular series did also—nehwa, tehwa, yehwa.

111 Aramaic tehwe 'you are': UACV-2661 *ṣi/*ṭiḥwa 'you sg': KH/M06-pr2: CN te' / te'wa(fl) / tehwa(tl); Pl taha. Add Sr t 'you sg' (Ken Hill, Serrano Sketch, 2001). [NUA: Tak; SUA: Azt]

112 Aramaic yehwe 'he is': UACV-2663 *yēḥwa 'that, he, she': CN (y)e' / (y)e'wa / yehwaa / (y)e'waatl (pl. (y)e'waan / (y)e'waantin 'that one, he, she, they'); Pl ya, yah 'he, she, it'; Pl ye(e)met 'they'. [SUA: Azt]

113 Semitic/Aramaic lik 'to you, for you': Tb liŋ 'I (subject) + you (sg, object)'

114 One UA 3rd person sg pronoun appears similar to the Egyptian demonstrative Egyptian p'ya 'this, that' (Allen 2000, 54): UACV-2669 *pa/*p'á/*p'á 'he/she/it, that, 3rd person sg': BH.Cup *po 'that'; KH/M06-dm3: NP p'i 'him, her, it'; Cm p'i 'him, her, it'; Ca p'e 'he/she/it'; Cp pa/po/p'a 'he/she/it' (pointing to s.th. remote from the speaker); Sr v'i '3rd person sg subject element in compound subj-obj pronouns'; Sr pat; p'i-3P prefix on postpositions (e.g., p'īpa 'on him/her/it'; pīma 'with him/her/it'); p'i/-p'i/-p'ī- their (possessive prefix); pana 'like that, that way'; Ls pōo (acc. pōy, pl. pūomó) 'that; he, she, it' (Ls o < *r; thus Ls po' < *p'i); Gb parāma (acc. pāra, pl. pāmo) 'aquell'; Tb -p '3rd person pl possessive pronoun'; Tb also has other 3rd person hints of initial p- nominal elements, like Tb pāaim 'some, others' (Voegelin 1935, 180); Hp pān 'like that, that way' and also

```
Hopi:  subj  obj
Sg  pām 'he/she/it'  pīt 'him/her/it'
Pl  pīma 'they'  pīmīy 'them'
```

Add Wc p- 'it, obj, e.g., p-āine 'lo dice' vs. (h)āine 'dice'. It is common, by the way, for demonstratives to become 3rd person pronouns and vice versa, as happened in Latin, etcetera. [NUA: Tak, Hp; SUA: CrC]
4 The Egyptian in Uto-Aztecan

I am not the first to suggest similarities between Egyptian and Uto-Aztecan. Cyrus Gordon, the internationally renowned Semiticist and pioneering authority in Ugaritic (a Northwest Semitic language), published the nearly identical words for crocodile in Egyptian and Nahuatl (Gordon 1971, 135):

115 Egyptian sbk ‘crocodile, the crocodile-god Sobek’ and Classical Nahuatl sipak-tli ‘crocodile’ (Gordon 1971, 135). The two are impressively similar enough; however, what Gordon did not know is that because UA *u > CN i, the first vowel (CN i) could be from either UA *supak or *sipak, the first of which is identical to the probable original Egyptian vowel. Egyptian, like Semitic, originally had only three vowels—a, i, u—so the Greek transcription Sobek points to an original Egyptian vowel of *subak, or exactly the one proto-Nahuatl option. In addition, dozens of other examples establish the sound change of Egyptian and Semitic b > UA p. So the match was closer than Cyrus Gordon ever knew:

Egyptian sbk, Greek Sobek, and UA *supak / *sipak. 400 more Egyptian-UA similarities follow. [e1s,e2b,e3k]

In considering the lexical similarities between Egyptian and UA, it is important to keep in mind that ancient Egyptian only wrote the consonants, not the vowels. So when we compare the Egyptian passive suffix -w and the UA passive suffix -wa, they are as close a match as can be expected.

Before moving to more lexical (word) parallels, consider first some grammatical parallels.

4.1 Uto-Aztecan Morphological and Grammatical Parallels with Egyptian

<table>
<thead>
<tr>
<th>Passive/stative structures in</th>
<th>Egyptian</th>
<th>Uto-Aztecan</th>
</tr>
</thead>
<tbody>
<tr>
<td>116 Egyptian old perfective/stative</td>
<td>verb-i</td>
<td>verb-a ‘active or transitive verb’</td>
</tr>
<tr>
<td>117 Egyptian passive</td>
<td>verb-w/-iw</td>
<td>verb-wa/ verb-iwa</td>
</tr>
<tr>
<td>118 Egyptian passive</td>
<td>verb-tw</td>
<td>verb-tu/ verb-tuwa</td>
</tr>
<tr>
<td>119 Egyptian stative suffix</td>
<td>verb-ti</td>
<td>verb-ti (WTr, Nomic, others)</td>
</tr>
</tbody>
</table>

Passive and stative (the existing state that follows or results from a previous verbal action) are often overlapping and closely related concepts: e.g., ‘it was done’ (passive) and ‘it is done’ (stative). There is also an association between a present state (stative) and past action (sometimes transitive): e.g., the little boy is now seated, because he sat down or his mother sat/set him down.’

116 Consistent with such phenomena, the Egyptian stative was also called the old perfective, in fact, was originally a perfective which became a stative (Allen 2010, 206-7; Gardiner 1969, 234-8). The stative of Old Egyptian 3rd person masc sg and pl verbs ended with -i, whether it was a suffix or a change of the last vowel to -i to make it stative. That final -i later changed to suffixed -w, but was originally -i. This suffix was more stable on verbs that already ended with -i, caused a fusion of the two for a longer stronger i + i = y: mry/mrii ‘(be)loved’; iry/iri ‘done’; msy/msii ‘born.’ (Allen 2000, 202-3; Loprieno 1995, 65,67; Gardiner 1969, 235, 237). Like the final -i of the Egyptian stative, UA languages in every branch exhibit final -a for transitive or active verbs and final -i for intransitive, passive, or stative verbs (Langacker 1977, 132):

UACV-2703 *-a/-i ‘vowel alternation on the end of verbs such that *-a ‘transitive, active’ and *-i ‘intransitive, passive, stative’ (Sapir 1930, 73, 143; Whorf 1935; Langacker 1977, 132; Dakin 1982):
Cr -i ‘stative suffix’ (Casad 1984, 159);
Wc sana ‘romper [break]’; Wc sani ‘roto [broken]’;
Yq -i ‘stative suffix’ (Estrada Fernández et al 2004, 399);
Wr has transitive verbs ending in -a with corresponding intransitive verbs ending in -i (Miller 1996, 130):
Wr co’a ‘put out fire’; Wr co’i ‘be no fire’;
Wr wela ‘put upright/standing’; Wr weri ‘be upright/standing’;
Wr mo’a ‘put pl obj’s inside’; Wr mo’i ‘enter, pl subj’s’;
Wr sa’wa ‘cure s.o., alleviate s.th.’; Wr sa’wi ‘be alleviated, go away’;
Tr also has such pairs of verbs’ (Hilton 1993, 139):
Tr mana ‘put, place, set’; Tr mani ‘be (in/at a place), exist’;

87
Tr bi’wá ‘clean it’; Tr bi’wi ‘be(com) come’;
Tr čiwá ‘stick s.th., vt’; Tr čiwí ‘be stuck, vi’;
CN also has such pairs of verbs (Sullivan 1988, 171):
CN tl-tema ‘fill, place s.th.’; CN temi ‘be full, be lying down’;
CN tl-kotona ‘break s.th.’; CN kotoni ‘be broken’;
CN tl-mana ‘put s.th. on the floor’; CN mani ‘be stretched out, extended’;
CN tl-toma ‘undo s.th.’; CN tomì ‘be undone’; and so does Tbr:
Tbr towa ‘leave s.th. behind, vt’; Tbr towi/tovi ‘stay, remain, vi’.
Nv vurha ‘atar [tie], vt’; Nv vurhi ‘atado [tied]’;
Nv tuha ‘molder [grind], vt’; Nv tuhi ‘cosa molida [something ground]’;
Nv virioka ‘desatar [untie]’; Nv virioki ‘cosa desatada [something untied]’;
TSh sawa ‘boil, vt’ and TSh sawi ‘melt, vi’; and others;
SP muntuna ‘cover oneself’ (active); SP muntuùni ‘be covered’ (stative) (Sapir 1930, 73, 143);
SP yauqqwa ‘push in’; SP yauqqwi ‘go in, set (of sun)’; SP yunna ‘put down (pl objs)’; SP yunni ‘fall, drop down, pl’;
SP ton’na ‘strike, hit, vi’; SP ton’ni ‘shake, vi’; SP ova ‘pull out hair, vt’; SP ovi ‘come out (of hair), vi’;
SP paça’a ‘fasten s.th., vt’; SP paçá ‘hang, be fastened, vi’;
SP munišša ‘turn over, vt’; SP muniššCiC ‘turn over, vi’;
SP tuğwa ‘put fire out, vt’; SP tuğwa / tuğwi ‘fire goes out, vi’;
WMU spq’naa-ti(i) ‘flatten, vt’; WMU spq’ni ‘flat, stative/adj’
WMU ‘-nàga-y ‘put in, stick in’; WMU nügi ‘wear, be put in, be in’
WMU tuğwá-y ‘put fire out, vt’; WMU tuğwi- ‘fire went out by itself, is gone out (stative/past)
Hp -iwa ‘passive suffix’ eliminates final -a of transitive verbs, so it is likely -a > -i with added -wa:
Hp paata ‘melt, vt’ vs. Hp paati ‘melt, vi’; Hp aama ‘bury, vt’ vs. amiwiwa ‘was buried’;
Hp maqa ‘give’ vs. makiwa ‘was given’ (Ken Hill 1998b, 881);
Tb -(i)w ‘passive’, like Hp, the examples show -i of -iw changes verb final -a > -i (Voegelin 1935, 99);
ST taapni ‘partir, rajar [split], vt’; ST taapni ‘partirse, rajarse [part, split], vi’;
Ls has this feature, but somehow reversed it to -a being intransitive/passive and -i being active/transitive.
Some languages have the final -i vowel as the perfective (having been done) rather than stative (is done):
Ca -i ‘realised’ (Seiler 1977, 138-40).

Some UA languages have final -i as the perfective of Egyptian’s old perfective more than the stative:
Cm -i ‘completive suffix on verbs’ (Charney 1993, 142-3);
TO -i ‘perfective is marked by a final vowel change to -i’ (Langacker 1977, 131);
Op -i ‘perfective changes final -a to -i’ (Shaoul 2003, 25);
Eu -i ‘the final stem vowel changes to final -i for the Eu preterite [past tense] in many, if not most Eu verbs, vs. Eu -a-n ‘present indicative verb ending’:
Eu hipra ‘watch over, care for’ vs. preterite: hipři ‘watched over, cared for’;
Eu maka-n ‘give’ vs. makiwa ‘was given’ (Ken Hill 1998b, 881);
Eu ta-ñ ‘burn’ vs. preterite: tañi ‘burned’;
However, some Eu verbs show an -a transitive and -e intransitive distinction (e being halfway from a to i in position), as well as the -i preterite for both:
Eu wehra ‘stand s.th. up, vt’ (pret: wehri); Eu wehre ‘stand up, grow, vi’ (pret: wehri);
Eu pitása ‘smash, flatten, vt’ (pret: pitási); Eu pitáse ‘be/get flattened’ (pret: pitási).
[NUA: Hp, Ta, Num, Tb; SUA: Tep, TrC, CrC, Azt]

117 Another passive in Egyptian is the verbal suffix Egyptian -w (Allen 2000, 290; perhaps a development of the 3rd
masc sg stative -w; Allen 2000, 202; Loprieno 1995, 83-88; and Gardiner 1969, 234-8); the form more fully may have been
Egyptian -iw (Loprieno 1995, 53); similarly several UA languages show a passive suffix of *-iwa or *-wa:
UA CV-2677 *-wa / *-iwa ‘passive’: Langacker 1976b, 143, 148-50, *-wa; Heath 1998:
Hopi -iwa ‘passive suffix’ also appears as -iw/-il/-w/-l/-wa (Hill 1998, 881);
Tu -iwa ‘passive and impersonal suffix’ (Voegelin 1934, 100-93; Langacker 1977a, 47);
CN -iwa ‘passive suffix’ some verbs that end in -i take -wa (Sullivan 1988, 74);
CN -o ‘passive suffix’ also similar to Egyptian -w (Sullivan 1988, 84);
My -wa ‘passive suffix’ (Collard and Collard 1984, 209); Wr -wa ‘passive suffix’ (Miller 1996, 143);
Tr -wa / -riwa ‘passive suffixes’ (Brambah 1953, 90); Eu -wa-u ‘passive suffix’ (Lionnet 1986, 37);
Yq -wa ‘passive suffix’ (Dredrick and Casad 1999, 283); Cr -(i)wa (Langacker 1976b, 143);
Tbr -iwa ‘passivo’ (Lionnet 1978, 55)
Wc -wa (Langacker 1976b, 143).
The -i (preceding -wa) in Hp, Tbr, Azt is likely the pervasive UA stative/passive -i suffix above.
[NUA: Hp, Tb; SUA: TrC, CrC, Azt] [e2w]
118 Egyptian -tw ‘impersonal ‘one’ or passive suffix on verbs’ (Allen 2000, 177, 228, 264, 302; Gardiner 1969, 41); Tr -ru / -tu ‘passive suffix’ (Brambila 1953, 90, 95); remember intervocalic *-t* > -r- or -l- is common. Wr -re-ru / -ri-ru ‘passive of remote past tense’ probably -ri- (past) + -tu ‘passive’; The Suffix *-tu* occurs in other UA languages as well, to be listed.

119 Egyptian -ti ‘stative suffix for 2nd person singular and for 3rd person feminine singular (Allen 2000, 67, 202; Gardiner 1969, 234), just as the 3rd masculine singular forms are often generalized throughout a language, the 3rd fem. sg and 2nd sg forms cover about one-third of the pronominal slots and could also have become generalized in UA.

UACV-2699 *-ti / *-ti ‘stative or resultative suffix, adjective suffix’:
CU *-ti ‘a suffix to derive adjectives from verbs’ (Givon 1980, 30-31);
Hp *-ti ‘realized suffix, verb is realized (Ken Hill 1998, 879); WTr *-ti-l ‘stative/passive/participial suffix’;
My *-ri ‘past participle’: e.g. My yáa-ri ‘is done’ (Collard and Collard 1984, 208) or Cah *yara ‘do’; Cah *yara-ri ‘done’;
Cm -ti ‘predicate suffix with adjectives’ (Charney 1993, 146, 198, 201);
SP *-ti ‘passive’ (Sapir 1930, 146); Wr -wari ‘passive suffix’ (Miller 1996, 143) probably < *-wa-ti;
Tr -rati ‘passive suffix of past tense’ (Hilton 1993, 138) the -ti portion compounded with something else;
Sr -rati ‘resultative suffix’ (Hill 2001, 3); likely -rati < *-rati-, with loss of final vowel. [NUA: Num, Tak, Hp; SUA: TrC, Azt]

120 The -n of the Egyptian SdM.nf structure or -n suffixed to verbs for the narrative past, present perfect, and sometimes used for present:
Eu -n ‘verb suffix of present indicative singular’ (Anonymous 1981, 62)
TSh -nna ‘the general aspect/tense verb suffix (Dayley 1989, 55-57); Sh -nu ‘past, completed slowly’ (Crapo 1976, 7);
Cm -n ‘completive verb suffix, followed by 2nd happening’ (Charney 1993, 145). [NUA: Num; SUA: TrC] [e2n]

121 Egyptian i- or ip- ‘plural prefix on old demonstrative pronouns’ (Gardiner 1969, 85; Allen 2000, 53) as in Egyptian pn, pw, tn, tw ‘this’; ipn, ipw, iptw ‘plural, these.’
Tr i- or ip- ‘plural prefix’: Tr čabóči ‘spider’; Tr ičăpoči ‘spiders’;
Tr siríame ‘local/tribal leader, governor’; pl: isérigame ‘leaders’ (Brambila 1953, 14, 15)
Tr bineri ‘alone, only, sg’; Tr a’wineri ‘alone, only, pl’ (< *appineri, Stubs 1995, 413)
Tr a’wineri shows a different initial vowel than i-, but because Tr -w- reflects *kw, which can reflect a gemination of *-pp- and Tr b < *p), so *ip-pineri or *ap-pineri > Tr a’wineri. Tr kapitano ‘boss, captain’ from Spanish capitán with its plural Tr ikapitane shows that this plural prefix is still productive in Tr.

122 Egyptian pw was originally a demonstrative pronoun ‘this/it’ later ‘he/they’ and came to be used for emphasis or a topicalizer, always in 2nd position in specific structures: A-pw B ‘it is A who is B / A is B’ or A-pw verb ‘it is A who verbs’ (Allen 2000, 72-3, 334; Gardiner 1969, 103-4, 143):
UACV-2664 *po/pu ‘he, she, it, 3rd sg’: Ls -pu-; We pi-; and My -po. Mayo -po is suffixed to Mayo pronouns with no apparent meaning other than adding emphasis to the Mayo pronouns (Collard and Collard 1984, 214), yet is in exactly the expected position to be the old fossilized Egyptian -pw, which is also a structure for emphasis. Compare the Mayo enclitic subj pronouns (1st column) and emphatic pronouns (2nd column):

<table>
<thead>
<tr>
<th>Nominative pronouns</th>
<th>(Mayo) Emphatic pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>-ne</td>
</tr>
<tr>
<td>You, sg</td>
<td>-e</td>
</tr>
<tr>
<td>He/she/3rd sg</td>
<td>--</td>
</tr>
<tr>
<td>We</td>
<td>-te</td>
</tr>
<tr>
<td>You pl</td>
<td>-’em</td>
</tr>
<tr>
<td>They</td>
<td>-mme/-em/-m</td>
</tr>
</tbody>
</table>

Note how Mayo inapo aligns with Syriac ‘inaa / naa ‘I’

Ls xiyélwu-l ‘intelligent, alert’: this Ls form fits perfectly the Egyptian iqr-pw ‘he (pw) is one excellent / capable’ as a fossilized form (Allen 2010, 79); Cr pu ‘3rd person sg subject particle’ (Casad 1984, 297).

We pi ‘it/he’: e.g., We šasúmi ‘verdad’ vs. We pišasıni ‘es la verdad’ and so We pi < UA *pu
Wr puu ‘that’; Tr mapu ‘relative pronoun, which, what’ (< ma-pu, or Egyptian m-pw ‘it is that/what which’).
In Tr, the -pu element is actually isolated to mean 3rd person pronouns:
Tr ke-neti ‘my’ (-ne = I); Tr ke-mu ‘your, sg’ (-mu = you, sg); Tr ke-tumu ‘your, pl’ (-tumu = you, pl);
Tr ke-pu ‘his, her, their’; thus, -pu is isolatable as a 3rd person pronoun (Brambila 1953, 33)

Kw pu-/pï- ‘relative pronoun’ (Zigmund et al.,127).

Kw wïzavu-vï with *-pu suffix as *wica- is the stem in the rest of Numic (1084).

SP pï- whom, which, what, relative pronoun’ (i < *u); Tb piakan ‘one doing’ < pw q/kana.

Eu sisvi wëcå ‘awl’ and Eu vusiven ‘awl’;

(1146) Aramaic tek / tikk-aa ‘twisted cord, chain’ > *tikka-pu: Mn tâgâp ‘rope’; NP tîgapu ‘rope’.

Tb(H) allaawat ‘to talk, speak’; Tb(H) allaawappïï- ‘speaker’ (< *haddab-pw); Ls ‘ayûkvu ‘rubbish’.

UCV-918 **wiCca / *wiCtaC ‘calf of leg, lower leg’; NP kwiddza (< *kwiCca/*kwiCna) ‘calf’ (w > kw);

TSh wica-ppi ‘calf, lower leg’; Cm ta’wiCca ‘calf’; Kw wi-‘calf of leg’; SP wica ‘calf’; CU wica- ‘calf’. Note the extra *-pu-/ -vu- suffix in Kw wi-va-vi ‘awl’ also frequent in Ls.

Reduplication in verbs signals notions of imperfective or ongoing activity, repetitive and/or durative aspect in both Egyptian and in Uto-Aztecan. Langacker notes that “virtually every UA language displays verbal reduplication of some kind” (Langacker 1977, 128). While most reduplication in UA is of the initial syllable—kaka > kakaka > kakapa—Langacker also notes that final reduplication (i.e., 2nd syllable) associated with repetitive aspect or similar notions is found in at least Mn, Hp, and Tb; and lexicalized remnants are found in SP and TO (Langacker 1977, 128).

Egyptian usually reduplicates the 2nd consonant—mri > mrr—and sometimes a bi-consonant syllable mmm. Reduplication also serves to form the plural of nouns in some UA languages. For reduplication in various UA languages, compare Tb (Voegelin 1935, 109); Eu (Lionnet 1986, 28); and many more.

4.2 The Sound Correspondences between Egyptian and Uto-Aztecan

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>became</th>
<th>UA</th>
</tr>
</thead>
<tbody>
<tr>
<td>' (glottal stop)</td>
<td>&gt; w or other round vowels o/u, at times with glottal stop: o’o/u’u</td>
<td></td>
</tr>
<tr>
<td>i/y</td>
<td>&gt; i/y</td>
<td></td>
</tr>
<tr>
<td>ñ (voiced pharyngeal)</td>
<td>&gt; w/o/u</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>&gt; p</td>
<td></td>
</tr>
<tr>
<td>p</td>
<td>&gt; p</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>&gt; p in initial position, medially -p- when doubled, - w- when not</td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>&gt; m</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>&gt; n</td>
<td></td>
</tr>
<tr>
<td>r</td>
<td>&gt; t in initial position; r usually elsewhere, sometimes i/y as in Egyptian itself</td>
<td></td>
</tr>
<tr>
<td>h (v’less pharyngeal)</td>
<td>&gt; hu/o/w</td>
<td></td>
</tr>
<tr>
<td>x</td>
<td>&gt; k</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>&gt; h/ø or ’/ø in a cluster</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>&gt; h/ø or ’/ø in a cluster</td>
<td></td>
</tr>
<tr>
<td>s</td>
<td>&gt; s</td>
<td></td>
</tr>
<tr>
<td>š</td>
<td>&gt; s</td>
<td></td>
</tr>
<tr>
<td>q</td>
<td>&gt; k</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>&gt; k</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>&gt; k</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>&gt; t</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>&gt; t</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>&gt; t</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>&gt; s</td>
<td></td>
</tr>
</tbody>
</table>

The Egyptian consonants w, p, t, k, s, m, and n have generally remained as such in UA. As in the Hebrew correspondences, the Egyptian voiced stops b, d, and g became devoiced to merge with the voiceless stops: Egyptian b, d, g > UA *p, *t, *k. As in the Hebrew correspondences, š and s are not distinguishable, but have merged to UA *s. Egyptian t > UA *t should not be surprising, since the same happened in ancient Egyptian, resulting in alternate forms for many words: Egyptian t > Egyptian t in tw/tw ‘you’; twn/twn ‘rise, raise’; tbwt/tbwt ‘sandal’. Egyptian q > UA *k is also similar to a later Egyptian change. Most interesting is Egyptian d > UA *s, since Egyptian d corresponds to the Hebrew and Semitic emphatic / pharyngealized š, which also became UA *s in the Semitic-p in UA. The glottal stop (”) and the voiced pharyngeal fricative (ñ), like the Semitic-p-UA correspondences, correspond to rounding in UA, w between vowels or o/u adjacent to consonants (see 2.9); sometimes a glottal stop also appears with the rounding. The Egyptian voiceless pharyngeal fricative h (like its Hebrew/Semitic counterpart) becomes hu/ho in initial position, and rounding (w/o/u) elsewhere, much like the other pharyngeal š. The voiceless velar fricative, transcribed here
as x, became k, as it sometimes did in Coptic (Egyptian xw > Coptic ko ‘place, abandon’), and as Proto-Semitic x became *k in Uto-Aztecan’s p-NWSem also. In fact, some Egyptian x > Coptic k as early as the 20th dynasty (Cerny 1976, 52). Egyptian ñ and h, like h in most languages, are often easily lost: e.g., silent h in English hour and honor, and in Spanish hora and hablar. Yet both ñ and h appear often enough, or as glottal stop when they are the first consonant in a cluster.

In Middle Egyptian itself, **medial glottal stops** are rather unstable. For example, many pairs of alternate forms have one form showing the glottal stop while the other does not: Egyptian s’b/sb ‘jackal’; Egyptian b’gs/w/bgs ‘dagger’; Egyptian bt/bt ‘run’; Egyptian f’k ‘be shorn, v’; f’k ‘shorn man’; Egyptian fkt ‘shorn priest’; Egyptian d’g/i/dgi ‘hide’; Egyptian d’g/i/dgi ‘look, see’; Egyptian d’g/yt/dgyt ‘starving’; Egyptian mrh/mnh ‘milk’; Egyptian mtr/mti ‘fame, renown’. Notice in Egyptian g’f / gwf ‘monkey’ a correlation between * and w, as in the Egyptian/Semitic to U-to-Aztecan also.

At the end of the introduction to Egyptian, see the explanation for the two Egyptian dictionaries cited in this work—Egyptian(F) and Egyptian(H). When available in Cerny’s Coptic Etymological Dictionary (1976) or Loprieno (1995), the Coptic forms are listed following the Egyptian forms. The Coptic forms are often a phonological distortion from the bettter match between Egyptian and UA, yet they are included; but keep in mind that Coptic often has different sound changes than in UA, such as no rounding for pharyngeals, Egyptian x > Coptic ñ rather than Egyptian x > UA *k, Egyptian d > Coptic t/j vs. Egyptian d > UA *s, etc.

UA often preserves Egyptian phonology better than Coptic: e.g., UA *itu ‘steal, take’ preserves all three consonants of Egyptian if ‘steal’ whereas Coptic ji has only one. Note also Egyptian šm ‘go, walk, leave’ and UA *sima ‘go, leave’ vs. Coptic še. Of Egyptian’s original three vowels—a, i, u—UA forms are often nearer those three vowels than Coptic: (133) Egyptian sbty ‘enclosure’ and UA *sapti vs. Coptic sbt; (243) Egyptian nbi ‘burn, flame’ and UA *napi ‘fire’ vs. Coptic neme ‘fire, glow’.

**124 Egyptian(F) tks ‘pierce’; Coptic tooks:**

UA CV-616 *tikso ‘pierce, poke’: Eu tékso ‘pierce, prick, sting, v’; Eu hi-tekso-rat ‘hiking staff/stock, v’ [with which one pokes the ground]; Op teso-a ‘puncture, v’; Tr teso ‘lean on a hiking stick, v’. [SUA: TrC] [e1t,2k,3s]

**125 Egyptian(F) km ‘black’; Egyptian(H) km ‘schwarz / braun sein [be black / brown]’;**

Coptic kame ‘black’; knom ‘become black’:

UA CV-1070 *kuma > *koma ‘dark, gray, brown, black’; B.Tep108 *koomagi ‘gray,’; M88-ko33: Hp qôm-, qôm(a)- ‘be black, dark’ (Hp qôma also corresponds to UA *koma, since Hp ô < PUA *o and in Hp *k > q/ô); TO koomagi ‘(be) gray, (be) dim’; PYp koomagi ‘gray, brown’; PB koôm/kgoomag: NT koomagi ‘gray, brown, dark’; ST kooma ‘gray, discolored, dirty.’ Egyptian km means two colors (black, brown), both of them, fitting well with the UA meanings of ‘black, brown, gray, and dark color’. Both gray and brown (Tep) are dark (Hp). This also likely ties to CV-501 *(si)kuma ‘cloud(y)’: B.Tep65 *hikomagi ‘cloudy’; NP kummibi ‘cloud’. Willet lists ST kooma ‘discolored, dirty’. Note also PYp kuumlik ‘dirty’. Both NP and PYp show u, which assimilated to o in the other languages. [NUA: Hp, Num; SUA: Tep] [e1k,2m,3]

**126 Egyptian(F) nmi ‘travel, vi, traverse, vt’: Egyptian(H) nmi ‘reisen [travel], gehen [go], fahren [travel], durchziehen [pass through], vi, befahren [travel over], vt’:**

UA CV-1012 *nimi ‘walk around, live’; Sapir; VVH171 *nimí ‘walk around, live’; M67-263a *nem-i ‘live’; L.Num123 *nimi / *nimí ‘walk, wander, live’; KH/M60-ni9: NP nimmi ‘walk’; TSh ními ‘one moves’; Sh nimí ‘live’; Cm nimí ‘move about, walk, sg’; Cn nmi ‘walk around’; Ca nemi ‘chase, follow tradition’; Ls nônmi/nôônumi ‘follow’; Gb onji ‘andar’; Sr nim/nîmí ‘walk, walk around, walk along’; Sr nîmîm ‘be walking (around); Sr nimîm ‘chase’; Km nîm ‘walk, vi, walk on, vt’; Hp -nimá ‘go around doing s.th., circumpressive suffix’; CN nemi ‘live’; CN ne’emi ‘wander about’; Huastec Nahuatl nemi ‘walk’; Pipil nemi ‘be, exist’; and in Jane Hill (2005) are Cp nànná ‘walk around’ as well as Cn nemin ‘follow’ (Hill and Nolasquez, 1973) Cn nemí ‘chase’ (like Ca) and Cp nênewe ‘walk’ with a problematic -w-. But Num sometimes does have -w- < -m-, so note Mn nîwîmoo ‘go about as a group’ and Tsh nuwi ‘walk around, roam, wander, live (in traditional lifestyle)’, durative nîmî. The main reason for wandering was hunting and gathering, the traditional livelihood, so it also came to mean ‘live traditionally’. The reduplicated forms often meant ‘chase/follow’ from non-reduplicated ‘walk’. Note Gb onji, with a velar nasal likely from a cluster created by reduplication (as in Cp nênewe, Cp nemí, or Ls nônmi) then syncope: *-nw/-nm- > -ıp-. John Gee (p.c.) mentions that this Egyptian term dropped out of usage rather early, yet the UA infusion may not be from later forms, or may be from a dialect that retained it. UA shows Old Egyptian forms in the stative -i (116) and pl prefix i-/îp- (121) also. [NUA: Num, Hp, Tak; SUA: Azt] [e1n,e2m,e3i]
127 From the verbs Egyptian nmi ‘travel, go’ > UA nãm ‘walk around, live’ came a UA noun form ‘wanderers, Native People, those who live by walking about, i.e.,...’

128 Egyptian(F) nmi ‘travel, vi, traverse, vt’: Egyptian(H) nmi ‘reisen [travel], gehen [go], fahren [travel], durchziehen [pass through], vi, befahren [travel over], vt’

129 Egyptian(H) wnš ‘Wolfs-schakal (Canis aureus lumpater) [wolf-jackal]’; Egyptian(F) wnš ‘jackal’; Coptic: woonš ‘wolf’; Egyptian(H) wnš ‘Wolfs-schakalin, f’; Egyptian(H) wnšw ‘Wolfs-hund’: UA *wancio / woncia ‘fox’; the consonant clusters -ns- vs. -nc- are quite indistinguishable, like the English homophones sense and cents, or once and wants; thus, the following UA forms are good matches. Note Egyptian wnšw and UA wancio. The other UA forms align with the f. singular ending in -(a)t (UA *wancia) with the final t left off as usual:

130 Egyptian(F) sn ‘brother’; Egyptian(F) snw ‘companion, fellow, equal’: Egyptian(F) snw ‘brothers’; Egyptian(H) snw ‘der Zweite [the second], der Andere [the other], Genosse [companion]’; Coptic son ‘brother’; pl: snw: snw (Loprieno 1995, 46; Cerny 1976, 154; Lambdin 1983, 271):

131 Egyptian(F) šm ‘go, walk, set out, leave’; Coptic še:

132 Egyptian(F) sbq ‘calf of leg’:

UACV-1415 *nîmî / *nîmi ‘person, Amerindian, (or specifically) Numic person’: I.Num122 *nî(h)mî ‘person, Indian’; M88-nî10 ‘person, Indian’; KH/M06-nî10: Mn nîmî(i); nîmî’; NP nîmi ‘Indian’; TSh nîmî ‘person, people, human, Indian’; Sh(M) nîwî ‘person, Indian’ (vs. Sh(M) nîmi ‘move around, roam, make a living by hunting and gathering’); Sh(C) nîmî / nîmi ‘Indian’ (and Sh(C) nîmi ‘live, wander, travel’); Cm nîmî; Kw nîwî; Ch nîwî; SP nîwî; WMU nnu-či ‘Ute’; CU nū-či ‘Ute, person’. Add Ktn nîmîhûn ‘wife’, pl: nîmîhûnm (< *nîmi-sunja ‘man’s-girl-woman’), as it shows this morpheme in a compound. Add initial nî- of Tb(H) nîm ‘mî(k)at ‘kill a human, murder, vt’. These *nîmi forms are the source of the term “Numic” and derive from *nîmi ‘walk around, live (traditional life, of hunting/gathering)’ as a ‘living one, person, doer of traditional life’. A change of intervocalic *m- > -w- is consistent throughout SNum and in the closer/inner Numic languages of the other branches. [NUA: Num, Tak, Tb]
133 Egyptian(F) sbyt 'enclosure'; Coptic sobt 'wall, fence':
Yq sápti 'fence of branches'. An earlier *sapatí predates -pt- as a recent cluster; otherwise, bilabials as first element in a cluster normally disappear (4.3). [SUA: TrC] [e1s3,e2b,e3t]

134 Egyptian(F) qbb 'cool, calm, quiet, cool breeze'; Coptic kbo / xbob;
UA *koppa 'quiet, calm': AYq kopalai 'quiet, still, peaceful'; AYq kopan 'resting, relaxing'; My kópama 'take a nap'; Cm tokobó 'calm, quiet'; PYp kep 'likable, pleasant'; perhaps Tep *kipa 'ice, snow'.

Note that the AYq and My words show an underlying *-pp-, because intervocalic *-p- would be AYq -v- and My -b-, but *-pp- > AYq -p- and My -p-.

[SUA: TrC, Tep] [e1q,e2bb]

135 Egyptian(F) mn 'to be firm, establish, endure, fixed, attached, remain, dwell';
Egyptian mn 'bleiben [stay, remain], fortduern [to continue], fest sein [be firm], gefestigt sein [be steadfast], ruhen [to rest, be laid down]'.
Egyptian mn also carries a sense of simply *be (at a place)* as translated by Cerny and Groll (1993, 131). In UA, the widespread and semantically diverse verb UA *mana / mani takes essentially two forms: intransitive *mani 'fall, be (at a place), be lying spread flat over an area' and transitive *mana 'spill, pour, put, spread s.th. flat (over an area), cover a surface, etc':

UA-CV-1317a *mana 'put (flat/lying down)'; *mani 'be put, be, lie': M88-ma9 'be situated (like liquid or mass obj.)'; KH/M06-ma9: Yq mána 'be put [in];' AYq mana, maná a 'set, put on flat surface'; AYq manek 'be situated (massive objects or liquids)'; My mana 'be put [in]'; vs. My mánne 'be situated (like liquid or mass obj.)';

Note that UA-CV shows an underlying *-pp-, because intervocalic *-p- would be AYq -v- and My -b-, but *-pp- > AYq -p- and My -p-.

136 Egyptian(F) win 'thrust aside, push away, set aside':
UA-CV-2303 *wina 'throw down/out, spill, empty': M67-157 *wen 'empty'; M88-wi4; KH/M06-wi4; NP wína 'throw, v'; Cm wí-níih-kupa 'be knocked down, be thrown down'; Kw winee 'throw down, drop'; SP wínnai 'throw down'; CU winay 'throw'; Mn wi'na 'throw away, get rid of'; Sr wiin 'throw away, throw down, roll (dice), neglect (a child)'; Eu wahna- 'pour, throw'; WMU winay-y / win(n)ay-y 'throw down, sell, throw away, get rid of, give, vt'; maybe Sh wi'C 'throw s.th. light away or aside'. Sh twaiC 'throw s.th. big or solid, sg obj' and other terms compound this with *taC-prefixed (revise UA-CV 2304-6); Sh wittia 'to empty, spill' (if *wina, t). [NUA: Num; SUA: TrC] [e1w,e2i,e3n]

Egyptian b > p in UA, as in the Semitic-p in Uto-Aztecan

137 Egyptian(F) bbyt 'region of throat':
UA-CV-1308 *papi 'larynx, throat, voice': M88-pa62; KH.NUA; KH/M06-pa62: Ca páve 'throat, voice';
Cp pava 'neck, throat'; the pav- portion of Ls pávkuni-s 'larynx, Adam's apple'; the pääv- of Sr päävčan 'narrate, tell (story)'. [NUA: Tak] [e1b,e2b,e3i]
suggest we - from *-ta turns nouns into verbs (Hilton 1993, 143); as the -ta of *piso-ta in the other UA languages, whether presently productive or not. Thus, Egyptian *bsw > UA *piso-ta ‘do vomiting, vomit make/do’:

For a similar example of a noun’s verbalization, see ‘drunk’ at 170.

For a similar example of a noun’s verbalization, see ‘drunk’ at 170.

### Egyptian(F) bnny ‘pair of breasts’; Egyptian bnny ‘Brustwarzen [nipples], weibliche Brüste [female breasts]’

<table>
<thead>
<tr>
<th>Mn</th>
<th>pi‘i</th>
<th>Hp</th>
<th>pi‘ihí</th>
<th>Eu</th>
<th>viit / biit</th>
</tr>
</thead>
<tbody>
<tr>
<td>NP</td>
<td>pica ‘milk’</td>
<td>Tb(V,M)</td>
<td>pii-l; Tb(M)</td>
<td>pi‘iš-t/n</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pici ‘suck’</td>
<td>Tb(M)</td>
<td>pišanat/ičiš ‘suck, nurse’</td>
<td>Tbr</td>
<td>winú-r</td>
</tr>
<tr>
<td>TSh</td>
<td>pici</td>
<td>Sr</td>
<td>pi</td>
<td>Yq</td>
<td>pipim</td>
</tr>
<tr>
<td>Sh</td>
<td>pici</td>
<td>Ls</td>
<td>pi-t</td>
<td>My</td>
<td>pippim</td>
</tr>
<tr>
<td>Cm</td>
<td>pici‘i; picipi ‘milk’</td>
<td>Ca</td>
<td>pi-ly; táw</td>
<td>Wr</td>
<td>pi‘wá</td>
</tr>
<tr>
<td>Kw</td>
<td>pihí-ví</td>
<td>Cp</td>
<td>pi-ly</td>
<td>Tr</td>
<td>či‘wá-ra; g/kasó-ra</td>
</tr>
<tr>
<td>Ch</td>
<td>pihivi; pihivovi ‘milk’</td>
<td>TO</td>
<td>baašo; pipihi</td>
<td>Cr</td>
<td>--</td>
</tr>
<tr>
<td>SP</td>
<td>pi(h)iči-ví</td>
<td>Nv</td>
<td>vipidi (of woman)</td>
<td>Wc</td>
<td>cici</td>
</tr>
<tr>
<td>WMU</td>
<td>piči-a ‘her breast’</td>
<td>Pyп</td>
<td>vipi</td>
<td>CN</td>
<td>čiči-viwal-li</td>
</tr>
<tr>
<td>CU</td>
<td>pi‘i-ví</td>
<td>NT</td>
<td>vipi/pipi</td>
<td>CN</td>
<td>eel-pan-tili ‘organ-on’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ST</td>
<td>pipí</td>
<td>CN</td>
<td>eel-či-vi-il ‘organ-basket’</td>
</tr>
</tbody>
</table>

Some features of the above forms for breast merit comment. In the Numic languages (left column), a medial -c- cannot be from PUA -c-, because -c- > NUA -y- between vowels. Thus, Num -c- is usually from *-Ct-, because a lone -t- is more likely to go to -r/-l- intervocally. But a doubled -tt- or a cluster like -tt-, which is likely to become a geminated -tt-, is the frequent source of NUA intervocalic -c-.

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In addition to UA **pitti** ‘breast’ are similar forms throughout UA, meaning ‘suck’ and ‘kiss’, such as CN pipicooa ‘suck’, a reduplication of CN picooa ‘kiss, v’ and Num ‘suck’: Mn piei; NP piei; Sh -pićiC; Ch pići; CU pići; consider also NT pićiūumai ‘lick’ and especially NT višūumai (< *pićūumai) ‘suck’; Gb pićū ‘suck at breast’. NT višūumai ‘suck’ fits well a compound of *pici-cu’ma ‘breast-suck/taste,’ thus isolating pici as ‘breast’; for UA *cu’m > Tep sum, see 771 Hebrew ṣm ‘taste, eat’ > UA *cu’mi ‘sip, suck, swallow.’ Compare these with Egyptian bit ‘bee’ below [Num, Tb, Hp, Tak, Tep, TrC, CrC, Azt]

140 Egyptian(F) **šnt** ‘breast’:
UA *sanaC- ‘breast’; Tb pišana-t ‘breast’ (from earlier *-sanaC-t, C = consonant). While nearly all of UA has Egyptian bnty ‘breast(s)’, only Tb pišana-t shows Egyptian šnt ‘breast, chest’ compounded with *pi-, the mammary breast. The final -t rather than -l is significant suggesting another final consonant (b): *šanab-t > šanap-t > sana-t. Without the underlying consonant, we would expect Tb šana-l, but we get šana-t, thus a final consonant. [Tb] [e1s1,e2n,e3b]

141 Egyptian(F) bit ‘bee, feminine noun’: some t’s survive in UA and the evidence suggests an early palatalization of t > c, especially in Tep s (< *c):
UACV-161 *pita / *piti > *pica/pici/piću ‘bee, wasp’; M67-32 *pis/*pic ‘bee’; L.Son194 *pica ‘avispa’; M88-pić ‘wasp, bee’; KH/M06-pić: Eu pica/pisat ‘avispa [wasp]’; Gb pičokwar ‘mosca [fly]’; Sr pičičo’a- / pičču’t ‘fly, n’; Wr piça ‘vuitachi (como abeja, rojo, pica, que secreta goma usada como incienso)’; Tr pičé ‘avispa grande’; My biça ‘avispa’; Cr pipwa’a-na ‘bee’; TN eca-t ‘wasp’; Pl eca-t ‘wasp’. Tb ‘ipi-t ‘horselly’; Tb pičōogišt ‘horselly’; Sr pičičo’a- / pičču’t ‘fly’; Ca pi’pi ‘horselly’; Sh pipitta ‘horselly’; Tr kupisi ‘firefly’ ([k’u ‘fire’); TO wišp (TO/Tep w < *p and s < *c). Ken Hill adds Ktn pićcu’e-a and considers Ch pīččkī ‘rattlesnake rattle’.
From Tepiman (Tep), add PY pipp visa ‘wasp, hummingbird’, LP(EF) wis ‘avispa, bitache’; NT pipiliš ‘wasp, hummingbird’; ST vipiš ‘wasp’; ST vipiš ‘hummingbird’; Ay viča ‘wasp’ (< *pica); Yq viča ‘red wasp’ (loan?); the -para (< *pita) of Tr napā / tapāra / wapāra ‘bumblebee’. Two things suggest we are dealing with an original PUA medial *t- rather than *c-: (1) the fact that three NUA languages (Sr, Ktn, Gb) also show medial -c-- suggests something besides medial *c-; (2) Wr -c- with a glottal stop may also suggest the presence of an original stop, if not a cluster; (3) unable to find Spanish bitache or vuitachi in three large Spanish dictionaries, I assume they are local terms, perhaps borrowed from UA and show -t. Does *pita > para allow the varieties Tr mapari / napari / aprari ‘tābano [horselly]’ and We vaarā ‘fly, bee’ or Tr āpāra / āpāra / wapāra ‘abejorro, jicote’? [Tb] > *c- > *-c- > Tep *-s-; clusters, palatalization; -a/o alternation [NUA: Tak; SUA: Trp, TrC, Azt]

142 Egyptian(F) **bik** ‘falcon’; Coptic beeć: 
UACV-749 *pik ‘hawk, sp.’; Hp piikwa ‘lesser nighthawk’ (Hill); Hp piikwa ‘nighthawk’ (Seaman); TSh piikkitiki-ći ‘sparrow hawk.’ [NUA: Hp, Num] [e1b,e2i,e3k]

143 Egyptian(F) **bk** ‘pregnant’; Egyptian(F) **bkt** ‘pregnant woman’; Coptic boki ‘conceive’:
UACV-2188 *poka ‘stomach, pregnant’; VVH149 *poka ‘stomach’; M67-418 *poka ‘stomach’; M88-po10 ‘stomach’; B.Tep278 *voka ‘stomach’; KH/M06-po10: Eu *bok-e ‘pregnant, stomach-haver’; TO wook ‘stomach, abdomen, belly’; LP voök; NT voök(a); ST voök; Cr hukā; We ne-huā ‘my stomach’; Eu voikma ‘stomach’. Add PY pookar ‘stomach’; PY pook ‘pregnant’. Note that the Coptic vowel is o, or the rounding of the glottal stop being anticipated in the preceding vowel is possible too—*pV(k)/V’a > *po’k’a > *poka; in either case, the glottal stop could have been lost early in the dialect of Egyptian (Egyptian bkt > *bkt) since such is typical of Egyptian glottal stops anyway. [idddua] [e1b,e2k,e3] [SUA: Trp, TrC, Azt]

144 Egyptian(F) b’q ‘oily’; Egyptian(F) b’q ‘moringa-oil’;
Cr pu’učira ‘a ‘fat, adj’; Cr is as expected, since PUA *k > č/š in Cr. [SUA: CrC] [e1b,e2’,e3q]

145 Egyptian(F) bnt ‘harp, l’ ( > Coptic boine):
UACV-1986 *pona ‘to play music, play drum’; M67-142 *pon ‘to drum, v’; M88-po18 ‘play music’; M88-po12 ‘play drum’; KH/M06-po12,18: Miller has CN teponas-li ‘drum’ in two sets and he compares the two sets (M88-po12 ‘play drum’; M88-po18 ‘play music’) as possibly related, which they seem to be; therefore, we combine the forms of both sets: My póona ‘play instrument’; Yq poòna ‘touch repeatedly, play (tambor/instrument), nail, v’; Yq hi-pona ‘play (instrument)’; Tbr hi-pona ‘play (music)’; CN teponas-li ‘log drum’; Pl tepuunawas ‘native drum, made from hollowed log’; SP pon’noa ‘to drum, v’; We té’pu ‘drum’. CU papáni ‘drum’ is suspect as the glottal stop may be excluded. Note the vowel o in Coptic and the extra syllable prefixes—hi, te—aligning with Hebrew ha- ‘the’ and Egyptian TV- ‘the’. Feminine nouns like bnt ‘harp’ often derive from verbs less the fem noun ending -(a)t. Such an unattested verb—bn ‘play strings’ or a denominalized verb—would fit Tr *pona ‘play instrument, touch repeatedly’. In Egyptian bnt ‘harp’, the consonants seem to have been separated by vowels—*bonat— vs. *binyt ‘breast’ (139) and *bint/batt ‘daugher’ (534). [idddua] [SUA: TrC, Azt, CrC] [e1b,e2,e3t]

146 Egyptian(F) bi ‘nein [no]’:
UACV-1535 *pi ‘no’: TO pi ‘no, not’; PB pima ‘no, not’; Tr pe ‘no, not’. [e1b,e2i]
Egyptian * > w in Uto-Aztecan or a glottal stop rounding the vowel anticipating the glottal stop

Like the 'aleph or glottal stop in the Semitic-p of UA (5.4), the Egyptian glottal stop also tends toward rounding, that is, it becomes UA w between vowels, and o/u adjacent to consonants, sometimes along with a glottal stop adjacent to rounding.

147 Egyptian(F) m’i ‘lion’; Coptic mui:
UACV-1350 *mawiya 'mountain lion': B.Tep149 *mawidi/a ‘puma’; M67-291 *ma ‘mountain lion’; L.Son143 *mawiya ‘léon’; M88-ma26 ‘lynx’; KH/M06-ma26: Tr mawiyá ‘puma, león americano’; Wr mawí ‘bobcat’; Wr(MM) mawí/i/ mawíyá/ mawyá ‘léon [mtn lion]’; Cr mwáhye/mwáhaye ‘onza’. In Tep languages, *y > Tep d/j; TO mawid, pl. maipid ‘léon, puma, cougar’; LP maviji; PY pavi; NT maviydi; ST maviidy. Add Tbr mawi-t ‘léon’ and Cp témevi-s ‘mountain lion’ with a prefix té-, possibly ‘rock’. This is *mawiyá in TrC and CrC; add Eu maviot/mavirot (Shaul 1991, 73, 93) (r < d < *y). Other instances of Tep w = TrC w exist, or was this borrowed into Tep before the sound change *y > d, but after the sound change *w > g, since the *w remained and merged with *p (> Tep v/w). Note also the glottal stop in Wr(MM) as -w’- (later separated to w’i) also happens elsewhere. [*w = Tep p; *w > v] [e1i,e2’,e3i] [SUA: Tep, TrC, CrC; NUA: Tak]

148 Egyptian(F) t’yt ‘shroud’; Egyptian(H) t’yt ‘Leichentuch [shroud]’; Egyptian(H) t’yt ‘Göttin Tait’; Egyptian(H) t’yt ‘Stoff [material]’; Egyptian(H) t’yi ‘der Bekleidete [the clothed]’; Egyptian(H) Segel(tuch) [sail(cloth)]:
UACV-256 *tawayi (note Ls tawáyi-), redupl UA *tatawayi > *tatawayi ‘wrap around’: Tb tala’awa ~ ’atala’awa ’it (rope) encircles it’; Tb talaawš(-it)-’atalaaasu ’go around’; Tb talaaw ’atalaaus he encircles it’; Eu Hitārave / hitārawe ’vest/robe’; LS tawaayi-y ’cape-like garment of twisted strips of rabbitskin formerly, but now any kind of cape’ (Elliott); ’rabbit-skin blanket’ (Bright). Jane Hill (p.c.) notes that Numic *taa’i ’shirt, clothing’ may belong here also. Both Tb and Ls show final -s, whatever that means. [NUA: Tb, Tak; SUA: TrC] [e1e2’,e3i]

149 Egyptian(F) t’yt ‘shroud’; Egyptian(H) t’yt ‘Leichentuch [shroud]’; Egyptian(H) t’yt ‘Göttin Tait’; Egyptian(H) t’yt ‘Stoff [material]’; Egyptian(H) t’yi ‘der Bekleidete [the clothed]’:
UACV-495 *taV ‘shirt, clothing’: SP taa’i ‘shirt’; WMU taá’ ’clothes, shirt’; CU taá’ ’shirt, clothes’; perhaps Ktn taavi-c ‘buckskin’ and Ktn taví (referring to clothes). Jane Hill notes these may tie to UACV-256 *tawayi. [NUA: SNum, Tak] [e1e2’,e3i]

150 Egyptian(F) t’ ‘earth, land, ground, country’; Coptic to:
UACV-760 *tīwa ‘sand, dust’: Hp tīwa ‘sand’; Hp compounds suggest an originally larger semantic range to include ‘dust, earth’: Hp tīwaqal- ‘(at) the edge of the land, seashore, horizon’ (qal ‘edge’); Hp tīwanasave ‘the center of the earth’; Hp tīwanwy-ti ‘decompose, turn to dust, become part of the earth’; Tb tīwi-t ’dust’; Jane Hill (p.c.) notes Cp tīw- ‘dust’ as a welcome addition. Cp tewvanya ‘where dust was’; Ls toowu-t ‘dust in the air’ (Ls o < *i); Sr tīvea-t ‘earth, ground, land, world, country, floor, dirt, dust.’ Also UA *to’o ‘dust’: Yq to’o ‘dust’; My toro’ocí (redupl); AyQ to’očí ‘dust.’ Cr saá-t’a ‘sandy ground’ (sáa = ‘sand’). [NUA: Hp, Tb, Tak; SUA: CrC, TrC] [e1i,e2’,e3i]

Egyptian ’ (glottal stop) often yields w and/or glottal stop with adjacent round vowels:

151 Egyptian(F) i’w ‘old man’; Egyptian(F) i’wi ‘be aged, v; old age, n’; Egyptian(F) i’wt ‘old age’:
UACV-1566 *yo’o / *yu’u ‘old’: Yq yo’o ‘old, grow up, grow old’; Yq yo’otui ‘old people’; Yq ’ó’ola ‘viejo/a’; My (y)ó’ola, ó’ora ‘old’; My yó’otu ‘is growing’; My yó’owe ‘is grown, is big’; My yúúya ‘old (of things)’; AyQ yo’ora / yo’owam ‘elders, ancestors’; AyQ yo’otu ‘mature, adj, grow old or tall, vi’; AyQ yo’otsi ‘old person, elder’; Eu dočišuari ‘age’ (Shaul 2008/9) (< Egyptian y’ti šw). Perhaps Sp iiC ‘old’; Tb yu’um ’it wears out; Tb yu’um ’it is wearing out’; Tb yo’ol-’oyo’ola ‘be bald’; [SUA: TrC; NUA: Tb] [e1i,e2’,e3w]

152 Egyptian(F) i’wi ‘be aged, v; old age, n’; Egyptian(F) i’wt ‘old age’; Egyptian(F) i’yt ‘old woman’:
UACV-1568 *yocï-(tu) ‘(become) old’: Wr ociru-na/ociru-na ‘become old’; Wr ocirume ‘old man’; Tr ociru-grow, develop, become old’; Eu doci ‘old’ (Eu d < *y); Eu doçitu’u ‘become old’; Eu dociwa ‘very old’. Tb yu’utz ‘it fades’; Tb yu’utz ’it is fading’ (Voegelin 1935, 102); Eu dočišuari ‘age’ (< Egyptian y’ti šw). Eu shows *yoci, while Tr and Wr often lose initial consonants, so *yoci is the likely reconstruction, like Egyptian(F) i’wt ‘old age’ and to UA *yo’o above. [e1i,e2’,e3t] [SUA: TrC]
153 Egyptian(F) s t 'son'; Egyptian(F) s t 'daughter':
AYq aso’-la ‘baby, infant’; AYq asoa ‘give birth, vi’; AYq asoa ‘child of a woman’; My asoa ‘son of a woman’; Ls sawaa-may ‘daughter’; Ls sawaama-la ‘daughter, girl’ (Elliott 2000); the so o portion of SNum *pi-so-o’tíi ‘child’ (UACV-143) with Egyptian pi- ‘the’:
UACV-143 *píso-o’ ‘child, boy, children’: Kw pisi’-oo/pišo’-o’-ci ‘infant, fetus, child’; Ch písó’oci ‘child’; Ch(L) pipís’-a ‘woman’s child of either sex’; Ch(L) pipis’oci ‘child from about four months to six years of age’; SP pissors-o’-ci ‘boy’; SP pl piss-o’-ci-þwi ‘children’; WMU pišči’u ‘children, pl’ (< *píso’otimí); PI písči’u ‘children’. SNum forms (Kw, Ch, SP, WMU, CU) derive from *pi-so-o’-tíi(m) child(pl). The two distinct Ch(L) terms match m. and f. forms. The Cah forms (AYq, My) have a prefixed a- like many Sr nouns. [NUA: SNum]
UACV-2575b *sí’a ‘girl’: I.Num195 *sí’a (young girl); M88-síí ‘young girl’; KH/M03-síí: Mn sí’a; NP sía’a / cí’a’a. While Miller’s inclusion of NP sía’a ‘girl’ and Mn síšá ‘girls’ in M88-su21 with *siwá/*suña is uncertain, many Num i are from PUA *u; thus, Num *sí’a ‘girl’ (perhaps < *su’u) may fit Egyptian s t ‘daugher’ and has the typical UA look -a of the Egyptian fem sg ending -(a)l. [WNum] [e1-s, e2-, e3-t] [NUA: Tak, Num, SUA: TrC]

UA words for ‘STAR’ show many reflexes for a very solid tie with Egyptian sb t ‘star’ (or Egyptian sb t ‘constellation, group of stars’) and another possibility for Egyptian gnht a (a particular) star:

- 154 Egyptian(F) sb t ‘star’; Coptic siu:

UA *si po / *sipó ‘star’: Wr so’pori; Tr se’pori / so’pori / so’pari; Eu sibora/si’ibor, all show the glottal stop, adjacent to the rounded 2nd vowel after leaving its 3rd consonant position to be anticipated or jumping ahead of the 2nd C: *sipó > *si po > si’ipo. Not listed above are Tepecano huwva ‘star’ and Tepecano huwpa ‘stars’ (Langacker 1977, 81) which have h < s. In Tepecano and the other Tepiman languages, we expect Tep h < UA *s, Tep v/w < *p, and Tep g < w/glottal stop. Interestingly, each Tep form (subtracting the *sí’a loaned from CN) shows 2 of the 3 consonants, different ones showing a different two of the three, and some, like PYp si’avag, may show all three. Hp, Tb, and the Tak branch (all of NUA) show approximations of *su’u, put with loss of b/p- as first consonant in a cluster (*sup’u > su’u; see 4.3) or might they be early 

While most reflexes show a medial glottal stop to precede the preceding consonant as in (Egyptian sb t) > *so’po ‘star’; 157 Egyptian it’ > UA *it/i’i’tu; 724 par’os > p a’rosi ‘jackrabbit’; and the vowels adjacent to the original glottal stops are usually round vowels (o/u).

154 Egyptian(F) sb t ‘star’: Coptic siu:

UA *si po / *sipó ‘star’: Wr so’pori; Tr se’pori / so’pori / so’pari; Eu sibora/si’ibor, all show the glottal stop, adjacent to the rounded 2nd vowel after leaving its 3rd consonant position to be anticipated or jumping ahead of the 2nd C: *sipó > *si po > si’ipo. Not listed above are Tepecano huwva ‘star’ and Tepecano huwpa ‘stars’ (Langacker 1977, 81) which have h < s. In Tepecano and the other Tepiman languages, we expect Tep h < UA *s, Tep v/w < *p, and Tep g < w/glottal stop. Interestingly, each Tep form (subtracting the *sí’a loaned from CN) shows 2 of the 3 consonants, different ones showing a different two of the three, and some, like PYp si’avag, may show all three. Hp, Tb, and the Tak branch (all of NUA) show approximations of *su’u, put with loss of b/p- as first consonant in a cluster (*sup’u > su’u; see 4.3) or might they be early Azt loans: Hp soo-hi; Tb suu-l; Cp sú’u-l; Ca sú’we-t; Sr hoo’t; Ls sú’-la. Some Tep and other SUA languages do similarly: Tbr sôo; TO hu’u (TO h < PUA *s); Cr su’ura’abe-(te) (-pl). In CN siitlal-in, *p typically disappears so *sipu > siu > suu > si (CN i < *u). The preceding forms of those 13 UA languages align well. The *puuti forms in SNum (Kw, Ch, SP, CU) show the 2nd and 3rd consonants (b and ’) but are the missing (s); likewise, variants of Tep vin’sa (< UA *puwa) in PB, PYp, NT align with the 2nd and 3rd consonants also and because *s > h or ø (nothing) in Tep, the lack of s’s is more understandable. Also belonging is AYq suwakwa ‘falling star’, in contrast to Cah (Yq, Ay, My) *coki, possibly < *knew.

UACV-2169a *si po’ star’ (< *sipu-o’ / *sipu’): Eu, Tr, Wr. PYp so’opoli likely a loan < Tr/Wr so’pori.

UACV-2169b *puwa in ‘c’el’apuwa or ‘supuwa ‘star’: PYp, Nv, NT. See *ci’apuwa below.

UACV-2169c *pu’ei / *puCti ‘star’ (< sb’i): Kw; Ch; SP; WMU; CU (SNum). With loss of initial *si-, SNum *puutii/*pu’i as well.

UACV-2169d *su’u / *suwa ‘star’: Sapir; VVH71 *su’u star’; M67-413 *su’u; BH.Cup *sú’u ‘star’, Munro.Cup123 *sú’u-la; L.Son254 *so’opori; M88-su9; KH.NUA; AM *su’u; KH/M06-su9: Hp, Tb, Ca, Cp, Ls, Sr, TO, Tbr, Cr, CN. Because *p > ø and *u > i in CN, then CN sii could fit either *su’u or *si’pu. Sapir includes Ktn hu’u-ty or hu’-e ‘star, landsnail’ (Anderton 1988), which belongs with the other Taki forms. Miller’s and Hill’s inclusion of GB sosyót ‘stars’ certainly belongs as well; Miller’s inclusion of NP paattíusa has parts in common with Tr so’pari; he notes the vowel of the TrC forms *o disagrees with the other forms; NUA and Tep show *u, while SUA shows *i, with the possible exception of CN i (< *u). I agree with Sapir, Miller, and AMR who include CN, and Sapir lists Wc sulawí/jorawe, similar to the Cr form above. While most reflexes show a medial glottal stop...
stop, Nv huhuga suggests w, perhaps *sipu’a > *sup/vuwa > Tep huhuga. Also worth noting is that Eu s’i’bora and Tr se’pori show fronted vowels instead of back rounded vowels. As a side note, Cr s’ipu’-d(é) (pl) ‘caracol(es)’ of SUA and Ktn hu’-ć ‘star, landsnail’ of NUA are cognate. Ktn has both meanings and the Cr form fits in well with SUA words for star, though Cr su’ura’-a(ê)(te) (-pl) ‘star’ is a different word. Thus, the Cr word for snail may be a loan from another UA language, though it fits star, as a comparative cognate, better than Cr’s own word for star does. [e1s.c2b,e3’t; SUA: Tep, TrC, CrC, Azt]

155 Egyptian(F) sb’ ‘door’; Coptic sbe:
UACV–476 *pu’u ‘door’: Ls púú’-ú ‘door’; Cp púki-ly ‘door’; Hp poksó ‘ventilating hole, window, smoke hole’ (Hp o < *u); and probably the *puu portions of ST vuusan ‘password, way’; PYp vuupi ‘hole’. Ls –k and Cp –ki derive from UA *ki ‘house’. Though these Tak languages show different forms for ‘star’, we should not exclude the probability that those words for ‘star’ and these words for ‘door’ evolved from different variants or vowelings or stress patterns of sb’. In fact, Coptic sbe ‘door’ vs Coptic sii ‘star’ are also quite different, though from the same consonants (Egyptian sb’), yet the Coptic forms have much in common with UA’s vowelings. The lack of first vowel between 1ª and 2ª C’s (in Coptic sbe) is exactly the kind of initial cluster that makes first consonants disappear—thus Tak *pu’u (as also Tbr puri ‘li’p’ < *sputi)—and Coptic vowels for star are like the UA vowels for star: i-ua and i-o. In any case, that SNNum shows forms for ‘star’ (*puu..) similar to Tak’s forms for ‘door’ adds viability to both. [NUA: Tak, Hp; SUA: Tep] [e1s.c2b,e3’t]

156 Egyptian(H) gnḥt ‘ein Stern [a (particular) star]’:
SP kañà ‘morning star’; other examples of the cluster Egyptian -nh- > UA ṣḥ would be nice though everything else in SP qañà ‘morning star’ fits well: initial k/q (< *g) and the final -a (-< *-at) typifying feminine nouns, and SP qañ–mmwì ‘morning star month’ suggests a final -C. [NUA: Num] [e1g.c2n,e3h4]

Three fairly similar Egyptian verbs—Egyptian it’, i, iti, and t’w/t’i—with similar and overlapping meanings of generally ‘take, pick up, steal’—appear in UA with surprising degrees of individual semantic clarity relative to the Egyptian counterparts.

157 Egyptian(F) it ‘take, carry, steal’ (> Coptic oj ‘thief’):
UA *itu’i > itu’tu ‘to steal, take’, KH.NUA: Cp itu’e ‘to steal’, Wr ito ‘take’. Cp and Wr reflect Egyptian it very well, showing all three consonants as well as the expected rounding adjacent to the glottal stop. Note Cp itu’e ‘to steal’. Wr does its frequent glottal stop anticipation, forwarding the glottal stop one syllable as it also did in ‘star’: Egyptian sb’ > Wr so’pore.
[NUA: Tak, SUA: TrC] [e1s.c2b,e3’t]

158 Egyptian(F) iti ‘take, carry off, rob’:
UA *içi ‘steal, take’ (Egyptian ṯi > UA *c; and then medial (non-initial) UA *-c- > -y- in NUA; and UA *c/ç > s/s in Tep (TO, PB, PYp, NT, ST) as well as *y > d in Tep. The UA words for ‘steal, rob’:

Mn noqaga/noqaga Hp iyiwì ‘thief’ Eu éebra’a-n
NP wazi-cakatì Tb ’iyy- (ít) Tbr  içkwa
TSh innïntìkkah Sr iy(i)i/ihi/i Qy ’êtbwa
Sh tìïkkìka-x/h Ca ’ëyetu My ekbwa
Cm tìïrhkari; sikusåri Ls ’uyôó-to- Wt içkó-á-nì
Kw ’tiýa-ni- Cp itú’e Tr ñó-; ñwá-; wi-mèa
Ch tìýìi TO ees; B: ’ìïsidì Cr tìi’/ra-nawa’a
SP tìïñka- PB ’iï Wc nava; navàyàa;
PYp eesi tinavàyame ladrón
WMU NT ’iïsi; ’ìïsid’ai
CU ’ìïyì ST ’iï; ’ìïsid’ CN ìïteki; naamoyaa

A following high front vowel like i encourages palatalization of Egyptian iti > *ìçi, matching UA *ìçi:
UACV–2178a *ìçi ‘steal’; VVH120 *i; B.Tep *ëisidi ‘to steal’, and *ëisì ‘he stole’; M67–414a *eye (NUA); L.Son11 *ìcìkwa; M88–36 ‘steal’, KH.NUA; KH/M06–i6; Munro.Cup129 *aya-t ‘thief’ [Ls ’uyô-; Cp ’aya-t; Ca ’aya-t]; Kw; Ch; SP; CU; Tb; Cp; Ca; Ls; Sr; Hp; TO; PYp; LP; NT; ST; Eu; Yq; Tbr; Wt; Tr; My; Ktn ’ìiyw; and iç- of CN ìçeki. A good example of *-c- > NUA -y-, which AMR includes in “A Northern UA sound law: *-c- > -y-”, listing SP ‘ìiy-ńka; Tb ’ìiyV; Ls uyô-t ‘thief’; Ca eyet ‘robber’; Sr ’ìiy-i; Hp ’ìiyi; TO ’ìis ‘steal’; and Wr ici-koani.
UACV–2178b *ìcìkwa (< *ttìkwa?) ‘steal’: Another syllable is consistently added in TrC *ìcìkwa (Eu, Tbr, Yq, My, Tr, Wt). Perhaps the iç- of CN ìçeki. Even Eu éebra’a and Tr ñó/ñwá align well with *ìcìkwa. Add the first of WMU ìgai ‘steal’ and ìgôò ìa ‘he just stole (s.th.)’? [*t > k in My] [NUA: SNNum, Hp, Tb, Tak; SUA: Tep, TrC, Azt]
UA CV - 1133 *ti'i-to ‘hide’: B.Tep344 *ti'sito ‘hide’; M67-228; M88-i12; KH/M06-i12: Pl inayá 'hide'; TO iīs 'stealth';
TO ču ees-k ‘be a thief’; TO ees-to 'hide, v.t.p.'; UP 'tí sito; NT tí styo; ST 'tí styo. Though Miller listed only
Tep and Pl in this set, other forms certainly belong with each, whether they belong together or not; most
notable are Eu eci 'hidden, v.i.' and eci-to 'hide, v.t.'; likewise, Hp iīyi 'steal, v.t.p., sneak off secretly, v.refl.';
the first three segments of Wr icpi-na 'esconderse [hide]' and Wr icika 'steal'; Tr čičipa 'esconderse' (consonant harmony), though
the last 3 languages lack the -to morpheme for their inclusion in this compound. The first part (*ti'i-)
of this verbal compound is the same stem as is found under 'steal'. [kbt odo] [SUA: Tep, TrC]

159 Egyptian(F) t'w ‘take up, seize, snatch, steal’ (> Coptic jiwe); Egyptian(H) t'w / t'y ‘nehmen [take],
wegnehmen [take away], stehlen [steal], ansammeln [collect], zusammenpacken [bring together]’;
Egyptian(H) t’w ‘Träger (carrier, bearer)’; Egyptian(F) t’wt ‘a gathering up of things’.

UA CV - 998 *ti’wi / *tu’wi ‘to gather seeds, harvest’: Ls tò’wi ‘gather (as seeds), harvest’ and Mn tìwùqa (also
tíga) ‘gather (seeds, etc) by beating plant with stick’ match well (Ls o < *i). Sr cawë ‘gather, pick, harvest’
may suggest *ta’wi > *ti’wi. Though above at *tu’a ‘bear fruit’, note Eu tu’u ‘darse los frutos [yield fruit],
convertirse en [turn into], hacerse [become]’; Eu tui ‘cosecha [harvest]’. Consider also Ls či’i ‘to gather
things lying on the ground’.

NUA: Tak, Num; SUA: TrC [e1t,e2’,e3w]

UA CV - 393 *tu’u ‘take’; L.Num223 *tu(”)u ‘take, pick up, fetch’; M88-tu19; KH/M06-tu19: Cm tuu ‘fetch water’;
the SNum forms reconstruct to s.th. much longer, s.th. like *tu’u Cma / *tu’u mma: CU ti’umay ‘pick up (off),
take (off); SP tu’uhma / tu’umma ‘take pl obj’; SP tuumai ‘pick up’. Add CH tu’úma ‘catch, take pl obj’;
WMU tu’úma-y ‘take many things”. We might also add Ayq maçu’umma ‘hold in hand, grasp while moving’ (with palatalisation
* > č) and Ayq maçu’uweyek ‘hold while standing’. [NUA: Num; SUA: TrC]

160 Egyptian(F) t’w ‘take up, seize, snatch’ > UA *to’o ‘go get, go to do/get’;
UA CV - 395 *to’ / *tu’ ‘fetch, go get, go to do (often compounded with *’u ‘take in *’u’-to): KH.NUA; some
from KH/M06-tu11: Sr uu’u ‘go get, go marry’ (vs. Sr ‘uu’ take, pick up, marry (woman)’); Gb úyro ‘voy ir a traer’
(vs. Gb ‘u’u a take’); Hp oyato ‘go to put several (vs. Hp oya ‘put several’)’; Hp -to’go’go come intending
to do s.th., be about to’ (as in Hp kwis-to ‘fetch, go to get (sg. inan. obj)’; Hp yíki-to ‘fetch (pl obj)’; Hp wik-to ‘
fetch (anim. obj)’; C(MJ) tya’antú’ ‘take them (small round obj)s’. Add Tr tô-ma ‘traer consugo, llevar consigo’;
Tr -to’-go do s.th.’; Ayq tovo’ote ‘carry with the hand’; Eu -to’ in Eu zóktoo ‘carry in arms’;
Eu mato ‘carry on shoulder’; Yq tó’á ‘llevar, traer, echar, dejar’; Ayq toha ‘carry sg. obj’; Nv tobadá ‘acarrear’; Wc tu/tu
‘llevar, bajar’’. Why Hp o, not o? We might combine this with the above, except for differing Cr, Wc, Nv, and Tr forms.
[e1t,e2’,e3w] [NUA: Tak, Hp; SUA: Tep, TrC, CrC]

Egyptian ʕ > w/u/o: the voiced pharyngeal fricative appears as a round (semi)vowel in UA

161 Egyptian(H) ʕrq ‘Korb [basket]’; Egyptian(H) ʔərə ‘ein Korb [a basket]’;
UA CV - 1520 *wari ‘basket’: L.Son326 *wari ‘cesto (basket)’; M88-wa6 ‘basket, rabbit net’; KH/M06-wa6: Op wari;
Eu warit; Tbr mwali- (*w > mw in Tbr); Yq wáari; My waari; Wr warì; Tr wari. Miller combines these with
* wa’na ‘(rabbit) net’ (596), but the glottal stop in *wa’na is lacking in SUA *wari, plus a consistent 2nd V
difference: -a vs. -i, and different meanings. So I separate them until additional data direct dif
the prominence of -r- instead of -l- in languages that have both. [n:ɬ:ɬiy] [SUA: TrC] [e1t,e2’,e3q]

162 Egyptian(F) ʕst ‘sand’, Coptic šoo: 
UA CV - 1867 *siwal > NUA šiwan ‘sand’: Sapir; M67-361 *sa ‘sand’; M67-362 *se ‘sand’; L.Num194 *(pa)šiwa(h) ‘sand,
gravel’; L.Son226 *sa;si arena; M88-sa and si and KH/M06-si21 *šiwa where H = a glide (AMR): the final -l is odd, unless
a feminine form št existed, but UA *siwa matches the primary Egyptian consounds well:

Mn pasiýapi
HP tìwa; ciwávi; nòqa; Eu sa/sáta
NP pasiwaβi; oτíβa ‘fine sand’
civojgka; naaki
TSh pasiýwapimpiṇi/siŋjimpiṇi
Tb šílipi-t
Sh(C) pasiýamijn
Sr ōōqt
CM pasiýamni
Ca nāči-s
Kw sihwa (m)bí, sihmibí
Ls ’ɛxva-l
Ch otávi
Cp háxa-l
Ch(L) siwampi; otavi ‘fine sand’
TO o’od; o’ohia
SP pát(γa); ahta/atta
Nv hia
šiuN ‘gravel’
PYp o’oi
WMU tá-ví, siwά-pé
NT órái
CU siwá-pí
ST o‘ya
CN šaal-li
Numic pa-siwaN-; and Tbr has the same vowels as Num; Yq and My leveled vowels and have ’ vs. w; Cr sàa-ta’a ‘sandy ground’ and most of SUA have cognates. In Num, the pa- of *pa-siwa ‘sand’ is *pa- ‘water.’ Tb siwaa-l ‘ground, dirt, earth.’ The syllable of Tb sihipi-t as a compound belongs, yet Tb siwaa-l ‘ground, dirt, the earth’ represents the uncompounded form. TO hia ‘sand dune’ (found by AMR) has the expected h < *s, but lacks any sign of the pharyngeal, yet most of SUA lacks it, as do a few forms in NUA; yet plenty also show the w < *v very clearly. Include the latter part of B.Tep326b *oo’ia ‘sand,’ a compound of *hora and *siwa, with an early loss of *w in Tep. Though many Uto-Aztecanists consider the forms related, the only viable explanation for the very different forms of Numic *siwa and SUA *satV has been offered by Manaster Ramer (p.c.): *siwa > sia/si’a > se’/sa’a/saa. The final CN liquid is interesting and consistent with a fem ending -ta; cf. CN eesáal-’li ‘shade’ < Egyptian šwyt ‘shade’ for another fem final -t > l in CN. Many have noted the array of initial s forms for ‘sand’ (Sapir, Miller, Iannucci, Lionet, Hill, Manaster-Ramer; 1988-sait9 and si4 and KH/M66-sii1 *siHa where the array = a glide, after AMR), si4 and sa9 basically sort them according to first vowel. After loss of -w, -then exccrescent y is natural in an environment of *sia (*siwa > *sia > siya). Whatever the C was, it seemed to disappear in SUA, where the vowels also assimilated (*siwa/siHa > *saa) or leveled (*siwa/*siHa > *see) much of the time.

**UACV-1867a *siwan ‘sand’:** Mn, NP, TSh; Sh; Cm; Kw; SP siuN- ‘gravel’; CU; Tb; TO -hia ‘sand dune’ (AMR 1996d); SP sëwam-pl ‘sandy gravel’ (AMR 1996d). Ken Hill adds WSh pasiwoompin and Ch siwampi ‘coarse sand;’ Ch siwampi ‘gravel’; Ch siwa’aaví ‘sandstone’. Add Nv hia. Hp siwaví ‘gravel, coarse sand’ may be a loan or may have c/s issue, as the other 3 of the first 4 segments are identical. If so, all branches of NUA except Takic are represented. We see ny in TSH and SP. The latter part of B.Tep326b *oo’ia ‘sand’. [*w > ø in TO; c/s]

**UACV-1867b *siš (< *si’a/siwa) ‘sand’:** Yq, My, Wr, Cr séh; Tb siwaa. [for *i > Cahn e-e, see *pita at fire]

**UACV-1867c *sata* ‘sand’:** Dakin 1982-81: Cr sàa-ta’a ‘sandy ground’; Eu sa/sáta, CN šalal-li. AMR (1996d) notes that the frequent assimilation of vowels in Azt (*siCa > saa) explains these as related to *siCa (here *siwa). Ken Hill adds Cr šari ‘mud’, perhaps a loan from Azt. (t > r/ l > *l in Cahn; *w > ø in Tep) [e1s1,c2'2,e3i] [NUA: Num, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

The UA words for ‘sun’ exemplify both Egyptian initial r > *t in UA and Egyptian ς > UA *w. Egyptian initial r > t is like Hebrew initial r > UA *t, though one UA language, Tr, actually has h ( < r) and t ( < t): **163 Egyptian(F) r flap / rfw ‘sun’; Egyptian(H) r flap ‘täglich [daily], jeden Tag [each day]’; Coptic ree: UA *tawa / *tawi ‘sun, day’ and *tava: Hp taawa ‘sun’ and WC tau show w, the expected reflex of Egyptian i; other languages exhibit shorter and longer forms: for example, Eu ta- ‘sun, day’ vs. Eu tawi ‘sun, day’; Eu tawë/tawëid ‘daytime, adv’; Eu tawë-n ‘be day, the sun shines’; Tr fawë ‘day’ also shows w, and even though Tr fäyenari / fäñari ‘sun’ sometimes shows y, such w/y alternations are very clearly.

AMR 1996d argues well for CN ilwi to dawn. ‘Ground, dirt, the earth’ represents the uncompounded form. It includes the latter part of B.Tep326b *’oo’ia ‘sand,’ a compound of *hora and *siwa, with an early loss of *w in Tep. Though many Uto-Aztecanists consider the forms related, the only viable explanation for the very different forms of Numic *siwa and SUA *satV has been offered by Manaster Ramer (p.c.): *siwa > sia/si’a > se’/sa’a/saa. The final CN liquid is interesting and consistent with a fem ending -ta; cf. CN eesáal-’li ‘shade’ for another fem final -t > l in CN. Many have noted the array of initial s forms for ‘sand’ (Sapir, Miller, Iannucci, Lionet, Hill, Manaster-Ramer; 1988-sait9 and si4 and KH/M66-sii1 *siHa where the array = a glide, after AMR), si4 and sa9 basically sort them according to first vowel. After loss of -w, then excrescent y is natural in an environment of *sia (*siwa > *sia > siya). Whatever the C was, it seemed to disappear in SUA, where the vowels also assimilated (*siwa/siHa > *saa) or leveled (*siwa/*siHa > *see) much of the time.

**UACV-2230a *tawa / *tawë ‘sun, day’:** Hp taawa ‘sun, day’; Wr tawë ‘day’; Wr(MM) rawë / ta’vé / tl / tawë ‘dia [day]’; Tr fawë ‘day’; My taawa(ri) ‘day’; Eu távi/táve/tawë ‘dia [day], sol [sun];’ CN tlawaa ‘to light s.th.’; AMR 1996d argues well for CN ilwi-tl < *tawV (ilwi-ka-tl ‘sky’ < sun-house’); CN tlawaa ‘to shine;’ Pl tawë ‘to dawn;’ Pl tlawë ‘candle, light.’ Add Tb(H) taawë during the day’). Besides Hp taawa ‘sun’ are Hp tala ‘be light;’ Hp taavi ‘sunshine, sunlight.’ [NUA: Hp, Tb; SUA: TrC, CrC, Azt]

**UACV-2230b *ta’ë / *ta- ‘(day)light, sun’:** the Cahitan languages—Yq ta’a; AYq ta’a; My taa’—all show ‘for ς, as in ‘sand’ also. Tr r-ae, t-ae ‘daylight, sun, brightness.’ At ‘sand’ also does Num w = TrC ‘. To become day’; Tbr ta-imoa-li-t ‘day’; AYq taewali ‘daylight;’ Cr teihmwa’ta ‘east;’ AYq taio ‘east’. Only the first syllable *ta- is cognate here.

**UACV-2230d *tapa ‘sun, day’:** 1.Num209 *tape/*ta- (pref.) ‘sun, day’: a cognate appears in every Num language. [*w > v as in pine (*yuvi > *yuvi)] [NUA: SUA: Azt]

**UACV-2230c *tamë ‘sun, day’:** BH.Cup *tvmet ‘sun, day’; HH.Cup *tamet ‘sun, day’; Munro.Cup125 *tamë-t ‘sun, day’; KH.NUA: Sr; Ls; Cc; Ga; Gb támit ‘sun, day’. Every branch has things beginning with *ta.-

[NUA: Taka, Num, Tb, Hp; SUA: Tep, TrC, CrC, Azt] [e1r2e2’2]

**UACV-2033 *tawa-kali (>< tiw-ka) ‘sky, sun-house’:** M67-384 *te sky; BH.Cup *tu ... ac ‘sky;’ L.Son303 *tiwika ‘cielo’; M88-303 ‘sky’; KH/M66-ti3: note Tbr *tawa-kali-t; CN ilwi-ka-tl; TrC *tiwika < *tVwV-kali ‘sun-house, sky’; Eu; Wr teweká ‘sky, world’; Tr rewe-gá-cí ‘cielo’; My; HY elwika-tl. [SUO: TrC, Azt]
Other illustrations of Egyptian r > PUA *t in initial position

164 Egyptian(F) ru ‘young one, of animals’:
UCV-146 *tana ‘offspring’; Wr taná ‘child, little one’; Wr tana-ni/tani-má ‘give birth’; Tr raná(ra) ‘cría [offspring], hijo [son]’; Tr rana-mea ‘parir, dar a luz [give birth]’; Ktn titini-t ‘young boy, child, baby’ is probable in spite of a vowel change. [SUA: TrC; NUA: Tak] [e1r,e2n]

165 Egyptian(F) rwí ‘dance, v’; Egyptian rwít ‘dance, n’:
UCV-634 *tawiya / *tuwiya > *tuya ‘dance’; redup! *tu(w/v)tui: AYq tatawiilo ‘turn around, vi’; Sr tuhtu ‘dance, vi’; Ktn tuhtuic ‘dance, n’; Ktn tuhtuyi’t ‘dancer, n’; Ls tótewi-š ‘guardian spirit, person who performs a certain dance, the tatahuila’; Gb tóvto’ax ‘tatahuila, kind of dance’; Gb tóvto’ar ‘the tatahuila dancer’; CN i’tootiaa ‘dance, v’; CN mi’to’t ‘li’ dance, n’; Pl ihtuitia ‘dance, v/refl’; *tuya > PYp tuuda ‘dance, vi’; TO céud ‘do a squaw dance, v.r.’ [w=v] [e1r,e2w,e3i] [NUA: Tak; SUA: Tep, TrC, Azt]

166 Egyptian(F) rwí ‘go away, depart’ (> Coptic lo ‘cease, stop’):
UA *tawa > *towa ‘leave, remain, wait’; Tbr towi/tovi ‘querer [stay, remain], vi’; Tbr towa ‘dejar [leave s.th.,]’; Yq táwa/tawa ‘quierer (se)’; My taawa-k ‘se quedó’; AYq taawa ‘stay, remain, vi, leave behind unintentionally, vt’; Wr toa ‘leave s.th. for s.o.’; Mn tatawa ‘wait’; Wr arewe ‘leave s.th./s.o. behind, abandon.’ [SUA: TrC] [e1r,e2w,e3i]

167 Egyptian(F) rwd ‘cord, bow-string, (as a plural) sinews’:
UCV-1844 *tísa ‘rope’; SP tiša-vi ‘rope’; CU tíša-vi ‘vine, rope’; CU sáv ‘rope’; WMU sáv ‘rope’. Keep in mind Egyptian d ñ ñ ñ > UA *s; and because PUA *u > Num ñ often, either PUA *tusa ‘rope’ or *tísa fits the Egyptian.
[NUA: SNum] [e1r,e2w,e3d]

168 Egyptian(F) rm ‘fish’; Coptic rame; Egyptian rm is often found in the pl rwm: Tr ōm ‘small fish’. Tr r corresponds to Egyptian r and Hebrew r at the beginning of words. [SUA: TrC] [e1r,e2m,e3w]

169 Egyptian(F) rmt ‘man’; Egyptian(H) rm’t ‘Mensch, Mann [man]’; Egyptian(H) rmt / rm’t ‘Mensch [human being, man, person], Menschheit [mankind]’; Coptic rame, rem ‘man, one, person’:
UCV-1428 *rimati / *rimati ‘young man’; Tr je ‘mari ‘boy’; Eu temáci ‘mancebo [young man]’; Wr te’mari ‘boy, young man’; Wr re’mari ‘friend’; Wr remari ‘man’ (loan from Tr?). The Egyptian accusative — Eu temáci-ta — shows the 3d syllable to be the part of the stem, not a suffix, and Tr f instead of t in Tr remari points to initial r, not t; and 3d syllable -ci in Eu shows -ti > -ri in Tr/Wr. Op ro’omoi ‘youth’ (Shaul 2007) shows Coptic o, and the others show the other vowel or may be due to unstressed centralization. [e1r,e2m,e3t] [SUA: TrC]

Egyptian x > Uto-Aztecan k, as Semitic x > k also

170 Egyptian(F) txi ‘be drunk, drink deep’; Egyptian txt ‘drunkenness’; Egyptian(F) txx ‘drunkard’:
UCV-10 *tíku ‘drunk’; Wr teki’ ‘be drunk’; Tr tiku ‘become drunk, sick, faint’; Tr téguri/tékuri ‘ebrios, borrachos, pl’; WTTr reku ‘drink’; WT Tr reku-me ‘drunkard’ (Burgess 1984, 34). Remember Tr f = PUA *t. ADD ST tukxia ‘drunk, delirious with fever’ (ST g < *w). For another instance of UA forms being verbalizations from the noun CCW rather than the verb CCi, we also see Egyptian bš ‘to vomit’ > Egyptian bšw ‘vomit, n’ > UA *piso-ta ‘vomit’ (138), and 3d V approximates Coptic tihe. In Num, we often see Hebrew/Egyptian x > Num h, which suggests we consider Mn thuyee ‘angry’ and Sh tuhu/tuhuC ‘angry.’ [SUA: TrC; Tep; NUA: Num] [e1t,e2x,e3w]

294 Egyptian xps ‘foreleg, thigh’; UA *kapsi ‘thigh’; see fuller treatment at 294.
295 Egyptian xpd ‘buttock’ > UA *kupta ‘buttocks’; Egyptian xpdw ‘buttocks’ > UA *kupitu ‘buttocks’; see at 295.

171 Egyptian(F) sxn / xzn ‘kidney fat, kidney tallow, pancreas’ (Faulkner, Hannig):
UCV-1257 *sikun ‘kidney’; -skun of Ca pipiviskun; Eu cikur; Yq sikupuriam /sikúpuliam; AYq sikupuriam; My sikipuriam; Wr cikupúni; PYP kupida. We see final -n in Ca and the Cahitan forms suggest a cluster; otherwise, AYQ would show -v instead of -p-. Eu cikur may be the only isolated form; *sikun does compound as *sikuc-puría ‘kidney’, as PYp, Yq, AYQ, My, and Wr combine *sikun/ciku and *puría to yield *sikupuría, which explains both TrC *sikupuría and PYp kupida quite well, with syncope of the 2nd u and loss of initial hi- (<*si-) in the latter. TO olopaq might be a metathesis to s.th. near *kulpad, after which loss of initial k- and vowel leveling occurred: *kulpad / kolipad > olopaq (TO ). [c/s] [SUA: Tep, TrC; NUA: Tak] [e1s,e2x,e3n]
Egyptian(H) nwx ‘verbrannt [burnt, singed], versengt warden [become scorched]’, ausglühen [glow], zerkochen [to cook thoroughly]; Egyptian(F) nwx ‘to heat, vt; be scorched, vi’.

**ACV-523 noko** ‘to roast (often meat), v.’: L.Num114 *noko* ‘to roast meat’; M88-no10 ‘to roast meat’; KH/M06-no10: NP no’ho ‘to roast, bake’; Sh nokko ‘to roast, bake’; Cm nohko / noki ‘bake biscuits’; Tb nohot-’onoh ‘to roast in the ground’; Tb nohooy’at-’onohooi ‘roast, vt’; Tb nohooy’iyin ‘roast, vt’ (Tb h < PUA *k). Egyptian ‘be scorched’ and UA ‘roast meat’ and all three consonants as expected all bide well. Hp nôq- ‘word-forming element having reference to meat’ also fits. [SUA: Num, Hp, Tb]

**Egyptian** nwx ‘verbrannt [burnt, singed], versengt warden [become scorched]’, ausglühen [glow], zerkochen [to cook thoroughly]; Egyptian(F) nwx ‘to heat, vt; be scorched, vi’.

**ACV-1434b naka** ‘meat’: CL.Azt108 *naka* ‘meat’: CN naka-tl; Pl nakat; Po neket; T nakatl; Z nakat. Besides *naka meaning both ‘bighorn’ and ‘meat’, so does *pa’a mean both.


I agree with Ken Hill in this being cognate with Azt *naka ‘meat’; a different vowelization than 172. [iddduua] [e1n,e2w,e3x] [NUA: SNum; SUA: AZt]

**Egyptian(F)** sxt ‘field, country, pasture, willow, n.f.’; Coptic sooše:

**ACV-1055a saka** / sakaC ‘willow’: Sapir; CL.Azt72 *saka* ‘grass’; Fowler83; Munro.Cup138 *şaxæ-t ‘willow’; KH.NUA; M88-sa26; KH/M06-sa26: Čp şaşa-t; Ča şaşa-t ‘willow tree’; Ls şaxæ-t ‘arroyo willow’; Sr haqat; Gb saxát/sakát ‘sauz’. Miller lists only Tak forms. Ken Hill and Sapir include CN saka-tl ‘grass’ with which I agree. Hill also rightly adds WSh saka-ppin ‘type of willow’; Ch sagávi ‘willow’; Hp tǐsasa ‘grass’; Tnt hakat ‘willow’; Tr sakará ‘zacate’; Pl sakat ‘grass, straw’. Add NP saga-pi ‘plant, several kinds of trees in the willow family’; ST va-haak ‘caña de zacate’; Tbr haka ‘straw’; Ch(L) sagah and Ch(L) sagavaasí ‘api ‘willow sapling used in house construction’. Absolute -p in NP, -pp in WSh and -t in Tak all suggest a final C: *sakat ‘willow’.

The semantic split is interesting: ‘willow’ in Tak and Num (most of NUA), but ‘grass’ in Hp and SUA, and both in Egyptian. Sapir ties the CN form to *saka ‘willow’, which is what the Egyptian-UA tie suggests also, since both Egyptian and UA terms mean both ‘grass/pasture’ and ‘willow’. Most interesting is Hp tǐsasa ‘grass, hay’ because Egyptian sxt is a feminine noun and Egyptian t’-the’ is the feminine definite article prefix and we see exactly that in Hopi, while the others show sakat without it. [e1s3,e2x,e3t] [NUA: Num, Tak, Hp; SUA: Tep, TrC, AZt]

Note in 174 above and 175 below that both NP and SNum have reflexes in both *saka and *sīhi, perhaps from early cyclical borrowings. For now Miller’s separation of *saka and *sīhi is useful.

**Egyptian(F)** sxt ‘field, country, pasture, willow, n.f.’; Coptic sooše:

**ACV-2552 sīhi ‘willow’: L.Num197 *sīhi ‘willow’; M88-si12; KH/M06-si12: Mn sīhibí; NP sīibi ‘silver willow’; TSh sīpin; Sh sīhī-vi; CU sīhī-pi ‘cottonwood tree’. Intervocalic *-k > -h and rising *a > ī may tie this to *saka ‘willow’; NP saga-pi ‘kinds of willows’ and NP sīibi ‘silver willow’ being one from each, perhaps also *sīhīpī ‘sumac, squash bush, Rhus trilobata (used for weaving).’ [NUA: Num] [e1s3,e2x,e3t]

**Egyptian(H)** x’m ‘verbeugen [to bow], sich verbeugen [to bow, bend oneself], beugen [to bend]’; Egyptian(F) x’m ‘bend arm in attitude of respect; bend back; bow down’.

**ACV-438 kom/*ko’om ‘bend’, *(noC)-ko’mi ‘to bend’: M88-no1 ‘bend’; M88-k014; KH/M06-k014: Kw nokkomi ‘to bend, be bent’; SP nohkoomi / nokko’mi ‘bend, vi, be bent’; CU komo’ni-ci ‘bend, twist, curve, turn, n’. Note the glottal stops in UA also. Miller has these SNum forms combined with *koli forms, though they differ in the second consonant. Add WMU hiaqquwī ‘vi ‘bend (in road), crook (in arm)’. [NUA: SNum]

As in ‘bending arms’ or ‘wrapping arms around to hug s.o. or carry s.th.’ note:

**ACV-384 koma’ ‘hug, carry in arms’: M88-k03 ‘hug, carry in arms’; KH/M06-k03: TO koom-k ‘hug’; TO koom-č ‘have in one’s arms’; Wr komi ‘hug, carry a person or animal’; My kóomim ‘los gatos (biceps)’; PYp komi ‘carry in arms’; Tr omabi ‘cross or fold arms, wrap or dress oneself in s.th.’; NT komiáátugai ‘carry in the arms’; NT kokóomityukui ‘abrazarlo, vt’; ST koomikia / koomik / koomikču ‘hug’. [iddduua] [NUA: Tak; SUA: Tep, TrC]

**Egyptian(H)** x’m ‘verbeugen [to bow], sich verbeugen [to bow, bend oneself], beugen [to bend]’; Egyptian(F) x’m ‘bend arm in attitude of respect; bend back; bow down’; relevant to the Egyptian semantics of ‘bending the back’ to ‘bow down’ is the meaning of ‘down(ward)’ in UA:
**Egyptian**

178 Egyptian(H) $x$'t ein eine Krankheit [a disease]; Egyptian(H) $x$'t/h$y$ 'Gemetzel [slaughter, carnage], Leichenhaufen [corpses]; Egyptian(H) $x$'t 'Leiden [suffering], Krankheit [illness, disease]; Egyptian(F) $x$'t/h$y$ 'illness, disease'; Egyptian(F) $x$'t 'sickness'; Egyptian(F) $h$'yt 'corpses'; Egyptian(F) $h$'yt 'disease'; Whether the nouns xo'yat 'disease, corpse, slaughter' from an unattested verb $x$'i/h$y$ 'die/kill' or from a denominalized verb, the UA verbs mean 'die, sleep, vi (of pl subj's) or 'kill, vt (pl obj's) and phonologically match perfectly.

**UA**

**Egyptian**

180 Egyptian(H) $h$bi 'festlich sein [be festive, make festival]'; Egyptian(F) $h$bi 'be festal, make festival'; Egyptian(F) $h$bi 'festival';

**UACV**

702 *ko'om* 'down, low'; M88-ko5 'below'; KH/M06-ko5: Eu kom 'para abajo [downward]'; Wr ko 'miná 'cuesta abajo [downhill]'; Tr go'ná 'abajo'; My kóm (appears in phrases meaning down(ward)); My kó'omi 'abajo'; ko'mi 'abajo'; HN komol-li 'pit in the earth'. Add first part of Tb 'omholok 'under'. Yq kom 'para abajo'. [idddddau] [e1x,e2x,c3m] [NUA: Tb; SUA: Tep, TrC, Azt]

179 tied to the above with reciprocal *na-* prefix: UACV-1191 *na-ko'(i)y(a) 'fight, hit/kill each other';

**Egyptian pharyngeal $h$ > hu / ho in initial position and w/o/u elsewhere**

180 Egyptian(H) $h$bi 'festlich sein [be festive, make festival]'; Egyptian(F) $h$bi 'be festal, make festival';

**UACV**

1985 *hupiya* 'sing, song'; I.Num38 *hupi(y)a 'sing, song'; M88-12u 'song'; KH/M06-12u: Mn hubiyadu 'sing, play instrument, make music'; NP hubia 'sing'; Sh hubia 'song'; Cm hubia 'song, hymn'; Cm nahubiyadu 'sing a song for s.o.'; Cm hubiyadu 'cry, yell noisily'; Khu huviya 'song'; Ch huvi-tu 'sing, v'; Ch huvi-tu 'song'; SP uvia/uvic 'song'; SP uvi-tu 'sing a song, song-make, v'; CU 'uvvi-yu-vi 'song'. Note the *-y* acts as underlying consonant causing gemination in SP. [idddddau] [NUA: Num] [e1h2,e2b,e3i]

181 Egyptian(F/H) $hnq$ 'Bier [beer]';

**UA**

182 Egyptian(F) $ht$p 'be gracious, be at peace, rest, set (of sun), pacify'; Egyptian(H) $ht$p 'zufrieden sein [be at peace], freundlich, gnädig sein [be friendly, gracious], ruhen [rest], sich niederlassen [let/lay oneself down], untergehen [go down (sun, stars, persons in death)], gelegt sein (hr) unter [be laid under]'; Egyptian(F) $ht$p 'non-combatants'; Egyptian(H) $ht$p 'die Friedfertigen [the peaceable ones]';

103
Egyptian(H) ḫtpy ‘der Genädige [the gracious/merciful one]’; Coptic hotpe:

UACV-1616 *huCpi ‘peaceable’: Hp hopi ‘behaving, peaceable, polite’. Hp -p- < *-pp/-Cp- (from a cluster, like *-tp-), because if not a cluster, then Hp *p- > *-p-: So Egyptian hotpe > UA *huCpi is a good match.

UACV-703a *uppi (> *opi) ‘dive, sink, go down in’: Ca ‘upi ‘dive, vi’ and Ktn ‘op-ɨk ‘dive, sink, vi’ both agree with a medial cluster (*-pp/-Cp-). Though Tb seems to have lost the gemination, Tb likely belongs as well: Tb(H) opat ‘dive’; Tb(M) *oobat- ‘dive’; Tb(V) ‘ob-‘o’op ‘dive’, with vowel assimilation (u-a > o-a). The Egyptian semantics ‘peace, go down, be buried’ have the various dimensions in UA ‘be peaceable, sink, subside’. Nv huputvida ‘pacificar a una persona enojada’; Nv huputuada ‘pacificar para otro’ as well as Nv hupida huputuda may be from *sippi ‘cold’ as Nv hupi ‘hacer fresco’. As unlikely (in ‘making a place safe/peaceable with incense/smoke’) are Eu úpiso ‘salumar [fumigate with odorous smoke]’ and Wr upañi ‘smell, incense smoke’, which also show geminated *-pp-, and tie to *hup(p)a ‘skunk’ at least. Also less likely are Num/Tb *upita ‘slow’ (at ‘slow’), for lack of geminated *-pp-, though the semantics are okay—quiet/slow, i.e., peaceably—if gemination were lost. [e1h2, e2tp, e3p] [NUA: Tak, Tb]

UACV-703b *uppa ‘untie, come loose, let down’: Ch hupá ‘untie’; Ch hupá-ki ‘come untied’; SP uppa ‘untie’ (Miller uhpa); WMU uppaa ‘untie’; Kw nohohi ‘unravel’; Kw nohohi-kwee ‘get loose’;

ST hupaañ ‘deshilados’; Ch lupañ ‘deshilado’; Hp hūopa ‘peel the skin or covering off a stem by pushing it all to one end, like the paper off a drinking straw’. When peeling off s.th., the coming off is usually downward, and one must loosen before whatever can come down. So ‘loosen/untie’ and ‘peel off’ (Hp) are both semantic extensions of ‘let down’. This is the active/transitive form *uppa ‘let down, cause to go down (by untying)’ vs. intransitive *(h)uppi ‘go down, sink’. [NUA: Num, Hp; SUA: Tep]

183 Egyptian(H) ḫtp ‘Rastplatz [rest place]’; Egyptian(H) ḫtp ‘gelegt sein’ (hr ‘unter’) [be laid under’]:

UACV-1922b *hippa > *hapa ‘shade’: TSh hīppa ‘shade, shade house’ and TSh hippaiy(a) ‘shadow’; Sh hīpə, hīkə, hīka ‘shade’, Mn habaa/hapaa-t ‘to shade’; Mn haba/hapa ‘shade house’; Mn habānā ‘in the shade’; NP ḥapa ‘shade’; Kw ḥava ‘shade’; SP ava-vi ‘shade’ (cognate? Miller queries; yes, it is only missing initial h-, a very vulnerable whisper diachronically; CU ‘avā ‘shadow’; WMU avā ‘shade, shadow, n’; Ch(L) hava-vi ‘shade’ [NUA: Num] [e1, e2, e3]

184 Egyptian(F) ḫtp ‘to set of sun’:

UACV-2243a *huru- ‘set (of sun), v’: TO ḥudun ‘set or sink (of sun), v’; Eu urūn ‘para el poniente’; Eu urcevi ‘para el poniente’; Eu urcevi ‘del poniente’; Eu urukon ‘al poniente’; ST hurnip ‘poniente, n’; Nv ḥurnu ‘anocheer, v’; NT urname ‘hacer tarde’; NT urname ‘hacer tarde’. Usually Tep h < *s, but not in Eu and sometimes Tep keeps *h, and Eu’s stem is more richly productive in its morphological use than is typical of a loan. Many morphemes suffix to *hur, one of which is the compound below.

UACV-2243b *huruniko ‘afternoon’: B.Tep97 *hurunoko/*huruniko ‘afternoon’; M88-su20; KH/M06-su20: UP ḥuduniķi; NT urname; ST hurnik; TO ḥuduni ‘descend, set, sink, go down’; TO ḥudunig ‘set or sink (of sun), vi’; TO ḥudunig ‘unset, west, evening, night’. This set—Tep huru(p)-ni-ko ‘set/go down-do-at/during’—has its first part from *huru(p) ‘go down (of sun)’. Eu normally has s < *s, which leaves away from PUA *s for Tep h, though a Tep loan is possible. But Tep languages occasionally keep *h, and some TrC forms suggest such here. [e1, e2, e3] [SUA: Tep, TrC]

185 Egyptian(F) ḫnt’sw ‘lizard’; Coptic anθus; with definite article prefix pV-ḫnt’sw: 

UACV-1380 *-hoto- ‘lizard’: Eu behûr ‘catcharrah / catcharran que se come’; Yq behô’orim ‘type of lizard’; Yq porowim ‘sp. of lizard’; My porowim ‘lizard’; Trb holî/hurî ‘iguana’, PYp tohorek ‘sp. of lizard’; PYp vîhul ‘sp. of lizard’; PYp tohorek ‘sp. of lizard’. Only Tbr shows *hotV alone. The others may have Egyptian prefixes fem. t-t/V- and masc. p-p/V- ‘the’ fossilized in the forms. PYp vîhul and Yq behô’orim (and My, Eu) look like the masc prefix plus *hotV; and PYp vîhul and PYp tohorek as likely contain fossilizations of the fem prefix. The Coptic form porow is most interesting since (after p-) it shows the rounding of the pharyngeal (in the first o), the cluster -nt- > -t- > -r-, and a w for either ‘or w and the s is lost. All the others similarly show portions. [e1, e2, e3] [SUA: Tep, TrC]

186 Egyptian(F) wî ‘hew (stone)’; Egyptian(H) wî ‘breach (Steine im Steinbruch) [break (stone)]’

Hopi waho(-k-) ‘for particulate matter to spill’. [idddua]

Sometimes for Egyptian ħ, the initial h of hu proves fragile and is lost, showing only an initial round vowel:

187 Egyptian(F/H) hw* ‘foul, offensive, putrid, adj; rot, putrify, smell offensive, stink, vi’; Coptic how:

UACV-2044 *hu’/a / *hu’i ‘break wind, stink’: Sapir; L.Son65 *hu’/a ‘heder’; CL.Azt161 *hu’ak; CL.Azt210 **hu’a ‘break wind’; KH.NUA; I.Num17 *u(‘)u; KH/M06 astutely combines ‘u3 and hu2; M88-hu2 ‘to fart, break wind’; KH/M06-hu2: Kw hu’u ‘fart,v’; Kw huu-pi ‘fart, n’; SP ooC:- CU ‘u’u ‘fart, v’; CU ‘u’u-pi ‘fart, n’; Tb ‘uumat~’uum;
Consonant harmony (*hu’a/hu’i > huha/huhi for *hu’a/hu’i) is found in many UA forms having h for both consonants or ‘/’ for both consonants—Russian, although some (Sr, Ca, Cp, Kw) show initial h and medial ’, i.e., UA *hu’ < *hw’ of Egyptian, a stunning match. Sapir ties TO and SP, uniting Num and Tep. Note also NP hunki ‘odor of skunk’ and Sr hukum ‘to smell’ which are at ‘skunk’ also, with *hupa ‘stink, skunk’. At the landscape, then found the CNum terms that mean ‘hill’, ‘knoll, reference to the landscape, then found the CNum terms that mean ‘hill’, ‘knoll’, ‘wash, canyon’, ‘canyon’; SP uic ‘canyon, gully’; WMU wi-ppi / wi-ppi ‘flow, where flood waters flow, a wash, canyon, n’; CU wi ‘be flooding, vi’.

Non-initial Egyptian ḫ > w/u/o

188 Egyptian(H) nḥbt ‘Hals [neck], Nacken [nap of the neck]’; Egyptian(F) nḥbt ‘neck’; Coptic nahbe: as Hebrew šekem ‘shoulder’ slid down the UA arm to mean ‘shoulder, arm, hand’, the same direction of change happened for Egyptian nḥbt ‘neck/shoulder’ to UA ‘arm/hand.’ Egyptian rnm ‘shoulder, upper arm, carry, arm’ similarly shifted as Hebrew šekem and Egyptian nḥbt in UA, from ‘shoulder’ to ‘arm.’

189 Egyptian(H) ḫnb ‘anschirren [to harness], ins Joch spannen [to yoke animals]’;

190 from Egyptian(nḥbt ‘neck’ the semantic change to ‘back/shoulder’ to ‘mound, pithouse’;

207 Egyptian ḏph ‘hole, den, hole of a snake’: UA *tapu ‘hole’; see fuller treatment at 207.
Egyptian h = h or Egyptian h > i in a cluster

191 Egyptian(F) thi ‘go astray, transgress, reject’: Egyptian(H) thi ‘abweichen [deviate]’;
UACV-1304 *toha ‘leave/dejar’: Wr tohá ‘separate (on the road), go different directions’; Yq toha ‘llevar, traer, echar, dejar [leave]’; Ayq sutoha ‘leave, abandon, release’; Yq su’utohá ‘abandonar, dejar, soltar [let go/lose]’; [-a/-i transitive/static in Tbr] [e1t,e2h1,e3i] [SUA: TrC]

192 Egyptian nhp ‘copulate’; Coptic nuuhb; Hebrew n’p ‘be adulterous’ (K&B note this may tie to Egyptian nhp); Aramaic(J) n’p ‘be adulterous’;
UACV-532 *napa’ / *nápCa ‘join/be together, copulate’: Tr na’pe ‘unirse a alguien en unión sexual, copulate’; Tr napa ‘union, joining’; Wr na’pa ‘a pair, the two joined together’; Wr na’pe ‘mix, join’;
Yq naápo ‘a lado de, junto de, at the side of, together with’; Ktn na’pe ‘be stuck together’ (Ktn would have -v- unless there was an underlying cluster, thus evidence for the medial cluster *-p-); Ktn napa-wicu ‘splice a rope (< together + twist)’. [NUA: Tak; SUA: TrC] [e1n,e2h1,e3p]

193 Egyptian mhr / mhi ‘milk-jar’; Egyptian mhít ‘milkcow’;
UACV-1439 *mu’i ‘milk’: M67-284 *mu ‘milk’; M88-mu8 ‘milk’; Kh/M06-mu8: SP mui-vi ‘milk’; SP mui-ni ‘my milk’; Wr mu’i- ‘to have much milk (of animals)’; Cr ci’iméh. Add 2nd syllable of Tr ci’-mu- ‘have milk’. [NUA: Num; SUA: TrC, CrC] [e1m,e2h1,e3r]

Egyptian d > s in Uto-Aztecan

As in the Semitic-p in UA, Egyptian d > s in UA also, for in Afro-Asiatic and in the ancient Near East, Egyptian ð corresponded to Hebrew š, which in turn also became s in UA’s Semitic-p vocabulary.

194 Egyptian(F) ð/i ‘1. extend, cross (water, area), 2. pierce, transfix, 3. devour (food)’;
UACV-622a *sowa ‘pierce, prick’: CN so ‘pierce, draw blood’; CN so’oo ‘string things together by piercing and threading them’; CN so’soawa ‘pierce, draw blood’; CN so’olwiaa (applicative of so’oo); Yq sőa ‘apuñalar, picar’; Yq søosok ‘clavarse una atilla, espinarse’; Ayq soa ‘pierce, prick, puncture’; Ayq hihi/hi-soa ‘poke, prick, vt’; My sóya ‘picarse’; Tr so- ‘pierce’, Tr čihi-so ‘pierce, prick, puncture’; Tr nata ‘abertura’; Tr nata-so ‘pierce’; Wc šu ‘ensartar [string, as beads]’ (Wc u < *o).
UACV-622b *so’a / *so’i ‘pierce, sew, shoot arrow’: Kh/Na: Sr hó’ ‘a sew’; Ls sé’i ‘shoot with a bow, pierce one’s body’ (Ls s < *o). The semantics of ‘pierce’ in both a and b, as well as Sr ‘sew’ and CN ‘thread’ likely tie these together, put intended. [w/] [NUA: Tak; SUA: TrC, CrC, Azt]
UACV-2297 *soi’torn, pierce’: VVH132 *soi’torn; B.Tep74 *hoi’torn; L.Son255 *so, so-i ‘espinarse’; M88-so2; Kh/M06-so2: Ls sé’i ‘pierce, shoot with a bow’; Sr hó’i ‘to sew’; TO ho’i; LP ho’i/hoi’; PYp ho’i; NT ho’i; NT ómdaia ‘espinar’; NT ódíyađi ‘espinan’; ST ho’i/hoi’; Wr so’i ‘espinarse’; Tr so’iwa’ ‘espina, astilla’; Tr so’(wi-me’a ‘pierce’; My soso-k ‘se espinó’; AyQ soos ‘thorn, sticker’, HN so’ ‘to string with a needle and thread’; Nv ho’i ‘espinan [thorn]’. Perhaps CN pa’ol-li ‘briar patch’. [e1,e2,e3] [NUA: Tak; SUA: Tep, TrC, Azt]

195 Egyptian(F) di ‘devour’ has same UA correspondences as Egyptian s’i ‘sich sättigen, satt warden, satt [be satisfied, sated], zufrieden sein’; less likely Egyptian swri / swi ‘trinken, saufen (Tiere) [drink, sup (animals)]’;
UACV-781 *suwa / *su(C)wi(C) / *suCCaC ‘eat up, consume(d), die’; VVH72 *suwi/suwa ‘consume, eat up, finish’; M67-130 *suwa ‘die’; M67-153 *suwa ‘eat’; L.Num183 *su’a ‘eat, consume, finish up’; L.Son266a *suwi ‘agotarse’; 266b *suw-a ‘agotarse’; B.Tep75 *hugi ‘eat’; M88-su3 ‘finish, consume, use up’; Kh/M06-su3 *suCHaC (AMR): Mn su’a ‘eat all, eat up’; NP soo ‘eat up, consume’, NP su ‘consume’; Kw soo-kkwew ‘consume, eat up’; SP su’a ‘consume (usually food)’; CU suwa-y ‘eat up’; Hp suwa ‘eat up, consume, devour’; TO hugig ‘destroy, spend, use up’; TO hugh ‘perish, die’ (cf. Hp soa ‘die, perish, pl’; Wr soa ‘be used up, be out of’; Tr suwì ‘acabar, agotarse, morir’; My suwa ‘kill pl. obj’s’; Tr suhi / zuwi / zuñwa ‘acabarase’ (a nasalization occurs in the Tbr reflex of *suwa, as in the Tbr reflex of *pusu ‘eye’; and Num at brown); Wc sì ‘acabar’. In this dictionary, Miller separates Wr suenì ‘cross the river’ and Wr suenì ‘finish’ though the Wr forms are identical, yet ‘cross the river’ is exactly one of the Egyptian meanings, as well as ‘finish (up), eat, consume’; i.e., both meanings are in Egyptian and UA. With an extra morpheme are My ansu ‘be finished’; AyQ ansu ‘finish up, vi’; AyQ ansuwa ‘end, terminate, be finishing up’. Miller includes PI sewi ‘go out, die out, be extinguished’; CN sëwi ‘calm down, take a rest, cool off’. Perhaps CN teseòoa ‘gnaw, chew’ or AyQ sòuwa ‘use, vt’; Wr suenì ‘acabar’; [e1s4,e2e3] [NUA: Num, Hp; SUA: Tep, TrC, CrC, Azt]

196 Note Egyptian(F) di ‘cross (water, sky)’ and Wr suenì ‘cross the river’ (if -ni another morpheme), but Wr suela ‘edge, border’ is at I074 Semitic saajhl > UACV-792 *suwi(y)Ja ‘end, edge, shore, border’: B.Tep76 *hugida ‘edge’.
197 Egyptian(F) *dyb* ‘coal-black’; Egyptian(F) *dbyt* ‘charcoal’:

UACV-243 *sopapa* ‘black, dark’: Eu sóbei / só’óbei ‘black’; Eu soba / sobé ‘become black’; Cr sú’umua’ a ‘está negro o prieto (persona)’. Also Eu souwaa ‘blacken/soil with soot, smudge’. Note both the presence and lack of glottal stop in the same language (Eu), which was left out when lengthened by affixes, as in other forms above (see at Egyptian x’m, 176-7). [e1s4,e22,e3b] [SUA: TrC, CrC]

198 Egyptian(F) d’rt ‘bitter gourd’:

UACV-2140 *sawara* ‘gourd’: Tr sāwara ‘maraca, sonaja’; Wc kiššuri ‘jicara’. Metathesis would admit CU wasārawā-gānā-pī ‘gourd, calabash, rattle’, and CU and Kw at UACV-2137 *soko* both contain *-kana*, isolating that morpheme. We have an extra initial k-.

199 Egyptian(H) *db* ‘bekleiden [to clothe], wechseln (kleiden) [change (cothes)] vt’;

Egyptian(H) *db* ‘ein Gewand (für Götter) [garment (for gods)]’; Egyptian(H) *dbyt* ‘eine Kleid [item of clothing, garment], n.f.’; Egyptian(F) *db* ‘clothe, adorn’; Egyptian(F) *db* ‘garment (worn by god)’ (Cerny 1976, 181; Faulkner and Hannig, all have ‘worn by gods’); Egyptian(F) *dbt* ‘robing-room’; Coptic tebi ‘strip, bandage, linen’;

UACV-491a *supa* > *sipu* ‘underclothing, slip, skirt, shirt, clothing’: Wr sī’piça ‘skirt’; Tr sipuca ‘skirt, enaguas, gown’; Tr siputa-ma ‘put on skirt, enaguas, gown’; Cp ħisexe-l ‘clothing, goods’; vowel leveling in Cp, since i is between i and u: *sipu-* > *ṣīkipī*. Tr showing t rather than the usual –r for intervocalic –t-, suggests a 3rd C glottal stop at the end which jumped to before p in Wr and Cp. Cp -x- aligns with glottal stop of Wr. Wr sī’piça ‘skirt’ and Tr sipuca may reflect Egyptian *dbyt* ‘a garment’ in light of other -yt- > UA -c-.

Tr has vowel u, expected for the glottal stop after the bilabial, yet Wr actually shows the glottal stop, though transposed as usual, and the vowel assimilated (*i-u > i-i). Add Sr havāni ‘clothes, blanket’ (Sr h < *s). The forms below also tie to Egyptian *db*.

UACV-491b *supi* ‘shirt, clothing’: Yq sūpe/šupe ‘camisa [shirt]’; Yq supé-ténc; Ayq supem ‘shirt, blouse’; Ayq supet ‘put on shirt or dress, v’; My sūpe-te ‘está vestiendose [get dressed], v’; My sūpem ‘vestido, camisolá, camisa, n’. This Cahitán etymon likely anticipates the vocals of 199 supa above. Note the similarity of Egyptian -b- > Wr -p- in Egyptian sb’ ‘star’ > Wr so’pori ‘star’ and Egyptian db ‘clothe, adorn’ > Wr sī’piça ‘skirt’ and Egyptian it’ > Wr i’tu and ‘jackrabbit’, wherein the glottal stop hods to precede consonant. [e1s4,e2b,e3,e4t] [SUA: Tak; SUA: TrC]

200 Egyptian(F) *dbt* ‘brick’; Egyptian(H) *dbt* ‘Ziegel [brick]’; Coptic tobe / to’obe ‘adobe’:

UACV-2 *supa- ‘adobe’: Dakin 1982-84; Stubbbs2003-8: Tr supá-na-ri ‘adobe’ (Tr supá-na- ‘make adobe’); Tr supá-ca-ri ‘adobe’; Wc šinariyya ‘adobe’. To Dakin’s astute observations, add NT úúpasai ‘el adobe’; NT úúpasai ‘hacer adobe [make adobe]’. As UA *s > Tep h, then Tep h > ō in NT, the NT úúpasai fits the 2nd Tr form perfectly, i.e., Tr supá-ca-ri.

Length and two different Tr terms combine to suggest we are dealing with a compound. The 1st Tr term and We both have *su...nari in common, since We ī < *u. Furthermore, in CrC, *p > h/ō, which would encourage the loss of the isolated vowel as 2nd element of a diphong: *supa-na* > *śiā-na* > *śi-na*. All 3 forms suggest a reconstruction of PUA *supa, and two forms suffix *ca for *supa-ca (Tr, NT), and two suffix *na for *supa-na (Tr, Wc). The Tr -na- and -ca- syllables are causative morphemes, and -ri is a noun suffix; so the stem *supa corresponds perfectly with Egyptian dbt and the round vowel of Coptic (Cerny 1976, 181), as well as a final -a for the fem. noun ending. Spanish adobe is also from Egyptian, though Egyptian d > t in Coptic and thus Spanish, but Egyptian d > s in UA. [medial *p > h/ō in CrC, then syllable loss: e1s4,e2b,e3t] [SUA: TrC, CrC, Tep]

201 Egyptian(H) dnnwtt ‘Sclange, Stirnshclange [snake species]’ (less likely snw ‘brother’):

UACV-2062 *sinavi ‘snake’: L.Son243 *sino ‘culebra’; Tbr sinawe ‘reptile’; Tbr hi-sinawe-ra-t ‘gila monster’; Wr sinói ‘snake’; Wr wētesiini ‘kind of small snake’; Tr sinowi ‘snake’; Tr risinoa ‘a black poisonous serpent’; maybe Cm kwasinaboo ‘snake’ and the -sin- in Sh pasin-nuyua ‘water snake’ (western dialect) (cf. Sh nuyua ‘crawl (as snake)’) and Sh pasin-kokon ‘water snake’. If *pi- is a prefix, then Nv inoi may belong since *s > Tep h would leave h hardly durable: *vihnoi > ino. Ktn šunišuni ‘snake motion, like a snake, adv’ is less likely but mentionable. [SUA: TrC, Tep; SUA: Num, Tak]

Egyptian t = Uto-Aztecan t

202 Egyptian(F) tm ‘negative, no, not’ > ST čam ‘no, not’; WTr ta’mé ‘no, negative’ (maybe a compound, as ta is also a negative, which could be a shortened tam). [e1t,e2m] [SUA: Tep, TrC]
203 Egyptian(F) tm ‘close (mouth)’; Egyptian(F) tm ‘be complete’; Hebrew tmm ‘be complete, finished’;
UACV-464 *tímaC / *tímam ‘to close’: Sapir; M67-90 *tem ‘close’; KH.NUA; I.Num241 *tíma/tama ‘close’; M88-638 ‘to close’; KH/M06-t58: NP wí-tíma ‘lock up, tie shut’; NP ma-tíma ‘close (book)’; Cm tímarí ‘fill, cover, put lid on’; TSh tímah; Sh tímah ‘to close in, lock in’; Sh tímih ‘to close in, lock in pl. obj’s’; SP tíjwa ‘to close’;
CU tuwáy ‘to close, lock, shut’; CP téme ‘to cover, close, enclose’; Ca témi ‘to close, lock up’; Sr tímk/tímhk ‘close, shut, vi’; Sr tím(ik)kin ‘close, shut, vt’; Ktn tímk ‘shut, lock, plug up’; Ktn tímk-t ‘lid, door’; Ch tíwá ‘close, v’; Ch tíwá-p ‘door, closing’; WMU tuwámpí(ga) ‘door (itself), of cupboard or whatever’; WMU yùrúruwámpí(ga) ‘door or doorway of (house)’. Sapir ties the SP form with CN teema ‘cause s.th. to fill up, pour into a container, vt’; CN teemi ‘fill up, be full, vi’. Sapir’s association seems reasonable in light of other forms like NP to/ti-tíma ‘plug a hole’, where the notions of filling, plugging, and closing are closely associated. Iannucci’s reconstruction (*tíma) is good, adding a geminated or final underlying -C, evident in Ch, CNun, and specifically a nasal in WMU. Tb(H) tumaaw ‘fail, vi’. [nasals] [e1t,e2m] [NUA: Num, Tak; SUA: Azt]

204 Coptic tbl/tebt ‘fish’ (Cerny 1976, 183, Smith 1983, 43):
UACV-894a *(pa-)topa ‘fish’: B.Tep263 *vatopa-i ‘fish’; M67-174 *top ‘fish’; Fowler83; M88-to15 ‘fish’; KH/M06-to15: TÓ watopí; PY pá vatopa; NP vatapo; NT vatoópá; ST vatopo; mostly Tep, perhaps Tr ro’cí. *pa- likely ‘water.’
UACV-894b *topo ‘fish sp’: CN(RJC) topo-tl ‘small fish’; Mecayapan Nahuatl topoh ‘fish’; Tbr tepó ‘catfish’. Elliot (2000, 1410) finds enough Ls fish words ending in -p, he suspects -p ‘fish’.
Or Arabic 0ṣu‘baan ‘fish, ccl?’ [final -a/o alternation] [e1t,e2b] [SUA: Ter, Azt, TrC]

Egyptian t > t in UA, as t > t in Egyptian also

205 Egyptian(H) t’y (t’w) ‘Mann [man], männliche Person [male], männliches Kind [male child];
Egyptian(F) t’y ‘male, man’:
UA *tawi > *tiwi ‘man, male’ appears in SUA, while many NUA forms derive from the reduplicated form
*tatawa > *tatwa > *tanjwa- ‘man’ (CV-1416a below). Most of Num has forms of *tanjwa- with Tb taatwa-l ‘man’ providing a key, as Manaster-Ramer (1991d, 1993a) explained how PUA *-tw- > -kw-.
UACV-1416a *tawa; redup’d *tatawa > *tatwa > *takwa/*tanja > *ta’wa/*tan’wa ‘man’ (as AMR affirms):
Sapir; M67-273a *tawa; 273c *tana/*ta; I.Num213 *te’pa ‘man’; M88-ta26; AMR 1991d; KH/M06-ta25: TSh tanjammi / tanjammi ‘man’; Sh tenkwa, tenna; Cm tenahpí; Kw ta’ni-ppíci; Ch tawa’a-ci; Ch(L) tawa‘wa-ci; SP tan‘wa-ci; WMU ta’wa‘ci ‘man’; CU ta’wa–ci; Tb taatwa-l. WMU has nasalized vowels that other Ute dialects do not have or are not recorded in other Ute sources. Manaster-Ramer (1991d, 1993a) proposes *-tw- > -kw-, well supported by the TB form. These contrast with TSh takkan ‘spperm, semen’ and TSh takk’amp ‘arrowhead, obsidian, flint’ and other Num forms listed above with *taka ‘man’. These link to SNun *tuwa ‘bear’ and see *tiwi ‘man’ below.
UACV-1416b *tawi > *tiwi ‘person’; Sapir; M67-273b *tewi ‘person’; M88-t9; KH/M06- t9: C’r t’ëvi, pl: t’aíte; Wc tévi / tёvi ‘persona’; We te’téri ‘gente, indigenas’. Sapir also cites Pima tiwó-t, and the 2nd part of CN okiê-tui ‘older brother’ fits CrC *tiwi. Miller and Hill understandably join the *tiho (below) and tiwi forms, as a simple loss of -h- yields exactly that (*tiho > *tiwi) but a few things like Tr tewe / towie ‘boy’ vs. Tr rehói ‘man’ suggest separate sets (Hernandez 2003, 165), and an earlier Kiowa-Tanoan form of Kiowa togul ‘young man’ may tie to *tiho as loan source (g > h). Those and initial *ta in the Cr pl may suggest a vowelising variation of *tawa (> *tawi > *tewi/tiwi), that is, *tawa, the reduplicated stem in Tb and Num *tatwa > Num taNkwá, with nasalization from laryngeal’. H. Pito yó ‘boy’ (pl: tootim) aligns with CN, Pima, Tr, etc, in *tewe/tiwi > tiw/tiyo. What of Hpi ti ‘child, offspring’? [e1t,e2,e3] [NUA: Tb, Num, Hp; SUA: CrC, Azt]

206 Egyptian(H) t’y (t’w) ‘Mann [man], männliche Person [male], männliches Kind [male child];
Egyptian(F) t’y ‘male, man’; another denominalized verb in UA of ‘have a son/małe’ from ‘son/małe’;
UACV-139a *tuwaC / *tu’ac ‘to bear, son, child’: M67-54 *tu ‘boy’; I.Num233 *tu(w)ah/*tu(w)a(‘a) ‘boy, son, child’; M88-tu9; Miller, Elzinga, McLaughlin2005; KH/M06-tu9: Mn tuwa ‘child, son, son of sibling of same sex’; Mn tuwamí-du ‘to give birth’; NP tua ‘son, child’; TSh tuaC ‘give birth to’; Sh tutuah ‘be born’; Cm tua ‘son’; Kw tuwa ‘son’; Ch(L) tuwa / Ch tua ‘man’s son’; Ch tua-ní / tu’a-ní ‘my son’ (cf. Ch tu’ya ‘arrow’); SP tua ‘child, son, give birth to’; CU tua-ci ‘son’; CU tuay ‘give birth to’; Tb tu’mul ‘baby, offspring’; Cr -ti’iri/múa ‘son of a man’; because Cr i > u, the ti’i (*tu’u) portion of Cr pa’ari’t boy, girl, sg.; Cr ti’iri ‘boys, girls, pl’. Besides Numic, Tb, and Cr, note others such as NV tuturh ‘hijo (por parte del padre)’ and Cp tú’a ‘to bear fruit’. PB tutur ‘son of a woman’ (the r/d of Tepiman corresponds to *y).
UACV-139b *tuwiC / *tuwic ‘boy, child’: M88-tu10 ‘young man’; I.Num222 *tuwihci(i) ‘young man’; KH/M06-tu10: NP tuwicci ‘teenage boy’; TSh tu’-ci; Sh tu’ini(-ppi) ‘boy’; Sh natuwpicci / tuwicci ‘young man, boy’; Cm tuiñhpi ‘boy, sg’; Tb tu’ilam ‘boy’; Ch(L) tu’ ‘ací ‘young of animal’; Tr towi ‘niño, muchacho’ also fits, since *u > Tr o, u. Because final a vs. i alternations are common in UA, the *tuwai/tuwi forms are surely related. In fact, the
vowelings *tuwaC ‘bear, vt’ as a transitive form and *tuwiC as a stative result (child born) may be original. More interesting is the occasional glottal stop (in both Tb forms, Cr, Cp, Ch). One variant of the Eu term for themselves is Eu eutewe, which may contain tewe. Perhaps *tomi: Gb tocin ‘hombre’; Sr ticint, pl: ticinam ‘young man’; Hp tootim ‘boys (pl. of tiyo)’.

[72x73] [72x150] [72x241] [72x282] [72x307] [72x319] [72x332] [72x357] [72x386] [72x399] [72x411] [72x424] [72x449] [72x475] [72x503] [72x526] [72x539] [72x568] [72x580] [72x606] [72x660] [72x686] [72x700] [72x711] [72x722] [72x733] [72x745] [72x766] [72x774] [72x792] 207 Egyptian(H) *pth ‘Höhle [cave, hole, den], Loch [hole]; Egyptian(F) *pth ‘cavern, hole (of snake)’: UA *tāpu ‘hole’: Wr natapü-na ‘make a hole through something’; Tr ṭepó-kari ‘hole of a burrowing animal or its litter’; Mn tapići ‘cave’; NP tibboti ‘cave, perhaps ‘hole-house’ with *ki ‘house.’ [e1,e2,e3] [Num, TrC]

208 Egyptian(H) *tn ‘glänzend fein [be shiny], funkeln [sparkle, glitter], leuchten [shine, gleam]’; Egyptian(H) *tn ‘to gleam’; Egyptian(F) *tn ‘Libya, Libyans’: From Egyptian *tn ‘to glisten, sparkle’ then Egyptian *tnw literally means ‘glistening’ which is what sandy deserts do, is glisten, so *tnw ‘Libya’, as the glistening desert to the west of Egypt, would mean ‘desert’ as much as ‘Libya’; and regarding TO tohono ‘desert, the south’, the desert glistens like any desert does and it is to the south:

UACV-774 *tohono ‘desert, plain’; TO tohono ‘desert, the south’; PYp doho ‘plain, field’ (if PYp d was a voicing or mishearing of t). So Libya, west of Egypt, is the desert, the glistening hot. [iddddua] [e1,2,3,4] [SUA: Tep]

209 Egyptian(H) *tb/ttw ‘Sohle (d. Fusses) [sole of foot], Sandale [sandal], Fuss [foot], *f; Egyptian(F) *tb/ttw ‘sandals, dual’, pl: *tbwt ‘sandals’:

UACV-1959 *tapat-ta ‘footwear’: Mn tapáca ‘(soft) shoe’; PYp teev ‘handmade shoes’. Eu ʻobat ‘zapato [shoe]’ is lacking too much for inclusion. [Most NUA intervocalic -< <*-Ct-] [e1,2,3] [NUA: Num, SUA: Tep]

210 Egyptian(H) *tb/ttw ‘Sohle (d. Fusses) [sole of foot], Sandale [sandal], Fuss [foot]’; pl: *tbwt ‘sandals’; dual: *tbwt ‘sandals’; From the 3rd variant Egyptian twy (with the above vowel) to fit Egyptian *twty ‘sandals, pl’ (Cerny 1976, 199) and its dual *twty:

UACV-1953 *tutí (> *tuci (Hp), > cuici > Tep susV) ‘sandals’: B.Tep209 *susakka ‘sandals’; M88-cu18; KH/M06-cu18: because Hp o < UA *u, Hp tooci (< *tuti) ‘shoe, moccasin’ fits Egyptian *twt or dual *twty perfectly, given palatalization from *t > c before a high-front vowel. Tep also reflects *tutí. As is often the case, Tep s < c; thus, *tutí > *cuici > *susí, and Tep often anticipates vowels, so the suffix -ka yields *susí-ka > suska as found in nearly all the Tep languages: TO sušak; LP sušak; NT suúsak; ST suusak; Nv suska ‘zapatos [shoes]’. Note also Sh tattoo ‘put on shoes’. [e1,2,3] [SUA: Tep; Num; SUA: Tep]

211 Egyptian(F) *tbwt ‘sandal, sole’, pl: *tbwt ‘sandals’; Egyptian(H) *tb/tt ‘Sohle (d. Fusses) [sole of foot], Sandale [sandal], Fuss [foot]’:

UACV-1961 *poca ‘zapatos’: If the 2nd vowel had the accent, then the 1st can become a short non-descript vowel between t and b to cluster them and cause the the first syllable to be dropped eventually; it happens in Numic, for example; thus, the TrC languages appear to have lost the initial t in TrC *póca/pota ‘sandal’. My boócamos ‘zapatos [shoes], cocho [have shoes on]’; Yq bóóčam ‘zapatos [shoes]’; Ayq voočam ‘shoes’; Ayq verá ‘voočam ‘sandals’’. Tb wahicípi侬 ‘moccasin’ (< *tipí) matches a fossilization of the Egyptian indefinite article prefix *wa- ‘a/an’ with the above. [SUA: TrC]

212 Egyptian(H) nhsi ‘erwachen [awake], aufwachen [wake up]’:

UACV-2461 *niČ ‘wake’; TO níhímm ‘wake up’ (*s > h in Tep); Nv níí ‘despertar del sueño’; PYp neenim ‘wake up’; ST ni-nilía ‘despertarse’; Wc niiri / niiriya ‘despierto, visible, haber, mirar, vivo’. [SUA: Tep, TrC, CrC]

Egyptian i > i (before a consonant) or Egyptian i > y (before a vowel)

213 Egyptian(F) im ‘negative verb’; Egyptian(H) imi ‘nicht, kein’:

UACV-1536 *ím ‘no’: PYp im ‘not, no’; PYp i’ima ‘not have (s.th.)’; PB im ‘no’; We ‘imama ‘neger, no permiir’ [e1,2,3] [SUA: Tep, CrC]

214 Egyptian(F/H) ir ‘do, make’; Coptic are/ire:

UACV-687 *yara ‘do, make’: Ayq ya’a ‘do, make’ (remember that *r > r’ in Yq; therefore, Yq and Ayq ya’a-derive from *yara); Yq ya’a ‘lo hecho [what’s made]’; Ayq ya’a ‘made’ (< *yara-ti); Ayq ya’a ‘aria ‘make’; Ayq ya’awak ‘made’ adj; We yuru ‘do habitually’; We yurie ‘do, make’; Yq ya’a ‘do, make’; Ayq ya’ati ‘be done, made’; Yq yáati-ne ‘acaba [finishes]’; My yáa-te ‘está cesando, terminando [be ceasing, finishing]’; Cu irí / irí ‘to make, craft, fashion, v’; Eu da-da in Eu vove-da’a ‘walk, lit road-do’ (vove-t ‘road’; Eu d< *y); Wr yorá / olá / holá ‘hacer [do, make]’; Tr -yiri in Tr mapuyiri ‘like’: Tr mapu ‘relative
pronoun, which, what'; therefore, Tr mapuyiri seems to have a morpheme break of Tr mapu-yi andri and ‘he/it does’ fits well for the second morpheme, which would have the whole word meaning ‘that which he/it does’ or ‘what/how he/it does’ which equates to ‘like him/it’ if it’s like he/it does. Note Ay Ye a-awak ‘made’ with passive -wa. Cr-ri ‘make’ and Cr-iri applicative (Casado 1984, 160) may be of a different stem and Tb ya’awa ‘finish it’. [e1i,e2r] [Num, Tb, TrC, CrC]

215 Egyptian(F) *itt ‘fly up’;
UACV-292 *yutti (sg) / *yotti (pl) ‘fly, jump’. I.Num292 *yo(h)i/*yo(h)i/*yi(h)i/*yi(h)i ‘fly, v’; M88-y12 ‘fly, v’; Kh/M06-y12: Mn yo; NC yo; TSh yi, pl: yotiy; Sh yi, pl: yoti ‘get up, fly’; CM yi ‘fly, sg.’; Kw yozi, pl: yori ‘jump, fly’; CU yi ‘fly’; Yu yi-vori ‘fly around’ (pöri ‘move, go, walk, pl’);
My yoréiam ‘insectos que vuelan’ (< *yotetei...). Some of these may pair with non-geminated alternates (*yutti vs. *yuti) or dialectal variants diffused: TSh yi, pl: yori ‘jump, fly’ and TSh yotikkan ‘jump, get up, fly up, take off’; Kw yozi ‘dance’ and Kw yori ‘jump, fly’ and Mn yi, pl: yori ‘fly from fright’.
UACV-274 *yu/ *yut ‘bounce’; M88-y1; Kh/M06-yu ‘bounce, v’; Cp yutyu’t- ‘trot, v’; Ca -yu’t- ‘trot, v’; Cp yut- is reduplicated; Ca forms are usually close to Cp, so the difference initially surprised me, but if reduced from a reduplication, then *yutyu’t > *yu’yu > yu’i is easily plausible in that -t- > ’- in a cluster is frequent. Perhaps for LS yi ‘trot, v’ also; Wr yu’ri- ‘caer solo, mismo’. Tepiman *y > d, and d > j/’i, so the shú in TO śudwua / judwua ‘bounce, land on one’s feet, v’; My yú’a ‘empujar [push]’. Good set, Wick! [e1i,e2t,e3t] [NUA: Tak; SUA: Tep, TrC]

216 Egyptian(F) in / Coptic ene ‘interrogative particle introducing yes-no questions’ (< in iw; Cerny 1976, 36); and Egyptian in is sometimes written n’ (na) in Late Egyptian (Cerny and Grol 1935, 553), which form suggests that some pronunciations were *na / *ina, which also fits the Tep (TO and ST) forms (*na well). The fact that ancient Egyptians wrote in and later Egyptians wrote n’/na recommends something like *ina, much like Arabic ‘ina, to which it is etymologically connected (Loprieno 1995, 100):
UACV-2532 *ina ‘introduces yes-no questions, emphatic, topicalizer’; TO n-/na- ‘introduces yes/no questions’; Tb an- ‘interrogative particle’ (Voegelin 1935, 137, 177); CN in- ‘the, as for, with reference to’ is probably a merging of early morphemes—one with another ‘as for, with reference to.’ The latter matches Egyptian in in both form and use as an emphatic or topicalizer. Both the Egyptian and the TO particles are found in initial position (Saxton, 147; Allen 125, 181, 332, 385, 399). Egyptian in is also used for emphasis and topicalization (Loprieno 115-6), like it is in CN. ST na ‘subordinator’ (Willett 1991, 233-248) may also be cognate with TO na-. [e1i,e2n] [NUA: Tep, Azt; NUA: Tb]

Uto-Aztecan terms for ‘heart’:

<table>
<thead>
<tr>
<th>Mn</th>
<th>piyu</th>
<th>Hp</th>
<th>īnajwa</th>
<th>Eu</th>
<th>hibēs</th>
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<tr>
<td>NP</td>
<td>bbiwi</td>
<td>Tb</td>
<td>suuna-l</td>
<td>Tbr</td>
<td>ara-ma-li-r; ava-ma-li-r</td>
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<td>TSh</td>
<td>pihwin</td>
<td>Sr</td>
<td>huun; Kh huna-e</td>
<td>Yq</td>
<td>hiapsi</td>
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<td>Sh</td>
<td>pihyi</td>
<td>Ca</td>
<td>ści-nil</td>
<td>My</td>
<td>suula; hiapsi ‘vida’</td>
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<td>Cm</td>
<td>pihin(nabo’o)</td>
<td>Cp</td>
<td>ściun</td>
<td>Wr</td>
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<td>Kw</td>
<td>pihy-pi</td>
<td>Ls</td>
<td>ściun-la</td>
<td>Tr</td>
<td>sura; biṣura</td>
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<td>SP</td>
<td>piyic; piy-pi</td>
<td>Cv</td>
<td>iibdag</td>
<td>Cr</td>
<td>sīheniu’ukari</td>
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<td>WMU</td>
<td>mugú / mugú-a-vi</td>
<td>PYp</td>
<td>iibda</td>
<td>CN</td>
<td>yool-li</td>
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<td>CU</td>
<td>mugú-a-vi</td>
<td>NT</td>
<td>ura; iibda</td>
<td>CN</td>
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<td>ST</td>
<td>hur; ‘iibda</td>
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</table>

217 Egyptian(H) ib ‘Herz [heart], mittelpunkt [midpoint], Zentrum [center], n’; Egyptian ib ‘wish, want (noun and verb)’;
TO iibdag ‘heart, inner life, fruit bud’ and TO ibhai ‘prickly-pear cactus or its fruit’; these two TO terms show that ib- is the isolatable morpheme; and Ch and Tb below show the Egyptian verb: Ch pii ‘I wish’ (< Egyptian ib- i ‘wish’); Tb -(i)ba’ desiderative suffix: I want/s.o. wants (to do s.th.) (Voegelin 1935, 117). 1166 below is the set including TO iibdag; 1167 is debatable enough not to count yet.
UACV-1166 Tepiman *ibdag < UA *ikwiyawa ‘heart’. B.Tep308 *iibdag ‘soul, heart’; TO iibdag; Nv ‘ibdag; Nv ‘ibdag; PYp ibda; NT ‘ibbag; ST ‘ibba. Reconstructing UA *kw for Tepiman b conforms with UA tradition, but Tepiman ib- ‘heart’ is identical to Egyptian ib ‘heart’. [e1i,e2b] [NUA: Num, Tb; SUA: Tep]
UACV-1167 *pihwiC / *pihiC ‘heart’: I.Num164 *pi(h)i/*pi(h)i ‘heart’; M88-p19; Kh/M06-p19: Mn; Np; TSh; Sh; Cm; Kw; C. The Numeric terms are mostly missing the initial vowel i in ib; however, besides SP piyi-papi is SP ipi- ‘heart-my’, which shows the missing initial vowel when suffixed, in fact, is very similar to the Tepiman forms above. [NUA: Num]
218 Egyptian(H) swn ‘leiden [suffer]’; Egyptian swnyt ‘Leiden, Pein [suffering, pain]’; Egyptian swn ‘erkennen [recognize], wissen (von) [know of]’; Egyptian swn ‘öffnen [open], erschliessen [open up]’; Egyptian(F) swnyt ‘pain’; Egyptian(F) swnyt ‘affliction’; Egyptian(F) swn ‘suffer, be distressed’

UACV-1165 *suna > SUA *sura ‘heart, inner part, seed’; Sapir; VVH98 *sula ‘heart’; M67-222a *sula ‘heart’; B.Tep578 *hura ‘heart, integral part’; I.Num184 *suh(i)- ‘prefix, with the mind, mentally’; BH.Cup *sùn ‘heart’; L.Son264 *sura ‘corazón’; Munro.Cup63 *sümü-la ‘heart’; KH.NUA; M88-sul13; KH/M66-sul13: Tb suuna-l ‘heart, inside’; Sr huun; Ktn huna-c; Ca sün-il; My suula; Cp sûun; Wr sulá; Ls sún-la; Tr surá; bisurá; Nv huru-di; NT ura; ST hur; Hp soona ‘edible part of seed’; Hp son ‘middle of’; Cp sûun; Ca sün-il; Gb sùnär; Sr huun ‘heart, inside, center’; Nv hora-di ‘heart’ (more of the soul or emotional/mental heart); NT ura; ST hur; Cr sišèhnu’iukari (sië < *sura); TSh sun- ‘with the mind, by thinking’.

Some languages show this “heart” dimension to be “knowing” more than “feeling”: e.g., Ca sun ‘i’ive ‘without heart, crazy’ is without knowing rather than discouraged; and Ca sun tawas ‘heart-lose, forget’ also means ‘losing the knowing’ more than ‘losing feeling’. Yq nasonte ‘injure’; AYq nason-te ‘harm, ruin, spoil, vt; break down, vi’; AYq nasonta ‘disarrayed, messed up’; AYq nasonti ‘ruined, blotted’; My nasonte ‘decompose’ all align with the ‘injured, sad, not-as-should-be’ semantic dimensions of swn. The Ca form (sun-) suggests that the Cahitan forms (na-son) contain a fossilized na-prefix. [*-l- > -l- in Cr; final -a/o-alternation] [e1s,e2w,e3n] [NUA: Num, Hp, Tb, Take; SUA: Tep, TrC, CrC, Azt]

219 Egyptian(H) iqr ‘fähig [capable], leistungsfähig [efficient], vortrefflich [excellent], vorzüglich [excellent, first-rate], ausgezeichnet [excellent], sehr [very]; Egyptian(F) iqr ‘skillful, excellent, capable, intelligent’; Egyptian iqr-pw ‘he (pw) is intelligent’:

UACV-1280 *yikar ‘knowing, intelligent, able, good’; Ls yixélvu-l ‘intelligent, alert’ (this aligns with the Egyptian structure Egyptian iqr-pw ‘he (pw) is intelligent’); Eu dedekara-wa ‘knowledge, wisdom’ (Eu d < *y of PUA); Eu dedeka- ‘know, be (cap)able’; Eu deka- ‘tener buena vista o el que tiene buena vista [have a good view or he who has a good view]’; CN yek ‘well, thoroughly, good, right’ belongs and Ca -(a)k(t) ‘excellence, be good at’ (Seiler 1977, 94) may belong. [e1i,e2q,e3r] [NUA: Tak; SUA: TrC, Azt]

220 Egyptian(F) tsw ‘commander, protector’ (< ts ‘marshal (troops), order, arrange’)

UACV-1277 *tusu ‘learn, know’; NP tusuyu ‘learn’; CU tïsu-wi ‘be smart, clever, knowledgeable’; WMU tïsù’ay-y ‘be smart’, perfect: tïsù’ay-kye. WMU ka sù’u wà’tüm ‘not smart one, n/adj’ and WMU ka tïsù’u wà ‘is crazy, not smart, vt’ suggest that tï- is often lost as a pre-stress syllable, which is common enough in WMU. The tös of Ls tösü- ‘to command, order’ fits even better semantically, and Ls o < *i, which is the same vowel CU has. [e1t,e2s,e3w] [NUA: Num, Tak]

Egyptian w remains w adjacent to consonants, u/o adjacent to consonants

221 Egyptian(F) wr ‘great’ (in size or importance, much, many, big, oldest); Coptic we;

Egyptian(H) wr ‘Gross sein/werden [be/become great/large], hoch [high], veil [much], zahlreich [numerous]’; Egyptian wrw ‘der Grösste [the greatest/largest], Vornehmste [the most distinguished]’:

UACV-204a *wiru, reduplicated *wirîwû > *wiiwîru > *wîwîru ‘big’: Sapir; VVH100 *wî’big’; BH.Cup *wat? ‘augmentative suffix’; B.Tep51a gi’i ‘big’; 51b gi’i gu’i ‘big, pl.; M67-39a we ‘big’; L.Son340 *wî’mucho’; KH.NUA; M88-wî1; KH/M66-wî1: Sr wiir ‘much, many’; Ktn wiir ‘lots, many’; Ca -wet ‘augmentative suffix’; Ls wut ‘augmentative suffix’; Gb aw’re ‘very’; Hp wîkko ‘extensive(l), in a large area, for a long way, for a long time’; Hp wîppa ‘long, tall, long in time’; CN we’ka ‘far away, distant’.

For Tep, keep in mind Tep g < *w: TO ge’eda; PYp ge’e; pl: ge’eger; NT gi’i/gi’i; gidû; pl: gi’giri; ST gi’; pl: gi’gîr. But *w > w in TrC and the rest of UA: Eu wéi; Wr werü ‘much’; Wr werumû ‘big’; Wr weïsâ ‘many times’; Tr wa’rû / o’rû ‘big, much, important’ (Tr pl: e’weri / o’weri / weri); My bwe’uru; bweere; Tbr weé ‘altoo, largo [tall, long]’; Tbr we-tü ‘ser grande [be big]’; Cr ve’ë / be’e’; CN weîi. Note -wari in Eu dociwari ‘very old’ vs. Eu doci ‘old’ (Eu d < *y); and Eu dociu ‘u-n ‘become old’.

The Ls suffix Ls -wüt ‘big’ also suggests a 2nd C, as it is regularly followed by -l, instead of -l: Ls yunàyawaw-wüt ‘condor’. Their placement suggests that the origin of the many glottal stops in UA forms reflecting *wîwîru are probably from the r ending up in a cluster after reduplication: *wîwîru > *wî’wîru. Given such, everything else fits Egyptian wr / wrw or a later reduplicaton *wîwrî in early UA. AMR’s reconstruction
*wit also shows a final consonant effecting the absolute suffixes of NUA. Note the absolute suffixes added to ‘badger’ and ‘bear’ in the Tak languages: Cp húna-l ‘badger’; Cp húnwe-t ‘bear’; Ca húnwa-t ‘badger’; Ca hünüwe-t ‘bear’; after *huna the suffix is -1, but after *wit the suffix is -1t, which suggests a 2nd consonant *witC. [e1w,e2r]
UACV-204b *kw'tiri ‘big’: M67-39d *kwe ‘big’; L.Son127 *kwiri ‘grande’; M88-kiwí1: My bwé’uru, pl: bwéere; Ayq bwe’e, pl bweere ‘big, large, pregnant’; Yq bwe’e ‘grande [large]’; Wk kwí ‘mucho’ (cognate? Hill asks. probably). The w/kw dichotomy is discussed in Stubbs (1995), yet the *kwí development from *wir happened only in the Caihtan languages of the TrC branch. The *wirwiru reduplication might be behind the development of the kw-forms that parallel w-forms: *wirwiru > *wíwríru > *kwí’wiru > *kwí’wiru ‘kwi’uru, as a glottal stop in a consonant cluster becomes k elsewhere in UA. Miller lists the Mn, Wr and Tr forms under both *twi and *kwi, as WwTr w corresponds to both *twi and *kwi. However, the Caih bwe.... forms have their initial consonant aligning with *kwi, while Tep *g definitely aligns with *w.

UACV-204c *wir ‘old’; Sapr; M88-wí’w2 ‘old’; Hill rightly combined wí’2 ‘old’ with wil ‘big or great’; in fact, ‘old’ is one of the meanings Egyptian wr ‘big, etc.’; Hp wíyó, wíyíw-ta ‘be old’; TO gí’l ‘maturity’; Wr wela ‘ser viejita’; Tr weráame ‘vieja’; CN weewe’ ‘old man’. My ó’óra’ó’ola ‘viejo’ may better belong at *yo’o ‘old’. [liquids NUA r = SUA r; and k/w/w]

UACV-204d *wItC- ‘with long object, instrumental prefix’: Sapr; L.Num283 *wíh- ‘whip’ (instr. pref.); Kh/M06-ip14: Sh wíC-; Shw wíC- ‘with a long or cylindrical or general instr, instrumental prefix’; Kw wí ‘instrumental prefix’; Sp wíC-. Like the semantic shift in Hp wípí ‘long, tall’ from ‘big’ > ‘tall/long’, so in Num is it ‘long’ in this instrumental prefix rather than ‘big’. Note Hp -p (vs. -v), suggesting gemination due to a final -C on the first morpheme wíC- / wiC-. [NUA: Hp, Tak, Num; SUA: Tep, TrC, CrC, Atz]

222 Egyptian(F) wnx ‘be clothed, put on clothing’; Egyptian(F) wnx ‘roll of cloth’; Egyptian(H) wnx ‘sich kleiden [clothe self], gekleidet werden [become clothed]’; UA *wana ‘cloth, clothing’: Np wína-pí ‘cloth, clothing’; Sh wanaC-pí ‘cloth’; Cm wana(pí) ‘cloth, clothes, trade goods’; Mn wanaqa ‘to try on, dressing’; The final gemination shows an underlying final consonant. [e1w,e2n,e3x] [NUA: Num]

223 Egyptian(H) wnxyt (wnxt) ‘Kleidung [clothing]’:
UACV-482 *waCkaI(ya) ‘clothing’: Wr wa’kíla ‘shirt, clothes’ and Hp -wqay- in Hp ‘ati-wqay-napna ‘underclothes’ (‘ati ‘under’ and napna ‘shirt’ leaves -wqay-) relate to each other. The extra syllable caused syncope of the middle vowel and clustering of -nq- (> -CK-). [1 r > y; reduction] [e1w,e2n,e3x,e4] [NUA: Hp, Tak; SUA: TrC]

136 Egyptian(F) wín ‘thrust aside, push away, set aside’;
UA *wína ‘throw down/out, spill away’; for full treatment, see 136.

224 Egyptian(F) wxt ‘be painful, suffer, endure, be patient with s.o.’; Egyptian(F) wxdtw ‘pain’; Egyptian(H) wxdt ‘pain’; Egyptian(H) wxdt ‘ertragen [bear, stand], erdulden [endure, suffer], seelisch leiden [mentally/emotionally suffer]’; Egyptian(H) wxdy ‘Kranker [sick person]’;
UA *okóti ‘be in pain, suffer, sorrow’; Tr okóre ‘be in pain, feel pain’; Tr oko ‘be in pain, feel pain’;
Ayq hiokole ‘pity, vt; compassion, sympathy’; Ayq hiokot ‘pitifully, adv’; Ayq hiokot aane ‘be suffering’; Ayq hiokot ea ‘feel miserable, be needy’; My hiokole ‘está sufriendo, padecer [is suffering, suffer]’; My hiokole máčira ‘sufrimonios [sufferings], tristezas [sorrows]’; My hiokole ‘perdonar [pardon, forgive]’; My hiokole ‘tiene compasión/lástima [have compassion/sorrow (for)]’. [e1w,e2n,e3] [TrC]

225 Egyptian(H) wt / wt ‘einwickeln [wrap in], umwickeln [wrap around]’; Egyptian(F) wt ‘bandage, bind, v’; UACV-253 *wíutta ‘tie, wrap’; Mn witawa ‘tia, vt’; Mn witabo’na ‘bundle up, vt’; Kw wotabanaga ‘wrap, roll up’; In Num, -t-t- > -c- adjacent to high vowels is typical: Kw wiçi ‘wrap up’; SP wíčča ‘wrap around, tie’; WMu huwiččé-y ‘wrap, vt’; Cu wáćá-y ‘wrap, bind, bandage (with), vt’; NP wíčakká ‘tie (horse, shoe, willows)’; NP wíbaggig ‘fasten, tie together’; NP wíčakana ‘tie, vt’; Tsh wíczcokwah ‘tie, vt’; Tsh wíczcamanane ‘tie an animal up’. Mn -l- *-t-t-, and all suggest *-tt-. Maybe Hp wíwa-k ‘become connected, attached, vt’; Hp wíwa-k-na ‘rope, lasso, vt’ perhaps Hp wíwa < *witwa < *witawa, much like Mn witawa or from redup. UA may reflect the Egyptian wt variant in light of Mn and anticipation of the glottal stop causing gemination: wt > wV’tV > wVtvV. [e1w,e2t,e3] [NUA: Num, Hp]

226 Egyptian(F) wnm ‘eat’: ‘of harvest’ in the TO definition is key in
UACV-636 *wínmína ‘to dance, v’; Hp wínmína ‘to dance, vi sg’; Ch wíními ‘to dance, v’; Kw wíními ‘to dance, v’; TO wínim ‘dancer in a harvest ceremony’ may be a loan from Hp, yet elsewhere Tep w = *w (e.g., TO mawid < *mawiya ‘mountain lion’). For a semantic connection of ‘feasting (eating)’ and ‘dancing’, see Egyptian hbi (134), for festivals involve singing, dancing, and eating. [iidddua] [TO w = NUA w] [e1w,e2n,e3m]
[NUA: Num, Hp; SUA: Tep]
227 Egyptian(F) *m'm* ‘dom-palm (tree)’:
UACV-1605 *mahahu / *ma(C)wa ‘palm tree’: BH.Cup *máxwal? ‘palm tree’; Fowler83; Munro.Cup89 *mááxwa-l ‘fan palm’; M88-ma28; KH.NUA; KM/06-ma28; Cp máaawa-l; Ca máu-l / máu-l; M88 mááxwa-l mááxwa-l; Sr máahwu ‘California fan palm’; Gb máah ‘grass, zazate, rama’; TO maahagam ‘fan palm tree’. Ken Hill adds Ch mamau ‘untampíi and Ch mahavi ‘tree/plant’. Cp, Ca, and Ch all show *mawV or *mau’l < *m*. Add Nv maagama ‘palma’ (< *maawama). Since *w > g in Tep, then TO maahagam ‘fan palm tree’ and Ls, Sr with *-xw/-hw- from *-w-; stop + rounding, or reduction from *-m-. Munro lists *maahawa-l as another possible proto-form (besides *mááxwa-l). A severe reduction of 2 or 3 medial consonants *-m’. Ch mamau ‘… portrays Egyptian m’m’ best with loss of the first glottal stop in a cluster or reduplication of -m’u-. Other forms reflect a meltdown of 3 consonants to the varieties seen. Note kw vs. w in Ls vs. Cp/Ca again. [medial w/xw/h, h in TO, Gb, Sr [e1,m2,e3,m4,e4] [NUA: Tak, Num; SUA: Tep]

228 Egyptian(F) *mi* ‘like, according as’; Egyptian *mi(m)* ‘likewise, accordingly’; Egyptian *mity* ‘equal to, similar to’; Egyptian *mitt* ‘the like’; Egyptian *m mitt* ‘like-wise’; the mit- of Sr mitkin ‘seem’.

‘Seem’ is semantically ‘like, seem like, be like, look like’. [e1,m2,e3t] [NUA: Tak]

229 Egyptian(F) mw ‘water’; Egyptian(Copt) muw ‘watery’;
UACV-2523 *muwa*i ‘wet’: Hp mow-ti ‘be wet, moist’; Ls páá-muwi-š ‘wet’. [e1,e2,e3] [NUA: Hp, Tak]

230 Egyptian(H) mn ‘leiden [to suffer], krank sein [be sick], schmerzen [to hurt]’; Egyptian(F) *mn* ‘be ill, suffer’; Egyptian(Copt) *mn* ‘sick man’; Egyptian(Copt) *mnt* ‘malady, suffering, what is harmful’; Egyptian(Copt) *mnw* ‘pain’:
UACV-1598 *mana(ya)* ‘hurt’: NP manaya ‘warning s.o. that s.th. might hurt them, v’; NP tamanayai ‘hurt’; NP namaneya ‘hurt self really bad, injure’; Cm manikikwa ‘pain, ache, n’; Cm manii’u ‘tire of s.th.’; Cm maniu’u ‘excite, give sensation (in body or spirit)’. [NUA: Num]

231 Egyptian(H) *mr* ‘want, wish, love’;
UACV-1010a *mári / *míri / *míla ‘run, flow, go, want’; B.Tep160 *mári ‘he runs’, *mári ‘to run’, *mí ‘he ran’; M67-177 *mel ‘flow, (run); BH *man ‘come’; M88-mi6 ‘go, run, walk (sg?)’; KH/M06-mi: Eu mérá ‘correr uno [run, sg]’; PYp mera/meli ‘run’; Nv míra ‘correr’; TO mid, mi, miil ‘arrive (wind, water, runner)’; LP mili; LP oimíri; NT mili; NT aimári ‘walk around’; NT miáádami ‘runner’; ST miil’; Tr me-/ma-; Wr-ma, -mi- ‘future suffix sg’; Cr me/me’i; Hp miína ‘flow, run (of liquid)’; Ls món-/muná ‘travel, come, walk, go’; Cp menná ‘will come’ (neqa ‘is coming’)’. Ca ménax ‘come’ (nék-en an allormorph); NP minai ‘ooze out’. [e1,m2,e3t] UACV-1010b *míIV ‘trample, stampede’: Sapi ties CN miimíola ‘trample about’ and SP minjkwa ‘come out forcibly, stampede’ (< *mími-kwa < *míl-…), which seems as probable as not. [iddddua]

232 Egyptian(F) mr ‘want, wish, love’:
UACV-2695 *-mÍ(r)a ‘future suffix’: Miller 1996, 133: ST -míra ‘go to (do s.th.), suffix of purpose, sg’ (Willett & Willett 2005, 289); Tr -méra / -ma ‘future suffix’; Wr -ma (Miller 1996, 133); Wr(MM) -méra / -mela ‘futuro condicional para sujeto singular’; Ktn -mat ‘non-proximal future’ (Anderton 1988, 96); Of course, this may well tie to *miíri ‘run’ though some languages yield differing forms for the two. Trb -m(u)- ‘desear, futuro’ (Lionnet 1978, 34), but parting from Lionnet, ties to Tr/Wr -ma-/ma’V see more likely; Cr mií ‘desiderative morpheme’ (Casad 1984, 162) and ‘want’ and ‘run’ are often paired semantically in UA. With *u > i in Nu quite often, the shift or push chain effect of *ii > i in Nu should also be considered. Note also Ca mêle ‘be fond of, care for’ and Cp mêle ‘very, much, hard, fast’. The 2nd V in this etymon often varies: e.g., in Tr alone are Tr mê-, ma-, -mi, -mii in râamî. Note semantics of Egyptian ‘canal, waterway’ and UA ‘flow (of water/river/in waterway),’ and the change ‘run’ > ’want’ is clear. Interestingly, both Tr -mea ‘future’ and WTr -mela ‘future’ (Burgess 1984, 13) derive from UA *míla ‘run/go/want’; perhaps the two most common sources of future markers universally are ‘want’ verbs and go ‘verbs’ of which English uses both: I am going to study; I will study (will = want/desire). For other UA verbs whose semantic dimensions range from ‘want’ to ‘run’, note WTr-nare ‘verbal suffix indicating desire’ and Eu nare ‘run after s.o.’ Note also Ls ma ‘ma’a ‘like, want’ and Sr mia ‘may, might’ (Hill 2001, 8) perhaps a ‘future’ that became a ‘maybe’. [iddddua] [e1,m2,e3y] [l/v; r > CrC ] [NUA: Hp, Tak, Num; SUA: Tep, TrC, Cr,C Azr]

233 Egyptian(F) mhí ‘drown, be drowned, overflow, inundate; swim, launch (vessel);

Egyptian(H) mhí ‘im wasser sein [be in water], schwimmen [swim]’; Egyptian(H) mhí ‘Flut [flood]’; Egyptian(H) mhí ‘Sumpfland von Unterägypten [swampland of lower Egypt], die deltarmarschen [the delta marshes]; Egyptian(H) mhí ‘Marschbewohner pl [marsh dwellers], Nordbewohner [Northerners], bewohner des Deltas [dwellers of the deltas]’;

UACV-1997 *muCta ‘sink, be in water/liquid’; Hp momori ‘be swimming’; Hp moro-(k-) ‘get dipped, briefly immersed’; Ls mota ‘sink in mud’; Hp o < *u, and for Ls, usually *-t > Ls -l-, but here, Ls -l- means a cluster, which -lh- is, and *muCta > Ls mota also shows a vowel assimilation. Whether an early UA verbal suffix *-ta or -Tv reflects the final TV of Egyptian, we may have a denominalized verb. [i/t] [NUA: Hp, Tak]
234 Egyptian(F) mḥyt ‘fish (collective), lit. swimmers’:
UA *muti ‘fish’: CN mič-in ‘fish’; UA *u > Azt i, and palatalized t > č/ʃ, then *muti or *muti > muči > mič > CN mič. Other TrC *musu may or may not tie in, so we list, but do not count yet, but CN mič- yes: UACV-895 *musu / *mucu ‘fish’: L.Son160 *musi ‘bagre’; M88-mu17; KH/M06-mu17: Op músi; Tr mu*si; Eu musit; CN mičin ‘fish’ (cognate? Miller queries). Tr mo’tere ‘fish’ (mo’-tere ‘head-step/mash’ says Brambila) would not align. [e1m,e2h3,e3y,e4t] [*t- > -c- > -s in Tep?] [SUA: Tep, TrC, Azt]

235 Egyptian(H) m’yt ‘Scheide [sheath, vagina]’: UA *muci or *muti ‘vagina’:
UACV-2447 *muc ‘female genitalia’: M88-muc4 ‘vagina’; KH/M06-muc4: Wr muhči ‘vagina, grass’; Tr muči ‘vagina’; TO mus ‘vagina’; and Hp mosyāya ‘clitoris’. A good match since TO s < *c, and both Tep s and UA c can also derive from *t (Stubbs 2000a), especially in front of a high front vowel. Also worth noting is the identical reconstructions of UA *muti from both Egyptian mḥyt ‘fish’ (234) and Egyptian m’yt ‘vagina’ because the forms are identical in 3 of 4 consonants, and for the 2<sup>nd</sup> C (ʔ vs. ‘), both become round vowels (u). Because PUA languages practically disallowed diphthongs, preferring CVCV patterns, a possibly expected *muti adapting to a CVCV pattern of *muti is not only likely, but almost identical to 234 above. [NUA: Hp; SUA: Tep, TrC]

236 Egyptian(F) mhr ‘low-lying land’; Egyptian(F) mhwr ‘low place’:
UACV-706 *múra ‘be deep, of water’: Ls móra ‘be deep (of water)’ and Eu múra ‘estar hondo el río [be deep, the river]’ are identical semantically, and what is midway between the two vowels of the Eu diphthong ui? High central i, and Ls o < *i. So if ui leveled to ū in proto-Tak, then the Ls and Eu terms match each other well. [vowel leveling; liquid] [e1m,e2h4,e3r] [NUA: Tak; SUA: TrC]

237 Egyptian(H) ms ‘bear, give birth, be born, create’; Coptic mas ‘child’; Egyptian mst ‘mother’; Egyptian ms ‘creator’:
UACV-852 *masi ‘father’: M88-ma11; KH/M06-ma11: Eu maswa ‘woman’s father’; Eu masi ‘have a father (of women)’; Wr ma’ma ‘woman’s father’; We kema’si ‘man’s father’; TO maam ‘one’s father (in a clan of the buzzard moiety) (*s > TO h, which is fragile). Add Shaul’s find, Op mas ‘father’ (Shaul and Yetman 2007). This depends on an unattested masculine match of *ms ‘father’ for the attested feminine term Egyptian mst ‘mother’. Note the parallel of two ‘create’ verbs in Egyptian (qm and ms) aligning with UA words for husband and father, respectively (as creators/begetters). [e1m,e2s,e3i] [SUA: Tep, TrC, CrC]

238 Egyptian(H) mww ‘feucht [damp, humid], wässerig sein [be watery]’; Egyptian(H) mwy ‘flüssigkeit [liquid, liquidity]’; Egyptian(H) mww ‘Krüge [jars, pl]’ or Egyptian mj(i) ‘be full’ or Egyptian(F) mħi ‘drown, be in water, overflow’:
UACV-981 *muya ‘fill up, flow out, overflow’: Ca -muyε- ‘flow out, fill up (of water, fog, smoke)’; Ls muya ‘be full, vi’; Ls muyi ‘fill, vt’; Cp muya ‘bilow, rise (of dust, smoke, other fine particles)’. A spring creates a damp, watery area and has water flowing out or rising to the surface, much like a filled or overflowing pot, and in fact, a plural form mww-w is ‘jugs, jars, plural’. [NUA: Tak]

239 Egyptian(F) nʃi ‘travel, traverse’ or Egyptian(H) nwi ‘kommen [come]’?:
UACV-1035a *nawa / *nawi ‘go, come, move (to another place)’: Tr nawa-ma ‘í llegar [arrive], venir [come], nacer [be born]’; Tr nawi-ma ‘llegarse, acercarsele [approach]’; Wr nawa- ‘be born’; Hp náala(k-) ‘change places, move, change residence’ (Hp l < *w); Sh(C) nawa- in Sh nawa-nukkih ‘run away’ and Sh nawa-to-ih ‘escape, get out safely’; Ch nawa’tī ‘appear, show up’; Kw nawiži ‘appear, be showing’. Perhaps Cp návy’a ‘come here’! as *w > v does happen in NUA, in fact, in Kw vs. Ch above. [*w > v in Cg&Kw]
UACV-1035b *noi ‘go, come, visit, return’: Yq noite ‘ir [go], venir [come]’; Ayq noite ‘visit, vt’; My noite ‘go (and return)’. Num *no ‘(while) going’: Mn -no– ‘be in motion while X-ing, be X-ing while going’; TSh nooh ‘moving continuously, do along or in motion’; WSh nooh ‘move about (auxiliary verb)’. [e1n,e2h3,e3i] [NUA: Num; Hp; SUA: TrC]

240 Egyptian(H) nšw ‘e. schlange [a snake]’; nšt ‘weibliche schlange [female snake]’; Egyptian(F) nsw ‘serpent’ (perhaps from Egyptian nʃi ‘travel, traverse’ in which case the UA forms seem to match nʃiw or nʃi-w):
UACV-583a *nuyu’a ‘to crawl, as a snake, v’: NP nuyu’a ‘to crawl (as snake)’; NP canuyu ‘move, drag (hand crawling?)’; NP(B) nuyua ‘to crawl (as a snake)’; TSh nuyua ‘to crawl (as snake)’; Sh nuyua ‘crawl (of a snake or worm)’; Cp nuyu’mi’ari ‘to crawl (of snake)’.
UACV-583b *nuhia / *nuyua ‘snake’: NP nuyuđi ‘snake’, Sh pasinnuyua ‘water snake’; Cp nuyua ‘snake of any sp (archaic word)’; Wr nawi ‘corua, kind of snake’ or Wr noí ‘worm’. [e1m,e2h2,e3i] [NUA: Num; SUA: TrC]
241 Egyptian(F) nb ‘any, every, all’; Coptic nim:
UA CV-20 *napi ‘all, every’: Tr nbí ‘always, each, every, all’; Tr nepi ‘very, much, too much’; Cr naímih ‘to[l]l [all]’; Cr námi ‘i tolos’; Cr náhim ‘entero’; We -náí-ti/me ‘todo’ (sbj/compl); Sh napai ‘each’. Because *r > /h/ in CrC, then Corachol nai < *napí. [e1n,e2b] [SUA: TrC, CrC; NUA: CNum]

242 Egyptian(F) nb ‘lord, master, owner’; nbt ‘lordship, authority (of king); Coptic neeb ‘lord’:
UA CV-1802 *napi ‘magic, extraordinary power’: Munro.Cup67 *náávi-š ‘magic’; KH/M06-na40: Ls náávi-š ‘charm’; Ca náávi-š ‘poison’; Cp náyneni ‘gave an omen.’ A slight semantic shift, but ‘magic power’ is much like ‘god/lord-like power’. And we see the same wording as in the other Egyptian nb-form above, the two of which may be different semantic dimensions of an original unity.

UA *pohi-napi ‘chief’: Mn pohéndibli ‘chief’; NP poinabi ‘chief’. The -nabi of the last two (Mn, NP) better fit Egyptian semantically, though compounds add a measure of uncertainty. [e1n,e2b] [NUA: Tak, Num]

243 Egyptian(F) nbi ‘flame, n; burn, vi’ (> *nbit > Coptic neme ‘fire, glow’):
UA *napi ‘fire’: Tr napići ‘fogón [place where fire is/was built]’ (Tr -či ‘at, so Tr napići ‘fire-at’ fits well). [e1n,e2b,e3i] [TrC]

244 Egyptian(F) nxx ‘be old, vi; old age, n’; Egyptian(F) nxn ‘young’; Egyptian(F) nxnw ‘child’;
Egyptian(F) nxnw ‘be (child)’ (abstract); Egyptian(H) nxx ‘alt werden [become old], lange leben [live long], erneuern [renew]’; Egyptian(H) nxx ‘Jüngling [young], Knabe [boy], n’; Egyptian(H) nxn ‘der Alte [the old (man)]’; Egyptian(H) nxn ‘Kind sein [be a child]’; Egyptian(H) nxn ‘kleines Kind [small child], Knabe [boy]’; for Egyptian nxx to have meanings dealing with both age and youth, the common sememe is ‘grow’— grow up or grow old—and UA *nakan has the same range—grow up / grow old; it’s also possible that the stems nxx and nxn fused in some confusing fashion, which is not unlike a similar pair of alternate forms of nxx and nxn in Egyptian(H) nxn.t / nxn.w ‘Art Brote [kind of bread]’:
UA CV-1098 *nakana ‘grow’: M67-207 *nα ‘grow’; LNum108 *nana(h) ‘(grown) man, grow’; BH.Cup *naxa ‘old man’; HH.Cup *naxa ‘old man’; M88-na13; KH/M06-na13 ‘grow’: Mn nα ‘grow’, NP nα ‘grow’; Sh nahnaC ‘grow, grow up’, Kw nlna ‘grow’; SP nāna ‘grow’; CU nana-pi ‘grown, mature’ (< CU naná-y ‘grow’; -p- suggests final -C); Cp naxanču-h ‘old man’; Ca naxaluel ‘old man’; Ca naxaluvuk ‘bec. old (of man)’; Ls naxáču ‘bec. an old man’; Ls naxáči-š ‘old person’; Cr ti’ahana ‘grow’. Note Cp naxanču ‘e-l’ old man’ and Ca naxaluel ‘old man’ are identical except for the consonant (cluster) -n- and -l-; whenever c and l correspond, it is likely that an original *t or *-ct- underlies the two: *nakan-tu-pee-l. That Cp form is also the only Takic form that shows a 2nd n like the Numic forms; nevertheless, between that Cp form, the Takic forms, and the Cr form, a 3rd -n- syllable is apparent. Cf. Ca qaní ‘become formed (in womb), grow’.
[e1n,e2x,e3n] [NUA: Num, Tak; SUA: CrC]

245 Egyptian(F) xnt ‘face, n; in front of, prep’:
Tbr kotá ‘face’. Intervocalic PUA *-t- > -l/-r-, but *-nt- > -tt- > -t-. [e1x,e2n,e3t]

246 Egyptian(H) xr / irxr ‘bei [by], durch [through], unter [under]’; Egyptian(F) xr ‘with, near, under’:
UA ikar ‘with, using (instrumental)’; NT karoi ‘with (instrumental, as in use)’; ST kn ‘with (instrumental, final r/d > n in ST); We kí ‘with, instrumental, by means of’; TO (he)kaj ‘with, by means of, because of’; CN iik ‘with, by means of, thereby’; CN ika (< *i- · 3rd sg + -ka ‘means, reason, cause’). [e1i,2k,3r] [Tep, CrC, Azt]

247 Egyptian(H) xr ‘fallen [to fall], niederfallen [fall down], ausfallen [fall out], abfallen [fall off]’;
Egyptian(H) xr ‘fall’:
UA CV-837a *kuri ‘fall’: Sr kur-q ‘fall, pl’; Ca kúli ‘fall (in a hole), stick (in), rush in’. What of Ktn kuhýik ‘fall over flat, of a tall thing’? Or We kuruupiya ‘knock down’ or Eu hiou ‘fall when ripe’?
UA CV-837b *kara ‘fall’: Ls kára ‘fall (of leaves); Ktn karara’ y ‘fall, vi’; but also Ls qára ‘spill out, fall (as leaves, fruit, hair from the head), slide off’.

248 Egyptian(F) xr ‘speak to, say, vi’; Egyptian xrw ‘voice’:
Ls kára-i ‘belch, croak, ring, vi; play music, vt’.

249 Egyptian(F) sxmw ‘species of bat’; Egyptian(H) sxm(w) ‘Nilflughund but Orel & Stobova say ‘bat’; the *so-o- in UA CV-125 *so-o-paCti ‘bat’; Tr so-péci / so-píci ‘bat’; Wg so-péci ‘bat’; Eu cikúisopí ‘bat (mouse-butterfly)’; Eu sopí ‘butterfly’; My sotæc ‘bat’, Yq sóocik ‘bat’; PYp ho’opísa ‘bat’.
A prime example of UA’s phonological reducing capacities are the UA words for ‘bat.’ This set is discussed at length in Stubbs 2000a, wherein Miller’s observation (M67-25 PUA *paca ‘bat’ using Num and Tb forms) and Lionnet’s (L.Son258 *sopí-ci of SUA) are both shown to have PUA *pata’ in common with *so-o- compounded in SUA terms. The *so-o- of UA *so-o-patīa ‘bat’ parallels the start of Egyptian sxmw ‘species of bat’; and whenever UA forms derive
from something more than three consonants, the last half is generally fragile. Two things make retention of latter portions of UA words unlikely: (1) UA tends to drop or highly condense/reduce the last half of long lexemes; and (2) being compounded with something else only adds to the length and thus the severity of such reductions. Nevertheless, consider these UA words for ‘bat’:

\[ \text{UACV-125} \text{ *so-o-} \text{Pa} \text{ti’s} \text{ ‘bat’; L.Son258} \text{ *sopi-ci’} \text{ murciélago; M88-so10; Stubbs 2000a; KH/M06-so10} \]

Most NUA languages—Tb pacaaawa-‘bat’; Kw pacaa’a-zi ‘bat’; Ch páaca’-ci ‘bat’; Ca pái-l ‘bat’ and SP, CU, NP—as well as Cr há’i ‘bat’ (Cr h < *p) all show *paCi’ ‘bat’. Most SUA languages show *so-o- prefixed to *paCi’: Tr so’péci- so’pič ‘bat’; Wr so’péci ‘bat’; Eu cikúrsopic ‘bat (mouse-butterfly)’; Eu sotíc ‘butterfly’; My sóččik ‘bat’; Yq sóoččik ‘bat’; PYp ho’o-písa ‘bat’. The last six languages (Tr, Wr, Eu, My, Yq, PYp) have *so-o- compounded with *patti’a. Without going into the three pages of explanation (in Stubbs 2000a), let it suffice that the *patti’a portion changed according to the chart below, and six of those languages show a reflex of the compound *so-o-patti’a ‘bat’.

\*patti’a > *pita- (NP)
> *pali (Ca)
> *pací’a > *paca’a (Tb, Kw, Ch, SP, CU)
> *paci’i > háčí’i (Cr)
> *paci > -peci (TrC: Tr, Wr, Eu) or *so’peci < *so-o-patí’a
> *paci > *-pica > Tepíman -písa (PYp) or ho’o-písa < *so-o-patí’a
> *paci > -ci (Yq, My) or sočí-k < *so-o-patí’a

PYp, as a Tepíman language, changes *c > s and *s > h, and other examples of frequent PYp vowel metatheses (a1 > i-a) have PYp ho’o-písa matching *so-o-paci < *so-o-patí’a. [e1s,e2’,e3x] [SUA: Tep, TrC]

\[ 250 \]

Egyptian(F) st’y ‘tremble, v’:

\[ \text{UACV-1933} \text{ *sowa (< *sawa) ‘shake’: Tbr sowá-t ‘raspa [rasp used for noise in a dance]; CN wiwísooa ‘shake or rock s.o. or s.th.’; Tr sawe ‘sacudir [shake, rock]; Wr sawé ‘sacudir [shake, rock]; perhaps the so… of Ls šorá/i ‘tremble, shake, vi, shake s.th., vt’. Ls generally shows e < *o, but if the o assimilated from *sawa, then that would not apply. [Vs] [e1s,e2’,e3x,e4i] [SUA: TrC, Azt; NUA: Tak] \]

\[ 251 \]

Egyptian(F) st’y ‘tremble, v’:

\[ \text{UACV-856a} \text{ *sawí(ya) ‘fear, v’; CN isawíaya ‘be overawed, vrefl, frighten, outrage s.o., vt’; Eu sevíc ‘tener miedo [be afraid], v’; Eu sevícírrawa ‘miedo [fear], n’ (sometimes *w > v); Ls šuvó ‘to be afraid of’ (if *sawi > suwí > Ls suwó). AYq suumeiya ‘afraid of, vt’ may belong with another morpheme. The Num languages below often yield i < *u if also *sawi > *suwí > *siy. \]

\[ \text{UACV-856b} \text{ *síya (< *suya ?) ‘afraid’: Mn síyc ‘to be afraid of’; NP sii’h hu ‘to be afraid of’. [*w- > -y-] [e1,e2,e3] [SUA: TrC, Azt; NUA: Tak, WNNum] \]

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Egyptian(F) spr ‘rib’; Egyptian(H) spr ‘Rippe [rib]’; Coptic spir ‘rib’:
The -sisve- portion of Cp amissive-l ‘rib’ could well be a reduplication which shows the first two consonants of Egyptian spr and final -r- > i/y is frequent in Egyptian, and most Num terms for ‘rib’ begin with *ama-, the probable source for the first part of Cp amissive-l ‘rib’. [e1s,e2p,e3r] [Tak]

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Egyptian(F) spd ‘sharp’: Egyptian(H) spd ‘spitz sein [be sharp pointed], spitz machen [make sharp]’:

Egyptian(H) inr spdw ‘radiersteine [etching stone]’; or Egyptian(H) sf ‘Schwert (aus Metall) [sword (of metal)], Messer [knife], n.f.’, pl would be sfwlt;

\[ \text{UACV-799} \text{ *sipac’ point’: Munro.Cup100 *síva-t point’; KH/M06-si22: Ls síva-t ‘crystal wand tip’; Ca síva-t ‘arrowhead’; Kt tokšívat ‘flint tip of arrow’; Hp síva ‘metal, silver’ (cognate Ken queries? I say yes). Note also My sibulai ‘punto [point]’; Ca sivalu ‘harpen to a point’; Ca pásva-t ‘knife, sword’; Hp yoy-sívi ‘arrowhead’ (rain-metal); Eu siba ‘raspar, acepillar, madera’; Eu sisvi wecát ‘awl’ and Eu yusíven ‘awl’; Tb(H) siipa-t ‘knife’ < *sipat-ta; Sr wisípak’ ‘pointed thing’; Sr wisip-kin ‘make pointed’; Sr wisip’k ‘be pointed (forming a single broad point)’; and Sr wisisú-k ‘be pointed (forming more than one broad point)’. Tak -t means a final -C. My sibulai agrees more with *sipu or the fem pl sfwlt of the feminine noun sf. [a/u] [e1s,e2p,e3d,t] [SUA: Tak, Hp, Tb; SUA: TrC] \]

\[ 254 \]

Egyptian(F) smhý ‘flood, drown, sink, vt’ (causative of Egyptian mhj ‘drown’ at 233):

\[ \text{UACV-1994} \text{ *sum ‘sink’: AYq suume ‘sink, vi’; Eu sumé ‘evaporate, shrink, sink’; PYp huumu ‘go down, sink in’ (PYp h < *s). The rounding of the pharyngeal (3rd C h) influenced the first vowel (before 2nd C m); all we usually have of non-initial pharyngeals is rounding, so a cluster of a bilabial + pharyngeal (-mh-) would be a powerful reducer of preceding vowels. Then two languages show a final high front vowel, which also aligns with the final element of smhý. [e1s,e2m,e3h2,e4i] [SUA: Tep, TrC] \]

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255 Egyptian(F) sqd ‘slope (of pyramid)’;  
UA *sikiC ‘slanted (terrain), side’; Mn siki’napaa ‘slanted, on a slant, slantwise’; NP(LFP) sikiibaatu ‘sideways, be slanting’; NP(LFP) siki ‘side’. The glottal stop in Mn siki’napaa suggests a consonant there; and the NP terms clarify the morpheme break. [e1s,e2q,e3d] [NUA: WNum]

256 Egyptian(F) stpt ‘choice things of food’; Egyptian stp ‘cut up (animal)’;  
UA forms point to UA *sa’pa ‘meat, fat’ whose glottal stop suggests a missing consonant in a cluster. UACV-1433a *sa’pa / *sa’apa ‘meat’: L.Son232 *sapa ‘carne’; M88-sa3 ‘meat’; KH/M06-sa3: Eu såbat, acc: såta, gen: sätte; Wr sa’apà / sa’pà; Tr sa’pà / sa-sapa-ra; TO ha’apaga ‘flesh behind the upper teeth, alveolar ridge’. Wr and TO likely separated the cluster—*sa’pa > sa’apa—as we see in wrwr (221) and xlxl (630).  
UACV-1433b *sa’pì ‘fat’. Tr sa’bè-ame ‘gordos [fat, pl], carnosos [fleshy]’; Eu såbe ‘gordo’ (probably possessive -e ‘having meat’, Eu sab-e ‘meat-having’); the -capì of Hp wimcapì ‘omentum, inside lining of stomach fat’ with fricative s > affricate c in a cluster with a nasal. This set may be an *i/-e possessive form of *sa’pa ‘meat’, that is, having meat/fat. ST sarba-k ‘fat, thick’—actually shows r in an -rb- cluster, aligning with a previous -tp- cluster, though normally *s > Tep h/o, but whether borrowed or cognate, a simulation of the ‘meat’, thus a fat’.  
UA shows a 4th consonant in the CNum forms: My sóto’ori(m) ‘olla(s)’; AYq soto’oo ‘olla, pot’; TSh sotu’a ‘pull out’. The two facts that the verb stp means ‘to butcher’ and the noun stpt means ‘choice food’ semantically align well with UA *sa’pa / *sapa ‘meat’. [e/s] [e1s,e2t,e3p] [NUA: Tak, Hp; SUA: Tep, TrC]

257 Egyptian(F) st’ ‘weave, spin (yarn)’ > UA *sito of UA *sitoko’V ‘braid’;  
TSh sittoko’e braid, vt’; Kw šidogo’o ‘braid, v’; Sh tasittokiC braid, v’. [e1s,e2t,e3’] [NUA: Num]

258 Egyptian(F) st’ ‘drag, pull, pull out, draw’; Coptic soote:  
UACV-1728 *(piC)-sutu’a ‘(behind)-pull, drag’: StubbS2003-16: Mn ca-sutu’i ‘pull out’; TSh sotoC ‘pull, vi’; TSh pi-sotoC ‘pull, drag, vt’; Sh -pisuta ‘drag behind, instr, vt’. The Mn form contains *ca- ‘(do) with the hand’; the CNum forms show the prefix *piC- ‘back/behind’. I reconstruct *satu’i on the basis that 2 of the 3 show a 3rd consonant, one of them a glottal stop, the other nearly anything. All show back rounded vowels initially: Mn u < *o is not likely; but TSh o < *u is likely if the final vowel is a, as we often see such in UA *u-a > o-o. For Sh, perhaps *satu’a > suta’a > suta. [-a/i, u > o/a] [e1s,e2t,e3’] [NUA: Num]

259 Egyptian(H) st’ ‘Krug [jar, jug]’:  
UACV-1715 soto’o ‘jar’. Yq soto’o ‘olla [pot, bowl]’; Yq soto-te ‘hacer ollas [make pots]’; AYq soto’i ‘olla, pot’; AYq soto’o-te ‘make pots’; My sóto’ori(m) ‘olla(s)’. [SUA: TrC]

Three semantic dimensions of Egyptian st’—1 pull, 2 weave, 3 jug—are all three in UA as well, and with all three consonants is noteworthy. A similar 4th form with st’ (vs. st’) follows:

260 Egyptian(H) st’ ‘erwärmen [to warm], aufheizen [heat up], heiss machen [make hot]’:  
UACV-2247 *taku-sito’i ‘sweat’. Sh takusitòi ‘sweat, v’; Cm takusitò’i / takwísitò’tì ‘perspire, sweat’. For both CNum forms, the morpheme boundary isolated sito’i ‘sweat’ as Sh taku ‘thirsty, dry’; Sh taku-píkka ‘be thirsty’ and others show *taku to be the widespread numeric term for ‘thirsty’. [’>ø] [e1s,e2t,e3’] [NUA: CNum]

261 Egyptian(F/H) sd ‘tail’ > *st’ > Coptic sat/set ‘tail, penis’ (Lambdin 1983, 266; Cerny 1976, 163):  
UACV-2272 *sati ‘tail’ > *dog’ (in Num) > ‘anus’ (in Tak, Mn): I.Num179 *satiı/i ‘dog’; Fowler83; M88-sa15; KH/M06-sa15 ‘dog’. NP satii/i ‘dog’ (may be a borrowing from Sh Miller suggests); Sh satii; SP sarì–; WMU sari-či; CU sari-či; Cm sarìi ‘dog’. Hp siri ‘tail’ is feasibly cognate with Num *sati ‘dog’ after vowel leveling: *sati > siri. The most prominent feature of a dog (vs. other animals) is its wagging tail and these Num-only words for ‘dog’ as a branch innovation are either a loan or a semantic shift. Ktn siri-e ‘anus, stingy’ is a decent tie between Hp siri ‘tail’ and Num *sati ‘dog’. Mn céde ‘anus, butt, bum’ likely belongs as well; and Hp, Ktn, and Mn suggest that ‘tail’ may have been the original stemme, shifting to ‘dog’ in Num and ‘anus’ in Tak. Similar instances of V leveling occur in Hp (Hp CeCe/Cicì vs. Num CaCì; e.g., see at 1105 kidney, 1457 rain). Another potential support for *sari ‘tail’ > ‘dog’ is the SNum slow(ly): CU sariv ‘slow(ly)’; WMU sariv ‘slow(ly)’. This fits the pattern *sari-va ‘tail-at’ (-va ‘at’ being a common adverb ending in Ute); that is, one who is slow is at the “tail” end, at the tail of the one(s) in front. As in *kwasi ‘penis > tail’, so Hp may again be the lone retainer of original meaning in *sati > tail > dog/anus’. Hp siri ‘tail’ (-d > -r also in elk). Interestingly, even though Uto-Aztecanists must reconstruct *t for the 2nd consonant, all pronunciations are like an English d (cf. Egyptian sd) or Spanish flap r, and some Egyptian transcriptions contain t instead of d: Egyptian st (Cerny 1976, 163). [e1s,e2d] [NUA: CNum, NNum, Tak, Hp]  
Or Egyptian(F) šd ‘take away, remove’; Egyptian(F) šd ‘vulva’. Ktn siri-e ‘stingy, anus’. [e1s1,e2d,e3i]  

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The phenomenon of vowel syncope causing consonant clusters, and a cluster of -nt- > -tt- would more likely become c rather than r or l. In Hp, UA *w > H l before low vowels a, e, 6; thus, here Hp -laci matches Sr w at or UA *watti, since Hp -c- would be from *-tt-, not *c. So Hp -laci, Ktn waci, and Sr w at are a good match. [Hp l < *w] [e1'2, e2n, e3t] [NUA: Hp, Tak; SUA: Tep]

263 Egyptian(H) śwT ‘Schatten [shade, shadow], Abbild [shadow, image, likeness]’; Egyptian(H) śwQ ‘Schattendach [shade roof]’; Egyptian(F) śwT ‘shadow, shade’: CN seewal-li ‘shade’; CN tla-seewal-li ‘shade, shadow.’ For another example of *-t-ta > CN -l-li, see ‘sand’ (162) also. [e1s1, e2w, e3t] [SUA: Azt]

264 Egyptian(H) smrt ‘grosser Bogen [large bow], Flitzbogen (d. Götter, Königs) [bow (of gods/kings)]’: the -samaalo-t portion of Classical Nahuatl koosamaalo-tl ‘rainbow’ is an astounding match to the plural śmrt ‘bows’ of this feminine noun. The word *koNwa ‘snake’ is often in UA words for colorful things like rainbows, because of many snakes’ bright and varied colors; thus, the koo- of CN koo-samaalo-tl, yet the rest of CN-samaalo < Egyptian smrwt. Many other UA words for ‘rainbow’ are related.

UACV-1768 *ko(C)-samalo ‘rainbow’: B.Tep99a *kihónari, 99b *ki’óharai; M88-kí7 ‘rainbow’; Stubbs2000b-44; KH/M06-kí7: Pl kusamaalu(h). Miller (M88) lists only Pl and the Tep terms in Bascom (1965/B.Tep); yet ‘rainbow’ cognates are in nearly every SUA language. Some SUA reflexes reduced (lost) syllables, probably by vowel syncope causing consonant clusters, then simplified to a single consonant, and sometimes repeated again, etc. Each cycle eliminates a syllable. In all SUA branches are cognates for ‘rainbow’:

Tr komimi/gonimi; Tr gíorá; Wr kenolá; Eu bainára/vainóra; Tbr óráwí;
NT kihónál (Tepíman h < *s); TO gíonáli (*s > h)
TO kíohod (h < *s); LP(B) kihuhr; LP(EF) kíihur; Nv kiorha; ST ki’oor (*s > h /’)
Yq kurúes; AYq kurúes; My kurués;
Cr kúusa’a; CN koosamaalo-tl; Pl kusamaalu-(t)

We begin with s.th. near CN *koo-samaalo > kosomalo > kisonalV > NT/TO *kihonaIv, for Tep often changes m > n. Borrowing from neighboring UA languages seems apparent. For example, both Tr and TO each have two words for ‘rainbow’. TO gíonáli is nearly identical to NT kihónál, and the other TO form (TO kíohod) is similar to LP kihuhr. Tr gíorá and Wr kenolá are similar, and exhibit the interesting phenomenon of vowel-line transposition. Regarding TO and NT *kihona as compared to Wr and Tr *kinola, the latter has some one syllable or second consonant (h) early in the word, but has kept the first three vowels perfectly intact (-i-o-a), simply shifting them one place toward the front of the word:

*kihonaI (TO, NT)
*kinola (Wr, Tr)

The phenomenon of vowel-line transposition happens often in SUA.

Eu bainóra has pa- ‘water’ prefixed to *hinora/kinola like Tr/Wr *kinola: *pa-kinora > Eu bainóra, which shows the vulnerability of *-k- between vowels.

While Tr/Wr lost the -hV- syllable of *kihonalV, three Tep languages lost -n-, but kept -r/l-/:

*kihonalV > *kìohl, or like LP(EF) kíahur (< *kìnasul) suggests, a complete metathesis of syllables in

*kihonalV > *kìnahol > *kìhol > *kìol (*ST ki’oor; TO kihol; LP kihuhr)

The first three segments of Tbr orawi agree with the -ola/ora portion of Eu, Tr, Wr. Cr shares *kosa with Aztecans, but with extra glottal stops: *kùusa’a. Substantial reductions all about!

*kosamalo ‘rainbow’ remained relatively intact in Azt, but reduced remarkably in the rest of SUA:

kosamalo > *kìonalV > *kulu (in Cah *kurués)

> *kihonaI (NT, TO) > *kì(n)ol / *kì ol (rest of Tep)

> *kinola (Tr, Wr)

The sóóna and šene portions of LS ’asóónax ‘rainbow’ and Cr pešenex’a may also tie in, if *m > n.

[e1k, e2s1, e3m, e4r] [SUA: Tep, TrC, CrC, Azt]
265 Egyptian(F) šms 'follow, accompany, bring, present'; Egyptian(H) šms 'folgen [follow], begleiten [accompany], nachgehen [go after, seek], transportieren [transport]'; the semantic tie with UA *samsa 'buy' is that Egyptian verbs of 'bring' are often also used/translated as 'buy'; furthermore, 'seeking' or 'going after' is what trading, buying, and selling are:

UACV-2396 *samsa 'buy, sell'; BH.Cup sámṣa 'buy'; M88-sa21; KH/M06-sa21: Bright & Hill say this may be borrowed from a non-Cupan language: Cp sámse 'buy, vt'; Ca -sáámsa- 'buy'; Ls(Bright) sáámsa 'buy'; Ls(Elliott) sámśa 'buy, sell'; Sr šáamsa 'sell'. [e1s1,e2m,e3s] [NUA: Tak]

266 Egyptian(F) šnw 'hair, grass'; Egyptian(F) šnì 'encircle, enclose, cover'; Egyptian(H) šnì 'Haar [hair], Haupthaar [headhair], Grass [grass]'; Egyptian(H) šnì-t-' Vegetation, Pflanzenkleid der Erde [herbage covering the ground], Erdhaar [earth hair]; Egyptian(H) šnw 'Pflanzen (die die Rinder fressen) [plants (that the cattle eat)]':

UACV-1061 *soni / *sono 'grass, straw, blanket'; L.Son257 *sono 'rastrojo'; M88-so9; KH/M03-so9; Jane Hill 2007: Wr sonô 'rastrojo de maiz [corn stubble]'; Son ngô 'troje'; Tr sonô 'caña, corn fodder, leaves and stalks as food for animals'; Eu sonô; Tbr sonô-wôlît 'pajar'; NP sona 'blanket, covering'; VP sona 'lower mattress'; TSh soni 'grass'; TSh pisoni 'loin cloth' (< piC-soni 'backgrass- /cover?'); Sh soni 'mattress'; Sh soni-ppîh 'hay, grass, blanket'; Tb sonô-t 'little blanket'; Cm soni-pî 'grass'; Cm sona 'cloth cover'; Mn sonôbî 'hay, straw'; MnL sona 'hay'; Eu sonô 'corn leaves' (vs. Eu sunût 'corn'). Ken and Jane Hill (2007) add Hp sôôgô 'corn cob' and Tbr hona-li-t 'rastrojo'. Note both Tbr sonô-wolít 'pajar' and Tbr hona-li-t 'rastrojo'. It is also curious that only two NUA forms show nô to all others' n, and that those two are also the two that have o following nô, that is, perhaps swô > *sono, but sni > soni, but SUA sono < *sono. Perhaps similar for Egyptian ūnô. [NUA: n.; SUA: n] [e1s1,e2n,e3w,e3i] [NUA: Tbr, Num, Hp, Tak; SUA: TrC]

267 Egyptian(F) twr 'reed'; Egyptian(H) twr 'Rohrpflanze [tube/cane/reed-plant]': CN tool-in 'sedgegrass, reeds'; Pl tuul-in 'cattails, reeds':

UACV-1783 *toí < *toli 'water plant sp., cattail': MunroCup96 *tôi-i-s 'water plant'; KH06-to28: Ls tô-i-s 'cattail rush'; Cp tô-i-s 'marsh plant'; SP tô-o-vi 'bulrush'. Add Tbw tô-i-l 'tule root'; Tbw tô-i-bô-l 'tule'; Ktn toï-e 'tule sp, wide cattail with black ear on top'; Sh(M) toôpih 'cattail'; Kw tô-i-vî 'cattail'; Mn towôbî 'cattail'; Mn padôwôbî 'cattail'; NT ââli toôtôikami 'el carrizo'; ST tootkom 'carrizo (de tallo duro)'; PYp tookam 'bundle of reeds' (Shaul notes Spanish ootilla 'carrizales'). These all point to *toî, although Sh has a final gemination not apparent in the others. The -r/-l- is lost in Num, Tbr, and Tep languages, but is clear in the Aztec languages (CN, Pl), and acts like it was part of a cluster in NUA. These tie to CN tool-in 'sedge grass, reeds, juncia' from which English tule is borrowed through Spanish. [r > J] [e1t,e2w,e3r] [NUA: Num, Tbr, Tak; SUA: Tep, Azt]

Devoicing of Egyptian d, g > UA t, k

268 Egyptian(F) dwn 'stretch, straighten, vt; be stretched out, taut, prostrate, vi'; Coptic toown:

UACV-2208 *tuna 'straight': Mn tunapaa 'straight, adv'; Mn tunapaatî 'straight (one), adj'; TSh tûunaa(tûn) 'straight, too much, excessive'; TSh tòkúwìntunaa 'really straight, straight ahead'; TSh tòkúwìntunnaa wìnnì 'zenith, standing straight'; Sh(M) tûnnaa 'straight'; Sh(C) tûnnaa-(n) 'straighten, vt; be straight, vi'; Cm tûnaa/tûnnaa- 'straight'; probably My tannei 'straight' with an assimilative vowel change: *tuna > *tune > tene. [e1d,e2w,e3n] [NUA: Num; SUA: TrC]

269 Egyptian(F) dqôr 'fruit' (> *dg > Coptic tîche/jjii):

UACV-979a *taka(C) 'fruit': L.Son269 *taka 'fruit'; M88-ta10 'fruit (pit)'; KH/M06-ta10: Eu taká 'fruta'; Op takkai 'echar fruta'; My taaka; Yq taaka; Tbr taká-râ-t; Tr râk 'fructificar, dar fruto o semilla'; Tr râk-á 'fruta, fruto (esp with seed or grain)'; Wr taká 'hueo de fruta, semillas'; HN lhâhâl-t 'fruit'; Pl taakil fruit. Lionnet associates these with Tep *taka 'root', in that the pit begins the root and the above mean 'pit' as often as 'fruit'. Add Cr táka 'fruit'; We takâáari 'round fruit'; Mn tågâ 'be fruitful'; and Kw tíkípya 'fruit'; in spite of Kw's raised/relaxed schwa-like vowelizing, it is likely cognate. On the other hand, Hp toko 'fruit, edible part of food' belongs with Mn tuku 'flesh, fruit, berries, nuts' and many others under *tukuwa 'meat'. Ktn tîk-i 'tree sp. smooth like an alder but as big and with a leaf like a plum tree' is dubious unless fruit-bearing. [*a > i; *r > i]

UACV-979b *taka 'root': B.Tep216 *taka 'root'; M88-ta43; KH/M06-ta43: TO tök(t) 'become rooted, shoot/grow roots'; NT tâka 'root', NT tåkáádi 'its root'; ST tâk. This is likely related to TrC *taka 'seed', since seeds do send out roots and become roots or take root: Wr tâka 'fruit pit, seeds of trees and bushes'; Tr râk 'seed, fruit (particularly those having pits). [NUA: Num; SUA: Tep, TrC, CrC]

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270 Egyptian(F) dbḥ ‘ask for, beg’; Egyptian(H) dbḥ ‘bedürfen [need], erbitten [ask for]’; Coptic toobh: UACV-70 *tūpiwa / *tūpiN ‘ask’: M67-12 *tep; 1.Num246 *tūpi ‘to ask (for)'; M88-816; KH/M06-f16: Mn tībiyu; Mn tīpīwī (M88); Mn tītī- ‘ask for (objects)’; NP tīpīkă / tībiça; TSh tīpiça; Sh tītīpāh; Sh tīpīka (tūpiça) ‘ask for’; Kw tīvīna; Ch tīvī; SP tiwi / tīvī-‘nu ‘to ask’; CU tīvīyuy; Hp tīvīn-ta ‘ask (for), inquire of’. Miller includes these forms: Cp tēpine ‘to follow, track”; Ca tēpin ‘to track’; Ts tōpī / tūpī ‘to track’ However, the Tak cognates are Ls tūvyu ‘ask a question”; Cp tūvyuń ‘ask’; and perhaps Sr tōvīń ‘find’, which share the same consonants and semantics as the Num forms, and note the alignment of SNum or CU tīvī-y and Tak tūvyuńi (like medial ḫ > ɲ ‘in girl’). The medial -v- (< *-p-) and 3rd consonant ɲ might have Sr tōvīń ‘find’ belonging here. Note the substantial similarity between Sr tōvīń ‘find’ and Hp tōvīn-ta ‘ask’. Could a phonological merger of *tīwa ‘name’ and *tīva ‘find’ in Sr have encouraged a semantic shift from ‘ask (seek)’ to ‘find’ for Sr tōvīń? We see a -yu- syllable in Mn and CU, as well as in Ls and Cp; the preceding u’s (or first V) in Ls and Cp may have assimilated to the u of the following -yu-. Some forms are compounds with other morphemes. [V assim.; Tak V’s; n vs. ɲ vs. o vs. w; nasals; clusters] [e1d,e2b,e3h2] [NUA: Num, Hp, Tak]

271 Egyptian(F) dm ‘be sharp, sharpen’; Egyptian(H) dm ‘scharf machen/sein [make/be sharp]’; Coptic toom: Ca tama ‘be sharp, v’; Cm tomociari ‘sharpen to a point, v.’ [e1d,e2m] [NUA: Tak, Num]

272 Egyptian(H) dmi (dmr) ‘berühren [touch]’; Egyptian(F) dmi ‘touch, reach, be joined (to)’: UACV-2375 *tam ‘touch’; TO taatam ‘touch, feel, pet, vt’; NT tāātamai ‘touch, feel, realize’. [e1d,e2m,e3i] [NUA: Tep]

273 Egyptian(F) dw ‘rise early’; Egyptian(F) dw’w ‘dawn, morning’; Coptic to’we; Egyptian(F) dw’y ‘morning’; Egyptian(H) dw ‘früh auf sein [be up early], aufstehen [arise, stand up]’; Egyptian(H) dw’y ‘der Morgen [morning]’; Egyptian(H) dw ‘Morgendich [in the morning]’: UACV-2237 *to’ay ‘rise, come out/up’: TSh toe’h ‘emerge, come out/up, go out up’; Sh to’ai / to/i ‘come out, emerge, climb’; Sh to’aitipp ‘is out/up, e.g., sun, moon, stars, past participle’; Sh(GL) do’e ‘emerge, come out, go out’; Cm to’iti ‘appear, come out, pl’; Sp tā-a’rai ‘kneel, vi’. Cm intervocalic -t- rather than r may suggest a final C, for which -y works and explains the Num vowelings. [e1d,e2w,e3] [NUA: Num]

274 Egyptian(F) dtnt ‘mountain top, n.f.’; pl: dhntw; Egyptian(H) dhnt ‘Felswand [rock wall], Bergspitze [mountain top], Bergvorsprung [ledge], Felskuppe [rock top]’: the final round vowel in UA *tono ‘hill’ may point to Egyptian pl *dhnw, and perhaps an assimilation of the 1st vowel to the 2nd. *dVhnt > UA *tono ‘hill’: UACV-1456 *ton(n)oC ‘hill’: VVH167 *tono, no ‘hill’; M67-230 *ton ‘hill’; M88-to14; KH/M06-to14: TO toon-k ‘hill’; Nt tonika ‘cerro, loma’; SP tonnoqqu / tunnuqqi ‘a hill rises’; SP tonnoqq(w)i / tunnuqq(w)i ‘knoll, swell in the ground’. [e1d,e2h,e3n] [NUA: Tep; NUA: Num]

Egyptian f > UA *p in initial position: UA does not have f, only *p which becomes v between vowels. Hebrew did not have f either, though it later developed an f as an allophone p, in environments similar to UA v (< *p). Egyptian f is an infrequent Egyptian consonant so that clear examples of f in UA are few enough to leave the matter uncertain. Nevertheless, it may appear that Egyptian initial f corresponds to UA initial *p.

275 Egyptian(F) f’l ‘raise, lift up, carry, support’: UA *po’i / *po’i ‘take s.th. away, dispossess’; UACV-397 *po’i / *po’i ‘take s.th. away, disposess’: TO wooppo’id ‘take away from, deprive of’; Nt povipoda ‘quitar [take from]; Tr bo’e quitar, disposer [dispossess]; Wr po’ê-na ‘take s.th. away’; Mn ca-po’a ‘lift off, open (lid)’; NP ci-pu’a ‘lift off lid with sharp obj’. The -d- (< *y) in the Tepiman languages (TO, Nv) is a perfect match for Egyptian f’l as Tepiman shows *y (> d) of PUA *po’i. [e1f,e2,e3i] [NUA: Tep; TrC]

276 Egyptian(H) fk kahl sein [be bald], geschoren [shorn]’; Egyptian(F) f’k ‘shorn man’; UACV-2056a *pîka / *piNka ‘smooth, bald’; Kw pîka ‘smooth’; Kw pîka-roci ‘bald-headed’ (Kw toci ‘head’ < Hebrew *ro’s ‘head’); Ch pikaga ‘smooth’; TSh appînko’i ‘be bald-headed’. For the latter part of TSh appînko’i, compare *nuyu ‘naked’. Nt tûvi ‘may liso [very smooth], como brulido [polished-like]’ may fit here or may be a dialect variant of LP(EF) dâpek ‘liso’ and all the other Tep forms of Tep *dâpek (< *yapak) ‘smooth, naked’, Nt sîvopgî ‘moh’o ‘bald’ may include an intervocalic voicing of *-pik-. Or could a prefix *ya- in Tep and a vowel change unite the Num and Tep stems (pika/paka)? Ca (Tak) puxuxu contains the expected vowels for an underlying glottal stop; yet in Egyptian the glottal stop is hardly secure either, since alternate forms with and without it exist in Egyptian as well. [e1f,e2,e3k]

UACV-2056b *paNka / *paCYNka ‘smooth’: other SNum forms show different vowelings: SP paîtN-qa- ‘be smooth’; WUM paîtΝa-ya / paîtΝa-ya / paîga-ya ‘be slippery, smooth and shiny (like marble)’; CU paàqay ‘be smooth, slippery’ [NUA: Num]
277 Egyptian fx ‘loose(n), release, cast off, obliterate, leave, depart, fail (to do)’ (infinitive fxt):

UACV-2437 *pu'ta/i or *pu'C-tV ‘loose(n), untie(d)’: L.Son215 *pota 'soltarse'; M88-pu8; KH/M66-pu8: Yq bútta; My bútta ‘desatar’; Wr po’tá; Wr(MM) po’tá ‘soltarse [bec loose], desarrarmarse [bec untied]; Tr botá / bo’tá; Tr o’ta- ‘bec slack, be loose (of knot)’; Tr o’ta-na- ‘slacken, loose, set free, vt’ (-na ‘causative’). Tr often loses initial consonants. Add PYP voragi ‘naked’; PY voragi ‘strip, vt’. The first element matching *pul-in TO wul’ok ‘untie’ and Nv biroika ‘desatar’; Nv viroika ‘desatar lo atado’; Nv viroika ‘cosa desatada’; ST vulyo’ka’ ‘desatar, vt (animate obj)’ (but ST vulya ‘amararr’) is likely belong as well. Is Hp wilöka ‘slacken, loosen’ a loan from TO wul’ok or another Tep language? Note that the glottal stop in Wr, TO, and Tr, and gemination in AYq, all four suggest at least a medial cluster, whether vt or sth else. A vowel sequence of u-a (Yq) could raise *u > o (*-a, as in Tr, Wr, PYP). *[u-a > o-a/-i in Nv] [e1f.e2x] [SUA: Tep, TrC, Azt]

278 Egyptian(F) fn’t ‘snake, intestinal worm, n; become maggotty, v’; Coptic feet:

If cognate, note that UA *-puti ‘worm, snake’ also clustered the -nt- and lost the -nt-, as in Coptic also: Consider the puri of Tr činigú-puri ‘worm, sp’; the -buri of PB kosiburi ‘worm, sp’; and PB cuagi vuri ‘worm, sp’; PB kukumpuri ‘snake, sp.’ And perhaps the -*put portion of UA *sí’aput ‘(red?)-snake’: UACV-2064 *síkaput ‘red?-snake’ (cf. síta ‘red’); Eu setábuc ‘culebra azotadora [whip snake]’; AYq síkutvat ‘red racer’; and probably Ktn tapo ‘coral snake’ with loss of initial syllable. We would expect Tep h < *s, so Nv sitkara ‘rattlesnake’ may be a loan from TrC. [e1f.e2n,e3t] [SUA: TrC, Tep; NUA: Tak, Num]

279 Egyptian(F) fti’ ‘leap’; Egyptian(H) ftw ‘Springer [jumper], pl’; the latter would mean an unattested verb *ftt existed, which is what matches UA; and remember that NUA -c- is usually from UA *-tt- (or -Ct-), as *-c- > -v- in NUA (Cp, Ca, Sh). Also note the similarity between this—UA *potti ‘jump’ < Egyptian ftt—and UA *yotti ‘fly’ < Egyptian itt ‘fly’:

UACV-1249 *puCea/i / *puCta/i ‘jump’: Stubbs2003-13: Cp púqaqe/púqaqe ‘jump, vi’; Ca pe-púqaq ‘jump’; Eu hapóca ‘brincar [jump], corcovear [bound]’; Tr poči- ‘saltar [jump], brincar’; Tr hibóci- ‘ir a saltos, v frec’; Tr o’poči ‘frec and emph of poči-má. Sh pocci ‘hop, v’ and Sh poppi ‘hop, v’ suggest a cluster, which would exclude this from AMR’s rule *-c- > NUA -y-. Also Cm pohbíti / popiti ‘jump’, v. [NUA u vs. SUA o] [e1f.e2tt] [SUA: Tak, Num; SUA: TrC]

Consonant Clusters: -*m- > mw > ŋ. Clusters of m plus glottal stop, regardless which first, tend to become ŋ, though some Numic languages actually show the m. Egyptian yields four UA examples of the cluster -m- > -mw (> ŋ) in 280 salt, 281 lung, 284 husband, and 1246 Semitic has-sim’al > Tb aasiñan ‘left’.

280 Egyptian(F/H) ħm’ / ḥm’t ‘salt’ (Coptic huµu); UA appears to derive from *ḥVm’a(t) ‘salt’:

UA *omwa > *ōnwa / *ōn’a ‘salt’: Sapir; VVH63 *ōn’a ‘salt’; M67-359 *ona; this is in all branches except Aztecan. For UA’s, the medial consonant (n, ŋ, ng, n, ŋ) is difficult. Yet that variety for the 2nd C—n / ŋ / ng / m—is an equivalent for the cluster *-mw-, the UA equivalent of m-plus-glottal-stop cluster. The UA forms reflect Egyptian ħm’a(t) or ħm’o(t). Given that > w, UA *omwa reflects that quite well. The initial pharyngeal is apparent in initial o, though h is lost. Below are UA forms of SALT:

<table>
<thead>
<tr>
<th>Mn omábi; omaa- ‘salt, vt’</th>
<th>Hp ōná; ōnaskiyi (s. solution) Eu onát, ónta (acc)</th>
</tr>
</thead>
<tbody>
<tr>
<td>NP ōñábi</td>
<td>Tb ūnaŋ                                  Tbr ŏná-t</td>
</tr>
<tr>
<td>TSh onywapi(cici)/omapi-</td>
<td>Sr čuka’t                                Yq ōña; AYq čo’oka ‘salty’</td>
</tr>
<tr>
<td>Sh ōñ-a/-onka/-ona-pin</td>
<td>Ca ‘iŋ-il                                My oona</td>
</tr>
<tr>
<td>Cm ona/-onaabi/ona’aiti</td>
<td>Cp yewá-l; v. iñeyu                       Wr woná</td>
</tr>
<tr>
<td></td>
<td>Ls ‘eŋ-la                               Tr oná / koná / oná</td>
</tr>
<tr>
<td>Kw ‘ōwa- vi</td>
<td>Gb ‘oŋó-r                                yakáwi- v. salt/season s.th</td>
</tr>
<tr>
<td>Ch aso-na; asómpí</td>
<td>TO on                                    Cr unáh</td>
</tr>
<tr>
<td>SP ōa</td>
<td>PY p                                    ona; ta’akil ‘salty’  Wc ūnáa; ucivi ‘salty’</td>
</tr>
<tr>
<td>WM ōóá- vi</td>
<td>NT ōná                                   kwie.túušáari ‘earth with salt’</td>
</tr>
<tr>
<td>CU ōň- vi</td>
<td>ST ‘on; vasvad’ lack salt               CN ista-li; poyéék ‘salted’</td>
</tr>
</tbody>
</table>

UACV-1865 *omwa / *oNCa > oña ‘salt’: Sapir; VVH63 *oña ‘salt’; M67-359 *ona; B.Tep320a ‘ona ‘salt’; 320b ‘onaga ‘possessed salt’; L.Num16 *ona; L.Son16 *ona; M88-027 and M88-w05; Munro.Cup115 *éęg-la ‘salt’; KH/M66-o27: Reflexes exist in all branches except Aztecan. Wr shows initial *w or an initial C of intense rounding, as Wr elsewhere intensifies initial o > wo (Stubbs 1995). For UA’s medial consonant, we see m in Mn and TSh; ŋ in the rest of NUA (Num, Tb, Hp, Tak); but we also have w in Kw and ŋw in TSh and n in SUA. Such variety is likely an underlying cluster involving a nasal and a labial. Mn and TSh (the nearer homeland languages of WNum and CNum) show m; Num lost the nasal, showing either *w or o; but only one NUA
language shows n, the geographically most distant, Cm. WM Ute speakers distinguish ’ōōá-vi ‘salt’ and ’ōáá-vi ‘back’ only by vowel length. [e1h2,e2m,e3'] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC]

Indeed, -mw- > -ny- or -ŋ- is quite natural phonologically, since the velar dimension of w could change the bilabial nasal m to a velar nasal ŋ quite easily, and then the w be lost; in other words, bilabial nasal m plus velar w combine to velar nasal ŋ; then ŋ > n in SUA. Yet in salt, lung, and husband, we even see some m’s in the Numnic languages, as well as mo/ny/ŋo.

Two more examples of the same cluster follow in Egyptian sm’w > UA *somwo ‘lung’ and in Egyptian qm’ > UA *kumwa ‘husband’:

281 Egyptian(H) qm’ ‘Lunge [lung]’; pl: sm’w ‘lungs’ > UA *somwo > *soño ‘lungs’ (UA *somo > *sana ‘lungs’)

282 Egyptian(F) wof’ ‘lungs’; Coptic wof:

283 Egyptian(F) qm’ ‘create, beget, produce’; Egyptian(H) qm’ ‘schaffen, erschaffen [create], herstellen, anfertigen [make], erzeugen (Vater) [beget, produce (of a father)]; Egyptian(H) qm’ ‘beklagen [lament]’

284 Egyptian(F) qm’ ‘create, beget, produce’; Egyptian(H) qm’ ‘schaffen, erschaffen [create], herstellen, anfertigen [make], erzeugen (Vater) [beget, produce (of a father)]; Egyptian(H) qm’ ‘der Schöpfer [the creator]; Egyptian(H) qm’ t ‘erzeugnis [product(ion)]’

UA CV-1409 *somCo / *soNCa > *soño ‘lungs’: VVH166 *so,no ‘lung’; M67-270 *sono; L.Num182 *soño; M88-so7; KH/M66-so7: Mn; NP; TSh; Sh; Cm; Kw; CH; SC; CU; Tbr; Tr; CR; L.Noonemw ‘to swell up (of vipers)’;

Mn sonó Hp halayna; mímá Eu abokadaga-dí
NP sonó/sono Tb mošooha-t/mosooha-t Trb wopana-s; sorá komwa-li-t
TSh sonó/sono/soño Ktn šoña-če Ayq hemaha-‘āčim
Sh sonó/sonno Ca yávayva Yq saré’ečia
Cm soomo Cs savá-sá-s My šáre’ečiam
Kw soo-ví Cp qīqyīye Wr so’locá
Ch soo-ví TO hahaw Tr sonorá
SP soo-ví PB Cr šáni-e-mee; ta’atime
CU só’-ő-ví PYp hahadaga_pl: havadga We šaaka

UA CV-689 *kumma ‘create, make’; Ktn küm ‘make’; -’guma- in CU maróguymay ‘create’; Mn qoomai ‘do s.th. in honor of, sacrifice for, mourn for’; NP ṣuḥa- ‘medicine man’ (+ -gīma (*u > i) as ‘medicine-maker’). Note in the UA definitions we have two rather unrelated meanings ‘make/create’ and ‘lament/mourn’ and that both meanings are in the Egyptian as well. [e1e2m,e3'] [NUA: Num, Tak]

UA CV-1240 *kúCma / *kumCa > *kuna ‘husband’ (> SUA *kuna): Sapir; VVH97 *kuna ‘husband’; B.Tep121a *kuna ‘husband’; B.Tep121b *kunadi ‘her husband’; B.Tep122 *kunatai ‘take a husband’; M67-504a/b *kuna / *kuma ‘husband’;
The fact that nearly all UA languages have a term, but only vary in the type of nasal—bilabial in Num; velar in Hp, Tep, Tak; alveolar in SUA—suggests that we are dealing with a single proto-form, and that the medial consonant represents a cluster involving a nasal. Hπ -ny-, Mn w vs. m of the rest of Num, and NUA ɳ vs. SUA n all suggest a clustered nasal. The latter syllables (-guma) of CU marogumay ‘create, v’ are the verb and are identical to CU kumáa ‘male animal, stud, macho’ in the consistency of k > -g- between vowels. [e1,e2,e3] [NUA: Num, Hp, Tep, Tak; SUA: Tep, TrC, CrC]

The Cluster *x*- > -w- (*x > *; * > w) is treated in the next three items. Keep in mind that in this cluster the Egyptian x > UA *k and like other instances of k as first consonant in a cluster, the k becomes a glottal stop (*k > ’). The Egyptian glottal stop, in turn, corresponds to w in UA or ’w; thus, *x*- > -’w-.

The cluster *-hr- > -r- in UA: As the h became a glottal stop in a cluster in Egyptian nhp ‘copulate’ > UA *na’pi ‘join together, copulate’, so did h in clusters also become ’ (glottal stop).
289 Egyptian (F) prhr ‘turn, turn about, revolve, surround, travel around’;
UACV-1839 *pi’ri-na > *piyi(na) ‘spin/twist thread, make rope’; B.Tep267 *vidina/a ‘to make thread’; B.Tep268
*vidinakari ‘spindle’; M88-pi3 ‘twirl, darse vuelta’; Stubbs 2000a-9; KH/M06- pi3: Wr pi’ri ‘darse vuelta [turn, revolve]’;
Tr bi’ri ‘torcerse [be twist, twined], enrollarse’; My biirite ‘torcer’. For Tep, *p > w and *r > d: UP wijní; NT vidiyña ‘make thread’; ST vidyña; TO wijní ‘twist, spin obj’; TO widuít ‘rock, swing, wave, flutter’;
TO widuwua ‘stir, beat’. Add Eu viâ'- ‘torcer’; Eu viirana- ‘voltar’; and We hiinà ‘torcer mecate (twist/make rope) and Cr
ti’ihiñü ‘hilar’ and AVq vi’ita ‘twist, wind around, coil, vt’. As noted in Stubbs (2000a), the presence of *y in PUA *piyi(na),
though clear in Tepiman *vidina, would be much less obvious in a PUA segmental sequence of *-iyi-. Due to the near phonological
identity of y and i, a PUA *y between two i’s would likely be quite invisible, probably reducing to simply i or long ii (*-iyi > ii), as
we see in Huichol hiina ‘torcer mecate (twist/make rope). The correspondence of PUA initial *p > h in Huichol matches, which also
confirms the relative invisibility of *y adjacent to i in some UA languages. Miller (M88) does not list Huichol hiina in his 1988
collection (where Tep *vidina is found); nevertheless, the sound correspondences and semantics match nicely, and it is an intriguing
example of a proto-phoneme, occurring in a rather disguising phonological environment, but appearing clearly in Tepiman. However,
some y are from liquids (r/l), and Tr and Wr show this to be one of those, for Wr pi’ri ‘darse vuelta’; Tr bi’ri ‘torcerse, enrollarse’;
and My biirite ‘torcer’ show that the medial -y/-d actually comes from medial *-r-. [e1p,e2h4,e3r] [SUA: Tep, TrC, CrC]

290 Egyptian (F) phrth / phrty ‘remedy, prescription’; Coptic pahre: built on the verb Egyptian phr meaning
circular motion, ‘remedy’ or concoction probably from stirring the mixture/medicine. So the UA words for medicine or healing power are relevant, though with a different vowelizing, perhaps *puhar or *puhrat:
UACV-1160a *puha ‘supernatural power, medicine, healing power’; M67-281 *pu ‘medicine’; I1Num156 *puha
‘power, medicine’; BH.Cup *púla ‘doctor’; M88-pu10 ‘supernatural power’; Munro.Cup117 *púu-la ‘shaman’; KH/M06-pu10: Mn
puha ‘supernatural power’; NP puha ‘supernatural power’; TSh puha ‘power’; Sh poha ‘supernatural power’;
CM puha ‘medicine, spiritual power’; Kw poh-vi-puha-vi ‘poison, power’; Kw poha-ga(n)-di ‘evil shaman, witch,
modern doctor’; SP pua / poa ‘supernatural power’; CU puwa-vi ‘medicine power, spiritual power’; Tb tibbohat ‘to doctor, work at curing (usually animal)’; Tb tibbohanat ‘apply medicine (to a person)’; Tb(H) tinpho-hé-t ‘medicine, herb medicine’; Cp púú-l ‘shaman’; Ca puú-l ‘medicine man’; Ca púú-
lu ‘become a púul, perform first ceremony’; Ls púú-la ‘shaman’; Hp powa ‘supernatural power; powa-tl ‘bec. cured’. Hp
powa-ta ‘cure, purify’, Miller also includes CN pa’-lì ‘medicine’; CN iiwiti ‘be deserving, worthy of s.th.’
Add Wr(MM) puhé ‘curarse, quitar la enfermedad’; Wr(MM) puhé ‘quitarle (la carga a una bestia); Wr(MM) puha / pahu ‘quitar’;
Wr puhe-nà/ma ‘cure, take sickness from (person), take load (from animal);’ Ch(L) puh’agan ‘doctor, shaman’; Ch(L) navù’-a-ganumpi ‘medicine’; TSh pohaa ‘bewitch, hex’; Sh(C) tici-pohah ‘make evil sorcery (-pohah ‘use spiritual power’). Cu and Hp
seem to have lost -h- then yielded to the natural excrecent -w- in the *u-a environment. Below is a semantic shift.
UACV-1160b *puha ‘poison’; Stubbs2003-14: NT ivóifi ‘envenenar [to poison]’; Kw poh-vi ‘poison’; and the
-wui- portion of TO hjalwui ‘poison, n’; and Ktn pahavit ‘poison, dream helper’ may be a vowel-assimilation (*u-a > a-a) or a loan from neighboring Kw with assimilation. [e1p,e2h4,e3r] [NUA: Num, Tak, Tb, Hp, SUA: Tep, Azt]

291 Egyptian (F) phr ‘turn, turn about, revolve, surround, travel around’; these UA terms have to do with
turning and circles: UA *puhaC ‘circle, look around’: Sr puuh ‘circle’; Sr puuhka ‘circle’; Sr puuhka ‘put in a circle, make a circle of’;
Sr puuh’q ‘be in a circle’. Sh pohai – ‘look around’; TSh pohai ‘look for, search for’ [e1p,e2h4,e3r]

292 Egyptian (F) phr ‘turn, turn about, revolve, surround, travel around’: Wr(MM) tehpihri ‘remolino
[whirlwind]’? The -pihri suggests a feminine noun, and the teh- is the feminine prefix. [e1p,e2h4,e3r]

293 Egyptian (F) pds ‘stamp flat, flatten’; Egyptian(H) breidrücken, breitschlagen [beat broad’:
Eu pitása ‘smash, flatten, vt’ (pret: pitása); Eu pitáse ‘be/get flattened’ (pret: pitási). Note that Eu shows all
three consonants. Dozens of other UA forms show *pata / *pici and such at UACV-904a-g, but not the s,
unless the 2nd and 3rd consonants are clustered (-ds- > -ts/-c-), but not listed until clearer that such is the source.

4.3 Bilabial stops are lost or absorbed as first element in a cluster: :bC/-pC- > -C-: The loss of
bilabial stops (p/b) as first consonant in a cluster is a sound change common enough in world languages
generally. English debt is pronounced det, losing b as first consonant in the cluster; Spanish deuda ‘debt’
nearly lost the same, but preserves in its place a round vowel; and Semitic *kabbak > kaukab > kookab ‘star’.

757 Hebrew šipha ‘maiden’ > UA *siwa ‘woman, girl, wife’ (treated further below)
294 Egyptian xp ‘foreleg, thigh’; UA *kapsi ( > *kasi) ‘thigh’;
295 Egyptian xpd ‘buttok(s)’ > UA *kupta ( > *kuta) ‘buttoks’;
296 Egyptian ib ‘dance’ > *yapwV > UA *yawa/yawi ‘dance, v.’;
297 Egyptian sp / zp ‘centipede’ > UA *(ma)-siwa ‘centipede’ (ma ‘hand’);
298 Egyptian ḏbxn ‘frog’ > *wapkan > UA *wakaN(-tɑ) ‘frog’
299 Egyptian ḥps ‘chew’ > *hipwa > UA *hiwa ‘taste’
300 Egyptian ībty ‘east, left’ > UA *oti ‘left’
486 Egyptian xtiw ‘enemy’ > UA *kaytu ‘enemy’
794 Aramaic ‘lībr-aa’ ‘penis-the’ > *wi’aC ‘penis’; see also 467, 1242

294 Egyptian(F) xpS ‘foreleg, thigh’; Coptic sopš:
UA *kapsi (=> kasi) ‘thigh’: Manaster-Ramer (1993) discusses this set and astutely reconstructs *kapsi ‘thigh’ on the strength of the cluster in Tb -ps- for ‘thigh’ and in *apsi ‘arrive’, both showing the same cluster -ps- in Tb, while all other UA languages show only the s, though Hp and others hint at a cluster. Strikingly, that cluster provides exactly the reconstruction we would expect for Egyptian xpS ‘thigh’:
Tb hapši-l ‘thigh’; Ls qaśi-l; Hp qaśi/qahsi ‘thigh, hind quarter’;
UA CV-939 *kapsi ‘thigh’: Sapir; VVH41 *kasi ‘leg, thigh’; B.Tep92 *kahi ‘thigh’; M67-435 *kasi thigh; L.Son75 *kasi ‘muslo’; CL.Azt67 *kksi ‘foot’; CL.Azt250 **kasi ‘thigh’; Kaufman 1981 *kapsi ‘thigh’; M88-ka7; Manaster-Ramer 1993 *kapsi; KH/M06-ka7 *kapsi ‘leg’: Tb hapši-l ‘thigh, upper leg’; Ls qaası-l; Hp qaśi/qahsi ‘thigh, hind quarter’;
WP kasi; Tr gasi/kasi; CN kees ‘thigh, leg’ fits as well; CN keši-il-li ‘groin’. The Tep forms have h/o <$s$: TO kahio ‘leg’; LP kahi/kahi; NV kai ‘pieria’; PYp kahir; NT kahi; ST kai. Also of interest are SP pįŋ-kap-pi ‘upper leg’; TSh nůŋků$p’p’ / Ųŋků$p’p’ ‘leg’; CU piki-vi ‘thigh, lap’; CU piki-vi-n ‘my thigh, lap’; NP huggubhi ‘thigh’ (<-kap-portion). SP and CU parallel the Late Egyptian possessive structure pe-(pron)-👑 in where the pronoun is usually one segment—vowel or consonant. [*-ps- > -s in most] [e1,e2,e3] [NUA: Hp, Tb, Tak, Num; SUA: Tep, TrC, Azt]

295 Egyptian(H) xpd ‘Hinterbacke [buttock]’ (usually in dual); Egyptian xpdyw ‘buttock(s)’:
UA:AS36 *kupta ‘buttocks’: Ls kupça-t ‘buttocks’; Cr kicà ‘buttocks’; Wc kicà ‘buttocks’; Cp xútaxwi ‘back’ whose -t- suggests a cluster -Ct-, because intervocalic *-t- > -l- usually in Cupan. The first three (Ls, Cr, Wc) perfectly agree in *kupta, because PUA *u > Cr/Wc i, PUA *p > o in CrC even without the medial cluster, and NUA -c- < *-Ct- usually, as the -t- in Cp. A bilabial as first element of a medial cluster has been seen to be fragile elsewhere in UA (e.g. *kapsi > *kasi ‘thigh’). M67-126 cites Sr kuki-ci ‘anus’ which may involve reduplication or may belong with *kwiita, where Miller had it. Terms like CU kutú-pi (< *qCtuC-pi) ‘buttocks’ and SP kuńquũwa ‘sit on one’s haunches’ may belong here or at *kwiota, if the two are not related themselves. Tr gósí/kósi ‘buttocks’, which does have o <$u, further limited the affricate to a fricative: *kęÇ > kosi. Affrication of *-t- to *-c- is common in UA: e.g., CU kwica-y ‘defecate, vi’ (< *kwitta). Think on Hp hoovi ‘buttocks’ but Hp qaśi < xps. [bilabial loss as 1º C in a cluster; t > c] [e1x,e2p,e3d] [NUA: Tak, Hp, Num; SUA: TrC, CrC]

296 Egyptian(H) ib ‘tanzen [dance], laufen [run]’: *yapwV > UA *yawa/yawi ‘dance, v’;
UA:CV-635 *yawa/yawi ‘dance, v’; Wr yawi ‘fiesta, ceremony, dance, n’; Wr yawi- ‘dance (especially of women), v’; Wr yautà-ní ‘dance, v’; Tr awí ‘dance, v’; Eu dàve/dawé ‘dance, v’; Eu dàhádaugh ‘dance, n’; Tbr mi-náymawa-li-t ‘rain dance’ (Tbr ny <$y; mw <$w; so Tbr suggests *yawa); Cp càyewe ‘to do a woman’s dance, v’; Cp yawe ‘sing (of bird), v’ since verbs of sing and dance and fiesta often overlap semantically. Remember that bilabials are assimilated or disappear when first element in a cluster, so this suggests a vowelizing of *yawí’ > *yawbi > *yawi. [SAU: TrC; NUA: Tak]
UA:CV-635b *yi’wla / *yi’wla (< *yawaC)? ‘dance, v’; Yq yé’è ‘dance, v’; Yq yi’iwame ‘dancers’; My yè’yè’yi’i-; AYq ye’ye; yeye’em’e ‘dancers’; AYq yì’iwa ‘a dance’; yi’iwame ‘act of dancing’. The glottal stop in all the Cah languages may reflect a lost -C- in a cluster, simply lost in Tr/WR (*yawaC > *yaya), but realized as glottal stop in Cah, then separated. [SAU: TrC]
UA:CV-1018 *yapi ‘hurry’: Mn yabi ‘hurry!’; NP yabi ‘hurry, adv’; NP yapis ‘fast’; NP yapisu ‘quickly’; Wr yapi ‘pronto’; Wr yapiri ‘my pronto’; Wr yapisi ‘to hurry’: maybe TSh yawi(ší) quickly, fast, in a hurry’. Both NP and WR show *yapi and have been associated with *ya’i. While such a tie may be, these have an extra morpheme that the above lack, even if related: *ya(’i)-pi? Note that 3 of 4 show an s-syllable also. [e1s,e2b,e3] [NUA: Num; SUA: TrC]

297 Egyptian(F) sp’/zp’ ‘centipede’; Egyptian(H) sp’/zp’ ‘Tausendfüssler [centipede]’:
UA:CV-2598 *masiwa ‘centipede’ (*ma ‘hand’ and *sipwa > siwa): M67-82 *ma; L.Son130 *ma-siwa; M88-ma23; KH/M03-ma23: Eu másiwa; Yq masiwa; My masia; TO maihogi; PYp maihog; NV maiokka (< *mahioga < *masiwa). Wr ma’yaka, Tr maagá / ma’agá, and Tr maharay may derive from Tep loans: *masiwa > Tep *mahiga > mahaga (Tr) and > ma’yaka (Wr). [e1s,e2p,e3] [SAU: Tep, TrC]
298 Egyptian(H) fbxn ‘Frosch [frog]’; Egyptian(F) fbxn ‘frog’ > *wapkan > UA *wakAN(-cta) ‘frog’;

Though with differing affixes for different compounds, both NUA and SUA show the stem *otti

Cp i, and Ca i, all agree with UA *ott ‘left’; Sr öö

we would expect if not a clustered

otti > oci) as suggested by the *ott Voc ci, in Mund hin- und herbewegen [move here and there in the mouth]’; this tie depends on an Egyptian vowing hipca, such that intermediate *hipwa > UA *hiwa ‘taste’: Yq hiwe ‘check on, sample, taste’, and My hiwe ‘taste, v’.

Again, the bilabial as 1st element in a cluster is assimilated, like the above. [e1,e2,e3] [TrC]

299 Egyptian(F) hps ‘chew’; Egyptian(H) hps ‘kauen [chew], in Mund hin- und herbewegen [move here and there in the mouth]’; this tie depends on an Egyptian vowing hipca, such that intermediate *hipwa > UA *hiwa ‘taste’: Yq hiwe ‘check on, sample, taste’, and My hiwe ‘taste, v’.

The first round vowel o is a typical reflex of the glottal stop ‘.’

Two other cognate groups represent a syllabic collapse initiated by the loss of a vowel, resulting in a vowel, then the disappearance of the first consonant of the cluster, a common process in UA (Stubbs 2003): *ott > opti > oti.

UACV-1305a *opoti ‘left’: CN oopoo–ti ‘left, left-hand side’; Cr ne ‘uhtah ‘my left.’ The Cr u agrees with Azt o and UA *o, and if Cr lost intervocalic -p-, like it usually does (or if voiceless h may be the p’s remnant), then the two derive from *opotV. The –p– in Azt suggests a cluster (*ya’baty? > *yo’boty > UA *oCpoti); otherwise, its disappearance in Azt is likely too.

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UACV-1305b *ott–(pa) ‘left (hand)’: BH.Cup *ecva ‘left (hand)’; HH.Cup; M88-‘o18; KH.NUA; KH/M06-‘o18: Sr ööc ‘left’, Sr ööci’ka’ ‘left-handed one’, Ls öeuva ‘left hand’, Cp iṣvāa; Ca ‘iṣva; Tbr ote-wi-ná ‘left’. Sr o, Ls o, Cp i, and Ca i, all agree with UA *o. The usual medial consonant reconstruction for NUA -c- is -tt- (*ott–) because PUA *e– y in NUA. And the most common cause of *t > c/č is a following high front vowel; so *oti / otti is the preferred reconstruction. The CP languages show a following -va syllable, while Sr and Tbr only show the oti portion. In fact, the Tbr form may be the link between the Tak forms and Tr and Wr, though Tr, Wr, and Tbr all show a common compound, the latter half of which the Tak languages lack. Add Ktn oci (’na ‘left hand’ and the o- of NP oi-nagga ‘left side’ (o’)y < *oci).

UACV-1305c *otwi–wina ‘left’: Tbr ote-wi-ná ‘left’; Wr o’ena; Tr otená; Tbr ote-wi-ná. Something like

otiwi > *otwi > *o’wena (Tr, Wr) would account for these TrC forms. Is TO oogig ‘left’ a loan from these TrC forms? Though with differing affixes for different compounds, both NUA and SUA show the stem *oti–, ultimately from *opoti. [e1,e2,e3] [NUA: Tak, Num; SUA: TrC, CrC, Azt]

301 Egyptian(F/H) mnt ‘thigh’ usually duel Egyptian mnty ‘thighs, dual’;
Eu morite ‘thigh, gen.’; Eu morita ‘thigh, acc’; Ca mi-š hip, thigh (construct) (  ≠ *mo); Tbr mo- ‘thigh’.

Add Yq máca-m ‘leg, thigh’. [e1m,e2n,e3t] [NUA: Azt, TrC; SUA: Tak]
302 Egyptian(H) xnm ‘riechen [breathe (air)], einatmen [inhale], geniessen (Speise) [enjoy, eat (food)], erfreuen [enjoy]:

UACV-777 *kuCma/i / *kunmi (Kaufman)/ *ku’mV ‘chew, nibble’: VVH87 *kuqm/i/*kuqma ‘eat’ (as corn, to nibble); M67-152d *ku/*ko ‘eat’; L.Son104 *kumi ‘masticar’; Kaufman1981 *kunmi; Dakin 1982-30; M88-ku12; KH/M03-ku12: TO kuum ‘chew, crunch;’ WR ku’mi; TR gumi / kumu ‘eat small things, like corn’; My kúume ‘chew’; We kímée ‘mochar, eat small bites’; Cr kí’íma / kí’ími ‘eat’. In light of the glottal stops (Wr, Cj), we may be dealing with another consonant, i.e. a cluster or a glottal stop as well. Dakin (1982) ties these to CN kímičin ‘mouse’ (as a nibbler, good inclusion). Ken (KH/M06) and Jane Hill (2001) add SP kuma ‘old Indian name for corn, rarely used now’; Hp kokoma ‘dark red, almost purplish corn’; Hp koma ‘coxcomb, Amaranthus cruentus, a plant used to make red piki’ (Hill queries whether the two preceding are cognate; I would say so); CU kímée ‘chew, crunch on s.th. that comes in little pieces’; CM kukfim-pí ‘pared corn’. Add also Ay kumme ‘chew’; Py pú ‘kum ‘chew’; WMU kímwi/kumwi ‘corn’; TO kumukud ‘corncob’ literally as ‘eating tool’. Note Kaufman’s *kunmi, as the very reconstruction. [NUA: Num; SUA: Tep, TrC, CrC, Azt]

As the nibbler, the jackrabbit has the literally the same consonants as ‘chew, nibble’ at 463 (abbreviated below):

463 Egyptian(H) xnm ‘inhale, smell, eat, enjoy’: UACV-1757 *kaNmu / *kanNmi (Kaufman) ‘jackrabbit’

As for nibbling/tasting or ‘have a taste / taste good’, Kaufman’s reconstruction has k-nm- like Egyptian xnm:

303 Egyptian(H) xnm ‘inhale, smell, eat, enjoy’:

UACV-778 *kaNma(C) / *kanma < *kanma (Kaufman1981) ‘taste, have taste or a quality of taste, such as sweet or salty’; L.Nu50 *kahma ‘have a taste’; M88-ka2 ‘be sweet or salty’; Kh/M06-ka2 ‘be sweet or salty’; Mm qama (< *kama) ‘taste, v’; NP kama; TSh kama/kamma; Sh kammanna; CM kama/i ‘have a taste, be tasteful’; Kw kama ‘taste, v’; CU kamáy (Miller *kammay) ‘taste, have taste, taste good’; Kw kamá ‘taste, taste good’; CU kamá-ti ‘(< *ti) tasty, good tasting’. Add Ch(L) kama- ‘have taste or flavor, vi’. This also appears in compounds such as Ch piya-gama ‘sweet’. In M88-ka2, Miller includes M67-427 *kaka ‘sweet’; L.Son71 *kaka ‘dulce’ as *kaka may be a reduplication of *kaCma ‘taste’. ST kaak ‘have a certain taste’; Yq kâm-ta ‘swallow, put in mouth’; ST kama / kama / kamaik ‘carry/hold in the mouth’ may be semantically pivotal between *kanma ‘taste’ and *kaCma ‘mouth, cheek’ and possibly tie them together. Sh and CU may suggest a final -c. Relevant to Kaufman’s reconstruction *kanma, note Ca ken-ma ‘delicious, tasty’; [e1,e2,e3] [NUA: Num; SUA: Tep].

Relevant to ‘nibbling, tasting’ is the place where it happens (cheeks, mouth), and relevant to rabbits’ fluffy cheeks as prominent when nibbling/eating:

304 Egyptian(H) xnm ‘inhale, smell, eat, enjoy’:

UACV-828a *kaCma ‘cheek(s), mouth’: Sapir; VVH87 *kaqma ‘mouth, cheek, to taste’; B.Tep91 *kaama ‘cheek’; M88-ka26; Kh/M06-ka26 ‘cheek’: TSh kamma ‘taste’; Sr qaq, pl: qaam ‘beard, facial hair’ (cognate? Miller queries, and I say yes.); TO kaam ‘cheek’; Py pkaa ‘cheek’; Py’p kamar ‘face’; LP kama/kaam; NT káama ‘cheek’; ST kaam ‘cheek’; CN kamak ‘cheek’; MN kama ‘mouth’; HN kama-tl ‘mouth’; HN kama-wia ‘speak to’; Pl kamačal ‘jaw’; Pl kamak ‘cheek’. Likewise, NP gamu ‘chin’ and Yq kámta ‘swallow, put in mouth’ may tie these to *kanma ‘taste’ as suggested by VVH.

UACV-828b *kaCma(C) > *kana / *kana ‘beard, facial hair’: if Sr qaq ‘beard’ and Ktn kana-c ‘beard’ are includable in KH/M06-ka44 ‘chin, whiskers’, then Mm qana ‘beard’ and Tb kaana-l ‘facial hair’ seem so also, though we shall assign different letters for different nasals. Sapir cites TB gana ‘beard’ (kaana-l ‘facial hair’ in Voegelin and Munro) and Kitanemuk qaša and CN kan-tl ‘cheek’ (Simeon), perhaps a related form of CN kama-tl above. Add WMU gañáqqo / qaša-qqo-pā / ganáqqwá ‘jaw, chin, n’; SP qannáqqo’o(NN) / qannáqqo’m-pi ‘chin’; CU káná-qq-pú ‘chin’; [media m/n/n] [e1,e2,e3] [NUA: Num, Tb, Tak; SUA: Tep, TrC, Azt]

Several UA *kamma forms mean both ‘taste’ and ‘sick’ as if in the sense of ‘experience’ or ‘partake of’ whether sweet (taste) or bitter (illness):

305 Egyptian(H) xnm ‘inhale, smell, eat, enjoy’:

UACV-1979a *kaCma > *kama ‘hurt’: Mm ca-qama ‘hurt (physically)’; Mm qama ‘be sick, hurt’; TSh kammah ‘be sick, sore; ache, hurt’ (vs. TSh kammata ‘taste’); TSh kammanna ‘verbal noun of kammah; thus, TSh tama kammanna ‘toothache’; Sh(C) kama ‘be in pain, ache, be sick’; Sh kammah ‘ache, dull pain’. What of Hv tuukama ‘is pierced’? Note two similar terms Sh tëmmi ‘sick’ and Sh tëmmi ‘taste (food)’ have both meanings, as also Sh kamma is both ‘sick’ and ‘taste’, perhaps in a sense of ‘experience’ or ‘partake of’ whether sweet (taste) or bitter (illness). [NUA: WNum, CNum]
UACV-1979b *na-kaCmi > *na-kammi ‘sick’; Ch nagámi ‘sick’; SP nakammi ‘be sick’; CU nagámi ‘sickness, illness’. This is likely tied to *kama ‘(in) pain’ with the na- prefix. [e1,e2,e3] [NUA: SNum]

Loss of initial i/y in stems of more than three consonants:
Initial i/y is often lost, and consistently in stems of more than three consonants. In fact, such a loss of initial consonants often happens in Egyptian itself:
Egyptian itnw and Egyptian tnw ‘be difficult’; Egyptian igr/igrt and gr/grt ‘furthermore, moreover’; Egyptian ixt and xt ‘thing’; Egyptian irx / xr ‘by’ Similarly, UA forms often lack the initial i, but reflect the rest: 306 Egyptian irtt ‘milk’ > UA *riti/*riši ‘milk’;
300 Egyptian īnty ‘left’ > UA *opoti ‘left’;
307 Egyptian ītyw ‘blue’ > UA *tiyawi/*tayawi ‘blue/green’;
308 Egyptian īṣdd ‘sweet’ > UA *sul/*sud ‘sweet’;
309 Egyptian ītrw ‘river’ > UA *t(r)w/*tiw ‘river.’
345 Egyptian īfdw ‘four’ > UA *wattiwi ‘four’

306 Egyptian īrtt ‘milk’ (> īrtt/irt > Coptic eroot):
UA *riti/*rishi: Wr rishi ‘milk.’ As t > c is frequent before high front vowels, with loss of initial i-. [e1,e2,e3]
300 Egyptian īnty ‘left, east’; Coptic yebt ‘east’ (treated earlier) > UA *opoti ‘left’: CN oopooc-tili ‘left, left-hand side’; and many other SUA forms, yet they all lack initial i/y, the other 4 consonants are apparent. See at 300.
307 Egyptian(F) ītyw ‘blue’; (the last three consonants match UA perfectly, and if -rt- were clustered, it would likely only strengthen or double the -rt-, then with loss of initial i/y as usual, UA *tiyawi /*tayawi ‘blue/green’ matches Egyptian. Remember in Tep (TO, LP, NP, PYp, NT, ST) *y > d, *w > g:
UA CV-263 *tyaw > *tyaw / *taw ‘blue/green’: B.Tep249 *tiydogi ‘green, blue’; L.Son305 *tïyo ‘verde, azul’; M88-646 ‘green/blue’; K/H/M66-646: *tiyawi > TO iïdagi; LP tïdig; NP stugdogi; stuogvita; NT tïdó(gi) ‘blue / green’; ST tïdó. Add PYp teedad and Eu tadec ‘blue’. For a reconstruction of *tayawi, TO, PYp, and maybe EU show the 2nd vowel as w, while other Tep forms likely assimilated a > a, anticipating the following *w. And EU tadec ‘blue’ shows the original first vowel *tayawi, while the other languages assimilated, anticipating to the points of articulation of t and y and w, remaining high between the high front consonants on both sides of *a, thus motivating ï. Cahitan *tiwili (My teweli ‘blue, sky color’; Yq téwe ‘azul’; Yq tewelé ‘azulito’; AYq tewe ‘dark blue’) may belong since syncope of a vowel and assimilation are common in the Cahitan languages: *tiyawi > *tiywi > *tiwi. For loss of medial syllables in Cahi, compare ‘bat’: *so-o-pati > so-opèci > Cahi sooci-k (249) and ‘frog’ *wakanta > Cahitan wahle ‘frog’ (298).
[reductions: *V > o/ʔ] [e1,e2,e3] [NUA: SNum] [SUA: Tep, TrC]
308 Egyptian(F) īṣdd ‘sweet’; Egyptian(H) īṣdd ‘Schweiss [sweat], n’:
UA *psur ‘sweat, v’; In the Tepiman compounds, the first syllable is *pa- ‘water’ (> Tep va/-wa-), so consider matters after initial wa/-va-, and remember that *s > h in Tep, and d > l/r in some languages.
UACV-2249 *pa-sura ‘sweat’: TO wahud / wahul- ‘sweat, vi’; TO wahuladag ‘sweat, n.; sweaty, adj.’; NV vahuru ‘sweat, v’; NV sivahurudaga ‘sweat, n’; PYP vahar ‘sweat, v’; PYP vahagard ‘sweat, n’; NT vaahuray ‘sweat, vi’; ST voor ‘sweaty’ (pl ST vapor). Also likely are the latter two syllables of Cr taiši ‘e sweat, vi’, Wc kwaasaiyya ‘sweat, n’, for Cr -si’e < *surV, and Wc assimilated the V a bit more toward y. The first two consonants (Egyptian īṣdd) may be apparent in Sr yška ‘sweat, perspire’ and Cr taiši ‘sweat, v’, while the Tep languages show the 2nd and 3rd consonants, and the 4th in NT. This is another word in which PU *pa ‘water’ appears compounded in Tep. *r > ‘ in C [e1,e2,e3] [NUA: SNum] [SUA: Tep, TrC]
309 Egyptian(H) ītrw ‘Ström, Fluss [river]’ > Coptic yo’or:
UACV-1818 *pawia / taowi ‘river’: these UA forms are compounded with UA *pa- ‘water’ in Uto-Aztecan *pa-tawa / tiwi ‘river’: Eu baçiwé’e ‘rio [river]’; My bátwé ‘rio’; Yq bátwé ‘rio’; We háčia (< *pa-tua since We h < *p and We i < *u); CN aa-tlawi-il ‘valley, canyon, gully’; CN aa-tooyayi-il ‘river’. These Cahitan forms in -pa10 seem better here with Eu and CN. UA also has the Hebrew form Hebrew yawor ‘river’ (799): *yawaw(n) ‘river, canyon’ which itself is a loan from Egyptian and quite matches the Coptic forms, yet UA *tiwi better preserves the t and w, the other two of the four consonants, that the Hebrew and Coptic forms are missing. UA loses the first C, consistent with the other five items losing initial i- in UA, while Coptic and Hebrew’s loan from Egyptian kept the 1st and 3rd consonants more clearly: Egyptian ītrw > Hebrew yawor (losing t and w, 2 of the 4 consonants, though the glottal stop may residually be the lost t and the round o an assimilation from the following w): Coptic yo’or(e) ‘river’ approximates the Sahidic and Achromimic dialects, yor in the Bohairic dialect, and ya’ar in the Fayyumic dialect (Loprieno 1995, 47). [SUA: TrC, Azt]
310 Egyptian(F) s ‘maggot’:

UA *sa’(w)A / *si’A ‘louse’; Ca sa’wa-l ‘louse (of hair)’; Ls sa’la-t ‘body louse’ (perhaps sa’-); Hp si’a ‘nit, egg of head louse’. Many Num languages also show *si’a ‘louse, worm, bug’. Num lost the glottal stop’s rounding in ‘sand’ also, but Hp shows w in Hp tīwa < Egyptian t ‘earth’. Note the similarities between Ca sa’wa-l ‘louse’ (< Egyptian s’) and Ca se’we ‘ask’ (< Hebrew S’l ‘ask’). They show identical consonant representations for identical consonants (*s > s, *t > w), but a difference in vowels—one assimilating toward the final -l in Hebrew (though missing in Ca), raising and fronting the vowels, as in Ca e-e vs. a-a.

UACV-1399a *pusi’a(C) ‘louse’: I.Nun161 *pusi’a/posi’a ‘louse’; Fowler83; M88-pu14 ‘louse’: KH/M06-pu14: Mn pusi’a; NP poziabbi ‘louse, flea’; TSh posia-cci; Sh posía-cci. Fowler also lists Sh puzi’a and NP pozi’a, both showing glottal stops, as does Cm pusi’a/ pusi’a ‘head louse’. With two languages showing *u, I think *u > o. Miller also lists the SNNum forms, which likely lost medial -si-:

UACV-1399b *po’a ‘louse’: Kw po’-vi; SP po’-vi; Ch pū’-vi; Ch pū’-vi / pū’-vi ‘body louse’; Ch(L) pū’-vi ‘louse’. With two languages showing *u, I think *u > o. Miller also lists the SNNum forms, which likely lost medial -si-:

311 Egyptian(F) ddf ‘snake, internal bodily worm’; Coptic jatfe:

Sr sīvāt-t ‘body louse’; Sr fits well since 3 of 4 consonants appear and the only missing C would likely be the first element in a cluster, as in the Coptic form, and the first element in a cluster is usually lost in UA. Both Coptic and UA Serrano sīvāt- suggest a proto-form similar to *safat > *svpVt. Note also the following:

UACV-2596a *sipu > sipu ‘worm’; Cp sīvuy ‘worm, maggot’; Ca sīvuy-al ‘worm’; Ca sīvuy-iš ‘being wormy, having many worms’; Nvs kūsib ‘gusano’. Missing si-, perhaps Ktn purpur ‘worm sp’. [r>y]

UACV-2596b *sipuy ‘rotten, wormy’: Cp sīvuy-iš ‘rotten, decayed, adj’ (cf. Cp sīvuy ‘worm, maggot’); CN popoyoo-tl ‘rottenness, decay, n’. However, Egyptian sp ‘Tausendfuss, Tausendfüssler [centipede]’ is quite similar as well. [slight V discrepancy] [e1s,e2] [NUA: Num, Tak]

312 Egyptian(F) kmt ‘a jar, n.f.’:

CN koma-tl ‘vessel, container’; CN te-koma-tl ‘clay pot’ (te- presumably from te-tl ‘rock’). [e1k,e2m,e3t]

313 Egyptian nyw (of, belonging to, pl possessions)

Ktn niw ‘vessel, container’; CN te-koma-tl ‘clay pot’ (te- presumably from te-tl ‘rock’). [e1k,e2m,e3t]

314 Egyptian(F) tp ‘load (cargo on animal or ship); be heavy-laden’; Egyptian(H) tp / tp ‘beladen [to load]’; Coptic ootp:

UACV-388 *hitāpa ‘carry’: Mn hā ‘carry, hold using both arms’; NP hā ‘carry in arms’; Eu hitava-n / hitāwā-n ‘carry’. Wr ihtāwā-n ‘carry a heavy load’. [e1,e2,e3] [NUA: Num; SUA: TrC]

315 Egyptian(F) ptr/pṭy ‘who? what?’; Egyptian(H) prt / pwtr ‘wer ist? [who is it?], was ist? [what is it?]’:

UA *piri ‘what’: Tr piri ‘what (interrogative pronoun)’ (*putVr > *puti > *puri > piri). SNum *pu ‘what?’ e.g. WMU pu’-ni-k ‘what-do-?’ [e1,e2,e3] [NUA: TrC; NUA: Num]

316 Egyptian(F) ḥbs ‘garment, covering’; Egyptian(H) ḥbs ‘Gewand [garment], Kleid [garment]; Coptic ḥbs ‘clothe, cover’, Coptic ḥbs ‘covering, garment’:

UA *upā ‘wedding robe’. Hp oova ‘wedding robe’ (Hp o < *u). All is quite expected (pharyngeal h > (h)u, b > UA *p) except that the final consonant is missing. [e1h,e2b,e3s] [NUA: Hp]

317 Egyptian(F) iṭd ‘net’; Egyptian(H) iṭ ‘Netz [net]’; Coptic ate:

UA *yuta: Ls yúula-pi-š ‘rabbit net’. Ls l < UA *t < Egyptian d, and Ls -p- (instead of -v-) suggests a final consonant, like Egyptian t-t. [e1,e2,e3,e4] [NUA: Tak]

318 Egyptian(H) smx ‘vergessen [forget], vernachlässigen [neglect]’; Egyptian(F) smx ‘forget, ignore’:

UACV-962 *sumiCa ‘forget’: M67-134 *sumi / *sumi ‘disappear’; M88-su4 ‘disappear’; KH/M06-su4: Mn sumi’a- ‘forget’; Kw na-sumaa- ‘forget’; CU sumuáy ‘forget’. Perhaps Sr umi’lk ‘forget’ as *s > h in Sr; Ktn amihiik / ami’hiik ‘forget, vt’; Cp nausuwacri ‘forget’; Cp nausuwacri ‘lose s.th’; Ch ti/na-sumi’a ‘forget, leave behind’; NP sīmu’wa ‘forget’; TSh nausuwacri ‘forget’; Sh na-suwaci ‘forget’; and perhaps Hp sūutoki ‘forget’; Hp(S) sūhtoki ‘forget’. [m/w] [NUA: Num, Tak, Hp]
319 Egyptian(F) **psi** ‘cook’; Coptic pис; Egyptian(F) **psw** ‘preparation, of food and drink (verbal noun)’; Egyptian(H) psi ‘kochen [cook], backen [bake]’; Egyptian(H) **psw** ‘verkochung [cooking]’

**UACV-270** **posso** ‘boil’ (perhaps < *pasu): CL.Azt66 pososso ‘to foam’; posossoal ‘foam’; M88-po21; KH/M06-po21: Wr pasu ‘cook by boiling’ may represent the original vowelizing with an early leveling widely apparent: **wasu > *poso.** CN pososso ‘boil, foam (of turbulent sea), get very angry’; CN posossoal-li ‘foam’; Pl pusoni ‘foam, froth, v’; Z posoni ‘tobacco, v.’. To these Aztec forms, add Cah *poh-: Yq pohte ‘hervir’; AyQ pohta ‘boil, vt’; AyQ pohtia ‘boil for s.o., vt’; My pohte ‘está hirviendo’.

Numerous other examples show s > h in a cluster for the Cahitan languages, e.g. *takisalti > takahl ‘bread’. Parallel to Yq pohte is Ktn vori ‘boil, vt’ though Ktn voro ‘come out, bubble up, boil, v’ also belongs, since Ca i < *s. Consistent with UA *tiku < Egyptian tax vs. Egyptian tsi and UA *piso < Egyptian bsw vs. bši, here also UA consistently verbalizes the noun form (Egyptian psaw) over use of the Egyptian verbal form (Egyptian psi). [*s > h / _C] [e1p,e2s,e3w]

[SUA: TrC, Azt; NUA: Tak]

320 Egyptian(H) **xpr** ‘rauben [rob]’ > UA **kāpik** ‘take’: Yq kebék-ta ‘take, graspe’. [e1x,e2p,e3x] [TrC]

321 The Egyptian glyph for the consonant **m** is an **owl**; however, the original word from which that glyph derives is unknown; it undoubtedly started with **m** and was probably short; Cerny shows Egyptian **m-** / mu- (construct) / maw  ‘owl’ as possible morphemes for the first part of Coptic mulaj ‘owl’ (< *mwlwd; in that light, UL words for ‘owl’ are noteworthy: all reflexes of the various UA languages begin with *mu-; some have only the single syllable mu, while others suggest a second consonant or cluster or additional morpheme(s) that surface as *muhu in Numic, *mu’u in TrC, and monywi in Hp.

**UACV-1590** **muhuN / *muhum** ‘owl’: M67-312 ‘muhu ‘owl’; I.Num97 *mu(hu(h)) ‘owl’; BH.Cup *muhta ‘owl’; L.Son153 *muhu ‘bufo; Fowler33; M88-mu10 ‘owl’; Munro.Cup86 *muhu-ta > *múu-ta ‘owl’; KH.NUA; KH/M06-mu10: Mn muhu ‘Pacific horned owl’; NP muhu ‘owl’; TSh mumumpi ‘horned owl’; Sh mom-picci; Kw muhic; Ch mumhipi; SP mooC- (ppici) ‘hooting owl’; CU mu-pi-ci; Tb muheun-t, muhumbšt; Cp mu-t; Ca mu-t; Ls mu-ua ‘horned owl’; Gb múhut, Sr mumut; Ktn mun-t ‘great horned owl’; Hp monywi; Eu mühut; Op muh; Yq múu ‘My múu ‘Tbr mu-ta; HN kwa-mohmoh-tli ‘night owl’ (kwa- ‘forest dwelling, wild’). Add Tr mo’tapa ‘owl sp’ as Tr tápani ‘owl sp’ provides a convenient morpheme break for Tr mo’tapa. Sr mum-nt showing -m- even adjacent to -t- recommends -m- as the 2nd nasal, unless it is the beginning of an old reduplication. Tak-t absolute and especially Ls -ta suggest a final consonant. [e1, e2, e3] [NUA: Num, Hp, Tb; Tak; SUA: TrC, Azt]

322 Egyptian(H) q’yt ‘hochgelegenes land [high-lying land], Hügel [hill]’ from Egyptian(H) q’i ‘hoch sein [be high]’; Egyptian(F) q’i ‘tall, high’; Egyptian(F) q’yt / q’iit ‘high ground’

**UACV-1455a** **kawi** ‘mountain, rock’: M67-289a/b *kawi/*kai ‘mountain’; I.Num49 *kaip ‘mountain’; BH.Cup *qawica ‘rock’; KH.NUA; HH.Cup *qawiča ‘rock’; L.Son79 *kawi ‘cerro’; M88-ka8 ‘hill, mountain’; Munro.Cup74; KH/M06-ka8: Cp kawi-š ‘rock’; Ca qawi-š ‘rock’; Ls qawi-č ‘mountain, hill’; Gb xay ‘siera’; Sr qaiič; Ktn kay-c; Eu kavit / kawi(t) / hawi ‘cerro [hill]’; Tbr kav ‘cerro’; Wr kawi ‘cerro’; Tr gawi ‘montaña, sierra, tierra, campo’; My käwmi; Cr āh-ka-i ‘slope on backside of hill’; Miller recommends Pl ahku ‘up, above, over, on high’. The NUA also notes the reduplicated forms: Sr quaiič ‘mountains all over the place’ and Gb xaxáy of similar meaning. Loss of bilabial in Gb again; cf. believe (567), men (76). Add Op kagi (*w > Op g). But TO kawulk ‘hill’ < *kapul-k is from a different source (< *kapul-k vs. *kawi). Note the other liquid reflex in TO kawud ‘closely, short’. Ls qawiča and Sr qaiič are a perfect reflection of an earlier qa’it-ta, with the glottal stop rounded and most impressively -č at the morpheme boundary with the noun suffix -ta added to a stem that ends in -t, because only a doubled *-t-t- > -č-č-, a single *-t- > -č-.

323 Egyptian(H) q’yt ‘hochgelegenes land [high-lying land], Hügel [hill]’ < Egyptian q’i ‘hoch sein [be high]’

**UACV-2370a** **ko’ay / ko’aič ‘top’: TSh ko’e/ko’i-či ‘peak, point, top; crown of head’; Sh(M) koi ‘point, top’; Sh(C) ku-kko’ai-či ‘hills’; Cm kühr ‘top, summit, on top of’. Numie’s reflection of q’yt rounds the anticipating vowel and keeps the glottal stop. [e1, e2, e3] [NUA: CNum]

**UACV-2370b** **kwiyV ‘top’; SP ukkwiya ‘top’; SP kšíwua ‘top’; CU kwiýu ‘top of head’. [NUA: SNum]

324 Egyptian(F) k’w ‘sycamore figs’; Egyptian(H) k’t ‘Frucht [fruit]’ (with a possible reference to sycamore fruit); Egyptian(H) k’w ‘unreife Sykomorenfrüchte [unripe sycamore fruit]’

**UACV-183** **ku’u / *kuhu** ‘elderberry’; KH.NUA; M88-ku34 ‘elderberry’; KH/M06-ku34: Cp kū-u-t; Ls kúu-ta ‘elderberry’; Ls kúu-ta ‘elderberry bush’; Sr kooh / kuuh; Ktn kuhuc ‘fruit of elder tree’; Gb kohut / kuhut / húkut/húkát ‘sáuco’; Ca kúu’t ‘cattail, soft-flag’. Add Tb kuuhupi-l ‘elderberry’. [e1, e2, e3] [NUA: Tak, Tb]

325 Egyptian(F) k’w ‘vineyard’; Egyptian(H) k’w ‘Weingarten [vineyard]’

UA **kunuki** ‘elderberry’; Mn kunugibi ‘elderberry bush’; SP künügwi ‘huckleberry’; the *kunu portions align very well with Egyptian q’nw. [e1, e2, e3] [Num; Tb]
326 Egyptian(F) xw ‘plants, flowers’; Egyptian(H) xw ‘Kräuter [plants], Blumen [flowers]’;
Tb kuu-l ‘yellow flower.’ [e1,e2,e3] [Tb]

327 Egyptian(F) qr ‘bundle’; Egyptian(H) qr ‘bundel [bundle], tasche [pocket]’;
UACV-112 *kawac ‘pocket, bag’; M88-ka38; KH.NUA; KH/M06-ka38; Ca káwkun-ily ‘pocket, bag, purse’;
Sr qawaa-ta-ne ‘sawta-stem pocket’; Ch kawa-a ‘kind of big packbasket made with string’.
Cp qáwkuni-ly ‘bag, sack’. The last part of Ca and Cp (-kuni) is *kuna ‘bag’, and Sr -t- means a final consonant:
*kawac. [e1,q.e2,e3r] [NUA: Tak, Num]

328 Egyptian(F) q ‘bundle’; Egyptian(H) q ‘bundel [bundle], tasche [pocket]’; the similarity of UA
*kawC ‘pocket, bag’ and UA *kawC ‘packrat’, and both semantically derivable from q ‘pocket, bag’
make me think that the *kawC ‘packrat’ below is from the same Egyptian root; especially amenable is
Ls qáw-la ‘woodrat’ whose -la suffix is infrequent and happens when the stem ends with a liquid or nasal:
UACV-1464 *kawac ‘rat, packrat’; BH.Cup *qawala ‘rat’; M67-340 *ka/kawa ‘rat’; L.Num47 *ka(wa); M88-ka13 ‘rat’;
Munro.Cup107 *qawa-la ‘rat’; KH.NUA; KH/M06-ka13 *kawa; Mn qawa; NP kawa ‘packrat’; TSh kawan; Sh kaan;
Kw kaa-ci ‘woodrat’; SP kaa-ci; CU kaa-ca ‘packrat, gopher’; Hp qaala ‘packrat’; Tb haawa-l ‘wood rats’;
Sr qá-w-t; Gb xar; Ktn ka-č; Ls qá-la ‘woodrat’; Ca qáwa-l; Cp qáwe-l; Ch(L) kaaci ‘rat’. Ls -la often means
a final liquid or nasal consonant. This is in all branches of NUA, but not in SUA. [idddda] [loss of intervocalic -w-
in SNum, Sh, Gb, Sr, like mtn, or ?Aramaic qwy ‘gather’? [e1,q.e2,e3] [NUA: Num, Hp, Tb, Tak]

329 Egyptian(F) qd ‘go round’; Coptic koote ‘go round, turn’; Egyptian(H) qdi ‘umhergehen [walk about],
umgeben [surround], herumgehen um (jdn) [stand around (someone), sich umkehren [turn back, turn around]];
Egyptian(H) qd ‘Umkreis [neighborhood]’; Egyptian(F) qd / qdd ‘schlafen [sleep]’; Egyptian(H) qdqd ‘bummeln
[wander], schlendern [stroll]’; semantically, Egyptian ‘to dwell/live/be at a place/area (neighborhood),
walk around there, return regularly, sleep there’ etc, is summed up by the UA meaning of ‘dwell, live, be’:
UACV-2006 *kati / *kattí ‘sit’; Sapisr; VVH42 *kačí; M67-381a *kate; 381b *ka; BH.Cup qa ‘be’; L.Son76 *kati ‘sentarse’;
M88-ka3 ‘sit’; KH.NUA; KH/M06-ka3: M qatí; NP katí (< *kattí) ‘sit, sg’; TSh kati; Sh katí; Cm kahi ‘sit, live’;
Ch kári ‘sit, sg’; Kw kari ‘sit, stay, live, be alive’; SP qari; CU qari; Tb halit~aahal ‘sit, live’, Cp qa ‘be
there, there it is’; Ca qál ‘be, exist (of animates)’; Ls qal ‘live, be’; Gb xa/xaró ‘estar, live’; Sr qat/qatí ‘be, stay,
dwell, live, remain, be alive, have to, be possible’; TO kací ‘lie lifeless, exist over an area’; Op katte;
Op karu ‘impr verb suffix: was verb-ing’; Yu kací; Wr káhtí ‘estar sentado, sg.’; My katáhtek ‘estar sentado’;
Yq kättek; Tbr katé ‘estar, estar sentado, vivir, estar en’; We kaaté ‘estar sentado, vivir’; Sapir includes Cr
ka ‘be, sit’; Pima káci ‘lay’; and CN kaa (pret: ka, katki, pl. kate) ‘be’. Of interest is that SP has two
identical forms in SP qari ‘sit, dwell’ and SP qari ‘protect’ which ‘surround’ above aligns with. Some suggest
*a-t- > *-t- /-h- - [t > l in Tb, Tak, not Sr, > r in Num; Gb o] [e1q.e2d] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

330 Egyptian(F) gwn ‘sack’; Egyptian(H) gwn ‘Sack’;
UACV-114a *kuna ‘bag, sack’; Munro.Cup10 *kúuní-la ‘bag, sack’; KH.NUA; KH/M06-ku11: Kw kuna-bí-zí;
Ch kúna-ví; SP kuna; WMU kúna-ví ‘bag, sack’; CU kúna-ví; Ls kún-la; Cp kúni-ly; Ca kúni-ly; Gb -kun.
UACV-114b *kana ‘bag, sack’; Cr ka’ani ‘taleaga’ and We kanána ‘cinturón, vibora para dinero’. With a V
assimilation (*u-a > a-a), these two groups may belong together, especially in light of CN’s tendency for
anticipatory assimilation and CrC’s affiliation with Azt. [e1g.e2w,e3n] [NUA: Num, Tak; SUA: CrC]

331 Egyptian(F) qny ‘be yellow’; Egyptian qnit ‘a yellow pigment’; Egyptian qnt/qnit ‘yellowness (?) of
eyes’ > Cp kenekene’e-š ‘yellow’, pl: kekne’-čim. [e1,e2,n,e3] [NUA: Tak]

332 Egyptian(F) qřḥ ‘serpent spirit, as guardian of a place or princes of ancient family’ (sometimes bird
determinative instead of serpent); Egyptian(F) pl: qřḥt ‘serpent figures in gold’; Egyptian(H) qřḥt ‘Uradel
[ancient nobility]’; Egyptian(H) qṛḥ ‘Freund [friend], Alliierter [ally], Partner’;
UA *koNwa ‘snake’ reflects a -řħ- cluster (< *qVṛḥat), as well as the feminine ending -at > -a. Tr kayewá
‘variety of venomous snake’ might show a separation of that cluster (< *qaraḥat), and Eu koros ‘a kind of
large snake that kills jackrabbits’ is another interesting look for such consonants. Cp qeqini-ly ‘king snake’
and Ls qieqeň-la ‘ring snake’ < Tak *koňo all reveal Tak -ŋ- from the -řħ- cluster (a liquid-aryngeal cluster),
very natural; and while *kowa has been a common reconstruction, Kaufman (1981) *konwa and Joe Campell
(1976) *kọńwa, predare me in constructing a nasal *koNwa (note Tak -ŋ-). Of interest is that the Egyptian
determinative is sometimes a bird instead of a serpent in light of the ‘feathered-serpent’ compound.
Yet most striking is that CN kooa-tl means both ‘snake’ and ‘twin’, a rather odd pair of meanings, and the
Nahuatl loan is the source of North American Spanish cuate ‘twin’ also meaning ‘close friend, pal’ (Bills and Vijil 97), and Egyptian qh(t) has both meanings — ‘serpent’ and ‘partner’ — both written with cobra image:

**UACV-2058** *köNwa* ‘snake’; *tí-kóNwa* ‘rattlesnake, rock-snake’: Sapir; M67-395 *ko/ *kowa ‘snake’; L.Nam 219 *tokohwa check'snake, rattler; L.Son88 *ko 'serpiente'; B.Tep116 *ko’oi ‘snake’; Munro 1973; Kaufman 1981 *konwa; Fowler83; M88-kol2 ‘snake, rattlesnake’; KH/M06-kol2: many forms contain the prefixes *pa- ‘water’ and/or *tí- (> *to-) ‘rock’, as Sapir and Miller have suggested. Mn toqoqwa ‘snake’, Mn patagówa ‘watersnake’, Mn toqöqa ‘rattlesnake’; NP toqogwya ‘rattlesnake’; TSh khoko ‘gopher snake’; TSh sa-puktu/tokowa ‘water snake’; Sh tokoa ‘snake, rattlesnake’; Sh kokon ‘bull snake, blow snake’; Sh pasinkon ‘water snake’; Kw tokowa ‘rattlesnake’; Kw koko ‘gopher snake’; SP toqo-avi ‘rattlesnake’; CU toqo-avi; TO ko’oi/ko’owi ‘rattlesnake’; Nv ko’o; PVP ko’o; NT koi/köyi; ST ko’; Eu vakoc ‘culebra’; Yq bákot; My bákat; Wr khuha ‘snake sp.’; Tbr ko'o-t; Wc kúú; Cr ku’uku’u-se ‘snakes’; Cr kuku (Sapir); CN kooa-tl ‘snake, serpent, worm, twin’; Pl kuuwa-t ‘snake’. Munro (1973) includes Ls qijen-la ‘ring snake’ (with reduplication), Cp qejen-li ‘king snake’ (Ls loan?) and shows *w as one source for Ls ɳ and so for other Tak languages as well. Joe Campbell (1976) marshals evidence for underlying ɡ or *konwa, to which SP toqo- with nasal anticipation is consistent, and which Kaufman (1981) also reconstructs with a nasal *konwa. Yet Tep shows no sign of ɡ (< *w), only glottal stops and w, much like the *t> t in a cluster, then separated as in *wirwiru > *w’iwtu ‘big’ and *kolkoli > *ko’okoli ‘sick’. So a cluster *-wv- > -w-, a liquid nasalized in NUA, and *-lw- > -iw- (ko’owii) glottalized then separated in Tep fits well. Is Tep -ogo or -Vgo- frequent mediially? [e1q,e2r,e3h2,e4t] [NUA: Num, Tak; SUA: Tep, TrC, CrC, Azt]

### 333 Egyptian(F) qd ‘go round’; Egyptian(F) qd ‘use potter’s wheel’ (which spins): Coptic koote ‘go round, turn’; UA *koti / *kuri ‘turn, go around’; Wr kuri- ‘twirl, spin’; Ls qéli ‘stir, mix (as food)’. Ls e and Hp o, much like the *t> t in a cluster, then separated as in *wirwiru > *w’iwtu ‘big’ and *kolkoli > *ko’okoli ‘sick’. So a cluster *-wv- > -w-, a liquid nasalized in NUA, and *-lw- > -iw- (ko’owii) glottalized then separated in Tep fits well. Is Tep -ogo or -Vgo- frequent mediially? [e1q,e2r,e3h2,e4t] [NUA: Num, Tak; SUA: Tep, TrC, CrC, Azt]

### 334 Egyptian qd ‘pot’; Egyptian qd ‘potter’; Egyptian qd ‘use the potter’s wheel’; Coptic koot ‘turn, potter’; Coptic koote ‘go round, turn’.

UA has several forms showing *koti, perhaps with different prefixes: *ti-koti, and wa-koti.

**UACV-1710** *titkori ‘dish’: Eu tékori ‘plato, carrete [plate]’; Tbr teka ‘bottle, jug or vase with a narrow neck’; L.Son88 *ko ‘serpiente’; B.Tep116 *ko’oi ‘snake’; Munro 1973; Kaufman 1981 *konwa; Fowler83; M88-kol2 ‘snake, rattlesnake’; KH/M06-kol2: many forms contain the prefixes *pa- ‘water’ and/or *tí- (> *to-) ‘rock’, as Sapir and Miller have suggested. Mn toqoqwa ‘snake’, Mn patagówa ‘watersnake’, Mn toqöqa ‘rattlesnake’; NP toqogwya ‘rattlesnake’; TSh khoko ‘gopher snake’; TSh sa-puktu/tokowa ‘water snake’; Sh tokoa ‘snake, rattlesnake’; Sh kokon ‘bull snake, blow snake’; Sh pasinkon ‘water snake’; Kw tokowa ‘rattlesnake’; Kw koko ‘gopher snake’; SP toqo-avi ‘rattlesnake’; CU toqo-avi; TO ko’oi/ko’owi ‘rattlesnake’; Nv ko’o; PVP ko’o; NT koi/köyi; ST ko’; Eu vakoc ‘culebra’; Yq bákot; My bákat; Wr khuha ‘snake sp.’; Tbr ko'o-t; Wc kúú; Cr ku’uku’u-se ‘snakes’; Cr kuku (Sapir); CN kooa-tl ‘snake, serpent, worm, twin’; Pl kuuwa-t ‘snake’. Munro (1973) includes Ls qijen-la ‘ring snake’ (with reduplication), Cp qejen-li ‘king snake’ (Ls loan?) and shows *w as one source for Ls ɳ and so for other Tak languages as well. Joe Campbell (1976) marshals evidence for underlying ɡ or *konwa, to which SP toqo- with nasal anticipation is consistent, and which Kaufman (1981) also reconstructs with a nasal *konwa. Yet Tep shows no sign of ɡ (< *w), only glottal stops and w, much like the *t> t in a cluster, then separated as in *wirwiru > *w’iwtu ‘big’ and *kolkoli > *ko’okoli ‘sick’. So a cluster *-wv- > -w-, a liquid nasalized in NUA, and *-lw- > -iw- (ko’owii) glottalized then separated in Tep fits well. Is Tep -ogo or -Vgo- frequent mediially? [e1q,e2r,e3h2,e4t] [NUA: Num, Tak; SUA: Tep, TrC, CrC, Azt]

### 335 Egyptian qd ‘pot’; Egyptian qd ‘potter’; Egyptian qd ‘use the potter’s wheel’; Coptic koot ‘turn, potter’; Coptic koote ‘go round, turn’; with article, Egyptian wi-qd ‘a pot’;

**UACV-1714** *wikori ‘pot’: Hp wikoro ‘bottle, jug or vase with a narrow neck’; Yq wako’o i ‘comal’; Wr wa’kári ‘potsherd’. These three forms have much in common, since UA liquids go to glottal stop in Yq, and sometimes remain liquids in Hp (Shaul 1985). So the consonants are consistent. In the first vowel, two of three show a, and in the second vowel two of three show o, though Hp o and Yq o do not match exactly. [-r- > -r-; Liq in NUA/SUA] [e1q,e2d] [NUA: Hp; SUA: TrC]

### 336 Egyptian(F) ntx ‘strong, stiff, hard’; Coptic nušt; Egyptian ntx- ‘strong of arm’:

UA *nokat ‘upper arm’; Eu nokat ‘upper arm’. This is a semantic shift—strong > upper arm—and what muscles symbolize strength even today? — those of the upper arm. [idddduau] [e1n,e2x,e3t] [NUA: TrC]

### 337 Egyptian(H) r’-ib ‘Magen [stomach]’ lit: mouth-(of)-heart’: If we keep in mind that Egyptian r ‘mouth’ is more fully r with a glottal stop, then Egyptian r’< *r’-ib, and the round o with glottal stops in UA are noteworthy; in addition the juxtaposed possessive would put the final -b as first consonant in a cluster, making it disappear as outlined in 4.3 (294-300); however, with a suffix, like -a ‘her’, we would expect exactly what we see in *to’i without a suffix and SUA *to’pa (< to’ib-a) with a suffix: **UACV-2191** *to’i ‘bone, belly’: Cl.Azt92 *-hth-k ‘in, inside’ (mentioned by Cl as possibly cognate’); M88-to9 ‘belly/panza’; Munro.Cup11 *tête-i-la; KH/M06-to9: Ls téé-’la ‘belly’; Cp t’i’i-ly ‘bone’; Ca t’ë-ly ‘bone’ and Ca t’ë-ly ‘bone’; Pl t’ë-ly ‘belly, stomach, waist’; Ls téé-’la ‘belly’; Sr t’ë’t. Munro suggests that there may be two sets involved because of the semantics and not entirely consistent vowel correspondences, since the e in Ca ‘bone’ should correspond to Ls o and Cp a. Sr t’ë’t ‘belly, stomach’ suggests *o, with which the first vowels of the Cupan languages agree also. Jane Hill (p.c.) notes Yokuts toñ (Newman, 218), allowing the possibility of borrowing one way or the other. CN i’t- / i’i’t- ‘belly’; CN -i’tek ‘within, inside, postp’; Pl ih’t ‘belly, abdomen’. Campbell,
Langacker, Miller, and Hill all list the Azt forms, but with some question. As glottal stops are highly anticipated, I find *to'i > Azt i'ti quite probably cognate. [NUA: Tak; SUA: Azt]

\textbf{UACV-2190} *\texttt{topa} ‘belly, stomach’: M67-417 *to ‘stomach’; L.Son306 *to ‘panza’; MH88-to9 ‘belly/panza’; KH/M06-to9:  Wr tohpá; Tr fopá; My toppa; My tópa’ara ‘panzó’; Eu toa. As Miller noted, Eu toa (<*towa / tova <*topa) probably belongs with loss of intervocalic bilabial, and *to’pa < *to’ib-a for these. [p- > o in Eu] [SUA: TrC]

\textbf{338} Egyptian(F)  
\texttt{swh} ‘loincloth’; Egyptian(H) ‘Schurz [apron], Mantel [coat]’:
Wr sa’wela ‘loin cloth, breech cloth’. Finding another example of a cluster -w- or -hw- resulting in UA -w-would be preferred. \[e1,e2,e3h2\] [TrC]

\textbf{339} Egyptian(H)  
\texttt{hjm}t / \texttt{hjmt} ‘Ffrau [woman], Ehefrau [wife]’; Egyptian t'-\texttt{hjmat} ‘the-wife’; pl \texttt{hjmwt}; Coptic hime:
\textbf{UACV-2585} *\texttt{tihima} ‘spouse’: Wr tehimá / tehíma ‘esposo, esposa’; Ls to’ma ‘wife’; Ls tó’ma-vu ‘husband’.
Wr e and Ls o both correspond to PUA *i, UA’s schwa or a, so the two correspond well, with a syllable reduction in Ls. These match the definite article form: Egyptian t'-\texttt{hjmat} ‘the-wife’.

UA *\texttt{tihima} ‘spouse’; *\texttt{hamut} ‘woman’: one of Egyptian’s alternate forms actually includes medial i and also Coptic hime < *\texttt{hjimat}. The pharyngeal h did not have the rounding effect in Coptic that it did in UA; however, alternate forms occur in Egyptian often enough that the Egyptian dialect in question may have had a different kind of h—h or h—for this word. Though not attested, such would have Coptic te-hime ‘the wife’ and Wr tehimá / tehíma ‘spouse’ being nearly identical, which aligns with Ls tó’ma ‘wife’, n; for man to marry a woman, v’ (Ls o < *i/e). The Cah languages below (Yq, AYq, My) show a nice match for the Egyptian pl \texttt{hjmwt}, and consistent with the other UA forms, show a non-pharyngeal h or \texttt{h} in Cah *hamut ‘woman,’ pl *hamučim ‘women’: Yq hámut ‘woman’, pl: hámučim; AYq hamut, My hammut ‘woman’. Another consistency is that both UA terms—*\texttt{tihima} and *\texttt{hamut}—match the Egyptian sg and pl respectively and both exhibit a lack of pharyngeal rounding in UA, the two terms being consistent with each other.

\[e1h2,e2i,e3m,e4t\] [NUA: Tak; SUA: TrC]

\textbf{340} Egyptian(F)  
\texttt{hm}t ‘woman’, pl: \texttt{hjmwt}:
UA (Cahitan) *hamut ‘woman’, pl *hamučim ‘women’: Yq hámut ‘mużer [woman]’, pl: hámučim;
AYq hamut ‘woman’; My hámut ‘mużer [woman], hembra [female], pl: hamučim ‘mujeres [women]’.

Interestingly, we have the Egyptian feminine plural -wt built into the UA singular and then the Hebrew plural -im attached to that, and in case anyone think that strange, it is worth mentioning that the same thing happened in Hebrew: the Hebrew feminine plural suffix -im; thus, the Hebrew feminine plural suffix -oo added the Hebrew masculine plural construct suffix -ee when the plural noun is possessed, and the vowels -oo-ee in UA rise to *-uti > uči.

Instances of Egyptian \texttt{h} are less numerous in Egyptian too and thus its correspondences less certain, but some parallels suggest behavior like \texttt{h} (341, 299), though an instance of behavior like \texttt{h} may be in 342.

\textbf{341} Egyptian(F)  
\texttt{hsq} ‘shave’; Egyptian(H)  
\texttt{hsq} ‘rasieren [shave], scheren [shear]’:
Hp hēwī ‘scrape out, scrape clean’. \[e1,e2,e3\] [Hp]

\textbf{342} Egyptian(F)  
\texttt{shr} ‘milk, v’; Egyptian(F)  
\texttt{shrt} ‘milking’:
\textbf{UA} *soyti ‘milk, v’: Ca siyči ‘milk (as cow, gum plant), v.’ (Ca i < *o and č < t). \[e1,e2,e3\] [Tak]

\textbf{299} Egyptian \texttt{hpš} ‘chew, move around in the mouth’ > *hipwa > UA *\texttt{hiwa} ‘taste’ treated at 299 above.

Medial or non-initial \texttt{f} is less than certain. Some possibilities suggest UA *p (< f, 282, 343, 344), as it is in initial position; others suggest *w (345, 346), which reminds us that some may be coincidental similarities. On the other hand, a rule like clustering with another consonant triggering Egyptian \texttt{f} > w, but \texttt{f} > p for initial or intervocalic occurrences may explain them all, if early clusters were later separated. For \texttt{f} > p is also less than natural, unless there occurred a creolization or merger of a smaller group, having \texttt{f} in their language, with a larger group who had only \texttt{p} and \texttt{w}, but no \texttt{f}, in their pronunciation repertoire, which pronunciations eventually dominated. Doing other labio-velars (like the kw in the Semitic-\texttt{kw}) in clustering or geminating environments is consistent with \texttt{f} > \texttt{w} also in clusters.
342 Egyptian(Ph) kf / kf ‘entblössen [denude, uncover]’; Egyptian(Ph) kf ‘uncover, unclothe, doff clothes, strip, deprive, despoil, clear of (sky), gather (flowers)’;
Hp qāāp-k ‘peel off, scale off, lift come off as a sheet, v’ (the glottal stop may be anticipated to cause the doubling of *-p > -pp-; perhaps Ca kivlu ‘be stripped off, be naked’.

343 Egyptian(Ph) kf ‘hinder parts of bird, base, bottom (of jar)’: Cp kapa ‘hip’. [iddduua] [el1k,e2f,e3’] [Tak]

344 Egyptian(Ph) ifd ‘vier [four]’;

345 Egyptian(Ph) wfr ‘lung’: Tbr wopa ‘lung’; the superscript -n in extinct Tubar likely means a nasal vowel.

346 Egyptian(Ph) hjd ‘climb’; Egyptian(Ph) hjd ‘aufsteigen (zu himmel) [rise/climb up (to sky/heaven)]’;

347 Egyptian(Ph) wr / wl / w/r / wnr ‘Rohrlflöte [reed flute]’;

More examples of initial t > t:

348 Egyptian(Ph) thm ‘hunt’; Egyptian(Ph) thm ‘jagen [hunt]’;

349 Egyptian(Ph) ts ‘neck’: CN toskis-tl ‘throat, voice’; CN toskak ‘throat’. [el1e2s] [SUA: Azt]

350 Egyptian(Ph) ts ‘to tie, weave, join, order, arrange, marshal (troops)’; Egyptian(Ph) ts ‘commander’;

351 Egyptian(Ph) ts ‘tie, weave’;

More examples of initial g:

352 Egyptian(Ph) gw ‘pull tight, be choked’;

353 Egyptian(Ph) gr ‘be silent, quiet, still’; Tr kiri ‘tranquil, quiet’. [el1g,e2r]

354 Egyptian(Ph) gr ‘auch [also, too], fernen [furthermore]’; Egyptian(Ph) grw ‘also, further’: Wr gari ‘also’ (Miller 1996, 138); Tr ga/ka ‘an emphatic’. [el1g,e2r]
355 Egyptian(F) grḥ 'night'; Coptic coorh:
UACV-2610 *kι(C)aNwi / *kīyawi 'yesterday': Sapir: Kw kīāwe; Ch kīāw(i); SP kīajwi; WMU gāo / kīaw; CU kīaw; Tbr kiri-mw-y-o 'de noche [at night]'; Tbr kiri-mw-y-t 'noche [night]'; Lionnet over divides Tbr syllables, and given Tbr mw < *w, these both align with *kiriwi-/kiriwa-. Sapir ties the SP form with CN kaawi-il 'time' and Tepecano takaw. That is possible since SNUM and CN have only one vowel different (*kīawi > kaawi) and in light of CN's tendency toward anticipatory V assimilation (e.g., sand). Tb(V) 'iwā'ŋ 'yesterday'; Tb(M) iwaŋ 'yesterday' is worth keeping around to think about, though the reconstruction given considers Num and Azt, but not Tbr. This semantic change is parallel to the semantic change of UA *tuŋ 'night' (in most UA languages) but to Hp tooki 'last night.' Compare Hp tookila 'night'; Hp tooki 'last night'; and Hp lōō-tok 'day before yesterday, lit: the two-night (ago)' in which 'night' comes to mean 'yesterday/last night.' [Anticipatory V assim in CN in green, sand, yesterday] [NUA: SNUM; SUA: Tbr, Azt]

UACV-2611 *kintu 'yesterday': TSh kintu(sì); Sh kintun; Cm κίτυ. [idddua] [NUA: CNUM] [e1g,e2r,e3h2]

356 Egyptian(F) grḥ 'complete, finish off' > Tr gare/kare 'be able, finish'; Wr kahu 'finish, be able'.
[e1g,e2r,e3h2] [TrC]

357 Egyptian(H) ggt 'Niere [kidney]'; Egyptian(F) ggt 'kidney, n.f.'; Egyptian ggt is a feminine noun, so Egyptian t'-ggt 'the kidney' with the definite article:
UACV-1256 *takkìC- 'kidney':NP ddakipona; TSh takkipono; Sh takkip(p)oön; Cm ta'ki'; LS tácakal-may (reduplicated). [e1g,e2g,e3t] [NUA: Num, Tak]

358 Egyptian(F) kns 'pubic region'; Egyptian(H) kns 'scham [shame, private parts]':
Wr kohsi 'anus, vagina'. For another n-plus-sibilant cluster reducing to the sibilant (-ns- > -s-), see (129)
Egyptian wnà 'jackal' where one language kept n in the cluster, while the others lost the n. [e1k,e2n,e3s] [TrC]

359 Egyptian(F) ktkt 'quiver, v': We kace/kaci 'tremble, shake'; Cr ra-tee-ka'ahce 'shake it, vt (ti > ci).
These would align with a non-reduplicated kt rather than ktkt. [e1k,e2t] [TrC, CrC]

360 Egyptian(F) św 'dry, dried'; Coptic śowe: Tbv(V) śuu 'dry, vt'; Tb(M) suu'at 'hang up to dry'.[e1s,e2w]

361 Egyptian(F) św 'sun, sunlight': UA *siw 'hot': Ca siw 'become hot'; Ca siw-ma 'hot'; Ca siwi-$s 'heat'; CN śiu'ttàla 'be hot'. [idddua] [e1s,e2w]

362 Egyptian(F) sxi / zixi 'hit, smite, v'; Egyptian(F) sxì 'a blow, n.f.'; Coptic sooş (or 1263?):
UACV-2318 *sìk ? or *sok 'beat, throw (with power, furry)': Ca sēqay 'whip'; Ca pe-sēqay 'whip, throw (one's power at s.o. to kill him)'; CN sōokoa 'hurl s.o. or s.th. down in scorn'. We would expect 1st V Ca i (< *o); however, assimilating i-a > e-a is frequent. [e1s,e2x,e3i] [NUA: Tak; SUA: Azt]

363 Egyptian(H) sreq / s'q / slq 'Scorpion (ein Sternbild [constellation]), n.f.:
UACV-1887 *saka 'scorpion': L.Son228 *saka 'escorpion'; M88-sa16; KH/M06-sa16: Op sakkara; Eu sākra;
Yq sākkau; My sāka'awi-m; Wr sakhāla. (For other Wr -hC- < -CC-, see 358) The siaa' of SP sīam-m'o-goci 'scorpion' may belong, but not yet securely enough to count it. This is likely from *sarqat-ta > sakkara with the 1st r lost in a cluster. [e1s,e2',e3q] [SUA: TrC]

364 Egyptian t'-sreq / t'-s'q / t'sq 'the scorpion'
UACV-1891 *taska 'scorpion': Cr taska-(te) 'scorpion(s)'; We tee-rūkā 'scorpion'. [*r=s?] [e1s,e2',e3q] [SUA: CrC]

365 Egyptian(H) xdw / xddw 'fische [fish(es), coll. pl.': UA *kicu 'fish':
UACV-892 *kicu(C) 'fish': Sapir; BH.Cup **keyûil?; HH.Cup *kiyūl; L.Son103 *kucu 'pescado'; Fowler83; M88-ka20 'fish'; Munro.Cup45 *kiyuû-l/kyūû-l; KH.NUA; KH/M06-ki18: NP kuyui 'Pyramid Lake sucker'; SP pa-kīu 'fish'; Hp paa-kīu; Tb kuyuu-L; Cp qeyú-L; Ca kiyu-L; Ls kiyuû-L / kuyûû-L; Sr khiuût; Kn khiuê; Gb kyur; Eu kuč-τ; Tbr kiuč-t; Yq kuku; My kuču; Tr koču; We keči.

*kiçu > *kicu (Tbr, Wc) SUA
> *kucu (Eu, Yq, My, Tr) SUA
> *kiyu (Ca, Cp, Ls, Sr, Gb, Hp kiu < *kiyu) NUA
> *kuyu (Tb, Ls, NP) NUA

Manaster-Ramer (1992) cites this set, which nicely demonstrate his "Northern UA sound law: *-c- > -y-" since all the SUA languages show c, while UA languages show y and two h. Some show the 1st V as high-front (Tbr, Wc, Ca, Cp, Sr, Gb, Hp, SP) and others show u (mostly in SUA languages: Eu, Yq, My, Tr, and two in NUA, Tb, Ls), and I like AMR and Ken Hill's vowel choice because a doubled -dd-/cc- with final -w would leave the 1st V unstressed and variable, and i is a good choice for an unstressed vowel. Yet whether *i/û-u > u-u (the 1st assimilated to the 2nd) or *i/û-u > i-u (the 1st V assimilating to the palatal -c-/y-) is
debatable. Tr o (oft < *u) and We e (less likely from i than an unaccented dissimilation from *i) lean toward *kicu/*kucu. Doubled -dd- > -c- may underlie -c- (vs. s) and Sr and Ktn medial -h- may suggest a cluster. AMR (1992) reconstructs *kucC, with a final consonant, while Munro (1990) kiyù-l, with an ablative -l (as also in Tb), not -t, may suggest no final stem consonant, and -w could yield either. PYp kekota ‘fish, vt’ may be related by consonant harmony. [*-c- > -y- in NUA] [e1x,e2s4,e3w] [NUA: Num, Tb, Tak, Hp; SUA: TrC, CrC]

366 Egyptian(H) xdv / xddw ‘fishes [fish(es)]’, coll. pl.; UA *kicu/*kucu ‘fish’ with pa- ‘water’ prefixed: UACV-893 *paNkwï < *pakkwi < *paC-kuku ‘fish’. I.Num146 *pënkwï ‘fish’; M88-pa9 ‘fish’; KH/M08-kil8 *kicu(C) (AMR): Mn pàkwi (< *pakkwi M88); NP paggwi; Sh pênwi; TSh pànwi / pênwi; Kw pà-gi-zí; Ch páqg-ci; SP pà-ku; CU pàqù; Hp pàkiw. Add WMU pàgùi / págu ‘fish, n’. I agree with Hill’s tying this to kíl8 *kveu above, yet it is a compound that the above is not, and the nasalization is from the pharyngeal and liquid/nasal at end of *pa- ‘water’ (1165). [e1x,e2s4,e3w] [NUA: Num; Hp]

367 Egyptian(F) thyw ‘pea’: Wr tohi ‘acorn.’ At 191, note a similar preservation of h in Egyptian thi ‘go astray, reject’ > Wr thoa ‘separate, go different routes.’ [iddduua] [e1,e2,e3] [NUA: TrC]

368 Egyptian(F) qrrt ‘cavern’: Hp koro ‘small cavity, cave, or hollow in a cliff or wall’. A doubled/geminated -rr- would more likely remain r. [e1,e2,e3] [NUA: Hp]

369 Egyptian(F) nhm ‘take away, carry off, save, rescue’; Coptic nuhm: UA *nuq / *nuk ‘take’ (though the medial consonants are difficult to reconstruct, a cluster of -hm- we would expect to be difficult, and q among other things are reasonable expectations for such a cluster): UACV-403b *nuq ‘hold, carry’: Ca núq ‘carry, take along’; Cp neňú ‘have, hold, vt’ [NUA: Tak] UACV-404 *nuk ‘carry, take, get’: My nuksiïka ‘cargó [he carried]’; My a’a nuksiïme ‘lo carga [he carries], sg sbj’; My a’a nuaksakká ‘lo cargan [they carry], pl sbj’; AYq nuksiïme ‘llevar [take, carry], sg sbj’; AYq nuksaka ‘llevar (pl sbj)’; Qy nuksëme ‘lleva sg sbj’; Qy nuksaka ‘llevan (pl sbj)’; Cp nuke ‘get, vt’. Cp has the two forms, both listed for consideration, though one may not belong. [e1n,e2h2,e3m] [NUA: Tak; SUA: TrC]

370 Egyptian(F) ḥ ‘behind, around’; UA *huwu ‘around’: Kw huweegi ‘around’; Mn howeë ‘around, on the edge’; SP oa ‘around’; SP oà-gittgwà ‘(circling) around’, that is, the SP oà- morpheme. Besides Egyptian ḥ by itself, like most Egyptian prepositions, it is also subject to frequent compounding. The usual compound preposition is Egyptian r- ḥ-, which may be reflected in Mn ahoweë / howeë ‘around, on the edge’ (as Egyptian r > a in Coptic often); but *m-ḥ- is also a reasonable probability, though unattested. Relative to *m-ḥ- consider: UACV-451 *mahowi ‘(go) around’: Sh ma-hoi ‘around’ (Miller 1996b, 712); Mn ahoweë / howeë ‘around, on the edge’; Cm mahoini ‘go in circles, encircle’; TSh mo’eki ‘around, encircling’. UACV-453 *mo’a ‘put in’: Wr mo’a-ní / mo’a-má ‘encerrar [encircle, enclose], meter plobjs [put pl sbjs in s.th.]’; Tr mo’a ‘meter, encerrar’. [e1,e2,e3] [NUA: Num; SUA: TrC]

371 Egyptian(H) xdp ‘Hinterbacke [buttock]’ is usually in dual: Egyptian xdpw ‘buttock(s)’: NP(Y) hobbodo ‘back, backbone’; NP(LP) hopóodo ‘back, spine’ parallels the Egyptian dual very well. Egyptian xdp yields another set above—*kupta > *kuta—which Hp hóota ‘back’ resembles if k > h. A vowelizing resembling *hupitu > *pitu with reductions of the first syllable also follows. UACV-96 *piC ‘back, last’: M67-17 *pi ‘back’; I.Num162 *pih (pref.) ‘back, behind, buttocks’; M88-pi12; KH/M06-pi12: Mn pi ‘back, buttocks’; NP pi ‘back, bottom’; Sh pi ‘with buttocks or back’; Cm pi-hìma ‘carry behind, as on a horse’; SP piC ‘buttocks, rear’; CU pìmi-cúh ‘back to, returning towards’; CU pìmi-na-kkwa-ppi ‘behind, in the back’; Tb piçool ‘buttocks’; Ktn pìta-c ‘youngest, last’. Num *piC has been a staple in Num morphology so long that we can let it stand awhile longer for tradition’s sake, but compounds that included it (below) may yield evidence to suggest that *piC (and *piCto) are reduced from *hupîC or *hupîCto, in which case NP hobboldo / hopodó represent a fuller form. [NUA: Num] Compounds for ‘behind, in back of’ may suggest that *piC (above) is a shortened form of *hupîC:

UACV-97a *hupîC-na-(Nkwa) ‘back side of’; Mn -hupinaqwe-tu ‘behind, in back of’; Mn hupinaqwe ‘outside’; NP obi-naggwa ‘after, behind, postp’; Cm (i)pinakwi ‘behind, postp’; initial *(h)u-, is lacking below: UACV-97b *piC-na-Nkwa ‘back side of’: TSh pinnanqwa(si) ‘behind, in back of, after, last, postp. and adv.’; Sh pinna ‘last one, previous one’; Sh pinnaiñthi / pinnaki ‘following, behind’; Sh pinnankâtti ‘in back of’; Sh(C) pi-nankwaC(ττιν) ‘in back of’; Sh(C) pinna(ih) ‘last one, remaining one, old age’; Cm (i)pinakwi ‘behind, postp’. Almost identical to CNum is SP pînãqwa ‘after awhile, soon’ and the rest of the SNum as well, though less clearly (Ch piikayu ‘later’; WMU pînâux / pînâ-ku / pînâuwaqwa ‘later’; CU pîná-kwa ‘later’; CU pîná- ‘next, later, following, second’).
light of Mn and NP showing *hupi-nakwa > *upi-nakwa > pi-nakwa, as well Cm’s optional vowel in Cm (i)pinakwí, all suggest that *piC may be an abbreviated *hupiC, and with the above forms as compounds of *hupa/hupi ‘back’ and other suffixes, which length would encourage loss of the initial syllable and perhaps allow a gradual and eventual reinterpretation of morpheme boundaries and fossilization of the fusion *pina: *hupi-na > *-pina. This compound likely contains *ŋakw ‘side, from’ at ‘side’ (918). [NUA: Num]

Festivals, singing, and dancing

Because festivals involve feasting/eating, singing, and dancing, words for festival/eating, singing, and dancing often overlap semantically; that is, any can come to mean the others.

372 Egyptian(F) dnit ‘a festival’ > UA *tuniti: Wc tunuci-tiwa ‘do ceremonial singing’. [idddua] [e1,e2,e3]

180 Egyptian ħby ‘be festive, make festival’ > UA *hupiya ‘sing, song’; treated above at 180.

226 Egyptian wnn ‘eat’: UA *wînima... ‘dance, vi’, v’. Hp wînima ‘dance, vi, sg’; Ch wînîmi ‘dance, v’.

TO wînim ‘dancer in a harvest ceremony’ may be a loan, since normally *w > g in TO, but note the TO semantic dimensions of both dancing and harvest (for eating).

396 Egyptian tuf ‘drink, dance, v’ > UA *tani ‘dance, v’.

4.4 Late Egyptian article prefixes

Egyptian article prefixes include pV- (< *pa’) ‘the (masculine singular)’; tV (< *ta’) ‘the (feminine singular)’; nV- (< *na) ‘the (plural)’; w5- ‘a/an’ indefinite sg article of either gender’.

Though no longer productive (recognizable as such), many UA forms show a short prefix (pa-, ta-, na-, wa-) in the expected place of the Egyptian article prefixes fossilized as prefixes to some nouns. However, we must be careful, because very common prefixes in UA are *tî ‘rock’ and *pa ‘water’; thus, such possibilities must be eliminated. The forms hardly show the glottal stop, which is fairly typical of short high-frequency words, and the same lack exists in Coptic as well, since Coptic often shortened them to p-, t-, n-, void of any vowel.

373 Of considerable interest are three synonymous variants for Tr bumblebee: Tr napári, ţapára, wapára. These have undergone a vowel change from Egyptian bit ‘bee’ which is a feminine noun. The possible article prefixes for masculine and feminine nouns in Egyptian are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masc</th>
<th>Fem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite singular: a/an</td>
<td>wa-</td>
<td>wa-</td>
</tr>
<tr>
<td>Definitely singular: the</td>
<td>pa-</td>
<td>ta-</td>
</tr>
<tr>
<td>Plural ‘the’ either gender</td>
<td>na-</td>
<td>na-</td>
</tr>
</tbody>
</table>

So the Tr noun for bumblebee not only matches the Egyptian feminine noun itself (with vowel assimilated), but appears to have variants that are simply the three possible article prefixes to Egyptian feminine nouns fossilized as prefixes to the same noun in Tr: wa-, ta-, na-.

374 Egyptian pa- ‘the’ (masc), ta- ‘the’ (fem), na- ‘the’ (plural of either gender):

Ktn namumuk ‘first’; Ktn pamukit / pamukpit ‘first, ahead’; and Ktn lamumuk ‘first’; -muk is a common reflex in UA for ‘first’ and seemingly prefixed to these three forms are three separate prefixes (na-, pa-, la-) to -mu(muk), as in the Tr forms for bumblebee. These Ktn forms nicely reflect ‘the first’ though the last one, la-, may not be from Egyptian tV-.

375 Egyptian t-/t/-tV- (often t-/te- in Coptic) ‘the’ (fem sg) and n-/nV- ‘the’ (plural of either gender):

The te- vs. naa- in UA words for ‘belt’: Ca tepaqa-l; Ch naapagapi, both sharing *-paka- (1146).

376 Egyptian t-/t/-tV- (often t-/te- in Coptic) ‘the’ (fem sg): The *tî- in UA *tîpasori ‘mountain lion’ vs. the *pi- in Tep *wi-pso ‘bobcat’ (remember that Tep w < *p; thus, UA *pi-paso for masculine).
Egyptian p/-pV- (often p/-pe- in Coptic) ‘the’ (masc sg):
The pa- in Ca pášsivat ‘knife’ subtracting UA *sipáC/*sipu ‘sharp, metal’ (cf. 253 Egyptian spd ‘sharp’).

Egyptian p/-pV- (often p/-pe- in Coptic) ‘the’ (masc sg):
The pa- in Ca pa’vu’u-l (< *pa’-pu’u-) ‘medicine man’ vs. Ca puu-l ‘medicine man’, *pa’-pu’u- is more powerful than a puu-l ‘medicine man’; in other words, in contrast to ‘medicine man’, Ca pa’vu’u-l may be considered “the” medicine man—all puns intended.

The pa- in Ca pášsna-t ‘tar, pitch’ compared to the other UA forms for ‘pitch, sap’: NP sanapi; TSh sanapppi; Sh sanaC-pin; Sh sanakvO-C; Cm sanahkena ‘sap’; Kw sana-pi; Ch sana-pi; SP sannaC-(ppi); CU saná-pi; Tá šaanot; Lá sáán-at ’gum’; Cp saana-t ’pitch, gum’; Sr haanat ‘tar’; Hp saana ’pitch, gum of tree’.

Egyptian in addition to many UA languages showing *kapsi ‘thigh’ (294), a few forms align with a *pi- prefix:
SP piŋkap-pi ‘upper leg’; CU piká-vi ‘thigh, lap’; CU piká-vi-n ‘my thigh, lap’ (-n ‘my’); TSh nünkwappi / hunkwappí ‘leg’; NP huggabbi ‘thigh’ (-gab-/kap- portion). SP and CU parallel Late Egyptian possessive structure pe-(pron)-xapši, wherein the pronoun is usually one C or V, or they may simply be ‘article + noun.’

The pa- in Mn papuhi ‘grass’ vs. Mn puhi ‘blue, green’ (< Syr bwḥṣyn(‘)) ‘green herbs’; so *pa-puhi ‘the green’ or ‘the vegetation/grass’.

Egyptian t/-t/-tV- (often t/-te- in Coptic) ‘the’ (fem sg):
The te- in Wr tehima ’spouse’ in light of Coptic te-hime ‘the-woman’ and TrC hamut ‘woman’.

Egyptian t/-t/-tV- (often t/-te- in Coptic) ‘the’ (fem sg):
The *ti- of UA *tí-solwi ‘quail’ (UACV-1751) from Semitic *salway/*salwiim.

Egyptian tV-hq̄tyw ‘fine linen’ > Ayq tahqo’or (‘clothes, clothing’; Yq tahqyori ‘ropa [clothes]

Egyptian tV-xq̄ ‘the grass’ > Hp tūqa’a ‘grass’ (See at 174).

Egyptian (F) sin ‘clay’; Egyptian sint ‘clay seal, n.f.’ (this fem noun would prefix t/-tV- for definite): Ca teshn ‘clay for pottery or painting, pot, olla’ (< Egyptian *t*-sinat).

Egyptian n/-n/-nV- ‘the’ (pl):

88 the na- of Wr náláqeloci ‘snail’; Tr narákuri ‘snail’ as compared to Hebrew šaluqa(t) ‘leech’; Arabic šalaq ‘leeches’; Arabic šalaqat ‘leech’; Syriac šalaqa, šilaq-taa ‘leech, anything clammy or sticky, n.f.’ from the root šlq ‘stick, adhere’; and UACV-2057 *walaka ‘snail’: CN wilaka ‘caracol de monte’; Tr warákoara ‘caracol’; LS muvilaqa ‘snail’; Wr álágaloci ‘snail’.

Tr saye/sayi-ra ‘enemy’, Tr plural: na-sayira.

Egyptian wš ‘one/a/an’: UA *wa ‘one’ is reconstructable from several UA languages, notes Langacker (Langacker 1977, 120):

Hp -wa ‘one in particular’ (Hill 1998, 876).

The ga- (< *wa-) in PYp ga’ipur ‘dress’ vs. *ipul/ipud ‘shirt’ (91) (keep in mind that PYp g < *w); in fact, ga- (< *wa-) is the indefinite article in several Tepiman languages.

The wí- in LS wískun ‘chipmunk’ in light of UA *sikkü ‘squirrel’

The wí- in NP wínaga’apí ‘a shawl’ vs. NP naga’aggi’hu ‘put shawl over s.o.’
**381** Egyptian(H) wrt ḥqʾw ‘Geier [buzzard, lit: great (of) magic]’; the attested Egyptian form is the feminine wrt ḥqʾw, and while the UA form is possibly from a masculine counterpart *wr ḥqʾw, more likely is that the syncopated cluster -ṛḥ- > -ṛθu- / -l(t)u- with the pharyngeal > u, but devoiced -r- > -s- preceding two voiceless consonants in 3 languages, in Hp, Tb, and Cr, as no r:s correspondence is established for those 3 languages otherwise:

UACV-343 *wirhūkuN 'buzzard, turkey vulture'; M67-67 *witu 'buzzard'; I.Num277 *wi 'buzzard'; L.Son339 *wiru 'aura'; Fowler83; M88-wi8 'buzzard'; KH.NUA; KH/M06-wi8:

- **PUA**: *wirhūkuN 'buzzard, turkey buzzard, zopilote'
- **Mn**: wiho
- **NP**: wiʾho/wiho
- **TSh**: wihnumpi(cci) / wihumpicciih / wiyombie
- **Sh**: wikkumpicciih
- **Kw**: wikkuk-mahaa-zi
- **Ch(L)**: wikkump-ci
- **SP**: wikkūN
- **CU**: wokúći-ge-ti (< *wikkúći)
- **Hp**: wisko
- **Tb**: wišokombišt-t 'song of the turkey buzzard'
- **Sr**: wirok-t
- **Ktn**: wirukuh-t
- **Yq**: wiiru
- **My**: wiiru
- **Tr**: wiirū
- **Tbr**: wiľū
- **Wc**: wiriki
- **Cr**: viskī
- **CN**: wiiloo-tl, pl: wiiloo-me ‘dove'
- **Pl**: wiilu-t ‘bird, dove'

Amongst the usual 2nd consonant liquids in SUA, Uto-Aztecans have no explanation for the devoicing of UA *r to s in the Hp, Tb, and Cr terms for ‘turkey buzzard’. In fact, they hardly acknowledge the existence of s, and have attempted a reconstruction only three times. Miller’s *witu assumes intervocalic *t- > -r-; Iannucci reconstructs *wi, since anything more must deal with Numic’s overwhelming variety beyond initial syllable; and Lionnet reconstructs *wiru, which serves well for SUA, but does nothing for the 2nd syllables of Numic: -kku, -hnu, -h-o, etc. However, the Egyptian compound may help explain UA; otherwise, how do Hp s and Tb s correspond to UA liquids? The Egyptian compound with medial -rvt- or syncopated to cluster -ṛḥ- eventually devoiced liquid r > s adjacent to two voiceless consonants -ṛḥ-, different than the -ṛḥ- cluster in 332. Notice that Wc (in SUA) and Sr, Ktn, and Hopi (in NUA) show all three syllables of *wirhūkuN, while the rest are reduced to two syllables. The 1st syllable *wi- is apparent in all 20 languages. Eight languages show the 2nd syllable *-ru; three others show devoicing of *r > s. Cr, Wc, and most of NUA show a 3rd syllable *-ku; and Tb and Num show some nasalization after that. Except for the CrC branch, most of SUA lost the third syllable, leaving *wiru in most of SUA. In Numic, syncope (vowel loss) appears to have clustered *-rk- which led to the loss of r or doubling of k in most instances (*wiruku > *wirku > *wikku or *wirku > *wihu in WNum), though the n in one TSh form (wihnumpi) suggests the presence of PUA *wi:

**382** Egyptian(H) tš ‘ausspeien [spit out]’; Egyptian(F) tš ‘spit out’:

UACV-2118 *tusāC / *tusīC ‘spit, v.’; M67-405 *tu ‘to spit’; I.Num232 *tusī ‘spit, v.’; M88-tu13 ‘spit, v.’; KH/M06-tu13:

- **Mn tuhī; NP tuhī; TSh tusīC; Sh tusīC; Cm tusī; Tb tuhāt ‘utuħ ‘to spit’; Tb tuhil ‘spit, n.; Hp tōha ‘spit, v.’ (vowel is wrong); Hp tōhāki ‘spit, n’. While CNum has *tusiC, we may have an innovation of *s > h in WNum, Tb and Hp. Only Hp shows *o, which may be lowered from *u by following a. The final consonant in CNum may be from the infinitive tšl. [ε1w,ε2r,ε3h2,ε4q,ε5] [NUA: Tak, Tb, Hp, Num; SUA: TrC, CrC, Azt]

**383** Egyptian(H) ps / pss ‘Gefäss [vessel, container]’:

UACV-1706 *pasa(ta) ‘pot’: Stubbs2003-17: Sr pahaat ‘pot, bottle, olla, jug, water container’; CN a’paas-tli ‘earthen bowl, tub’; LS pēšlī-š ‘pottery vessel, dish, vessel of any kind’. Because *s > h, these point to s.th. near *pas. LS likely assimilated or raised and fronts the first vowel. [ε1w,ε2s] [NUA: Tak; SUA: Azt]
384 Egyptian(H) iq t ‘Netz [net], n.f.’:  
UCAV-1519 *iíkka ñ / *iíCka ñ ‘carrying net’; BH.Cup *iíkat ‘carrying net’; M88-’i3 ‘net’; Munro.Cup79 ‘iíka-t ‘carrying net’; KH/M06-’i3: Cp iíkat ‘carrying net’; Ca ‘iíka-t ‘carrying net’; Ls ‘iíka-t ‘carrying net’. Intervocalic -k- in all Cupan languages suggests a geminated *-kk-, and final -t shows in Tak -t vs. -l. [e1t,e2n,e3q,e4t] [NUA: Tak]

385 Egyptian(H) bnt ‘Hals [neck]’; Egyptian(F) bnt ‘neck’:  
Eu *poíiCka ‘nape of neck’. Rounding for the pharyngeal and the cluster *-nt- > -ç- is frequent (see Hebrew batt ‘daughter’ and Egyptian bnty ‘breast’), if -ka is another morpheme. [e1b,e2S,e3n,e4t]

386 Egyptian(F) tku ‘be near, draw near’:  
TSh tikkinaa (cci) ‘close to, near to, nearby’; Sh tí-kinnax ‘near, narrow’ (morpheme break debatable). [e1t,e2k,e3n]

387 Egyptian(H) hwi ‘fliessen, fluten [flow, flood]’; Egyptian(F) hwi ‘surge up, overflow’:
UCAV-367 *huwiC ‘canyon, water way’: Kw huYu / huwi-pi-di ‘canyon’; Ch huwiAp (< *huwpippi) ‘wash, canyon’; SP uíC ‘canyon, gully’; WMU wíi-ppí / wíi-ppí ‘flood, where flood flows/washes, a wash, canyon, n’; CU wíi ‘be flooding, vi’; CU wíi-a-ga-ti ‘valley, gully, canyon, lit: that has flood’. Might Km wívít ‘level ground, valley’ belong? Like *hupíC > piC ‘back’, this also lost the first syllable, in fact, same syllable *łu-. [NUA: SNum]

388 Egyptian(H) gn ‘schwach [weak], schlaff [loose, limp], träge sein [sluggish, inert]’:
Eu kanánkí ‘lame, limp, maimed’. [e1g,e2n,e3n]

389 Egyptian(H) it ‘Haare (vom Tierfell) [hair (of hide)], seit-locken [side-locks (of hair)]’:
UCAV-1112 yuví ‘hair, head’: M88-yu28; Munro.Cup59 *yú-í ‘hair of the head’; KH.NUA: Sr ayú ‘head, hair’; C p yú-í ‘hair’; *yú-í ‘head, hair (poss)’; Ca yúluk-a, -yúlka ‘(poss)’ head, hair’; Ls yú-úla, -yú ‘(poss)’ head, hair’. Jane Hill (p.c.) adds Cm yupusi’a ‘head louse’ (cf. *pusi’a ‘louse’). Ls -la as absolutive suffix (vs. -l or -t) usually means a final liquid in the stem (Ls -la < *-l-ta), as in CN -li vs. usual -(t) also showing a vowel after a liquid cluster, or that a liquid cluster encourages the final vowel to remain; otherwise, the word would end with two consonants which hardly happens in UA anywhere. So Ls and Ca may both show medial liquid, whatever the vowel may be afterwards, and Cm mayí as absolutive suffix. [nuA: Tak, Num]

UCAV-1113 yuwi ‘hair, strand’: Jane Hill (p.c.): Tb yuuwi-í ‘string’; Hp yoowié(‘at) ‘cornstalk, loose strands of fiber on edges of yucca leaves’. [e1t,e2,L,e3r] [NUA: Hp, Num]

390 Egyptian(H) dwt ‘stechmücke [mosquito, gnat], sandfliege [sandfly]’:
UCAV-924 *suti ‘suti’ mosquito, gnat’: the -suti of Tr ściisiri / učósuri ‘mosquito’; Cp súyily ‘gnat’ (Cp suye ‘sting, vt’) after *-ti > -çi > yi; but Ca muhúlity ‘mosquito’ less likely Aramaic(S) sariq ‘gnat, mosquito’. [e1s4,e2w,e3t]

391 Egyptian(H) ishb ‘schakal [jackal], Fuchs [fox]’, less likely Egyptian s’b ‘jackal’ with vocative i-:
UCAV-567 *isap / *isa’apa ‘coyote’: M67-109 *is; L.Num20 *isa/ica; BH.Cup *isíwít ‘wolf’; Munro.Cup31 *isis-l ‘coyote’; Fowler83; M88-’i2; KH/M06-’i2: Mn iss’aa ‘coyote’; NP ic’a ‘coyote’; NP isa ‘wolf’; TSh iscíppi ‘coyote’; TSh isámáppi ‘wolf’; Sh isapái-píi ‘coyote (mythological name)’; Tb ís ‘coyote’; Ca ‘isi-ly ‘coyote’; Cp ’isi-ly; Ls ’is-wú-t ‘wolf’; Gb ísát ‘lobo’; Hp isisawí, pl: íi ‘ist ‘coyote’. Note that the Tb form aligns with the Hp pl. The -ç- in NP and TSh, but -s- elsewhere, is a frequent UA c vs. s enigma. [c/s] [e1t,e2,L,e3r] [NUA: Hp, Num, Tb, Tak]

392 Egyptian(H) kmwtt ‘ähre (des Getreides) [ear (of grain)]’; the UA form aligns well with the last four consonants, with loss of the first; and the 2nd is often obscure in any case:
UCAV-536 *mura ‘ear of grain’: M67-149 ‘ear of corn’; L.Son158 *mura ‘espiga’; M88-muí ‘grain of wheat, tassel’; KH/M06-muí: TO muda ‘tassel’; Eu murát ‘espiga’; Yq mó ‘espiga’; My mówua espigar; Wr mulá ‘espiga’; Tr murá ‘espiga’; Cr mówé-yu ‘spike/espiga’. Add NT nurrádádi ‘la espiga’ and Nv murhádaga ‘espiga’. Note that both Cr and Cah show *-r- > -ñ-, > -o-. [Liquid > o in Cah; *-a > -a] [e1t,e2,L,e3r] [SUA: Tep, TrC, CrC]

393 Egyptian(H) qm ‘Farbe [color]’; another example of last three consonants after loss of the 1st:
UCAV-517 *ma’a ñ / *mayäi ‘color, be the color of, paint’: NP namayädi ‘mixed colors’ (perhaps contains the na- prefix); Ch ma’a ‘to paint, mark’, Wr kapé-mäiy ‘coffee-color’; Wc kwie-máiy ‘earth-colored’ (kwie ‘earth’); Eu vámei/bamai ‘oscuro [dark]’; Eu bamei ‘medio verde [greenish], pardo [light brown]’ (probably ‘water-colored’; otherwise, what else would be both green and brown?); Eu máı’ma’ai ‘pardo, color’. [’/y] [e1q,e2m,e3t,e4t] [NUA: Num; SUA: TrC, CrC]

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394 Egyptian(F) d’ ‘copulate’; Egyptian(H) d’ / d’d ‘copulate, to copulate’; UACV-530 *toC ‘copulate’; M67-100 *to ‘copulate’; M88-toll ‘copulate’; KH/M06-toll: Tb tooyan~ ‘oodyoan; Ls tó’ma ‘(of a man) to marry a wife, (of animals) to mate’; Ls -tó’ma ‘wife’; Ls -tó’ma-vu ‘husband’. One problem with this pair, listed in both M67 and M88, is that we should expect Ls e < *o; however, Cp tily’áa ‘make love’ matches Tb well, because it has the expected vowel—Cp i < *o—and it also shows y, like Tb does, and -l - < -t- reduplication. Note also the -to-syllables in Tr nató ‘fornicar (varios), practicar el cálito’; Tr netó/wetó ‘fornicar, practicar el cóito extramarital’; Tr roki / lokí / eloki-mea ‘fornicar, abusar la mujer, violarla’. [e1d,e2] [NUA: Tb, Takt; SUA: Trč]

395 Egyptian(H) ngm ‘Gackerer [cackler], Gänserich [gander/male goose]’; UACV-732 *naki ‘goose’; Fowler83: NP nagiddi ‘goose’; TSh nikinta ‘goose’; Sh(M) nikikant ‘goose’.[*Nt- > -dd-in NP] [e1n,e2g] [NUA: Num]

396 Egyptian(H) tnf ‘trinken [drink], tanzen [dance], v’ [if consonants separated]; UACV-637 *tani ‘dance, v’: Ls tání ‘do a certain dance, v’; Ls tan’i-s ‘that certain dance’; Cp tâne ‘dance, vi’. Note the Ls noun has a glottal stop that the verb does not, like Aramaic nouns also.[e1t,e2n,e3f] [NUA: Tak]

397 Egyptian(H) hti Rauch [smoke]; Dampf [vapor]; Egyptian(F) hti ‘cloudiness, of sky’; Egyptian(F) hti ‘bleariness of eyes’; Egyptian(G) hti ‘Bewölkung [clouds], Trübung [cloudiness], Wolken [cloud]’; UACV-654 *(pa)-uci / uti ‘dew, vapor, frost, n’: NT vausí ‘rocío’; We húc ‘sereno, rocío’; Hp oy-níp-ti ‘become covered with frost’. NT and We agree well with *pa-uci, since We h < *p; We i < *u; NT s < *e. They likely contain *pa- ‘water’. The oy- of Hp oy-níp-ti ‘become covered with frost’ also fits *uci, because *-c- > NUA -y-, and *u > Hp o, and NP(B) huzi-bí ‘frost’; NP husia’hu ‘frost’ suggests *uci < *uti / *UCt. The Trč forms below, like Eu vapúsika ‘rociciar’, may be loans from Tepepin with consonant harmony breaking up the vowel diphthong: *pa-uci > Tepepin *pa-usi > *papusi.

UACV-653 *pussi ‘dew, v’: Eu vapúsika ‘rociciar’; My baa-puh-tia ‘está rocianto’.[*c- -> *y- in NUA; We i < *u; Tep s < *c; s > h in cluster] [e1h2,e21,e3i] [NUA: Hp, Num; SUA: Tep, Crč, Trč]

398 Egyptian(F) k’p ‘cover, hide, drop, eyebrows’; Egyptian(H) klappen (Augenbrauen) [close shut (eyebrows/eyelids)]; UACV-469 *kuppa / *kuCpa ‘close (eyes)’; The meaning ‘close eyes’ extended to close generally in some languages and shifted to ‘sleep (eyes close)’ in other languages; yet we divide them semantically as Miller did: a. M88-kul14 ‘sleep’; Cp kupša; Ca-kúp-; Ls kúp-; Cr hi’ipe ‘lie down to sleep’. Medial -p- (instead of -v-) means a doubled *-pp- or a previous cluster that became such: *-Cp- > -pp-b. M88-kul15 ‘close the eyes’: Eu kupú; Yq kúpe, kupékt, kupikté; My kupikté, imp: kupé’e; Tr kupi / kupu-; Wr kuhpi; Wr kuhpéca ‘wink, blink the eyes’; Tr kupi- ‘cerrar los ojos [close the eyes]’; Tr kupi-ca- ‘parpadear, cerrar y abrir los ojos’; Tr kúp ‘tizón, palo quemado y humeante’; Wr kipe; Cr ti’koi ‘to wink, blink, close eyes’. c. M85-kul16 ‘close’: TO kuup ‘close, lock, vt’; NT kuupa/i ‘close’; ST kuupa ‘close’; Nv kúp ‘close, v’. Let’s add PYy kupu ‘shut, cover’. The lack of fricatives for the medial bilabial may mean a medial C cluster. [C cluster] [e1k2,e3p] [NUA: Tak; SUA: Tep, Trč, Crč, Azt]

399 Egyptian(H) s’w ‘zerbrechen [break (to pieces)], demolieren [demolish]’; UACV-298 *siu ‘break to pieces’: Yq suiu-ta ‘romper’; Yq si’u-te ‘rajear’; AYq siuta ‘tear, vt’; AYq siuta ‘be torn, vt’; Tr si’o-kame ‘broken to pieces’; Tr si’o-ca-ma ‘destroy, break to pieces’ (*u > Tr o,u); Wr ci’wana ‘break off a little piece’.[c/s] [NUA: Trč]

400 Egyptian(H) sfir ‘Dorngestrüpp [thorn bush(es), thorny underground], Dickicht [thicket]’; UACV-355 *sawaro ‘saguaro cactus’; Tbr samwirót-t ‘Yq sáwuo’. Spanish saguaro (sawaro) is thought to be a UA loan, perhaps Opata sawaro. [liquid; V > i; /l; for a-a-o > a-o in Yq, cf. deer] [e1s3,e22,e3r] [NUA: Trč]

401 Egyptian(H) hnt/bnw ‘Wasserlauf [watercourse], Sumpfige Niederung [swampy lowland]’; UACV-372 *hun uc ‘canyon’: Tsh hunuppin ‘ravine, guilty, narrow canyon, gorge, ditch’; Sh(M) hunuc-pin ‘ditch, ravine, wash’; Tb humboyaam ‘Kelsi canyon’. NP(B) hunagapini ‘hollow, ditch’. [n > m/; bilabial] [e1h2,e2n,e3w] [NUA: Num, Tb]

402 Egyptian(H) psšt ‘Matte [mat] (made of the psšt plant), n.f.’; UACV-244a *ha-pit ‘blanket’: KH.NUA; M88-ha15; KH/M06-ha15: Gb havót ‘blanket’; Sr havii’t ‘clothes, blanket’. Ken Hill adds Ktn havi’t ‘skin, blanket, clothes’ and considers the possibility of Hp havii- ‘sleepy’. This *ha-pit ‘blanket’ is likely related to *pita ‘mat’, below, possibly with a ha- prefix for these Takic forms, similar to Trč’s hi- prefix: Tak *ha-pit; Trč *hi-pita. [*i > Gb o]
UACV-244b *(hi)-pīta 'woven mat': M67-277 *peta 'mat, bed'; CL.Azt194 *potla 'woven mat'; CL.Azt 317 **pata; L.Son205 *pīta 'estera'; M88-h2i 'sleeping mat/petate'; KH/M06-h2i; M88-pī8 'mat, bed, petate'; KH/M06- pī8: Eu hipéét; Wr ihpetá; Tr péra; My hipetam; Cr pétsa 'mat, bed, petate'; CN petla-tl 'woven mat'; PL petat; Po -pot/bet. Cr pétsa is likely a loan (as also the Azt forms), and Cr hitá-ri with the expected *p > h is a genuine Cré cognate. Takic shows a ha- prefix, and some TréC forms show a hi- prefix, while others show only *píta; yet all have *píta in common. Miller lists many of the same forms in M88-h2i and M88-pī8; therefore, Miller's two sets pī8 and hi2 are here combined. [Wr prefix = CN] [NUA: Tak; SUA: TréC, Cré, Azt]

403 Egyptian rd ‘foot, leg’, dual: rdwy:
UACV-937 *tara 'foot'; Sapis; VVH28 *tala 'foot'; B.Tep217 *tara 'foot'; M67-187 *ta/to 'foot'; L.Num202 *tah- 'instrumental prefix, (with) the foot'; L.Son276 *tara 'pie'; M88-ta12 'foot'; KH/M06-ip4 'with the foot': Mn taC 'foot'; NP taC - 'foot'; Sh taC - 'with the feet'; Kw ta- 'with the foot'; SP taC- 'with the foot'; Sr tamukpi ‘heel’; Hp tana 'hoof'; OT tad; PY t 'mountain sheep'; KH.NUA; KH/M06 hi2 'sleeping mat/petate'; MN tara 'foot'; SP ta 'foot'; LP tar; PY tar; NT tara; Eu tarát 'pie, rastro'; Wr talá 'planta del pie'; Tr rará 'planta del pie, pie, pata, huella'; CN tlaooa ‘run, flee’. We might also consider Cµ tāyí ‘thigh’; Wc teúr ‘thigh’; and Cr tñé ‘thigh’. The following verbs may or may not be of help in determining a possible second or final consonant: NP mayu ‘to warm hands up’; NP tuddu ‘warm foot up’; NP tu’i ddu ‘try to warm up’. Comment on Gb kóre ‘pisar’; TR re-kesá ‘pisar’; What of Tb ‘ingí-l ‘foot’; CN ikší-tl ‘foot’; and perhaps Tb ‘igín ‘swing foot up’; Are the *kása forms (mostly Tep)—are they Azt loans? [NUA: Num, Hp, Tak; SUA: Tep, TréC, CN]

404 Egyptian(H) b'dt ‘Korb [basket]’:
UACV-118 *hoCca / *hucha 'basket, jar': Sh occa (ottsa) ‘jug, pitched basket for carrying water’; SP occa (ottsa) ‘water jar’; Tbr hoca-nyi-t ‘colote, clase de cesto cilindrico hecho de bambú rajado [kind of cylindrical basket made of split bamboo]’. The preceding three align nicely. Perhaps the semantic similarity between Tbr and Hp ‘large carrying baskets made of sticks’ should intrigue if something like *hu’a-(a)-ta underlies the matter: Hp ho’apí ‘wicker burden basket’; Hp ho’a-τa ‘load pl. obj’s’. Is the Hp -πi from the Num -pi absolute suffix? Regardless of Hp, the Tbr and Num forms agree in four segments and the Hp glottal stop may be a reduction of that cluster. [NUA *-e, -i cluster] [e1, e2, e3] [NUA: Num, Hp, Tak; SUA: Tep, TréC, CN]

405 Egyptian(H) sb'r ‘wein [wine]’:
UACV-195 *sipí 'berry tree': Hp siiwi 'sumac'; Hp sivípsi 'sumac berry'; Tbr sipí ‘capulin [type of cherry-like tree]’. [idddua] [i-i > i] [e1, e2, e3] [NUA: Hp; SUA: TréC]

406 Egyptian(H) b ‘Bock [buck, ram], Widder [ram], Seele [soul]’; the pair of meanings in UA ‘bighorn sheep’ and ‘all living creatures’ are an astounding match for the same pair in Egyptian b ‘ram’ and ‘soul’:
UACV-208a *pa'aC / *pa'at (*pa'aat (AMR)) ‘bighorn sheep’: M67-369 *pa'mountain sheep'; M88-pa34; Munro.Cup75 *pa’a-t ‘mountain sheep'; KH.NUA; KH/M06-pa34 *pa’aat (AMR); Jane Hill 2007-44 *pa’aat; Sr pa’a-t; Ca pa’a-t; Ls pa’a-t; Gb pa’a-t; Cp pa’a-t; ‘mountain sheep’; SP pa’a-vi ‘animal (any living thing but man and plants)’; CU pa’a-vuku ‘livestock’. Ken Hill rightly adds Ktn pa’a-t ‘mountain sheep’ and Ch tívipí-a pa’a ‘all people and animals that live on earth’. Hp pañí ‘bighorn sheep’, pl: paavanjkt, shows a unique second syllable, yet elsewhere does > Hp pw (1409 spider). Interestingly, Manaster-Ramer proposes UA *pa’at, which aligns with an Egyptian feminine, as might Ktn tívó-i-t ‘animal, meat, all animals’ < Egyptian t’bt.

Alexis Manaster Ramer (in 1991 “Blood, Tears, and Murder” and 1991 “UA *tw”) proposes that a cluster of -tw- underlies Hp -yw- in this and other terms: in *pa’twit > *pañí ‘bighorn sheep (lit. bighorn-big)’ and in the Hp reflexes of ‘blood’ and ‘crow’. Lexemes for ‘bighorn sheep’ are mostly in NUA. Davis (1989) and Jane Hill (2007) note the similarities of Hp pañí and Kiowa-Tanoan (KT) forms such as Tewa págah ‘deer’ with nasalized (underlined) vowels. The KT form is probably the loan source for Navaho bi’j. ‘deer’. Miller and Hill rightly include the SNum forms, which are here separated by letter for the different semantic considerations.

UACV-208b *pa’a ‘living beings’: Kw pa’a-vi ‘meat’ whose unexpected animacy also suggests it originally meant bighorn, as Azt *naka ‘meat’ and SNum *naka ‘bighorn’; Ch pa’a-vi ‘worm’; Ch tívipí-a pa’a ‘all the people and animals that live on earth’; SP pa’a-vi ‘animal, any living thing except man and plants’; WMU pa’a-vi/ví ‘insect, bug, maggot, n’; CU pa’a-vi ‘insect, larva, worm’ and CU pa’a-vuku ‘livestock’.

Yet SNum does not seem to show a final -C like Tak and Tb. [medial cluster] [e1b, e2] [NUA: Num, Hp, Tb, Tak]

407 Egyptian(H) nb’d ‘plait, wrap up’ > NP nobia, nanobi’a ‘wrap, roll up blanket.’

408 Egyptian(H) g* ‘singen [sing]’: *ka ‘sing’: Kw kaa; SP kaa; WM káay; CU káay. Falling tone suggests *kawa or ka’a > kaa, with loss of the intervocalic consonant in Num. [e1, e2, e3] [SNum]
409 Egyptian(F) nk 'copulate'; Egyptian(H) nk 'to kooten, kopulieren [copulate]':
UACV-533 *naka 'copulate, cover, close': Ca näki 'join o.s. to, get together with, close, vi'; Ca naki- n 'put together, join'; TSh naake 'mate with, copulate (usually of animals)'; NP naga'aaggi'yi 'put blanket over s.o. '; CN någá-ti 'with cover, wrap around, spread over'; Ls(E) naka/i 'be closed, blocked, vi; close, block, cover, vt'. Sr näc-q ‘stick together, copulate’ and Sr näcî'[q 'be stuck together' may belong if another
morpheme created a cluster s.th. like *nak-tu. Also likely is the -nek of My baánek 'se inundó de agua' as in
‘water-covers’. This whole set likely ties to *naka 'want, love'. [NUA: Num, Tak; SUA: TrC]
UACV-2467 *naki 'want, like, love': M67-452 *naki 'want'; L.Son164 *naki 'desear'; CL.Azt184 *niki, 284 **naki; M88-naa 'like, want'; KH/M06-naa: NP naki 'chase'; Eu naka 'querer [want, love], amar [love]'; My näkke 'amar'; My -neko 'future suffixi'; Op naki; Yq näk; WR nahki 'querer, noviar'; Tr naki 'querer, desear, requerir'; Cr na- 'naa-áa-nahči 'it pleases me'; We náki 'love, want'; CN nek(i) 'want, use, accept, engage s.o. in an enterprise'; Pl neki 'want, wish'. Add PYp nåak 'want food'; NT näkki '[like, Hp panaaqmoki 'thirsty' and Hp panaqa-w 'thirst, lack of water' likely contain paa- 'water' and *naka / *naki 'want, desire', i.e., water-want. Might Ca -max 'supposed to (do s.th.)' (Seiler 1977, 95) or the allomorphs Cp neqa and Ca nek- en to Cp menmx 'will come' (neqa 'is coming'); Ca ménvax 'come' (nék-en an allomorph) tie with these, since 'run/go' and 'want' are semantically tied elsewhere in UA. SP naa'qi 'seize' may well belong also. Cf. above *naka 'copulate'. [k > č in Cr] [e1,e2,e3] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC, Azt]

410 Late Egyptian bn ... ivn' negates verbs with a two-part negative, before and after the verb negated. WMU ka ... wa uses the common UA negative *ka as first element, the second element has three of four segments in common with Egyptian’s second element. Nasal consonants often become nasalized vowels in WMU, so -wa' with a nasalized vowel has w, nasal, and glottal stop, and in the same order as Egyptian -ivn'; and long Egyptian words with initial i- lose the i-in UA (306-309). [e1,e2,e3] [NUA: SNum]

411 Egyptian(H) ḥṣ / ḫsw 'Körper, Leib [body]'; Egyptian ḫSwt / ḫSwt 'Freude [joy], Jubel [rejoicing] (from Egyptian ḥṣi 'sich freuen, jubeln [rejoice]); remember Tepiman n corresponds to NUA ṇ:
UACV-265 *ḥoqa 'body': THO hon 'body'; Nv hona 'cuerpo'; PYp hona 'body'. LS heňça-wu-t 'cheerful, contented' is key: LS ṇ corresponds to pharyngeals and to UA *w also in woman, name (Monro 1973) and to SUA n; and Egyptian ḥṣi corresponds to pharyngeals and to UA *w also in woman, name (Monro 1973) and to SUA n; and Egyptian ḥṣi corresponds to pharyngeals and to UA *w also in woman, name (Monro 1973) and to SUA n; and Egyptian ḥṣi 'sich freuen' [Ehemann [groom], Gatte [husband], Gemahl [spouse, husband]];

412 Egyptian(H) ḥṣi 'sich freuen [be glad, happy], jubeln [rejoice]'; Egyptian ḫSwt 'Freude, Jubel'; Egyptian ḫSsw 'sich freuen'; LS heńça-wu-t 'cheerful, contented';

413 Egyptian(H) ḥṣ 'Kind [child], Knabe [boy]':

414 Egyptian(F) irp 'wine': Ch(L) iyavi 'wild grape'. [e1,e2,e3]

415 Egyptian(H) ḥnn 'Penis, Phallus, männliches Glied':
UACV-1564 *hun 'penis': M67-316; M88-hu8; KH/M06-hu8: Cr kaiin'i; We hiňari. PUA *huna > CrC *hína. Cr likely has another morpheme ka- and fronted *i > i. [e1,e2,e3] [NUA: CrC]

416 Egyptian(H) ḥn 'pfeiler [pillar]' > LS húna 'sit up straight, vi, raise, lift, vt'. [iddddaaua]

417 Egyptian(H) ḥy 'Ehemann [groom], Gatte [husband], Gemahl [spouse, husband]'
Yq hú 'i 'miembro viril [penis]'; Yq hú 'iwa 'flecha [arrow], punta de la flecha [arrowhead]'; My hú 'iwa 'flecha [arrow]'. [e1,e2,e3]

418 Egyptian(F) rd 'foot', often dual: rdwy 'feet':
UACV-1768 *taru 'roadrunner': M67-351 *tal; M88-ta21 'roadrunner'; KH/M06-ta21: TO tátd'ai; My táaruk; Yq táruk. We must add the tar- of PYp tarpui 'roadrunner'; the latter part-pui is the *pu/i/puwi 'road'. A compound with *taru/*tar is the observation of Sapir below. [iddddaaua] [NUA: Tep, TrC]

419 Egyptian wr-rdwy(y) 'great (of leg) or feet' in UA terms 'long legs':
UACV-424 *wPC-talo 'roadrunner': Sapir: CN witlallo-tl 'a tall bird that flies little but runs very fast' (Simeon); SP wicca 'roadrunner'. The frequency of Num c < *-Ct- supports the tie. Note also the similar vowelings of CN -tlallo and Cah *taru... above, suggesting a prefix *wPC-\~wPC- in the CN and SP forms, such as *wir 'big, great' as in 'long-legs'. [iddddaaua] [-Ct > -cc-; wPC- prefix] [e1,e2,e3] [NUA: Num; SUA: Tep, TrC, Azt]
242 Egyptian(F) twt 'statue' [or standing image]:
UAwCV-2166 *tuC / *tutu 'stand': Tb tulu'ula 'stand up from sitting'; Ls túú 'stand' pl. inanim.;
ST tuut 'be standing, subj pl inanim'; ST tuttu 'stand, vt (inan pl obj)s'; Ny tutu 'be standing, inam subj';
PYp tuutu 'be standing, erect (pl inan subj)'; TO ST tuut 'be standing, subj pl inam'; ST tuttu' 'stand, vt (inan pl obj's)'; Nv tutu 'be standing, inam subj';
UAwCV-2401 [e1,e2,e3] [NUA: Tb, Tk; SUA: Tep]

243 Egyptian(F) ytwy 'who … not, which … not, one without, a not-haver'
Kw yuwa'i 'negative'; Kw yuu-aa-ii 'negative'.

244 Egyptian(F) nw 'sehen [see]': Tr no- 'observe [observe], examiner [examine], contemplar [contemplate], mirar [look at]'; Tr newa 'ser visible'.

245 Egyptian(F) $s 'many, numerous, much, plentiful'; Egyptian(H) $s 'viel [much], zahlreich sein [much, be numerous]':
UAwCV-166 *oso 'more, much, very': Wr osö 'more'; Wr oso-pici 'the most'; Yq ausi 'more, much, very';
AYq osusi(a) '1. hard, sturdy, strong, 2. much'. With loss of first vowel, UACV-166 *so (< *oso) 'many':
TSh soo 'many'; Sh soon 'many'; Cm soo 'many, much'; SP sooC 'very'; Hp soo 'all, many' (vowel is wrong, Miller notes; perhaps loan from Num; or Hp *sa 'as much or as many as'. [e1,e2,e3] [NUA: TrC; NUA: Num, Hp]

246 Egyptian(F) fnr(t) 'Kiesel [flint]': UA forms reflect fnr, with ending -at, and glottal anticipation:
UAwCV-65 *wi'nac 'flint, arrowhead': Ch(L) wín'napi 'flint'; Ch(L) huu wín'na-awa 'arrow's flint';
SP wi'nac- / wi'n-p' arrowhead'; Kw wina-huwa 'obsidian arrowhead'; Kw wina-pi 'obsidian blade'.
[e1,e2,e3] [NUA: SNum]

247 Egyptian(F) fnx 'to live, v, (living) person, n':
UAwCV-141 *onka / *oga 'baby': 1.Num15 *oga(a)'a) 'baby, child, young (of animals)'; M88-’o15 ‘baby'; KH/M06-’o15:
NP(Yerinton) oha'a 'baby'; NP(Demert) onka’a; NP oqa’a 'baby' (Snapp, Anderson, Anderson 1982, 20); NP(B) oha’a; Mn owaa 'sound of baby crying'; Mn owaa'-cci-cci / owaa'-nugu 'baby'; TSh ohmaa(cci)'little baby' (Dayley); Sh ohmaa 'baby'; Sh pa’ohmaa 'water baby'; WSh ohma(cci) 'baby'; WSh pa’ohaa 'water baby'; Cm ohna’ 'baby'; SP oo/C 'young of animals'; SP iņa' -'baby'; SP paa-iņaa'-ppici 'water baby'; Ch iņa'apici. A medial cluster *nk- > -n- in NP and SP further lenites elsewhere, Iannucci’s reconstruction *noa serving well. TSh and or Sh have forms with and without -m-, so the -maa forms likely contain another morpheme, perhaps *mara ‘little’. [medial cluster w/hm/hm/ŋ/ŋ] [e1,e2,e3] [NUA: Num]

248 Egyptian(H) fnx 'sich bewusst sein [be conscious of]': Ktn winikaii ‘remember, v’.

249 Egyptian(F) nny 'be weary, inert'; Egyptian(H) nni ‘müde [weary], träge sein [lazy, inert], faul sein [be rotten, lazy, lame], erschlaffen [go limp, become exhausted]':
UAwCV-106 *nina 'bad, useless': Dakin 1982-57: Tr nina- 'harm, hurt, do/say bad'; CN neen ‘in vain, futilely, profitlessly’ [iddduu] [NUA: TrC, Azt]

250 Egyptian(H) $ 'Vegetation, Weideland [pastureland]'; a plural: Egyptian $w 'Feldpflanzen [vegetation, field plants], Blumen [flowers]':
UAwCV-262 *sawa / *sakwa 'blue, green': M67-50 *sakwa 'blue'; M88-sa10; KH/M06-sa10: TSh sakwa 'green';
Kw sakwa / sako 'blue'; SP sakwa 'blue/grey/gray'; CU sågwa-ga-rī 'green, blue'; Hp sakwa. Ken Hill adds Ch sagwamuvin naŋkavii 'tique'. Add Ch sawá-ga 'green'; WMU sawá-ga-r / sowa-ga-r / sågwa-ga-r 'green (to mean blue, it often requires help, e.g. sky-green)’, which sometimes faintly includes g; and perhaps Ca saw- ‘unripe’. Jane Hill (p.c.) notes also Mn sågwanowi ‘green garden worm’. What of forms under *siwa / *si(y)o 'green, blue'? [iddduu] [e1,e2,e3] [NUA: Num, Tak]
431 Egyptian(CDD) b’k(t) ‘document’; UA *po’ok/*po’OC ‘write’; Egyptian b’kt ‘work, task’; UACV-713 *po’ok ‘mark, draw, write, read’; Mn taqapoo ‘mark’; NP bo ‘write’; Sh poo / típoo ‘write, mark’; Cm tíboo’i ‘write’; Kw po’o ‘mark, write’; Ch po’o ‘draw, write’; SP po’OC ‘mark, write’; WMU pô’ô-y ‘draw, write, mark, go to school,’ v; WMU pô’ôC- (when compounded); WMU pô’ô-tti’i / pô’ô-’tti’i ‘teach, v’; WMU pô’ôqwa-tti ‘book, s.th. written, n’; CU pô’ôy ‘write’; CU pô’ô-pîni ‘ni ‘read’; CU pô’ô-tií ‘teach’. All of SNum shows a final consonant. Add Tb(H) pokpokinat ‘tattoo, vt’. [NUA: Num, Tb]

432 Egyptian(H) p’q ‘eine Gebäck (Fladen oder Oblate) [type of biscuit, baked good (round flat cake or wafer)]; Egyptian(F) p’q ‘a flat thin cake or biscuit’; Hp piiki ‘wafer bread’ (a fine thin delicate bread, like sheets of cracker)’. Must have lost * early.

433 Egyptian(H) p’ ‘fein [fine], dünn [thin]’; Egyptian p’q ‘Blatt (Wertvollenmetalls) [leaf/sheet (of precious metal), Metallfolie [metal foil, sheetmetal]’; Egyptian p’q ‘feines Blech [fine sheetmetal or metal plate]’; Egyptian p’q ‘Scherbe [broken piece, fragment], Tonscherbe [potsherd, pottery piece]’.

434 Egyptian(H) g’p ‘schneiden [to cut]’; UACV-289 *kappiC / *pikkat (AMR) ‘knief’; M67-246 *pika ‘knief’; L.Son196 *pika ‘cuchillo’; M88-pi13 ‘knief’; AMR 1993c *pikkat ‘stone’; KH/M06-pi13 *pikkat ‘stone’; SP pikka ‘hard, sore’; LS piká-t ‘stone knife’; Tb piga-t ‘stone knife’; Hp pikyay’nya ‘axe’; Eu vikát; Wr tehpiiká ‘cuchillo [knief]’; Tr ripiyá/ri-pigá ‘cuchillo, navaja’. [idddua] [Tr, Tb voiced g; Hp ky; *k > ø in Tr] [e1,e2,e3] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC]

435 Egyptian(H) g’p ‘schneiden [to cut]’; UACV-290 *koppí ‘break, cut’; M88-ko15: L.Inum60 *ko(h)pi/*ko(h)pa/*kaa(h)pi/*k(h)pa ‘break, cut’; KH.NUA; KH/M06-ko15: Mn toC-qopi ‘cut’; NP koppí ‘cut’; CU kopppõ ‘break, snap’; Tb hopoo’at ‘be in pieces’; Tb hopoo’in ‘cut in pieces’; Sr qop(k) / qop’ó’ ‘break, shatter (of hard surface, like glass, pottery, eggshell)’; Hp qohi(k) ‘break’. Ken hill adds Ktn kop ‘break, cut’; VI ls qepa ‘splinter off’. Both *kappV and *koppV are consistent for consonants (*k-pp), but the first vowels vary between /a/-/o/, though the 2nd vowel’s a/i variation is common in UA. But the fact that Sr and LS have distinct forms for each recommends their separation, until new data directs differently. [idddua] [initial *k > h in Tb; a/o] [NUA: Num, Tb, Tak, Hp]

436 Egyptian(H) sm ‘Lunge [lunge]’; UACV-303 *sumac ‘breathe’; L.Inum187 *su(w)ah ‘breathe’; M88-su16; KH/M06-su16: Mn suwaqa; NP snopa (Miller reinterprets it as sonkaha)’; Kw soo-ki (< *soukki) ‘breathe’; Kw soo-kopí ‘pant’; SP šuaC ‘breathe’; SP šuqaa ‘breathe’; CU sóa-qay. Add TSH sumakkain ‘breathe, vi’ and TSH suma-ppi / soma-ppi ‘breathe, soul’ and Sh(C) suA / suakkah ‘breathe’. Miller’s inclusion of Hp somi ‘sniffle, breathe deeply’ is good. These are very close to and thus easily confused with *suwaC ‘want, etc’; however, TSH sumakkain ‘breathe, vi’ and TSH suwaC ‘want, desire, think, feel’ (Semitic sway ‘desire’) show a difference of medial *-m- vs. *-w-- in TSH. On the other hand, WSH and SNum yield single -m- > -w-, creating mergers like WSH suA ‘think, want, need, feel; seem; breathe’ which makes sorting difficult. Yet even SP distinguishes SP šuaC ‘breathe’; SP suai ‘be glad’; and SP summaí ‘have in mind’ whose cognate sets are here, at ‘want’, and at ‘think’ respectively. Add Ch(L) suwapi ‘breath’ (which also suggests a final -C); Cm suá ‘suaí miari ‘breathe’, which shows a glottal stop at the place of termination; Cm suakkheti ‘breathe’; AYq hasohite ‘breathe hard’. Though many languages agree with *sou, the lowering influence of following a is reason enough to stay with Miller’s su. The identity of 5 of 6 segments in Mn and HN (*su_aka) and both showing bilabials for the initial consonant is of interest. This term kept an intervening vowel between the 2nd and 3rd C (*sumaC) in contrast to sm w / *som o > *somwo *sop o ‘lungs’. [idddua] [medial -n-, -m-, -w-] [NUA: Num, Hp; SUA: TrC]

437 Egyptian(H) mht ‘eine [an insect]’; UACV-316 *matta / *matCi ‘tick’; BH.Cup mac- ‘? tick’; Fowler83; M88-ma1 ‘tick/garrapata’; KH.NUA; Stubbbs 2000a-5; KH/M06-ma1: NP madabi (< *matapi); Kw muu’maa-ci; CU mata-ci (< *matta-ci); Cp má-ci-I3; Ca má-ci-I; Ls ‘amáca; Sr maaca-c; Hp màaca; TO maamns; Wr macá; Tr màáá; We mate. Ken Hill adds Ch matavi, which is also in CH(L) mata-vi ‘tick, fleaa’. Add Ktn muma-c ‘reddish tick’. NP, CU, and We suggest a cluster, perhaps medial *-Cl-; in fact, CU and Ch have underlying medial *-tt-, in contrast to CU mara-ci < *mata-ci ‘mortar’, though NP suggests ungeminated *-t- in d surfacing instead of t (Stubbbs 2000, 132). Tak medial *-t- instead of -l also suggests a cluster something like *-Cl- or *-tt-; thus, we might posit *matCi(a); for Cp and Ca do show i as the second vowel. Add Mn mitábi/midábi ‘tick’ which has metathesized its vowels in a pattern similar to *pati(a) ‘bat’ and NP pitahana ‘’bat’ (Stubbbs 2000, 127-8). [idddua] [NP t = Num c, WNum V metath like bat] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC]
**438** Egyptian nvw 's. paaren, durchdrehen [to mate, press through]'

**UA** *nawi* 'together with'; My nawwi 'juntos' [together]; Yq nau 'juntos'; Ca -new 'with s.o., active accompaniment'.

**439** Egyptian(H) šndt 'Dornakazie [thornbush]':

UACV-350 *sacani* 'saguaro cactus'; B.Tep56 'hasansani 'giant cactus'; Fowler83; M88-sa23; KH/M06-sa23: TO haašani 'saguaro cactus'; NT/asā'; LP harsani (Fowler83). Add ST haašānu. A cluster of -nd- > -c- is expectable; yet LP harsani shows another decent reflection of that cluster. [SUA: Tep]

**440** Egyptian(F) ṭṣi 'raise, lift up'; Egyptian(F) ṭṣ 'ridge, range'; Egyptian ṭṣ 'Gebirge [mountains], Gebirgsrücken [mountain ridges]':

UACV-463 *ṭićayi* 'climb, raise': TO čeṣaj 'climb, ride, raise, elevate'; NV tīsadi 'subir de lo bajo'; PYp tesiđ 'climb, mount'; NT tiiṣaidiyi/tiisađiyi 'subir'; ST čiṣi 'climb easily'; ST tīsia 'climb'. [SUA: Tep]

**441** Egyptian(F) nms 'to clothe with the head-cloth'; Egyptian(F) nms 'royal head-cloth';

Egyptian nms 'Tuch [cloth]'; Egyptian 'in Binden hüllen [cover/wrap in bands], ankleiden [dress]':

UACV-471a *nomā* 'cover'; HP nōmā 'wrap, cover up, vt'; Eu nōmā 'tapar, cubrir'; Eu va-nōmā 'inundar, vt' (water-cover); Eu va-nōmā 'inundarse, vi'. [Hp ō < *o]

UACV-471b *noma* 'cover'; NP namabima 'cover'; NP namatimpi 'cap, cork'; WC nāma 'cubrir [cover], tapar [put top on]'; WC nāme 'cubierito [covered], tapado [tapped]'. Another possible pair: Sh namsusa-ppū 'best clothes'; Cm namahku 'clothes'. [active, vt/stative, passive, vi -a/i] [NUA: Hp, Num; SUA: TrC, CrC]

**442** Egyptian(F) n'yt 'Weberei [weaving mill], Spinnerei [spinning mill], Textilmanufaktur [weaving]';

Egyptian(F) n't 'weaving room'; these nouns suggest an unattested verb n 'weave, make woven product':

UACV-485 *nawi* 'apron, skirt': Tb nawi-1 'woman’s apron'; Tb(H) nawiwi-1 'woman’s apron, double-apron skirt'; Ch(L) nawi 'apron'; Cp-nawīqam’a 'a front apron made of string' (rare poss’d absolutive in -l); Ls nāwxi-š 'gift, feather skirt, glass beads'; TO iimi/naagi 'skirt of ancient style'; Sr nawī 'dress, n'; SP naqwi 'apron'. Note that > SP w, as in bighorn sheep and others. In light of *nawi* 'hang down', might that tie to this *nawi* 'skirt, apron' as s.th. that hangs down? [NUA: Tb, Tak, Num; SUA: Tep]

**443** Egyptian(H) 农副 'Getreide, Korn [grain]':

UACV-540 *(w)o’na* 'corn cob, oloete': WR wo’ná / ho’ona-ra; WR wo’ná-bosori 'cooked corn on the cob'; Tr o’na/ko’ná. Ken and Jane Hill add CN ooloo-t; Pl ulu-t; TSh onnoC-ci 'pine cone hook'; Kw onoci 'hooked stick used to pull down pine cones'. Jane Hill (2001) makes a good case for Hopi ooovi’at 'cob heel'. [NUA: Num, Hp; SUA: TrC, Azt]

**444** Egyptian(H) šx 'abschlagen [knock off], errnten [harvest], (ab)mähren [mow (off)], schneiden [cut]'; or Egyptian(H) šx 'abschlagen [knock off], abhaben [cut off, cut down]'; or Egyptian š' 'fallen (baum) [fell (a tree)']:

UACV-614a *sika / sikī* 'cut hair, clip, mow': VHH115 *siki/sika ‘to cut hair, mow'; M67-118 *sik* 'cut'; L.Son238 *sika/sik-'i'cortar'; B.Tep64 *hikiti* 'cut'; M88-si1 'cut hair, mop grass, etc. '; KH/M06-si1: TO hii ‘clip, cut, mow (grain, etc)'; PYp hikica 'cut', vt'; LP iikihikiti, pl. hikīmi / ikumia; NT iki ‘cortar’; NT ikitiīkii ‘cortar’; NT ikumai ‘picar’; ST hikiti; ST hikia; WR sihka / sihki; Se se/kiki; My sikka ‘cortar polo’; Tbr sika ‘cortar’; Cr ty'i-sih-e ‘he is slicing it with a knife’; We sika ‘cut with knife or scissors, v’.

[SUA: Tep, TrC, CrC]

**445** Egyptian(H) թbs 'stechen [prick, stab, pierce]':

UACV-629a *tapusa* 'pierce': Sh(Cr) na-ta-pusa ‘attach by piercing through s.th.’; Sh(M) pusa 'pierce through and connect with (e.g., nail, bolt, needle)'; perhaps part of WC kiraqū (ma) ‘nail, n.’; perhaps Tr natabu ‘perforar, trasparse, agujerar de lado a lado’ [perforate, pierce through].

UACV-629b *tupusi* 'pierce': Mn tupusudugi 'be punctured'; Ch topósi-gi ‘stab, v’; Ch topósi-ki-nkī ‘stab, pierce, v’. [NUA: Num; SUA: TrC, CrC]

**446** Egyptian(H) qm’tyw ‘Feinde (pl) [enemies]’; Egyptian(H) qmn ‘kämpfen [fight]’:

UACV-658 *kīmman / kīma’a ‘different, enemy’: Mn kīma ‘ani-tu ‘different’; Mn kīma’dūgūs ‘(in) a different way’; NP nanakīmman’a ‘a different colors’, Sh kīmman ‘different (one)’; Kw kīmi ‘be different, be other than’; Ch kīmān ‘different’; Ch kūmanč ‘different one’; Ch(L) kīma ‘other than self, different’; SP qūmman ‘other, stranger’; SP qūmman-na-šu ‘another one, stranger’; SP qūmman-mumu-šu ‘strangers, anim pl’; WMU kumac / kumac ‘different’; CU kūmāc ‘eye, foreigner, Comanche’. The tribal name Comanche is from Numic, meaning ‘enemy, different one(s).’ Note the 3rd consonant glottal stop in the Western Numic forms. [NUA: WNum, CNum, SNum]
447 Egyptian(H) w'tw ‘Welpe (Fuchs, Hund) [pup (fox, dog)]:
UACV-694 *woci 'dog': B.Tep *gogosi 'dog'; Fowler83; M88-wol2 'dog'; KH.NUA; KH/M06-wol2: Gb wosi', pl: wowósi'am (vowel unexpected, o < *o usually only after k, says Miller); TO gogs, gogogs pl; LP gogiš/gogš; NT gogoš, gógoši pl; ST gagoós / gagoš. The Tep sg forms seem to be built on a plural reduplication, and the pl forms on a doubled pl or double reduplication, which does happen in UA, especially in Tep. Ken Hill notes also Gb wosi 'dog' and other forms for 'bark, v'. [NUA: Tak; SUA: Tep]

448 Egyptian(H) sq'j 'tünchen [to whitewash], weissen (Gebäude) [whitewash (building)], schlämmen [to mud (s.th.)]; verputzen [to plaster], mit Stuck verzierren [decorate with stucco]
UACV-761 *sokoC / *coka 'earth, mud, plasterer': Sapir; M67-297 *so/*sok/'cok 'mud'; L.Num *soko 'ground, earth, dirt, land'; M88-sø-sø 'ground, earth'; KH/M06-sø6: NP soko 'ground, dirt'; TSh sokopi 'ground'; Sh soko-ppiŋ 'earth'; Cm sokoopì 'earth'; SP sogo 'moist earth'; Hp cóqa 'mud, clay, plaster (cognate? Miller queries?); CN sokí-tl 'clay, mud'; Cr hásu 'lodo, pared, pretill'. Add We hášu 'mud' (since CrC u < *o) to Cr. And Tr sugéri 'greasy dirt'; Yq tećoa; and My tećoa 'mud' might be considered also, if the Cah terms lost intervocalic *k. [c/s/-k-] [NUA: Num, Hp; SUA: Tr, Cr, C, Azt]

449 Egyptian(H) qq / q'q 'essen [eat']
UACV-779 *koki 'graze, v': M88-k038; KH/M06-k038: Cp qixin 'graze, pull out (hair)'; LS qééxi 'graze (of animals)'. The q- in both languages points to *ko for initial syllable. [NUA: Tak]

450 Egyptian(H) rhk 'anfachen [fan into flames], brennen [burn, vi, be on fire]':
UACV-879a *taha / *taka 'burn': Sapir; VVH150 *tahi 'fire'; B.Tep215 tai 'fire'; M67-423d 'tai 'fire (burn)'; L.Son268 *taha/*tahi-i arder; CL.Azt20 *tlla 'burn'; *tlāta 'burn, be hot'; CL.Azt60 *tah(i)- 'fire'; M88-ta1 'burn, v'; M88-ta2; KH/M06-ta1; KH/M06-ta2: the differences between M88-ta1 and ta2 (perhaps *taha 'burn' vs. *tahi 'fire') overlap unclearly enough that their common stem might best be taken as a whole, whatever later derivations affected an earlier clarity; so let's combine them under the same number, but grant separate letters: 'burn, vi'; Hp taq-ti; Eu tahá; Wr tahá; Ta tahá; Ta ta; Tu tahá; My tāhá 'qemars, vi'; My táhya 'qemar, vt'; Tbr taha; We tā'á; CN tlatla 'burn, vi'; CN tltlaa 'burn'; Pl tlata 'burn, vi'; Pl tatia 'burn, vt'.

UACV-879b *tahi 'fire' (AMR): CN tle-tl 'fire'; We tai 'fire'; Cr tāi 'fire, flame'; TO tai 'fire, match(es)'; NT tai; ST tai; Eu te; My tāhi; Tbr tahamet; Wr tahénani 'prender la lumbre'. Add Nv tai 'encender lumbre'.
[NUA: Hp, SUA: Tep, Tr, Cr, C, Azt]

451 Egyptian(H) rhk 'anfachen [fan into flames], brennen [burn, vi, be on fire]':
UACV-880 *takwa / *taxkwa 'ceremonial official, fire tender': GB tāxkwa 'kind of religious officer'; Ca tākwa 'ceremonial official'; Ls tááxku 'ceremonial official'; Cp takwáva 'fire tender (type of ceremonial official)'. This may be a compound involving *taha / *taka above, though most of those show *-h-, except for Hp and these suggest *-ka-. [h/-k/-y] [NUA: Tak]

452 Egyptian(H) xt 'Feuer [fire], Flamme [flame], Hitze (klima) [heat (climate)], feminine noun':
UACV-881 *kut 'fire' (AMR); *kutu / *kut-ta 'make fire' (AMR): M67-170e *kut 'make fire'; L.Num61 *kohtoo / *kohtuo 'make fire'; L.Num64 *kuh-'fire, heat (instr. prefix)'; BH.Cup *kut 'fire'; Munro.Cup44 *kut-t 'fire'; M88-ku4; AMR *kut; KH/M06-1p10 'by means of heat/fire'; KH/M06-ku4 *kut: NP kutuuna 'put wood in fire'; K w kuttunuhí 'make fire w/drill'; Kw kukkoppí / kikkwapi 'piece of wood, stick'; CU kukkoppí 'firewood, wood'; Sh ku- 'by means of heat' (instrumental prefix); SP kuC 'with fire'; Tb kut 'fire'; Tb kutuga 'gather firewood'; Hp kotqa 'wood pile'; Hp kohó kóó- 'wood, stick, firewood'; Sr kut 'fire'; Sr kucaai 'gather firewood'; Sr kucaait 'firewood'; Ktn kut 'fire'; Ktn kucaat 'stick, firewood'; Ca ku-t 'fire'; Cp ku-t; LS ku-t; Gb kotá 'palo, leña'; My kátta 'firewood'; Eu kut 'palo'. NP, Kw, Cu, Hp, Sr, Ktn, Cp, Ca, and LS all show *kut, and in Munro.Cup44 *kut-t 'fire', note final -t, not -l, suggesting a final consonant, like t itself as AMR reconstructed for us. Miller also includes the Takic forms *kelawa gather firewood, CN kwawi 'keep wood in fire', but see them at 'tree/wood'. Add the *ku-in Tep *ku-saypa (UACV-890 *ku-saypa) 'burn': TO kohadk 'something dried and burned'; Nv kusa da 'quemarre'; Wr saipá-nyi 'quemarse'). [NUA: Num, Tbk, Hp, SUA: TrC, Tep]

453 Egyptian(F) xt 'fire':
UACV-882 *kuCti (< *kut-ti,i ?) 'burn, fire-cause': Ch kucíki 'burn, v'; SP qučči'a 'burn, vi'; WMU kuhčči-kki 'burn, vt'; CU kícči'i 'be hot'; CU kúcči-ti 'heat up, vt'. This may or may not involve the SNm causative suffix *-iti suffixed to 'fire' but it is plausible enough to be worth listing. [NUA: SNm]

454 Egyptian(F) xt 'fire':
UACV-883 *kotto (< *kut-ta) 'make fire': M88-ko1; KH/M06-ko1: TSh kottoo 'set fire'; Sh kottoo 'make fire'; Cm kohtoo; Hp qóóha / qóóyi 'get burned, scorched on the body'. [NUA: Num, Hp]
455 Egyptian(H) swr ʻe. Fisch [fish, sp.]: CN swana-in ‘catfish’. [TrC, Azt]

456 Egyptian(H) swhty / shty ʻe. Fisch [a type of fish]; Egyptian(F) shty ‘fish, sp.’

UACV-897 *soʻ kind of fish’; Wr soʻci ‘fish’; the Wr term soʻci is a good match for swhty with rounding and gottal stop for the pharyngeal and final -ty > -ci. Add Ktn coh ‘fish sp., perhaps salmon’. [SUA: TrC, Azt; NUA: Tak]

457 Egyptian(F) ḫrrt ‘flower’; Egyptian(H) ḫrrt ‘Blume [flower]’

UACV-909 *huya ‘bud, branch’; M88-hu5 ‘brotar’; KH/M06-hu5: Wr uyya-; uyyawi ‘rama’; My huyyya ‘tree, branch, forest’; [idddd] [SUA: TrC]

458 Egyptian(H) kfi ʻentblößen [denude], enthüllen [reveal, unveil], ausziehen [take off], abnehmen [take off, remove]’; UACV-1000 *kappiwa ‘degrain grain from ear’; TO kaipig ‘harvest grain, scrape grain from ears, v’ (Saxton and Saxton 1969); ST kaipga ‘desgranarlo (planta)’. [SUA: Tep]

459 Egyptian(F) (s)x’ ‘hasen, vt’; Egyptian(H) ssxx ‘laufen [run], eilen [hurry]’; Egyptian(H) sxti ‘laufe! [run] eile! [hurry!]’

UACV-1028 *soko-miya ‘walk’; NP sogomia ‘walking’; CM soko-mi’a-ři ‘come walking’. [NUA: Num]

460 Egyptian(H) ‘tp ‘Kasten [box, case]’; UACV-1084 *otapa ‘bedrock mortar’; BH.Cup *ēlapal ‘mortar, bedrock’; M88-ʻo10; KH/M06-ʻo10: Cp ilpapa-l; LS ʻēlapa-l. [idddd] [SUA: Tak]

461 Egyptian(F) im ‘there’; Egyptian written i is often pronounced a:

UACV-1175 *ama(ni) ‘there’; AYq ama/amani(i) ‘there (near speaker)’; PYp am(a) ‘there’; NV ami ‘alli’; NV imi ‘alli’; WC máma ‘there’; Sr ama (ace. ama; pl. a:mi) ‘that one, he, she, it’; CN -m ‘locative’. Several Num forms resembling *ma- may belong with loss of the first vowel, as in WC. [SUA: Tep, Azt; NUA: Tak, Num]

462 Egyptian(H) tñ ‘glänzend sein [be shining]’, funkeln [sparkle, glitter], leuchten [shine, gleam], strahlen [radiate, beam], scheinen [shine]’; Egyptian(F) tñ ‘gleam’

UACV-1207 *tōna ‘hot, heat of (day)’; VVH155 *tona-la ‘to shine, sun’; B.Tep224 *ton ‘hot’; B.Tep226 *toni ‘sunshine’; M67-238a; L.Son312 *tono-tni ‘hervirse’; CL.Azt163 *toonal ‘sun’, 272 **tōna ‘shine (sun)’; KH.NUA; M88-to6 ‘sun, shine, boil’; M88-to21 ‘hot’; KH/M06-to6 (Ken Hill aptly combines M88-to6 and M88-to21): Cp tije ‘be hot’ (Cp and Ca i < UA *o); Ca tinma ‘warm’; Sr töögav (in the) summer; TO toni ‘be hot’; TO tonod ‘shine, twinkle’; TO tonolid ‘shine onto, give light to’; NT tonoli ‘sunshine; ST tanooly; ST tanoolyop ‘in the sun’; Wr tono/toni ‘hervir’; Tr ronó ‘hervir, fermentarse’; Eu tonó ‘be hot, boil’; Tbr tonó ‘be hot’; CN toonal-li ‘warmth of the sun, summertime, day’; Pl tuunal ‘sun’; HN toonal ‘day’. Ken Hill adds Hp tôöni ‘heat, hot weather, heat of the day’; LS itenų ‘hot spring’. Let’s also add Ktn tojava ‘August, summer’ and/or Ktn tunjava ‘June, July’; Nv tonorho ‘for sun to shine’; PYp toni ‘hot’; PYp tono ‘hot’; NT tôñi ‘hot’; ST tyoñi ‘hot’; Pl tutsuni-k ‘hot, heat of (sun)’; HN toona ‘to shine (of sun)’. Note vowel opposition between ST tanoly ‘day’ and CN toonal-li. [LS –vu] [SUA: Tak, Hp; SUA: Tep, TrC, Azt]

463 Egyptian(H) xnᵐ ‘inhale, smell, cat, enjoy’

UACV-1757 *kaNmû / *kamû (Kauffman) ‘jackrabbit’; I.Num51 *kahmû ‘jackrabbit’; Kaufman1981 *kamû; Fowler83 *kamû; M88-ka16 ‘jackrabbit’; KH/M06-ka16: Mn qaño ‘jackrabbit’; NP kamñ; TSH kammu-cei; Sh kamnu; Kw kami; Ch(L) kami; SP kamû; WMU kammu-či; CU kamu-ci. This is a good example of *u > i, and is found in all of Num, but no where else in UA, except in the compound *tosa-kamû ‘white hare, cottontail’. Note Kaufman’s reconstruction *kamû—brilliant!—though I know not how he arrived at this. This likely ties to SUA *kaNmû ‘put in mouth, taste’ and means the nibbler’. [u > i in Num] [e1,e2,e3] [SUA: Num]

464 Egyptian(F) yq ‘to enter’; Egyptian yq-w ‘pl’

UACV-1247 *wâk/ûC ‘enter, go in, down or under’; Sh wikuC ‘to go in, to enter’; Cm wikwãti ‘enter’; CU waqüa-k ‘enter, come in’; SP wägi ‘enter, pl’. [NUA: Num]

465 Egyptian(H) bi ‘Erez [ore], Metall, Eisen [iron]’; also Egyptian(H) bi ‘Firmament, Himmel [sky], Ehenner (woher das Eisen stammt) [where iron comes from]’; Egyptian(H) bi’t ‘Quarzit [quartzite]’; Egyptian bi ‘Bergwerk [mine], Bergwerkgebiet [mining area/place]; Egyptian bi-w ‘Bergwerkprodukte [mine products]’; Egyptian bi’t ‘Steinbruch [rock breakage]’; Egyptian bi’n-pt ‘Eisen, Metereisen, Siderit > Coptic benipe; Egyptian(F) bi’t ‘quarry’

UACV-1268a *payu / *papayuC (redup) ‘ceremonial staff’; M88-pa64; KH/M06-pa64 ‘ceremonial staff’; Cm pávyu-t ‘flint-tipped, shell-inlaid ceremonial staff’; LS pávyu-t ‘ceremonial wand’.
**UACV-1268b** *ka-payu* > *kapo* ‘knife’: formerly from M88-ku13; KH/M06-ku13, we here use Ktn and Sr, and add Hp, all of which likely tie to pa64 above: Ktn kavoč; Sr kavōō, kävi / kävayu (acc.) ‘knife’. Add Hp poyo ‘knife’. Hp poyo and the latter part of Sr kavōō/kavayu (acc.) match well. If *-payu is original, then Hp assimilated the first vowel to the second: *...payu > *puyu > Hp poyo. Sr leveled both to o̞, s.th. midway between a-u, but in the accusative Sr kavayu may have preserved the original voweling *-ayu. After uniting the forms in a (‘ceremonial staff’) and b (‘knife’), I read in Pauketat (2009, 139-42) that some plains tribes, the Aztecs, and other Mesoamericans chipped, from flint, large elaborate ceremonial knives, which were relatively large and meaningful. The Tepiman forms below may also relate to all the above as well. Flint, obsidian, and sharp rocks used for knives are usually found on rocky cliffs and hills, and though the semantics are not identical, the reduplicated *-papayu above may well explain the dichotomy in the Tepiman forms of *papa vs. *papo.

**UACV-1268c** *papayu* > *papa / *papo* ‘rock, cliff’: B.Tep264 *vavoi ‘cliff’; M88-pa54; KH/M06-pa54: TO waw ‘cliff, bedrock, a rock’; NT vávoi; ST vaapai; PYp vava ‘hill, mountain, cliff’; PYp vaves ‘rocky terrain’; and Nv vava ‘roca, peña, peñasco’. The Cahitan forms—My baabu ‘barro [clay]’ and AYq vaavu ‘clay’—vary semantically from Tepiman, but the phonological identity with Tepiman and a slight semantic shift to ‘clay’ deposit/place (quarry) from flint/ore/rock deposit/place (quarry) make it probable. See *-papayu ‘ceremonial staff’ (M88-pa44) above.

The -pela of Hopi tiupella ‘wall, cliff wall, wall face, precipice’ also means ‘cliff’ as do the Tepiman forms, and as ‘flint’ comes from rocky deposits, the semantic change from ‘flint area’ to ‘rocky deposit, cliff’ is viable and may be from a different voweling of Egyptian *bi’t ‘quarry’ (< *bi’t (wiih > Hopi l) vs. *baia > UA *payu. [iiddddua] [NUA: Tak, Hp; SUA: Tep, TrC]

#### 466 Egyptian(H) nn ‘Messer [knife]’; therefore, Egyptian p-‘nn the ‘knife’;

**UACV-1270** *panomi* ‘knife, iron, tool’: B.Tep257 *vainomi ‘iron, tool’; M88-pa51; KH/M06-pa51: remember *p > v/w in these Tep languages: TO vainomi ‘metal, knife’; LP vauınım v; PYp vainomi ‘knife, metal’; NT vainömi ‘iron, tool’; ST vainı̂m ‘iron’; Nv vainı̂m, pl: vap’ainı̂m ‘hierro’ and Tr wenomi ‘metal, money’ though Tep *vainomi is likely the source of Tr wenomí ‘metal, money’ as a Tr cognate should show p. [*a > ai/ı̂_n] [SUA: Tep; NUA: Num]

**UACV-1294** *sawa* ‘leaf’; VVH64 *sawa ‘leaf’; M67-255 *sawa ‘leaf’; B.Tep54 *haahaga ‘leaves’; L.Son233 *sawa ‘hoja’; CL.Azt97 *śWV ‘leaf’; M88-sa1 ‘leaf’; Stubbs2003-45; KH/M06-sa1 *sawa: NP sawapi ‘sage’; Eu sówa; Tbr samo- / samwá-t; Yq sówa; My sówa; Sr sówá; Tr sówá; Cr sówá; We sówá; We sówá; We sówá; We sóvá; We sóvá; My sáwa; Wr sáwa; CT sáwa; PYp sawa ‘rose’; EH/M06-sa1 *sawa ‘leaves’; EH/M06-tt *vainomi ‘metal, knife’; LP vauınım v; PYp vainomi ‘knife, metal’; NT vainömi ‘iron, tool’; ST vainı̂m ‘iron’; Nv vainı̂m, pl: vap’ainı̂m ‘hierro’ and Tr wenomí ‘metal, money’ though Tep *vainomi is likely the source of Tr wenomí ‘metal, money’ as a Tr cognate should show p. [*a > ai/ı̂_n] [SUA: Tep; NUA: Num]

**UACV-1289** *otí / *otú / *uta ‘long, tall’: I.Num25 *tii ‘long, tall’; M88-110 ‘long, tall’; KH/M06-110: Mn idi-t ‘long, tall, lanky’; Mn idi-wini ‘be tall’; NP o’dît’yusu ‘tallest’. Jane Hill (p.c.) provides a brilliant addition in Ls ‘éé ‘[SUA: Tep, TrC, CrC, Azt]"...
‘one(s) from the west’ suggest a reduplicated -mĩn- portion, which in turn suggests that reduced clusters of nasals -mn- > -m- better explain two m’s in the Cupan forms rather than Sr creating new consonants out of thin air. [Ls; Cu/Cp e] [NUA: Tak]


472 Egyptian(F) hjt ‘oar’; Egyptian hjt ‘Steuerruder [steering oar/rudder]’: UACV-1596 *ipâ ‘wooden paddle’; Munro.Cup88 *itil ‘wooden paddle’; KH/M06-114: Cp ivâ-l; Ls iivâ-l. If *hupa > *hopa > Cp iva and then borrowed into Ls. [NUA: Tak]

473 Egyptian(F) p’y ‘that of, possessive article’; p’y-i- ‘my s.th. (masculine); p’y-k- ‘your …’; p’y-f- ‘his …’; a common Late Egyptian possessive structure is p’y-i rd ‘my foot’ (that-my of foot’ or ‘my- possession of foot’), so UA *pa’i ‘have’ is similar; also Egyptian p’-n- ‘that of, what belongs to’; UACV-1702b *pa’i ‘have’: Haugen (2006c) *Pv lists the above and Cm -pai ‘have’; Sh -pai ‘have’; TSh pa’ in / pa’en ‘have (inalienable)’; SP -piN possessed noun absolutive and instrumental. [SUA: TrC; NUA: Tak, Num]

474 Egyptian(F) rdi ‘give, put, place’;
UACV-1743b *tali / *tarí ‘put’: CN tlaa; Pl taliy; Po tali; T tlolla; Z taliya. [NUA: Tak, Hp; SUA: TrC, Azt]

475 Egyptian(H) p’st ‘Wachtel [quail]; Egyptian sw ‘he, she, it, pronoun’ has counterparts in UA: UACV-1752 *supa’awi ‘quail’: Yq subá’i ‘codorniz [quail]’; AYq suva’u / suva’i ‘quail’; My suubau ‘codorniz’, pl: suba’awim; the vai- of NT vaivól correspond with *pa’i (PUA *p > v; *i > o in Tep) as in Yq and AYq *supa’i minus initial *su. UA *pa’awi could hardly be a better match of Egyptian p’s. [NUA: TrC, Tep]

476 Egyptian sw ‘3rd person sg obj/reflex’; Egyptian swt ‘3rd person sg’ subj in noun clauses, etc UA *su ‘3rd person sg + Egyptian p’st ‘Wachtel [quail]; bring the other examples UACV-1752 *supa’awi ‘quail’: Yq subá’i ‘codorniz’; AYq suva’u / suva’i ‘quail’; My suubau ‘codorniz’, pl: suba’awim; the vai- of NT vaivól corresponds with *pa’i (PUA *p > v; *i > o in Tep) as in Yq and AYq *supa’i minus initial *su, but here, Yq and My show differences after *(su)pa…, while Yq and NT agree in *pa’i. [ = ] [NUA: TrC, Tep]

477 Egyptian(H) ḫn ‘ordren [order], befehlen [command], aborden [delegate]; Egyptian(F) ḫn ‘equip, command, charge s.o. with a task’;
UACV-1854 SUA *hula / *hura ‘send’ would be PUA *huna: L.Son69 *hura ‘enviar [send]’; M88-hu13; KH/M06-hu13: Op ursa; Eu hûra; Wr uhûla-n; Tr hûra. [NUA: TrC]

478 Egyptian ḫn ‘order, command’; UACV-1857 *win ‘send’: KH.NUA: Sr wiaan ‘send, vt’; Cp wiwiwi ‘send on an errand, vt’; Ls wiwi ‘send s.o., as on an errand’; as *n > SUA r, this NUA set may belong [NUA: Tak]

479 Egyptian(H) d’rt ‘Skorpion’;

480 Egyptian(F) m’ / m’ ‘see, look on’; Egyptian(F) m / m’ ‘look, behold!’;
UACV-1914a *mi ‘look!’: Hp me ‘you see, listen, behold, hark, look’; Tr me’n ‘see, look, observe’;
UACV-1914b *mahay / *ma’ay ‘see, find’: Kw me hé ‘find, see, notice’; Ch mahi ‘find’; SP maIC ‘find, discover’; WMU ma’a’/ -/ maá’i- / maá’ ‘see, find’; CU maáy ‘see, have found, find’; Ktn mayk / mayhk ‘look forth or peep, as through a crack’; perhaps first part of NP muhabûni ‘peek at’. [NUA: Hp, Num, Tak; SUA: TrC]

481 Egyptian(F) ñs ‘schütteln [shake]’;
UACV-1928a *wiwi-puku ‘tremble’; Sapi; B.Tep40 *gigivuku ‘tremble’; M88-wi12; KH/M06-wi12: TO gigivuk; Nv gigibuku; PYp gigia ‘tremble, shake, shiver, vi’; NT gigivukui; ST gi’ivuk; Sapi ties CN wiwio-ka ‘shake from cold’ and Tep. CN wiwiyoka / wiwiyokowa ‘tremble, shake, shiver’ corresponds to *wiwi-puku well enough, since Tep *gigivukui roughly equates to UA *wiwi-puku, and if CN lost p intervocally, as it often does, or if this is a compound of an element that lost initial p in CN, then Tep *gigivuku and CN *wiwi-ok(w)oa correspond well, CN -y- likely excessrent following i. In fact, NT gigivukui ‘temblar, vi’ and NT gigigidiyi ‘sacudir, vt’ would suggest such a morpheme break. With that morpheme break, consider:
**UACV-1928b** *wiwila* ‘shake, swing’: Hp wiwiła ‘shake, swing, wave around’ and TBR wimwirá ‘temblar’ are also likely, both showing a 3rd consonant liquid, not unlike the one NT form. Note that *pukur ‘pierce’ fits the second morpheme, and shaking and piercing come together in Num, as creatures shake when pierced. [CN saayoolin ‘fly, n’ < *saipoli similarly lost medial -p-] [NUA: Hp, SUA: TrC, Azt]

**482** Egyptian(H) wx ‘paar Sandalen [pair of sandals]’:

**UACV-1955** *waka*C ‘shoe’: BH.Cup *wa*at ‘shoe’; M88-wa22; KH.NUA; KH/M06-wa22: Cp -waq’a ‘shoe (poss’d)’; Ca wäqa-t ‘shoes’; Sr waqaat-t. [NUA: Tak]

**UACV-1956** *wok* ‘shoe’: My wok ‘put on shoes, v’; Tb wongo-l ‘shoe’. Might this tie to *wok ‘foot, footprint’ at ‘track’? [NUA: Tb; SUA: TrC]

Possibly with UACV-1955, Ls wäqa-t ‘shoe’ has an extra C which may align with Tb waqat-‘awac ‘walk’; Tb wacäcišt ‘walking aid (cane, shoe, etc)’; Tb wacišt-t ‘big shoe’; Tb(M) wacišt-i ‘good walker’ but such may be another set.

**483** Egyptian(H) w ‘jauchzen [rejoice, shout with joy], rufen [call, cry]’:

**UACV-1975a** *wa’aNki* ‘shout’: NP wa’ägi ‘shout’; Ch wa’ägi ‘shout’; SP wa’ägi ‘shout’;

**UACV-1975b** *wa’a*(N)ti-ki ‘woop’: SP wa’a-ci-ki ‘woop’ with which CU wäcigay ‘holler, shout, whoop’ and WMU wa’açigi / wa’açigi-y / wa’açiyi / wa’açiyè ‘shout, yell, vi’ are cognate. [NUA: Num]

**484** Egyptian m’st ‘knee’:

UACV-942 *ta-mo* ‘knee’: KH.NUA; M88-ta53; KH/M06-ta53: UA *ta- is often a prefix from ‘leg, foot’; thus, UA *-mo’ is the focus here: Hp tamö(at) ‘knee’, tamö-( combining form); Sr tamööç ‘knee’, -tamöö (poss’d form); Ca tämi-l ‘knee’; Cp tämi ‘knee’. Because Ca and Cp i < *o and Hp and Sr ö < *o, all four of these agree in the first four segments as *tamo. Hopi and the Sr possessed form both show ‘a 2nd consonant. Add Ktn tamoe ‘knee’. Is -c in the Hp combining form a fossilized absolutive suffix, as it would be in Sr and Ktn? If not, the cluster ‘-s (stop + fricative) becoming the affricate -c (ts: stop + fricative) is a possible source and natural enough, since the stop-plus-fricative feature is maintained. For the NUA c cannot be from UAC *c, since UAC medial *-c - > NUA –y- (Manaster Ramer, 1992b); so NUA c must be from other sources—< *-C-ta if from a UA absolutive suffix. [NUA: Hp, Tak]

**485** Egyptian(H) ps‘ ‘beissen [bite], stechen (Mücke, Skorpion, Fliege) [sting (gnat, scorpion, fly)]:’

UACV-2185 *upcu (> *(p)upcu > Tep uwsu > usu) ‘stinger’: LP usu-di ‘a stinger’; ST upsg’a’n ‘su agujiön [its stinger]; TO uus ‘stinger of an insect, arrowhead’; Nv usu ‘el agujiön’. For Tep *(p)upsu, loss of v/p adjacent to u and in a cluster would be so natural that its survival in ST upsu is surprising. [NUA: Tep]

**486** Egyptian(H) xft(w) ‘Feind [enemy(ies)], Gegner [opponent(s)]; Egyptian(F) xft ‘in front of [facing]’;

UA *kaytu ‘enemy, opponent’; KH.NUA: M88-kai36 ‘enemy’; keep in mind the bilabial as first segment of the cluster -ft- is lost, yet intervocalic -t- > -l- in Takic, so the fact that it remains t does suggest the cluster, with -y- anticipating the i after the t; and the Egyptian pl suffix -w is apparent in Takic: Cp -qaytu ‘enemy’; Ca káytu ‘rival, competitor in a game, enemy’; Ls káytu-s ‘enemy, opponent in a game’; Sr qaši ‘opponent, enemy’; Ktn kaisyu-c ‘opponent’. So from Egyptian xatfw > *kayw > UA kaytw. [e1,2,e3] [NUA: Tak]

**487** Egyptian(H) tım ‘denken [think]’:

UACV-2288 *tama ‘remember’ or Num *na-suN-tama ‘remember’: TSH nasuntamah ‘remember’; Sh na-suntama ‘remember, v’; Cm nasutamikatí tamai ‘think about s.th., remember’, Sr camaqaan ‘think’; Sr -camaqana ‘thought’. [t’ < c] [NUA: Num, Tak]

**488** Egyptian(H) șt ‘a Brot/Kuchen [kind of bread/cake]’; Egyptian Ştyt ‘Schot-Gebäck (in verschiedenen Formen und Arten) [Schot biscuits or baked goods of various forms and kinds]:

UACV-266c *sawa* ‘make tortillas or bread’ and *sawIC-ta ‘bread’: BH.Cup *saw ‘make bread’; M88-sa20; KH/M06-sa20: Ca sáw ‘make tortillas’; Cs sáwi-s ‘tortilla’; Cps sawi-s ‘bread, acorn bread’; Sr sáwi ‘bread, acorn bread’; Ls sáwa-i ‘sing, get singed’; Ls sáwa-kaa ‘cook tortillas’. [e1s1,2,2,3t] [NUA: Num, Tak; SUA: Tep]

**489** Egyptian(H) xt ‘Holz [wood], Stock [stick], Stab [rod], Baum [tree], Wald [woods, forest], Pfosten [post], m’:

UACV-2408 *kut (AMR) / *kut-(ta) ‘tree, wood, firewood’: Sapir; M67-170d *kuta ‘stick of wood’; L.Son101 *ku ‘palo, madera’; B.Tep129 ku ági ‘firewood’ and B.Tep120 kua ‘agü ‘to get firewood’; CL.Azt280 *ku ’(a) ‘tree, wood’ (besides CL.Azt177 kwäwi tree, wood); M88-ku4,6 ‘tree, firewood’; AM 1993a *kut; KH/M06-ku4 *kut (AMR): Gb kota ‘palo, leña’; Sr ku’t ‘fire’; Sr ku’ta ‘gather firewood’; Sr ku’ta’t ‘firewood, wood, stick’; Ktn ku’t ‘fire’; Ktn ku’ta ‘stick, pole, firewood’; Hp koko ‘(fire)wood, stick’; Hp kota ‘wood pile’; Eu kut ‘palo [pole]’; Tbr utá ‘árbol [tree], palo [pole], viga, madera [wood], leña [firewood]; CrC *kiye (<*kuýi) ‘tree, etc.’; My kütta ‘madera [wood], leña [firewood]’; AyQ kuta ‘stick, pole’; Wr ku ‘palo, leña’; Tb ku-t ‘fire’; Tb kutaugat ~ ukutuk ‘gather
firewood'. Egyptian `t wood’ (masc) is in contrast to Egyptian `t fire’ a feminine noun wherein the final -t is the feminine noun suffix; for `t wood’ the t is part of the noun stem. Other Uto-Aztecanists list Ca, Cp, Ls, Ktn *kut ‘fire’ and while the UAnists’ usual tie of wood with fire is possible, it may be otherwise. [SUA: Tak, Hp, Tb, Num; SUA: TrC, CrC]

490 Egyptian(H) ḫmḥ ‘wiederholen [repeat], wieder tun [do again]’;
UACV-2623 *oMV ‘two’ : CL.Azlt180 *ooma ‘two’ : CN oome; Pl uume; Po omen; T uume; Z oome. Some combine this with *wokay; however, due to a differing 2nd C, these are likely a different stem, because *wokay is consistent in 4 of 5 segments with *wakay also, but omV has only initial o in common. [SUA: Azt]

491 Egyptian(H) phbr ‘Wasser [water]’;
UACV-2095 *parawa ‘juice, soup, stew’ : M88-pa11 soup/caldo; KH/M06-pa11: Hp paala ‘juice, soup’ ; Eu varáwa ‘caldo [broth]’ ; Wr pa’wila ‘caldo’ ; Tr ba’wi-rá ‘hacer caldo’ ; My bá’a wa ‘caldo’. Ken Hill adds TSH pawa ‘juice’. Add My bá’a wa ‘jugo [juice], caldo, sopa [soup]’ ; AYq va’awa ‘juice, soup, etc’ ; Yq bá’a wa ‘caldo’ (*r > þ in Cb) ; TO wadag ‘(be) wet’ ; TO wadagi ‘juice’ ; NT varáágadi ‘soup’ ; ST vaar ga’n ‘caldo, jugo’ ; PYp vargar ‘soup, liquid, juice’ ; PYp varag ‘wet’ ; Nv barhakaddi ‘caldo’ (devoicing g > k) ; Cr há’ara’a ‘caldo, suero de queso [whey of cheese], lágrima [tear]’. Much evidence for 3 syllables: *parawa > Tep waraga. Tbr wa/va/ba-ta-rá-n ‘sopa’ (Tbr wa/va/ba-ta ‘agua’). [(ddduda] [SUA: Tak, Num; SUA: TrC, CrC, CrC]

492 Egyptian(H) kî ‘waschen [to wash], reinigen [to clean], sich waschen [wash self], baden [bathe]’; or Egyptian iwy ‘bewässern [to water, irrigate], ausgiessen [to pour out]’; less likely Egyptian(H) iw* ‘fortnehmen [carry away, take forth]’;
UACV-2500 / 382 *pa*-ïwi / ïwi ‘carry/fetch water’ : B.Tep266 *va’igîi ‘fetch water’ ; M88-pa12 ‘carry water’ ; KH/M06-pa12: Cp pái / páwi; Ca páw; Wr pa’i; TO wa’ig(i) ‘get liquid (usually water)’ ; Nv vaig ‘traer agua [bring water]’ ; PYp va ‘gím ‘get water’ ; LP va’ig ; NT váigii ‘fetch water’ ; ST vaigia ‘get water’ ; ST vaigín ‘get water for s.o.’ Note similarity between the latter parts of Tep *va’igî... ‘fetch water’ and Tep *ku’agi... (< *ku’awî ‘(get) firewood’) ; both show Tep *-Vgï ‘fetch’ (< *Vïwï). Because a cluster or other things could yield a glottal stop besides the traditional h ( › in Tep) , is as viable as h. [(ddddd[a] [SUA: Tak; SUA: Tep, TrC]

493 Egyptian expr p’y would mean s.th. like ‘medicine/power is his’ or ‘power possessor’;
UACV-1797 *pahapi(C) ‘supernaturally powerful being’ : KH.NUA: Sr pâahit ‘supernaturally powerful being’ ; Gb pâhavet. [(ddda] [SUA: Tak]

494 Egyptian(H) ḫd ‘weiss sein [be white], hell warden [become bright]’; Egyptian ḫd ‘Weisse [white, whiteness], n.f.; Egyptian t-ẖd ‘the-white’ a phrase for ‘white’; I had noted UA *tosa aligning with Egyptian t-ẖd ‘the-white’ and then later found a similar diffusion in Bartholomew’s (1965, 334) dissertation The Reconstruction of Otopamean, in which we see under 105 ‘blanco-white’: Otomi t’áś; Matlatzinco t’ōśi; Mazahua t’ōśi; and note the glottal stops in the variants of Wr(MM) tóśá / tó’sosá / tosá ‘white’;
UACV-2543a *tosaC ‘white’ : Sapir; VVH31 *tosa sa ‘white’ ; B.Tep222 *tosa ‘white’ ; B.Tep 223 tohari/tohadi ‘to whitewash’ ; I.Num220 *tosa ‘white’ ; L.Son315 *tosa ‘blanco’ ; CL.Azlt138 *ista ‘salt, white’ ; 288 *tosa ‘salt, white’ ; M88-to3 ‘be white’ ; KH/M06-to3: NP toha-gwiddadi; TSH tosapi(tin); Sh tosac; Cm tosa(pi); Kw see-(gi-); Ch tosā-ga; SP tosā(C); WMU sā-gā-ri; CU sā-gā-ri; Yq tósá ‘i; AYq tasali/tosari; My tósali/tósari; Bbr tósar; Wr tóshána-ni; Wr mo’tós ‘white hair’; Tr tósakame; pl: o’tósakame; TO toha; Nv stoa; PYp toha; NT tóha; ST t’ōua’ua; WC tuṣaśa; CN tisā-tl ‘whitewash, white earth’; CN ista-tl ‘salt’; CN istak s.th. white; PI ista-t ‘salt’; ista-k ‘white’. We see *s > h in WNمام. Again note the glottal stops in the variants of Wr(MM) tóśá / tó’sosá / tosá ‘white’. UACV-2543b *tusa ‘white’ : While Wc and most forms suggest *tosa, CN tiša-tl ‘whitewash, white earth’ and ST *tua < *tusa.
UACV-2543c *saกา (< *tosa-kai’white’): CU sā-gā-ri ‘white’; Kw see-(gi-) ‘be white’; Ca sēken ‘pale’. These simply lost the first syllable of *tosa, and the stress patterns suggest it in SNum. [*s > h in WNمام] [SUA: Num, Tak; SUA: Tep, TrC, CrC, Azt]

495 Egyptian(F) ḫ ‘here, there’;
Wr i’wá ‘here’. Wr’s frequent glottal stop anticipates this a match.

496 Egyptian(H) sm ‘vereinigen [to unite], zusammensetzen [put together]’;
UACV-2618 *sámti / *sámti ‘one’; Mn sémti; NT sémti; Sh sámmiC; Cm sémti; Kw suu/- suuuu; Ch suu; Cr sa‘; SP sii / sshu; WMU süwiis / suwis; CU sū-u-ys; Wc ševvi- / ševi, ševiti ‘sbj’; šeiše ‘obj’; TO háimako; PB(B.Tep) háidam; Nv makko; maddo; NT ímoko; NT(B.Tep) ímadó; ST ma’n; ST(B.Tep) madd; Eu sei; Op se; Tbr hemé; hemétor- ; Sr hautk Hp ṣiikya / ṣiikya; CN see. Gb ṣoşovram ‘otras’. Tak and some SNum show *u instead of *, perhaps due to bilabial m. Miller lists forms in all branches except Tbp. Tak *supul may be from *sámti, thus, p instead of v because of a cluster. A final glottal stop or some consonant is apparent in Num and in the gemination of Tbr -to (vs. -ro). Comparable to the Egyptian meanings ‘unite’ and ‘put together’, note TO hema ‘one’ and TO hemapad / hemapai ‘gather, collect’. [cluster] [SUA: Num, Hp, Tak: SUA: Tep, TrC, CrC, Azt]
An Egyptian demonstrative plural pronoun system (these/those) is built on ip-:
these/those vocatives (O nouns!)
Masculine plural ipn ipw (these/those)
Feminine plural iptn iptw (these/those) (Allen 2000, 53)
In UACV-2667 are listed a sample of ‘this/that, these/those’ terms, though many more could be assembled; nevertheless, note that all the listed UA forms begin with i- (like all the Egyptian forms) and many show *-p-(-v-) after the vowel, as in Egyptian, *-ip (ivi/iva), and others show *itV, and in light of -p> -ø- (p disappearing) as first consonant in a cluster *iptV > *itV, as we see elsewhere, then *ipV and *itV (with some -n-) exhibit impressive parallels to the Egyptian non-vocative (left column) demonstrative pronouns:

**UACV-2667a** *i*i- ‘this’: VVH 116 *i’ ‘this’; B.Tep306 *idâ/i’di’i ‘this (one)’; BH.Cup *i’ivi ‘this’; HH.Cup *ivi- ‘this (obj. case)’; Kh/M06-dn1: Mn ihu/ekahuna; NP isu; WSh iftin (acc. ikka, pl. iffin) ‘this right here’; Cm isî; Kw ina; Ch ic(i) (pl. im(i)) (P); CU in, i*c ‘this, these’; Hp i’ (acc. it, pl. ima); Sr ivi ‘(acc. ivi-), (pl. iim); ip ‘here’; Ca i’i (acc. ivi’); Cp i’i (acc. ivi-, ivîn); Ts isî; ivâ ‘here’; Tb ih ‘here’; TO iia’a ‘here’; NT id’i; ST d’i’; My i’i; We óóva ‘aquí (limited)’; CN in (proximal particle) ‘this, these’; Pl ini.

**UACV-2667b** *ya ‘this, here’: NP yaa ‘here’; Hp yîa ‘this, here’. [NUA: Num,Tak,Hp,Tb; SUA: Tep, TrC, CrC, Azt]

**Egyptian** (H) tni ‘vereenigen (to unite), verbinden (to connect, join)’ or Egyptian tnt ‘verbinden [to connect, join], vermischen [mix]’:

**UACV-2335** *tama ‘tie’: TSh tamah ‘secure, tie tight, vi’; Sh tama ‘tie, vt’; Cm tîhta’tama ‘string, yarn, ties’. [iddddua] [NUA: CNum]

**Egyptian** -i ‘present’:

**UACV-2698** *-i / *-y(V) ‘present’: Ch -yi (Press 1979, 64, 71); WMU -y / -i ‘present tense verb suffix’; SP -i; CU -i; Wr -i (Miller 1996, 140); Hopi -i ‘imperfective’ (for some verbs). [NUA: Num, Hp; SUA: TrC]

**Egyptian** -w ‘plural suffix’:

Cp -wo ‘present plural suffix on verbs’; Tb šuunaawa-l ‘middle sibling, neither oldest nor youngest’; Tb is from šuna ‘heart’ + wa.

**Egyptian**(F) imi ‘give! place! cause!’ (imperfective)

**UACV-969** *himi ‘give (perhaps pl. obj’s): NP himmi ‘give, pl obj’s vt’; Cm himiitti/himi-ka-tî ‘give pl. obj’s; Tr nhimi-im ‘dar [give], entregar [hand over to]’. [e1,e2,e3] [NUA: Num; SUA: TrC]

**Egyptian**(F) yw ‘is/are’: Kw yu ‘same-subject contemporaneous’. [iddddua]

**Egyptian**(F) ho ‘cloak’; Egyptian(F) hîtw ‘fine linen’;

Egyptian hî’ti ‘Hülle [cover(ing)], Umhang [wrap, cape]’; Egyptian hîti ‘feines Leinen [fine linen]’: The -ho’ori portion of Ayq tah’o/ri ‘clothes, clothing’; Yq tah’or’i ‘ropa [clothing]’.

**Egyptian**(F) wsx ‘broad, wide’: Sr wiisa ‘be wide’.

**Egyptian**(H) hám / hnt ‘Majestät (Königin, Göttin) [majesty (kingly, godly)]’: Ktn wt ‘chief, male or female, or chief’s wife’.

**Egyptian**(H) nhp ‘tohen [romp about]’; Egyptian nhp/nh ‘bespringen [cover, mount, jump on, beget]’; Egyptian nhp ‘entkommen [escape], sich entziehen [withdraw]’; Egyptian nhp ‘früh aufstehen [get up early]’: Mn(Lamb) nohi ‘(of animals) to scramble with (another animal, in playing), jump on’.

**Egyptian**(H) tp ‘Kopf [head]’, Haupt [head, chief, main], Spitze [point, tip, peak]’: Mn(Lamb) topo ‘peaked, pointed, sticking up or out’.

**Egyptian**(H) rmn ‘Ruderreihe [oar-row, row of rowers]’ (The consonants of Egyptian rmn also mean ‘shoulder, side, half’ and as one side of rowers is half of the two rows of rowers, a dead animal’s jaw on the ground with two rows of teeth very much resembles two rows of rowers—not an exact match, but more probable than not; the Wr reflex Wr(MM) tâme ‘quiraja [jawbone]’ supports such; similar words are Egyptian rmn ‘Rang [rank], Reihe [row]’ and Egyptian rmn ‘abgeschleift (Mauer) [ground down/eroded (wall)]’ as a row of teeth wear down like a row of adobes constituting a wall wear down also); and Tr shows õ (as usual with Eg/Sem r > UA *t) and Numic and Tb actually show the final -n of *raman:

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<tr>
<th>Masculine plural</th>
<th>Feminine plural</th>
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<tr>
<td>tawa</td>
<td>tama</td>
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<td>tamaC</td>
<td>taman-t</td>
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<td>tamaë</td>
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**Numic**

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<thead>
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<th>Masculine plural</th>
<th>Feminine plural</th>
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<td>tamit</td>
<td>tamàt-m</td>
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<tr>
<th>Sh</th>
<th>taman</th>
<th>Ktn</th>
<th>tama-c</th>
<th>My</th>
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<td>Cm</td>
<td>taama</td>
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<td>My</td>
<td>tampa’arim ‘muelas’</td>
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<td>Ca</td>
<td>tama-l</td>
<td>Wr</td>
<td>tamé</td>
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<tr>
<td>Kw</td>
<td>tawa-bi</td>
<td>Cp</td>
<td>tam’a ‘&amp;mouth, lips’</td>
<td>Tr</td>
<td>ramé; matá</td>
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<tr>
<td>Ch</td>
<td>tawá-mp(i)</td>
<td>TO</td>
<td>ki’i; taatami; tam; tamš</td>
<td>Cr</td>
<td>tame; sítame ‘muele’</td>
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<tr>
<td>SP</td>
<td>tanwaN</td>
<td>Nv</td>
<td>tatami; mantumi ‘muelas’</td>
<td>WC</td>
<td>tamé (vs. tâme ‘nostros’)</td>
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<tr>
<td>WMU</td>
<td>tawa-pp/i</td>
<td>PYp</td>
<td>tama</td>
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<tr>
<td>CU</td>
<td>tawá-pí</td>
<td>NT</td>
<td>taatámù ‘teeth’</td>
<td>CN</td>
<td>tlan-til</td>
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<tr>
<td>ST</td>
<td>taatam; tatmuta ‘cure t.’</td>
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**UA CV-2366 **raman / *taman (AMR) ‘tooth’; Manaster-Ramer deserves the credit for discovering/adding the final -n of the reconstruction (see Tb): Sapir; VVH29 *tama ‘tooth’; BH.Cup *tama mouth, tooth; HH.Cup *tama; B.Tep214 *taatamu/i ‘teeth’; M67-442 *tami; L Num207 *tamaN; L.Son272 *tami diente; Munro.Cup133 *tamá-t; M88-ta14; KH.NUA; KH/M06-ta14 (AMR): A pan-UA stem showing reflexes in all languages; but a few particular patterns are apparent, such as a final nasalization in Num, Tb, and Tbr, some distant branches; and a high front 2nd vowel in TrC rather than the a of the other branches. Note the rounded 2nd vowels in Tbr, NT, and ST. As Sapir (1913) notes, spirantization of the nasal (*m > ny > w) occurred in SNum, as well as Mn. Preceding the absolutive suffix in both ‘tongue’ and ‘tooth’, note nasalization in Ch and SP and stops in Kw and CU. Bascom lists *taatamu-i ‘teeth’ and *taatamudi / *taatamidi ‘his teeth’. Of great interest is the -mm- in My tammi ‘diente’ [tooth] because the alternative forms of My yomnia / yomnia ‘answer’ < *yawamin also show *-mm- > -mm-, which validates AMR’s reconstruction of *raman for ‘tooth’ in SUA. What’s more, Wr(MM) tâme ‘quijada [jaw, jawbone]’ is near the meaning of a jawbone’s row of teeth. [iddduua] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

**509** Egyptian(H) h’i ‘kommen [come], abgehen [go away], zurückgehen [go back]’; Egyptian(F) h’i come down, go down, ascend and descend, come and go’; Wr(MM) ho’i ‘andar [walk]’.

**510** Egyptian(H) h’i ‘mourn, wail’; Egyptian(F) h’yt ‘mourning’; Egyptian(F) h’w ‘mourners’; Wr(MM) ho’kéwa ‘lágrimas [tears]’.

**511** Egyptian(H) h’ ‘Hinterkopf [back of head], Rückseite [back side]’; Egyptian(F) h’ ‘occiput’; Egyptian h’ ‘back of the head’ (Allen 2010, 87): Mayo hoo’o ‘espalda [back]’; Yq hóo-o ‘espalda’; Hopi hóota ‘back’; SNum: Kw howaa-vi; Ch ho(a) ‘back’; SP oaa-vi; WMU ōaa-vi / ōā-va ‘back, n’; WMU ōā-a / ōā-a / ōā-e ‘my back’; CU ōēē-va; Wr(MM) ho’pā / ho’pā ‘hombro [shoulder], espalda [back]’. Cf. 370 Egyptian h’ ‘behind, around’. [NUA: SNum, Hp; SUA: TrC]

**512** Egyptian(H) ini ‘holen, herbeibringen, wegahlen, wegtragen, wegbringen, kaufen, mieten, an sich bringen’; Egyptian(F) ini ‘bring, fetch, carry off, reach, buy’; Hp ini ‘contents of an open shallow container’; Hp in-ta ‘go along carrying obj in a shallow, open container’; Hp in-to ‘go to bring in a shallow, open container’.

**513** Egyptian(H) dhśwët ‘bitterheit [bitterness]’

**UA CV-237b** sīhiw(kv) ‘sour’; PYp he’ëgi ‘sour’; PYp he’egker ‘vinegar’; TO he’ek(a) ‘(be) sour, v’; TO s-hii’ik ‘be sour’; TO he’eku ‘s.th. sour, n’; NT ūko ‘agrio, acedo’; ST hkum ‘que es agrio (mezclado con dulce)’; Hp sìhi ‘(be) salty’ fits well since *s > Tep h and *h > Tep ’ (glottal stop). Add Cp sáwit ‘sour’. PUA *sìhiwa-tu > Tep *hìïg-tu > *(h)iktu > *(h)ikko. [NUA: Hp, Tak; SUA: Tep]

**514** Egyptian(F) w’t ‘road, way’:

Hopi waala ‘gap, pass, saddle, follow in the ridge’ (in the gap/pass/saddle is where the ‘way’ or ‘path’ is). And note that the w- does not become l-, while the laryngeal -i- > UA *-w- > -i- does. [iddduua]

**515** Egyptian(H) xi / i’xi ‘zusammenfegen [sweep together]’

**UA CV-2256a** *wak ‘sweep, comb’; BH.Cup *wáq- ‘sweep’; M88-wa24; KH.NUA; KH/M06-wa24: Ls wáqi ‘sweep, brush, comb’; Cp wák ‘comb, sweep’; Ca wáka’an ‘sweep, clean, comb, rake’; Hp laq-ta ‘sweep snow clear’; Sr wóq ‘sweep, brush, comb’ (vowel is wrong Miller notes, so we put it and Ktn in b; however, the rounding of w probably influenced the vowel, like it did in ‘two’ of NUA); Miller includes Washo wéëge ‘sweep’. As in many other terms, Egyptian initial i is usually dropped.

**UA CV-2256b** *wok ‘brush, sweep’; Sr wóq ‘sweep, brush, comb’; Ktn wok- ‘brush, sweep, v’. [NUA: Tak, Hp]

**516** Egyptian(H) wdn ‘lasten [to load], belastet sein [be loaded]’; Egyptian wdn ‘weihen [consecrate], darbringen [bring], opfern [offer]’; Egyptian wdn ‘Korb [basket]’;

Hopi warani ‘s.th. reserved, saved for future use’. [iddduua]
517 Egyptian(H) wi ‘abweisen [turn away], abwehren [ward off, protect]’; Hannig ties Egyptian wi and win: Hopi wayon- ‘protection’; Hopi wayon-nil ‘individual windbreak’; Hopi wayon-ta ‘place a windbreak around a young plant’. For > η in Hopi, see (1409) Hopi kookyanw ‘spider’ < Aramaic kuukyaa ‘spider’ and (1357) Hopi koyoq ‘turkey’ < Semitic qr ‘cry, call’ and (406) Hp paywi ‘bighorn sheep’ < Egyptian b ‘ram’. Also note the structural similarity of this medial -y- with the same in (465) Egyptian bi’ > UA *payu’.

518 Egyptian(H) nw ‘schwächlich sein (due Alter) [be weak (due to age)]’;
Hopi naawa-ta ‘groan, moan’ (the example given is an old person groaning in death). [iddďuaa]

519 Egyptian(F) wi ‘open, part, separate, divide (goods)’;
Tb(H) wopaanat ‘divide in two, cut in half’; Tb(H) woopayu ‘on each side, on both sides’.

520 Egyptian(F) sin ‘clay’; Egyptian sint ‘clay seal, n.f.’ (this fem noun would prefix t/tV for definite):
Ca têsnat ‘clay for pottery or painting, pot, olla’ (< Egyptian *t’-sinat).

521 Egyptian(F) k’pt ‘liner cover’; Eu kapát ‘ropa [clothing]’. Eu p suggests gemination since Eu -v- < *p- is usual, and the feminine ending is apparent as well.

522 Egyptian(F) ip ‘count, reckon’;
Cora -hihibe ‘read’ (Cora ne-ra’a-hihibe ‘lo leo [I-it-read]’). [iddďuaa]

523 Egyptian(H) mni ‘Arm (mit-hand) [arm and hand]’: UA terms for ‘HAND’:

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<thead>
<tr>
<th>Lg</th>
<th>Mn</th>
<th>Hp</th>
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<tr>
<td></td>
<td>máy/aMaC</td>
<td>ma; maqto</td>
<td>mamát</td>
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<tr>
<td></td>
<td>ma- ‘with the hand’</td>
<td>mapqólö ‘hollow of hand’</td>
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<td>SP mo’o; maC-</td>
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<td>We</td>
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<td>Sh</td>
<td>mawu/a; mawu/aa</td>
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<td>Sh</td>
<td>mawu/a</td>
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<td>Cp</td>
<td>mawu/a; mawu/aa; novi; dag</td>
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<td>Sh</td>
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<td></td>
<td>CU</td>
<td>maa/maC-</td>
<td>NT</td>
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<td>maa/maC-</td>
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UACV-1119 *ma > *má ‘hand’: Sapir; VVH128; M67-215 *ma*/mo- ‘hand’; I.Num90 ma(h), *mo’o ‘hand’; BH.Cup *ma; L.Son126 *ma; CL.Azt76 *maa(y); Munro.Cup60 *ma-t; M88-ma13 ‘hand’; KH.NUA; KH/M06-ip11 ‘with the hand’; KH/M06-ma13 *maX (AMR): Mn, NP, TSh, Sh, Kw, Ch, SP, CU, Hp, TBr, Sr, Ca, Ls, Cp, TO, Eu, TBr, Yq, My, Wr, Tr, Cr, Wc, CN. CNum and SNum show maC-/man- as an instrumental prefix, but *mo’o ‘hand’ as the main word, which is prevalent in Num but nowhere else in UA. I reconstruct a probable 2nd consonant *n for these reasons: (1) some languages show *n, such as Eu man-vura- ‘tie the hands’ (vura ‘tie’); SP man- ‘with the hand’; SP man-ćuqqwi-n ‘crush with the hand’ (< čuqqwi); Gb man ‘hand’; and possibly Yq mankabam ‘muscles of the arm’; (2) final gemination in Num languages suggests an underlying 2nd consonant, as well as the -t (vs. -l) in Ls má-t; (3) if Kiowa-Tanoan is eventually shown to partially relate to UA, then Kiowa-Tanoan *man ‘hand’ is noteworthy; (4) some forms hint at a 2nd consonant reducing / affecting clusters when compounded, e.g., Hp map-, the combining form of ma-; the *y in Mn, NP, CN; note NP mayu’i ‘to warm hands up’; NP taddu’i ‘warm foot up’; NP tu’i ddu’i ‘try to warm up’; if *ma- were the stem, we would expect NP ma-tu’i or ma-du’i, not mayu’i ‘warm hands up’; but for an underlying cluster (*nt-), two alveolars, an alveolar proximate (y) as a reduction of the intensified alveolar cluster is plausible; (5) In Cahitan, Yq mam ‘hand’, mamam ‘hands’ and My mamam(m) ‘hand(s)’ may have an underlying nasal harmonized to the 1st and 3rd (plural) bilabial nasals: *mana-m > mama-m; (6) also note the number of UA words under *mani ‘five’ that show *n more clearly, if derived from ‘hand’, which seems probable; (7) note forms suggesting *n-: *man-cu ‘squeeze’ and *man-cuka ‘hold at ‘carry’; (8) AMR (*maX) also sees a 2nd C; (9) at ‘crawl’ *maN-wapa ‘hand-crawl’ suggests a nasal. Consider also the *y in Mn, NP, CN, relative to the 3rd consonant in Egyptian mni (it is essentially equivalent to y in UA pronunciation). Note Eu mamámt ‘mano [hand], dedo [finger], brazo [arm]’ means not only hand, but also arm, like the Egyptian term. [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]
As first consonant in a cluster, sibilants such as s/s are lost: -sC > -C-.

We see how Hebrew 'iišaa ‘woman, wife’, when possessed (’eešet- ‘woman, wife (of)’ / išt-o ‘wife-his’, but usually remains when not clustered, as in Hebrew 'iiš > Tr wesi, so Hebrew 'išt/-'ešt- > Hp wïïti ‘married woman, wife’ is a good match. Below are examples in Egyptian of s similarly lost in a cluster.

524 Egyptian(F) msnib ‘rotate, turn backwards, turn, turn away’; Egyptian(H) ‘drehen [turn, rotate], umwenden [turn around]’;

UA CV-442c *manu ‘turn, change’: M88-ma39: KH.NUA; KH/M06-ma39: Sr manum’(k) ‘turn (on axis), turn over/around/into, change, change into’; Sr naminkin ‘change’; Ktn manu’mk ‘turn, turn s.th. wrong side out, vt’; Ktn manu’m-manu’m-k ‘roll, vt’; NP mananui ‘rolling’; Tb(V) mëniši’at ‘to roll’; Tb(V) mëni ‘it rolls’; Ca mëni ‘to turn over/around/into’; Cp mëne ‘dress up, change clothes’.

UA CV-442b *mëntisa/i ‘return, turn over/back’ (may contain a separate morpheme *mën-tišV):

SP mënëiš/C/mënïšis ‘turn over, several turn back, vi pl’; SP mënïša ‘turn over, vt’; SP mënïši ‘turn over to a side’; Ch mënïsi ‘return, pl’; Kw mënïsi ‘turn around’; Kw mënïsi ‘return, pl’.

For evidence of possible cluster reductions in different directions, note the two Kw forms and the two SP forms, found in the same language, no less: SP mënë/C/mënïshi and mënïsi.

UA CV-442a *mëna ‘to turn’: Mn mënaa ‘to turn, turn back, return, change direction’; NP -mëna ‘to turn’ (suffix in compound verbs meaning to turn some thing or turn in some way’). Note the difference between Tb(V) mënu’ ‘become round’ and Tb(V) mënïši’at ‘to roll’.

525 Egyptian(F) isq ‘linger, wait for, vi; hinder, vt’ (the s is lost as first element in a cluster, perhaps intermediate *isqV > *isqa > *ika):

UA CV-2177 *iška / *iški ‘remain, be in a place, let lie’; M88-iš1; KH.NUA; KH/M06-iš17: Sr ‘iški ‘be in a place, lie’; Ls ‘iška/i ‘leave, let remain, vi; be left, vi’; Gb ‘okó ‘lie down’; Cp ékemu ‘give’; Ca ‘ekam ‘give s.o. (food/drink)’; Ktn ‘iš ‘lie’. Cp and Ca may be reduced compounds of *išV-maka ‘let lie-give, give/grant/set in place’.

[SUA: Tak]

526 Egyptian(H) dr ‘auslegen [lay out], ausbreiten [spread out, stretch out]’

UA CV-2210 *ta’la (< *ta’ta) ‘spread, stretch out’: M88-ta13 ‘to extend, stretch, spread out’; KH/M06-ta13: TO tadan, tadannik ‘to spread out flat’; Wr ta’ta ‘tender, extend, extender’; Tr ra’ra ‘extend, esparcirse’. The TO, Wr, and Tr forms are a nice set, since TO d does correspond to liquids. [SUA: Tep, TrC]
5 The Semitic-p Contribution in Uto-Aztecans

5.1 The Semitic-kw Correspondences vs. the Semitic-p Correspondences

Egyptian and Proto-Semitic, both from Afro-Asiatic, share many of the same sounds. For example, Semitic š and Egyptian d are the same sound, though transcribed differently. In the table below, those sounds followed by (> Phn) mean that that Proto-Semitic consonant changed to something else in Phoenician and later in Hebrew as well, but not in ancient Israel’s earlier Semitic, which is better depicted by Semitic-p. The next three columns show the correspondences of the terms from the Semitic-kw items, the Semitic-p vocabulary, and the Egyptian terms, whose correspondences are the same as terms from Semitic-p. Differences between initial position and intervocalic correspondences are listed as C- and -C-, respectively. A few apparent exceptions occur, such as a few Semitic-p ’ ’ instead of the usual ’ > w, but the percentage of apparent exceptions is no more than existed in comparative UA before these proposed ties. Those and some instances of consonants’ behaviors as 1" and 2" consonant in a cluster are treated at 7.2 and some details remain to be clarified, but the following correspondences hold 95% of the time.

<table>
<thead>
<tr>
<th>Semitic, Egyptian</th>
<th>UA terms from Semitic-kw in UA</th>
<th>UA terms from Semitic-p in UA</th>
<th>UA terms from Egyptian</th>
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<tr>
<td>b</td>
<td>kw</td>
<td>b/p</td>
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<td>x (&gt; h Phn)</td>
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<td>t-, -r/-l-</td>
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<td>d</td>
<td>t-, medially -r/-l-</td>
<td>t-, -r/-l-</td>
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<td>t-, -r-</td>
<td>t-, -r/-y-</td>
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<td>-- (not in Egyptian)</td>
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<td>z</td>
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5.2 Hebrew or Semitic b > p in the Semitic-p Corpus within Uto-Aztecans

Besides the 24 matches showing Hebrew b > UA *kw (4-27), 33 other sets show Hebrew b > UA *p. The linguistic laws of sound change would have all occurrences of a particular phoneme consistently change to or correspond to one phoneme unless other factors, such as specific phonological environments applicable to a subset, can explain a different change for that particular subset of words. Besides data in which Hebrew dageshèd b became *kw and another set of data in which Hebrew b > UA *p, other consistencies occur for
two separate descendants of Northwest Semitic that later merged, each bringing its own set of correspondences to a later mix. I named these dialects by what Hebrew b changed to: in Semitic-kw, b changed to kw; in Semitic-p, b changed to p; and Egyptian b > p in the Egyptian lexical items also. In fact, Semitic-p sound correspondences in UA parallel the Egyptian correspondences in UA: for example, Semitic š > UA *s, ū > UA *w, devoicing of voiced stops (b, d, g > p, t, k), etc. Consider the following instances of Semitic-p’s correspondence of Hebrew b > UA *p:

527 Hebrew baaraqq ‘lightning’; Arabic baraq ‘lightning’; Arabic baraqu ‘to shine, flash, to lightning’; UACV-1327 *pîrok ‘lightning’: M67-262 *pe ‘lightning’; M88-pî14 ‘lightning’: KH/M06- pî14:

My berok-; Yq be’ok-; AYq yuku ve’oke, ve’ove’oke ‘vi’ (*’-r- > -’-); NT vipidoxudami; ST vpgia/vipgi. To these can be added Tbr viriki-t ‘relâmpago [lightning]’; TO wipigi; PYp vepda. Besides the initial *pî in all forms, the Yq, My, and NT forms show a clear second syllable in *-rok- and Tbr also shows this full word, though the 2nd vowel has assimilated. Thus, four languages (Yq, My, NT, Tbr) point to *pîrok. The NUA forms are less secure, unless *-r- > -n- is secured, but let’s list them for contemplation: Sr vônāq-q ‘flash (of lightning)’ and Ch(L) panāpi (< *palaC-pi ‘lightning flash, light’ (with liquids nasalized in NUA). Other SNUM forms show the underlying 3rd C: CU panāy ‘shine, be bright’; WMU panāy ‘shine, be bright’; WMU panā’lōhāqūmpi-kye ‘shine, be bright, vi’. With loss of the 2nd syllable and voicing of the velar stop, the Tepriman forms *pipigi (lacking 2nd C) show reduced forms of *pîrok / *palak. The *-palu portion of Cu tâwâlû / to ‘thunder’ as well as the -paxion of Sh(C) to *ompaix ‘thunder’ and Sh(M) toompaip-icci ‘thunder’ likely belong. Note also Eu ne vâumhe-n ‘for lightning to strike, v.’ [liquid] [pi1b,p2r,p3q] [SUA: Tep, TrC; NUA: Tak, Num]

528 Hebrew bayit / beet ‘house’; Aramaic bwt ‘spend the night’; Arabic byt / biit ‘pass/spend the night’: Hebrew byt ‘to spend the night’; Syriac byt-aa ‘house-the’; Syriac bwt, perf: baat ‘to lodge, pass the night’; UA meanings are ‘house, lie down, spend the night’ and ‘return home’ (to spend the night): UACV-1322a *pîçti / *pitu ‘lie down, be situated at, spend the night, v pl; house, n’: PYp veetu ‘lie, be situated, inan. pl’ (note PYp has the expected final vowel -u for pl); NT vîiti ‘be lying down, pl’; Wr pe’ti-pâ-ni ‘acostarse, pl’; Wr pe’ti / pe’ti-pô ‘estar acostados, pl’; Wr pe’a ‘jacal, hut’; Tr pere/peri ‘set/lay stretched out’; Tr bete-ba-ma ‘spend the night’; Tr bete-ci / biti-ci ‘at home’; Tr bete-ra ‘house’; Tr bete-re ‘live, inhabit, dwell’; Tr perâeme ‘inhabitants, residents’; Tr biti ‘estar [various objects being in horizontal positions], vi pl’; WTr beht ‘live, v’ (Burgess 1984, 19); WTr bete-ba-ma ‘spend the night’; WTr bete-ra ‘house, n’; WTr biti ‘estar acostados, vi pl’; WTr bite ‘dwell’; Ca pêti ‘lie down stretching (of long large obj); Cr hé’té ‘be lying down’ (if *-r- > /-l/r- > -’-)

UACV-1322b *paylC * > *pîC- ‘return home’: In SP the stem is isolated: SP pa(i)yû ‘return’; SP payû-i ‘comes back’; SP pa(i)yû-rû ‘one who goes home’; SP pâppa(i)yû ‘all return each to his home’. In SP and the rest of SNum, that stem takes one suffix-k ‘come toward speaker or come home’ and -kwa’a ‘go home or go away from speaker’, but pea/pay is this stem in WMU, for example: WMU peekki / peekki ‘pâ-i-kki ‘come home, come to me, come here’; WMU peekki rh ‘one who comes home’; WMU peekkwa ‘go home (the home being elsewhere)’; WMU pê’kwa’a ‘go home!’; WMU peekkwa-rh ‘one who goes home’; Kw pay-kwee (< *pay-C-kkwee) ‘return, go back, go home’; Kw pay-ki- (< *pay-C-kki) ‘return, come back, come home’; Ch pay ‘return, v sg’; Ch payûkki (< *payûkkki) ‘come back’; SP payû-kki ‘come back’; SP payû-qw’ai ‘go back/home’; CU pêi-ki ‘return, come back to, come here!’; CU payu-kwa’ay ‘come home, come back, return’; CU pêi-kwa’ay ‘return, come back’; the latter CU form appears not to retain the semantic distinction that WMU and all languages to the west retain: -kki ‘return coming (home)’ vs. -kwa’a ‘return going (home/away)’. However, all languages show a final consonant by geminating the next -kk-, though in most it is -k- < *-kk vs. -g- < *-k-. Other considerations since UACV was published include: My aabe ‘house’ could well be Hebrew haC- ‘the prefix to byt ‘house’; habbeyt > aabe. Also note Ca paya ‘sit up all night’ and Tbh pay ‘kitt ‘turn around, vi’. Note also WMU peC- (< beet) in the following sentences: WMU maasiga’ kûlû upas pekkki-(kwat) ‘He returned (came home) yesterday’. WMU wi[uçuk maas upas pekkki-paat ‘He will return tomorrow’. [pi1b,p2y,p3t] [SUA: Tep, TrC, CrC, Azt; NUA: Tak, Num]

529 Hebrew béged / baaged ‘garment, covering, clothing’; Arabic biqaad ‘striped garment’; UACV-490 *paki < *pâkatì ‘shirt’: M67-371 *pak ‘shirt’; M88-pâ33; KH/M06-pâ33: Sr pâkti ‘shirt’; TO vaâki ‘put on a shirt’. To these, we must add Eu vakki ‘clothing’; Eu vakake ‘get dressed, vi’; Tbh(p) pikimišši ‘wear or put on a shirt’. This ties to *paki ‘enter’ since entering a piece of clothing equates to putting it on to wear, as shown by Hp paki ‘enter’ and Hp aj paki ‘put article of clothing on’. [pi1b,p2g,p3d] [SUA: Tak, Tb; SUA: Tep, TrC]

530 The UA forms below relate to Semitic bgd also, probably as a denominalized verb from the above: from ‘shirt, clothing’ to ‘clothe, enter clothing, enter’; or the Semitic verb may have had that dimension, though the semantics of Hebrew baagad ‘act / deal treacherously’ and Arabic dialect baqada ‘outwit’ are too
oblique, except that the sense of ‘deceiving’ is ‘covering/hiding’ one’s intents as clothing covers/hides; Arabic bağdā(t) ‘root, source, heart’ suggests a “hidden center/essence” covered or not obvious:

UACV-1242a *pakiC (AMR) ‘enter’: VVH2 *pakiC ‘to enter’; M67-159 *paki ‘enter’; L.Son186 *paki ‘entrant’; B.Tep261 *vakai ‘he enters’, *vaki ‘to enter’, and *vaa ‘he entered’; L.Num136 *paki ‘stick, go’; KH.NUA; M88-pa5 ‘enter’; KH/M06-pa5 *pakiC (AMR): Cš paci-š ‘party, group of lineages who join together for ceremonial purposes’; Ca páx ‘enter’; Gb pako ‘entrar’; Sr pəkkin ‘invite’; Hopi pako ‘enter, initiated, set (sun)’; TO waak / waaki ‘enter, sink in’; LP vaki; NT vaki; St vaki; Nv paci ‘enter, sg’; Eu vaké/baké; Wr pakhi; Tr baki-me; My kibake; AYq kivake; We haa; CN aki ‘enter, fit in’. Miller also includes the following Num forms, which often involve other prefixes, but most are ST reflexes by a semantic tie between ‘enter, sink into’ and ‘stick (in), be stuck’.

UACV-1242b *pakiC ‘stick, go’: M88-pa5; L.Num136 *paki ‘stick, go’; KH/M06-pa5: Mn cappa‘ni ‘stick, get stuck’; Sh cappaki ‘be stuck’; NP wipakitta ‘to beat’; Kw čaki ‘be stuck’; *p > CN o [p1,b,p2,g,p3]l [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC, Azt]

531 Hebrew bw ‘come, v’ (consisting of the three consonants b, w, and glottal stop) has as its infinitive boo ‘coming’, which aligns well with UA *pow/*po ‘road, path, way’ (UACV-1821). Most of the Hebrew words for ‘way, path’ derive from verbs of going, walking, etc.: Hebrew rḥ ‘wanderer, journey, go, v’ and Hebrew ooraḥ ‘way, path’; Hebrew drk ‘tread, march’ and Hebrew derek ‘way, road.’ It is the infinitive or verbal noun of Hebrew bw ‘—boo’—that UA *pow/*po corresponds to phonologically and semantically. Because the ‘coming’ to a place is the ‘way’ to a place, the infinitive is often used as if to mean ‘way, route, line’ in Biblical Hebrew phrases like ‘as thou comest/one comes from someplace to(ward) another place’ in which the ‘coming’ nearly means ‘way, route, line’ (Genesis 10:19 and 13:10, Numbers 13:21; Il Samuel 5:25): In fact, the infinitive Hebrew boo ‘is sometimes actually translated as ‘way’ in the King James Version (e.g., Genesis 24:62). The following UA reflexes for ‘road, path, way’ not only correspond to Hebrew boo, but they also exemplify the correspondences for PU*A *p and PU*A *o within UA and sometimes the final glottal stop as well. In light of Hebrew bw/boo ‘come, coming, the coming/way,’ compare UA *powV/*poV ‘road, way, path’:

| Mn | póyoo | Hp | póhí | Eu | bowé-t |
| NP | po | Tb | poh-t-poö-t | Tbr | wo-ta |
| TSh | po‘e/po‘i | Sr | pōöq-t | Yq | bóo‘o |
| Sh | po‘ai | Ca | pi-t | AyQ | voO‘o |
| Cm | pu‘e | Ls | pe-t | My | bóo‘o |
| Kw | too-vī | Cp | pi-t | Wr | pōe |
| Ch | po‘(o) | TO | voog | Tr | bowé/bøyé |
| SP | poo- | PB | voi | Cr | hyúé |
| CU | pō-ō | PYp | voi | Wc | huuyéé |

UACV-1821 *poC / *po‘/ *pow ‘road, path, way’: Sapir; VVH4 *po ‘road, path’; B.Tep274 *voi; M67-350 *po ‘road’; L.Num154 *poyo/*po‘e/*po‘i; BH.Cup *pet ‘road’; L.Son217 *powi ‘camino’; CL.Azt134 *oh; M88-po4; Munro.Cup112 *p-e-t; KH.NUA; KH/M06-po4. A cognate for *poC ‘road’ is found in every UA language. However, the variety of second consonants is intriguing—*, *w, *y besides absolutive -t in Tak, which shows there is a latter C, whatever it may be. Note q in Sr pōö‘q-t and Ktn pok-t, as also the g in TO and NT, the latter presumably matching *w of TrC, as most of TrC has either -t or -w-. Kw has a *tV- prefix. [medial w/y; w > g in some Tep, as at *siwa ‘sand’, *piwi ‘red’] [p1,b,p2,g,p3] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

UACV-1016a *po‘o / *po‘o-ta ‘run, road-do’: Sapir; B.Tep279 *voopoi ‘run, pl’; M88-po1; KH/M06-po1: NP popoyuhahu ‘run, pl’; TO woopoi / woopoi ‘run, pl’; NT vopόyoi ‘runners’; NT vopόūdā ‘runners’; NT voi, voogadi (poss’d) ‘road’; NT voogtā ‘hacer camino’; Eu vóome / bo,o-me ‘run, pl’; Wr -po ‘future pl suffix’; Tr pó‘-bō ‘ir various’; My boohowa ‘is walking’. Sapir ties Tep and SP pōo ‘run’; SP y does agree with Tep d (< *y), which may tie these to the forms below, though the medial consonant becomes even more problematic: *, t, or *y. Add PYp voopoi ‘run, pl’ and Eu vovedaa ‘walk’. which derives from Eu vovét / bowet ‘road’. This likely relates to *pow / *poC ‘road’, as in *po‘-ta ‘road-do’, as all in this set might. Similarly, NT shows no g when contracted, but does when suffixed.

532 Arabic bsr ‘look, see’; Arabic baṣṣara ‘open the eyes’ (Lane 210); Arabic baṣir ‘seeing one, endowed with eyesight’; Arabic baṣar ‘eyesight, vision, eye, glance, look, sight’; Arabic baṣṣarat ‘eye’; the long vowel aa of either Arabic or Proto-Semitic becomes long oo in Hebrew; thus, Arabic ba‘asaar(ah) would correspond to Hebrew *booger(et) ‘eye’ and such Hebrew participial forms (*CooCeC) consistently raise the vowels to correspond to UA vowelings of *u-i, as in UA *pusi ‘eye’ and UA *puni ≈ Hebrew poone, etc. UA *pusi ‘eye’ is found in all but two UA languages, also meaning ‘face’ and ‘seed’ in some UA languages:
533 Arabic baṣṣara 'open one’s own eyes' (Lane 210) or ‘make s.o. see’; UA *pusa ‘wake up, open eyes’ (in Eu, Yq, My, Wr, Tr).

534 Hebrew batt (< Semitic *bant/bint) ‘daughter’; Arabic *bint ‘daughter’.

535 Hebrew baqqar ‘cattle, herd, ox, livestock’; Syriac baqar / baqar-aa ‘domesticated animals’; Aramaic bqwrh / bqwrî ‘herd of cattle’; CPAramaic pl: buqr-īnn, buqraatāa: UA *pukuN ‘domestic animal’ resembles Aramaic bqVqmr- and appears in 13 UA languages. The 1st short unaccented vowel simply assimilated to the long strong 2nd vowel uu: *baqur > puku; also Semitic-p shows the uvular being strong to round the vowels, and the final -r does not raise and front them as in Semitic-kw; Compare, from Semitic-kw, UA *tiki ‘cut’ < Hebrew daqar ‘pierce’ (827) in contrast to Semitic-p, UA *taku ‘palm tree’ < Hebrew daqel / Arabic daqil ‘palm tree’ (961);
differing semantics, add Eu amo vük ‘tuyo’ as a possessive morpheme. Tb and WMU may show a final -C. [Tb -ng-: CNum -Nk:- WNum -kk:- SNNum has all 3: k, kk, Nk] [p1b,p2,q,p3r] [NUA: Num, Tb, Hp, SUA: TrC]

536 Arabic bqr ‘split open’; Aramaic(J) bqr ‘enter into, search’; the basic meaning of the Semitic root is to cleave open, plow, search into’; Syriac bqr ‘penetrate, investigate’:

\textsc{UA}CV-617 *pukul (pin on’; M88-pu20; KH.NUA; KH/M06-pu20 *pukul: Cp pukulva ‘a “brooch”’; Sr pukulq ‘to become pinned’. Let us consider also CU capúukway ‘pin on’; Mn (na)cipohinu ‘anything pinned on.’ Add Sh pokho ‘thistle’ which penetrates or pierces like a pin does. [p1,p2,p3] [NUA: Tak, Num]

537 Hebrew \textsc{bls} ‘gather figs’; Arabic balas ‘kind of fig’;

\textsc{UA}CV-193 *palasi (wild grapes’; Yq pás’u asim ‘uvas [grapes]’; My párisim ‘uvas’. Jane Hill (p.c.) adds Gb pah-váhs-keet ‘wild grapevine’. [liquids] [p1b,p2,l,p3s] [SUA: TrC; NUA: Tak]

538 Hebrew baadaad ‘solitude’; Arabic badda ‘separate’; Arabic budd ‘part of a thing’;

Hebrew \textsc{bad} ‘part, portion, separation, solitude’ and is used to mean ‘alone, by itself/oneself’ commonly found in the phrase la-bad-ô ‘by himself/itself’; Hebrew là-bad-i ‘by myself, alone’ etc.:

Hebrew \textsc{bad} ‘part, portion, member, alone’ and in phrases ‘except, apart from, beside’:

The two Hebrew meanings (part/individual and except) > \textsc{UA} meanings (one, negative) is striking:

\textsc{UA}CV-2620a *píri / *pári / *pura ‘one, negative’: Tr biré and Wr piré/pié. NT parí is worth noting in the fact that Tr biré and NT parí both mean ‘one/some’ and both also act as a negative particle. Or We seevii-; seviti (sbj) minus the first syllable, that is, -viti, also matches Tr/Wr *pífi. The latter part of Tb čič-bilo ‘by oneself, alone’ may possibly belong. Other prefixes appear involved (*su-purV and *wí-purV).

\textsc{UA}CV-2620b *sùc-pulà / *sum-pula ‘one, first, other, different’: HH.Cup *ṣu / *supul; KH.NUA; Munro.Cup85 *supú-l ‘one’: Ca supul(em) ‘other(s)’; Ca supul-a ‘an ‘different’; Cp súulp ‘different, one’; Sr hovaa’i ‘different, changed’; Sr hova(t) ‘an/other’; Sr hovat ‘an/other, different one’.

\textsc{UA}CV-2620c *wa-pul ‘different, separate’: TO gawul ‘different, separate’; PY p gavil ‘different’; Yq wépul; My wépu’ulai. Hebrew plural bad-im ‘members’ (KB); ‘parts, extended from something, members, limbs’ (BDB); CN pil-li ‘appendage’, a morpheme compounded in words for ‘tail, tongue, finger, toe’; CN -pil ‘offspring’; CN kwita-pil-li ‘tail’; CN ma-pil-li ‘finger’; CN ikšo-pil-li ‘toe.’ [p1b,p2,p3d] [NUA: Tak, Tb; SUA: TrC]

539 Hebrew baadal ‘withdraw’; MHebrew baadal ‘divide’; Arabic badda ‘substitute, II change, exchange’:

\textsc{UA}CV-664 *pata (ex)change: Dakin 1982-70: CN patla ‘change, exchange s.th.’; Cr raa-pwáta’atak’a ‘lo cambió (dinner)’. [p > Cr pw] [p1b,p2,p3] [SUA: Azt, CrC]

540 Hebrew \textsc{bth} ‘trust, v’ (< Sem bţ); Hebrew \textsc{bîṭḥa}(t) ‘trusting’; Hebrew bêţaḥ ‘security’; besides the two preceding nouns showing high front vowels, other unattested forms are probable in ancient spoken Hebrew, such as *bâtiţî ‘trusted’, which would encourage assimilations toward high front vowels as we find in the UA forms; semantically, of course, when you trust persons or facts, you believe them; thus UA

\textsc{UA}CV-173a *pitiita ‘believe, be true/real, trustable’: Eu viewaci ‘creer (believe)’; Eu viewaterá ‘creer’;

Tbr wiciwmá ‘creer’ (*p > Tbr w; and *p > mw in Tbr); Wr pické-ne ‘believe s.o.’; Wr piciwá-ní ‘tell the truth’; Wr piciwári ‘the truth’; Tr bíči/wící ‘creer (believe), tener fe [have faith]’. A third syllable (wa) is clear in Eu, Wr, Tbr, and Hp. The Tep forms—Nv ibiga/ibigida ‘confiarse de algo’ [trust in s.th.]; PY p hivig ‘believe’—are also related, with a prefix: *pitiwåa > *piciwa > Tep *hi-pis-ïga > *ipisga > *ipiga, as s in a cluster readily fades in UA; thus, -viga aligns well. The -c- in both NUA and SUA suggests medial *-tt-, not PUA *-c-. Add Ktn pucuk ‘very, hard’. Note both here and at *paw ‘road’, Ktn has k < *w.

\textsc{UA}CV-173b *ti-pitti ‘very, really’: I.Num248 *tipici ‘very, really’; M88-ifs3; KH/M06-ifs3; NUA shows a *ti- prefixed to *pitiwa: Hp tîpiwa ‘believe’; CU tivici-gay ‘believe, vt’; CU tivici ‘very, truly, adv’; CU tivici-ť ‘truth’;

TS tîpić ‘very’; Sh tîpi-ci ‘really, true’; Cm tibici ‘really, surely, very’; TSh tîpići ‘very, very, truly, adv & adj’; Mn tibizi-túsú ‘it’s true, for sure’; Mn tibizi-tú ‘great, important’; NP tipicci ‘very much, really, authentic’; Sh tipicaan ‘real good’; Kw tîvi-ži ‘real, really, genuine’; Kw tîvi-ži-ga ‘believe in’; Kw tîvi-ši(m’i)bi ‘really?’ Is that so? It is so. It is true; SP tîvi-ci ‘very, really’, SP tivicca ‘obey, v’; SP tîvi-šu ‘sure enough’; CU tivici ‘very, truly’; Ch(L) tivici ‘real, genuine’; My têpa ‘muy [very]’. The perceived morpheme break in Kw and Sh may be exactly that—perceived—not actual. [*-p-] [NUA: Num, Hp, Tak; SUA: Tep, TrC]

541 Hebrew baâtuu ‘trusting’; ‘trustful, confident’ (Klein); this is a different word from the same root bţh, and another instance of *t/c > Tepiman s then > h, and ‘trusting’ is ‘believing’, as in the UA term:

\textsc{UA}CV-174 *paso (> *papo) ‘true, consider true, believe, truly, indeed!’: UA *paso (> *papo) in Tepiman is *vaho/*waho (> *vavo / *wawo): TO wohoh/wohoh ‘truly, indeed, in fact’; TO wohohcu ‘believe in’;
AYq veewa ‘non-sense, gibberish’; AYq veewa-tia hia ‘brag, boast, complain, whine’. These show that both meanings ‘new’ and ‘bad-talk’ show the pattern *pïwa / *bïwa < bad’a. And AYq v < Hebrew b, not p.
549 Arabic blg / balaga ‘to shine, dawn’ (impfv ya-blugu, v.n. buluug); Arabic blg / baliga ‘be happy, glad’; Hebrew hi-bliig ‘cause to flash, become cheerful, brighten up’;
Yq béle ‘gozar [enjoy, rejoice]’; Yq balí-ria ‘el gozo [joy, gladness]’; My bélohko ‘brilla, brillante [shining]’; AYq vélohkó ‘bright, shining’; AYq valepo ‘desire, will’. [p1b,p2l,p3g]

5.3 Comparable Forms of Semitic-p b > p vs. Semitic-kw b > kw

550 Biblical Aramaic bašár ‘flesh’, biš-a ‘flesh-the’; Hebrew báášaar ‘flesh, penis’:
UACV-1618 *písa ‘penis’; Sapir; VVH73 *písa ‘penis’; L.Son201; M88-pí2 ‘penis’; *písa ‘pene’; KHM/06-pí2: Hp pis-‘glans penis (comb. form)’; TO wiha; LP via; PYp viha; Wr pisá; Tr bisa / wisá; Tbr wisá-t. Add *-písa- of Ls péévisa ‘body hair’ with Ls pé ‘feathers, fur, body hair’ likely a compound from ‘hair of penis’ or ‘pubic hair’. This set also shows that Semitic-p does not show r encouraging its preceding vowels toward high-front vowels like Sem-kw does, which suggests that the words like UA *taka ‘man, person’ (< Aramaic dakar ‘male, man’) are from Sem-p. Furthermore, the vowelizing of this Sem-p item is close to Aramaic’s vowelizing. [p1b,p2s2,p3r] [NUA: Hp, Tak; SUA: Tep, TrC]

5 The above contrasts with Sem-kw of Hebrew báášaar ‘flesh, penis’ > UA *kwasí ‘tail, penis’ at 5.

551 Aramaic(j) bío ‘be sweet, pleasant, be glad’; Aramaic(j) baašaar ‘ripe, warm, sweet, well-looking’ as noun ‘body, flesh, meat’; Hebrew biiišér ‘bring news, usually good news’ (i.e. cause to be glad);
Arabic bášará, impfv: ya-bširu, and Arabic bâšāra, impfv: ya-bšaru ‘rejoice, be delighted, be happy’;
Arabic II bášâšára ‘bring good news’ (that is, make happy):
UACV-2471 *písa ‘like’: Ks pišaawë ‘like, love’ (Ks pišaa ‘be pretty, brave, good’); Sr píiha ‘like, love, be fond of’ (Sr h < *s); NP bísa/yu ‘good, gentle, kind’; NP bísa subbida ‘love between man and wife, vi’; NP bísa tabiádi ‘beautiful’. These are in contrast to NP pípa/ ‘sugar’; Ks piíha-vi ‘sugar’; and Sr pííha ‘sweet, adj’ though Sr is in opposite direction from Kw and NP. So do we have recycled loaning/meshing movements? [c{s} [NUA: Num, Tak]

552 Arabic batuna (u) ‘be paunchy, be pregnant, carry young’; Arabic baθ ‘belly, stomach, womb’;
Hebrew qittel inf: bāt tên ‘pregnancy’; Syriac bāt ‘to conceive, be with child, bear’; Hebrew bethen ‘belly (of man, of pregnant woman)’; Aramaic(j) bañ ‘be pregnant’; the UA forms resemble an unattested quttal form
bután ‘be made pregnant’, a passive of causative, while the causative infinitive is attested:
UACV-1722 *putta (> *pocaa) ‘pregnant’: some from M67-429 *posa/poca ‘swell’; L.Son214 *posa ‘hartarse’; M88-p014 ‘swell’; KHM/M06-p014 (see others at *posa ‘swell’): Tr bocá ‘be pregnant’; CN ooctí ‘someone pregnant’;
CN ooc-tiåa ‘to become pregnant’; HN ‘oc-tli’ ‘pregnant animal’; PI ucti-tuk ‘pregnant’; SP pucca ‘be filled’; Ch póoca ‘inflate’; Sr póóč-k ‘swell, bloat’; Eu púčika ‘rebosar de lleno’; CN poca ‘throw up earth, burrow’. SP pucca and SUA *pocaa suggest *-tt-, because *-c > -y- in NUA. Note also the pharyngealized vowel in Sr póóč ‘by the pharyngealized t. The NUA forms with -c do not fit *posa ‘swell’ (< Hebrew báq) and are separate stems (553). Ls haváa ‘to swell up, vi’ has consonants worth noting. ‘Be full’ with big tummy below may belong. [p > o in Azt] [p1b,2,2,3n] [NUA: TrC, Azt; SUA: Num, Tak]

UACV-983b *putca / *put... ‘full’: The Sr forms actually show -t or *put...: Sr puútuk ‘become full (of contents), vi’; Sr puútkin ‘fill (container) with’, vt; Sr puútu(q) ‘fill (of contents), rise (of water)’; likewise, Ktn puútik ‘get full’; Ktn puútuk ‘full, adj’. Note also Wr poci ‘estar lleno, satisfecho’ (vs. Wr posa ‘estar lleno, satisfecho’); Tr(L) póča/búča ‘ser lleno, hincharse, entuirarse un color’; Tr(L) bočwi ‘llenerase’ (vs. Tr posa/bosá, bosawi (irreg pres) ‘full from eating’). [NUA: TrC, Azt, Crc; SUA: Num, Tak]

Hp pós-ti ‘become swollen’; Wr posa ‘estar lleno, satisfecho [be full, satisfied]’; Tr(B) posá / bosá, bosawi (irreg pres) ‘full from eating’; Cr huá ‘gesättigt sein, sich sättigen’; Cr wáthásasi ‘full from eating’. Let’s add Mn puusi ‘bloat, vi’ and Eu vosve ‘llenerase de comida [get full of food]’. Sapir ties CN posaawá ‘inflate’, vt; CN posawí ‘swell’, Cr huáa ‘be satisfied’. Add Eu vosátude ‘llenerar a otro de comida’ and Ls havúá/i- ‘to be swollen, puffed up, vi’. Cr, Hp, CN, and TrC forms with -s- fit; however, the *poc forms better fit *pucu (c> above at (552). Some forms may suggest *pus rather than *pos: CN íswi ‘satisfy one’s appetite for food’; PI íswí ‘full (of food)’; Cr ti-yis-ta-ta ‘it got filled up’. CN íswí fits the expected Azt phonology, so Azt *posaawa (note Tr posava) and Azt posati (note Hp pós-ti) may be borrowed from UA languages to the north. I think we UAists have been mixing *potV > *poca ‘pregnant’ at pregnant and *posa ‘swell, be full’ which are two different stems, as exemplified by the two CN forms: *ooc- and íswi (and posawa/i from the north),
The next four items reflect the same root (bky ‘cry’): Semitic-p’s perfective, Sem-kw’s pfv, the 3rd person masculine imperfective, and the 3rd person feminine impfv.

559 Hebrew bky/ baka ‘cry, weep’ (perf stem); yV-bkV (imperf stem); Syriac bakaa / baka’:
24 Hebrew bky/ baaka¹ 'cry, weep' [Sem-kw has Semitic bakaa > UA *kwïkï/*o'kï 'cry']:
UA *kw > Tr w and Wr w, so Tr weke/oke 'weep, shed tears' < UA *kwïkï:

UA-604 *kwïkï / *o'kï (shed) tears': M88-06 'tears': AMR1993; Stubbs1995-28; KH/M06-06: Tr weke/oke 'to shed tears'; Wr o'këwa 'lágrimas'; Tr oke-wä 'lágrimas'; We ûkai 'lágrimas' corresponds to Tr/Wr oke.

Because bilabials as first segment in a cluster consistently disappear (-bk- > -k-), the impfv 3rd m. sg Hebrew *yVbkV 'weep' with impfv prefix originally *ya- (later yi-) also matches UA *yaka / *yakka 'cry' well:

560 Semitic *ya-bka² 'he/it weeps, cries' > Hebrew yi-bke⁹ 'he/it cries'; Hebrew ti-bke⁹ 'she/it cries'; Hebrew 'e-bke⁹ 'I cry'; Arabic ya-bkiy:

UA-610 *yaCkaC 'to cry, sg': LNum290 *yake/*yaka 'cry'; M88-ya11 'cry'; KH/M06-ya7, 11: Mn yaqa 'cry, vi'; NP yaka 'cry, sg' (< *yakka); TSh yakiC / yake; Sh yakaiC 'cry, sg'; Cm yake 'cry, sg'; Kw yagi 'cry, sing (of bird), crow (of rooster), neigh (horse), hoot (owl)'; CU yagå-. Add Ch(L) yaga- 'cry' and Ktn yik 'scream'. Both NP(B) and NP(Y) have yaka 'cry, vi' (< *yakka), suggesting gemination, though the others have lost the gemination.

UA-1883 *ya... 'say': M67-363 *ya 'say'; BH.Cup *ya 'say' (Cp ya-; Ca yå-; Ls ya-); M88-ya7 'say'; KH/M06-ya7: Cp yax; Ca yåx 'to be so, to say'; Ls yå(x) 'say, tell'; Hp yaw 'quotative particle'; Cr yee 'it is said (quotative)'; Miller queries whether We hâi is cognate. I like AMR's (1993c) union of Num *yaka 'cry' at cry with the Cusan forms. [p1,p2b,p3,p4i] [NUA: Num, Tak, Hp; SUA: Crc]

561 Semitic *ta-bka³ 'she/it weeps, cries' > Hebrew ti-bke⁹, 'she/it cries'; Arabic ta-bkiy:
NP taka (< *takka) 'cry, vi'. NP has both m and f 3rd sg of *ya-bka > yakka and *ta-bka > UA *takka 'cry' and consistently geminates/doubles the middle consonant in both as well. [1,2b,3k,4y]

562 From the Semitic root nbt is a verb 'look (at)' attested mostly in the hiqtil form, which causes the -nb-cluster to become a doubled (dageshed) -bb-. The 3rd person pfv stem—Hebrew hi-bbîlit— with stem -bbîlit; and the impfv stem is similar with different prefixes: Hebrew ya-bbîti 'he looks'; ta-bbît 'you/she looks'; etc. We see these affixless stems often in UA. The UA stem—UA *pici / *pica 'look, see'—matches well, and would belong to Semitic-p, since a doubled/dageshed bb- from Sem-kw would be -kw- rather than -p-. Hebrew mabbaat 'expectation, object hoped for'.

UA-1907 *pica (< *pita) 'see': L.Son193 *pica 'ver'; M88-p21; KH/M06-p21: Op vica; Eu vicâ-; Yq bica; AYq viča; My bica; Hp pipca 'perceive, notice'; Tr beči / peči 'ver [see]'. Kw navîżi (< *na-pici) 'appear, be showing' i.e. 'be seen' with passive *na- prefix. [NUA: Hp, Num; SUA: TrC]

UA-2457a *popica 'wait for': M88-p06 'esperar'; KH/M06-p06: TO wo'iseg; My boobicca; AYq voviča 'wait for, vt'. Eu oiswe/oisue-e 'aguardar por mucho tiempo' may be a loan from a Tep form like TO above, and the TO item may be a dissimulation: *popica > *po'ica. The Cahitian forms (AYq, My *popica) likely contain *pica 'look', with initial *po 'in/at' (an object), thus 'looking for him' like Latin ex-pect 'out-look' and Spanish esperar. Note also a 'look/see' morpheme in Kw pîni-kee 'watch, wait for'. These match Hebrew -bîiti bo 'look at/for him/it' and note the Hebrew noun 'expectation' above. [p1,n,p2b,p3t2]

563 Hebrew šapaat(t), pl: sapoöt 'lip, speech, edge, shore (of sea), bank (of river)'; Egyptian(h) spt 'Lippe [lip]'; plp: swpt 'lip'; Coptic spotu < *spotwey, dual); UA* sapo- 'lip' and UA *puti 'lip(s)'; the pl first lost the vowel in the unaccented syllable, which cluster later lost the s: *sapoti / *sapotí > *spoti > poti, treated in the next item.

UA-1355 *sapala (< *sapata) 'lip': Wr asapela 'lip'; CN siipali 'lip'. Many UA forms are also compounded with UA *ti- 'mouth' ( < Hebrew diqn- 'chin'), which *ti'n often loses the glottal stop and assimilates to tem- before bilabials: CN teen-siipali 'lip'; Eu tên-pira 'lip'; Tbr tini-piri-t; Yq tem-beria, My tem-beria; Cr bìrûh. The vowels are difficult, but the three consonants are s-p-l.t. The TrC forms have lost the bilabial in the cluster as a result of compounds with *tin- 'mouth', which is typical silbant behavior in UA: *tin-sVpVla > tin-splila > tînplila > tînpli. The Numic forms result from a compound such as *ten-pai > *tîmpai—all the final -pai could be related, missing l: TSh tîmpeño-kampi 'lip'; Sh tîmpe/tîmppe; CU tipa-wswi-vi. CN and NUA show 2nd vowel to be a—*sa(=s)p(a)= which could be, as the following liquid tends to raise vowels and could have done so for the TrC forms. Add Sh sapa-pin 'side'?
Perhaps Sr šît 'mouth, lips' with loss of p in a cluster? What of Ktn hīvî 'coast'? Intervocalic liquids usually become glottal stop in Yq, so the fact we have -r in Yq and Cr means they are from original *-r-. [p1s2,p2p,p3t] [NUA: Num; SUA: TrC, CrC, Azt]

564 Hebrew šāapa(t)'lip', pl: šapōt 'lips', s'pooteč 'lips of';
UA *puti 'lip' in Tbr tini-puri-t 'lip' is from the Hebrew plural: Tbr first lost the vowel in the unaccented syllable, which cluster later lost the s: *sapōt > sputi > puti, and rising of o > u and e > i is usual in UA.

565 Hebrew mkr / maakar 'sell, give (Judges 2:14, 3:8, 4:2) selling is giving to the buyer, and mkr means 'give' as well; furthermore, UA *na-maka 'sell' means 'sell', the reciprocal being 'give to each other, trade, give (goods for s.th.)', and AMR sees a final -C in *makaC:

UCV-1003 *makac (AMR) 'give': Sapir; VVH3 *maka 'give'; B.Tep139 *maakai 'he gives'; M67-196a *maka 'give'; l.Num91 *mat(h)ka 'feed, give'; BH.Cup *max 'give'; KH.NUA; M88-ma12; AMR 1993c *makac; KH/M06-ma12 *makac (AMR) 'give (food), feed': a common etymology in all branches of UA. Mn maqa; NP makkā 'give, feed'; TSh maka(n); Sh maka 'feed, give to eat'; Kw maga 'give, feed'; Ch magâ; SP maga 'give';

WMU maka-y 'feed, give food'; CU maqâ-y 'feed'; Hp maka 'give to s.o.'; Tb maka; Sr maqai; Ca máx 'give (money, clothes), sell'; Cp maxa; TO maak, maki; PYp maaka; NT maakâi; ST maak; makia; Eu makâ-; Tbr maka; mika; Yq máka; mika 'regalar'; My mika; Wi mikwa 'give to eat'; CN maka 'take medicine, give s.th. to s.o.'; CN na maka 'sell'. Add Ktn mak 'give' and Ktn namakat 'generous person' also. I like AMR's reconstruction, as a final -C exists in CNum. A few gerninate the 2nd C, perhaps for intensification rather than proto-structure. [*k > h in Tb] [NUA: Num, Tak, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

UCV-2395a *namiki (< *na-maka) 'pay, sell': B.Tep167 *namiki 'pay': M88-na33 'pay'; KH/M06-na33: TO namkîd(a) 'pay'; NT ááta namikidi'di 'pay'; ST namki 'pay, vi': ST namkia 'cost'; ST namkidyam 'pay him'. Cf. CN tiamaki 'buy, sell'. Add Mn no'mahi/no'mihi 'buy, vt' (k > h in Mn).

UCV-2395b *na-maka 'distribute, sell, give out': KH.NUA; Sr naamq 'distribute, give out, give to several people'; Cp námakalya 'to the store'; Cp nê-mexe 'sell, give as gift'; Ls nâmxa 'give to several people, distribute'. In regard to both of the above, consider also: Ca máx 'give (money, clothes), sell'; Eu némaka 'sell'; Yq nêñka 'sell'; My nêñka 'sell' (Cah *nêñka < *nîmaka); CN namaka 'sell'; and Ktn no'mk 'buy, vt'. Perhaps all from *na-maka, with reciprocal na- prefixed to *maka 'make as buying/selling requires reciprocal giving, i.e., giving s.th. in exchange for the goods. Zigmond et al (1991) have Kw na-waga 'buy' from *na-maka. [k > h; mk > nk in Cahl] [p1m,p2k,p3r] [NUA: Num, Tak; SUA: Tep, TrC, Azt]

5.4 Semitic 'aleph (Glottal Stop: *) > w/o/o'

In Semitic-p, the Semitic ‘aleph or glottal stop (*) is also prone to rounding, reflecting w, o, or u, sometimes in conjunction with a glottal stop as well: o’o, u’. This rounding phenomenon for * is apparent in Semitic itself. Arabic s’l (sa’ala) in the Arabic II form, which doubles the medial consonant, yields sawwala (< *sa’ala). Other examples are Arabic wabbara ‘be covered with feathers’ from the root r’s, the source of ra’s ‘head, tip, top, vertex’. Also see Syriac under UA *wakay ‘two’ (570). As occasionally in Semitic itself, likewise in UA the Semitic-p ‘aleph or glottal stop (*) yields rounding (w, o, or u), exemplified in 566-583, etc:

566 Hebrew 'ariy / 'arii 'lion':

UCV-1352 *wari ‘mountain lion, predatory animal’; M67-110b *wa coyote; L.Son346 *wo’i ‘coyote’; M88-wa7; Stubbs 2000b-32,35; KH/M03-wa7; KH/M03-wol1: Wr wori ‘mountain lion’; Wr(MM) wori ‘mountain lion’; Tbr wawi / wowi / vavo ‘mountain lion’; Cr waâbe’e ‘coyote’ (pl: waâbe’ê-te ‘coyotes’); Op gori ‘coyote’; Eu voi/boi/woi ‘coyote’; Wr wo’i ‘coyote’; Yq wó’i / go’i ‘coyote’ (<r- > -s-); My wó’i ‘coyote’; Tbr wawi-nal, vavo-nal ‘wolf’; Tbr woi / goi ‘coyote’; PYp kolisi ‘mountain lion’ (note Op gori, thus devoicing of g > k in PYp). Cr may be a loan from Tbr wawi ‘lion’ or underwent the same kind of consonant harmony, with the 2nd w > v / b). I consider TrC *wo’i ‘coyote’ to be related to Wr *wori ‘lion’, in that often r > ’ in Cahitan especially. Wr wo’i is likely a loan from Cah, so of Wr wo’i ‘coyote’ and Wr wori ‘cougar’, the first is a loan. I also consider Miller’s initial vowel a to be correct (as in Tbr and Cr), and that o is due to the rounding influence of adjacent w; note vestiges of the Tep sound change *wo’i > go’i in Op and Tbr words for ‘coyote’; and Wr and Op -r- and Yq and My -s- (< *r-) all point to reconstructing *-r-. Could Sr wanaţ ‘wolf or cougar’ be a nasalization of the liquid (or is it with *kwana ‘coyote’). Or what of Sr wahiţ ‘coyote’? [C harmony; original V in Cr, Tbr, Sr; *L > ]; Cr-Tbr contact? like leaf] [p1’,p2r,p3i] [NUA: Tep, TrC, CrC]
Hebrew 'mn ‘believe’ appears only in hiqtil forms: Hebrew ya’amīn ‘he believes/trusts/stands firm, 3rd m. sg’; Hebrew ya’amīn-o ‘he believes him/it’:

UACV-172 *yawamin(o) ‘believe (him/it)’: KH.NUA; M88-ya27; KH/M06-ya27: Sr yawamin ‘believe’ again shows the glottal stop as -w-, and aligns through 7 segments. Gb yawāyno ‘believe it’; Gb lost -m- (elsewhere also), which is otherwise identical to Sr, but shows the suffix for a 3rd person masc sg object -o. Thus, Hebrew ya’amīn-o ‘believe him/it’ > Gb yawāyno ‘believe him/it’ is a lengthy match, missing only -m- of 8 segments. Ktν yaḥān ‘believe’ and Ktν yaḥāmineaν ‘they believe all of it’ belong as well, as some *w > ū (see *tūpiwa / *tūpiņ ‘ask’, *siwa / *sunja ‘girl’, as also in Munro 1973). Ktν, with *-w- > -ŋ-, also matches through 7 segments. Marcus Smith (p.c.), a linguist knowledgeable in Sr, second only to Ken Hill, suggested only as much as Sr yawa is the stem, and indeed yawa’ often appears in Wayita ‘Yawa’: Always Believe (Ramon and Elliot 2000); however, it seems to be a truncated form, because Kenneth Hill has Sr yawamin in his dictionary, and both Gb and Ktν show the same stem of the same length. In addition, Tb yahn‘-’aayanh ‘believe him, vt’ also belong though truncated in the middle, but is consistent with final -n. Likewise, after *-awa- > -o- in My yomnia ‘contest a [answer], respond [respond]’ (yawamin > yomim > yommi), My also shows both -m- and -n-. The basic meaning of the Semitic root is ‘confirm, be firm’ and thus the hiqtit is ‘cause / consider to be firm, reaffirm’ which is what one does in ‘answering’ or ‘believing’. So besides Sr, we also have Gb, Ktν, Tb, and My—five languages from three branches, representing both NUA and SUA, which show forms originating form yawamin. To impfv: ya’amīn, we add the pfv: he‘ man, from which Ca hee‘an is missing only -m- also. [p1, p2m, p3n] [NUA: Tk, Tb; SUA: TrC]

Hebrew perfective: he‘eman ‘he believed’:
Ca hee‘an ‘believe s.o., agree on s.th.’ is much reduced, but shows the vowels and the initial h- of the Hebrew 3rd sg masculine perfective: he‘ man. [NUA: Tk]

Hebrew ‘egooz ‘nut tree’; Aramaic(J) ‘eguuz- / ‘amguuz-aa ‘nut, nut tree-the’; Ugaritic ṣrgz; the Semitic forms are considered loanwords from Armenian engoiz; notice that some UA languages show nasalization just before the 2nd C -Ng-, just as occurs in Aramaic, Ugaritic, and their loan source:

UACV-1626a *wokoN / *wo(N)koC ‘pine’: Sapir; VVH142 *wo,ko ‘pine’; M67-320a *woko/hoko ‘pine tree’; L.Nun275 *woŋko(N) ‘pine tree, fir, spruce’; BH.Cup *wexet ‘pine’; HHL.Cup *wxe, ‘pine’; L.Son349 *woko ‘pine’; CL.Azt126 *oko < 265 *woko ‘pine’; Fowler83; M88-wo4 ‘pine tree’; AMR 1993c *wokon; KH/M06-wo4 *wokon: Mn wqobi; Mn wohnopi (Fowler83); NP woggopi; TSh wŋkopi; Sh woko-pi; TSh wŋwobe (Fowler83); Kw woho-di-bi ‘bull pine’; SP ogoN/aGoN-, ogo-mpi ‘fir tree’; CU ‘aŋ-pi ‘ponderosa pine’; Tb woonhål ‘pine sp’; Tb wobohbit ‘little pine tree’; Tb wohombo-o ‘bull pine’; Hp lőqȫ(oki); Cp wexiti-t; Ca wexet; Ls wixet-t ‘pine sp., Pinus coulteri’; Eu voko-t/woko-t; Eu gokot ‘pine’ (Pennington1981); Tbr nyokot-t; Yq oko; Yq(J) woko; My wokko; Wr wokho/okhok; Tr oko ‘pine, classe de pino’; Cr ḥukū; Wc huku; CN oko-tl ‘pine tree, torch made of pino’. Also add Ktν wokoh-t ‘pine sp’. AMR astutely notes also Ls pa-wxiti ‘canoe’. Note also Ls wixet-t ‘a kind of pine, Pinus coulteri’. This set is curious: the expected reflex of “woko in Tep (*goko) does not appear, but is as Bascom notes *hukui. However, Op gok ‘pine’ (Shaul) and Eu gokot do show g < *w; but Eu also has Eu vokot ‘pino’. Miller queries whether Tep *hukui ties to UA *woko, as we all must, yet two round vowels and medial -k- make it more probable than not, yet the Tep forms’ looking like CrC huk be CrC the likely loan source which may suggest more northerly orgins for CrC. Note that Tb(H) wohont ‘pine nuts from gray pine/bull pine’ is the ‘nut’ and the shorter form, like the Semitic word, whereas Tb(H) wohonompo-o l/ wohono-o l ‘gray pine, bull pine’ have additional morphemes for the tree, the pine-nut-possess/tree. Usual Tak correspondences are *o > Ls e, Ca i, Cp i, but here Ls i, Ca e, Cp e. UACV-1626b B.Tep77 hukui ‘pine tree’; Fowler83; TO huk; LP huk; PYp hoko ‘fr’; NT uki; ST huk. There was likely borrowing from CrC *hukui to Tep *hukui, because the Tep reflexes have both the h and the vowel u of CrC, while they should show Tep *goko like Eu does. [Wr wo, Tr o; Tak vowels] [p1 ’p2n,p3z] [NUA: Num, Tb, Hp, Tak; SUA: TrC, CrC, Azt, Tep]

Hebrew *xr > ḥr ‘be behind, tarry, linger’; Hebrew *axar ‘behind, adv, after, prep’; Hebrew *axar ‘back, rear end, n, behind, prep’; Hebrew ‘ajer (< *axer) ‘other, later, following’; Aramaic(J) *axer ‘another, the other, stranger’; Hebrew *aḥjoor (< *aaxor) ‘back, rear, behind, west, later, n and adv’; Arabic *aaxar ‘another, one more’; Arabic *aixir ‘last, the second of two’; Syriac (aqtel) ‘awhar ‘tarry’; Syriac ‘aḥrimna ‘the other, the next’;

Hebrew ‘ajer / ajer (< Proto-Sem *axar) ‘another, after’ from the Semitic verb ‘xr ‘be behind, i.e., follow’ surfaces in several forms in UA, but most pervasively in the number ‘two’: 28 of 30 UA languages show a reflex of PUA *wakay/waxay ‘two’: Numic *wahay; Hp lōō-yō-m (Hp l < *w); Takic *woh; Ktn woh; Tep *goka; Wr woka; My wooyi; Yq woi; Tbr nyohor; Eu wok, wοdί(m). Just as Spanish segundo ‘second’ and seguir ‘follow’ both derive from Latin sequ/skw ‘follow’ (English sequel), so
did Semitic 'axar come to mean '2nd/two' as a vestige of 'follow' in Yq and My: Yq and My busani 'six'; but Yq wo-busani 'seven'; My wo-busani 'seven'; the Cahitic forms (Yq, My) do not make sense as 'two-six' for 'seven', since 'two-six' would be either 8 or 12, but they only make sense as 'after-six,' ie, 'seven'. Tr okuva 'two' (Hilton 1993, 141) shows the solid k as we see in Tep and Eu and partially in Num and Tbr h, but many lost the *k and others the *y (< r). Sr waha 'also, too, either' also belongs and semantically aligns with 'another, one more'. Ktn waha parallels Sr waha and Ktn waha 'start back again' semantically aligns with Arabic II 'axxar 'put back, set back'. Details follow:

UACV-2622a *wakay 'two, after': L.Num267 *wahah(2) two'; M88-wahah; KH/M03-wahah: NP wahah(2) yu'); Mn wahah-i; Mn(2) wahahatu / wahahi 'two'; Tsh; Sh wahattinh; Wsh wahattin; Cm; Kw wahayu; Ch waha; SP waa; WMU weakln; Cu waini; Sr waaah-/ wohh- 'twice'; Gb wahah 'other, companion'. Ken Hill adds Ktn wahh- / wahh- 'twice'. The wá'- of Cr wá'apua likely also belongs (see note at *wopusani 'seven'). While others divide them (wa10, wo1), Num *wahay and *wokay are related. Note Kw wahayu 'two' and Tb(H) wahaayu / wahayy 'after that, from there'. There are other sets showing Num -h- corresponding to SUA -k-, and *a > o/w. adjacent to w. [-h > o (in Hopi), -' (in Cora)]

UACV-2622b *wokay: Sapir; VVH103 *wo'wo'; B.Tep46 *gooka; BH.Cup *wëh; M67-509 *wo / *woka / *woy; L.Son344 *wo; M88-wo1; KH.NUA; KH/M03-wol: Sr wöäh; Ls wëh; Ca wih; Cp wih; Gb wehé; Hp lëööyö (divided by Hill as lëöö-yöö-); Tb wöäh/woö; Eu wodi(m)/wok (Lionnet 1986); Eu godum, gen: gökë; acc: gök (Pennington 1981); Tbr nyohöh; Yq wöi; My wooyi; Wr wökä; Tr okwä. Note also Yq and My wo olım 'twins'. [For medial k/h, cf. three, pine, deer: *k > k in Tep, Wr, Tr; *k > o in most of Num, Tak, Tbr; *k > q in Hp, Tbr, Cah, SP, CU, and one Eu form; Tbr ny < *w; o/a] [p1.p2s3r] [NUA: Num, Hp, Tb, Tak; SUA: TrC, CrC]

UACV-2623 *wu-pusani 'seven': Eu sentiovusani; Op se-ni bassani; Tbr nyo-vosani; My woibusani; Yq wobusani / wovusani. *pusani means 'six and 'wo' is related to 'two'; yet 'two-six' should be 8 or 12, but not 7. However, 'after' as an underlying meaning for both this etymon and 'two' fits all semantic dimensions; that is, seven is after six. Compare Latin sekw- in Spanish seguir 'follow (after) and segundó 'second'. Because liquids become glottal stop in Cr, then *pula 'one' > -pua in Cr wá'apua 'two' and wá'a may mean 'after' there as well: [wá'a-pua 'after-one']. [SUA: Tep, CrC]

Very relevant to 'w is the UA pair of Ls yawáywa 'be pretty, good-looking' and Sr yi'aay'ina 'be pretty, beautiful', showing even a UA tie between 'w and w, plus matching Semitic ya'ya 'beautiful':

571 Arabic ya'ya 'be beautiful'; Aramaic(J) yaa'ya 'beautiful'; Syriac yaa'aya 'beautiful'; Punic y'; Hebrew yaa'aa 'be proper, fitting';

UACV-154 *yawa / *yi'a 'beautiful': KH.NUA; M88-yii; KH/M06-yii: Ls yaweywa 'be pretty, good-looking'; Sr y'i'aay'ina 'be pretty, beautiful'. Another correlation between *'w and *w in UA, and this set (aligning w and 'w) is proposed by both Miller and Hill. [Tak]

UACV-155 *uCyoli 'beautiful': Yq u'uyoi 'bonito [pretty]'; My uyyooli/uyuyoori 'bonito, pintoresco'; AYq uyooli / uyorti 'beautiful (inanimate). This set is less clear, but is not improbably a reduction of the same reduplication we see in both Semitic and Tak, for the Cahitan languages can be severe reducers (cf. 'bat'). [* > w] [p1.p2,3p4] [SUA: TrC]

572 Hebrew iìsh 'man, person' (with negatives 'no one') [Semitic-p, due to rounding for ']:

UA *wisí 'person': Tr wesi 'someone', with negatives 'no one.' This Semitic-p form contrasts with the Sem-kw form below. [p1,p2y,3ps1] [Tr]

573 Hebrew iìsh 'man, person' [Sem-kw]:

Ca ñish 'person who does (the verb)'
Ca tawas- 'to get lost' Ca tawas-ìs 'one who is lost'
Ca teal- 'to borrow' Ca teal-ìs 'borrower'
Tb(H) wooìs 'co-spouse, second husband or wife, lover, mistress' (Tb woo 'two').[Sem-kw,] [NUA:Tak, Tbr]

574 Hebrew iàsa / èșet / èish- 'woman, wife of' (the genitive form of 'iàsa(t) 'woman') [Semitic-p, due to rounding for ']: Hp wiïth / wiïthi 'woman, wife'; s as first consonant in a cluster is usually lost, yet the h or devoiced vowel in one Hopi dialect is right where a cluster of voiceless -št- would put it. [p1,p2s1,p3t] [Hp]

575 Arabic kam'- 'truffle(s)' (edible fleshy appendage to a root system, as are potatoes): Ugaritic kam'-u / kam'-atu 'truffle' and Mari kama'äatum 'truffles' (Huehnergard 1987, 137); Ugaritic and Mari, both more ancient than Hebrew, and Arabic, all show the 3 consonants k, m, ' and all 3 are clear in UA:

UACV-1718 *kamo'-ta 'sweet potato': M67-428 'sweet potato'; M88-kam3 'sweet potato'; KH/M06-kam3: CN kamo'-tli; Cr kámwah; PI kumuh 'sweet manioc'. Add ST kamav 'camote', though TO kamoodi is a loan from Spanish and ultimately CN, as EU kamoti may be also. [p1k,p2m,p3'] [SUA: Cr,C, Azt, Tep]
576 Hebrew 'ata'aa/*'atii- 'come'; Arabic 'ty/*'ata'aa 'come'; Aramaic 'ty 'come'; Syriac 'ita/*'eta; in
Semitic, 3rd consonant-y encourages a final vowel -i; in fact, the Hebrew non-3rd person perfect stem would be 'ati-', which could palatalize the -t > -c and assimilate the vowel *'atii > *wci > UA *wic 'come':
UACV-61 *wic 'come'; CL.Azt 32 *wic 'come'; M88-w13; KH/M06-w13: CN wic (defective verb);
Pl wic (pret: wala(a)h); T -bic; Po wic; Z wiwa. [p1',p2s,p3] [NUA: Azt]

577 Aramaic(J) 'aas-aa 'myrtle-willow-the'; Syriac 'aas-aa 'myrtle-the';
Aramaic(S) 'aas-aa 'myrtle-bush-the'; Akkadian asu:
UACV-2555 *wasV 'willow': Cr wasâh 'sauce [willow]'; CN wešoo-tl 'willow tree'. [p1',p2s3] [NUA: CrC, Azt]

578 Arabic *pa'ar- > fa'r- 'mouse' would correspond to Hebrew *pa'ar or *pa'ar 'mouse':
UACV-1462 *pa'i 'mouse': M88-pa57 '(field) mouse'; KH.NUA; KH/M06-pa57: Ca pa'iwet; Gb pa'it; Sr pa'i-š (a Ca
loan from unattested *pā'i-š suggests Hill). Add Kw pa'y-i 'kangaroo rat'. [p1,p2s,p3] [NUA: Tak, Num]

579 Arabic *pa'ar- > fa'r- 'mouse' would correspond to Hebrew *pa'ar or *pa'ar 'mouse':
UACV-1463 *pauIN (< *pa'IN) 'mouse': B.Tep261 *vosï 'mouse'; L.Num148 *po/*pu; L.Son210 *poc 'raton';
Fowler83; M88-poi16 'mouse'; KH/M06-poi16: Mn pwuec(i); NP punkakci; Sh poneh; Sh(C) ponah; Sh(W)
po'nah; Kw pu'-miâa-gi-ži; SP pu'ícá; C(U) pu'ýa-ca-ci; Ch(L) pu'ýiâci 'mouse'; WMU pa_wi-či
(nasalized vowels), and SP pu'wi 'make peeping sound (as mouse, rat)' shows the nasalization in WMU
pa'wi. The WMU form, along with other sporadic initial *pa... forms in Num, suggest that these relate to
Tak *pa'i (or < *pa'wi) above: that the w caused rounding of *a > o/u in most forms, while the *pa'i forms
lost *w and so did not acquire any round vowels. The po/pu dichotomy, instead of one consistent round vowel, also speaks for
being the result of assimilation rather than original. SP and CU show -ca- after *pu'; if that syllable exists in the Hp, Tbr, and Tep
forms below, though in contracted form (*po'i-ca > po'ca > poca), then the below may relate as well:
UACV-1463c *poca (< *pauIN-ca ?) 'mouse': Fowler83: Hp pöösa; Tb he-wocó-t; TO wošo 'rat';
LP vošiğ; NT vosïki / vasiiki; ST vaisïk. Is Eu vošiğ 'rata' a loan from Tep? Manaster-Ramer cites this set in his article
"A Northern UA sound law: *c- > -y-" where he argues for the possibility of a -nc- cluster in *ponca (AMR 1992) that prevents *c-
> -y- in NUA. Add Py pvosogi 'rat, mouse' and We háácu 'rat', which matches ST and NT and a vowel metathesis of *poca, since
We h < *p and We u < *o. The difference between CU pu'ýa-či and WMU pa_wi-č should remove any doubt about whether
WMU is quite a different dialect from CU. Note also Yq pótta 'mole'. NP pamoto'o 'small grey fieldmouse' and SH poneh, poneh;
ponaih also listed at 'squirrel' with CN mooto'-ti. [w/'] [p1,p2s,p3] [NUA: Num, Hp; SUA: Tep, TrC, CrC]

580 Hebrew/Arabic/Aramaic qar/ qara 'call, cry out':
UACV-570 *koyowa 'yell, shout'; *koyòC 'coyote, fox': CL.Azt 39 *koyoo 'coyote': Fowler83; M88-ko26; KH/M06-
ko26: CN koyowa 'dar grandes gritos [emit great shouts], aullar [howl]'; Simeon); CN i koyoka 'roar, whir, crackle';
CN koyoo-čl 'coyote'; HN koyó-čh 'fox'; PI kuyuut; T koyutl; Z koyoot 'white man'; Tr keyóčh 'fox';
Wr kečí 'fox'. The first vowel is difficult, since it could have been anything, assimilating to the following o in CN or being raised
and fronted by the following y, as in Tr and Wr; thus, the vowel a may the best reconstruction, especially since AN actually has the
a. As is well known, CN koyoo-č is the person perfect stem of Spanish coyote, and borrowed into English. [p1,p2s,p3] [NUA: Tra, Azt]

581 Hebrew 'aš-aš-aa 'earth' (usually with a 'fall' verb, but like other denominations in the
change from Semitic to UA, the adverbial itself became verbalized in UA:
UACV-833a *wici > Num *wi'l 'fall, be born, v': Sapi; VVH101 *wići 'fall'; M67-163 *we 'fall'; L.Num285 *wii 'fall, drop; BH.Cup *wic 'throw away' (vowel wrong, Miller notes);
Lсон341 *wici/*wic-i caerse; B.Tep53 *gišši 'he falls'; CL.Azt57
*wici 'fall' (< *wici); M88-w3; KH/M06-w3: Tbr wece / mwece; Yq weče; My weče; Wr wici; Cr a-k-áh-ve 'he fell down';
CN weeci; Eu weće 'fall'; Mn wi'i 'fall, be born'; NP wi 'drop, fall'; SH wittai 'to empty, spill'; Kw wi'i 'be born'; Kw wi'i-ku 'fall' (*wi'-kk); SP wi'i 'drop, fall, be born';
CU wi'i-tii give birth to; Hp wïita 'pour it out'; TO gišši 'fall, bow, descend'; PY p gesia; NT gišši;
ST higšia; Op gwéca 'fall, sg'. Add Tb(H) wiý wiýit 'fall off riding'. AMR has this set in "A Northern UA
sound law: *c- > -y-" as a good example of the phenomenon. Note *c-<c- > -c- in Num for both *wici and *pusi
'eye', and medial *c- > -y- in Tak. This widespread stem is found in all branches in one form or another. [*w > gw in Opat]
UACV-833b *wici > Tak *wiyV 'fall, bend down, sway': M88-wi11, wi12; KH.NUA; KH/M06-w11: Cp weye
collapse'; Ca wéi 'incline, nod, sway back and forth'; LS wóya 'be bent down (as branches of a tree), be
felled'; Sr wiýi 'k 'be bent over, swayed over, nod'. KH/M03 agreeably combines wi12 with wi11; I would also
combine both with wi13 *wici 'fall', a large well-known set, as the Tak forms have the expected NUA -y-< *c-,
as well as the notion of falling in 2 of the 4 languages and downward motion in all four, as a slight semantic shift of 'fall'. [medial *c- > y and Num ']
[p1',p2s,p3s] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]
582 Hebrew 'ērz (< *'arz) ‘cedar tree’; Jerome araz; Arabic ‘arz ‘cedar’; Aramaic(J) ‘arz-aa’ ‘cedar-the’; Ugaritic ‘arz: the Hebrew nouns like CcCeC are from CaCC, like the Arabic, Aramaic, and Ugaritic; that cluster becoming a glottal stop is similar to the behavior of the cluster in Hebrew ‘arš-aa ‘earth-ward’ > UA *wi(w)i ‘fall’ > Num wi’i ‘fall’; the Hebrew glottal stop > w, and the cluster > glottal stop in Numeric; the UA form aligns with Aramaic ‘arz-aa’:

**UACV-447** *wa’āC/*wa’āN’juniper or cedar tree’; Ls wá’a-t ‘California Juniper’; Sr wa’a’t ‘juniper’; Gb wá’at ‘guata’ (juniper? Miller queries). To the Takic terms Ken Hill rightly adds Ch wa’api; Hp láapi ‘shreddy bark, esp. of juniper’; Ktn wa’-t; Eu woát, gen woáté, acc. woata) ‘sausage, arbol’; Tbr amoat (< *aw-a-t) ‘encino’; and Cah wáta ‘sausage [willow]’. Add Tb and other Num forms for ‘cedar tree’: Mn wa’api; NP waapi; Sh waac-пин; Сm waa(pi); Kw wa’ada-би ‘white cedar’; SP wa’aC- ‘cedar tree’; CU wa’a-пі; Tb waa’a-t ‘juniper berry’; Tb išwa’ada-l ‘Tamarack, like juniper’ and NT gáyi ‘táscate, i.e., cedro blanco’ when initial syllable agrees. Absolutive -t (vs. -и) and -p (vs. -v) in Tb, Ls, Sh, SP, CU, SH, mean a final consonant. In fact, Kw -д- may suggest a nasal, as Kw -д- < *-Nt-, Kw -р- < *-т-, Kw -т- < *-т-.  

[Hp l < *w, def art -C] [p1’,p2р,p3z] [NUA: Num, Tb, Tak, Hp; SUA: TrC]  

583 Hebrew ‘epod ‘ephod, priestly garment, shoulder cape or mantle’; Aramaic ‘epod-aa ‘ephod-the’:

**UACV-176** *wipu’/*wipula ‘belt’; B.Tep44 *givurai ‘belt’; M88-wl14 ‘belt’; KH/M06-wl14: For the Tep forms, keep in mind that Tep g < *w, and Tep w/v < *p; thus, UA *wipul > TO givud ‘belt, band, sash’; Upper Piman givudí; NT givúurá ‘belt’; PYp givora ‘belt’; PB givar ‘belt’; and some d > l/r. The following likely belong as s.th. wrapped around one, whether belt, clothing, or blanket: CN wiiipuli-li, pipiili-li ‘indigenous woman’s blouse’ (the 2nd form is another case of consonant harmony, of the first; furthermore, UA *u > CN i, so the vowels match also); Mn wiipidó ‘wear (strapped to oneself like a belt)’; NP mabī ‘cover with a blanket’; NP wipodda ‘to put on’. Eu wipí ‘cotón de mujer’ likely a loan from CN wiipili-. [L/lìąq] [p1’,p2р,p3d] [NUA: Num; SUA: Tep, Azt, TrC]  

5.5 Semitic-p’ (‘aleph) > w vs. Semitic-kw’ > 0 or Weakened  

Different forms of the same word appear in UA, one from Sem-p rounding the aleph (* > w), and one from Sem-kw that lost the initial glottal stop. For example, from Hebrew ‘epod ‘ephod, priestly garment, shoulder cape or mantle’ is Semitic-p’s *wipol / *wipod ‘belt’ (583) and Sem-kw UA *ipu’d / *ipul ‘shirt’ (584). In fact, TO has both: TO giwud ‘belt, band, sash’ and TO ipud ‘shirt’; the -ipur portion of PYp da’ipur ‘shirt’ and latter part of Tr wasi-pura ‘loincloth (lit: penis-shirt).’

584 Hebrew ‘epod ‘ephod, priestly garment, shoulder cape or mantle’:

**UACV-480** *ipura ‘skirt’; B.Tep312 *ipura ‘skirt’; M88-i9 ‘skirt’; KH/M06-i9: NT ipúraí; ST ‘ipuur; TO ‘ipudí (Bascom); TO ipud ‘dress or shirt’ (Saxton); LP ‘ipar; Wc ‘ivi/iwi ‘skirt’. To Miller’s list of the preceding, let’s add NT ipúurí ‘vestido’; -ipur portion of PYp da’ipur ‘shirt’; PYp ga’ipur ‘dress, n’; Tr wasi-pura ‘loincloth (lit: penis-shirt); Tr wa’ora ‘cloth head-cover’; thus, Tr wa’má/na- ‘pora ‘cloth head-cover’ and Tr na’ora ‘be covered’ have *-{V}pur in common with the Tep forms. [kw1’,kw2p,kw3d] [SUA: Tep, TrC, CrC]  

585 Of the same Semitic root is also the Semitic verb ‘pd’ / ‘aapad ‘to put on an ephod’;

Tr opaca ‘shirt’ and Tr opata ‘put on shirt’ and mapata/-napata- ‘ponerse la camisa [put on shirt]’. As for Tr opaca, also in *cry’ (24) Tr shows o < w.V. [p1’,p2р,p3d]  

586 Arabic ‘abala ‘grow green/tall/abundantly’ (Lane 8); Arabic ‘abal ‘herbage, pasturage’ (Lane 8):

**UACV-547** *apali ‘elote, new/fresh ear of corn’; Yq ’ába’i ‘elote’; My ábari/ábarim ‘elotes, mazorca’;  

AYq aµa ‘fresh corn’. [liquides: *[L> - > - > -] [kw1’,kw2b,kw3l] [SUA: TrC]  

587 Hebrew ‘argaaman ‘purple, wool dyed with red purple’ (KB), ‘purple, red-purple’ (BDB); Akkadian argamannu ‘purple’:

**UACV-1774** *AnkaC ‘red’: I.Num9 *anka/enka ‘red’; M88-’a24 ‘red’; KH/M06-’a24: TSh anka-pi; Sh enka; Cm ekapi; Kw ’aga-ki- (< *a(N)ka-ki-); SP anka(C); WMU aqqá-qa-ri; CU ’akká-ga-ri (< *akká-ka-ti). Add Mn aqabanagi ‘be red, v’ (from *Anka ‘red’ + *pana ‘shine’); Ch anká-ga ‘be red, vi’. No sign of initial’ suggests Sem-kw. [NC> -CC-] [kw1’,kw2r,kw3g,kw4m,kw5n] [NUA: Num]
UACV-846 *apu / *(h)aputi (‘father, parent, mother’: I.Num2 *ahpi ‘father’; M88-‘a18 ‘father’; KH/M06-‘a18: TSh ‘appi; Sh appi; Cm ahpi’. I concur with Miller’s inclusion of Cahitan, i.e., My hapéi ‘woman’s father’ and AYq hapéi ‘woman’s father’ (< *haputi) note Hebrew pl ‘aaboot. Add the first syllable of TO apkii ‘father in the clans of the Coyote moiety’ and Tb(M) ‘aabuu ‘mother’ / Tb(H) aapuu- ‘mother’. Regarding Tb, note that the underlying Semitic root is ‘bw with 3rd consonant w, as in Arabic ‘abawaan ‘parents, dual, father and mother’. [1’2b,3w] [NUA: CNum, Tb; SUA: Tep, TrC]

589 Syriac ‘isaa ‘wall, f., ‘is-taa ‘wall-the, partition or inner wall’:
UACV-2466 *lsv ‘wall, dab, make mud wall’; Wr isigori ‘waddle and wicker wall’; We ‘išúma ‘untar, embarrar [cover with mud]’ and We ‘išúmári ‘pared embarrada [muddled wall]’. The isí- portion of Wr shares 2 of 3 segments with We ‘išúma, and Tr/Wr tend to assimilate often to i at almost any excuse. [kw: ‘ > a] [NUA: TrC, CrC]

In contrast to Sem-p showing ‘ > w, and the Sem-kw forms with loss of initial ‘, sometimes the whole initial syllable, vowel included, is lost such that the UA form begins with the 2nd C and 2nd syllable:

590 Hebrew (construct poss’d) ‘bootee ‘fathers of’; the term is often used in the sense of generations or grandfathers past, which makes the UA sense ‘paternal grandfather’ (not maternal) noteworthy:
UACV-1049b *poci / *kwoci ‘paternal grandfather’: M88-w02 ‘paternal grandfather’: KH/M06-w02: TO wosk / woji; Eu boc / voc / cwcwa; Eu bóc (bócii) ‘tener abuelo [have a grandfather], el que lo tiene [he who has such]’; Wr woci; Tr očipari. Add PY p voska; NT vošika ‘father’s father’. Nv boska and Nv bosidi ‘su abuelo’ (*c > s in Tep). If *wo, we should see Tep g; yet Tep and Eu point to *poci while Wr and Tr should show poci if that were the case, but their forms suggest *woci or *kwoci, and We kwisí ‘grandmother, sister of a grandfather’ is not far off of that. The Eu form, written with both b and v, suggests *kw. Or Wr and Tr could be loans from Tepiman. In that a number of these may suggest *kwoci / *kwoti, let such also be listed in b below:
UACV-1049b *kwoci / *kwoti ‘paternal grandfather’: Eu boc; Wr woci; Tr očipari; Yq haboi; AYq havo ‘father’s father’, note AYq havo (<k*hapoti) ‘father’s father’. With -c- <- *-t-, often attested, then CN kool-li ‘grandfather, ancestor’ (*-t- > CN -l-, also occasionally attested) is also cognate and agrees with *kw rather than *p or *w. [kw1’,kw2b,kw3t] [NUA: Tep, TrC, CrC, Azt]

591 Hebrew ‘adaamaa / ‘daamaa ‘earth’
UACV-759 *tíma ‘earth’; BH.Cup *ta- ‘down’; *ta-mal ‘earth’; M88-t36; KH/NUA: Ca téma-l ‘1 land, ground, 2 dirt, earth, 3 world’; Cp temá-l ‘land, earth, dirt, country’; Hp tímā ‘ground lime, kaolin (cognate? Miller queries)—possible. Bright’s supposition of a compound seems unlikely. Loss of the first syllable is not surprising since the Masoretic voweling actually has that first vowel as ultra short while the 2nd and 3rd vowels are long: ‘daamaa. [kw1’,kw2d,kw3m] [NUA: Tak, Hp]

592 Hebrew ‘abnet, pl: ‘abnet-iim ‘sash (KB), girdle (BDB)’:
UACV-178 *natti ‘belt’: Mn náti ‘belt’: NP nati ‘belt’. With weak ‘aleph lost and bilabials when first in a cluster are lost, then 2nd syllable remains; e > a also in *maktes > maCta. [kw1’,2b,3n,4t2] [NUA: WNum]

593 Akkadian qardamu ‘enemy, opponent’ (Sem-kw):
UACV-818 *tímmu ‘opponent’: Mn tímú ‘enemy, opponent, member of the opposite moiety’;
TSh tímú ‘enemy, opponent’, Sh tímmu ‘enemy, competitor’. [kw1q,kw2r,kw3d,kw4m] [NUA: Num]

594 Hebrew ‘a’hoot (ç *a’ooto) ‘sister’; Syriac ḥaat-aa ‘sister’ eliminates the first syllable also:
UACV-2000 *kof(‘ti) / *ko’cci (AMR) ‘older sister’: M67-492 *ko, 492b *koci/’kuci ‘older sister’; BH.Cup*qe … s ‘sister, elder’; KH/NUA; L.Son89 ‘koci ‘hermana mayor’, M88-ko13 ‘older sister’; KH/LNA; AMR 1993a *ko-’cci; KH/M06-ko13 *ko’cci (AMR): Tb kuudzin ‘next older sister’; Hp qööqa; Cps; qa’s; Ka qis-sa; Ls qee-is; Gb oxo’;
Sr -qöö(r) (pl: -qööham); Ktn kohà-č (poss: -kor, pl: koham); Eu kocwa; Wr ko’cci; Tr go’či; My ákoro ‘hermana mayor [older sister]’; Tb koci; We kuri; Cr ne-kuu’cci. The glottal stop in Wr and Tr may be from a perceived stop. The final -o of My ákoro could well be a fossilization of -o ‘his’, the Hebrew possessive suffix, and first vowel a- is significant as exactly what the Hebrew has, though lost in the others. Add Ls kúúli may ‘nephew, niece, i.e., older sister’s child’? Langacker (1970) uses this set in “The Vowels of Proto-Uto-Aztecan” to demonstrate that the change from *k > q preceded the change of *o to high front vowels in the Cupan languages. -çC- > -çC- is common in Cup. The -r/-l- in Sr, My, and We may suggest original *t- rather than -çC-. [2nd C; *o > Tb u] or kw? [p1’,p2x,p3t] [NUA: Hp, Tb, Tak; SUA: TrC, CrC]
595 The following is from Sem-p and aligns with the Aramaic, Arabic and Assyrian vowelings—Aramaic(S) *'axaat-aa ‘sister-the’ (rather than *'axoot)—all showing aa rather than oo for the 2nd vowel: UACV-2002 *wakati ‘younger sister’: M67-493 *wa ‘younger sister’; M88-wa21 *younger sister’; KH/M06-wa21: Ca -wâxâl* ‘younger sister’ and Cp -wâxâl*i ‘younger sister’ (Tak *wakati) are close to the prototype. Because Ca and Cp are possessed kin terms, the final Pi is not an absolutive suffix, which ending actually fits well with Semitic and TrC. NP waŋja’a ‘younger brother’; Tr wayé / wa’í ‘younger sister (of a man)’; My waáyi; Yq wai; Cr ne-’iwaa-ra’a ‘my relative/younger sister’. In M67-493, We ‘iwa ‘cousin’ is also included. In light of NP’s velar, and the liquids and y’s in the other languages, a reduction from a proto-type more like the Cupan forms may explain all:

* wakati  >  wakâl'i (Ca, Cp)  
  > *wakPi  > *wa’yi/wayi (My, AYq, Tr)  
  > *walka  > *wanka... (NP)  

[596 Hebrew ‘arnébet ‘hare’; Arabic ‘arnab ‘hare, rabbit’; Arabic ‘arnabat ‘female hare’;
Akkadian ‘arnabu (Sem-p due to w < ‘):

UACV-1521 *wana ‘rabbit net’; M67-304 *wana ‘net’; M88-wa6 ‘basket, rabbit net’; L.Num269 *wana(h) ‘net, cloth’;
KH/M06-wa6: Mn wa’náqa ‘net’; NP wana ‘net’; TSh wanna ‘net’; Sh wanna ‘rabbit net’; Kw wanna-ţi ‘web, net’;
SP wanna ‘milkweed net for catching rabbits’; Tb wanna-l ‘rabbit net’; Tb(H) waanna-l ‘rabbit net’;
Ca wanna-l ‘ropelike thing’; Ls wanna-l ‘net for catching fish or rabbits’; Gb wanna ‘big rabbit net’. Miller also includes reflexes of TrC *wari ‘basket’ with these, but they are separate (161). NP, Mn and SP suggest a possible consonant cluster for this stem in NUA, while SUA terms do not. The 4th consonant (b) shows loss of bilabial as first consonant in the cluster. Add Tb(H) wihnihipi-l ‘rabbitskin blanket’? [*-CC-] 
[p1',p2r,kw3n,kw4b,kw5t]  [NUA: Num, Tak; SUA: TrC, CrC]

597 Arabic ‘arnab ‘hare, rabbit’; Arabic ‘arnabat ‘female hare, doe’; Hebrew ‘arnebet’; Syriac ‘arnabaa ‘hare, n.f.’ with pl ‘arnabaat which would correspond to an unattested Hebrew f. pl: **rnaboot, which very short first vowel would nearly produce a three-consonant cluster, the first two of which (r) would expectedly become t, as initial r- > t- (examples below); both m. and f. plurals exist, e.g. Middle Hebrew pl: ‘arnabbiim:

Mn  tábo’/táбу’  
Hp  taavo; pl taatavo-t  
Eu  tábu; tábú’u  

Tb  taapunt/ taaphunt; 

NP  tabu’u  
Gb  tóvit ‘smaller sp. of cottontail’  

TSh  tapun/tapu-cci  
Sr  taavoht  

Sh  tapun  
Ca  távut  
My  taabu  

Cc  tabú’kina  
Ls  tóovit ‘brush rabbit’  

Kw  tavo-ci  
TO  toobi / cuuwi  
Tr  róvi/rüvé  

Ch  tavo-ci  
Nv  tá ciu  
Cr  táciu’u(ri) (pl)  

SP  tavu-ci/tavu-mpíci  
PYP  tuuva ‘cottontail’  
We  táciu  

CU  taví-ci  
NT  too’m  
CN  tooč-tli  
ST  toom

UACV-1754a *tapuc / *taput ‘cottontail rabbit’: M67-334a *tapú ‘cottontail rabbit’; L.Num210 *tapun / *tapu’u ‘cottontail, rabbit’; M88-ta3 ‘cottontail rabbit’; L.Son275 *tapu ‘conceo’; Fowler 1983; KH.NUA; KH/M06-ta30: Mn; NP; TSh; Sh; Cm; Kw; SP; CU (*u > i); Hp (*u > o); Tb; Sr (*u > o); Ca; Op tawu; Eu; Yq; My. Sixteen languages match perfectly the four segments *tapu, which is rare in UA linguistics. Yet a few others (Gb, Ls, TO, LP, Wr, Tr) agree with *topi, treated below. Note that CU displays another example of Numic changing *u > i. Fowler (1983) lists a Piman form taapi ‘Lepus Arizonas’. PYP tuuva ‘cottontail’ does the PYP vowel metathesis (also in bat and others).

UACV-1754b *taput(i) > *tapoci(i) > CN tooc-, and *tapoci(i) > *taci(i) > CrC *taci(i) ‘rabbit’: Sapir: We táciu; Cr táciu’u; CN tooč-tli. For CN tooč-tli, anticipatory rounding and loss of *-p- in *tapoti > *taoci > *tooc.  
PYP metathesis; *-p- > -w- in Tr, Wr, Tbr; *-p- > o in CrC, Azt)  
[Sem-kw: loss of initial ‘V- syllable]  [kw1’,kw2r,kw3n,kw4b,kw5t]  [NUA: Num, Hp, Tb, Tak; SUA: TrC, Tep, CrC, Azt]

598 Hebrew ‘arnebet ‘hare’; Hebrew f. pl: *arnaboot:

UACV-1755 *topi ‘cottontail rabbit’: VVH56 *tokwi rabbit; M67-333 *to ‘rabbit’; L.Son318 *towi conceo; M88-to4 ‘cottontail rabbit’; KH/M06-to4: TO; Wr; Tr; Tbr. Add Gb; Nb; PyP; ST. LS tóóvit has wrong V, a loan? Gb, Ls, and PYP tuuva may show *tupa > *topa > *topi. TO curiously has both TO toobi ‘rabbit’ and TO cuuwi (< *tupi) ‘jackrabbit’.  
[kw/p; o/u, -p->b in Tep]  [NUA: Tak; SUA: Tep, TrC]
**599** Hebrew 'ayil / 'eel - 'mighty tree'; later Hebrew 'celaa 'oak, terebinth' as a unitary noun from 'ayil; In the Aramaic dialects are a variety of nouns built on 'ayil, such as Aramaic(J) 'alloon 'oak'; (see KB 40.51, and 54), but the basic consonants 'yl are used for tree and sometimes 'oak': [Sem-kw, but il > al?]

UACV-1555 *iyal* 'poison oak'; M88-14; BH.Cup *iyala' poison oak'; HH.Cup *iyálál 'poison oak'; Munro.Cup101 *ayan-la 'poison oak'; Fowler83; KH/M06-14: Ca 'iya-l; Cp 'iya-l (Hill and Hill note Cp's unexpected V); LS 'iyáá-la; HN 'iya-tl 'to baboon'. Jane Hill (p.c.) adds Ktn 'iyéé-é 'poison oak' and Gb oaa-r. LS -la suffix usually means a final nasal, liquid, or laryngeal, but not a vowel: *iyala-la > iyaa-la. [kw:1.2y,31] [NUA: Tak; SUA: Azt]

So we see Semitic-p forms and Sem-kw forms of the same Semitic 'aleph-initial words:

**Semitic** Semitic-p forms in UA Sem-kw forms in UA

|iis 'man'| wissi (572) | iis (573) |
|eqip 'sash, garment'| wipud (583) | ipud (584) |
|arnab(oot) 'hare'| wa'nap (596) | tapuci (597) |
|axaat / axoot 'sister'| waxati (595) | kooci (594) |
|iyal 'oak, big tree'| wiyaN (1337) | iyal (599) |

**Hebrew r- > UA *t- in initial position** (at the beginning of a word) except in Tr where it remained Tr t. In some Spanish dialects, I hear an initial r- pronounced almost like dr-. In reduplicated Wr(MM) re'teé of Wr(MM) reç / reçé / re'téc 'see' (which may be borrowed from Tr), we see the change of r- > t- when made more of a stop by an adjacent glottal stop. Similarly, just as intervocalic -t often becomes -r-, then the reverse is initial r- becoming t-.

In fact, Proto-Mayan initial *r became t in four Mamean languages: Ixil, Awakateko, Mam, and Teco (Purse and Campbell 181).

**600** Hebrew r'ya / ra'a 'see, v'; Hebrew ro'e 'seer':

UACV-1904 *tiwa* 'find, see': Sapis; VVH21 *tiwa 'find'; B.Tep620 *tígai-i 'to find, see', M67-365 *te 'see'; BH.Cup *taw 'see, find'; L.Son301 *tiwa/*túw-ti 'hallar'; CL.Azt140 *táta 'see, find'; M88-tó 'find, see'; KU.NUA; KH/M06-tó: Hp tówa 'find, perceive'; Hp tówi 'know-how, skill'; Tb tówat- 'táwwi 'look for, find, guess'; Cp tówa 'see, vt'; Ct céew 'find, discover'; Ls tów 'see, look at'; LS tóóvi 'see by second sight, be clairvoyant'; TO cüg(id) 'find, discover, learn, hear'; UP cügi; LP tüg; PYp teega 'find, see, vt'; NT tügiar; ST tigi; Eu téwa; Wr tewa; Tr réwa/tewa; My tewwa 'hallar [find]'; YQ tea; Tbr tema/temo 'ver [see], hallar [find]'; Cr tayaw; CN itwa 'see, vt' from which the more common CN itta 'see, v.t.', v.refl. is derived (Karttunen 107). Perhaps Trh ha-tetemo 'hunt' and Trh temo 'find' (probably < *tiwa 'find?'), yet how do we not list it at *tiwa 'search' for also. LS tiiwi 'see, look at' may be a different vowel assimilation than Ls tów 'see, look at' and LS tóóvi 'see by second sight'. Here and at 'name' (YQ tea) YQ loses intervocalic w. [w > ø in YQ] [P1r,p2,p3] [NUA: Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

**601** Syriac rawyaa-aa 'drunken one-the'; Aramaic(J) rawwee 'drunk, drunkard'; the common Aramaic noun suffix -aan added to this stem would yield unattested *rawyaan-aa 'drunk one-the':

UACV-8a *tawana 'drunk': CN taawana 'get drunk'; PL taawani 'emborracharse [get drunk]'; PL taawana 'emborracharse'; Cr vàaw 'está borracho [is drunk]'. [P1r,p2w,p3y] [NUA: Azt, CrC]

**602** Hebrew régaa 'a moment, a short while, abruptly':

Tr teko 'soon, in a short time, quickly', likely a loan from another SUA language. [1r,2g,32]

**603** of the root rwm 'be high' are Hebrew raama(t) 'hill'; Syriac raama-taa 'high place, hill'; and also Aramaic rymh (= riima) 'large stone' which with 'the' suffix would be Aramaic riima-taa 'large stone-the, n.f.'; Syriac raama-taa 'large stone-the, n.f.':

UACV-1825 *tiimi-ta > *tín-(p V) 'rock': Sapis; VVH169 *tí, pa 'mortar'; M67-354b *te 'rock'; 354a *tem; M67-354b *te 'rock'; M67-354a *tem; M67-287 *te-pa/*tepu 'mortar'; I.Num243 *tími-h/N 'rock, stone'; L.Son283 *tì 'piedra'; CL.Azt162 t-a 'rock, stone', 269 *tíi- 'rock, stone'; M88-tó; KH/M06-tó: Sr tím-ti; Ktn tím-ti; LS tóó-tá; Mn típi; NP tibbi; Eu tét; Tsh tí-ti; tím-tim; Sh típpi; Mm típi (< *típpi); Kw tí-bi; Ch tím-pi 'rock, money'; SP tí-n; tímpina extended words:

WMU típpi-či (< *tippwi-či); CU tippi-či (< *tippwi-či); Tb t-ti; tippi'il 'rock ledge'; Tbr te-tá-t' te-rá-t'; YQ tétá; My tétá-m (pl); Wr tété; Wr(MM) re'té; Tr réte; remohá/remoá; Cr tété; WC teetée; CN te-tl. Note especially Sr and Ktn *tími-ti which best reflects the prototype. With loss of the 2nd V, the nasal assimilated to the resulting suffixes of the absolutive suffixes: to altevolar t in some languages (*tímiit > *títit > *tint), but in Num became fused with the Numic absolute suffix *-pi (*tími-pi > típpi / tippi), which then took another absolutive suffix -ci in WMU and CU: *tímiit > *tímpi > *típí-ci. Ken Hill adds
Gb tomónxa ‘deaf (rock-ear), cf. Eng stone-deaf’. For a Tep reflex, see *tiC-to ‘three-rock fire cooking place’ below. [*-NC > -CC-] [Ir,2m] [NUA: Num, Tak, Tb, Hp; SUA: TrC, CrC, AzT]

UACV-1827 *tiN-to ‘(three) rock(s) for supporting pots over fire’; M88-ti14 ‘rock stand for cooking/fogón’; KH/M06-ti14: TO eítto ‘round rock formerly used to place pots on for cooking, cooking tripod’; Wr tehóona ‘fogón de piedras’. To Miller’s entries, Ken Hill adds We tecce ‘poner piedras para hacer un muro’. The Tep cognate—TO *cf- ‘rock’—gives every branch a cognate of *tiN- (<*tiM-) ‘rock’. [SUA: Tep, TrC, CrC]

604 MHebrew ro’em ‘wild ox, antelope’ (see KB 1163); Arabic ri’im- ‘white antelope’;
Aramaic(J) ra’emaana-aa / reemaana-aa ‘antelope-the’:

UACV-51 *tíMína ‘antelope’: Munro,Cup5 *tæni-la ‘antelope’; KH/M06-ti24: Ls tón-la; Ca téni-ly; Cp tanily. Ken Hill adds Ktn tímína-ç ‘antelope’ which resembles the best reconstruction. Add NP tíinha ‘antelope’; Hp tíi ‘game animal, game successfully hunted’. Sapir considers SP tí ‘game’ a reduction of SP tí’xa (<*tikia) ‘deer’; similarly, Hp tívosi ‘game, animals to be hunted’ may suggest tí- rather than tíi. Sapir and Miller (M88-ti24) tie *tíinna ‘anteelope’ forms to Num forms approximating *tíkía ‘deer, like Mn tíhiita ‘deer’, Mn tíhiya ‘old buck deer’, and NP tíhiidda ‘deer’; but NP tíinha ‘antelope’ and Tak contrast considerably; thus, I separate them due to distinct medial i vs. k/h. Ktn tíMína-ç is key: *tíin(nV) appears in three branches—Tak, Hp, and NP of Numic—all of which are reductions, since Ktn tíMína-ç ‘anteelope’ suggests that the Cupan *tíni forms are a reduction from *tíMína > *tíina > * tíina, just as Ktn and Sr *tíi ‘rock’ suggest that that proto-form reduced similarly. Furthermore, the gemination in Num -nn- < -mn- also leans well for * tíMína. SP tíinha ‘hunt’ etcetera may be a verbalization of the noun. [p1r,p2’,p3m,p4n] [NUA: Tak, Hp, Num]

Other examples of initial r > t are throughout. While the block of UA words for ‘rock’ is displayed above, note that the Tepiman words for ‘rock’ *hoda < UA *soya/sora align with another Semitic word for rock.

605 Hebrew śwr / šuur ‘rock, rocky ground, rock face, rocky hill, mountain’; Samaritan(KB) šor; with the Aramaic suffixed ‘the’—Aramaic šuurr ‘rock-the’ or Samaritan Aramaic šor-aa is a match with Tepiman:
UACV-1829 *soya ‘rock’: B.Tep69 *hodai ‘stone’; M88-so12; KH/M06-so12: TO hodai ‘stone, gravel, a charm’; NT ódai; ST hocái; PYp hodai ‘rock, stone’; Nv (h)otta ‘piedra’; LP(EF) hod. [s4,2w,3r] [SUA: Tep]

6.5 More Examples of b, d, g Devoicing to p, t, k and Simpler Parallels:

606 Arabic dbr ‘turn one’s back’; Arabic dubr/dubur ‘rump, back(side), buttocks, rear, hindpart’:
UACV-339b *tupur ‘hip, buttocks’; NT túpuli ‘buttocks’; TO čuul, pI: čučpul ‘corner, hipjoint’. Intervocalic *p > TO w would be quite invisible between two u’s (uwu > uu), but it appears in the TO reduplicated plural form čučpul though invisible in the sg čuul. [SUA: Tep]
UACV-339a *atupuri ‘buttocks’: TO atupu’d ‘buttock’; Nv atuporha ‘nalgas [buttock]’; ST atpor ‘nalgã (pl: a’tpor; poss: da: ataa’n / a’tpora’n). TO has a match above for the NT form as well as a match for the Nv form given here. These match the Hebrew prefix ha(C)- ‘the’ before the word with an assimilated vowel. As well, -t- (vs -d- or -l-/r-) points to a geminated (doubled) consonant, as the Hebrew *hal- prefix causes: *haC-dubur > *happur. Add Wr(MM) to ‘volver [return]’. [1d,2b,3r] [SUA: Tep]

607 Hebrew dober ‘pasture, vegetation’; Aramaic(J) dabr-aa ‘pasture, field’:
UACV-1063 *tupi ‘grass, vegetation’: Sr tuvit ‘green grass’; Ktn tuvi-t ‘small shrub or grass, a grass with edible seeds larger than foxtail’; CR tu’upi ‘vegetation’; Tb tuubu-l ‘salt grass, growing’ vs. Tb tuut ‘salt grass, already gathered’; Wr to’iwe ‘grass, pasture’; CR tu’upi ‘grass’ likely derives from a redupl *tupuri > *tupuri > tu’upi, and Tb’s 2nd vowel is another example typifying Tb’s behavior as explained in UACV, p. 39. [Tb preservative V assim] [kw/p? 1d,2b,3r] [NUA: Tak, Tb; SUA: TrC, CrC]

This Semitic root dbr includes Arabic dabr / dub / dubur ‘back, hind part’ and the Arabic I, IV, X conjugations mean ‘turn the back to’. Relative to ‘grass’ and ‘back’ and ‘return’ all from dbr are Wr to’i ‘to return the same way’ and Wr to’iwe ‘grass, pasture’ in which -b- is lost in a -br- cluster.

608 Hebrew gdt ‘hew down, hew off’:
UACV-620 *katu ‘cut, wound’: Sapir: CN kotoona ‘cut s.th., break s.th. off, wound s.o., vt’; CN kotooni ‘snap, break (of thread, rope), vi’; SP qur’u/qu'ttu ‘poke in a hole’. Added to the preceding pair (CN, SP)
noted by Sapir, Sr katu ‘cut up, cut (into several pieces), vt’ fits well and likely shows the original voweling; for whenever two similar vowels occur, probabilities are 80% (vs. 20% in a 5 vowel system) that one assimilated to the other rather than originally being identical; in this case, the 1st V assimilating to the 2nd in SP, and the vowels leveled in CN. Because Cp i < *o, Cp "peti ‘split, crack, cut with axe’ would align with UA *nito of Sem-kw. [p1g,p2d,p3'2] [NUA: Num, Tak; SUA: Azt]

609 Hebrew ha- ‘interrogative particle prefixed to the first word in a yes-no question’:

UACV-2528 *ha- ‘interrogative particle’ (Langacker 1977, 49): Langacker notes PUA *ha, a question marker widespread throughout UA (Langacker 1977, 49):

Eu ha(i)- interrogative particle (Shaul 1991, 94); ha- he- ‘interrogative marker’ (Lionnet 1986, 45);
Hp -haa ‘interjection: 1. ‘Yes? What? When asking for a repeat, at not understanding’;
2. ‘tag question suffix—isn’t it so?—requiring a yes or no answer’;
TO ha ‘what?’ used to ask for a repeat of something spoken’;
NP -ha (bound form after first constituent of sentence), ha’a (free form) ‘interrogative particle for yes-no questions’;
TSH -ha ‘interrogative for yes/no questions, 2nd element in sentence’ (Dayley 1989, 45);
Sh ha ‘enclitic particle used to make yes-no questions and indefinite sentences, usually placed after the first word of the sentence (Miller 1996b, 699);
Cm -ha ‘interrogative particle after first constituent of sentence’ (Charney 1993, 209);
Kw ha;
WMU -a / -aa ‘interrogative suffix, usually after the first sentence element’
CU -aa ‘question marker after first word of a sentence’ (Givon 1980, 241-2);
ST -a ‘interrogative clitic for yes-no questions when speaker seeks confirmation (Willett 1991, 142).

In the following Tak languages (Ca, Sr, Cp), the use of ha as both an interrogative in Ca and to mean ‘or’ is interesting. If a question shaped like ‘whether [this] or [that] prefixes ha- to both parts, and if the first ha- were lost, then the middle ha- would certainly act like it means ‘or’ as in Ca and Sr:

Ca haa/ha’ 1. ‘or’ 2. an interrogative: it adds indirect character;
Sr ha ‘or’;
Cp ha ‘probably’ but the examples are questions.
Tbr ha Lionnet considers this an interrogative element as most Tbr wh-interrogatives begin with ha-(Lionnet 1978, 40); likewise, many UA languages have a number of wh-interrogatives beginning with ha-.

SP aii- ‘interrogative’

For many UA languages, this ha-/a- is the 2nd element in the sentence or suffixed to the first word, which means that after a topicalization (putting at front of sentence) of an emphasized word, then the question about it follows, putting ha- as the 2nd element. Consider these English sentences:

Statement: ‘We bought sheep with our fortune.’

Questions after hearing the statement: ‘Sheep, you bought?’
‘Our fortune went to sheep?’ ‘Sheep? That’s what you bought?’

Whether surprised by sheep being the purchase or loss of the fortune—the word questioned goes to the front (is topicalized/emphasized), then the question about it follows. [TO h < *h] [1h] [NUA: Num, Hp, Tak; SUA: Tep, TrC]

610 Hebrew daabaar ‘speech, word > thing, matter’; Hebrew haddaaabaa ‘the thing, the word’:

UACV-2281 *(hi)-tapi(ri) ‘thing’: Eu hitävie ‘algo [some(thing)], cosa indeterminada [unspecified thing]’; Wr ihkaperi ‘thing’; Tr táberi ‘cosa [thing]’; Wr ta’peri ‘thing’; Tr ñapé ‘thing, a little (amount)’;
CN tepi/tipi- ‘small thing’ in tepi-cin ‘small thing’ and CN tepi’cin ‘small thing’. [p1d,p2b,p3r] [NUA: TrC, Azt]

611 Hebrew daabaar ‘speech, word, discourse, saying, report, tidings’; Hebrew daabar ‘to speak’:

UACV-1881 *tapaya(a) / tapiya ‘speak’: Ktn taviya ‘to talk Tataviam language’ (Ktn ahunu’ a-tavia’a ‘He is talking Tataviam’); Ktn taviya ‘i-c ‘the Tataviam language’. Ktn taviya ‘matches well as if with an Aramaic article suffix (-a’) on the Semitic word dabar-aa’ > UA *tapaya’); and the frequent UA verbalizations of nouns would have the suffix draw the stress and cause the middle of the three syllables to have so little stress that the vowel often disappears or does the unstressed schwa behavior: a > i. Note that of the three a-vowels, the first and third hold the original vowel sounds, but the middle goes to the standard UA unstressed schwa equivalent (i) and also submits to anticipating the next consonant y, another tendency of unstressed vowels. Other than t > l, Hp lavay aligns with *tapaya. Instances of initial t- often becoming intervocalic -t- supports a tie to Hp lavay-i ‘talk, speech, discussion, word(s), news’ which quite identically parallels the meanings of
Hebrew daabaar ‘speech, word, discourse, saying, report, tidings’. The -l- in Hp lavayi is also non-initial in many forms: Hp lavay ‘to talk about, relate’; Hp laalavayi ‘different kinds of speech, talk, language, news’; Hp lavay-sowa ‘run out of words’, perhaps backwards consonant harmony. Ls tavá-lavi- ‘talk rudely, without letting anyone else speak’ ties in and such a redupl may underlie the Hp form. As for Sr virav(k) ‘speak, talk’ and Sr viraavira’n ‘talk, speak’, Ken Hill notes it may derive from Spanish palabra—a good possibility, eliminating its tie to the others. [p1d,p2b,p3t] [NUA: Hp, Tak]

612 Hebrew ze haddabar ‘this [is] the thing, this is it; Is this it? Is this the thing?:’ UACV-2282 *tí’lla’a ‘thing’: Cr tí’lla’ta ‘cosa [thing]’; We tí’lla ‘lo que, que? [what, what?]’; AYq hita ‘what, what, thing, something’ and UA *hítCta ‘what’. Cora (Cr) and Huichol (Wc) fit well Hebrew ze haddabar, of Semitic-p where Semitic *d (Hebrew z) > UA *t. [SUA: CrC]

613 Hebrew *dobboot ‘bears, f pl’; *dobootee ‘bears, construct pl’; Arabic dabbat ‘bears, f pl’: UA *posi ‘bear’; the Tepiman languages—PYp vohi ‘bear’; NT vohi ‘bear’; ST vohi ‘bear’—all show *posi (> Tep *vohi/wohi); Tr (g)ohi and Wr wohi are loans from Tep forms. The CrC languages—Cr huuce’e ‘bear’; We huuce ‘bear’—match also since PUA *p > CrC h and PUA *o > CrC u; CrC could suggest *c. A 3rd syllable is added in the construct which causes the first syllable to become so short and unstressed that its loss is more probable, which appears to be the case here. Compare Tr gohi (a recycling of a Tepiman loan) with Keresan *gúháya ‘bear’ (Miller and Davis 1963), one of several terms suggesting Tep influence in the Puebloan languages of New Mexico. [Sem-p t > s] [p1d,p2b,p3t]

614 Hebrew makteš ‘mortar, grinding stone’ (a noun from the Hebrew verb ktš ‘grind, v’): UACV-1082 *maCta / *matts ‘grinding stone, mortar, grind’; Sapir; M67-283 *mata ‘metate’; BH.Cup *malā; HH.Cup *malā; B.Tep143 *mahtrauri ‘metate’; L.Son141 *mata; Munro.Cup72 *malā; M88-ma21; KH/M06-ma21 *mataR (AMR): NP mata (< *matta); Kw mara-ci; SP mara-ci; CU mara-ci; Hp mata; Tb marna-l; Ls malā-l; Ca mala-l; Cp malā-l; TO maččud; LP mahtur; PY p maat; NT mátur; ST mahtur; Eu metät; Tbr matā-t; Yq màta; My matta; Wr mahtā; Tr ma’tā; Cr mwaatā; WC maatā; CN metā-tl. Note the h in Wr and LP, and the glottal stop in Tr and the doubled consonants in other languages, all of which tend to align with Bascom’s proposal of another C between m and t, though I would guess a cluster. Of great interest is the denominalized verb Ca mataš ‘crush, squash, vt’ showing final -š and a medial cluster or geminated *tt-, though Ca mala-l does not. In spite of the 2nd vowel changing in Tep, this widespread etymon is found in every branch of UA. [*-t > -L- > -n- in Tb; *-CC-] [p1m,p2k,p3t,p4s1] [NUA: Num, Tak, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

615 Hebrew ktš ‘pound, pound fine, bray, v’; kaataš (perfect qal); unattested *kitš < *kitša would be the qittel form: Yq kitta / kittsasu ‘grind, mash’. Some say the final -su of the Yq form is another morpheme; even if so, kitta is striking enough, as we seldom see 3rd consonants in UA anyway. [SUA: TrC] [p1k,p2t,p3s1]

5.7 Proto-Semitic d vs. Proto-Semitic z in Uto-Aztecans

Hebrew z, when from Proto-Semitic d (> Arabic d, Aramaic d), corresponds to UA *t, in Sem-p, but Hebrew z, when from Proto-Semitic z (> Arabic z, Aramaic z), corresponds to UA *e or *s, in Sem-kw, at least, if not both. Thus, the Semitic-p in UA comes from a dialect that had not yet merged Semitic *d and *z as the dialect of the Masoretic text had. For Hebrew z (< Proto-Semitic *z) > UA *c, see ‘moon’ (1077). For Hebrew z (< Proto-Semitic *d) > UA *t, see below ‘male’ (616), ‘beard, chin’ (617), ‘wolf’ (618, 619), and ‘flea’ (620).

616 Hebrew zakar ‘male, man’ (< Proto-Semitic *dakar); Arabic dakar ‘male, man, penis’; Aramaic dakar ‘male, man’:

UACV-1414 *takaC / *takaN ‘man, person, body’: Sapir; VVH145 *taka ‘man’; M67-272 *taka ‘man’; BH.Cup *tax ‘person’ (Cp ‘atáx’a; Ca táxis-wet; LS ‘a-táx ‘person, self’); BH.Cup *taxawi ‘body’ (Cp táxaw; Ca táxawiy; LS táxaw); L.Son270 *taka ‘cuero’ (Op takat; Eu taka; Yq/My takat); Cl.Azt105 *tlaka ‘man’; KH.NUA; M88-ta25 ‘man’; AMR 1993c *taka; KH/M06-ta25: Hp taaqa; Tb tahambi-t/l ‘old man’; Sr taqta(q) ‘body, picture’; Ktn taka-t ‘person, Indian’; Ktn tahtaka / taqtaqa ‘body’; Gb taka; My taká ‘cuerpo, alma, veinte’; CN tlaka-tl ‘person’; CN tlak-tli ‘body, torso’. Note Ca taxa-t ‘he, that guy, brave man’; Ca tax ‘self’; and Ca táxawili, all derived from Semitic dakar ‘man, male’. A third C is apparent in Tb, SP, and others. AMR (1993c) notes SP tajap-pla-pi ‘servant’. We should include Cr taata’a; pl: têteka ‘man’ and Sh(GL) daga ‘friend (male)’ and perhaps -taka of Ch kaiva-taka ‘mountain peak’. This one is of the fairly pervasive stems of UA, though it has different meanings in different branches: ‘man’ in Hp, Tb, CN; and
‘body, person, self’ in other branches. However, the presence of w or rounding after the k repeatedly reappears in different branches, probably possessive -wa: the Tak words for body may better reconstruct to *takaw; and Yq and My show *takawa; Eu and other TrC languages show *takwa.

In spite of a *-k-/-kk- question, Num *takɑn ‘semen’ and *takɑn-pi ‘arrow(head)’ may belong here, as opposed to the Numic words *tunwa- ‘man’ below, which are from *tattwa ‘man’ like Tb. In numbers Yq and My show sɛn taka ‘twenty’ (one body, the number of all fingers and toes); this stem is also used in CN ma’-laak-tli ‘ten’ as ‘hands (of) man’. [p1z,p2k,p3r]

617 Hebrew zaqaqan ‘beard, chin’; Assyrian ziqa; Araicajic diqnaa ‘beard-the, chin-the’; Mandaic qizn; Arabic daqan/ diqan ‘chin’; Hebrew zq ’be old’; Hebrew zaaqaq ‘old’; construct pl: zaqen/-ziqnt ‘old ones, elders’:

UACV-1469a *ti’na > *ti’ni ‘mouth’: Sapir; VVH19 *ti’ni ‘mouth’; M67-293 *teni ‘mouth’; I.Nam242 *timp ‘mouth, lips’; B.Tep241 *tini ‘mouth’; L.Son293 *tini ‘boca’; M88-156 ‘mouth’; KH/M06-ci: TO či; Eu čení / čeníi / LP čii / PYp či; NT čni; ST tıniči; Tr čin; Ti či; My čeni; Yq čeni / čeni; Tr či; Wc čeeta ‘mouth, lip’ (cognate? Miller queries); Cr tydn; CN čeentil ‘lip, mouth, edge, word’. Wc čeetaas is cognate, being nearly identical to the pre- or proto-Aztecan form from which the Num forms, as nearly all have a final vowel -a, not typical of the *ni/-pi of absolute suffixes. [NUA: Num, Tak, Hb; SUA: TrC, CrC, Azt]

618 Hebrew za’eb ‘wolf’; Arabic di’b ‘wolf’; Proto-Semitic *di’b (Bennett 1998, 60); Syriac di’b-a ‘wolf-the’; Araicajic di’ba ‘wolf-the’:

UACV-2570 *tupa / *topa ‘wolf’: M67-469 *tupa ‘wolf’; M88-t62 ‘wolf’; KH/M03-i64: C tıvác; SP tıva-či ‘wolf, mythical being/powerful one’; Tb tıvač; Tb(H) tıparč ‘wolf’; Mn(Kh) to’oppi ‘wolf’; Mn to’apč ‘timber wolf’; TSH tooppi / tooppip ‘wolf’; TSH čipo ‘sa ‘wild dog, coyote’; Kw tıviči; TO čeeči. Jane Hill (p.c.) astutely adds Kn tıvač ‘God’ as coyote/wolf terms elsewhere semantically extend to ‘god’. Mn shows a glottal stop, while SNumic and Tb have lost it, but considering its original presence via Mn, all 3 consonants correspond as expected, even the vowels match Araicajic wonderfully, and the meanings are identical. The glottal stop may be the cause of Mn’s round vowel, correspond as expected, to the pre- or proto-Aztecan form from which it derives — ten-ta — missing only n. Note also Tr če’nači, with a glottal stop or other consonant in a cluster. This element appears in compounds of other languages as well: Cm pariči ‘chin’; TSH patinci ‘chin’ and in *ti’ni-poa ‘facial hair, lit. mouth-hair’.

UACV-1469b *ti’N-va > *ti’n-va > *timp ‘mouth (in):’ Mn či; NP čiíva; TSH čime; Sh čiip ‘mouth, lips’; Kw tıviči; SP čiipači; CU čiipači; HN čiip (aq) ‘at the brink, top edge of a drop-off, such as cliff, mesa edge’; HP čipkyci ‘along top edge of cliff’. An additional and definite *-pa suffix distinguishes the Num forms, as nearly all have a final vowel -a, not typical of the *ni/-pi of absolute suffixes. [NUA: Num, Hb; SUA: Tep, TrC, CrC, Azt]

619 Hebrew za’eb ‘wolf’; Arabic di’b ‘wolf’; Proto-Semitic *di’b (Bennett 1998, 60); given the Tepiman sound change *c > *s (well established in UA), and a 2nd consonant of glottal stop, these are likely from the Hebrew za’eb of Sem-kw, with 3rd ʕ C b:

UACV-2569 *ti’i ‘wolf’: B.Tep211 *si’i ‘wolf’; Fowler83; M88-ci4; KH/M03-ci2: TO čéeči; Nu si’i; PYp seeči e; NT si’iiči / ST si’i. [p1z,p2p,p3b] [SUA: Tep]

620 Hebrew zuubub ‘fly’; Arabic duubab ‘fly’; Arabic duubabat ‘a (single) fly’; Syriac deabaab / dabaab ‘fly-the’; most Semitic nouns of 2nd and 3rd C -bb- have them clustered like *sabb ‘lizard’, so an unattested f. pl form analogized thusly (*dabboot(e)e) would likely underlie this UA set:

UACV-914 *tippiti / *tippiti / *ti’Cpu ‘i: fleas’: VVH164 *ti’pu ‘flea’; M67-175 *tepui / tepuci / fleia; L.Son298 *ti’pu ‘pulga’; Fowler83; Dakin 1991; M88-t66 ‘flea’; KH/M06-t66 (AMR *ti-pu): TO čiips; PYp teep; NT tpiis; ST tpiis; Eu tepú / tepú; Yq četup; tus’icm (pl); My četup; Tr četup; Np četup; Bt četup – Wc četup; Cr četi – Cn četip; PL tekip; HN tekip; Azt -k is from a stop-like intensifying of -pp- > -kp-, or a glottal stop dropped after was reinterpreted as -k-, or as Dakin’s (1991) suggestion *ti’ti > *ti’pi > tiki to yield Aztecan *tekip forms. PYp teepas ‘flea’ suggests a cluster in contrast to PYp teev ‘shoe’; PYp teevi ‘corn husks’; PYp teevin ‘thin rope’. Terms for ‘cricket’ – Eu tepotí; WC tppapi – also likely tie to ‘flea’, though Cr and Wc both have *tippu ‘flea’ above. Wc tppapi may be a loan from Eu or Tep, for Wc u corresponds to Eu and PUA O *o. Sem-p-t > s in other items too. [idddua] [p1z,p2b] [SUA: Tep, TrC, CrC, Azt]

621 Hebrew zkk ‘be bright, clean, pure’; Hebrew zak ‘pure, clean’; Araicajic (zy) / zakaa ‘be pure, clear’: Ca cexi ‘to clear up (of sky or water)’. [p1z,p2k,p3k]
622 Arabic ẓāg < *zagga, impfv *zaggu ‘throw, squeeze, force, cram (s.th./s.o. into s.th.)’;
UACV-1443 *cukkā/i ‘crowded, mixed’; I.Num264 *ciikk ‘mixed, crowded’; M88-ci5 ‘crowded, mix(ed)’; K/Δ/M06-ci5: SP ciikk ‘be mixed with’; CU ciku’mi ‘narrow, contracted’; Cm ciikk/-ciikk- ‘crowded’; CN ciikka ‘stuff s.th. tight’. Since *u > ï in Num is frequent, and *u > i in CN, the Num and CN agree through *cukk, and final vowels often show active -a and stative -i. [*u > ï in Num] [p1z,p2g,p3g] [NUA: Num; SUA: Azi]
The next three relate to zṝ ‘sow (seed), engender/bear (seed/offspring)’:
623 Hebrew zṝ / zaraʕ / zaraʕa ‘sow, plant, cultivate’;
624 Hebrew zṝ / -zriʕ ‘bear a child’ (-zriʕ is the hiqtil stem with prefixes: ta-zriʕ, ma-zriʕ, *hi-zriʕ): CN ciwa ‘beget, gender’.
625 Hebrew zeraʕ ‘seed, offspring, descendants’; Arabic zarʕ- ‘seed’;
626 Hebrew zṝ / -sow, spread, scatter’; Hebrew zṝ / ‘sow’; because ʕ > w or l in Hopi, the Hopi I may be from an -rʕ- cluster of the verbal noun or feminine sg perfect or other forms that cluster the 2nd and 3rd consonant: Hopi cala- ‘scatter’.
627 Hebrew zḥ́l ‘creep, crawl’; Arabic zḥ́l ‘to move away, withdraw’; Aramaic(J) zḥl ‘to creep’;
628 Hebrew zaqaqān ‘beard, chin’; Assyrian ziqnu; Aramaic(J) diq-an ‘beard, chin-the’; Mandaic ziqnā; Arabic daqan / dqān ‘chin’; Arabic daq ‘beard’; In contrast to Semitic-p *dīq-an ‘chin’ > UA *di’nā ‘mouth’, the following SUA *ca’lo ‘chin’ is from Sem-kw *daq-o, Hebrew zaq-o ‘chin-his’ and a would-be but unattested NUA *ca’no:
UACV-1472; SUA *ca’lo ‘chin, jaw’: Tr ča’ró ‘chin’; Wr caló ‘chin, jaw’; CN teen-čal-li ‘chin’;
629 Hebrew kama-čal-li ‘jaw’; Yq čao ‘barba’; My čaro hīmsim ‘bigote’; My čaro wa’àsa’ari ‘quiçada’;
630 Arabic loan into Aramaic: Arabic xabbaaz > Aramaic(S) kbbaz ‘baker’ and Arabic xaraąq ‘tax’ > Aramaic(J) karg-aa / karg-aa ‘tax-the’. Also in Arabic loanwords into Ethiopic, x > k (Kapeliuk 2002, 313) as in UA. So UA’s Semitic-p aligns with Hebrew phonology dating before 300 B.C. The next 14 sets (629 to 642) show Proto-Semitic x > UA *k, the first half in initial position and the last half in non-initial position.

5.8 Semitic-p Distinguishes Proto-Semitic x and Proto-Semitic ʕ

Proto-Semitic *x and *ʕ eventually merged, that is, both became the voiceless pharyngeal ʕ in Hebrew, Phoenician, and Aramaic (but remained distinct in Ugaritic, Arabic, and Akkadian). So the Hebrew voiceless pharyngeal ʕ is a merger of two different sounds, which are distinguished in UA’s Sem-p, but not in Semitic-kw. The Israelites, after arriving in Palestine, borrowed the Phoenician alphabet and language, such that Hebrew and Phoenician are dialects of the same language. (Hebrew was not spoken where Abraham came from.) The fact that the Phoenician alphabet had only ʕ (ḥeyt) to represent both Proto-Semitic *x and *ʕ suggests that these sounds were already merged in Phoenician when they developed the Phoenician/Hebrew alphabet (Blau 1998, 12, 30). However, the Israelites kept these two Semitic consonants distinct until 300 B.C. (Kutscher 1982, 13-18; Sáenz-Badillos 1993, 81; Blau 1998, 12, 30), in contrast to the Phoenicians who merged them a millennium earlier. Eventually, the Israelite dialects merged the two sounds also, though for most of ancient Israel’s history the two sounds were maintained as distinct; for example, the Septuagint Greek Old Testament of about 300 B.C. shows those phonemes as still distinct (Blau 1998, 30). In UA, Semitic-kw shows them merged to pharyngeal ʕ (and ʕ > UA *hu/o), but Semitic-p distinguishes the two and has several vocabulary items showing both an alignment of Semitic x > UA k/h and Semitic ʕ > UA *hu/o. Arabic, Old Epigraphic South Arabian, Ugaritic, and Akkadian show the original distinction, so cognates from those language are cited to show the original x. Besides the fact that UA distinguishes the pharyngeal ḥeyt (Sem *ʕ̄ > UA hu/o/u/w) from the velar/uvular fricative (Sem *x > UA k/x/h), examples of the latter sound-change (Semitic *x > k in UA) happen within Semitic itself (*x > k), such as Arabic loans into Aramaic: Arabic xabbaaz > Aramaic(S) kbbaz ‘baker’ and Arabic xaraąq ‘tax’ > Aramaic(J) karg-aa / karg-aa ‘tax-the’. Also in Arabic loanwords into Ethiopic, x > k (Kapeliuk 2002, 313) as in UA. So UA’s Semitic-p aligns with Hebrew phonology dating before 300 B.C. The next 14 sets (629 to 642) show Proto-Semitic x > UA *k, the first half in initial position and the last half in non-initial position:
29 Arabic xbt ‘beat, strike, knock, rap’; Hebrew ḥt ‘beat off, beat out’; Semitic *xabbīt:
UACV-1996 *kappica ‘clap, slap’; NT kapiša ‘manoetar, dar el guantadas [slap, hit]’; ST kapiša ‘clap hands’. The UA doubled middle consonant and the vowels all suggest gemination of an intensive conjugation (an Arabic II or Hebrew impv *-xabbīt form). [p1x,p2b,p3t] [SUA: Tep]

30 Hebrew ḥole (< *xole) ‘be sick, hurting’ > UA Sem-p *koli ‘be sick, hurt, vi’
At p. 50 and in UACV 2.6, I note consonant clusters of *-C- that separate the cluster with an epenthetic vowel: *-VC > -VCV-. I later found that Cora (Casad 1984, 158) has the same rule synchronically (presently) that I had proposed for UA diachronically (in historical change over time). NUA often has the base form, while SUA has the reduplications that created the cluster and caused the liquid to change to glottal stop, which later separated from the other consonant by an echo vowel: *-VLC > -VC > -VVC-. Egyptian wr/ww > UA *wir (221), reduplicated *wirwir > *wiwir > *wiwiru ‘big’ or Tep gí’ígíru: among the several UA forms, the reduplicated form is usually the plural form of *wir.
Hebrew xole > UA *koli, reduplicated *kolkol > *koko ‘hurt, be sick, chili pepper’:
UACV-1597 *qoli (*qolqol > *ko’okoli) ‘hurt, be sick, chili pepper’: M67-29c *ko’oko ‘hurt’; L.Son92 *koko ‘be sick’; L.Son93 *kokori ‘chile’; B.Tep117 *ko’oko ‘be sick, hurt’; Fowler83; M88-ko7; KH/M06-ko7 ‘hurt, (be) pepper hot’; Cp qilqita ‘hot, spicy, strong’; Cp qilqitu ‘hurt, stinging, vt’; Ca qello ‘feel sore, v’; Ca qello ‘peppery, pungent, creating a burning sensation’; TO s-ko’ok ‘be painful’; TO ko’okol ‘chile pepper (plant and fruit)’; TO ko’oko ‘hurt, give pain to, vt’; NT koko ‘be sick’; NT koko‘chile’; ST -ka’ook ‘be sick’; ST ko’okoly ‘chile’; Eu kókoc-n ‘doler’; Eu kókokem ‘estar enfermo’; Wr ko’kó ‘estar chileoso’; Wr ko-koré-dolerse’; Wr ko’kóri ‘chile’; Tr ko’pica ‘chile’; Tr ko-ri ‘chile’; Tr o’ko’ri ‘dolor’; My kó’okori ‘chile’; My kó’oko ‘enjiloso’; My kóko’oko ‘enfemo’; Tbr koko-l ‘chile’; Tbr ko/koko ‘dolor’; WC kookóri ‘chile’; CN kokoy(a) ‘be sick’; koko-k ‘be spicy’; PI kukuk ‘strong, hot, spicy, painful’; PI kuukua ‘to hurt, ache, pain’. Add Cr kwi’i ‘sick’ (Casad 1984, 178). Note Eu lost r. Note simple *qolv in Cupan; thus, I consider *ko’okoli a reduplication of *koli, like *wiwiwu ‘big’ is a reduplication of *wiru. Of course, superlatives for ‘big’ and ‘pain’ (I hurt!) are always in high demand conversationally, so fossilized reduplications of such words early in UA prehistory should not be surprising. Besides liquids in both NUA and SUA, note also *-I- > -yi- in CN. [liquids in NUA/SUA; 1 > CN y] [p1x,p2l,p3t] [WUA: Tep; SUA: Tep, TrC, CrC, Azt]

631 Aramaic(J) ħamar (< *xamur) ‘wine’; Hebrew ḥēmar ‘wine’; Arabic xmr ‘to ferment’; Arabic xmr ‘wine’; Arabic ximīr ‘drunkard’; Arabic xamat ‘wine’; Ugaritic xmr ‘wine’:
UACV-9 *kamAC ‘drunk’: KH.NUA; M88-ka42; KH/M06-ka42: Gb xamá ‘emborracharse’; Sr qäm(a) ‘get, be drunk, crazy’. Ken Hill (KH/M06-ka42) adds Ktn ka’mik ‘be crazy, dizzy, drunk’. The liquid, in its rightful place in Sr, is anticipated as a glottal stop in Ktn, as in Hebrew tašleeg ‘to snow’ > UA *ta’asiC ‘to freeze’. [p1x,p2m,p3t] [SUA: Tep]

632 Semitic (Ugaritic, Aramaic(J), Arabic, Ethiopic, Akkadian) *xnq ‘strange, put around the neck’; Hebrew ḥnq (< *xnq) ‘strange, hang (self)’; Syriac ḥnq (< *xnq) ‘choke, struggle, hang’; Syriac ḥannaq-aa (< *xanaaq-aa) ‘band, collar of a yoke’, strings with which yoke is tied to the neck’ (note also Aramaic ħannaq ‘necklace, chain’); Aramaic(J) ħaneeq-aa / ḥamaq-aa (< *xanaaq-aa) ‘ropes or chains around neck’:
UACV-1505 *konaka ‘necklace, collar, beads, string of beads’: M67-29 *koka ‘beads’; Langacker 1970; L.Son95 *koroka ‘collar’; KH.NUA; M88-ko9 ‘beads, necklace’; KH/M06-ko9: Sr qoonqas-t ‘necklace, collar’; Cp qixna ‘put on necklace, vi’; Cp qixna-t ‘strings of shell beads, necklace’; Ca qenaxa(t) ‘s.th. around neck, beads’; Ls qenaxa ‘necklace, beads’; Gb xusma’ ‘beads worn as necklace’; Ktn konakat ‘necklace, belt’; Sh kookki (actually korokki) ‘necklace’; Wr kokoka ‘sogilla’; Tr go-ro-ga ‘collar’; My kókam ‘collar’, but CN kooska-tl ‘jewel, ornament, necklace’; PI kuska-t ‘necklace’ may belong at 1248. Miller also lists Mn qakki ‘beads’; Kw kaki ‘necklace, collar’; CU koka ‘necklace, collar’, which belong, but with different voweling. The Takic, TrC, and CN forms show a liquid as 2nd C, like Lionnet’s reconstruction *koroka, as NUA n corresponds to SUA l/r. For devoicing of r > s in CN, see Elusive Liquids. Tak shows the third consonant *k and the first vowel, all very nicely. [r] > s in cluster with a voiceless C] [x2,n,3q] [SUA: Tep; SUA: TrC, Azt]

633 Ugaritic xtn ‘marry’; Arabic xatana ‘circumcise’; Hebrew ḥoten ‘father-in-law’ [literally, the circumciser]; Hebrew ḥattaan ‘related by marriage’ [the list of Semitic terms in KB includes most kinds of in-laws]; Aramaic(J) ḥaṭtān-aa / ḥataan-aa ‘son-in-law, connection’

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Gb kúṣna’ ‘brother-in-law’. [*-t > -s] [p1x,p1h2,p2t,p3n] [NUA: Tak]

634 Hebrew ḫalaṣas-ayim ‘loins’; Hebrew ḫalaṣas-aa-w ‘loins-his’; Akkadian xanṣaatu; Syriac ḫaṣṣa; Arabic xasr ‘hip, haunch, waist’; Samaritan ḫaṣr-aa; Aramaic ḫasr- ‘hip’; Mandaic haṣa, haṣa: UACV-1183 *kaca-πawī ‘hip’: Tr kacá ‘hueso de la cadera [hip bone]’; Wr kahcá ‘cadera [hip]’; Cp kępaw ‘hip, poss’d’; We kwačaπá ‘hip’. Tr and Wr clearly match, and We is a compound. Cp may match We well, in that *c- > -y-in NUA, and if e < *ny: *kacapawī > kaya(paw)ī > kępaw. In fact, Cp -p- signifies a cluster, as easily *yp- < -cp-, as anything else. We’s final l (<u) may be left from the w of *kwacapawī. [CrC p-] [p1x,p2l,p3s] [NUA: Tak; SUA: TrC, CrC]

635 Hebrew ḫb (*xtb; e.g. Arabic xbt ‘be obscure, IV be lowly; Arabic xabt- ‘low ground, wide valley, spacious low tract of ground easy to walk through’ [in other words, flat]): Hebrew *xbitt ‘[flat cakes or wafers]’; Hebrew *maxabat ‘flat plate, pan or griddle’: UACV-90* *kapal ‘flat’: M88-ka5 ‘flat’; HK/M06-ka5: TO kawadk ‘be flat’; TO kapad ‘lie flat’; TO kwadw ‘war shield’ pl: kawawad; PY p kaper ‘bent down, low, flat’; PY p kaper-ek ‘flat’;
NT kapáťaraturui ‘become flat’; NT kapáťąramak ‘flat, level’; Wr kapó ‘flat’. What of CU paáy ‘be smooth’ and Ls laqápa ‘be smooth’ and Ls laqapi ‘make smooth’? Certainly related, but with semantic range, are shield terms: TO kawad ‘war shield’; Nu kava’arha, pl: kawparha ‘adarga’; Nu kavar ‘ha ‘make a shield’.
[iddddua] [NUA: Num; SUA: Tep, TrC]

636 Syriac kp ‘bend, bow, incline, curve, lean over’; kappep ‘bend, vt’; Syriac kapaap-taa ‘anything hollow or curvy or curved’; Assyrian kappu / Hebrew kap ‘hollow or flat of hand, palm, sole, palm’:
UACV-1705* (ca)kaput ‘pot’: Hp caqapta (combing forms caqap-, caqavut- etc.) ‘pottery bowl, earthenware dish or bowl’ is likely related to Ca käputma-l ‘cup’, and both to the Tak *kapma-l forms above. [aU] [p1z,p2p,p3t] [NUA: Tak] A cup or bowl hollow is the sememe ‘hole’, also shifting to ‘open’ and ‘yawn’: UA *kapa/i / kappV (make/be) a hole, open, yawn: Ca kavi ‘have a hole, be open (window, etc)’; Ca kávi-ve ‘hole’; CPr kápe ‘yawn’; CPr kápele ‘to open’; CPr kápal ‘make hole’; Sr kiviĥa ‘hole’; Sr kiviĥi ‘q ‘be a hole’. UACV-2600 *kappi ‘yawn’; Ca kákpé ‘yawn’; CPr kápe. [NUA: Tak]
Of Syriac kp ‘bend, bow, incline, curve, lean over’; kappep ‘bend, vt’; Syriac kapiipu-ta ‘crookedness’: Ca kápu-kápu- (ka)kappu ‘be crooked (back, tree)’; Ca kávaqí/kávat ‘lie on one’s side, lean sideways (tree)’.

637 *pxd > Hebrew ḫbd ‘shiver, tremble, be startled (with horror)’; Akkadian paxaadau ‘be startled, tremble’: Ktn pokat-ik ‘get frightened’: Numic *-paka- in iya-paka- ‘be afraid’ at 728. [p1p,p2x,p3d] [NUA: Tak, Num]

638 Hebrew raʾābēel (*raxele ‘ewe’; Arabic raʾixl / rixl- (KB); Akkadian lāxr(u)m ‘ewe’; though Akkadian metatheses (switches) the liquids (r, l), both Arabic and Akkadian show that proto-Semitic *x is the middle consonant (not h), and UA shows *k (often softening to h); the semantic change from ‘sheep’ to ‘deer’ is not, or at least understandable, as both are the primary meat source for the respective cultures:
UACV-643a *tiḫiya (> tiḥiya) ‘deer’: M67-123 *tei tek ‘deer; I.Num237 *tïhï ‘deer, horse’; Fowler83; M88-š24 ‘deer’; KH/M06-š24 ‘deer’. Mn tühita ‘deer’; Mn tühita ‘old buck’; Mn(L) tühita ‘deer’; NP tühida; TSh tühia(n); Sh tū Kennedy; Cm tū ‘horse, game, animal; CU tüî: The SP form suggests *k, while the other Num forms show h or nothing. In light of a palatalisation of the initial t (*t > c/v), the Teptim forms below also likely belong, as UA *c > Tepiman s: UACV-643b *eiki ‘white-tailed deer’: TO siiki ‘white-tailed deer’; PY p siiki ‘white-tailed deer’.[idddua]
[NUA: Num, Tp; SUA: Tep]

639 Hebrew ḫsh (< *pshx) ‘be lame, limp’; Arabic fsx, ya-fsxu ‘dislocate, disjoint’; the UA form below is from the impfv stem (present/future) *psax, with bilabials (b, p) disappearing as 1st consonant in a cluster, so *sakV is as expected in UA and is what we see in CU, and WMU with assimilated/raised vowel a > i/ä: CU sakî ‘limp, v’; WMU sügü-y / sügû-y ‘limp, be lame, vi’. [p1p,p2s3,p3x]

640 Hebrew ḫsh (< *pshx) ‘be lame, limp’; Hebrew pisheh ‘limping’, pl: pisjîim ‘limping’ (verbal adj); Arabic fsx (< *pshx) ‘dislocate, disjoint, put out of joint; abolish, revoke, nullify, void; lose color, fade (color)’; Akkadian pessu ‘lame, limping’, while the previous set (639) aligns with the impfv stem and the exact meaning, this set (640) is from an adjective and encompasses the larger semantic range. Note Arabic ‘dislocate/limp and ‘nullify/void’ and ‘fade/lose color’ all reflecting generally ‘go bad, not good/viable any more’; and rotten (UA) is no good any more; the clincher is Eu piopiöké ‘walk limping’ reflecting the others of UA *pisokv ‘rot’; and Eu shows initial p and has the exact primary meaning and also phonologically
aligns with *pisokV ‘rot’; even today ‘lame’ has recently come to mean ‘bad’ or ‘substandard’: ‘lame excuse’ = ‘lousy/bad excuse’ and ‘lame decorations’ = ‘not good’. So from *pisex ‘limp, lame’:

UA CV-1847a *pisika / *pis(i)ki ‘(become) rotten, infected’: BH *pisa? ‘to rot’; L.Son197 *pika ‘podrirse’; M88-p7 ‘be rotten, estar podrido’; Stubbs2000b-50; KH.NUA; KH/M06-p7 and KH/M06-p30: besides the many forms below, Miller astutely adds TO wi’ikam ‘remnant, survivor’; Tr bi’ká ‘podrirse’. Consider also terms for *pisu/infecion in addition to ‘rot’. Three consonants appear to be involved, with possible reconstructions being *pisika/pisaka/pisoka > *piska. Note the cluster -sk- in Sr, Ktn, and Tb, but -s- in most of Takic and in Central Numic, but -kk- in SNum and -k- in TrC, and -h- in WNum.

UA *piska/*pisVka ‘pus, infection, rot(ten), spoil(ed)’: WNum: Mn pihi ‘rot’; pihika ‘be infected’; NP pihi ‘rot’ CNum: TSh pisiC ‘rot’; pippï ‘pus’; Sh pisi-ppi ‘rotten’; CM pisi-ppi ‘pus, infection’; SNum: Kw piki ‘rot’; piki-pi ‘pus’; Ch piki ‘rot’ (< *pikki); SP pikki ‘semi-liquid mass’; SP pikkya ‘sore, hard’

WMU pikki-y ‘rot, spoil, be/get infected, vi’; CU piki ‘be rotten’ (< *pikki)

Hp peekye ‘pus, pus-filled infection; vi: get infected, rot, decay’; Tb piskiš-(it) ‘have pus’

Tak: Sr piśa? ‘rot’; Ktn piska ‘rotten’; Cna pisa ‘spoil, rot’; Cp piska ‘rot, go sour’; LS pisa’a ‘rot’

Cah: Yq bikáa ‘rotten’; Ayq viika ‘infected’; My biká ‘pus’, bikára ‘rotten’

TrC: Eu viikat ‘pus, sore’; Wr piga-ni ‘rotten’, pigapá-ni ‘rot’; Tr biká / bi’ká (Tr(L)) ‘pus, rotten’, biká-ma ‘rot’

Cr pe’ečíra’a ‘esta hueco, podrido’

Clearly *pi is the first syllable. Beyond that, several languages show *s and several show *k; however, some show both s and k (Sr, Tb, perhaps Mn), and others show both of these. For example, the glottal stop in some Takic languages (Cp, Ls) aligns with k. In addition, the word-final gemination in the Central Numic languages (TSh, Sh, Cm) suggests an underlying third consonant, and k is a good guess, judging by the other forms (pis-ppi < *pisik-pi). Therefore, *s is clear and *k a definite possibility in Central Numic. The Hp form is extremely interesting in that the palatalization of the k (ky) is a natural for a possible underlying *pisokV, a near palatal cluster, with a near palatal final gemination in the Central Numic languages (TSh, Sh, Cm) suggests an underlying third consonant, and k is a good guess, judging by the other forms (pis-ppi < *pisik-pi). Therefore, *s is clear and *k a definite possibility in Central Numic. The Hp form is extremely interesting in that the palatalization of the k (ky) is a natural for a possible underlying sk cluster, with a near palatal plus velar reducing to a palatalized velar (sk > k). What’s more, Hp vowel leveling of i-a or a-i combinations to e-e is apparent elsewhere: Hp kele-voša ‘kidney’; SP káni ‘kidney’ and Hp klikwe at *cikwa ‘rain’. Hopi e is alone among Hopi’s six vowels in not aligning clearly with PUA’s five vowels; thus, vowel leveling of i-a and a-i combinations is often the source of Hp e. Ken Hill (p.c.) also mentions reductions of ai diphthongs as a possible source of e, which too is a form of vowel leveling. So of the 20 languages represented, 10 show s, 13 show k, 2 or 3 show both, and 7 display phonological hints of such a cluster (Hp, TSh, Sh, Cm, Mn, Cp, Ls). Thus, it is another example of the eventual loss of a syllable in many of the languages, though the languages are fairly split as to which syllable is lost—2nd or 3rd, but never first. A reconstruction like *pisoka could also include Wr and Tr *piso, though Wr and Tr *pika ‘rot’ also exist. Curiously, Quechua pusqu ‘rot’ has the same three consonants. UACV-1847b *piso ‘pus, infection’; Tr biso/wiso ‘supurar [suppurate], infectar un grano o herida [infect pimple or wound]’; Wr phešoni ‘pus’.

UACV-1847c *piika ‘sore’: Mn piha ‘ayee ‘become itchy, rash-like’; Kw pakagi-i-dí ‘sore, pain, ache, be sore’; SP pakk ‘sore, pain’; SP pikk ‘sore, hard’; CU pikya-vi ‘pock-mark, sore’. Eu biikát ‘larga, materia’ and others above are likely reductions: *piska > pikka, i.e., *sk-s > WNum -h-, SNum -kk-.

Eu pioppièki ‘andar cojeando [walk limping]’ (< *pisokV); Eu secures it with the exact primary meaning and phonologically aligning with *pisokV ‘rot’. [p1p2p3x] [NUA: Num, Tak, Tb, Hp; SUA: TrC, CrC]

641 compounds with the above UA *pisikV > *pisV > *pikkV ‘rotten, gooey, gone-bad stuff’ follow:

UACV-279 *coC-pikki ‘brain, lit: head-gojo’. LN Num *cohpi(h)ki ‘brains’; M88-cc5; KH/M06-cc5: Mn copigi; NP iwigipi (<i-ki-copikki) ‘brain’, NP mutibi (< mu-pi(i) ‘nose-snot’; Ch copiki; SP coC-pikki / soppikki / pipikki ‘brain, lit. head-fluid’; WMU čohppiki ‘brain(s)’; CU cipi(< *copikki-pi); Hp čoqya ‘brain’. NP, SP, and Miller all suggest that Num *coC-pikki is probably a compound of *coC- ‘head’ and *pikki ‘gooey or coagulated fluid’ because Num *mu-pikki ‘snout’ contains *mu- ‘nose’. Kw wiya-biki-vi ‘brain’ also agrees with the same morpheme boundary. Hp is interesting in having apparently reduced the medial syllable — *co-pikka > *copikia > *ekoy—aand in having acquired or preserved final -a that the other languages do not show. Note also *u/o > i in CU.

[iddedu] [bilialb > a_C; *o > i in Num] [NUA: WNum, SNum, Hp]

642 another compound with the above UA *pisikV > *pisV > *pikkV ‘rotten, gooey, gone-bad stuff’ is the following in CNumic with a different first term of the compound than in the Southern Numic term above:

UACV-280 *ku(p)-pisIC ‘brain < head-gojo’ CNum: TSh kupisiC ‘brain, marrow’; Sh kupisi; Cm kupisi; as TSh mupisippi ‘mucus’ (nose-goo), *ku-pisi ‘brain’ is a compound. [NUA: CNum]
Semitic-kw’s Proto-Semitic x > Hebrew/Phoenician ḫ > UA *hu/ho/o/w

The above 14 sets (629-642) show Sem-p retaining Proto-Semitic *x, which later became pharyngeal ḫ, merging with ḫ in later Hebrew. In contrast, Sem-kw does not distinguish Proto-Semitic *x and *ǭ, like Sem-p does, but Sem-kw has them already merged, as if from Phoenician, such that Proto-Semitic *x is reflected as *ǭ > UA hu/ho/w in Sem-kw. To help non-Semiticists keep it all straight, the matter of Hebrew/Phoenician ḫ in this work involves four separate groups of data or categories:

1. Proto-Semitic *x in Sem-p: *x > UA *k, with no rounding (sometimes softened to x or h)
2. Proto-Semitic *ǭ in Sem-p: *ǭ > UA *hu/ho/o/w, always associated with rounding
3. Proto-Semitic *x in Semitic-kw: *x > ḫ > UA *hu/ho/o/w, always associated with rounding
4. Proto-Semitic *ǭ in Semitic-kw: *ǭ > ḫ > UA *hu/ho/o/w, always associated with rounding

The next 15 sets (643-657) exemplify category 3 above and show Proto-Semitic *x > ḫ (of Sem-kw), which ḫ > UA hu/ho/o/w, e.g., in contrast to Sem-p’s UA *wakay ‘two, after’ from Semitic *xar ‘after’ (at 570), note Sem-kw *ahoy < ḫar (< *xar) (643), showing > o, *ǭ(ǭ) > ho, r > y, all consistent with Sem-kw:

643 Semitic/Hebrew *xrr > ḫr ‘be behind, after, to the back’; Hebrew *xar ‘behind, adv, after, prep’; Hebrew ḫarē (<$ xarē) ‘back, rear end, n, behind, prep’; Hebrew ḫer (< *xar) ‘other, later, following’; Hebrew ḫahōor (< $xaxoɔr) ‘back, rear, behind, west, later, n and adv’:
Hp ahoy / ahôy in ‘return or reply, back, back to an earlier condition, place, or time, go back, return’ (Hopi dictionary divides it a-hoy ‘3-person back to’, which, even if so, works as well, like its cognate
TO oïd ‘follow, accompany’ along with the rest of the Tepiman set below.

UACV-1237 *o(y)aa ‘follow’: B.Tep316a *oïda-í ‘to follow’, 316b *oi ‘he followed’; B.Tep318; M88-’07; KH/M06-’07: TO oïd; LP oij; PY p oì; NT oîd; ST ‘oïd’a. Ken Hill adds Wr oí-nâ-mâ ‘andar [walk]’; Tbr ona-on-‘andar, arrastrarse [crawl], nadir [swim], both compounds, the first part being *o(y)aa / *o(y)aa. Add PYp oï-‘around, round about’; PYp oïda ‘follow, vt’. [kw1,2x>h2,3r] [SA: Tep, TrC]

UACV-1091 *oi-mir / *oiyar-mir ‘follow-go, after-go’: B.Tep318 *oïmar ‘to walk around’; B.Tep316; M88-’07; KH/M06-’07: TO oïmmer / oímar ‘follow around’; LP oïmir(i), pl: oïhopo; NT aimirai. [SA: Tep, TrC]

644 Semitic xdr > ḫdr > UA *husa ‘grass’; Arabic xadr ‘be green’; Arabic xuadr ‘greenness’, its pl: Arabic xuðar ‘vegetation, verdure, greenery, greens, meadow’; Arabic xuðær ‘greens, herbs’;
Arabic xuðr ‘green, greenery, young green crop’; Hebrew ḫaṣir ‘grass’:

UACV-1058 *(h)uso ‘grass’: Stubbs2003-44: Tbr osā-t, usā-t ‘hierba, zaçate’; Cr (h)iša ‘grass, straw’. These two agree with each other in *(h)usa, since Cr i <$ *u. [*u→a → o–a] [kw1h2,kw2s,kw3r] [SA: TrC, Ctc]

645 Semitic *xabala > UA *hupalā: Akkadian xabaalu ‘use violence (against), do wrong (by)’; Old South Arabic xabaala ‘be wild’; Ethiopic ḫabała ‘act corruptly’; Arabic xabaala ‘confuse, make crazy’; Syriac ḫbl ‘spoil, mar, corrupt’; Syriac ḫbaal ‘corruption, harm’; Hebrew ḫl ‘act corruptly’; Hebrew -ḥabbel ‘ruin’;
Hopi hovala ‘1 waste s.th. of value, squander, 2 dishearten, destroy one’s good spirits or hopes’;
Hopi hovalan-ta ‘be wasting, be disheartening’. [kw1h2,kw2b,kw3l]

Besides Proto-Semitic *xar ‘after, another’ yielding a Sem-p reflex in UA *wakay ‘two, after’ and a Sem-kw reflex in UA *ahoy ‘back, follow’, we have another pair in UA, one from each, showing the distinctive correspondences for Sem-p and Sem-kw respectively:

646 Hebrew nāḥal (< *naxal) ‘river valley, wadi, stream’; Ugaritic nxl;
Akkadian naxlu / naxalull ‘wadi, gorge’:
Ktn naka-č ‘gully, ravine, cliff’. Meanings are identical and *x > UA k with no rounding, but loss of final consonant. [p1n,p2x,p3l]

647 Hebrew nāḥal (< *naxal) ‘river valley, wadi, stream’; Ugaritic nxl; Akkadian naxlu / naxallu ‘wadi’:
SP noic/ noi-ppi ‘canyon, wash’. Meanings are again identical, and the rounding reeks of a pharyngeal, and just as the first vowel (o) anticipated the 2nd consonant pharyngeal, so did the next vowel (i) anticipate the alveolar l, as Sem-kw tends to do, and a 3rd consonant is apparent in the gemination of the -ppi of the absolute suffix. A nice pair reflecting Sem-p and Sem-kw respectively. [kw1n,kw2x>h2,kw3l]
Of snoring'; Hebrew הַהֲולָל 'play the flute and qittel י-הֲולָל 'play the flute'; Akkadian xalaalu 'to whistle'; Ethiopic xellat 'hollow) stick'; the UA forms derive from a pharyngeal ḫ rather than the velar fricative x, as seen in cognate languages Arabic, Ethiopic, and Akkadian, which means the following are of Uto-Aztecan’s Sem-kw:

Tb luulu ‘to play a flute’ and Ca yulily ‘pipe’ have all as expected, the latter for the qittel impf—
Hebrew י-הֲולָל > UA yulil, with y- as fossilized 3rd sg masc impf verb prefix y- and round u for the pharyngeal, and the 2nd and 3rd consonants, and the vowel i between them as expected for the *-ḥəllil.

Hebrew הֵּז / הַהֲʔאָʔא ‘miss (a mark), do wrong’; Uguritic xʕτ; Arabic xʕτ ‘be mistaken, to err’;

UACV-1393 *wa(C)tï / *waCaTï ‘lose, lost, mislaid’; Mn waciği ‘lose, vt’; Mn waci ‘be lost, vi’;
Mn naˈwaazi ‘hide from, hide, vi/ vt’; Mn wazitiği ‘hide, vt’; NP wacigga ‘lose s.th., vt’; NP nawaci hu ‘hide, vt’;
TSh wacï ‘be hidden, concealed, lost’; TSh wacin‘-kitain ‘lose, vt’; TSh wacikatï ‘hide, vi (hide-sit);’
Sh waciC ‘be lost, vi’; Sh waciC-mi ‘hide, vi’; Cm waci-tikiti ‘hide, vt’; Cm waci-habititi ‘hide, secret oneself’;
Cm waciti, wacikatï ‘lose way, (become) lost’; Ch áaga-waci ‘hide, v’; CU ‘áaga-waci ‘hide, deny, vt’;
Hopi wici ‘artificial thing, s.th., an imitation, pretense’; Hopi wici-ta ‘make a false representation, deceive, mislead’.
Note that UA has the Arabic vowelizing of the perfect. [kw1x=3b,2t2,3b] [NUA: Num, Hp]

Semitic *xτ; Arabic xτ / xατι ‘be mistaken, to err’, impv: -xτা; Hebrew הֵּז / הַהֲʔאָʔא ‘miss (a mark)’.
Whether loss of lɔ consonant x or from impfv *a>xτa ‘I missed’, the meaning is identical, and the 2nd and 3rd consonants are exactly as expected for Sem-p, even the final > w, while 649 above is of the Sem-kw in *x > ḫ. [p1x,p2t2,p3]

Hebrew הָּוֶר ‘rod’; Akkadian xutãru / xutartu ‘branch, rod’; Syriac ḫṭar ‘to beat with rods, to card’;
Syriac etḥṭar ‘be beaten with rods, carded’:
UA *(h)uçi ‘tree, stick’: TO us ‘a stick’; TO uus ‘tree, bush, stick, crutch, wood’ (distinguished from TO uus ‘arrowhead, stinger’); Nv usi ‘arbol [tree], palo [pole]’; PYp uusi ‘tree’;
Nv usikitiguguba ‘dar palos [hit with a stick/rod/pole]’. [kw1h2, kw2t2, kw3r] [NUA: Tep]

Hebrew שֵׁלֶב ‘fat’ < *ji3b: Arabic ji3b ‘midriff’; Syriac ji3b-aa ‘fat-the’;

UACV-844 *wi / wiCp / *wi / *wi (>*wi) ‘fat’: VVH102 *wi ‘fat’; M67-166 *wi ‘fat’; KH.NUA; BH.Cup *wi ‘fat’;
L.Son331 *wi ‘grasa’; B.Tep41 *giigi ‘animal fat’; M88-11 ‘fat’; KH/M66-11; NP wiskoko ‘greasy like a mechanic’;
Sh wiC- ‘greasy’, as in wikkamka ‘to taste greasy’; Cm wih-kkama ‘taste oily, v’; Hp wihi ‘lard, fat, grease’;
Hp wimcapì ‘omentum, inside lining of stomach fat’; Tb wi-p ‘fat, n’; Tb wiibit- ‘iwiip ‘be fat’;
Sr wiit ‘fat, grease, fat one’; Ktn wipt ‘fat, lard, butter’, pl: wipim; Ktn wipcu ‘get fat’; Ls wi ‘fat, grease, oil’;
Ca wi-ly ‘grease, fat’, Cp wi-ly ‘lard, fat, tallow’; Cp wiwa ‘fat’; TO giigi ‘be fat’; TO gi / gi ‘become fat’;
PYp gi ‘fat, n’; NT giigi ‘animal fat’; ST gi ‘greasy’; Wr wi ‘fat, tr wi ‘Yq ‘áwi ‘gordo’; My awi ‘gordo’; ChL (L) wiwavi ‘oil, grease’.
CU wina-ta-ppi ‘animal’s fat’ is in earlier cognate collections in the possibility of initial *wi-.
Sr, Ktn, and Tb show *p for the 2nd C, Tep a glottal stop, and Num shows gemination. As Sr and Ktn often show later consonant clarity not in other UA languages, /wi / wi / wiCp are recent reconstructions. Only Tb, Ktn, and Sr show p in a cluster, as Sr also does in ‘badger’ and Tb in ‘thigh’. 2nd C -p > Sem-p as the cluster *-ib > kw- in Sem-kw. [p1h2,2l3b] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC]

Hebrew(BDB) ḫayil / ḫaiel ‘strength, ability, efficiency, worth, valor, wealth, army’;
Hebrew(KB) ḫayil / ḫeiel ‘faculty, power’; Assyrian xaltu / xalit ‘army’ but Akkadian(KB) ellatu ‘strength, family, armed forces’; Aramaic(J) ḫayil ‘army, strength’; not clear whether Semitic *x or *ḥ: Ethiopic x, Uguritic ḫ: Arabic has a parallel for each, as does Akkadian; in any case, UA corresponds to pharyngeal ḫ:

UACV-2216 *wi ‘strong, able’: CN wel ‘successfully, well, able, possible, very’; CN welli-ti ‘to be able, successful, capable’;
Tr hiwëräm ‘fuerte [strong], vigoroso [vigorous], resistente’; Tr iwé-game ‘fuerte, vigoroso, resistente’.

UACV-2216a *huwa ‘strong, hard’: Eu huwarawé / huwariwe ‘fuerte [strong]’; Eu huwé ‘fuerte [strong]’;
Wr u ‘á estar fuerte [be strong]’; Wr u aré-na ‘sentirse fuerte [feel strong]’; Yq ‘ütte’a ‘ser fuerte’; Tr ráwe ‘duro, resistente’;
Tr watär ‘fuerte, ser resistente’. [h1h2, 2y3] [SUA: TrC, Azt]

Arabic xar / xarr ‘to snore’; Hebrew ḫrr / ḫăr ‘be hoarse’; Arabic xarxara ‘snore, vi’:
Ls xaráá-ya ‘to snore’. This matches Sem-p *x > x of Sem-p. [p1x,p2r]

Arabic xar / xarr ‘to snore’; Hebrew ḫrr / ḫăr ‘be hoarse’; Arabic xarxara ‘to snore, vi’:
Yq hóróró ‘otía ‘roncar [to snore]’; AYq ho’otía ‘snore, vi’; My hooró ‘otí ‘duerme roncando [sleeps snoring]’; Hp heroró-ta ‘to snore’. Semitic *x > ḫ > UA ho… identifies these as being from Sem-kw vs. 654 of Sem-p. The first Hopi vowel assimilated to or anticipated the following -r. [kw1h2,2r]
656 Hebrew ḥōrep ‘winter’; Hebrew(BDB) ḥōrep ‘harvest-time, autumn’; Arabic xarafa ‘pluck’, Arabic III xaaraфа ‘be autumn’; Arabic xarīp ‘autumn, fall’; TO ʻod ‘to harvest’. TO ʻo < Hebrew r/l. Sem-kw with Semitic *x > ḥ. [kw1x>1h2,kw2r,kw3p]

657 Hebrew ḫwāt / ḫuṭ ‘thread’; Arabic ʻxīt ‘to sew, stitch’; Arabic ʻaṣṭ ‘thread, twine, cord, string’; in this cognate pair, Hebrew ʻw holds as new consonant, while Arabic has y (which alternation happens often enough in Semitic); the UA terms reflect medial -y- and the change of *x > ḥ of Sem-kw:

UACV-1843 *wit > *wi(C)- (combining form) ‘string, rope, hemp or fiber plant for making rope’; M67-419 *wi ‘string’; 1.Numb280 *wisi(n) ‘string’; Fowler83; M88-wīth ‘string’; KH,NUA; Munro.Cup43 *wi-la ‘fiber plant’; KH/M06-wīth; Jane Hill 2007: *wit-ta / *wit-tawa ‘make rope’; Sr wīwū ‘make string, v’; Sr wīwū ‘t’s ‘string, n’; Ktn wīwu ‘twist fibers into string’; Ktn napa-wīwu ‘splice a rope (= together + twist)’; Cp wīwu ‘twist string, rope, a net’; Cp wīwāt ‘rope, thread, braiding’; Cp wī ‘bowstring, willow fiber, willow sp’; Cp wīwu ‘string, rope’; Cp wīwu at ‘rope, thread, braiding’; Ca wīwī ‘braid, as rope or thread’; Ca wī ‘bark of a tree providing fiber’; Ls wī-č ‘make string by rolling hemp fibers’; Ls wī-ča ‘Indian hemp’; Ls wī-ča-t ‘rope, string, twine’. Yq wī wī ‘hiló’. TO giššum ‘a woven handle for a water jug’ and TO giššum ‘bind up, vt fit wīwu well. Except for the final -m, TO giššum fits *wīwu of the Tak languages for four segments (Tep s < *c, and Tep g < *w), and they all involve making rope. Add the TrC forms below, with suffixed -ta (*wit-ta).

*wit-ta (wita) ‘make rope’; Wr wītā ‘make rope’; M67 lists Wc wītā ‘thread’ and Wc wītā ‘spun yarn, v’; deriving from a similar pattern (*wi-Ca) is Ls wī-ča ‘Indian hemp’ though with an absolute suffix -ta instead of *ta ‘do/verb’. However, adding another *-ta as absolute suffix is what yields the below, that is, *wit-ta with first the verbalizing -ta (clustered with t) then absolute *-ta (not clustered): *wi-ta-ta (wit-ta-ta) ‘rope’; Wr wītā ‘rope’; My wītē ‘mecate, soga, piola’; AYq wītā ‘net, snare’; Tbr mitā ‘string of tendon, hebra de tendon’ (wīt-ta, Tbr often shows m for w, and usually a liquid for a lone intervocalic -t) also in Tbr wikolī-t mita-rā-n ‘bowstring’.

The Tr and Wr common noun suffix -ri, like CN -ttl, both derive from the absolute suffix *-ta; thus, note intervocalic -t > -t in Tr and Wr. Therefore, intervocalic -t in those languages may point to a reduced consonant cluster, such as *-tt- > -t, as we see above. It is the same in many NUA languages; a lone intervocalic -t usually goes to -t in most Tak languages and to -r, in the Num languages, and intervocalic *-t- > -s; so intervocalic -c in NUA is likely a palatalization of a cluster *-tt- (*-Ct). KH/M06-wīth and Jane Hill (p.c.) both recommend unifying these with the Num *wisi forms, to which I belatedly agree, as *wisi might be a softening from *wīwu (< *wit-ta), so we include other *wisi forms at *wisi ‘string’, *wisi ‘net, web’ below. [C cluster] [NUA: Num, Tak, Hp; SUA: Tep, TrC, CrC, Azt]

UACV-1522 *wī ‘web, string’; L.Numb280 *wisi(n) ‘string’; KH/M06-wīth ‘string’; Mn wissi; NP wīha; TSh wissip; Sh wisiun (acc. -a); Hp wīswī ‘spider web’; Hp wīswīs ‘string out, extend, stretch out on a surface’. Ken Hill adds Ch wisiwā ‘feather’ with a question mark and Tbr vivisa-t ‘látigo [whip, cord]’. As KH/M06-wīth has them together, these might be related to others listed at ‘rope’ (*wit-ta > *wit-V) by a c/s split frequent enough in UA, but that -c- likely comes from a *-tt- cluster, and -s- perhaps from t, often and easily palatalized to c/s, so the forms with *-s- are separated for now, but may tie in, the others having different affixes. Add Tr wesurā ‘knot, kind of fishing net’. Hp wīsw- and Tr wesurā are probably cognate. Tr wesurā even vocally aligns well with Num *wisi(n). For Hp wīwī, see *hupa ‘spider’ as Hp wīswīwī is likely a compound ‘string out/web (of)-spider’. Other *wi- ‘web’ forms could belong with the group at ‘rope’ but are listed for reference: Eu wī-toroka ‘telaraña’; My turus wīi ‘spider web’; My turus wītu ‘spider web’; Yq wī ‘web’; Yq wī ‘trap for animals’; AYq wīsos ‘web’; AYq wīwā ‘spider web = web’. [Kw1x,kw2r,kw3r] [NUA: Hp, Num; SUA: TrC]

Of course, Proto-Semitic *ḫ > UA *hu/ho/w, in both Sem-kw and Sem-p. In addition to those listed previously (76-83), another 18 examples follow (658-675):

658 Arabic ḥabl ‘bind’; Ethiopic ḥabl ‘tie together’; Hebrew ḥabl ‘bind, pledge’ (BDB); the UA forms reflect an unattested Arabic II -ḥabbil or Hebrew *-ḥabbil: SP wīkwinta ‘to wrap around, coil’; [l > n in SP] [kw1h2,k2bb,3l]

659 Hebrew ḥqq ‘cut in, inscribe’;

UACV-625a *wīk ‘cut’; KH,NUA; KH/M06-w14: Cp wēk ‘cut, slice’; Ca wēk ‘cut, slice, plow’; Ls wōk ‘cut, let bleed’; Sr wīkuw ‘beat, vt, distributive of Sr wīqwī ‘hit, vt’. [p1h2,2q,3q] [NUA: Tak]

660 Hebrew ḥrm ‘ban, devote, exterminate’; the most frequent usage in the Biblical text is ‘devoting to destruction’ though ‘prohibiting or setting apart from common use and dedicating or devoting to God as sacred or for sacred use’ is also found in Biblical usage and is the fundamental meaning found in the cognate languages. From that root are many Arabic nouns for woman: Arabic ḥaram ‘wife, something sacre’; Arabic ḥurmat-‘woman, wife’; Arabic ḥarim ‘woman, wife, female members of the family, harem’; Uto-Aztecan’s Wr oreme / orume ‘woman’ matches very well. Other UA terms may not be as impressive, but

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are worth noting, especially since the verbal root has to do with ‘devotion to Deity’ and ‘sacredness’ as well as ‘women’: Ca, Hp, and Tr recommend UA *waym:

UCNV-1796 *waym 'marry in a religious ceremony, v': Ca -way- 'to take as wife' (r > y, missing -m);

Hp wiimi 'religious rite, ritual, ceremonial, religious practices open only to initiates'; Tr niwi- 'to marry in a religious ceremony' (contains the fossilized na/ni- reflexive/ passive prefix 'be married, married each other',

the Wr and Ca forms suggest an initial vowelization of ḥaram, then assimilations to points of articulation, i.e., 
fronting and raising before r and rounding before m (in Wr only, the m non-existent in Ca). NUA forms show r > y and subsequent assimilations of most vowels to y. [NUA: Tak, SUA: TrC]

UCNV-1795 *waym > *wam / wim 'religious ceremony'': BH.Cup *wāmkīc 'ceremonial enclosure' ; M88-wa19; 

KH/M06-wa19: C p wāmkī-ş; Ca wāmkiş; Ls wāmkū-šu 'brush lean-to'. With regard to Tak *wam-(ki), ki is likely 'house'; thus 'ceremony-house' relating to Hp wiimi/wim- 'religious rite, ritual, ceremony, religious practices open only to initiates'. [p1h2,p2r,p3m] [NUA: Tak, Hp]

661 Arabic ḥḥ ‘cough, v’; of course, this can be labeled onomatopoeia, and perhaps so in original Semitic;
yet both Tb and Hopi have two *ho syllables, perhaps reduplicated, and a vowel before it, even a glottal stop in Tb, and the vowel matches pharyngeal ho vs. haha, hūhi, or any vowel could resemble coughing; so the pattern of Semitic *aḥaḥa and UA *aḥoho are worth noting:

UCNV-560a *oḥo / oḥoho 'cough, v’;

M67-105 *oḥ; B.Tep314 *‘i’ohogī ‘cough’; I.Num14 *ohni; M88-o12 ‘cough’;

KH/M06-’o12: Hp oḥō / oḥōhō-; Tb(V) hooh / ’oohooh; Tb(M) hooht / ’ooohoh; Ca ’u’ūhu; Mn oh; NP oh; TSh ohūC / ohoi;

UCNV-560c *iḥoko (> Tep *i’oḥoh) ’to cough’: B.Tep314 *‘i’ohogī ‘cough’: TO i’ihog; LP ihoga / ihosana;

YP p’isin; NT yōōgī; ST ’i’oo’; ST iogia. Often PUA *h > Tep ’ though Tep may retain h; these may exhibit one of each: *iḥoko > i’oho. Perhaps with y- of 3rd m. impv prefix. [SUA: Tep]

UCNV-560d *ohni(C) ’cold, have/be sick with a cold’: these may contain the preceding compounded with s.th. beginning with -ni:… Sh ohnī-ppīh; Cm onibwekakat; Cm ohniti ‘to cough’; Kw ’ohni; Mn ohi ‘to cough’; NP ohibba wimma; TSh ohi kammanna. [NUA: Num] [h > Tep h] [1',2h2,3h2] [NUA: Num, Hp, Tb, Tak]

662 Hebrew ḥnn to favor, have compassion on’:

The -wen- of Eu na-wencem/na-wencem ‘pity’ (Shaul, 2008/9). [1'h2,2n,3n]

663 Hebrew ḥrr ‘reproach (BDB), annoy, taunt (KB)’; Hebrew ḥrp ’shame, mutilation (1 Samuel 11:2)”,

the shame or object of reproach (usually a perceived deficiency like being childless, uncircumcised);

Arabic ḥarrapa ‘slant, distort, twist, pervert, falsify’; denominalized from the Hebrew noun:

Hp ōōpī ‘sickly one, frail one, wounded one, invalid, one with disabling sickness’;

Hp ōōpī-ta ‘injure, wound, cripple, disable physically or emotionally’. Note Hp -p- from the cluster -rp-; otherwise -p- > -v-; and another instance of Hopi -ō- between a pharyngeal and -r (also 686). [1'h,2r,3p]

664 Hebrew ḥtr ‘to dig’:

UCNV-665 *hotAC ‘dig’: I.Num34 *hota ‘to dig’; M88-ho1; KH/M06-ho1: NP tīhonna ‘dig roots’; TSh hotaC;

Sh hota; Cm hora-; Kw horo-; SP oraC; CU oray. Add Ch hóóra ‘dig’; Mn tīhoowi ‘dig, dig up, vi, vt’;

Tr ho- ‘cavar, escarbar, hacer agujeros, sacar algo escarbando’; Tr hora- ‘cavar [dig], escarbar, hacer hoyo(s) [make wells]’. [p1h2,p2t,p3r] [NUA: Num; SUA: TrC]

665 Syriac ḥrg ‘rub, polish, rub against [surface, as stones rubbing against each other to become gravel, or polish, leaving small particles]; Aramaic(Ḥ) ḥraga ‘rough sound, hearing’;

Aramaic(Ḥ) ḥraga ‘rough sound, hearing’; Aramaic(CAL) ḥrgaa ‘dust’:

UCNV-764 *hukuN > *hukutN ‘dust’: I.Num36 *hukump delivered dust’; M88-hu11; KH/M06-hu11: Sh hukkun ‘dusty’;

WSh hukkumpih; Cm hukkuppi; Kw hukubī, hukwabī ‘dust, fallen dry pine needles’; SP ukkumpa / ukkumpa; Ch hukkump(ū) ‘dust’; WMU ḥwukkkuppi ‘dust’; CU kuku ( < *kukkuppi).

[’ > N in Numic; C harmony in CU] [1'h2,2r,3g,4'] [NUA: CNum, SNum]

666 Arabic ḥṭab ‘firewood’; Arabic ḥṭaba ‘to gather firewood’:

UCNV-1631 *hucakwa / *husapa ‘pitch’; B.Tep328 *usaba closing pitch’, KH/M06-’u11: TO ušabi ‘gum, pitch, resin’;

NT usába; ST ’usaab; YP usava ‘pitch, sap’; Nv usabagadi ‘resina’. *-kw- or voiced *-p- [1h,2t,3b] [SUA: Tep]

667 Syriac ḥwr / ḥuur ‘look, behold, gaze’:

UCNV-1910 *hura ‘come up, look in, over’: M88-hu19; KH.NUA; KH/M-hu19: Sr huur-q ‘come up (as sun), come up over’; Sr huur-ki ‘peek over, look in’; Ca húlaqan ‘peek at s.o., lifting/sticking one’s head out, v’;

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Ls húla ‘sprout through the ground, poke through the surface, v’.

With a question mark, Hill also offers possible Hp hóló(k-) ‘rise flatly, v’ (comb. -wló thus < *holó < **hulo). Add Tb huuda ‘sun is up’; Tb(H) huitat ‘rise, come up (sun)’; or Tb hooiyibí ‘to watch over, v’? Note also PYp hohod ‘look’; ST hohoóí ‘look at it’. [1h2,2w,3r] [NUA: Tak, Hp, Tb; SUA: Tep, TrC]

668 at 79 is the Sem-kw perfective of Hebrew ),$mr ‘smear, cover’; Arabic xamara ‘to cover, leaven’;

Arabic(Lane) xamara ‘veil, cover, conceal, impfv -xmuru:

UACV-2381b *má’a ‘smear on, paint’; Ch ma’á- ‘color, mark, paint’; SP ma’a- ‘decorate, mark’;

WMU ma-á-y ‘smear on, paint, decorate, spread (like jam on bread)’ (past: ma’á-qa); CU ma’áy ‘put on, rub on/into, apply to, anoint with’; and the -maa of Wc süuri.maa ‘smear blood’ (We šuure ‘red’). Perhaps impfv -xmar or loss of first short syllable of pfv. Short, not a strong item. [NUA: SNum]

669 Arabic ħarida ‘to be yellow’; Hebrew ḥara[uu ‘gold’; Syriac ḥraa[aa ‘gold-colored’;

Tr ura-kame ‘pale yellow’; Tr ura-na-ma ‘become yellow’; Hp höya ‘yellow jacket’. [1h2,2r,3s4]

670 Hebrew ħereš ‘earthenware, vessel, potsherd’ > Ca wayisma-l ‘plate, dish’. [1h2,2r,3s4]

671 Arabic ħmm II ‘to heat, bathe, wash’ Arabic X form of the verb means ‘take a bath’;

Hp paa-homa ‘to wash, bathe, v.t.’; Hp naa-va-homa ‘take a bath, bathe oneself’. The paa- is ‘water’. 1h2,2mm

672 Arabic ħabaqa ‘to pass air, break wind’:

Hopi hovaqtí ‘to smell, have an odor, (with intensifier) smell bad, stink’; the Hopi dictionary divides this as hova-qtí, but with a question mark for -qtí, or the following may lack final -C: Hopi hova-/hovā- ‘smell, odor’; Hopi hovaá-ta ‘let rot’; Hopi hovaá-ti ‘putrefy, become smelly from rotting or decomposing’. [1h2,2b,3q]

673 Hebrew ḥnak ‘train up, dedicate’; Arabic ḥnak ‘(for trials, time) to make (s.o.) experienced or wise’;

Hebrew ḥanukka ‘dedication, consecration’;

Ca hunke ‘to take an Indian bath’. The Ca meaning aligns with dedication, initiation and the phonology is as expected; Yq húnakte ‘sentenciar [sentence], señalar [show, point, appoint], ordenar [order, arrange, direct], criar [raise (young)]’. [1h2,2n,3k] [NUA: Tak; SUA: TrC]

674 Syriac ḥrb ‘wasted, lay waste, destroy’; Arabic ḥaraba ‘fight, wage war’; Hebrew impfv ye-ḥrāb ‘massacre’, *hoqtal impfv: *yuḥrāb: SP yurava ‘be overcome’. [1h2,2r,3h]

The Semitic verbal root (ḥn̂p) meaning ‘be crooked, have crooked or turned-in feet’ has nouns for turtle and lizard-type animals with turned in feet. They phonologically match UA words for ‘badger’ and ‘bear’ whose feet are similarly turned in like a turtle’s or lizard’s.

675 Hebrew ḥnp ‘to limp’; Arabic ḥnp ‘have a distorted foot, be inclined, curved, pigeon-toed, to be or walk bow-legged with toes pointing inward’ (like turtles, badgers, and bears); Arabic uses that root in words for ‘tortoise’ and ‘chameleon’ while the correspondences match UA words for ‘badger’ and ‘bear,’ all of which have turned-in feet;

Arabic ḥ̱ṉpaa ‘tortoise, chameleon’ (that is, creatures whose feet turn inward);

Arabic ḥ̱nap ‘an inversion of the feet, toes pointed inward;

Arabic aḥ̱ṉp ‘a person who walks pigeon-toed’; Arabic *ḥ̱ṉnapa ‘one walking with turned-in feet’:

UACV-107 NUA *hunap- ‘badger’; NUA *huna-wi ‘bear, ie, badger-big’; Sapi; M67-18 *huna; KH.NUA; I.Num43 *huna*/huna; BH.Cup *hunwit ‘bear’ (badger-big); Fowler83; M88-hu10; Munro.Cupan9 *húna-l; KH/M06-hu10 *huna;

Sr hoonat ‘badger’; Kt huna(-)-yi-t ‘badger’; Ca húna-l ‘badger’; Cp húna-l ‘badger’; Ls huuna-l ‘badger’;

Hp honaani ‘badger’; Hp hoonaw ‘bear’; Kw huna-ci ‘badger’; Ch huna ‘badger’; CU una-pi-ci ‘badger’ (< *hunaC- or *huna-ppi); SP ina-C-; TSh huna-cci. CU, SP, and TSh all suggest a third consonant in the gemination that doubles the following suffix, though Cupan (Ca, Cp, Ls) lacks that evidence in *huna-l ‘badger’ and *huna-wi-t ‘bear, badger-big’; but most impressive is that SR huanav-t ‘badger’ shows exactly the expected 3rd consonant v (< *p) as well as Ktn. Yq huuri ‘badger’; My huuri ‘badger’; Cah (Yq, My) huuri ‘badger’ suggest a denasalization of n > r. [iddduua] [p1h2,p2n,p3p] [NUA: Num, Hp, Tak, TrC]
5.9 Semitic-p Distinguishes Proto-Semitic ꞌ and Ꞅ

In addition to h and x merging to ḥ, a similar pair ꞌ and Ꞅ merged to Ꞅ, such that two pairs of Proto-Semitic consonants, each containing a pharyngeal and a velar fricative—ṣayin, ḏayin, ḏṛt, and x—were originally part of the Israelites’ language, but one of each pair had no place in the Phoenician alphabet (or Phoenician language, apparently). So in Phoenician these four had merged to two—ṣayin and ḏṛt—but not in Israeli Hebrew until sometime between 300 BC and the first centuries AD (Kutscher 1982, 13-18; Sáenz-Badillos 1993, 81; Blau 1998, 12, 30). The merger of h and x to ḥ has just been treated above. The Ꞅ (ṣayin) is difficult to describe until one hears an Arabic speaker say it. The way-back-and-down root of the tongue narrows a voiced airflow at the pharynx. The nation’s name—Ṣa‘ūdi Ṣarabiya—has one Ꞅ in each word, which are not transcribed in English, but are very much pronounced in Arabic, and anciently in Hebrew, and in White Mesa Ute today. The Ꞅ is like an uvular tap or fricative gurgle with the back of the tongue where uvular q is pronounced). The four Proto-Semitic consonants changed thusly:

<table>
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<tr>
<th>Proto-Semitic</th>
<th>earlier Hebrew</th>
<th>Sem-p</th>
<th>Phoenician/later Hebrew</th>
<th>Sem-kw</th>
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</thead>
<tbody>
<tr>
<td>V’ced uvular fricative</td>
<td>Ꞅ</td>
<td>Ꞅ</td>
<td>k</td>
<td>Ꞅ</td>
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<tr>
<td>V’ced pharyngeal fricative</td>
<td>Ꞅ</td>
<td>Ꞅ</td>
<td>w/o/u</td>
<td>Ꞅ</td>
</tr>
<tr>
<td>V’less uvular fricative</td>
<td>x</td>
<td>x</td>
<td>k</td>
<td>ḥ</td>
</tr>
<tr>
<td>V’less pharyngeal fricative</td>
<td>ḥ</td>
<td>ḥ</td>
<td>hu/w/o/u</td>
<td>ḥ</td>
</tr>
</tbody>
</table>

The pharyngeal Ꞅ is more frequent than Ꞅ in Arabic and Semitic generally, and their proportion reflectation in Uto-Aztecoid is similar, that is, more instances from Semitic Ꞅ than from Ꞅ. In addition to the 7 examples of Ꞅ > UA w/o/u presented earlier (84-90), another 14 examples of Semitic Ꞅ > UA w/o/u follow (676-689):

676 Arabic(Lane)  faq- < *paq- ‘intense whiteness, and refers to some species of fungus’:
UACV-1480 *pakuwa ‘mushroom, fungus’: Mn pagu ‘type of pink mushroom’; PYp vikoga ‘mushroom(s)’; Wr wehkarı ‘fungus’; Tr wikubekuri ‘large white edible mushroom’; Tr wekogi ‘mushroom’; Tr wehori ‘type of edible mushroom’; Tr čohówékuwi ‘large white edible mushroom’; the phonological variety in Tr is typical (-weku-, wiku-, běku, weko, wěko-) and suggests some borrowing between Tep and Tr/Wr. The Mn, PYp, and one Tr form (-beku-) suggest initial *p, whose reflexes in Tep (v/w) are the source of some loans in Tr/Wr. The 1st V is likely a leaf the Mn form, which a easily assimilates or centralizes to ḥ/i/e in unaccented syllables. [p/w] [p1p,p2q,p3’2] [NUA: Num; SUA: Tep, TrC]

677 Hebrew ṣagol ‘round’:
UACV-436 *wakol ‘round(ed)’: TO gakoĎ ‘curved’; ST gakoly ‘go around’. The Num forms more nearly approximate *wikono: NP wikkono ‘o’ring, circle’; Mn wigo ‘onogi ‘crooked’; SP wikkonuiC ‘round, circular’. Add Tb(M) wiiginat ~ iwiigin ‘sto, v’. Perhaps Kw woko ‘big’ (< ‘round’?) as in Kw kwotóinivi ‘be round’? [1’2,2g,3l] [NUA: Num, Tb; SUA: Tep]

678 Arabic šw ‘give, present to’: UACV-1005 *uttu ‘give’: TSh uttu ‘give, present to’; Sh uttuH ‘give s.th. to s.o.’; Cm uttu-ka-tˇ ‘give s.th., vt’. [1’2,2l,3w] [NUA: CNum]

679 Hebrew ẓisy / ḍaasaa ‘make, make (write) books, create, put into effect, do’; Ugaritic ẓisy:
UACV-711 *osa/i / *oswa (Tb, Eu) ‘paint, draw, write’: L.Son22 *osa/os-i ‘write’; M88-’o11 ‘write, read’; KH.NUA; KH/M06-’o11: Cp iš ‘have lines, be colored’; Cp is-ni ‘write, color, paint’ (*o > i in Ca/Cp); Ca kwíašne ‘paint, put design, write’; Ls ‘eskani ‘make a pattern (as on baskets), paint, mark’; Tb(H) oowat ‘be marked’; Tb(H) oowanat ‘to mark, write’; Tb ‘oo’oawaan ‘to mark, write’; Gb čsa ‘pintar [paint]’; Gb ďis ‘pinuta, body painting’; Sr ‘óšaš ‘write, Ktn ‘ošan ‘paint, write, tattoo’; TO o’ohan ‘write, draw’; Eu oosa-n ‘pinarse [paint self]’; Eu hiosaa-n ‘escribir, pintar’; Wr osa-ni / osi-má ‘write, read’; Tr osi-mea ‘escibir’; Tr osá ‘irregular present and imperative of osi-mea’; My hi’ote / hioste ‘escrebir’; My hio’sia ‘papel’. We should add Cr ne’tá ‘usuinhwa ‘yó dibujo [I draw]’ as the -usi- portion agrees perfectly with *osi. Add Tr osi-ma ‘hacer [do, make]’ also used as an auxiliary verb! [idddua] [Gb e <-o] [1’2,2s2,3y] [NUA: Tb, Tek; SUA: TrC, CrC]

680 Hebrew yat*še [UA yo’osa; this is the conjugated 3rd person singular impfv of ẓisy above and the UA forms are quite as expected with round vowels flanking the pharyngeal or UA glottal stop:
Tbr yosa-t ‘papel [paper]’; Tbr yosa-ná-t ‘escribe [he/she writes]’; Cr yu’uša / yu’usi ‘write’ (Casad 1984, 159) and in Cr te’eyu’usa ‘escribiendo’. Cr u < UA o, so Cr and Tbr agree in *yo’osa, and show the Hebrew 3rd sg impfv verb prefix yV- while the others in 679 reflect the perfective. [idddua] [NUA: CrC, Tbr]

187
681 Hebrew šlw / ʃl Łalaa ‘ascend, go up, grow’; two meanings of the causative hiqtiil are to ‘rear/raise up (young)’ (Ezekiel 19:3) and ‘cause to grow’ (Jeremiah 30:17, 33:6; Ezekiel 37:6), which would also suggest that the non-causative meant ‘grow up’:

UCV-1100a *wila/1 ‘grow’: Ca wé ‘to grow, rise up high’; Cp wéle ‘to grow’; Ls wola/i ‘grow (of plants or anim subj)’; Hp wíwúa ‘grow, grow up’, with *1 > N in a cluster with -w-. Add Tb wílaa’lat ‘to climb, vt’. Might Tb(H) oolith ‘get up, fly’ be a ptc? [Hp N/Tak l] [NUA: Tak, Hp]

682 Hebrew šly / ʃalaa ‘ascend, go up, grow’; feminine sg impfv: Hebrew tašala ‘it/she grows’:

UCV-1100b *tiwił ‘grow’: Cp tewe ‘to grow of plants’; TO čiéwil-him ‘to grow’. This matches the f. sg imperfect. TO does palatalize t > ē (adjacent to high vowels like ē and it does have -l-, but normally *w > Tep g. So could it be a loan from Takie? Cp and TO a little west and east of the Yuman desert respectively, perhaps closer to each other formerly, make it possible. [1’2,2l] [NUA: Tak; SUA: Tep]

683 Syriac šmł ‘become dark, cloud over, be obscure, concealed’ (The Tr meanings support the secondary meanings of Syriac ‘be obscured, concealed’); Note the Sr, Tbr, and Tr meanings ‘cloud up’ rather than rain:

UCV-1764a *(w)umaC / *(w)ímaC ‘rain’; M67-338 *(w)ema ‘rain’; LNum23 *(i)ma ‘rain’; M88-ii ‘rain, v’ and M88-w16 ‘rain, v’; KH/M06-ii9: TSh imaC / ímaa / iowáC; Sh ima/imaH ‘rain, v (-H = a final consonant); WSh imaC; Cm ímaari ‘rain, vi’; Cm ímapi ‘rain, n’; Kw ‘uwa; SP íyúwa; WMU uwaC; CU ‘uwyá; NP pauma ‘raining’; NP powma ‘raining’. Ken Hill adds Ch íwári ‘rain’. Also belonging are those of

UCV-1764c *(um)a ‘be cloudy’: Hopi oomi ‘be cloudy, overcast’; Hp oomaw/oom-a-wí ‘cloud’ (cloud-nominalizer- wí); Tbr homé-k ‘be cloudy’; and the -osa of Tr na’ama ‘barrorse [be erased, wiped out], esfumarise [disappear], oparcarse el ambiente [atmosphere to become opaque/dark/non-transparent], nublarse [become cloudy]; Tr(H) na’ama ‘tapar [cover], borrar [erase]’. A reconstruction of first vowel *(w) instead of o is preferred because we would expect Hp o < o, and Tr sometimes shows o for u, and even if that were not the case, a vowel assimilation or lowering *(u) > o, common in UA, could also explain the Tr and Tbr forms. In fact, they all match SNum *(u)C well, with unknown final -C. Num i < *u often, or the vowel i, common in many of the forms, may be an unaccented schwa-like form.

I agree with Miller, that these two sets (a and b) are probably related as in Miller 1967-338; and Miller’s 1967 reconstruction with an added final C *(w)imaC serves the two sets well. A 3rd C is apparent in CNum and in WMU compounds, and the velar nasal apparent in the forms below is a common result of an *-mC- cluster after vowel loss. The 2nd and 3rd consonants remained separate in Num, but clustered in Tak and the cluster reductions in Tak could send the vowels in various directions.

UCV-1764b *wín / *woNC / *wVN... ‘rain, be cloudy’: Sapisir; M67-338 *(w)ema ‘rain’; M88-w16 ‘to rain’; KH/NUA: KH/M06-w16: Cp wëwe; Ca wëwen / wëwn; Ca wëw-iš ‘rain, clouds’; Sr wööŋ ‘rain, vi, rain on, vt’; Cr me-viye ‘it is raining’; Cr viyte ‘the Rains (rain gods)’ (Casad reconstructs Proto-Coreacho as *viyi / *viyi; similarly, McMahon & McMahon list Cr biite ‘llovia(s)’; We wiwe / llovi, vt’. Miller notes after each Tak form that the vowel is wrong, apparently siding with the Cr vowel in his listing this set under initial *wi... However, Cp and Ca agree with *wi... Sr with *wo, Gb disagrees with both, while Ktn wöŋ ‘rain, vi’ and Ktn wön-a-t / woŋ-út / wän-h-a-t ‘rain, cloud, n’ agree well with Sr wööŋ-t ‘rain, n’ and Sr wööŋ-tu ‘cloud up, look like rain’, both with *wo, though some of Ktn’s vowel patterns look like Gb’s. Sapir suggests *wiwa (with a question mark) and ties together the CrC, Tak, and Num forms above *(wuwa / *wiwa). Sr’s V might be the result of a reduplication like Cupan’s: *wiwë < *wëwëN > *wëwëN > *wëwë > *wëwë, the -wN- cluster causing both the rounding of the vowel and -ë / -wë... [med *(mC) > *wëwë; Gb V, Sr ò; *u-a > *o-a] [1’2,2m,3t2] [NUA: Tak, Num, Hp, SUA: CrC, TrC]

683 Hebrew šeçaa ‘advice’; *na-šaçae ‘to argue, quarrel’

UCV-1870 *na-wiša / *na-occa (> nooca) ‘speak’: Wr naósa ‘speak’; Tr nawesa- ‘speak in public’; CN nooca ‘call, summon, talk to s.o.’ Perhaps Wr wahcí ‘truth, right, straight ahead’. [c/s; wV > o in CN] [1’2,2s4,3y] [NUA: TrC, Azt]

The next three exemplify Semitic S > UA *w > Hopi l before low vocals:

685 Hebrew ʃaaqeb ‘heel, footprint’ > UA *wakVpi ‘track’; Hp -laqvi in Hp kik-laqvi ‘tracks all over’ (< kik-laqvi ‘foot?’); Hp kikki ‘foot’ is combined with Hp -laqvi matching Hebrew faaqeb ‘heel, track, footprint’ (UA *w > Hopi l before low vocals). Another e > a like 614 makteš. [1’2,2q,3b] [NUA: Hopi]

686 Hebrew šérvaa ‘nakedness, genital area’; Akkadian ururu ‘nakedness, genitals (of a woman)’; UA *wowa > Hp lówf ‘vulva, vagina’. Note here and at (663) hpr also has ò between 1st C pharyngeal and 2nd C r in a cluster. [1’2,2r,3w]

687 Arabic šardiy ‘cross- (in compounds), horizontal’:

Hopi lêsii- ‘horizontal’; Hopi lëe-ta ‘lay across, secure by barring’ [1’2,2r,3s4]

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688 Hebrew śāzāb ‘leave, abandon, leave behind, leave over, let go, give up s.th.’; Arabic Lane ṣab / ṣāzāb ‘be or go far, go away, depart’; Akkadian ezēbu ‘leave behind’:

Sr wīdāp-kin ‘leave, leave alone, let go, release, abandon, quit, stop (doing s.th.)’; note that Sr -wād ‘tail’ (< UA *kwasī ‘tail/penis’ < Hebrew baṣār) similarly voices the intervocalic š. Sr vowels are Sem-p. [p1’2,2r,3b]

699 Hebrew ṣāhar / ṣāhar ‘juniper tree’; Arabic ṣāhar ‘juniper’; Samaritan ṣāhar:

UA CV-43: Tr gayorī / kaorī / kawari / aorī / aorī / waorī / waorī ‘enebro, táscate [juniper]’; Wr aorī ‘táscate, juniper’. Both the Semitic and UA terms are semantically specific to ‘juniper’, and Tarahumara’s plethora of forms all seem to be related variants, somewhat clarified by Semitic ṣāhar, with subsequent cyclical borrowing. From an unexpected UA *wa’war (< Semitic ṣāhar), note the four resultant plausibilities in bold:

Semitic ṣāhar > *wa’wari > wa’ori > waorí, then to aorí
Semitic ṣāhar > *wa’wari > wawari > awari
Semitic ṣāhar > *wa’wari > wa’orí > abori (see example of w > v, for -w- > -p-)

Tr gayorī looks like a loan from Tep (note NT gāáyi ‘táscate’), which has g < *w. The two Tr forms starting with k—kaorī / kawari—may be devolving of Tepiman loans (Tep g > k) though it may be that they later in a word were not as subject to *w > g as initial š. No less than 7 variant forms in Tr suggest a collection at the central position of a dialect chain that includes Tep languages. [p1’2,p2r,p3’2,p4r] [SUA: TrC, CrC]

Four examples of Proto-Semitic g > k of Sem-p (690-693):

690 Arabic ḡyār- ‘other than, different from, unlike, no, not, non-, un-’; Arabic ḡyar ‘be jealous, display zeal, vie (for), guard or protect jealously’; Arabic ḡyar III ‘be different, haggle, vie, compete’:

NO, NOT

Mn qàdū’/qādū’-tu
Hp qa; qa’e
Eu ka

NP kai; gi haga ‘nobody’
Tb hayi ‘nothing’
Tbr ka; ka-i; ka-té

TSh ke
Sr qai
Yq kaa

Sh ke
Ca kīlye ‘not’; ki’i ‘no’
My ka

Cm kee
Ls qāy
Wr ka’i

Kw yuw-aa-ti; kedu
Cp qāy
Tr ke

Ch(L) ka’u
TO pī; pī’a
Cr ka; kai

SP ka; ka’u
Tv pima; koī ‘aún no’
Wc ka; ‘aaci ‘nada’; maave ‘no haber, ausente’

WMU ka; ka’c
YPy hii; im; kova
‘ima ‘negar, no permitir’

CU ka; ka’c
NT ēo; káaki
CN kaa

UACV-1533 *ka7 / *kaC ‘no, not’; Sapir; VVH136 *ka ‘no, not’; M67-306 *ka; *kai; I:Num57 *ka ‘no, not’; KH:NUA; M88-ka1 ‘no’; KH/M06:ka1: Ktn kay; Most UA languages show a form of *ka(y) or *ke (< *kay), except rarely in the Tepiman branch. Of additional interest are Tb(H) haa’i / kaa’i ‘be thirsty’; Kw tagúy ‘be thirsty’, lit: thirst-buy; Mn pasītug’i ‘be dry from thirst’; Ca tākut pi’s ‘without/because of thirst’.

For q in Tak, see 6.6. [*k > h in Tb] [p1g2,p2y,p3r] [NUA: Num, Hap, Tb; Tak; SUA: TrC, CrC, Azt, Tep]

UACV-1534 *kaN-tu: Mn qadú’-tu; SP ka’c; WMU ka’c; CU ka’c; Kw kedu. Kw d often suggests a nasal cluster *-Nt- > -d- (because *-tt- > Kw -t- and -*t- > -r-). [NUA: Num]

691 Ugaritic rğb; Arabic rğb / raqība ‘to desire, wish, want, crave’;

Hebrew r̄b / raqīeb ‘be hungry, suffer famine’:

UACV-2293a *takC ‘thirst(y)’; Stubbs2003-11: TSh takuC ‘thirst, n’; TSh takukko’i ‘be thirsty’; TSh takuccñwah ‘be thirsty’; Sh taku-pikkah ‘be thirsty’; Kw tagu-(ye’e) ‘be thirsty’; Kw tagu-pi ‘thirst, n’; SP taguC ‘be thirsty, vi’; WMU tagunarú’i; CU taguy-narú’ay ‘be thirsty, lit: thirst-buy’; Mn pasītug’i ‘be dry from thirst’; Ca tākut pi’s ‘without/because of thirst’.

UACV-2293b *pa-takC ‘thirst(y)’; Stubbs2003-1: Eu vārkāe ‘tener sed’; Tr baracé ‘darle a uno sed, tener sed’. Perhaps * pa-takC < *pa-takuc, i.e., with Num *takuc. [SUA: TrC, CrC; red] [p1r,p2g2,p3b] [NUA: Num, Tak; SUA: TrC]

UACV-1230 *fiki ‘hungry’; Kw tígi-ye’e ‘be hungry’; Ch tígi-‘iva ‘lack, hunger, n’; Ch tígi-’i ‘need, lack, v’; CU tígí-pí ‘hunger’; CU tígí-narú’ay ‘be hungry’. [NUA: Num]

UACV-1229 *ciha ‘hungry’: Mn ciha’i ‘to be hungry’; NP pazía’hu ‘hungry’; TSh ci-tyay ‘starve, be hungry’; TSh ci-koi ‘starve, be hungry’; Cm cihasari ‘hunger, have an appetite’; Cm cihas’i‘api ‘hungry person’. This set may be less likely than the first three sets associated with Semitic rğb, though a palatalization of t before high-front vowel and softening of k > h are common enough in UA, except that CNum also has *takuc; however, this may be the WNum form later borrowed into CNum. [NUA: Num]
962 Arabic ٩١ / ٩٢ / ٩٢ ‘be small, little, scanty, young, dwindle’;
UACV-1365 ٩٣ ‘small’: Hp ca(y) / caa, paus. acc: caa-ko ‘small, little, young, child’; CN coko ‘s.th. very small’. CN does anticipatory assimilation of 1st V to 2nd V frequently. This is Sem-p in light of ٩ in instead of ٩. [CN ٩١ V to ٩٢] {p1s4,p2g2,p3} [NUA: Hp, SUA: Azt]

963 Arabic ٩٢ / ٩٢ (٩٣) ‘to wash’
UACV-2485 ٩٤ (٩٥) ‘to wash’
UACV-2485 ٩٥ (٩٦) ‘to wash’
UACV-2485 ٩٦ (٩٧) ‘to wash’
UACV-2485 ٩٧ (٩٨) ‘to wash’

UCV shows a fossilized absolutive suffix *HU. Hebrew ٩٨ ‘her’
Hopi (S) ٩٩ ‘her’

While the four above show Proto-Semitic ٩ > ٩ of the early Israelite Sem-p, the next three show Proto-Semitic ٩ > ٩ > ٩ of the Phoenician-like Sem-kw. Listed again are ٩ and ٩ in order to show that these two are from Sem-kw for two reasons: first, they begin with kw, and second, Semitic ٩ > ٩ > ٩ in Sem-kw as it did in Phoenician and later Hebrew, in contrast to Semitic ٩ remaining ٩ in earlier Hebrew and being k in the Sem-p’s contribution to UA.

36 Hebrew ٩٠ / ٩١ ‘enquire, search’; Ug ٩٠ / ٩١ ‘wish’; Arabic ٩٠ / ٩١ ‘search’;
UACV-1493 ٩٢ ‘invite, call’; Stubbs 1995-11: Cp kwawo ‘call, invite’; Tr o’wi ‘invite’; Wr oí ‘invite to work’ (perhaps borrowed from Tr; otherwise, wói); Eu bowá (= UA *kwowa, as Eu b = UA *kw)
‘invitar [invite]’; perhaps Sr koohan ‘call, invite’ and the baa- of TO baamud ‘plead, invite’ (lack of TO g < ٩ is frequent enough). [kwV > ku] [NUA: Tak; SUA: Tep, TrC]

37 Hebrew ٩٠ / ٩١ ‘to bring to a boil, bulge out’; Arabic ٩٠ / ٩١ ‘swell up’;
Hopi kwala-(k-) ‘boil, come to a boil’.

694 Hebrew ٩٢ (٩٣) ‘stoop, bend, incline’ (BDB); Arabic ٩٢ / ٩٢ ‘incline, bend, lean’;
Wr cay- ‘be hunched over, on all fours, face down, hanging’. Also ٩ > ٩ in Sem-kw. [kw1s4,kw2g2>2,kw3i]

5.10 Semitic Liquids R and L in Uto-Aztecans

Initial ٩ > ٩: Uto-Aztecan languages generally do not have initial liquids—l and r—at the beginnings of words; however, a few languages do show a few initial liquids and a dozen or so or words with initial l align with Semitic words of initial l (695, 968-700) and of medial ٩ > ٩ (709-721). For a fuller treatment of the liquids, both l and r, see 7.9:

965 Hebrew ٩٠ / ٩١ ‘take (in hand), grasp, take as wife’; Arabic ٩٠ / ٩١ ‘to impregnate’;
Hebrew impfv yiqqaḥ ‘take, take as wife’; imperfect yiqqaḥ derives from pre-Hebrew *yi-qqaḥ > Masoretic Hebrew *yi-qqaḥ; the final pharyngeal assimilated/rounded the vowels in UA:
Hopi lōōqō-(k-) ‘(for a bride) to go to the groom’s house to begin the wedding ceremony’;
Hopi(S) lōhōqō / lōōqō ‘she married’; Hopi(S) lōhōqō-qna/ lōōqō-kna ‘they gave her in marriage, he married her’.

The -h- in Seaman’s Hopi dialect is devoicing of the long vowel’s end. [11,2q,3h2]

966 Hebrew ٩٠ / ٩١ ‘to take (in hand), take as wife’; Arabic ٩٠ / ٩١ ‘to impregnate’; from pre-
Hebrew *ya-qaḥ > Masoretic Hebrew *yi-qqaḥ ‘take, take as wife’; the final pharyngeal rounded UA Vs:
UACV-529 *yikoC > *yokoC ‘to copulate’: Sapir; I.Num291 *yo(h)ko ‘copulate’; M67-99; M88-yo3; KH/M06-yo3: Mn yoqo; NP(B) na-yogo ‘have sexual intercourse’; TSh yokoC; Sh yokoC; Kw yoko-; SP yogo-;
CU yogo-. Sapir notes CN yekoa ‘taste, sample food or drink, copulate with s.o.’ and Nemic *yoko, only a vowel assimilation away, and CN yekoa resembles the Hebrew vowelings. [p1s4,p2q,p3h2] [NUA: Num; SUA: Azt]

UACV-574 *yoko-pi-C ‘copulate (the copulator)’; SP yogo-vīči ‘copulate’ (< SP yogo/*yoko ‘copulate’);
CU yoko-vi-ci; WMU yooq-vi-ci / yooq-vu-ci / yōgōci / yōgō-či / yōgō-vi-ci ‘copulate, n.’. This SNum form shows a fossilized absolute suffix *-p in which a later suffix *-ci was added. [1y,21,3q,4h2] [NUA: Num]

967 Hebrew *hiqqaḥ ‘cause to take, that is, give’; though this hiqtel form is unattested in the Biblical text, it would match well with Wr ihko- ‘to give as a present’. Above are three different conjugations of ٩.
698 Arabic *lahgat ‘tongue’, the Hebrew vowelizing for an unattested plural would be *lahgoot:
UACV-2364 *lañi / *lañu ‘tongue’: Sapor; VVH94 *fiñi ‘tongue’; M67-444a *nêni ‘tongue’; L.Son176 *niñi/*niñi; B.Tep182 *niñi/i; M88-ni3 ‘tongue’; KH.NUA; KH/M06-ni3: Hp leñi / leñi ‘tongue’; Cp nänj; Ca nän-il’; Sr nannajé; Kn ninni-ji; Gb -ñojin (poss’d); Tb lañan-t / lañun-t; Eu nenêt; Tbr nini-r; Yq nini; My ninni; Wr yeni; Tr inarä/ïnirä; TO neeni; LP nini; PYp neeni; NT niñi; ST ninn; Cr nanuri; Wc neeni; CN nene-pili ‘tongue’; CN nene-tl 'female genitals'; Pl nenepil ‘tongue’. Sapor suggests that Hp and Tb dissimilated *neñi > leñi, then Tb assimilated again > l-l. The reverse seems more likely (*lañu > nañi), the liquid assimilating to the following nasal, as anticipatory consonant harmony is most common in UA. And Tb does preservative V assimilation, so perhaps in this case preservative C harmony also. Initial *l is not common in UA, so assimilation to the usual (*l- > n-) seems more likely than dissimilation to the unusual (*n- > l-). Note also that initial I happens in Hopi (695, 698, 700). Sapor also notes the vowelizing *a-u in Cr and Tb. Since none of the languages show *e-u, but rather all with u show first vowel a, then the vowelizing *i-i is the 1st assimilating to the 2nd, such that the original 1st vowel was likely a, as it appears in Tb, Sr, Ca, and Cr. The 2nd was u, aligning with Hebrew pl -oo- > -u-, or i from the sg lhagat > lañi, or default final V is i, perhaps common to Sem-kw (sec 7), but u is from round vowel, thus the reconstruction *lañu. [kw11,2h,3g,4t] [NUA: Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

699 Hebrew lmd / laamad ‘learn, exercise in, be trained, accustomed to’; Hebrew loomed ‘participle form: one learned in, trained in’; lummad ‘quttal form, intensive passive: learned, trained, taught, accustomed to’; Hebrew -impv ‘learn’ which easily equates to ‘know’ as in Tarahumara:
UA *lomi ‘know’: Tr lomi-mea ‘saber muy bien [know very well], dominar un conocimiento [master a knowledge/skill/specialty]’; cf. Hebrew loomed and in UA, the qal participle raised the 2nd vowel from *e > i, or was the early or original vowel in the Semitic participle as well: Sem *CaaCiC > Hebrew CoCoCe.
700 Hebrew lmd / laamad ‘learn, exercise in, be trained, accustomed to’; Hebrew loomed ‘participle form: one learned / trained / lummad ‘learned, trained, taught, accustomed to’ (quttal form, intensive passive); UA *luma ‘good, etcetera’: Hopi loma ‘good, beautiful, fine, nice, fit, aesthetically pleasing’. Because Hp o < UA *u, the vowels also match, and the semantic shift from Hebrew lummad ‘trained/taught’ to UA *luma ‘good, fine, beautiful’ is not so great when one considers that ‘knowing’ the desired skills makes one desirable, and in the case of women, ‘aesthetic desirability’ inevitably gets mixed into the package and, over time, not surprisingly emerges later as the more salient semantic dimension. 699 and 700 are different conjugated parts of the same root (lmd). This Hp form is male perspective, probably originally speaking of a woman who is pleasing/desirable, i.e., knowing well her work/arts/duties as the ancient culture defined her desirability; the semantic tie is also exemplified by the two similar meanings of Tr gamea/kamea ‘(1) be able, capable; (2) look good to one, like, prefer’ (< Semitic gml ‘be beautiful, complete’). [iddddua] [p1l,p2m,p3d] [NUA: Hp; SUA: TrC]

In contrast to the two morphological shapes above, which so far match only one UA language each, the impfv verb stem, whose l is absorbed in the cluster (*-lmd > matV) is a common stem throughout UA:

701 Hebrew lmd / laamad ‘learn, exercise in, trained, accustomed to’; Hebrew imperfect: -imad:
UACV-1272a *matâ / mati ‘know’: Sapor; VVH25 *mati ‘know’; M67-249 *ma/*mati/*mati/*maci ‘know’; I.Num93 *mayï(h) ‘find, become, be, do’; BH.Cup *mi ‘be’; L.Son142 *mati, maci ‘saber’; B.Tep142 *mati ‘he knows’, and *mai ‘he knew’; CL.Azt *mati ‘know’, 165 *maçtia ‘teach’; M88-ma2 ‘know’; KH.NUA; AMR1992-15; KH/M06-ma2: Mn pummaci ‘recognize, vt’; Sr maat ‘hear, listen to’; Hp màataq- ‘become visible, come into view, vi’; Hp màataka ‘go to show, display, reveal, vt’; Hp maaciwa ‘be named’; Hp maaciw-ta ‘be visible’ (the central semantics of the last two Hp forms perhaps *maaciw ‘be known’); TO màaç ‘have knowledge of, be aware of, learn, find out’; LP maat; PYp maata; NT màáti ‘saber’ (vs. NT màaš ‘parecer’); ST maat ‘saber’ (vs. ST maaš ‘verse, notarise’; ST maçiwa ‘learn, come to know’; Cr ra-maw-a-ty-é ‘he knows him’; We màte (perf ma-) ‘saber, conocer’; We maté ‘sentir’; Wc ma ‘saber, participio’; CN ma ‘know s.th., vt.’ Sapir (1913) suggests that CN mäçő ‘nonactive / passive of mati’ derives from passive *mati-o, the ipalatalizing t before its disappearance or absorption into o. Both Miller and Kenneth Hill note Sr maat ‘hear, listen to’ as a semantic extension of ‘(come to) know’ also belongs. Tb maancu’(ut) / ‘aamaancu ‘be tame’ is from Spanish manso.

UACV-1272b *maci / *maici ‘appear, be visible, known, light’: VVH36 *maci ‘to appear, come to light’; M67-261 *maci/*maci ‘light’; B.Tep141 *maici ‘appear’; L.Son131 *maci ‘haber luz’; M88-ma3; AMR 1992a; KH/M06-ma3 *maci’; TO maasi ‘emerge, appear (as newborn or the sun), dawn’; Wr ma’ci ‘haber luz [be light]; aparecer [appear’]; Tr maći ‘visibility [visibility], luz [light]’; My mãaci ‘hay luz [be light]’; Miller also includes Hp maacci ‘grey’. These are thought to relate to *mata/mati ‘know’ in a semantic spectrum that ranges through ‘know, see, find, be seen, visible, light, dawn, gray’. Manaster-Ramer (1992a) suggests s.th. like *maci (SUA), *mayi/mayi (NUA):
resembling *telu are *tulo. PUA *u > i in (scarlet) surfaces as 'dark' or 'black' in UA, and the general shape of tola UA languages Hebre(BDB) toolaa 710 sprinkling (rain)'.

UA *lïmm / lïmïm 709

Or 707 accompanying, follo lé'eley 'to get loose, wobble (tooth, tree, stick, etc), vi'; should also include interesting are the semantics: m cansado UA *lïmm / lïmïm 709

Tb lalwa like'; ST maa known, be apparent'; CN maC 'know, feel'; MY maah TO maa 'be tired'; prtcpl: UW 703

Tb lalwa like'; ST maa known, be apparent'; CN maC 'know, feel'; MY maah TO  maa 'be tired'; prtcpl: UW 703

collapsing (of a structure), fall into coals, vi; knock a structure down, knock off coals, vt'. As a fire burns, the wood structure falls in on itself, which ties the two Takic meanings together (Cahuilla 'burn lots' and Luiseno 'fall into coals/knock down structure'), which UA semantic tie is otherwise opaque. The Semitic 'collect, befall/overcome' may resemble 'collapse/fall' and the resulting coals are collapsed/gathered/collected. The 3 consonants are identical—lmm in both Semitic and Takic—and the semantic combination is easily feasible, though not obvious. Taken together, the tie seems probable enough. [iddduua] [p1l,p2m,p3m]

Arabic laqlaq 'stork, n': Ca la'la 'goose, greyish with a long white beak'; LS la'-la 'goose'; CP le'e-l 'a large water bird'. [p1l,q3l4q]

Hebrew l'y /la'aa 'grow weary, become tired of s.th.', impfv: ti-l'e 'you/she tire'; yi-l'u 'they are tired'; prtcpl: loo'e; Ugaritic l'y 'to tire'; Aramaic(J) l'y 'labor (in vain), be tired'; Arabic la'aa 'be poor, unfortunate'; Akkadian la'l'a 'be weak':

UA CV-2336 *lo / *loCi 'tired': Tbr lo- 'cansarse [get tired]'; Tbr lo-ká-n 'cansado [tired]'; Yq lótte-k 'cansar'; Yq lotlotte 'cansado'; AYq lotte 'get tired, vi'; AYq lottia 'tire, vt'; AYq lotlita 'tired'; My lotte 'está cansado'; WR e'loí-na 'be tired'; PYp lo'ig / lo'og 'poor'. This is an impressive match: initial l in both Semitic and UA, the round vowel o due to the rounding influence of the glottal stop or to participial o; and some show the glottal stop, and those showing a 2nd vowel mostly have i (< y of Semitic). WR e'loí may include the impfv prefix yi-/yV- or an et-l'y form, with a possible anticipation of the glottal stop. Most interesting are the semantics: most align with tired, both Semitic and UA, but Arabic and Akkadian include the 'poor/weak' dimension, which is also found in PYp. Along with the 'poor/unfortunate' semantic, we should also include LS li'i-li'a 'to dress untidily, vi'; LS li'i-l'i-š 'sagging, loosely fitting (clothes)'; Ca lé'eley 'to get loose, wobble (tooth, tree, stick, etc), vi'. [1l,2',2'2,3y] [SU: TrC, Tep; NUA: TAK]

Arabic Iw 'turn, bend, twist': Ethiopic lawaa 'to twist'; Syriac lawa' / lawy 'go come with, accompany, follow'; Hebrew Iw / lawaa 'to accompany, join oneself to' [that is, twist together]:

LS liwa/i 'be tightly twisted, vi, twist tightly, vt'; CA liwiwey 'sing aloud, wring out'. [p1l,p2w,p3i] [NUA: TAK]

Hebrew le'ekol 'to eat' (the infinitive form): Cp lyèke 'to eat'. [p1l,p2,p3k,p4]

As in Syriac laakh-aa active participle of lk'h 'to lick, lick up' and a metaphor of fire; Or III lb'burn' > Hebrew libbat 'flame'; 'licking' flame' and 'lick' are often associated in Semitic: Hopi lekw'i 'lap up, (food, as cat or dog)'. [iddduua] [kw11,kw2b]

Arabic țl / țalāa 'spray, sprinkle, drizzle, bedew'; Hebrew ṭal 'night-mist, dew'; Arabic(L) țl 'to rain a small rain': Arabic ṭall 'dew, fine rain, drizzle': UA *coolo 'sprinkle, rain lightly, v': Hopi colô-〈k-〉 'to drip (a single drop)'; Hopi colôlô-〈a〉 'be dripping, be sprinkling (rain)'. This and HP kwelo above (< Hebrew bš) and Hp kele- (Hebrew kly) and Hp loma (Hebrew login) and Hopi taala (< Hebrew dlo) all suggest Hebrew l > Hp l. [p1l,p2l,p3i] [NUA: HP]

Hebrew toolēsaa / toolaśat 'worm, maggot'; Hebrew toolaś 'crimson (color, dye, or material)'; Hebrew(BDB) toolaś 'worm, scarlet stuff'; Syriac taullśaa 'worm, scarlet dye'; the crimson-worm is the source from which the crimson/scarlet dye is extracted; (Hebrew(KB) matullaś 'wrapped in scarlet'; some UA languages mean 'embers' resembling scarlet, then embers to coals (black) or the generally dark color (scarlet) surfaces as 'dark' or 'black' in UA, and the general shape of tolaś is consistent with UA *tulu / *tulo. PUA *u > i in Nahautl explains NUA *tul(u) and CN tiil and CN tiilloo-tl, and so the TRC forms resembling *telu are likely loans from Nahautl, and LS -la also suggests a liquid-pharyngeal cluster (6.4):
UACV-241 *tul 'charcoal, embers, black'; BH.Cup *tûla 'charcoal'; Munro.Cup21 *tûú-la 'charcoal'; KH.NUA {Ls; Cp; Ca; Hopi toho}; M67-45 *tunu; CL_Azt *tiil- 'soot'; M88-tu23 and some of tu3; KH-M06-tu3 *tul and tu23: LS tuú-la 'charcoal'; Cp tû-l 'charcoal'; Ca tû-ly; Cp tûla 'get black, get a tan'; Cp tûlnak-ic 'black'; Cp tûlnine 'make black' (similar forms, but with absorbed -in- > -n- are Sr tûnåa'n 'be black'; Sr tûnåa'q 'bec, turn black'); Cp tûltûlaxwe 'it is soiled'; Ca tûl-nek 'black'; Sr tûu-t 'charcoal, coal(s), ember(s)'; Gb tur; Tb tûu-l 'charcoal, embers, coals'; CN tiil-li 'black ink, soot'; Pl tiil 'soot'; Pl tiil-tik 'black'. AMR (1996d) and Hill astutely add TO çuëd 'embers, charcoal', TO çuqqt 'make embers of wood', TO çuqdag 'embers, charcoal', since TO ç < *tl. In addition, LS tuú-la rather than *tuu-l, that is, the keeping of the vowel in -la is good evidence for a 3-consonant cluster: *V-ta-: > V-la; thus, like CN tiil-li, an l existed that was absorbed by the ablautive suffix (*tul-la > tu-la) to become rather invisible in Tak, but helped preserve final -a. Add Ktn tu-ê 'charcoal' and note also Tr çori 'cosa negra' (borrowed?). Ken Hill (KH.NUA) rightly associates Hopi toho 'fine-grained reddish-brown rock used as a pigment' with the Tukic forms. The Hopi term is closer to the color crimson, and hot embers (Sr, Tb, TO) are quite the color of crimson/scarlet, and turn into charcoal, which is black and a good blackener.

UACV-827 *tulu- / *tulo 'dark, black': Stubs2000b; Stubs2003-4: relating to *tul 'charcoal, embers, black' and CN tiil-li 'black ink, soot' are CN tiilloo-l 'blackness' and CN(S) tiiloo 'cubrirse de negro [become covered with black], ponerse color negro [turn black]', and Wr telúla 'smooth black stone for polishing pottery' and Tbr telu-t/ tilu-r 'eye', like a black stone as in Wr. [iddduua] [l > TO d, l > l in Tak] [p1t,p,p3'2] [NUA: Tb, Tak, Hp; SUA: Azt, TrC, Tep]

711 Hebrew keleb, kelek- 'dog'; Arabic kelb- 'dog'; pl: kilaab would correspond to Hebrew *kiloob: UACV-575 *kalo 'fox': Tb(V) 'iklooba-l 'fox'; Tb(M) yekalooba-l 'grey fox'; Tb kahu-lowi / kahi-lowi 'fox'. Suspending Lionnet's morpheme break would have Tbr being a reduplication *kaklopi > kahu-lowi, which would agree with Tb quite well, sharing *kalop, especially since Tbr w < *p. The Tb form curiously resembles an Arabic broken plural kilaab which corresponds to Hebrew *kiloob 'dogs'. Another UA-with-Arabic broken plural look is 752 'arrow'. Tb and Tbr kahu-lowi / kahi-lowi 'fox' share *lop, since Tbr w < *p. Tr kiboči 'fox' resembles an unattested f. pl: *kalboot. [iddduua] [p1k,p2l,p3b] [NUA: Tb; SUA: TrC]

712 Ugaritic hll 'to cheer'; Syriac hallel 'to praise'; Arabic hll / halle 'shout'; Hebrew hill-à, impfv: halle 'admire, eulogize, praise, exclaim halleluia': UACV-1136 *hala / *hella 'happy': Hp hâla 'be happy, content, cheerful, enjoy oneself'; Ls 'alalâá 'an exclamation of praise or pleasure'; Ayq alæla 'happy'; My al-leiya 'está contento/alegre [is happy/joyful]'; My al-leewame 'gozo [joy]' (misperceived morpheme divisions for My); Tb yilaha-t--iyilahaša 'be happy' also shows the 3rd person imperfective prefix of Hebrew yahal. [1h,2l,3l] [SU: TrC; NUA: Hp, Tb, Tak]

713 Arabic tall- 'to arise, come up': Tb tulu-là 'to get up from sitting'. [p1t2,p2l,p3']

714 Hebrew pl 'to be extraordinary, wonderful'; Hebrew *pl is not attested in the biblical text for the qal (basic CaCaC), but is not at all unlikely in the ancient spoken language and would semantically parallel the attested nqtal, which means 'be unusual, wonderful, miraculous': Ca pâlaw 'be pretty'. [p1p,p2l,p3']

715 Hebrew dll / dalal 'to hang, be low, languish'; Hebrew dàlaa 'hair, threads of a warp'; Hebrew dal 'low, weak, poor, thin'; Arabic tadaldala (*dîl reduplicated) 'to be in motion, dangle': Hopi tili-li-ta 'quiver, tremble, shiver, shake'; Hopi tili-k-na 'make quiver or tremble'; CN toli-nia 'suffer, be impoverished'; SP ton'ni 'to shake' (cf. 22 SP kwan'nu < ballu); Hopi ton 'yarn, string'. Whether the two Hopi forms both belong remains for further research, though separate l's (VIVIV) vs. two clustered l's (VIV) as in SP, make both word listing for contemplation, and CN equates semantically. [iddduua] [1d,2l1]

716 Hebrew dlq / daalq 'to burn (BDB), set on fire'; Hebrew dalleet 'flame'; Syriac dalaq 'to blaze, flame, shine like fire'; Syriac daalq-aa < dalaq- 'a flame, blaze, torch, a bright shining': Hopi taal 'be light, be illuminated, be daylight'; Hopi taala 'light, illumination, n'; Hopi qa-tala-vo 'blind person, no-light-eyes'; Hopi tala- 'in summer'; Hopi tala- 'pa-miya / tala-va-miya 'in summer-water-moon, the month Paamuya'. Note the glottal stop wherever -q once was. [1d,2l3a]

717 Aramaic / Syriac qlp 'peel off, shell, rub away'; Arabic qlp 'strip bark (from tree), v.n.: qalp; Hebrew gßb 'shear, shave': UACV-1893 *kilîpi 'shell, shuck, degrain, v': B.Tep133 *kirivi 'to shell corn'; M88-ki14; KH/M03-ki14: TO kilîwi; LP kîkv-; NT kîlivî; NT kîlivîa 'desgranol [degrain, scrape kernels off of it], vt'; ST kîlyiiv. [l/r; liquids] [p1g,p2l,p3b] [SU: Tep, C/C]
718 Hebrew npl ‘fall, be born’; impfv stem -ppol < -*-npl:
UACV-138 *puli ‘to fall, give birth, daughter’: Cp puline ‘give birth’; Cp pulini-ś ‘baby’; Ca pulin ‘woman’s daughter’; Sr pulin ‘woman’s daughter’; Ca puli ‘fall, be born’. Sapir also notes CN -pl’ ‘offspring, son, daughter’ and Cr péri ‘son, daughter’ with the Tak forms. Normally Cr i < *u (but e is close to i) and CN i < *u, so vowels okay. [UA liquids; Vs; *i not in Tak?] [1n,2p,3l] [NUA: Tak; SUA: CrC, Azt]

719 Hebrew towlid ‘bear a child, fem impfv’ > Ls tówi ‘to bear a child, lay an egg’. [1t,2w,3l,4d]

720 Hebrew nebel ‘skin-bottle, skin’ in a common phrase Hebrew nebel yayin ‘skin of wine’; Syriac nbl / n’bl; interestingly, the meaning of the root nbl is uncertain, yet another identical root nbl means ‘be senseless, foolish’ [as when drunk]; therefore, consider:
PUA *napai ‘alcoholic drink, drunk’: B.Tep168 *navaita/i ‘beer’; TO nawa’it ‘alcoholic drink’ (TO w < *p); NT navaityi; ST navaityi; Cr nawa; Tb namwa-t ‘tesgüino’ (Tbr mw < *w; thus, Tbr and Cr may be loans from a Tep language); Eu navei/nave ‘get drunk’; PYp naava ‘get drunk’; PYp naavam / nauvim ‘prog: be getting drunk’; TO nawm-k, naw-k ‘get drunk’. [Tep, TrC, CrC]

If PYp nava ‘prickly pear’ ties in here, then the widespread UA stem *napo ‘prickly pear’ is likely related. But regardless that tie, the CN reflex—CN no’pal-li—even shows the final l, no less, and the glottal stop! Of extraordinary interest is that Syriac n’bl shows a glottal stop in the same place as CN no’pal-li. Just as “the bottle” signifies its contents (alcohol) in English, similarly bottle > alcohol > plant from which the drink is made in UA. PUA *napol/napai ‘prickly pear cactus/fruit’ [from which alcohol is made] is found in at least 20 languages of the Num, Tak, Hp, Tep, TrC, CrC, Azt branches.

UA CV-7a *no’pal/*napu ‘prickly pear cactus/fruit’: VVH16 *napi ‘prickly pear cactus/tuna’; M67-70 *nap; BH.Cup *navit; L.Son165 *napo; B.Tep169 *navo/i ‘cactus’; Fowler83 *napu; KH.NUA; Munro.Cup103 *nává-t; M88-naa ‘cactus fruit’; KH/M66-naa *napuat (AMR): NP nabu; TSh napumpi; Sh nabombi (Fowler83); Kw navu-bí; Ch navumpi; SP napumpi (Fowler83); Hp naavi; Sr naav; Kt nähv-t; Ca náv; Cp náv; Lt náv-u; Gb návot ‘prickly pear cactus’; TO náw/návi; Nv nubu(nivo); LP(B) nav; NT návii; ST nav; Eu núvuc; Wr napó; Tr napó; Yq naabó; My naabó; CN no’pal-li. While the rest of UA shows *napo/*napu, CN reverses the two vowels to yield *no’pal-li. The 2nd vowel is curious in that TO, Hp and Takic agree in *i (perhaps schwa-like behavior), while most of SUA shows o, yet several show u (NP, TSh, Kw, CH, SP, Ls, Eu). Note a correspondence of final -i and -l (Tep and CN, respectively). Note the nasals in TSh, Sh, Ch, and SP aligning with CN’s liquid. Eu -e may also suggest a cluster of -li, -ri: being a fossilized absolute suffix. [a-o vs. o-a; *o > i in Hp, Tak; SUA l > NUA N]

UA CV-7b *napa ‘alcoholic beverage’: B.Tep168 *navaita/i ‘beer’; Miller’s M88-naa34 and na-5, Ken Hill rightly combines in KH/M66na-5, though Miller’s naa34 group with different vowel (*nap a vs. *napo) might for clarity and study be kept in a different letter, as the Tep languages have separate forms for each: TO nawa’it; NT nava’iti; ST nava’ity. Cr nawa ‘alcohol’ and Tbr namwá-t ‘tesgüino’ may be loans from Tep, since *napa > Tep nawa (*-p- > Tep *-v-). [NUA: Num, Tak, Hp, SUA: Tep, TrC, Azt, CrC]

UA CV-7c *napa-mukki ‘drunk, alcohol-smitten’ (> nawa/nah(w)a-m): L.Son161 *naha/*nawa ‘emborracharse’; M88-naa; KH/M66-naa26: TO naum; LP nahamu; Eu náwe/nawa; Yq náwe; My náwe-náwe; Tbr naham / nam ‘emborracharse’. Add Nv navamudaga ‘drunk’. This set is phonologically difficult, perhaps due to some terms being recycled diffusions/loans (like Yq), instead of cognates. While the Tep *napa forms could be derivations from TO nawa (< UA *napa), we also see medial h in LP and Tbr, which do not correspond to each other nor to *p, but may be lazy glottal stops representing some C. My and TO suggest a compound approximating *naw(a)-muk (< *napa-mukki). [iddiddua] [reductions] [NUA: Tep, TrC]

721 A Semitic root of similar consonants is Hebrew nbl ‘wither, decay, wear oneself out, lose heart’:
Hopi na’pala ‘contract a disease or undergo some physical or behavioral change’. [p1n,p2’,p3b,p41]

722 Syriac b’ ‘grow old, wear out’:
Eu virü- ‘cansarse [get tired]’; Eu virühmük ‘morirse de cansancio [die of exhaustion]’. In Eu, Semitic i > Eu r is usual; see 6 below and others. [1b,2l,3]

In UA’s Sem-p, Semitic intervocalic -t- usually remains -r- in TaraCahitan (TrC) and Numic and NUA, though often represented as PUA *-t- which is pronounced -r- intervocalically:

723 Hebrew ūari ‘fresh’; Arabic ṣarī ‘fresh, moist’; Arabic ẓariyy ‘to be juicy, moist, fresh’:
Wr weh-cori ‘mud, clay (weh = ‘land, earth’) that is, earth + moisture = mud. [iddiddua] [kw12,kw2r,kw3i]

724 Semitic paroš ‘flea (jumper)’ from the verb pršš ‘jump’; the jackrabbit, like the flea, is also a jumper, thus from this Semitic word for ‘flea’ and from the quadrilateral (4 consonant) verb pršš ‘jump’, we see all 4 consonants in UA and with identical vowels to the Semitic term, “the jumper” simply being transferred from ‘flea’ to ‘jackrabbit’, two of the most extraordinary jumpers in the animal kingdom:
Yq páaros; My paaros; pl: paró’osim; Wr pa’loisi; Wr(MM) pa’rowisi / parowisi / pa’loisi / palowisi / paloisis; Tr ba’loisi. The jackrabbit, like the flea, is also a jumper, thus from this Semitic verb for ‘jump’. PYP paaris ‘jackrabbit’ is likely a loan from Tr/Wr; otherwise, *ṣ > h in Tep. I like the -r- in Ken Hill’s reconstruction, for when we can demonstrate two liquids in PUA, I would choose r over l, as well. But on the strength of the My pl paró’os-im and the tendency of UA to anticipate glottal stops, I prefer reconstructing the glottal stop after the liquid, which then was anticipated in the other forms.

[iddddd] [Wr antecip’] [1p,2r,2.2,3s1] [SUA: TrC]

725 Hebrew toor ‘turtle-dove’:

UA CV-216 *tori ‘domestic bird’: M67-85 *tətoli; CL.Azt15 *tətōkki ‘bird’, 178 *tətot ‘turkey’, 316.2*totoli ‘turkey’; M88-tōkki ‘bird’; KH/M06-tōkki: Wr to’tori ‘chicken’; CN tōto-tılı ‘bird’; CN tōtot-in ‘domestic fowl’; HN tōto-tılı / tōtōlih ‘turkey’; PI tōtuiti ‘bird’. Other inclusions or recycled loans are TO čųčču ‘chicken’; Nv tōtori / totoni / tōtoni ‘gallina’; Yq čōtō; My čōtori; Tr tori ‘gallo, gallina’. A slight vowel change in TO would have triggered palatalization *to > *tu > ču; and the Tep and TrC forms could be Azt loans. In some cognate combinations, combining *topa ‘turkey’ and *tor(i) ‘domestic bird’ with an entirely different 2nd syllable needs separation. [*o vs. *u] [1t,2r] [SUA: Tep, TrC, Azt]

Many SUA languages have only one liquid: e.g., CN has l, but not r, and Eu has r, but not l. However, many SUA languages have both -l and -r- or show separate reflexes for the two: My, Yq, Wr, Tr, Tbr. Significant is that in those languages that have both liquids, Sem-p Semitic -r- usually reflects as -r- and -l- as -l-. For example, in (724), Semitic parroyš ‘lea (jumper)’ from the verb prıyš ‘jump’ > UA *parøyši / *parøyši ‘jackrabbit’, most languages (Op, Eu, Yq, My, PYP) show -r-, one (Tr) has -l- and Wr has variants with each. Notice in the several items listed immediately above that the great majority (perhaps 90%) show -r- < -r-, rather than -l-. Similarly, in the sets further above, showing Semitic l, it is l that is most often reflected in the UA languages that can reflect both, though liquid reversals also happen and are common in other language families as well. Even in Numinic (below) we see Semitic-p -r- > Num -r-, though it has been reconstructed as intervocalic *-t- becoming -r-.

The following two My terms suggest a distinction between Semitic-p’s -r- and -l-:

(527-p) My bērok-te ‘to lightning’ (< Semitic brq ‘lightning’ verb and noun)
(549-p) My bēloko ‘to shine’ (< Semitic blq ‘shine’)
The two Semitic-p forms in My are in identical environments with -r- in 527 and -l- in 549, and the -r- and -l- of UA align with Semitic -r- and -l-, and the definitions match perfectly as well.

In contrast to Sem-p, the Sem-kw items show -r- > -y- in most branches of Uto-Aztecan, but r > d in Tepiman. Likewise, Proto-Mayan *r > y in several Mayan branches (Campbell 1977, 97-100).

726 Hebrew pāraq ‘drag away, tear away’:

UA *pīyork ‘pull, drag’: Sh(C) pīyokko ‘pull, drag, tow, vt’; Sh(M) pīyokkah ‘drag, vt’; Sh(Cr) pīyokkoh ‘pull, drag, tow, vt’; Ch pīyōga ‘pull’; CU pīyō-gwā ‘pull’. [1p,2r,3q] [NUA: Num]

727 Semitic swrir yields Akkadian saaru ‘to revolve, dance’, but Hebrew ‘turn aside, leave, desist’; roots of middle consonant -w-, instead of doubling the middle consonant for the intensive, often double the 3rd consonant in what is called the pole form, yielding swr > swrr, in what Semiticists call the pole form. As Blau (1998, 324) states, “Several Semitic languages exhibit aversion to doubling w/y (i.e., pawel, payel), resorting instead to the doubling of the 3rd radical”; so with *r- > -y-, UA *suyuy ‘spin, whirl’ parallels Semitic swrr ‘turn, revolve, dance’ well in both meaning and phonology:

UA CV-447 *suyuyu ‘spin, whirl’: KH.NUA: Ca sūuy ‘spin, whirl (e.g., of water); Sr suuyuyu’n ‘whirling (like boiling water), i.’ [kw1s,2r,3c] [NUA: Tak]

728 Hebrew yr’ / yiira’ ‘(he/it) fears’; Hebrew tiirra’ ‘(she/it) fears’; Hebrew yir’a(t) ‘fear, n’:

UA CV-857 *iya-paka ‘fear, v’; Kw ’iya-vaga ‘to be afraid of’; Ch ’iyāvaga ‘afraid’; SP iyā-vaga ‘to be afraid’; SP yaa-vaga-i ‘is afraid’; WMU iyā-vaga-y ‘be afraid’; CU iyā-vagā ‘be afraid of’; Sh ti’iya-pikkah ‘be afraid’; Tb yaayān / ‘aayāyān ‘to be timid’. Notice that Sh aligns with the feminine prefix, the others the masculine. Note Tb ŋ < . For 2nd part of the compound, see 637 *paxad. [ti- prefix] [*-r- > -y-; Tb ŋ < ]

729 Araamic(J) ’eebaar-aa / ’eebr-aa ‘limb, arm, wing, pinion, male member’:

UA CV-1813 *pīta / *pīra ‘arm, right arm’: M67-346 *pēt ‘right side’; I.Num172 *pī(h)ita ‘arm’; M88-pīt ‘right side’; KH/M06-pīt: Mn pīta (< *pīta) ‘arm’; NP bīta (< *pīta) ‘arm’; TSh pītapi ‘arm’; Sh pīta ‘arm’; Cm pīra ‘arm’; Kw pīra-vī ‘arm’; WMU pīrā ‘arm’ (also found in compounds meaning right, but not in compounds

195
for left); CU pīrā-vi ‘arm’; CU pīrā-na-kwa-tī ‘the right side’; SP pīrā ‘arm, right side’; Hp pītvē ‘at the right side’; Hp pītvāq ‘along the right side’. Add Cp pīlyā ‘right (direction)’; Cp pīlyāve ‘right hand’; Cp pīlyāyka ‘to the right’; Ls -pli ‘right hand’, since intervocalic *-t- > -l- occurs in Tak. With assimilation of 1st vowel to 2nd (*pitā > *pata), Yq bāṭa-na ‘al lado derecho, la derecha’ and My bāṭatana ‘la derecha’ belong also. This appears to have lost Aramaic’s first syllable and kept the 2nd and 3rd syllables of the fuller form, as opposed to 794, the Sem-p variant. [*-r->y] [1s2,2r,3p] [SUW: Tep, TrC]

730 Hebrew šrp ‘to burn completely’; Hebrew šārēpa(t) ‘fire’; Ugaritic šrp ‘to burn up’;

Akkadian šaraapu(m) ‘to light a fire, burn up’.

UACV-890 *saypa ‘to burn’: Wr saipā-ni ‘quemarse [be burned]’; TO kōhadk ‘something dried and burned’; Nv kusada ‘quemarse’. Again, *kut- is prefixed in the Tep languages, though Nv s is unexpected vs. TO h (expected) and may have to do with different behaviors of the cluster *-ts-. [*-r->y] [1s2,2r,3p] [SUW: Tep, TrC]

5.11 Semitic-p š > UA *s vs. Semitic-kw š > c (ts)

Sem-p š > UA *s vs. Sem-kw š > c (ts), though s vs. c alternations happen in UA also, since the two sounds can easily vacillate to the other.

731 Hebrew šwy / šawa ‘give charge to, command, order’;

UACV-1858 *sawi ‘command’: Yq sāwe ‘mandar [command]’; Yq nēsawe ‘mandar, gobernar [govern]’; My sawwe ‘manda [command], ordena [order]’; Tbr i-sawi-rā ‘mandar’. [p1s4,p2w,p3i] [SUW: TrC]

The next few items (732-737) are various conjugated forms of Hebrew šwd / šyd ‘to hunt’: 732 is the singular participle; 733 the plural perfect.

732 Hebrew šwd / šyd ‘to hunt’; Arabic syd ‘catch, hunt’; Hebrew šayid ‘game, venison’; Hebrew šaad ‘hunter, (is) hunting’: Hebrew šaduu ‘they hunted, caught’: Hebrew 3rd sg perfective šaad ‘hunt(ed)’ or participle Hebrew šaad ‘hunter, (is) hunting’;

TO šaad ‘to chase’ (TO š < UA *c, Sem-kw).

733 Hebrew šwd / šyd ‘to hunt’; Arabic syd ‘catch, hunt’, Hebrew šayid ‘game, venison’;

Hebrew šaad ‘hunter, (is) hunting’: Hebrew šaduu ‘they hunted, caught’: UA *situ ‘aim, hunt’ matches the 3rd perfect plural Hebrew šaduu ‘they hunted, caught’;

Tr seri ‘atinar [aim], ser certero, tener buena puntería [have good aim], cazur [hunt], pezcar [fish], y’;

Tr seri-seri ‘(person who is) a good aim, a hunter.’

734 Hebrew ma-šuudat ‘net, prey’ i.e., game; Aramaic(J) masuudta ‘hunting apparatus, net, trap, n.f.’:

UACV-641a *masat / *masot (< *masuta) ‘deer’: M67-125 *mas; L.Son140 *mas ‘venado’; CL.Azt42 *masa, 305

**maso; Fowler83; M88-ma5 ‘deer’; KH/M06-ma5: Eu masòt; Wr mahòi; My màaśo; AYq masso; Op maso-t; Cr mwaśa; We māṣa; CN maaśa-tl. Jane Hill astutely adds Tb(H) maasatt ‘antelope’, and Sem-p: s > Tb š. In this set CN, CrC, and Tb agree in *masa, while six TrC languages consistently show *masaC. Perhaps Tbr hi-sarutu ‘- t fish net’; Tr wesurá / wisurá ‘type of fishing net’ (if we/wi = Egyptian w- or other prefix). [Wr h < *s?; final a vs. o] [SUW: TrC, CrC, Azt; SUW: Tb]

UACV-641b *masa-pu ‘sacred items’: M88-ma5; KH/M06-ma5: Gb mäsavot ‘sacred objects’; Ls màaśavut ‘ceremonial bundle’; Cp màásivet ‘sacred treasure of the lineage’. Miller’s including these Takic forms with M88-ma5 ‘deer’ on the basis of phonological similarity is not out of the question, but not out of being questioned either, as to their tie with ‘deer’. As compounds, they at least form a set themselves. [NUA: Tak]

735 While not attested in the Biblical text, huqtal forms of initial mu, such as *muṣṣaad ‘game, what’s hunted’ (< *muṣa(y)ad) could easily have been in the spoken vernacular, which aligns with UA *muṣayit / muṣayid ‘buffalo’: Hp cayrī ‘elk’; Hp cayrīra ‘moose’; Hp mosayrī, mosayrī (combining form) ‘buffalo, bison.’ Note Hebrew/Egyptian d > Hp r here and at ‘tail’. [p1s4,p2y,p3d]

736 Hebrew šwd / šyd ‘to hunt’, prfv or participle: šaad; plural participle šaad-im ‘hunters-pl’:

UACV-2237 *sir ‘shoot, hunt’: Eu hìsara ‘tarir [throw, shoot]’; the hi- could be many things, but among possibilities is an unattested hiqtiil. With a c/s explanation, ‘shoot’ may tie to *cìla ‘straight’ at ‘straight’.

UACV-2206 *cil ‘straight’: B.Tep210 *sìri ‘straight’; M88-c11; KH/M06-c11: TO šelin(m) adv’; UP šilíni; LP šilí; NT šilíni; ST šilí; We Sèu rày ‘derecho, recto’. Miller queries whether Tbr cira-voná ‘a la derecha’ is cognate. Note TO šel-wu ‘practice shooting’; TO šel-wui-dag ‘ability to shoot’; TO šel ‘permission, a right’;
737 Hebrew *ṣı̂aḥaa* 'horns':

UACV-163 *ṣanah* 'yellowjacket, stinging one': M88-sa28; KH.NUA; KH/M06-sa28: Cp šeše’nim ‘yellowjacket’; Sr haana-t ‘bee’; Ls šaṣa-ṣaš-a ‘thorny, a thorn’. Ken Hill adds Ktn haana-ç ‘yellowjacket’. Add Ls šaṣaš-la ‘yellowjacket’. Cp suggests a cluster. Cr sará ‘bee’ is a reasonable possibility. The fact that Cr keeps -r-(rather than -r- as usual) also suggests a cluster. A liquid (r) + pharyngeal (ŋ) > velar nasal (ŋ) is natural, in NUA especially, where liquids tend toward nasals. [p1s4,p2r,p3’2] [NUA: Tak; SUA: TrC]

738 Hebrew qayis / qeys ‘summer’:

UACV-2228 *kuwisan ‘summer’; Note the exceptional similarity of kuves / kuwes ‘summer, dry season’ in Eu kuves-rawa ‘summer’ and Tr kuwésa ‘be summer’ as well as Tr kuwé ‘summer, n’; Cora ta’uwaste ‘summer’ (-uwas-te after a prefixed ta-; though Cora i normally corresponds to *u, maybe the rounding influence of w afterwards retained the back round vowel). Also likely are Ktn ‘oší’ / ‘ošit ‘hot, be hot weather’ and Ktn ‘oši-vá’a ‘summer’. Hp iyís ‘early summer, planting time’ reportedly derives from *ica ‘plant, v’ and Hp iyía ‘plant, sow’. The rounding power of the uvular q seems pronounced in Sem-p, but not in Sem-kw. And it is that extraordinary rounding power that probably created an excrescent w to divide the resulting dipthong –ue– (> uwe) of the rounding adjacent to the more prominent e-like vowel in Semitic. [p1q,p2y,p3’4] [NUA: TrC; CrC; SUA: Tak]

67 Hebrew šaaráʕat ‘skin disease’; Hebrew(BDB) šaaráʕat ‘leprosy’ > CN siyō-tl ‘rash, scab, leprosy’.

739 Hebrew še’aa ‘dung, excrement’; related verbs in the related Semitic languages mean things like ‘stink, dirty, waste’ all applying to urine and excrement. UA may show the original vowel *sia* > Masoretic se’a. UA *sia* ‘urinate, v’, then n ‘urine’

Mn siina; n: sii‘í
NP -- Tb ši
TSh siiC; n: sii̇ppii Sr ši‘í‘; šiàa‘vun Yq siisi; šii‘ika ‘bladder’
Sh siiC; n: sii-ppi Ca sii‘; piš My sìisi; n: siiši
Cm sii‘í; n: sii‘í‘ Ls šii‘a‘; pisá-na’ Wr sii‘a-ni; n: sii‘i
Kw sii‘i‘; n: nazipi Cp kílyma; n: sì Tr isá/isí‘i; n: isi(ará)
Ch sii‘i TO hi‘a (n. & v.) Cr sce‘e; n: sii‘isuri
SP sii‘i Nv ’i‘a‘/i‘a‘ We šii v.
PYp hi‘a‘; n: hi‘i šii.pári ‘vejiga‘
CU sii‘i‘; n: sii‘i-pí NT iššiya CN šíšaa v.
ST ya‘a‘a‘; n: hi‘ CN šiś-tíli n.

Miller helpfully separates the verb and noun as separate derivations of a common stem:

UACV-2446a *sii‘i* / *sia* ‘urinate, v’: Sapir; VVH67 *sii(i)/sii(a) ‘to urinate’; M88-si8; M67-447 *sii* ‘urinate’; L.Num188 *sii ‘urinate’; CL.Azt182 *siiša ‘urinate’; KH.NUA; KH/M06-si8: Mn; NP; TSh; Sh; Kw; SP; CU; Tb; Cp; Ca; Ls; Gb si‘ ‘mear’; Sr; Hp; TO; Wr; Tr; My; Wc; Cr; CN. Add Nv, PYp, and AYq siše ‘check’. Note vowel anticipation in PYp.

UACV-2446b Num *sii‘ic-pi* ‘urine, n’: BH.Cup *si urine; L.Son237 *sia ‘orinar’, *sii ‘orines’; M88-si9 urine; KH/M06-si9: Mn; NP; TSh; Sh; K; SP; CU; Cp; Ca; Ls; Gb si‘iy; Sr; Hp sisikiy; Hp sishimoki ‘bladder’; TO; Wr; Tr; My; Tbr; HN maasiiš-tíli‘. [p1s4,p2’] [NUA; Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

740 Hebrew še’aa ‘dung, excrement’:

UACV-645 *ṣa‘a ‘defecate, v’; *ṣa‘ı ‘intestines’: M88-sa12; KH.NUA; Munro.Cup *ṣaa‘i‘s ‘guts’: Tb ša‘; Sr ša‘a ‘defecate, v.i.’; Sr sa‘i ‘what has been defecated, feces’; Cp ša‘ı ‘guts’; Ca ša‘ı ‘guts’, poss’d -ša‘ı ‘guts’; Ls ša‘a; Ls ša‘a‘; Ls šaа‘i. Miller (M88-si7) includes these with *si below. [NUA: Tak]

UACV-646 *si ‘intestines’: VH66 *si ‘guts, enteral’s; B.Tep61a ‘hihi ‘intestines’; B.Tep61b ‘hihi ‘his intestines’; M67-476 *sii ‘(yellow, guts, gall’; L.Son246 *siwa ‘tripe’; M88-si7; KH.NUA; KH/M06-si7: Mn sii ‘entraisls’; NP si ‘guts’; Kw sii/si‘i ‘guts’; Cp sii ‘guts, belly’; Ls sii ‘intestines, guts’; Gb -sin ‘tripe (poss’d); Sr si/si ‘intestines’; Hp siihi‘; TO hihij; Wr siwà; Tr siwà; My siiwa. [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC]

Remember in Sem-kw, Semitic s > c(ts), for which more examples follow:
741 Hebrew rwš ‘run’: 
UA *tūca ‘run, hurry s.th. along, vt’; NT utuišai ‘run (the ball, as in the game), vt’; CN totooca ‘hurry s.o. along’. Other than NT acquiring a prefix, everything fits: NT does its usual anticipation of the palatal consonant by a slight palatalization of the vowel just before it (u > ui/ə) and CN assimilated the *u > o, lowering it in anticipation of the final low a; and NT ə < PUA *e and thus corresponds to CN e, as well. 
[kw1r,kw2w,kw3s4] [SUA: Tep, Azt]

742 Hebrew šemør ‘wool’:
UAUV -1107a *comi / *comya ‘hair’: Sapir; VVH38 *co(ni) ‘head hair’; M67-219a *co ‘head’; l.Num256 *coV head; L.Son40 *coni ‘cabeza’; CL.Azt77 *con ‘hair, head’; CL.Azt241 *coni ‘hair, head’; M88-c06 ‘head, hair of the head’; KH/M06-c06: CN comi-tl ‘fleece, bristles, mane’; Hp sowi-cmì ‘facial hair’; Tb comoo-l ‘head hair’. Add Cm co ‘yaa’ ‘head of hair, hair’. CN con-tl ‘head of hair’ and the other *co(ni) forms below also belong. CN comi-, Hp -cmi, and Tb comoo- suggest *comi, with *m or *coni representing the original medial C. Cm co ‘yaa’ ‘hair’ further argues for *con < *coni / comya: co ‘ya is an expectable reduction from *comya with loss of first C in a cluster, and if *coni / *comya, then a nasal-alveolar cluster (-my-) would nicely explain the cluster being reduced to an alveolar nasal (n). CN’s pair (CN con-tl and CN comi-tl) show alveolar n before an alveolar consonant and show m when followed by a vowel, which is consistent with a *-my- cluster. 
UAUV -1107b *coni ‘head, hair’: My cóoni ‘cabello’; Gb cócon ‘face, eyes’ (vowel is unexpected, o < *o usually only after *k); Eu zonit; CN con-tli ‘head of hair’; Pl cun ‘point, head’; HN con-tli ‘head, roof’. Probably tied to these are Num forms (at ‘head’) with geminating effect in *coC-, or an underlying consonant: Sh coC ‘with the head’; SP cóC- ‘head’. [Sem-kw, N > gemination; Gb/NUA n = SUA n] [kw1s4,2m,3r] [SUA: Tak, Tb, Hp, Num; SUA: TrC, Azt]

Another cluster of -mr- as 2nd and 3rd consonants follows:

743 Hebrew taamaar ‘date palm tree’; Arabic tamr- ‘date(s); Aramaic(B) tuumar-taa ‘date palm-the’; Syriac / Aramaic(J) tamar ‘date-palm’; Aramaic(J) tam-aa / tuumar-aa ‘palm-the, date-palm-the’;
UAUV -1609 *tu’ya ‘palm tree, sp’: Wr tu’ya ‘palmilla’; Tr ṫu’ya ‘kind of palm tree’. [p1t,p2m,p3r] [SUA: TrC]

As in 744 below, also within comparative UA linguistics itself, *c vs. *s ambiguous it exists:

744 Hebrew šeelaaʃ / šelaʃ (constr) ‘rib,’ šalʃ- (construct/possessed with suffix pronoun), pl: šaląʃoot / šašaʃim / šalooʃoot-; Arabic ḍiːl ‘incline/lean, be crooked, limp’; 
Arabic ḍilɔ / ḍilɔ ‘rib’; Aramaic(J) ḍli ‘side, rib’; Ġilɔ-aa ‘rib-the’;
UAUV -1809a *caawa ‘rib’*: M67-345 *ca ‘ribs’; M88-ca2 ‘ribs’; KH/NUA; KH/M06-ca2: Ca čawa-’al ‘rib’, pl čawa-’am; Ca -caw’a ‘rib (poss’ed); Ca čaw-‘ika ‘sideways, to the side’; Gb -cax / čax ‘back’; Sr -ča ‘ribs’ (poss’ed); 
UAUV -1809b *ca’aC: Tb ca-‘api1; Tb(H) ča-‘api1 ‘ribs’; Cr i-ca’apwa-ri ‘ribs’. {-l> - at 816 too}
UAUV -1809c *caŋa ‘side, limp’: Hp čiŋi ‘rib’; Ls čaŋąx ‘this side’; Miller queries whether Ls čaŋąx ‘this side’ is cognate. Good question, unless -ŋax is a Ls affix/morpheme. Add Ca činaj ‘limp, hop’ as a lopsided / one-sided gate is likely. In fact, Hebrew šil ‘stumble, fall, limp, lame’ is a different root in Proto-Semitic and Arabic, but both merge to identical roots in Hebrew, so both Ca činaj ‘limp, hop’ and Hp čiŋi ‘rib’ < ʃVʃC.
UAUV -1809d *silaj / *salja ‘rib’: CN šiljan-tl ‘side’; My sanka’arim ‘costillas’; Yq sana’im ‘costilla’. Perhaps Ls sówlaḵa-š ‘rib’. I agree with Miller and Hill, that these are probably all related, in spite of the difficulties. Cahitan ‘sana’ma may also tie in (Yq sana’i; My pl: sana’arim) since we see ə in NUA aligning with NUA n. The variety of 2nd consonants (w, n, l, ə, ḥw, ’) are beyond explanation for Uto-Aztecanists, but realizing some forms cluster -ls- and others separate -l- and -s- may help. Adjusted Ca morpheme breaks such as Ca čawa’a-1 ‘rib’, pl čawa’a-m; Ca čaw-’ika ‘sideways, to the side’ are contempaltable, and CN šiljan-tl ‘side’ has the Proto-Semitic and Arabic verbs dišaʃ- [p1s4,213,2] [SUA: Tak, Hp, Tb: SUA: TrC, CrC, Azt]

745 Hebrew(Klein) šhr ‘be bright, clear’; Aramaic(J) šhr ‘be bright, shining’; hiqtiil of MHebrew šhr ‘make shiny’; Arabic šhr ‘appear, become visible, arise’;
UAUV -2235a *cihari / *ciʃrV ‘sunrise, east, morning’: B.Tep197 *si’ari ‘east’; L.Son34 *ciʃra ‘amanecer’; M88-ci18; M88-ci11; KH/M06-ci18; KH/M06-ci11: TO si’al ‘morning, east’; NT šišilá; ST ši’a’ly; Wr ce’la-ni/ce’ri-ma ‘amanecer, despertar’; Tr če’rá / či’ri ‘amanecer’. In Tepriman, *h > i’ is common, and in TrC it is common in
clusters. Combine M88-ci1 and M88-ci18 'east' since the change in vowels *i-a > i-a is common, and the consonants and meanings are all quite identical. 

[72x106]Ktn tïm / tïhmea 'same as, similar to'

[72x131]TO haivangakam 'one having a lot of cattle'; TO haivangaka

[72x144]TO mumku 'to be sick'; TO mumku

[72x156]TO kaij 'to speak in a certain way'; TO kaiji

[72x169]TO 'constipated'.

Sr tuma' (tutmah) "speechless in the face of terror,

750

mahai 'My maihwa with awe, reverence'; this UA set reflects the impfv stem SP sikwa'a 'to braid'. Ano

More sets of simpler t, m, s, etcetera:

NT, and Hp. of Hebrew and Arabic, since UA shows no sign of the prosthetic aleph, but does show all

Thus,

UA

Arabic

747

Hebrew ' used normally as 'five', and we expect a Sem

c-kw cluster. Of Hebrew and Arabic, since UA shows no sign of the prosthetic aleph, but does show all

UA

Arabic

746

Hebrew 'šbaš 'finger, toe'; pl: 'šbaš-a-oot, plural construct 'šbaš-oot 'fingers (of)';

Arabic šb ‘point with the finger, v'; Arabic 'šbaš 'finger'; Syriac šb-taa 'finger':

UACV-2629 *eipo 'five': Hp civot 'five' and the *-s(i)po in TO hitaspo 'five' and -spo in Nv utaspo 'cinco'

point to *cipo / *cipu. NT ma-säävä 'finger' (NT s < UA * c; NT v < UA * p; NT g < UA * w). [NUA: Hp; SUA: Tep]

UACV-2633 *cíkwa-si’tím 'six (lit: 5 + 1): CL.Azt148 *cikwašem 'six'; M88-ci10; KH/M03ci10: Po čukose;

CN čikwasem- in compounds before a V; Pl čikwasin; T čikwasie; Z čikwasen. For CN ciko/cikwa 'five, one-half' to mean both five and one-half in the same morpheme can only refer to the ten fingers, each hand having five, one-half the total, and we expect a Sem-kw cluster -bâ- > *kw (as in Syriac šb-taa). [kw1s4,2b,3'2] [SUA: Azt]

747

Hebrew 'šbaš 'finger, toe'; pl: 'šbaš-a-oot, plural construct 'šbaš-oot 'fingers (of)';

Arabic šb ‘point with the finger, v'; Arabic 'šbaš 'finger'; Syriac šb-taa 'finger': various vowelings

UACV-1122 *sipwa / *cap(i)wa 'finger: Čr anšibi 'five'; WMU ta-sivwɔ-n 'my toe(s)' (ta- 'foot'; -n 'my'; thus, -sivwɔ- 'finger'); SP sù 'finger, toe'; Mn masïwaki-na 'have fingers'; Cm masïwïiki'; Ch mas-śi; CU ma-sïi-vi; (perhaps TSh masïkïš /masikun; Sh masïk 'hand-leaf'); NT masâáviga / masâáviga 'finger'.

Note that Syriac šib-shifts aligns perfectly with WMU šivw-'finger' and with the UA initial syllable of ēi rather than *Vš of Hebrew and Arabic, since UA shows no sign of the prothetic aleph, but does show all 3 root consonants as expected in WMU, NT, and Hp. ['Charmony in NT; reduction -vw- > v or w in Num] [p1s4,p2b,p3'2] [NUA: Num; SUA: Tep]

More sets of simpler t, m, s, etcetera:

748

Hebrew šibbeš, šibbaš- 'to weave patterns':

SP sikwa’a ‘to braid’. Another example of the emphatic or pharyngealized š > ’ in Numic again. [1s1,2b,3s4]

749

Hebrew tmh, impfv: -tmah 'be astounded, amazed, freeze with fear, become speechless in the face of terror, v' (a dageshed/real h); Syriac tmh / tomarh 'be numb, rigid, speechless, amazed, struck dumb, regard with awe, reverence'; this UA set reflects the impfv stem -tmah:

UACV-855 *maha-ri/jwa 'fear': Wr maha- 'be afraid'; Wr mahariwac 'fear, vi; Wr mahaté 'frighten, vt'; My mawha 'hay miedo'; My mawhe 'tiene miedo'; Yq máhai 'scared, adj'; AYq mahu 'mawiwacio 'scary'; Tr mahá; CN mawi 'be frightened'; CN ma’ mawâ-tiaa 'frighten, get frightened'. The last two CN forms vs. CN imakasi show distinctive sets. Perhaps Ch(L) mawâ/- mai- 'with intent to harm'. For the pfv of same verb, see below. [p1t1,2m,3h] [SUA: TrC, Azt; NUA: Num]

750

Hebrew tmh / taamah, impfv: -tmahV (impfv) 'be astounded, amazed, freeze with fear, become speechless in the face of terror, v' (a dageshed/real h); Syriac tmh / tomarh 'be numb, rigid, speechless, amazed, struck dumb, regard with awe, reverence'; the first two UA forms could be a quṭtal or huqṭal (tutmah) or the basic form with very short first vowel, as in Aramaic, that assimilated to u before bilabial m in Sr and Ktn, and the last two (Tb and the 2nd Ktn form) reflect both Aramaic vowels (tomah) very well: Sr tuma’-q ‘be/keep quiet, shut up’; Ktn tu’mí-k ‘be quiet’; Tb tehmat ‘be silent’; Ktn tímí-k ‘be afraid, be constipated’. Anticipation of 3rd C h in most forms suggests Semitic tmh, and Ktn ‘afraid’ leans toward tmh too. [p1t1,2m,3h]

751

Hebrew dmy / damaa ‘to be like, resemble’:

TO -dma ‘to be like or look like’; examples:

TO kaj ‘to speak in a certain way’; TO kaj-dma ‘to appear to be speaking in a certain way’;

TO mumku ‘to be sick’; TO mumku-dma ‘to appear to be sick’;

TO haivangakam ‘one having a lot of cattle’; TO haivangaka-dma ‘one appearing to have a lot of cattle’;

Tr tami / tami ‘a modo de, medio, parecido a [appearing like]’

Ktn tím / tímu ‘same as, similar to’ [p1d,p2m,p3i]
752 Arabic sahm- ‘arrow, dart’: pl suhuum:

UACV-64 *suhuma ‘arrow’: Sr šumaant ‘bow, arrow’; Ktn šumana-t ‘arrow’; TO ho’oma-ču’d ‘make a charm, lucky arrow, etc, for’ (TO h < *s, and TO ‘ < *h, so TO ho’oma < UA *sohoma / *suhuma); TO ho’oma ‘a charm, s.th. that brings good luck’. *h > ‘ in Tep, so a medial h is reconstructed yet easily lost diachronically; Eu zamät ‘arrow’ (1st vowel assimilated to 2nd). Notice that Eu has the vowel of the sg while Sr and TO align with the voweling of the pl, which is better reconstructed as suhuma than sohoma, for two reasons: one, both Ktn and Sr have u; and two, we see the lowering of u > o before a (i.e., uCa > oCa) real often in UA. At 711 is another broken pl. [*o vs. Cah a; s vs. c] [p1s,p2h,p3m] [NUA: Tak; SUA: Tep, TrC]

753 Syriac katif < *katip ‘shoulder’; Hebrew kaatep ‘shoulder’; Arabic katif < *katip ‘shoulder’; Aramaic(S) ktp ‘carry on the shoulders’; Aramaic(J) katcep ‘carry on the shoulders’; Aramaic(J) kattaap-aa ‘porter, carrier-the’:

UACV-407 *kucupu ‘carry on the back/neck’: B.Tep124 *kusuvui ‘carry on the back’; M88-ku27; KH/M06-ku27: Nv kusubio ‘cargar en las espaldas’; UP kuśiw; LP(B) kuśu; NT kuśivu / kusuwii; ST kusvi. Also add PYp kusvim ‘carry on the back’ (PYp kusiv / kusuv ‘neck’) and TO kuswi’ot ‘shoulder a load, vt’ (TO kušo ‘back of the neck’). Cf. *kucipu ‘neck’. [SUA: Tep]

UACV-1502 *kutipu > *kucipu > Tep *kusivu ‘neck’: TO kus(i)wo; LP kuśiv; PYp kusiv; NT kuśivu; ST kusuv. The Tep forms collectively point to PUA *kucipo / kucipu. While TO kus-ta ‘tendon in the neck’ has another morpheme, TO kuswo ‘neck’ and TO kušo ‘back of the neck’ are similar, yet different. Cf. *kucipu ‘carry on back’. [1k,2t,3p] [SUA: Tep]

754 Hebrew(BDB) pny / panaa‘ ‘turn, turn and look, look’; Hebrew(KB) pny ‘turn attention to, to care about’; participle poone:

UACV-449a *puní ‘turn (around)’: KH.NUA: Ca puni ‘to whirl, spin’; LS puni/a ‘to be round, form a circle, watch over’; LS puni-va ‘to whirl’; Hp poní(k-) ‘coil up, vi’; Hp poníl-ti ‘turn, vi’; Hp poníla ‘turn, vt’; Hp poníwta ‘have a bend, curve or turn (as a road)’. Add Ktn punink / puninik ‘coil (as rope), go around’.

UACV-449b *puní ‘turn, look, see’: I.Num159 *puní/puní ‘see’; M88-pun6 ‘see’; KH/M06-pun6: Mn puni/poni; NP puni; TSh puniC ‘see, look at, study’; Sh puniC/puniC ‘see’; Cm puni-ti; Ch puni ‘see, look’; SP pinn ‘see’; CU píni-nya ‘see, vt’; CU píni-ni ‘look at’; Hp poniýki ‘start moving, wake up’ (cognate? Miller queries); I say yes as ‘turning’ and ‘seeing’ are waking up. Note the segmental similarity of Ktn punink / puninik ‘coil (as a rope), go around’ to the Hp term. Ktn and Hp poní-ni-ykí are likely cognate with Num *puní ‘see/look’ as also the more basic stem Hp poni- ‘turn, bend’, as in Hp poni-l-a ‘turn, make turn, steer’ since he turned to look and he turned and he looked can all apply to the same event/context. Jane Hill (p.c.) notes also Sh puinu ‘round, circular (spherical)’; Sh puinuina ‘spin’; Sh(C) puinua / puinui / puinukka ‘turn, spin’. They have other morpheme(s). [*u > i in SP and CU, i.e., eastern SNum] [1p,2n,3y] [NUA: Num, Hp, Tak]

755 Hebrew kutónet ‘shirt-like tunic’:

UACV-488 *kutuni ‘shirt’: ST kutun ‘traditional tunic’; TO kotoni ‘shirt’; NP pina-kkift ‘shirttail’ < (back-shirt; ḫ < *u). Saxton suggests TO kotoni ‘shirt’ from Spanish cortina ‘jacket’; but unless they were all borrowed from Spanish and all left out the -ri syllable, similar terms in NP and ST and TO suggest a PUA term. [1k,2t,3n] [SUA: Tep; NUA: Num]

756 Hebrew šn ‘to hate’; Hebrew śane and SamP šanah = Hebrew šanna ‘enemy, one who hates’: Eu zináva ‘enojarse [get angry]’; UA *w often > Eu v (*woko > Eu vokót ‘pine’, *tawa > Eu tava ‘sun’), so Eu zináva and Num śináwa-vi ‘coyote’ as the trickster often representing the cosmic ‘hater’ or ‘enemy’ of mankind; note Ch(L) śinávavi ‘Mythic Coyote, the pre-human, immortal personage’;

UACV-569 *šináa- / *šinawa ‘coyote’: Dakin2004b: Kw śiña-a’-vi; Ch śiña’avi; Ch(L) śiña’aví ‘coyote’; Ch(L) śiña’aví ‘coyote’; Ch(L) śiña’aví ‘Mythic Coyote, the pre-human, immortal personage’; SP śiňa- ‘avi ‘wolf, dog’; SP śiňa-ňwa-viN ‘coyote’; WMU śiňava-avi / śiña’a-avi / saná’a-avi ‘wolf’; CU śiňáevi ‘wolf’; Cm ceena ‘gray fox, coyote’. Jane Hill astutely notes that Cm may be a loan from SNum in light of its lack in other CN languages. Karen Dakin (2004b) makes a case for a tie between this set and CN šooloo-tl ‘page, male servant’ (Kartunnen); hermano gemelo de Quetzalcoatl [twin brother of Quetzalcoatl], siervo de su gemelo [servant of his twin], se representa como perro [is represented as a dog] (Dakin 2004b, 194) (keep in mind *n > SUA A) and CN aa-šooloo-tl ‘edible salmonander (water-?)’; CN šolópí-ti ‘be foolish, joke, lie like a fool’; CN šoolóopí-yoo−tli ‘foolery, deceit’; CN šolópí-tli ‘idiot, fool, dol’t. Might these relate to *śiña ‘shout’ (Wr śiña ‘shout’; Tr śiña ‘shout’; and Tep), when considering the identity of the first four segments and the frequency of ‘cry, call’ associations with coyote and wolf words? [w and glottal stop] [p1s2,p2n,p3’] [NUA: Num; SUA: Azt]
757 Hebrew šiphbaa ‘maid, maid-servant’ possibly originally ‘concubine’ in light of Arabic sif III ‘have intercourse with’; also of the same root is Hebrew mišpaḥaa ‘clan, family connection’; so Hebrew šiphbaa coming to mean any ‘female of the family’ is compatible. Keep in mind that bilabials as first consonant of a cluster typically disappear in UA (see 4.3), as here also; the pharyngeal does its usual w, but also q as we sometimes see in UA, and which we might expect to be more likely when part of a consonant cluster. The vowels are identical to Hebrew in the first set (both are -i-a), but have assimilated in others:

UA CV-2575a *siwa < *si(q)wa / *sivNa 'female, sister, daughter': Sapir; M67-470; Munro 1973: Hp siwa 'sister of a man'; CN siwaa-tl / sowa-tl 'woman, wife'; Pl siwaa-t 'woman, wife'; Ls šawéa-mail 'daughter'. Miller and Bright’s observation that Ls šawéa-mail ‘daughter’ is the diminutive of Ls šunjá-l 'woman' is very relevant to the nasal clustered with -w. CN may show a vowel assimilation to w (*siwa > *sowa) that occurred in other languages also, probably in Tag *suna, TrC *séna ‘wife’ and Tep *hooniga ‘wife’.

UA CV-2575b *sï’a 'girl': L.Nom195 *sï’a (young) girl; M88-si11 'young girl'; KH/M03-si11: Mn sï’a; NP sï’a / čï’a. Miller includes some *sïa forms, such as CN siwaapil-li ‘lady’; Pl siwaapil ‘girl (teenage)’. The WNum forms likely tie to *siwa/siwa, but until an explanation emerges, a separate letter is good. [w] w vs. glottal, n/*w, etc., and in UA and SUA.

UA CV-2575c *sûna 'man's daughter, wife': M88-su21; KH.NUA; KH/M03-su21: Cp šunjá-ma 'man's daughter'; Ca sú'gama 'man's dau'; Ls šunjá-l 'woman, wife'; Gb asón 'wife'; Sr šun 'man's dau'. Add Ktn hun 'descendant' and Ktn nǐmihun 'wife'; Pl: nǐmihun (< *nimi-sûna ‘man's-girl/woman’).

UA CV-2575d *sôna < *sûna < *sï(q)wa 'woman, wife': B.Tep73 *hooniga 'wife'; B.Tep72 *hoonita/hoonata 'to take a wife'; L.Son256 *sôna ‘esposa’; BH.Cup šunjá-ma ‘daughter of man (diminutive of woman); M88-so8; KH/M03-so8: TO hooniga; NT ooniga; ST hooni; Tbr soñ-t ‘esposa’. [idddda] [p1s1,p2p,p3h2] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, Azt]

758 Hebrew ši’ ‘ask’:

UA CV-74 *si’wi ‘ask for’; Ca sô ‘we 'beg, ask for' and Ls šôovini 'ask for' agree with initial *sï and a glottal stop + w > p / v happens in UA. [p1s1,p2,.p3l] [Tak]

759 Hebrew špí ‘be low, fall’; Arabic safala / safila ‘be low, be below s.th., lie underneath, turn downward’: TO šolop ‘short’; TO šolop-ká ‘be short’; SP tašibnap- ‘be early evening’. Sapir suggests SP ta- ‘sun’ is compounded, which remaining portion -šibnapN would yield ‘sun-is low’ or ‘sun-turned downward’ and the final nasal (N) corresponds to Semitic l. So all corresponds as expected, except TO š puzzles. [1s1,2,p3]

760 Hebrew šéleg ‘snow’; Arabic 0alğ- (< * 0alg) ‘snow’; Hebrew tašleg ‘to snow, v’:

UA CV-2078 *šiḳ ‘snow’: CN sek-tl, se-tl ‘snow, ice’; the 2nd and 3rd consonants are clustered in Arabic, originally in Hebrew, and in UA; loss of -l- in a cluster is expected: -lk- > k. Cora seeri ‘niece [snow]? UA CV-1550 *šiḳ-powa ‘numb’: CN sepoowa ‘be numb (of body part, from cold or lack of circulation); CN sesepoka 'get numb, have goose bumps’; the 1st element of the CN terms is suggested to be CN sek-tl ‘snow, ice’. CN -p- (and not o) suggests a cluster. Might Yq si’ibwia 'entumida/o [numb]'; AYq si’ibwia ‘numb’ be reduced loans to the nasal clustered with -w. CN may show a vowel assimilation to w (*siwa > *sowa) that occurred in other languages also, probably in Tag *suna, TrC *séna ‘wife’ and Tep *hooniga ‘wife’.

761 Hebrew šîl / šalalâj ‘stretch out, send, despatch’; Hebrew(qittel) šîlîh  I ‘let go, dismiss, send away, make water flow’; Hebrew šélaḥ ‘offshoot, shoot, small shoot’ (BK) ‘missile, weapon, sprout, offshoot’ (BDB); UA CV-539 *šiḷo/*soli ‘ear of corn’; M88-si14; KH/M06-si14: CN siiloo-tl ‘tender ear of green corn’ and Tbr soli-t ‘ear of corn’ are identical except for a vowel metathesis in one or the other; Pl siilu-t ‘small green ear of corn’. [p1s1,p2p,p3h2] [NUA: Hp; SUA: TrC, Azt]

762 Hebrew šîh ‘stretch out, send, despatch’; Hebrew qittel: šîlîh ‘let go, dismiss, send away, make flow’: Hopi šîlaw ‘absent, missing, none there’; Hopi šîlaw-t ‘be gone, vanished, depleted, used up’. Perhaps CN šooloo-tl ‘page, male servant’ (Kartunnen) i.e., ‘huge one’, sent?. [idddda]

763 Hebrew šîlîh ‘let go, dismiss, send away, make water flow’ (qittel):

UA CV-2315 *šîlā*i ‘spill’: Ls šîlā/i ‘spill, pour out’; Ca sîlye-çé ‘spill, drip (of liquid)’. [p1s1,p2p,p3h2] [NUA: Tak]

764 Hebrew šîmlaa / šîmla-t ‘wrapper, mantle’ [s.th. wrapped around]; Hebrew salma-t ‘garment’ metathesis of Hebrew simla-t; Arabic šamlat ‘cloak’; Arabic šamila / šamala ‘contain, include, enclose, envelope’ UA CV-2211 *sam’ac ‘spread, v’: Stubbs2003-22: Kw sa’a ‘spread out (e.g., a blanket); Kw sa’ma-pi ‘blanket, mat’; SP sa’ma / sam’a ‘spread out (a blanket); SP sa’mappi ‘spread out, ptc, cover on which s.th. is laid’; Ch som’a ‘spread a blanket’; Ch samâpi ‘pallet, rug’; WMU sa’má-pipu ‘rug, skin, thick blanket, saddle blanket, n’; CU sa’má-pú ‘cover, rug, carpet, pad, pellet, floor’. Given the tendency of glottal stop
anticipation and having two forms with the glottal stop after -m- (-m*-) probably the cluster */m*- > */m- in the other forms. All Numic languages with a noun suffix (Kw and SP) suggest a final -C Hebrew ha-ssimalaa > Hp isimmni ‘a wrap for the body, blanket, shawl, robe, cape’; Hp isiman-ta ‘make a wrap’ */m* > n in cluster or usually in NUA, but in Hp?); Tb *tši-t ‘blanket’. Note l > ‘ in a cluster with N at sml, gml, dll. My mistake in Tb at both UACV-2211 and UACV-248, now combined here; unstressed V changed. [p1s2,p2m,p3l] [NUA: SNum, Hopi, Tb] UACV-248 *[mCk] ‘blanket’; NP iz zigwii ‘blanket’; Tb(M) *tši-t ‘blanket’, Tb *tši-dít ‘wear or wrap oneself in a blanket’; Tb *tši-danat ‘to put a blanket around s.o.’; the final -t (instead of -l) of Tb *tši-t and the glottal stop in Tb *tši-danat both suggest a final consonant no longer obvious; furthermore, the gemination in NP iz zigwii suggests C cluster. [1s2,2m,3l] [NUA: Tb, WNum]

The next two items add two more examples of Proto-Semitic */x > k/x, in contrast to Sem-kw */x > ḥ*

765 Hebrew ḫlq ‘be smooth, slippery’; Arabic xaluqa ‘be smooth’; Arabic xalaša, -xlašu ‘take off, put off, slip off, to pull away’; less likely Hebrew ḫls ‘take off, bare’; Hebrew(BBD) ḫls ‘draw off or out’; Arabic Montserrat ‘be freed’; Aramaic(N) ḫls ‘to bare (shoulder), remove’; Aramaic(J) ḫls ‘take off, undress’;

UACV-2039 *kalu ‘slide’: Eu karú-da’a ‘resbalar [slip, slide’]; Wc harúanari ‘lisos [smooth]’; Ca xáyúqi / xáyúqi ‘slide down, v’. [r > y; k > h?] [p1x,p2l,p3’] [NUA: Tak; SUA: TrC, CrC]

766 Semitic rdx ‘wash’ (though Egyptian rxt ‘wash’ would match as well):

UACV-2491 *pa-tíki ‘wash’; SP paríxi ‘wash’; WMU pa-rüxi ‘wash (s.th. solid, like dishes, baby)’, vt’;

CU na-vá-ríxi ‘wash oneself’. [p1r,p2x,p3s4] [NUA: SNum]

767 Hebrew ma ‘what? interrogative pronoun, also used as a relative pronoun’ (Jeremiah 7:17 and 33:24; Micah 6:5, 8; Job 10:2 and 34:33; I Chronicles 15:13):

UA *ma ‘subordinating conjunction, relative pronoun’: (see Langacker 1977, 176-85) m- of TO m-a / m-o ‘subordinator’; Wc m ‘subordinator’; Tr ma- ‘subordinator with affix’; Tr ma-ne ‘which-I’; Tr ma-pu ‘which he/they’; and My -me ‘who who/which, those who/which’. Ca mi ‘interrogative pronoun’; Ca mi ‘vi which’;

UACV-2527 *ma ‘what, which’: Sapir: Tb(V) maal ‘which one?’; Tb(M) maa’al ‘which one?’. Tb(V) matwan ‘what kind?’; Tb(M) ma’mah ‘where?’; Tb(H) ima ‘while, same subject subordinator’; Tr ma ‘rel pron’; Tr mapu ‘what, rel pron’; NT má ‘how? in what way?’; NT mákkiři ‘el que (rel pron)’; Hp himi ‘what’; Mn himáa ‘what’; SP ma-ma ‘thing, clothing, brush, plant’.

UACV-2670a *ma ‘that’: Sapir: Cora ma / man ‘hier, dort’; SP ma- ‘that (visible)’. To Sapir, add Sr amá (acc. amai; pl. a’m) ‘that one, he, she, it’ (Sr a- ‘third person sg. pronominal prefix’) and Ktn ‘ama’ ‘that (distal)

UACV-2670b *ma ‘that’, this: KH/M06-dm5: Hp mi (acc. mit; pl. mima, acc. mimiy) ‘that (far from speaker and hearer)’; Gb mené ‘this’; pl. memo ‘these’; Tr(H) mi ‘aquel, aquella’; miká ‘lejos’ (Ht);

Cr mìmì ‘ese’ [p1m] [NUA: Num, Tb, Hp, Tak; SUA: Tep, TrC, CrC]

768 Syriac makyaan / mekaa ‘hurting, injuring’ or Hebrew *makke ‘smite’ (active hiqtiil partcpl):

UA *mika / *mi’a ‘kill’; VVH88 *mi’a ‘to kill’; all forms mean ‘kill (sg obj) and/or beat/injure’: Tb mi’gat; Cp mecê; Ca mëkan/mëqa; Gb moka; Ls mëku/mëka (Lo < *i/e); TO mi’/mi/i/mi’i; Eu méa; Wr me’a; Tr me’a; My méa; CN miktia; Cr ‘me-e-

UACV-619 *mak / *ma’k ‘chop’: Tub mak ‘hachar [chop]’ and Tbr isá-ih- ‘cortar [cut]’ combine to yield Tbr mak-isa-mwa-y ‘corta’; Yq má’ako ‘chop’, My má’ako ‘cut with an axe’; Tr me’té ‘chop’; Wr me’té ‘cut with an axe or machete’. Tr and Wr may be compounds from *mak-tík.

UACV-1262 *mîkka / *mikka (> *mi’a) ‘kill’; VVH88 *mi’a ‘to kill’; L.Son144 *mì’a; BH.Cup *maq ‘kill’; B.Tep153 *ma ‘he killed’; Cl.Azt94 *mikita; M88-m3; AMR 1993c *mikka; KH.NUA; KH/M06-m3: Tb mi’gat; Cp mecê; Ca mëkan/mëqa; Gb moka; Ls mëku/mëka / mòqna; Ktn mîk ‘kill, hit’; TO mi’a/mi’i/mi’a ‘kill’;

Eu méa ‘matar a uno’; Wr me’a ‘matar sg. obj.’; Tr me’a ‘matar a uno’; My mé’a ‘matar’; CN miktia ‘kill or injure s.o., commit suicide, mistreat self, vt, v.refl’; Cr ra-me-e-níyi ‘he’s going to kill him with a knife’; Miller includes Sr mim’kin ‘hurt sg. obj.’ (the causative of Sr mim’k ‘die, be sick’), but Ken Hill’s (KH/M03) association of Sr mëkaan ‘kill, hurt, sg.obj.’ with the above forms fits better (η = pharyngealized, somewhat retroflex barred i). This stem seems to have derived into two forms with the glottal stop after -mi’ and *mika. B.Tep153 *ma ‘he killed’ (UP mua; LP mua; NT múa; ST mua) belongs, though TO me’a / mu’a / mea / mua ‘kill’ shows variation. Note Tb -g- < *kk-, as also at *paka ‘hit’ and almost at ‘pikka ‘knife’. [k > k-] [NUA: Tb, Tak; SUA: Tep, TrC, CrC, Azt]

UACV-1097 *maki ‘grind’: M67-233; M88-maI; Munro.Cup1 *máaxi ‘acorn flour’; KH/M06-ma18 ‘hit/golpear’; Ls máxí ‘grind acorns on a metate’; Ls máxi ‘acorn flour’; Cp máxi ‘acorn flour’. Similarly ground, add Tr ma’*k ‘membrillo Cimarron, su hoja, muy fina, la muela sec a y hacen pinole’. [p1m,p2n,p3kk] [NUA: TrC; NUA: Tak]

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5.12 Semitic Emphatic or Pharyngealized τ

Hebrew emphatic τ > UA *e usually, like the other emphatic consonants: namely, Hebrew š and its three proto-Semitic sources, which remained separate in Arabic š, d, and z, but all merged in Sem-kw to UA *e, especially before high vowels (i, u, t). or even s, as c/s issues plague UA too. However, τ often remains t-like, especially in consonant clusters. The next 24 items (770-793) exemplify τ.

770 Arabic ṭwy / ḏawwa ‘spin (thread)’; Hebrew ṭwy / ḏawwa ‘to spin’; Hebrew maṭwe ‘yarn, s.th. spun’:
CN cawa ‘to spin’. [kw1t2,kw2w,kw3i]

771 Hebrew Ʃm ‘taste; eat’, plural participle 志强mīm; UA *cu’mi aligns with the pl participle:
UACV-2222a *cu’mi > *ʧuV ‘suck, sip, kiss’; M67-420 *cu’n ‘suck’; CL-Azt10 *cinaaan ‘bat’; M88-cu7: KH.NUA; KH/M66-cu7: Kw čoḥmi ‘suck, v’; Hp čoçocona ‘kiss, suck, on pipe’; Hp(S) cohcoona ‘suck’; Cp čoči ‘kiss, vt’; Cp čůme ‘suck’; Ca čůni ‘suck’; Ca čůni ‘cause to suck’; Ls čůni ‘suck (breast)’; Ls čůni ‘kiss’; Sr čůni ‘suck, vt’; Ktn ču’ ‘suck’; Eu čaica; Wr cu’mi ‘suck, sip, slurp food’; Tr cu’mi ‘suck, kiss, sip, eat soft things’; Tr ču’mi ‘lip, mouth’; My ču; Ayq ču; CN (paal)čičina ‘soak up, suck in, smoke, vt’; CN čičina ‘suck, in consum, and NH čičina/čičina ‘suck’. Ken Hill adds Ktn ču. Also add -uma of Nv tup’suma ‘suck, v’; NT višūsuma ‘suck’. The NT form fits well a compound of *pici-cu’m ‘breast-suck’ since Tep/NT s < *e. The Tep forms suggest *čuma or *ču’ma, like Tr, Wr, and Cp. We cēena ‘lick’ looks like the Azt forms. Add -čomi- of Ch(L) ko’ “čomi-gyah ‘tobacco-chewing-is’. Worth listing, but having variant correspondences are CU čům ‘suck, sip, vt’; Ls čůmí ‘swallow whole’; the -coma of CN ke’coma’bīte. In the below and some of the above, the cluster -m- > -n- and then > -n- in SUA.
UACV-2222b *ʧuUC ‘tobacco pipe’; M67-331 *cuû ‘pipe’; M88-cu8 ‘pipe’; KH/M66-cu8 ‘tobacco pipe’; SP čuûC; CU cu-či ‘pipe, sucker (the fish); Hp cooço ‘tobacco pipe’; Hp coocoça ‘smoke (tobacco)’; WMU čuěči / juûji ‘pipe, smoking pipe, n’. Note WMU loses medial nasal, but keeps a nasal vowel uu here at ‘suck’, at ‘liver’, and at -nīmi ‘go, person’. [NUA: Hp, Tak, Num; SUA: Tep, TrC, CrC, Azt]
UACV-2274 *ʧima / *ʧICma ‘taste’: Mn tīma ‘taste, v’; Sh tīmmai ‘taste, v’; Kw tīmaka’a ‘taste, v’; Cr ra-teemwa’a ‘lo præebua, lo saborea’. What of Tr rā*ma ‘probar, gustar, tomar el sabor’? [iddidda] [kw1t2,kw2w,kw3i] [NUA: Num; SUA: CrC, TrC]

772 Hebrew ˆaime ‘(be) unclean’, Hebrew ˆum(a)t ‘uncleanness, filthy mass’:
UACV-1474a *co’a ‘mucus, have a cold’; M67-219b *com ‘snot’; M88-co4 ‘snot’; KH/M66-co4: Eu zóma ‘moco de narices [mucus]’; Wr co’má ‘moco [mucus]’; Tr co’ma / -cum ‘moco’; My čómi-m; Cr cu’umé ‘mucus’; PUA *e > Tep s: TO šomaig ‘catch a cold’; TO šōsa ‘nasal discharge’. Add NT šōs ‘catarro [cold], moco’; ST somai ‘have a cold’; Yq čom watte ‘to blow the nose’; Yq čoomi ‘mocos’; Ayq čoomim ‘phlegm’. For the glottal stop to jump before the preceding consonant, compare star 154, steal 157, shirt 199, or Tep g < UA *w < Sem ‘(glottal stop). Is TO šōsa a reduplication of *soma in which the medial cluster reduced, losing the bilabial nasal: *šōma > šōs; likewise for NT šōsoi. [cluster reduction] [SUA: TrC, Tep]
UACV-1474b *co’m-pil ‘have a cold (mucus appendage/falls)’; L.So41 *cop ‘moco, catarro’: northern Eu čób-a-t; Wr cohpré; Tr cohpé. CN compili-li ‘a cold, n’ and CN compiliwi ‘have a cold, v’ are likely fuller forms of the reductions in TrC: Wr copé ‘cold (sickness)’; Tr co’pe ‘catarrro’. The CN, Wr, and Tr terms, of course, seem related to *co’a above, compounded with an extra morpheme -pil. [N > s as 1st C in cluster] [kw1t2,kw2w,kw3i] [SUA: Tep, TrC, Azt]

773 Syriac 奇纳 ‘grind, pound’; Arabic 奇纳 ‘grind, mill, crush, destroy’; VI ‘quarrel, be in conflict’;
Arabic ƙaƙuun ‘mill, grinder’; Hebrew ƙaṭhoon ‘hand-mill’; both t > c and ḏ > t at times:
UACV-621 *to’na(C) ‘hit, pierce, stab’: Mn tona ‘prick, stick (with a sharp object), nail, vt’; Mn tonaká ‘puncture, nail, vt’; Mn to’noo ‘hit by throwing, shooting’; NP tona ‘hit with fist, vt’; TSh tonnaC ‘poke, stab, stick, pierce’; Sh tonnaC/TonaC ‘pierce, stick with sharp point’; Cm tonari ‘stab, pierce, sting (of insect)’; Kw tono ‘hit, strike, pierce, puncture, stab’; Ch toná ‘hit, punch, stab’; SP tonna / ton’na ‘strike, hit, stab’; CU tōnay ‘hit, strike, punch (only once)’; CU tōnaga/-y ‘strike (of lightning)’. Wr(MM) to’na ‘estar tocanadose, golpeandose (hitting self/each other)’. The k in Mn (vs. g), the p in CU (vs. v), and the gemination feature of the CNU forms all point to a final consonant. [NUA: WNum, CNum, SNum; SUA: TrC]
co'na / co'ni ‘pound, hit’; M67-232 *con ‘hit’; L.Son39 *cona/*con-i ‘abofetar’; M88-col ‘pound’; KH/M06-col: TO sóni ‘action of the hand or of s.th. held’ (usually of striking, note: TO sóni-kon ‘strike, hit’; TO sóni-ak ‘chop down’; TO sóni-č-k-wua ‘move s.th. by striking it’; TO sóni-hin ‘to hammer’; TO sóni-win ‘reduce to small bits by pounding’); Eu zóna/cóni ‘moquetear [punch], bofetear [hit, punch]’; Wr co’nani/co’ni-má ‘machacar’; Tr me ‘-c-o-n-a ‘machacar [pound, mash], clavar [drive, stick, nail]’; My cónna ‘pegar con mano [hit with hand]’. Add CN cocona ‘strike s.o., beat s.th., play instrument’; and Tr co’na/co’ni-mea ‘punch, hit with hand’; Yq čočona ‘hit one’. This ties to Num *to’na ‘stab, hit’. A similar example is ēn > po’na ‘pull out’. [1t2,2h2,3n] [SAU: Tep, TrC, CrC, Azt]

774 Hebrew נִּשׁ ‘to plant’, yi-ṭṭaš ‘to plants’:

775 Hebrew נַּשׁ ‘to plant’; Hebrew נְאַתָּשׁ / נְאַתָּשׁ ‘a growing plant, plantatino’:

776 Hebrew נֵר ‘watch over, guard’, Aramaic by-form of nṣr; Hebrew maṭṭa’araa ‘target, mark (as kept in the eye, watched)’; Arabic nṭar ‘to watch, guard’:

777 Hebrew תָּבִּבּוּ ‘navel’; MHebrew תִּבְּבַּוּ ‘navel’; Aramaic(J) ṭībbu’r ‘navel’:

UACV-1188 *co'na / co'ni ‘pound, hit’; M67-232 *con ‘hit’; L.Son39 *cona/*con-i ‘abofetar’; M88-col ‘pound’; KH/M06-col: TO sóni ‘action of the hand or of s.th. held’ (usually of striking, note: TO sóni-kon ‘strike, hit’; TO sóni-ak ‘chop down’; TO sóni-č-k-wua ‘move s.th. by striking it’; TO sóni-hin ‘to hammer’; TO sóni-win ‘reduce to small bits by pounding’); Eu zóna/cóni ‘moquetear [punch], bofetear [hit, punch]’; Wr co’nani/co’ni-má ‘machacar’; Tr me ‘-c-o-n-a ‘machacar [pound, mash], clavar [drive, stick, nail]’; My cónna ‘pegar con mano [hit with hand]’. Add CN cocona ‘strike s.o., beat s.th., play instrument’; and Tr co’na / co’ni-mea ‘punch, hit with hand’; Yq čočona ‘hit one’. This ties to Num *to’na ‘stab, hit’. A similar example is ēn > po’na ‘pull out’. [1t2,2h2,3n] [SAU: Tep, TrC, CrC, Azt]
780 Hebrew ṣn ‘to load (as beasts of burden)’: Wr cuhc ‘to place a load on a burro, horse, etc’ if -n- lost in cluster with other morpheme. [kw1t2,kw2w,kw3n]

781 Hebrew twl ‘to cast, throw’ > UA *culi: TO sulig ‘to put, throw away, pl’. [kw₁,kw₂,kw₃]

782 Arabic ṭh / ṭahaa ‘to hurl, shoot’ > Wr cewa ‘to throw or hit with a missile’. [kw or p:1t₂,2h₂,3i]

783 Hebrew tpl ‘to smear or plaster over, stick, glue’ (BDB), ‘smear, coat, cover’ (KB): Hopi cakwani ‘plaster’; Hopi cakwan-ta ‘be plastering, smearing on’ if from an unattested -tappel, which doubles the middle consonant: -*tp>-kw-. [kw₁t₂,kw₂p,kw₃]

784 Hebrew ʾṭalep ‘bat’; Aramaic(J) ʾṭalep-aa ‘bat-the’:

UCV-126 *hoʾna(pi) ‘bat’: I.Num33 *hoʾ(implode ‘bat’; M88-h04: Mn hoʾnɔbi; NP pita-hanaʾa; Sh honopitštiihí. TSh honopipi-ći ‘bat’ and the first part of Cm hínibì pokaaʾ ‘bat’. The Mn, TSh, and 2nd NF forms suggest a consonant cluster ‘n’n. NP is a compound, and the latter part (-hanaʾa) shows three consonants in common with *hoʾnapi. In regard to the Hebrew form and UA *hoʾna(pi), the initial h is definite article prefix hV- or a delay in voicing onset, the round vowel showing the pharyngeal; and */lₗ is in Num usual, especially a doubled -l-. And loss of the second vowel would cluster -l- > -n-, which is natural. So it all actually fits well. Cm i < w/o. Both the Mn and TSh forms suggest a consonant cluster ‘n’n.n. For another example of t > 0 as first element in a cluster, note 749 Hebrew *CV-imahV > UA *mahā ‘fear.’ [p?1ʾ,2t₂,3,4p] [NUA: WNum, CNum]

785 Hebrew ha-ṭṭob ‘the good (thing/one), good (abstract)’: UCV-522a *ayuʾ ‘good’ (< *acu): Sapi; M67-201 *ay ‘good’; M88-a17 ‘good’; KH.NUA; KH/M06-a17: SP *ayuʾ ‘good’: Gb *ayn ‘in much’, pl: *ayn ‘in many’; Sr ‘a’az’a’ayu ‘good’. *-ṭṭ- > UA *cc- > NUA -y-. [t₂,h₂]

786 Hebrew ṭooeb ‘good’ < verb tbw, pfv: ṣaab ‘be good’: These are not all a set, but each may fit a form: UCV-522b UA *topi ‘good’: CN coeek ‘s.th. sweet’; CN coperlāa ‘sweets s.th., v.t.’; Ls lōóvi ‘be good’; Ls plu-loūv, pl: po-pliv ‘good’; LP sapua ‘good, pretty’ (LP s < *e); perhaps Tb tiw ‘good, well, rightly’; Tb(H) tiwōppil ‘pretty’.

787 Hebrew ẓqt ‘break off, pluck’; Syriac ẓqat ‘pick, gather, harvest’; Arabic qatafa ‘pick, gather, glean, tear off’ (< ẓqt); less likely is Egyptian qdt ‘abplücken [pluck off], lesen [glean, gather]’.

UCV-1001 *kitta ‘harvest, v’: Mn kîta ‘reap’; NP kîta ‘harvest, v’. [p:1q,2t₂,3p] [NUA: WNum]

788 Hebrew ẓqt, impfv: -qtop ‘break off, pluck’; Arabic qatafa, impfv: ya-qītfu ‘pick, gather, glean, tear off’ (< ẓqt); Syriac ẓqat, impfv: -qtop ‘pick, gather, harvest’; loss of the first consonant (q) in a cluster is usual, so this UA set matches the vowel of the imperfect plural of both Hebrew and Syriac *-qtpu:

UCV-996 *tupu ‘pick, gather’; CU tuvū-’na-y ‘pull out, pluck out’; ST tuvu’yu ‘harvest, gather things in container’; AYq tovokta ‘pick up (sg obj) with hand, vt, harvest, n’. maybe Kn pk ‘take off’.

[NUA: Num; NUA: SRep, TrC]

789 Hebrew ṣhr / ṭahar ‘be clean (dietarily, of animals/food)’:

UCV-964 *cəhar ‘fork(ed)’: TO šaʾaḍl/šaʾallk ‘(be) forked, cleft, divided’; PYp saʾara ‘crevice, partly open; PYp saʾarək ‘fork, branching’; NT sàaraka ‘be forked’; Cr ʾicari ‘horcón [fork]’; perhaps -sal- morpheme borrowed from Tep in CN məsəl-li ‘eigag, s.th. forked’; CN məsal-tik ‘s.th.divided like a road or crotch of a tree’. I reconstruct *-h- as *h > ’ in Tep. The Mosaic law’s dietarily clean animals were those of cleft or divided hoof—a semantic shift indeed, but plausible enough to include. [iddduaa] [*h > ’ in Tep; > 0 in Cr?; liq. c/s] [kw₁t₂,2h₃] [NUA: SRep, GrC]

790 Hebrew mooṭ ‘pole, carrying frame’; Hebrew mooṭa ‘pole, bar of yoke’:

UCV-796 *mu(C)ṭi ‘point (of s.th.)’: M67-368 *muk / *muc ‘sharp’; M88-mu15; KH/M06-mu15: Ls mūcvi ‘point, tip, summit’; Hp mooc ‘awl, long pointed stick used in weaving’; TSh mucı ‘point’; Sh mucı ‘sharp’; Cm μucipʔ ‘sharp pointed’. Cm (< -ṣp-) shows potential for a final consonant. [iddduaa] [1m,2t₂] [NUA: Hp, Taka, CNum]

791 Hebrew maṭṭe ‘staff, rod, branch’

Hopi komaci ‘kindling, small sticks or chips of wood’ (if ko- ‘fire’ < UA *kut ‘fire’) [1m,2t₂]

792 Hebrew ṭap ‘little children’; Arabic ṭīfl- < *tīpl- ‘infant, child, baby, boy’:

UCV-1361 *cui ‘small’: Eu ču’i ‘chico’; Tr ču’i(r) ‘of small size’; the -jubi- of Tb(V) ku’uujibul ‘little’; Tb(M) kuujibul ‘little’; Tb(M) kujujibul ‘little,little bit’; Kn ciπk ‘a little’.[iddduaa] [1t₂,2p,3l] [NUA: SRep; NUA: Hp, Taka]

793 Semitic ūl ‘escape’; Hebrew ūl / palaat ‘to escape’, pl participle: poolitiin: UA *puCti ‘escape’: Ca pǔi ‘escape’; Ca -t- < -*Ct-/-t-. [1p,2t₃]
MHebrew 'eber 'member, penis, part, arm'; Jewish Aramaic turgumic tradition 'ebr-aa 'pinion, member'; Aramaic(J) 'eeebraa-aa / 'eeebraa 'limb, arm, wing, memmbrum genital-the';
Jewish Aramaic Babylonian tradition 'libbra' 'penis':
UACV-1619 *wi³aCa 'penis': M67-315 *we 'penis'; I.Num284 *wi³ah/*wi³aNa 'penis'; Munro.Cup90 *wa³'-la; M88-wi8 'penis'; KHM/06-wi8: NP wi³a; TSh wi³aC-ppi; Sh wi³a; Kw wa³'-pi; SP wi³aC-pi; CU wa³'-pi; Cp we³'e-l; Ca we³'i; Ls w³'-la. The cluster *-br- > '-'; loss of b as first element in a cluster and liquid to glottal stop in a cluster (sml, gml) both have many examples. TSh and SP gemination, and Kw and CU -p- (vs. -v-) all suggest a final consonant. [V assim] [p1',p2b,p3r] [NUA: Num, Tak]

Note the lack of rounding or entire lack of the glottal stop for the following Som-kw terms (584-599), in contrast to Sem-p (566-583). This lack of rounding or lack of glottal stop in Sem-kw terms, may also explain its absence in initial position in contrasting sets like 'sister' and 'ephod-like clothing':
UA *wakati 'younger sister (< Semitic *axaat, Sem-p) vs. UA *koti 'older sister' (< Hebrew *axoot, Sem-kw); and UA *wipul 'belth, sash' (Sem-p) vs UA *ipul/d 'shirt' (Sem-kw) both from Hebrew *'epod.

Hebrew 'abiîb 'ears (of corn/grain) already ripe, but still soft, the month when ears come on';
Ethiopic 'bb 'bloom'; Arabic 'abb 'meadow'; Hebrew 'ibb- 'shoot, plants still growing in the ground'; These terms are from a root 'bb meaning s.th. like 'bloom or put on ears', but the UA term better fits a feminine noun 'abbat-V, which feminine noun would signify the singular of a collective noun:
UACV-547 *apari 'elote, new/fresh ear of corn': Yq'ába'i 'elote'; My ábari/ábarim 'elotes, mazorca';
AYq aavae 'fresh corn'. [liquids: -*r- > '-' > '-o'] [SUA: TrC]

Various forms and conjugations of the Hebrew verb 'kl appear in UA: Hebrew 'akal 'he ate (perfect), *to'kal 'she/it eats'; *yo'kal 'he/it eats'; akol (inf):

Hebrew 'akal (he) ate (perfect), *to'kal 'she/it eats'; *yo'kal 'he/it eats'; akol (inf):
UACV-782 *tikkaC 'eat': VVH163 *tikka to eat; I.Num238 *tikka 'to eat'; M88-ti27; AMR 1993 *tikka; KH/M06-ti27 *tikka: Mn tikka; NP tikka; TSh tikka; Sh tikka; tikC-; Cm tikka-; Ch tiká-; SP tikka; CU tikáy; Tb tiká-t-'ikik; Tb(H) tikkat 'eat, vi/vt'. A good example of medial gminated -kk-, showing k vs. g in WNum and -kk- in the other two branches of Num and Tb, as well as a final -C. This also matches Hebrew *to'kal 'she/it eats' since the glottal stop creates a cluster and Hebrew o > UA *u, then UA *u > î often in Num. [*-kk-] [p1',p2',p3r] [NUA: Num, Tb]

UACV-286 *tikka-pï 'bread, food': NP tikabá tomiça 'bread dough'; Sh tikka-pïh 'food, bread';
WMU tikáí-pï 'food, n'; Num tikkaC- 'eat' + nominalizer = 'food, bread' in other Num languages as well. This is of Sem-p while *yikí below is of Semitic-kw. [NUA: Num]

Hebrew 'kl / 'akal 'eat, feed, savour, have sense of taste, enjoy love'; these sets reflect the Hebrew impf: *yo'kal 'he/it eats':
UACV-783a *yikí 'swallow': VVH168 *yikí 'to swallow'; M67-425 *ye 'swallow'; M88-yi9 'swallow'; I.Num299 *yihwi; KH/M06-yi9: Mn yikwi (<*yikkiwi) 'swallow'; KP yigw'hü/yikwi; Sh yimIçi; Cm yiwi-swallow.s.th., go out of sight'; Kw yi'Igi-; Ch yI'inki; SP yi',-qi/qi; WMU yi'ügi/y/ yüû'gi-y 'swallow, v'; CU yi'-ki; Cr ra-yé'e 'he's drinking it' (also at drink). As for SNum *yí'inki, WNum *yíkkwi, and CNum *yíwi, rounding developing after a previous í is common in UA, and the following is not atypical: *yë'í > yikki > *yíwi. [medial C] [NUA: Num; SUA: CrC]

UACV-783b *yikí 'taste, finish': VVH170 *yikí; M88-yi16; KH/M06-yi16: Hp yikí 'make, fix, finish, taste, copulate'; TO jik 'taste, vt'. Add Nv duka (dika) 'prob [taste]'; NT didikai 'prob (comida), vt'; ST dïka 'prob, saborear (alimento) [savor (food)], vt'. Kartunnen did, but Molina did not distinguish the CN forms CN yekoa 'taste, sample (food/drink), copulate' and CN yekoa 'finish, conclude'. Sapir and most since tie the former to Numic *yoko 'copulate', which is sound, but the semantic range of the Hp term envelopes both CN terms, and is enough to make one wonder if both sets are not connected. Following Ken Hill, who is smarter than I am and who continues Miller's separation of yi9 and yi16, I'll concede while we think awhile more, though the complementary sets of branches (ie, no contradicting forms in the same language or branch), and nearly initial *yik in common, with the major difference being a few glottal stops scattered about (*yí'(ik) in one of the groups, all combine to make one seriously consider their union. My mistake including this set twice in UACV, at 'eat' and also at UACV-2273 'taste'. [iddduua] [kw1y.2',2k,3l] [NUA: Hp; SUA: Tep, Azt]
798 Hebrew 'akal ‘(he) ate (pfv), *to’kal ‘she/it eats’; *yo’kal ‘he/it eats’; ’akol (inf):
UACV-784 *a*ki ‘open mouth, eat, take/put into one’s mouth’: M67-294 *hak ‘open the mouth’; M88-ha4 ‘open the mouth’; M88-’a36 ‘eat pinole’; KH/M06-’a36 rightly combines M88-ha4 and ’a36: Cp áxine ‘eat pinole’; Gb ’áx ‘comer pinole’; Sr ’aak(u) ‘eat flour-like object or mush, throw it in the mouth’; SP agi ‘take into one’s mouth’; Tb aagit ‘open the mouth, yawn’. Jane Hill (p.c.) also adds the following: Kw agi ‘lick or eat mealy substance’; Ca ‘áqi ‘to open’; Sh akiC ‘to open up’. [kw1’,kw2k,kw3l] [NUA: Tak, Num, Tb]

Note how consistently Sem-kw final -l yields gemination in Numic: 798 *kl, 4 bsl, 796 to’kal, 647 nasal. Next are examples of Hebrew y > y:

799 Hebrew ya’or ‘river’:
UACV-364a *yaway ‘river, canyon’: Ch(L) yïwaa- ‘valley’; Cp yáwe ‘to flood’; Ca yáwaywet ‘canyon’; Tbr yawá-n / yavá-n ‘river’. Kw pa-rii-yawi-dí / Kw pa-rayiwi-dí ‘wash, arroyo’ is analyzed as pa- ‘water’, tíi- ‘up’, yawi- ‘hold’. Yet Cp yáwe ‘to flood’ and Cp yáwe ‘bring, carry’ show two similar forms, but of different meaning. And note the other Kw term with Kw -yïwï-, which may align with the ‘river/flood/canyon’ terms. Even excluding Kw, we still have Ch, Cp, Ca, and Tbr supporting a lexeme something like *yaway or *yawi ‘canyon, river’. [p1y,p2’,p3r] [NUA: Num, Tak; SUA: TrC]

800 Hebrew Yahwe ‘Yehovah, God of the Israelites’:
UACV-1803 *ya’u / *ya’WV ‘leader, deity’: Yq ya’ut ‘jefe [boss]’; Yq yáura ‘gobierno [government], ley [law], autoridad [authority]’; AYq ya’ut ‘chief, leader’; AYq ya’učim ‘leaders, big beads in rosary’; AYq ya’učiwa ‘leader, God’; My yá’ut ‘autodir, jefe, magistrado’; Cr taya’u ‘God’; Cp yawe ‘god’ after subtracting temá-1 / temat- ‘earth’ from temáyawe-t ‘earth-god’; Kw yaahwe’era ‘a supernatural being usually thought of as in bird form’. Though the vowels are reversed from Cp yawe, note also Cp yewâwye ‘pray’. Note h > ‘ as first consonant in a cluster, both here and in Egyptian *n hp > UA *na’pa. [1y,2h,2w] [NUA: Tak, Num; SUA: TrC, CrC]

801 Hebrew yamiin ‘right hand/side’:
UACV-365 *yippa ‘valley’: NP yïpi (< *yippî) ‘valley’; Cp yïpá ‘valley’, Cp *yïppa ‘valley’; Tb yï-t ‘valley’. Tb absolutive suffix -t instead of -l and Cp -p instead of -v suggest consonant clusters. UA *pp- does cause pause, but these two are worth noting for contemplation. [Tb *t, l/r] [NUA: Num, Tb, Tak; SUA: Tep]


802 Hebrew yaabaal / yuual ‘watercourse, stream’:
UACV-365 *yippa ‘valley’: NP yïpi (< *yippî) ‘valley’; Cp yïpá-s (< *yïppa) ‘valley’; Tb yï-t ‘valley’. Tb absolutive suffix -t instead of -l and Cp -p instead of -v suggest consonant clusters. UA *pp- does cause pause, but these two are worth noting for contemplation. [Tb *t, l/r] [NUA: Num, Tb, Tak; SUA: Tep]


803 Hebrew kofir (< *kapïir) ‘young lion’:
UACV-1353 *kap ‘bobcat’; PYp kaper ‘wildcat’. Wc kapuvi ‘bobcat’. k- is Sem-p [p:1k,2p,3r] [SAU: Tep, CrC]

804 Arabic *sasapat ‘palm leaves’:
UACV-1608 *caupali ‘palm sp’: PYp sahvali / sahavali ‘palm tree’; NT sáuvali ‘palmilla’; ST soovoly ‘palkma’. Semitic s > UA c, vs. s, suggests Sem-kw. Is Tr sawéar a loan? [kw1s,kw2’2,kw2p,kw3t] [SAU: Tep]

805 Hebrew hebiï / hebaa ‘bring’:
UACV-1324a *hipi / *hapa ‘get up, vi; lift/pick up, vt’: Kw hïveezï ‘get up, arise, vi’; Kw hïveez-ti ‘pick up, vt’; PYp c’évnia ‘lift’. Add Tb(h) aapa’iwït ‘to show, vi’. These show medial *-p-, and the following with medial *-kw- are of Sem-kw. [p1h,p2b,p3’] [NUA: Num, Tb; SUA: Tep]

806 Hebrew pfv: hebi‘ / hebaa ‘bring’, imperative habe‘ ‘bring!’:
UACV-1324b *hakwa / *hakwi ‘lift’: Tb(V) he’ewin(-t) ‘lift it’; Tb(M) he’winat~ ‘he’ win ‘lift, carry in the arms, hold on the lap’; Eu háhba ‘lift pl. obj’s’; Eu háhbe-me ‘levantarse, pl’. To bring, one must first
lift/pick up, and Tb also has the carrying dimension. Eu matches the imperative very well, and Tb the pfv. [kw1h,kw2b,kw3] [NUA: Tb; SUA: TrC]

807 Hebrew םאמה ‘happy, filled with joy’; Hebrew שמהא / שמח ‘joy, gladness’;
Ugaritic šmx ‘rejoice’; Arabic šmx ‘be high, proud’; Akkadian šamaaxu ‘be stately, flourish’;
UACV-1284 *סימ ‘laugh, smile’: M67-252 *סומ ‘laugh at’; ; M88-si19 ‘laugh’; KH/KM06- si19: Cp še; Ca šem; TO hūm; ST h(i)ma, h(i)mia. Let’s add LP hūm ‘smile’; Ca šem- ‘laugh’; Ca šem-yaw ‘smile’; Ca sæni ‘ grin, smile.’ Again m + laryngeal > n in Tak (also 771, 281, 283, 284), m > n as cluster reductions; otherwise, intervocalic -m- (813). [iddddua] [1s3,2m,3h2] [NUA: Tak; SUA: Tep]

808 Hebrew mwq, pfv *מאה ‘mock’; Hebrew hiqtil participle: mamiq ‘mocker/mocking’;
Syriaq mwq, participle: mayeq ‘deride, mock’; Aramaic -mayeq ‘talk contemptuously, sneer, mock’:
UA *מakov ‘laugh, tease’: Sr mamq ‘laugh’; Mn magïhï ‘tease’. [iddddua] [1m,2q] [NUA: Tak, Num]

Examples of Initial h > Ø

809 Hebrew qittel impfv stem -חטיל (< -חטיל) ‘to mock’: 
UACV-1282 *אתתי / *אתת / *אתתי ‘laugh’: VVH39 *אתי- ‘laugh at’; BTep303 *אתי- ‘laugh at’; M67-251 *אכ ‘laugh’;
L.Son1 *אכ- ‘reise’; M88-א1 ‘laugh’; KH/KM06- א1: Ac: Wr a’ci ‘estar riendose’; Tr açi ‘reirse’; My aça ‘reirse’;
AYq aaca; Cr ra- ‘he is laughing at him’; TO a’as; LP a’asî; PYp a’asî; NT dási-asy; ST ’aas/asia. Miller also includes Ca ’alla ‘mock, echo s.o.’ and Ca ’alla has l, which is the Cupan reflex for intervocalic -t-.
Tr has Tr açi and Tr kaçi with initial k, which puts it with qty (see 1386, UACV-1287).
[*t- > -l in Ca, -t- > -c- > -s- in Tep] [1h,2t,3l] [NUA: Tak; SUA: Tep, TrC, CrC]

810 Hebrew hikkiir ‘recognize, know, know how to’ (hiqtil of nkr):
Tr iki- ‘know, be aware of.’ [1h,2kk,3r]

811 Hebrew -בין / he-biin / yV-biin / TV-biin ‘understand’:
UACV-1273 *פיני ‘learn, become familiar with’; L.Son204 *פיני ‘aprender’; M88-pi10; KH/KM06- pi10: Op veni ‘acostumbrar [tame]’; Eu viné ‘aquerciarse [(of animals) become fond of (a place)]’ (i.e., become familiar or know and like the place); Tr bini-me ‘aprender [learn], estudiar [study]’; Tr bene- ‘know, acquire habit or custom’; Wr peni ‘aprender’; Wr pené ‘saber hacer una cosa’. Note b in Tr. [p:1b,2y,3n] [NUA: TrC]

812 Aramaic pty ‘be wide’; Aramaic (J) patee(y) ‘be wide, open’; Syriac pada ‘pata’ / pati ‘be enlarged, increased, wide, broad, ample’: Semitic explains both the y and the ’ alternations in UA, because the same pair of options exists in the Syriac root pt ‘pty’:
UACV-1168 *פטייה / *פטייה (a) ‘be heavy’: VVH3 *פטייה ‘heavy’; B.Tep294 *פטייה ‘heavy’; KH/KUA; M67-223 *pete ‘heavy’; CL.Azt84 *תיתיik ‘be heavy’; M88-pi1 ‘be heavy’; KH/KM06- pi1 ‘be heavy’. TSh pitið(in); Sh piti; Cm piti; Kw pita’a; Ch pitiya; WMU piti(i)ye; CU pitiay; Hp piti; Tb piti‘nt–ipiti‘; Sr piti‘; Ktn piti‘; Ca pèle-ma; Eu bete-e-; Yq bëta ‘pesar’; Ayq vette; My bette; Wr pehté-ni; Tr be’tè-re; TO weec; Nv viti; PYp vete; NT viti; ST vït; Sr tïhete ‘pesa [to weigh]’ (Cr & Wc h < PUA *p); Wc hée.té / hee.té; CN etiya ‘become heavy’ (PUA *p > CN o); CN etik ‘s.th. heavy’. This is one of the few proto-stems that has survived through nearly the whole language family, except WNum and half of Takic. All of Num show *-tt- while Tb and Ca show lention of *-tt- > *-t- > -l-. WMU, CU, and CN all point to *pitiya, perhaps a fuller form; on the other hand, Sr (but not Sr piti ‘heavy thing’), Tb, Kw, Yq, Tr, and Eu all show glottal stop for a third consonant, as *piti‘a. [iddddua] [y/]; *p > h/ø in Azt/TrC; *-tt- > -l- [p:1p,2t,3',3y] [NUA: Num, Tak, Tb, Hp; SUA: Tep, TrC, CrC, Azt]

813 Hebrew שמע / סאהמ ‘sprout, grow’ (< Semitic *dama), impfv: *י-שפ / < *-dmax):
UACV-1101 *יاما / *יами ‘sprout(ing), grow (thick)’: M88-ya23; Munro.Cup47 *yamim-ča ‘forest’; KH/KM06-ya23: Cp yemi-č ‘forest, dense’; Ca yāmīy ‘leaves’; Sr yaamava ‘spring(time)’; Gb yāma-mwär ‘March, month of germinating’; Ls yamim-ča ‘forest, thick brush’; Ls yamāqa/i ‘be soft, tender, vi, soften, vt’; Hp yama(k-) ‘go or come out, emerge, come into view, rise (of sun, moon)’. Add Ktn yamava ‘April’. These tie to Tep *dama (< *yama) ‘up’. [NUA: Tak, Hp]

UACV-2443 *יاما ‘up, over, above’: B.Tep12 *dama ‘over, above’; M88-ya14; KH/KM06-ya14: TO đaam ‘above, over, on top of’; PYp daam; NT daamá; ST daam. These are cognate with *yama ‘come up, spring forth (vegetation)’ in KH/KM06-ya23 at ‘grow’. These are Sem-p. [p1p,p2s,p3m,p4h2] [NUA: Tep]

814 Hebrew שְׁמה / סאמה ‘sprout, grow’ (< Semitic *dama), impfv: *י-שפ / < *-dmax):
CN camawa ‘to grow, become big’ and Cr samwa ‘hoja [leaf]’. [kw1s4,kw2m,kw3h2]
For comparison, we include an earlier item (84) of the same root:

84 Hebrew šml, impfv: yi-šmaḥ (<*ya-šmax) ‘sprout’ > UA *icmo ‘sprout’: CN icmo-lii ‘sprout, grow’.

The above three items from the same root tell us five things: one, as Sem-p preserves Proto-Semitic *x, without pharyngeal rounding, UA *yama is likely of Sem-p; two, as Sem-kw has *x > ħ with pharyngeal rounding, we must surmise that CN camawa is of Sem-kw because of the -w- and also initial c-, as Sem-p would yield *samak/xa; three, we see that Sem-kw retained the final short vowel of the 3rd sg perfect CaCaCa vs. Biblical Hebrew CaaCaaC; four, UA *yama (<*ya-šmax) and CN icmo- (*yi-šmaḥ) reflect Sem-p and Sem-kw (round o) respectively, suggesting the verbal prefixes of *ya- for Sem-p (like Arabic and Proto-Semitic) and *yi- for Sem-kw (like Masoretic Hebrew and probably Phoenician); five, CN icmo of Sem-kw is another instance of Sem-kw preserving the first consonant of a cluster better than Sem-p does (as the 1st C disappeared in UA *yama < *ya-šmax).

815 Hebrew ptt, impfv stem: -pott, impfv with prefixes: yV/tV-pott ‘smash, make crumble’:
Hebrew ptt ‘crumble’; MHebrew ptt ‘break up, smash’; Hebrew pat ‘scrap, piece’;
UACV-1079 *pot ‘pound, grind’: M67-331 *pot ‘pound (with a stone)’; M88-pot ‘pound’; KH/M06-pot: NP pota ‘pound acorns’; TSh potto ‘grinding stone’; Sh potton ‘grinding stone’; Sp pott ‘smash, make grind’; M67 *meka ‘far’, 165 *meka; B.Tep161 *mēka ‘far’; L.Son146 mēka; CL.Azt53 *w tāì ‘end, run out’; M88-tamā ‘to finish, be finished’.

816 Hebrew saaška ‘locust’:
UACV-1066 *coho / *co ‘grasshopper’: B.Tep203 *soo ‘grasshopper’; Fowler83; M88-co19 ‘grasshopper’; KH/M06-co19:
TO šoo ‘grasshopper’; LP šoo’; NT sóóí; ST sooi. Ken Hill adds Tbr soo ‘chapulin’. [c/s] [1s3,21,3’2,4m] [SUA: Tep, TrC]

817 Hebrew ta’unaa / ta’unat ‘fig’:
UACV-868 *cuna ‘fig/higo’: L.Son47 *cuna ‘higo’; Fowler83; M88-cul2; KH/M06-cul2: TO suuna ‘figs’; TO suuna-je ‘fig-tree’; Op cuna; Eu čuna ‘fig-tree, higo [fig]’; Yq čuna; My čuna ‘higo’; Tr čuna ‘higo’. Initial t- > c-, palatalizing before the high vowel -u-. [t1t,3n] [SUA: Tep, TrC]

818 Hebrew šuus ‘bud, blossom, bloom’:
UACV-865 *cuya or *coca ‘feather headress’: Munro.Cup40 *cuya-t ‘feather headress’; KH/M06-co22: Ls čééya-t; Cp čiya-t; Ca čiya-t ‘bundle of feathers’. All the Cupan vowels correspond to *o, probably lowered from *u by the following a; but interesting is that *cuya can be from *cuca, because non-initial *c > y in NUA. This is Sem-kw because šwš > Sem-kw *cuya. [iddduua] [kw1s4,kw2w,kw3s4] [SUA: Tak]

819 Hebrew tmm ‘be completed, finished, come to an end’:
UACV-876 *tama/t ‘finish’; CL.Azt53 *tami ‘end, run out’; M88-ta38; KH/M06-ta38: CN tlamia ‘come to an end, to finish, to bring an activity to an end’; CN tlamiaa ‘to end, conclude, to conclude something, to finish something’. To the Azt forms, let’s add ST tïma ‘terminar (de hacer) [finish (doing)]’; Kw tïrmâa ‘to finish, be finished’. [p1t,p2m] [SUA: Azt, Tep; NUA: Num]

820 Hebrew tmm ‘be completed, finished, come to an end’ of an unattested qutal: *tumma:
UACV-887 *cu’tama ‘be gone, disappear from sight’; M88-cu1 ‘finish’; KH/M06-cu1: Cm cu’ma ‘use up, finish, vt’; WSh cumah ‘run out of, be out of’; Miller includes Sh cuna ‘run out of, disappear’. [NUA: CNum]

821 Hebrew me-rōqoq / me-rōq ‘far, from afar’:
UACV-842a *mīka / *mīka ‘far’: M67-165 *meka; B.Tep161 *mīka ‘far’; L.Son146 mīka; CL.Azt58 *wahka ‘far’, 306 *mīka(h) (Proto-Aztecan *w < lenited *m); M88-mi2 ‘far’; KH/M06-mi2: TO miça ‘to fall’. Campbell, Langacker, and Miller include CN *we ka, if *wahka ‘far’ is a lenited *m, but how many cases have we of Azt w < *m?
UACV-842b *mīho ‘far’. Kw miho; Ch miyō(to); Sp mio ‘far off, at a distance’; CU miyā. These two sets are of differing reductions, this from *mīho(h), in light of h in Kw and some SUA forms; *mīka stressed a final adverbial -ka to cause reduction of -rōq- into one cluster. [1m,2h2,3q] [SUA: Tep, TrC; NUA: SNum]

822 Hebrew *ta-npiil > *teppil: ‘cause to fall’:
UACV-838b *tppin ‘trip’; KH.NUA: Sr tẹppil ‘stumble, trip, catch one’s foot’; Ca cē-tépin ‘trip, cause to stumble of wood, stone’, vt. [NUA: Tak]
UACV-838a *(tiN)pah(a)jǐC ‘fall off/down’: TSh paheC / tǐmpaheC ‘fall off/out of/down, come down’;
Sh pahaiC ‘fall off’; Cm pahiț ‘fall off, be born, drop off (as leaves from tree)’; Cm tîpîr ‘fall (off or down from)’; Cm tîpêhemî ‘ari ‘fall off’.

UACV-1234 *tîppî ‘hunt, follow, track’; BH.Cup *têppi ‘to track’; M88-țî25; KH.NUA; KH/M06-țî25 ‘hunt, cazar’; Cm têpîne ‘follow, track’; Că têpîn ‘track, vt’; Că têpîn-će ‘trip, cause to stumble’; Ls tôpî ‘to track’. Note underlying *-pp- (vs. *-p- > -v-) in all UA terms. [1t,2n,3p,4l] [NUA: Tak]

823 Hebrew ba-yammeə * ‘in the year of, lit. days of’ > *payami > UA *pami ‘year’;
UACV-2603 *pami ‘year’; Wr pamîbame ‘years’; Wr pamîbâri ‘year’; Tr bami; bamiîbâri ‘year’; also Wr pamî(n)i ‘summer’. The loss of intervocalic -y- also happens in Wr from Hebrew ha-yyamiin-aa ‘to the right’ > Wr ahamîna ‘right side’—loss of -y- in 801, 823, 824. [p1b,p2y,p3m,p4y] [SUA: TrC]

Like the two above (801, 823), 824 below is a third example of loss of intervocalic -y- in most languages.

824 Hebrew hayownaa / hayyoanat ‘dove’: UA *hayowi ‘dove’.
Note loss of -n- also in Ktn payo ‘handkerchief’ < Spanish paño; similarly, Sapir claims that single *-n- disappears and only geminated *-n- survived in SP:
UACV-696 *hayowi ‘dove’: M88-țô3; KH.NUA; KH/M06-țô3: Two languages (Hp, Tb) agree with *howi: Hp hôwi, pl: hôtôwi ‘dove, mourning dove, white-winged dove’; Tb ôówî-t ‘dove’. In contrast, three Numic languages show hewi: Mn heewi ‘mourning dove’; TSh heewi-ci ‘dove’; Sh heewi ‘dove’. Numic forms showing hewi (Mn, TSh,Sh) leveled the V’s from -ai- / -ay- in *hayowi > heewi, o shortened to be perceived as part of -w-; so as CU ‘ayôvi and Wc haîmî suggest the first vowel was a. Kw hoî-yi ‘mourning dove’; CU ‘ayô-vi ‘dove’; Ch(L) hiyovi; and Sapir’s SP iyovyî ‘mourning dove’ with the final syllable as part of the stem, as in CNum, all show -y-. Kw and CU seem to have reinterpreted the final -vi as an absolutive suffix, but Ch, SP, and CNum suggest otherwise, and we again see -w- > -v- in Num. Most of NUA suggest *hayovi. NP ihobi ‘dove’ transposed the h.

*hayowi > hewi (Sh, Mn, TSh)
> hayo > ‘ayô- (CU), iyovi (SP)
> hoyo- (Kw), hiyovi-vi (Ch) > ihobi (NP)
> *howi > hôi (Hp)
> ‘ôôîi-t (Tb)

Only the -n- is missing. Wc hàîmî ‘àîmî ‘dove’ and the -howa- of Tr ñàhèwâri / ñàhòbari ‘turtle dove’ are probably related as well. Wc ë could be a leveling of -yow- (*hayow > hàî). TO hoohi ‘mourning dove’ is probably related in some way, perhaps with preservative consonant harmony (*howi > hoohi), and TO does keep PUA *h sometimes.

[TO keeps *h; wN > m in Wc?, -n- > s] [1h,2y,3w,4n] [NUA: Num, Hp, Tb; SUA: Tep, TrC, CrC]

825 Hebrew paafal ‘make, perform’; Arabic fâala ‘do, make’; Syriac pafal ‘work, v’
UACV-680 *paîyə/paîal ‘do’; B.Tep283 *vaai ‘is doing’; KH/M06-po29: TO/UP wî’u/wâ/wuï ‘do’; PY p vuihim; NT vuï/wi/uëüéy; ST vua; ST vuiyda ‘do, happen’. Is Cr baire ‘help’ a loan from ST palvuidya ‘help’ like badger? [p1b,p2y,’p3m,’p4y] [SUA: Tep]

826 Hebrew maāhool ‘dance in a ring, n’; Hebrew mahōlāa ‘dance in a ring, n’ from the verb Hebrew hwl / hûl ‘go round, turn upon, dance (round) dances’; Arabic hîl ‘turn, v’; Aramaic hîl ‘dance, v’; Aramaic(CAL) mîhl’t ‘dance, n.m.’:
UACV-638 *mulawâ / *mulawî ‘dance, v’; TO mulâig ‘(of a person) to spin or dance’; Tb muuluwât ‘dance, v’; Tb muuluwî-li ‘dance, n’. Three consonants agree and a vowel-line transposition in TO. If the Tb vowels assimilated between the initial syllable’s u and the third C w, not to mention Tb’s tendency toward preservative vowel assimilation, then TO’s vowels may be closer to the proto-vocalization (u-a), and were later transposed relative to consonants (p. 63); regardless, three consonants agree, and *maholâa > mula with pharyngeal rounding influence, plus some suffix. [Tep V anticipation] [1m,2h2,3l] [NUA: Tb; SUA: Tep]

827 Hebrew dqar / daqar ‘pierce’; Syriac daqar ‘dig, break, pierce through’; Aramaic(J) deqer ‘mattock’;
Semitic dqar is at 70, but here it appears in a compound forming another UA term appearing to derive from Hebrew daqar paney ha’ârēs ‘till the surface of the earth’ or daqar pana-w ‘till its surface (surface-its):
UACV-2587a *tikir-panawâ ‘work, cut’; CL.Azt193 *tekićī ‘work, cut’; as M88-țî23 and KH/M06-țî23 note, this ties to *tîkić ‘cut’ though here that morpheme is compounded with *panawâ: CN teki-panooa ‘work, v’ (as well as CN teki-ti ‘work, pay tribute, v’; CN teki-tl ‘work, tribute, n’); Tbr tekipa-na- ‘trabajæ’. Note Yq tekîl ‘trabajo, n’ and Eu têkirwa ‘trabajo, n’ without *panawâ. Though possibly borrowed from CN, note
*ťiki-*panawa in Yq tēkîpanôa ‘trabajâr’; My tekîpanôa; TO čikîpan ‘work (on), vt’; TO čikîpana ‘work, n’; PYp tekîpana ‘work, vi’. As for *ťîkîpano < *ťîki ‘cut’ + *panawa, note Eu panava / panawa ‘trabajâr’. 

**UACV-2587**a *ťîkî… ‘work, cut’: KH.NUA: Sr źîthî(i) ‘work, vi, vt’; Sr źîthîjî ‘work, n’; Hp âkkî ‘cut’. I like Hill’s tying these two together, for ‘cut’ (cut earth, cultivate) and ‘work’ pair themselves more than once in UA, and of course, initial *ťîkî in these and the above set make the two groups related as well. Ktn čîk ‘stick, stab, vt’ may belong also. 

**UACV-2587**c *ťî’ai work’: TSh čîfâai ‘work, v & n’; Cm čîfî āiī ‘do work, vi’. [k > o as in deer] [iddduau] 

**[SUA: Tep, TrC, Azt; NUA: Hp, Tak, CNNum]** 

**828** Hebrew šîbbôlet ‘ear of grain’; Arabic sunbûl ‘ear, spike (of grain); the nasal in a cluster (apparent in Arabic), with *kw + u = ku results in *suNkwul > *suNjul > *suNju: 

UACV-535 *suNjul ‘corn’; VVH93 *suNnu ‘corn, corn cob’; B.Tep81 *hunuu ‘corn’; M67-102 *suNnu corn; L.Son263 *suNnu; CL.Azt50 *son ‘dried corn, ear of corn’; M88-su5; KH/M06-su5; Jane Hill 2007: PUA *suNjul > SUA suNnu > Tep (h)nunu; TO huunu ‘corn, ear of corn’; LP huun; NT úúnui; ST huun; ST hun vaa ‘elote’; Op suNnu; Eu suNnu ‘caña de maíz’; Wr suNnu ‘corn’; Tr suNnu/suNüm ‘corn’; My suNnu ‘milpa’; CN sin-tli ‘dried ears of maíz’. Ken (KH/M06-su5) and Jane Hill (2005, 2007) add Hp suNjwî ‘sand grass’ as the first 4 segments are as expected and a stand of seed-bearing plant is semantically similar. Jane Hill (2005, 2007) also notes the first morpheme of Gb suNj-axey ‘tortilla’.. [nasals] [kw1s,2n,3b,4l] [NUA: Tak, Hp, SUA: Tep, TrC, Azt] 

**829** Hebrew kns ‘gather, wrap’: 

UACV-473 *kuNka ‘cover’: Sh kînah ‘cover, vt’; Cm nîhil-kîhârî ‘cover s.th. over with s.th.’ We must consider a possible relationship to *kuNka ‘cloud’. [1k,2a,3sI] [NUA: CNNum] 

UACV-498 *pit-kanas ‘loincloth, rear-cover’: Hp pitkîna ‘kilt, breechclout’ and Tp piginîs-t ‘shirt’; the latter portion of these related to *kuNkanas ‘close’ above, and the *kanas of Cr ra’ ankansaniī ‘lo cierra (en un bote) [cover it], lo tapa [put top on]’; Cr te’îthânasi ‘lo cierra’; Cr ra’aba’ânasiī ‘lo cubre [cover it], lo entierra [bury it], lo sepulta’. Cr appears to match the three consonants of Tb. [NUA: Hp, Tb; SUA: CrC] 

**830** Arabic dmm ‘draw together, close, compress (as lips)’, Arabic impfv: ya-ðummu; or Hebrew šôm ‘to shut one’s eyes’: the impfv is unattested in the biblical Hebrew text, but is attested in later Hebrew ya-sôm (*< *ya- šûm); the UA stem reflects the impfv stem, which usually starts with the 2nd C or the cluster of 1st and 2nd, yet Sh and Ca show an initial iC- which fits the Semitic prefix *yV(C)-: 

UACV-470a *cuNma/i / cuNma/i ‘close eyes’: M67-92 *cum; I.Num259 *cu(C)/(h)ma/cu(h)mi; M88-cu5; KH/M06-cu5: Sh îcîmîh ‘to close the eyes’; SP çu’maā/-çu’mī ‘close one’s eyes’; CU waçu’mi ‘close the eyes’; Ca îhÎumâ/i ‘to close the eyes (sg.)’; Ktn cu’m-îk ‘close eyes, vi’; Ktn cu’m-k ‘close eyes, vt’; Kw cuma ‘bury, cover up’; Ch(L) çum‘makâtî ‘anything covered with earth’ at ‘bury’; WMU huqîqû mi-kye / kuhîqû mi-(kye) ‘close the eyes’. Note initial V in Sh, Ca, CÚ. [kw1,2,kw2s4,kw3m] [NUA: CNNum, WNNum, Tak] 

**831** Syriac šôm / šamnes (=< *sammis) ‘close, shut (eyes)’; Hebrew šôm ‘shut one’s eyes’ is thought by many Semiticists to relate to Northwest Semitic šôm, impfv. *-muʃu of MHebrew, Aramaic(J), Syriac; and to Arabic gmîl ‘close (eyes)’, impfv: ya-muḍudu, which corresponds to Northwest Semitic *-muʃu: 

UACV-470b *muʃu(C)-ka ‘close eyes’: Mn muuçqua-t ‘have one’s eyes closed’; NP muçeça ‘close eyes’. [kw1g2,kw2m,kw3s4] [NUA: WNNum] 

**832** Syriac štr ‘scratch, make a line or stroke, indent, draw or write a line’; Aramaic(J) sarṭːan ‘scratcher, crab, Cancer (sign of Zodiac)’; Syriac sarṭːaan-aa ‘crab-thee’; Arabic sarṭːan ‘crayfish, Cancer’; Arabic štr ‘tear, scratch, impose as a condition’: 

CU sîcî-či ‘crab’ and CU sîcî-pî ‘fingernail’ obviously involve the same stem of CU sîcîC- with different suffixes. The fingernail set means ‘claw, nail’ and both are ‘scrather’ and then the CU stem also means ‘crab’—a good match for the Semitic verb meaning ‘scratch’ with a noun meaning ‘crab’, especially when the noun matches the Aramaic/Syriac noun. The final -aan of Aramaic/Syriac corresponds to Canaanite / Hebrew -oan, so Aramaic/Syriac sarṭːan ‘crab’ would equate to sarʔoont (UA *saCtuN, Hebrew o > UA u). Gesenius (1910, 48) explains that both -aan and -oan appear in Hebrew: e.g., širyaan / širyoon ‘coat of mail’. Furthermore, UA medial -c- and -t- and -l- are a nice array for the cluster -r-. So a form like Ca sâlu-l ‘claw, nail’ shows the exact vowels expected from sarʔoont, while the vowelization *suţu means an assimilation of the 1st vowel to the 2nd, and the vowelings *situ / *situ are also understandable as both consonants of the -r- cluster tend to raise and front vowels. Then to top it all off, both Tb(H) šullunt-t and TSh -situn(ccl) show the final -n, and other languages reflect a final consonant. Note also the UA verbs meaning ‘scratch, tear’ like Arabic štr ‘tear, scratch’. An impressive array of correlations: 

UACV-458 *saCtuN > siCtuN / *sCtuN ‘claw, nail’; Sapir; VVH26 *su,tu/si,tu ‘fingernail, claw’; B.Tep82 *huutu ‘fingernail’; M67-298 *sut; I.Num193 *situN ‘claw, nail’; L.Son265 *situ ‘unâa’; CL.Azt59 *ista; M88-su1; Munro.Cup77 *sulâ-t ‘nail, ...
however, that we are dealing with a compound the raising and fronting of the first vowel in anticipation of the alveolar consonant; we must a
*yawa’/yawi ‘to go’, which might be related with a semantic change from ‘tak
*yat ‘hold, keep it’ (Tb(H) yïïwut / yïwwut ‘hold, keep, preserve’) TO hu ‘take, carry’; Sr yaa(i) ‘take, seize, catch’; Gb yáw ‘tener’; Gb yá
Kw yawi ‘hold’; SP yaa ‘carry one obj’; SP ya
M88ya4 ‘carry’; KH/M06; KH/M06
[1',2h2,2x,3d] [NUA: Tak, Hp, Num; SUA: Tep; Tep, Cr, Crz; Azt]

833 Hebrew șbr ‘pour, heap up’; Akkadkan šbabaru ‘bend’; Syraci šbr ‘condense (contain/ restrict)’; Arabic šabar ‘to tie, bind, be patient’;
Tepepan soobidai (= UA  *cokwiya) ‘head off, stop, prevent’: B.Tep200 *soobidai ‘to head off’; M88-co18; KH/M06-co18: TO soobjid ‘stop, prevent obj from doing s.th., vt’; NT soobidai ‘head off, v’; NT soôbi ‘he headed off’; ST soobid ‘head off’; ST soob ‘he headed off’. [1sdddual] [1s,2r,3t2] [NUA: Num, Tb, Tak; SUA: Tep, Tr, Cr, C]

834 Hebrew ʼhzj / ʼahaz (< *xd) ‘take, grasp’; Syraci ʼehad ‘take, hold’; Arabic ʼaxada ‘take’, impfv: yaʾxudu ‘take’;
UAUV-392  *u... / *uNwa ‘take, carry’: M67-431 ‘take’; M88-ʻul ‘carry’; KH/M06-ʻul: Gb ʻu ‘take’; Sr ʻuu ‘take, pick up, marry (woman)’; Sr naʻuu ‘marry (either a man or a woman)’; TO uʻu/ʻui ‘accept, get, take plobjs’; TO uʻu/ʻapa ‘bring, arrive carrying!’; Eu ʻu ‘traer, coger, Wr uʻi ‘bring’, Wr(MM) uʻi/ʻui ‘agararr, coger’; Cr ʻiʻi ‘carry (flat sg obj)’. Miller also lists Hp oya ‘put pl objs’. Add Ca ʻu ‘put s.th. on the head, carry’ and SP unwarə ‘catch (?); the 2nd consolants of both Hp and SP differ from the glottal stop of other forms, but we do see glottal stop alternations with w/nw and due to clusters. Note that both here and below, SP shows -n̂ which most show -n-
[* ʻ = ʻ in Tep] [1;2h2,2x,3d] [NUA: Tak, Hp, Num; SUA: Tep, Tr, Cr]

835 Syraci ʼehad ‘take, hold’; Arabic ʼaxada ‘take’, impfv yaʾxudu ‘take’; Hebrew ʼhzj / ʻaaḥaz (< *xd) ‘take, grasp’; Hebrew impfv yeʾehoz (< *yaʾxud), also impfv yoohez, but *yaʾxez seems this proto-form;
UAUV-386  *yawi / *yaʼwi / *yanwi ‘carry, grasp’: BH.Cup *yaw ‘bring’; M67-79 *ya ‘carry’; I.Num289 *ya ‘take, fetch’; M88ya4 ‘carry’; KH/NUA; KH/M06-ya4: Mn ya ‘put on, wear’; NP yahita ‘carry’; NP(B) yakwi ‘come with, bring, hold’ (vs. hitá ‘carry’); Sh yaaC ‘get, carry, pick up’; Cm yaa ‘take’; Kw yaa ‘carry sg. obj’; Kw yaa-ki ‘bring’; Kw yawi ‘hold’; SP yaa ‘carry one obj’; SP yanwi ‘carry’; CU yáa ‘way ‘carry, take by hand’; Cp yawići ‘carry’; Cp yáw ‘carry, bring’; Ca yáw ‘to catch, touch, have, hold, take care of’; Ls yáw ‘have, hold, take’; Sr yaa ‘take, carry’, Sr yaa(i) ‘take, seize, catch’; Gb yáw ‘tener’; Gb yá ‘a ‘carry it!’; Hp yaaw- ‘carry in/by hand’. Add Ch(L) yawi- ‘carry in hand or arms’; TO dagi ‘action with hands’; TO dagi-mun ‘to massage, knead’; TO dagio ‘take care of, support’; Ktn yaw ‘grasp, grab, catch’; Ktn ya ‘carry, bring, vt’; and Tb yéw ‘hold, keep it’ (Tb(H) yïïwut / yïwwut ‘hold, keep, preser’v) a small vowel change. Semitic-p has the prefix *ya- (vs. kw: yi-) and *-x- (vs. kw: *-ह)’. A cluster *-h- in Sem-p would surely show -n̂-, as SP does, but the fact that most does not make us think -w may reflect the Sem-p glottal stop *-x-, and the UA glottal’s rare appearance may be the -x- reduced to glottal stop and anticipated. Note similar semantic ranges of the TO terms and Ca yáw ‘catch, touch, have, hold, take care of’, and the segmental identity to *yawi. Miller also lists Aztecan forms like HN yawa’/yawi ‘to go’, which might be related with a semantic change from ‘take, go get’ to ‘go’, but support for such would be nice. And V > i before alveolars. [ʼw, medial cluster?] [p:1;2h2,2x,3d] [NUA: Num, Hp, Tb, Tak; SUA: Tep; maybe Azt]

836 p̥-šikur ‘the-drink’;
UA  *pakko-or ‘sp. of prickly pear’: PYp pasko’or ‘type of prickly pear, durasnilla’; Tr pečuri ‘nopal o tuna de conojo, Opuntia’. The Tr c and Tep s correspond, and a cluster being reduced in Tr is expectable, as is the raising and fronting of the first vowel in anticipation of the alveolar consonant; we must assume, however, that we are dealing with a compound. [1sdddual] [cluster, vowel assimilations] [1p,2s1,3k,4r] [Tep, TrC]

837 Hebrew pećer ‘firstborn’; Semitic *patr- fits UA well;
UAUV-305  *paṭi / *paCti / *pa-ci (AMR) ‘older sibling’: Sapir; M67-489b  *pací ‘older sister’; BH.Cup *paq? ‘older brother’; I.Num143  *paći(i) ‘older sister’; L.Son183 *paci ‘hermano mayor [older brother]’; AMR *pa-ci ‘older brother’; KH.NUA; M88-pal ‘older brother’; KH/M06-pal  *pa-ci: the following mean ‘older brother’: Ca pas; Cp pâşma; Ls pâ’aš;
Sr paar, pl: paaham; Tb paadzi; Eu báca/váca; Tbr waci-r; AYq avači (of a woman); My abáči (of a woman); Wr pa’či; Tr ba’či; Cr haaci’i; CN aač-tli ‘older brother of younger sister’; note CN ačto ‘first’. The Num forms mean ‘older sister’: TSh paci; Sh paci; Cm paci’; Kw paci; SP paci-; CU paci-ci. Kenneth Hill adds Ktn -par ‘older brother’, pl: paaham. This etymology *pa’ti means ‘older brother’ in SUA and Takic, but ‘older sister’ in Numic; thus simply ‘older sibling’ or ‘oldest’ or ‘first’. Add Op vapis ‘older brothers’ (Shaul 1990, 565). Note CN showing nearly the same morpheme in both ‘older brother’ and ‘first’ except for differing vowel length. Also note the prevalence of the glottal stop (Wr, Tr, Cr, Ls, and Num); Ianuacevic’s reconstruction (*paci’) may work here for all of UA since the glottal stop hop is a frequent phenomenon in UA, especially in SUA, where Tr and Wr show that pattern in this set also. 

*S: cluster* 1p,2t,3r [NUA: Num, Tak; TB: SUA: TrC, Azt]

838 Hebrew npš ‘to breathe’; Hebrew nepčeš ‘breath, life, soul’; and unattested Hebrew *hippiš*

UCV-302 *hikwis ‘breathe, spirit, heart’**: VVH55 *hikwis* ‘breathe’; B.Tep308 *iibidaga ‘soul, heart’; M67-60 *hikw/*hikw; BH.Cup *hikwVs; M88-hi3; KH.NUA; KH/M06-hi3: Hp hiwikis-ta ‘breathe’; Tb *ihk*-(t)/’i’ixk/’ihhk; Sr hiik ‘breathe, be alive, come to life, get/be well’; Ca hikus ‘breathe, take a rest’; Cp hiksá’e ‘rest’; quás’e ‘breathe’; Ls hakwis ‘to breathe, be alive, take a rest’; Gb hikin ‘wind, spirit’; Eu hibes ‘heart’; Wr wiwi; Tr iwí/ew. Ken Hill adds Ktn hakwik ‘breathe, to breathe’; CN ikwsooa ‘sneeze, vi’, and queries whether We iweme ‘via respiratoria’ is cognate. Perhaps borrowed from Tr, as We kw is the usual reflex for PUA *kw, while *kw > Tr w. Note medial *kw- > w- in Tr/Wr. Eu b < *kw and Tr, Tak, Hp, and Azt also show medial *kw, from an unattested hiqiil: *hippiš > hikwis. [kw] [NUA: Hp, Tak; SUA: TrC, Azt]

839 Semitic nap šspirit’ prepounded with paa ‘water’; that is, water-spirit > fog/mist:

Hp panéwsi ‘mist, fog’ (Voegelin 1957, 15). [iddddua]

840 Hebrew pws spread, disperse, overflow; scatter is what a wind does when it blows:

UCV-261a *puca ‘blow’ (AMR): B.Tep286 *vusitai ‘blow’; M67-49a *pue, 49b *puhi; CL.Azt17 *piica ‘blow’, 43 *apiica ‘defecate, have diarrhea’; L.Son219 *puca; KH.NUA; M88-pu12; AMR 1992b; KH/M06-pu12 *puca (AMR): TO WUS ‘exhalation’; TO wuso(t) ‘blow on obj’; Nv bustana; busiota ‘soplar’; NT vůštai / vůštai; ST vůšt’a; Eu pupica; Wr pupuce; Tr puča; We hicie; CN piica ‘blow on s.th., huff and puff with anger, play wind instrument’; CN tla-pica ‘blow, huff, v.’; CN il-pica ‘inflate, blow s.th. up’; Yq pūhta; My puhtia(k); Sr poihkin; Gb pú-i; Cp puwe; půwne ‘blow on, into’; Ca pū’ān / pūwan. Hp poya(kna) ‘puff at’ shows AMR’s law *-c- > *-y- (AMR 1992b). SUA is quite consistently *c, and Hp shows expected y (< *-c-). Tb(H) puuyut, pfv: upupu ‘be full, get full’ corresponds to Hp and the others, and aligns with another meaning of Semitic pws, that is, ‘overflow’. Maybe Tb(H) puškat, impv uppušk ‘blow’. [iddddua] [NUA: Hp, Tb, Tak; SUA: Tep, TrC, Azt]

841 Semitic *pšl; Hebrew piššel, impfv: -paššel ‘skin, peel away (bark from sticks), decorticate’;

Hebrew paššalaa, pl: pašsaloot ‘stripped sections (of sticks)’; Arabic fašala, impfv: -psilu ‘separate, part, detach’; Arabic bšl II ‘peel off skin, strip layers (as from onion)’; whether from unattested impfv *-psil with loss of -p- in a cluster or from the denominalized noun pašsalaa:

UCV-2020 *calaa ‘bark, shell’: Cp čála-I ‘bark’; Cp čále ‘husk, shell, vt’; Ca čáli ‘to hatch (eggs as a bunch)’; Ls čála/I ‘break off pieces from a surface, as bark from a tree, flakes from a rock, vt; lose shingles in a windstorm (of a house)’. [1p,2s,4l] [NUA: Tak]

842 Hebrew piššel, impfv: -paššel ‘skin, peel away (bark from sticks), decorticate’; Arabic fašala ‘separate, part, detach’; the UA vowel in *cušla aligns with Semitic, as in the Arabic impfv stem -fišIV, which vowel (i) is rare; a verb of similar meaning, which also corresponds to Arabic bšl II ‘peel off skin’:

UCV-144 *cušla ‘to shell, hatch out, be born’: M88-ci22; KH.NUA; KH/M06-ci22: Sr čilysam ‘small children’; Ca čilay ‘to shell (nuts, etc.)’; Ls čila/I ‘hatch out (of chicks), remove shell’. These may relate to *cali ‘shell, hatch’ and *cal’a ‘bark’. These match the impfv stem which would lose p as first element of a cluster. [loss of p in cluster; V’s i-a-a-i] [1p,2s,4l] [NUA: Tak]

843 Hebrew piššel, impfv: -paššel ‘skin, peel away (bark from sticks), decorticate’;

Arabic fašala ‘separate, part, detach’; UA *paca ‘to shell’: Tb(H) pačaa ‘to shell, vt’; Tb pacaahil ‘shelled pine nuts’. This is problematic in that we would expect c > y or s > s, unless ŋs > cc after the productivity of c > y. [kw,1p,2s,4l]

844 Hebrew piššel, impfv: -paššel ‘skin, peel away (bark from sticks), decorticate’;

Arabic fašala ‘separate, part, detach’; Arabic baššala II ‘peel off skin’:

UCV-1582 *pisa ‘out, go out’: M67-199 *pis ‘go out’; M88-pi11 ‘go out’; KH/M06-pi11: Tb piššat ‘exit, go / come out, be born, emerge from’; Ls pisá-t ‘outdoors, outside’; Ls pisá-ŋa ‘go outdoors, urinate’; Ls pisa-y
845 Hebrew piššel, impfv: -paššel ‘skin, peel away (bark from sticks), decorticate’; Arabic faša‘ala ‘separate, part, detach’; Arabic bšl II ‘peel off skin’; the Tb form below fits the Semitic impfv pattern: yi-pššl: Tb(H) ii'šaṭ ‘shell, vt’. [p1p,p2s4,p3l] [NUA: Tb, Tak]

846 Hebrew piššel, impfv: -paššel ‘skin, peel away (bark from sticks), decorticate’; Arabic faša‘ala ‘separate, part, detach’; UA aligns with Semitic/Arabic impfv stem ta-ššLV:

UCV-2018 *taCcA / *ta'ci ‘bark, shell’: Ca tāća-l ‘bark of a tree’; Ls tāći ‘bark, shell (as of turtle, nuts)’; perhaps also related are Cp tāće ‘hatch’ in the sense of ‘shelling oneself’ and Ca tāća ‘lie down on back’ since ‘back’ and ‘bark’ show semantic ties elsewhere (B.Tep105a *komi ‘back, bark of tree’). Tr řáčí ‘concha’. Perhaps CN tapač-tli ‘sea shell, cora’. [reduction; *e- in NUA < -CC-?] [SUA: TrC, Azt; NUA: Tak]

847 Hebrew pol ‘bean(s)’: 

UCV-132 *(ti-)pol ‘bean: a case for -*pol- (or -*ti-pol) in Ca tévil- of Ca tévilmalem / tévinmalem ‘beans, pink beans’ (since Ca i < *o), the -*wol/pol portion of TO hawol/hawpol ‘lima bean’ if a different morpheme before -wol/pol, Eu tépar ‘kind of bean’ if vowel changed. Maybe Tbr tolom ‘pochote, frijol pinto’ (ti-wol > twol > tol...). [NUA: Tak; SUA: Tep, TrC]

848 Hebrew/Aramaic ba ‘in/at it (fem sg obj):

UCV-78 *(pa ‘at, in’: Hp -pa/-va ‘diffusive suffix, distributed along, in, or on an area, on surface of’; Ch -va / -vah/-vaa ‘at, future’; Ch upa’a ‘in, locative’; CU -vaa(-ti) ‘at’; CU -vá-(ti) ‘on’; CU -vaa-tux ‘to, toward’; SP -pa ‘at’; Nv ba; ab; abai hubana; Tr -mo-ba ‘on’. Also the final -*pa in Tr repó-pa ‘espalda’; Tr repó-gá ‘dorso, espalda’; Tr repómina ‘de espaldas, sobre la espalda’; Wr tehpóba ‘back’; Tbr ha-vás-n, ho-vá-n ‘dentro de’; Wc -pa ‘en, dentro de’. [p1b] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC]

849 Aramaic ba ‘in/at it (masc sg obj):

UCV-79 *(pi ‘at’: KH/M06-ns10: Kw -pi/-vi ‘at, on’; Hp -pe, -ve ‘punctive suffix: at, in, or on’, -ep ‘there, at, in, on’; Gb -ve; Cp -eve’aw ‘on, over, in’; Ca pé-tuk ‘under, inside’; Ktn -pea, -vea ‘locational/derivational suffix = at’ etc; Eu vepé ‘encima, sobre’; Eu vepévai; Yq báes ‘a dentro’ and the first parts of *pi-pán in Yq béppa; AYq vepe; My bpeppa; Tbr we-pán ‘sobre, encima de’. [p1b] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC]

850 Hebrew(KB) ma‘od ‘strength, very; extremely great, exceedingly, adv (< ‘strength, n’); Ugaritic mad / mid / mud; Hebrew(BDB) ma‘od ‘muchness, force, abundance, exceedingly’; Akkadian ma‘du ‘much’: 

UCV-155 *mu/i ‘many, much’: B.Tep157a *mu/i ‘many’; 157b *mu/i du ‘there are many’; M67-276 *mu/i ‘many’; L.Son154 *mu/i ‘muchos’; CL.Azt12 *muyak ‘much’ < 256 PUA *mi(i) ‘much’: TO mu/i; LP mu/i; NT mu/i; ST mu/i; Eu muj ‘mucho’; Wr mué-ná ‘haber mucho’; Tr mu/mo ‘varios, muchos, aumentativo’; Tbr mu/i/mui-ár ‘muchos’; Cr mwi/i ‘many’; Wc miiré ‘muchos, numeroso, plural’; Wc miis ‘mucho tiempo’; CN miyak ‘much, many’. Sapor cites Ls muyuk ‘much’, which reflects CN miyak ‘much’. The y of some forms may be a reduction of *mi/i... > muy... after loss of ‘ or excescence as adjacent i. Likely from Sem-kw with fronting of *o > i, d as is typical of Sem-kw before r, d, and such alveolars. Also Wc miiré and Tbr and others may reflect the final -d. [kw1m,2,3d] [NUA: Tak; SUA: Tep, TrC, CrC]

851 Akkadian paanu ‘front, pl: face’; Hebrew *paane ‘front, face, surface’, pl: *panim, pl construct panee- ‘face, surface of’ Hebrew panaaw ‘face-his, face-surface-its (panaaw- ‘face’ with the m.sg. suffix): 

UCV-829 *pãna ‘cheek’; Tr báná ‘mejilla [cheek], carrillo, cachete, cara [face], rostro’; Wr paná ‘cheek, face’. [p: 1p,2n,3y] [SUA: TrC]

852 Akkadian paanu ‘front, pl: face’; Hebrew *paane ‘front, face, surface’, pl: *panim, pl construct panee- ‘face, surface of’: 

UCV-77 *pani/pana ‘on, on surface of’: CN pani ‘on top, on the outside or surface’; CN -pan ‘on the surface, for or at a particular time, postp.’; Tb tašanab ‘on top’; Tb wataanab ‘on top’; Tr pani ‘arriba en la falda [up on the ridge]’; Tbr -pâ-n ‘locativo: en, dentro de, sobre’; Cr an ‘on top’; Cr hapsaán ‘encima, sobre’; SP -paa-N ‘at’; TSh pa’an/pán ‘on, above, at, about, by (means of transport)’; Sh(M) panai ‘up, high’; Sh(M) pan ‘on’; Sh(M) p’a a ‘up, high’; Sh(Cr) pan, panaic, p’ai, panaic ‘up, high, above’. Many *pani/pana forms suggest a meaning of ‘surface, flat surface.’ Note TSh pana(pin) ‘chest, front of body’ and CN eelpan ‘chest (lit. organ-surface)’ relative to *pana/pani ‘surface, on’, and Sh(M) pana ‘front of the body’; Sh(M) mappa ‘palm of hand’; Sh(M) tappa ‘sole of foot’; Sh(M) panapuhi ‘mirror’; and Tr and Wr pana ‘cheek’ (at ‘face’) also relate, as chest, cheek, palm, and sole are all body parts with a surface. Sh shows ‘pan on’ and p’aa ‘up, high’ and panai ‘up, high.’ [p1p,2n,3y] [NUA: Num, Tb; SUA: Azt]

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853 Aramaic(S) ḫippuṣi-t 'beetle-the, n.f.'; Arabic *xunpusaa/ xunpus 'beetle'; Aramaic(J) ḫippuṣiit 'scarabee, beetle, n.f.'; UACV-317 *wippusi > *pippusi 'stink beetle': Ch wiposat '13-line beetle' (Harrington noun list); Mn pipōsī/pibōsī 'stink beetle'; NP pippusi 'stink beetle'; Sh pippusi 'stink beetle'. This is in all 3 Numic branches, and Ch may reflect an original form, from which the others harmonized consonants. This is a most interesting parallel in that a cluster in Arabic showing first consonant as -n- always doubles the 2nd consonant in Hebrew and Aramaic: Proto-Semitic/Arabic *-nC- > -CC-; thus, *xunpusaa > ḫippuṣi > UA *wippusa/ *pippusi, a lengthy (6-segment) match. The -p- in Ch (vs. -v-) and the other languages show *-pp- in UA as well. And the vowels are identical to Aramaic *-i-t-u-i. [kw1x:h2,kw2pp,kw3s1,kw3t] [NUA: WNNum, CNNum, SNNum]

854 Hebrew saas 'clothes moth' (< *sws); Akkadian saasu 'moth'; Arabic sawisa 'be worm-eaten, moth-eaten', impfv: ya-swasu; Arabic suus 'woodworm, mothworm'; Aramaic(J) saas-aa 'moth, worm-the'; because UA *s > Tepiman h, TO and ST show *soso- in compounds for 'butterfly': UACV-328 *soso-kimara 'butterfly': B.Tep71 *hohokimara 'butterfly'; M88so13; KH/M06-so13: TO hohokimal; NT totókimara 'butterfly' (different 1st morpheme); ST hookmar/hokmar. Remember that Tepiman h < UA *s. NT has a different prefix, while both TO and ST reflect *soso- or *so(s) with *-kimar 'butterfly'; because long aa (as in Aramaic long aa) corresponds to Hebrew long oo, or sometimes changes to long oo, then enough round vowels are potential or seen (Arabic suus) in the Semitic data above that UA *soso or *so(s) 'moth' is a compelling match. [medial C, vowels, L/liquids] [s3,2s3] [SUA: Tep]

855 Hebrew yhm 'be in heat' (alternate form of ḫmm 'feel warm, get warm'); Arabic wājam 'rut, heat' (Arabic initial w corresponds to Hebrew initial y); Aramaic(J) yahem 'to heat, vt' (paavel): UACV-528 *yuma > *yoma 'copulate': VVH111 *yoma 'copulate'; M67-99 *y3o; M88-y3o3; KH/M06-y3o: VVH list TO doom and Tb yoom; Ca yim 'have intercourse' also corresponds to TO and Tb, because Ca i < *o. Add Hp yomi(k-') 'give a pelvic thrust, simulate copulation'; Yq nau yuuma-k 'unir', both of which may display the original vowel—*yuma > *yoma—TO, Tb, and Ca possibly subject to lowering of *u > o/_.a. [1y,2h2,3m] [NUA: Tb, Tak; SUA: Tep, TrC]

856 Hebrew yhm 'be in heat' (alternate form of ḫmm 'feel warm, get warm'); Arabic wājam 'rut, heat' (Arabic initial w corresponds to Hebrew initial y); Aramaic(J) yahem 'to heat, vt' (paavel): UACV-1210 *yu[mi] / *yuwmi 'warm': M67-453 *yu 'warm'; I.Num293 *yu/a/*yu/i 'warm'; M88-yu9 'warm'; KH/M06-yu9: Mn yuwi 'be warm, v'; NP yui; Sh yuwi 'warm'; Cm yu'a 'warm (of weather)'; SP yuuttui 'warm'; SP yu'mi 'warm (of water); yu'ata (of weather); Hp yono 'be warm'. Hp and SP suggest a medial cluster rather than a single consonant. [cluster] [1y,2h2,3m] [NUA: Num, Hp]

857 Hebrew ḥlp 'come by turns, pass on, pass over, fade away' > Wr yuipa 'be worn out'. [iddddua] [1h2,2l3p]

The following two sets for 'ankle' are successive sets in the Uto-Aztecan Comparative Vocabulary, and both match Semitic qrs1 'ankle' but each matches a different vouching of those four consonants: Semitic qarsol 'ankle' > UA *kwinco 'ankle'; and Semitic qursil / qursin 'ankle' > UA *koci 'ankle':

858 Hebrew qarsol 'ankle'; Middle Hebrew qarsol/ qarsol 'ankle'; Aramaic(J) qarsool / qarsull-'a 'ankle'; Assyrian kišallu: UACV-40 *-kwinco- in UA *ta-(k)wi(n)co-ko 'ankle': Mn ta'wizogo; NP daggwizzogo; TSh tawincoko. *ta-(k)-wi(n)ko-ko is a compound: ta- 'leg, foot'; -ko 'at'; and remaining *-kwinco- matches with rounding of Sem-p's q, a > i from either unstressed centralization or assimilating to the alveolar C, liquid r > n, and affricativization of s in a cluster. [kw1q,2r,3s3,4l] [NUA: Num]

859 Syriac qarsal-aa 'ankle bone'; Akkadian kursinnu 'region of the ankle-bone': UACV-41 *koci 'ankle(bone)' Kaufman1981; Manaster-Ramer(1992b) cites this set in "A Northern UA sound law: *c- > -y-:" he lists Hp qöyi 'Hp siqqöyi 'anklebone' (Hill); Hp(V) siqqöyi 'ankle') and Tr baca-koci {Tr baca-go(a)-ra 'tobillo'; Tr baca-koci 'en el tobillo' (locative of Tr baca-goa-ra}). If the UA equivalent of the Tr locative suffix Tr -c'et 'at, in' is fossilized in the HP cognate, then it may reflect TO čikoš-da 'ankle rattle' (*-koc > Tep -kos) fits *koci. Add Azt *koc 'heal' with slightly shifted semantics: CN(RJC) in-koc-titeč 'on their ankles' and ikoc 'heel' in Nahuaat de Sierra de Zacapoaxtla. [*-c- > NUA y; *c > Tep s] [p1q,p2r,p3s3,p4l] [NUA: Hp; SUA: Tep, TrC, Azt]
860 Hebrew qaatān 'small, young'; Hebrew qaatōn 'small, young';
UACV-145 *kuc'i 'child, girl'; Tr ku'ci 'girl'; Tr kūčiwa 'son(s), duagther(s), i.e.,
offspring of either gender'; Wr kuh-tewé 'girl'; Wr kucitá, ku'-kuci (reduplicated form) 'son, daughter';
CN kokocin 'girl, servant girl'; note how similar are CN kokocin and Wr ku'kuci 'children'. [p1q,p2t2,p3n]
[SUA: Azt, TrC]

861 Hebrew qšy / qaašy 'be heavy, hard, difficult'; Arameaic(J) qoša 'be hard, difficult'; (qšś lib-e 'hard-hearted'); Arabic qsw 'be harsh, cruel, treat severely
without mercy'; Syriac qšš / qš / qoša / qošaa 'difficult, severe, strong (of smell), harsh (of taste)'
UACV-239 *kisā 'sour': Ls kŏšā 'be sweet or salty'; Ls kūš-ūla 'be sour' (listed with košāa);
Cp kēšelēvešelva-āš 'too sour, adj.', [iddeduau] [ti > L s o > u] [NUA: Tak]
UACV-2090 *kisā 'harm(ed), bad': M88-k16: KH/M06-k16: Cp kēšē/ kāš- 'to injure, hurt'; Sr kīšāa 'bad';
Sr kīšāa'āk / kišaa't 'badly'; Ktn kīšā 'no good, bad'. Notice that the Semitic meanings include 'harmful' as Cp,
and 'cruel, harsh' for Sr and Ktn; and 'harsh of taste' for 'sour' in UACV-239 above. [p1q,p2s1,p3'] [NUA: Tak]

862 Hebrew qbs, niqţāl 3rd impv: yiqqâbēs 'assemble, be assembled, gather, meet' (that is, 'come, arrive';
stress on 1st and 3rd syllables causing loss of stress on 2nd syllable and loss of the -q - syllable); Arabic qbd (i)
'seize, grasp, collect', impfv ya-qbid(V); Hebrew qittel 3rd impfv: yqabbes 'gather together'; Hebrew 3rd
yit-qattel impfv: yiqtqabbes 'gather, meet';

UACV-58 *yippa (> *yippa / *yippa) 'come': B.Tep20a *divia 'he comes'; M67-97 *ye 'come (sg.)'; M88-y7; KH/M06-
yī7: TO jiwa; UP jiwa; LP divia; PYp devia; NT dyldyiwi/didiyiwi 'venir, regresar, llegar'; Yq yēpsa sg.;
My yēpsa- sg. B.Tep20b *divi agai 'he is going to come' is also related. The three consonants—y, p, s—are evident,
though in the Tep languages, where *y > h, the resulting h in a cluster would hardly last long,
leaving Tep *diva (< *yippa), as in NT, or *yippa > Tep *divi(h)a as expected in UP, LP, and PYp. I do not
find B.Tep20a *divia 'he comes' nor B.Tep20b *divi agai 'he is going to come' listed in M88; however, Kenneth Hill includes
B.Tep20 in KH/M06-yī7. Tep *diva / *divi fits Cah *yippa quite well, with a slight vowel change, which occurs in Tep itself, since
PYp and B.Tep20b *divi agai both show the first vowel to be i also. Of the two Tep forms—Yq hāse 'alcanzar' and Yq yēpsa 'viene,
llega' — it seems the latter belongs here (likewise for My yēpsa) and the former belongs with *hapsi/ha'si below. A *yippa/*yippa vs.
*hapsi division is preferable, since both the initial C and first V are different. [p1y,p2q,p3b,4s] [NUA: Tep, TrC]

863 Arabic qbd (i) 'seize, grasp, collect', impfv: ya-qbid(V); Hebrew qittel infinitive: qabbes 'gather together',
qabbas-ı (with a suffix); or Hebrew qbs (in hiqqattel pl) (hit/yit)-qabbaşu 'gather, meet' (> *qabsu
> UA *hapsV);

UACV-57 *ha'si / *hapi 'arrive, reach, catch up to': Sapir; VVH59 *'ası*/*ası 'arrive'; B.Tep298 *ai(himi); CL.Azt3
*ahsi; L.Son53 *hasi/has-i; M88-ha9 'arrive'; AMR1993; KH/M06-ha9: Eu hasé/hāsi; Tbr asī/hāsē; Wr asī-nē 'arrive';
Tr sī 'llegar o nacer varios'; CN a'si 'reach, arrive'; HN *ası 'arrive'; Pl əhsı 'arrive, find, encounter, reach,
catch up with, fit'; TO aha/a'ha/a'aa'i 'overtake, reach'; NT āāyī 'arrive, reach, be enough'. Sapir includes
We ašē 'llegar varias veces' which was left out of later cognate collections, but belongs. Add Yq hāse 'alcanzar, perseguir'
and Cp hāşi/hāše 'go'. This set is discussed in Manaster-Ramer 1993, where he brings evidence to bear that we are dealing with a medial cluster. There he introduces Tb aqpsV 'arrive' from the
Harrington materials. The final -i vowel could be UA's default schwa when speakers tend not to end words
with consonants. [cluster; Sem $ > ' in Num? not in Tb, Hp] [p1q,p2b,p3s] [NUA: Tb, Tak; SUA: Tep, TrC, CrC, Azt]

864 Arabic quppat 'large basket'; Aramaic(J) quupp-aa 'basket, large vessel' and quqpt-aa; Later
Hebrew quppaa 'basket, tub, ball' (Jastrow 1337); Later Hebrew quppaa 'basket' (Klein 586). The Hebrew plural
would be *quqppoot:
UACV-119 *koppot 'basket': Ls qāwpiš 'baby basket'; Sr qōpōt 'round kind of basket' (note also
Sr qōpōt-t 'turtule'). The -p- vs. -v- in the above languages derives from a doubled consonant, as we see in
Aramaic. Of interest is the Sr form, which aligns well with the Aramaic pl of a f. noun: quppoot [p1q,p2pp,p3t]

The next three items relate to Semitic ūm > ūmr 'hide, bury' (Aramaic) with reference to 'cooking underground or under ashes'; see 866 Nahuatl tamal-li also originally cooked underground with coals/ashes'.

865 From Semitic ūm > Aramaic ūmr 'hide, bury' with references to 'cooking underground or under ashes' is Hebrew ūm 'hide' which in Post-Biblical Hebrew also meant 'put in an oven' (Klein 245) besides 'hide under the earth, cover with earth'; Aramaic changed n > r, as it often does (ben 'son' > bar 'son'); Aramaic ūmr was then borrowed into other Semitic languages, such as Arabic ūmara 'bury, cover with earth' as both
KB and Klein note; Akkadian ḣamaaru; Aramaic(S) ṭmr ‘hide, conceal’; Aramaic(S) ṭmīir ‘hidden’; Syriac ṭmr / ūmr ‘hide or bury under the earth, cover with earth’; especially note Syriac ṭamīr-taa ‘a loaf baked in ashes’ and Akkadian tumru ‘ash(es), cinder, bread baked over coals’;

UACV-527 ᵗître 'roast, bake (under ashes, under ground), bury': M67-353a; KH, NUA; M88-t54 ‘roast’; KH/M06–t54 ‘roast, bake’: Sr tī‘ ‘roast, bake, vi’; Sapir lists the identical SP terms separately: SP tī‘ma ‘to roast under ashes’ and SP tī‘ma ‘bury’ but then wonders aloud whether they are not the same item. Indeed they are as the rest of UA shows, though with the clustered -r- anticipated: tumra > tī‘ma. Add Hp tī‘āmi ‘gravel’; Eu tēmō ‘enterarr [bury, inter]’; and Wr(MM) we-tēmāi ‘enterarr [inter]’. Several other SNum forms are consistent with SP: WMU tī‘ma-y ‘bake (usually underground)’; Ch tī‘a ‘bake, vi’; SP tī‘ma ‘roast under ashes, bury’; CU tu’māy ‘bake, roast’. Some terms point to *tī‘ama ‘gravel, grave’; SP tī‘ma ‘roast under ashes, bury’. TB(M) tī‘ma at ‘gasp for breath, for instance, while drowning, choking, or suffocating’ [or while covered] is nearly identical to SP phonologically, but varies semantically. Sapir also lists SP toeci-rī’t-ma-ppi ‘roasted bread’. [V’s] [NUA: Num, Hp, Tb, Tak; SUA: TrC]

866 From Semitic ṭmān > ṭmr ‘hide, bury’ (explained above) are several Semitic forms but note especially Syriac ṭmr / ūmr ‘hide or bury under the earth, cover with earth’; and Syriac ṭamīr-taa ‘a loaf baked in ashes’ and Akkadian tumru ‘ash(es), cinder, bread baked over coals’;

UACV-284 *tūmal- ‘tortilla, tamale’: M88-t08 ‘tortilla’; KH/M06-t08: TO cīmait; Wr tāmei; Tr tārēmē ‘tamale, hacer tamales’; CN tamal-li ‘bread made of steamed cornmeal, tamalé’. “Is Ḩp tī‘ma ‘stone griddle’ cognate?” Miller queries. Yes. Ken Hill adds Cr temwā ‘tamal’. Jane Hill (2007) adds ST tīmai ‘tamale’. PB tī‘ma-ta ‘tortilla’ (Estrada Fernandez 2003, 184) also belongs. Add the latter part of Nv vivak tīmai ‘pan de piciete’. The SNum forms below may represent the underlying verb as well. I include the liquid l in the reconstruction due to (1) its presence in CN, (2) the general lack of proto-diphthongs in UA, which diphthongs are usually due to loss of an intervening C or assimilation (i.e., ai < *Ai or aiCi < *Ci), (3) the fact that UA liquids often encourage assimilation toward, if not become, high front vowels (*w > i), and (4) the presence of such a high front vowel in other reflexes where CN’s liquid is. These tie to *tī‘ma / *tī‘ma ‘bake under ashes, bake underground’: Ch tī‘a ‘bake’; SP tī‘ma ‘roast under ashes'; WMU tī‘ma-y ‘bake or roast (usually underground)’ and others found at ‘cook’, including Kw tī‘ma at both tī‘tamale and tī‘54 ‘roast, bake’. [Liquids and high front V’s] [NUA: SNum; Hp; SUA: Tep, TrC, AzT]

867 Syriac ṭmr / ūmr ‘hide or bury under the earth, cover with earth’; Syriac ṭamīr-taa ‘a loaf baked in ashes’; this stem stems not from the impfv qal, whose vowel is ou, but is similar to the hi-qil—ḥi-ṭmr— which creates a cluster, in which the first is lost, and the -marV is left. The hi- becomes rather optional in UA, yet note its appearance in; Ḩp īmimā;

UACV-324 *ma‘a / *mahi ‘bury’: M67-108 *ma ‘cover’; L.Son129 *ma ‘cocc al horno’; M88-ma10 ‘cover’ and ma24 are correctly combined in KH/M06ma10: My máāa ‘enterarr’; Wr māhi-nā ‘bury, cook in the ground’; Tr má ‘cocor al horno’; TO ma‘i ‘cover (food) in a roasting pit’; Op īmimā; Eu īmimā; Yq má ‘a ‘enterarr’; AYq ma‘a’hima ‘bury, vt’ (in contrast to Yq himma ‘a ‘tejer’); AYq ma‘ari ‘buried’; AYq hima‘awa ‘burial, funeral’. L.Son129 includes Eu(north) īmimā and Opata īmimā. Ken Hill adds SP na‘ma’ni or SP na-soko-ma‘ni ‘cover self with moist earth’; Cm mana’koroomi ‘cover s.th. over’; TO ma‘iš ‘cover, vt’; TO ma‘ii ‘pit roast’; TO mamma ‘kud ‘roasting pit’; Eu meitemon ‘echar a tatamor mescal’; Perhaps also Tbr mwai-rā-n ‘asado’. Miller includes Tb maasat–amas ‘cover, vt’; Tb maasar ‘bag’ though the variety of medial consonants (h, t) s creates problems usually initial syllable (which is all Miller reconstructions). [NUA: Num; SUA: Tep, TrC]

868 Aramaic twr- / tūr-aa ‘rock, hill, mountain-the’;

UACV-1459 *toya ‘mountain’: LN21111 *toya ‘mountain’; M88-t018 ‘mountain’; KH/M06-t018: Mn toyābi; TSh toyapi(n); Sh toyā-pin; Cm toyā; SP toyā (found only in song, likely borrowed from Sh, say Sapir and Miller). SNum *toyaN: Ch(L) toyompi ‘boulder; Ch(L) toyonqarirī ‘Boulder Sitting (name of mtn)’; SP toyampi ‘gravel, rocks big and small’ with nasatalization. [r > y in Sem-p? Or Sem-kw?] [t12,2w,3r] [NUA: Num]

869 Syriac ātaan / ta‘n ‘body of a shirt’;

UACV-495 *tāa ‘shirt, clothing’: SP tāā ‘shirt’; CU tāā ‘shirt, clothes’; WMU ta‘a / ta‘a ‘clothes, shirt, dress, n’; perhaps Ktn tavī-ci / t avi-c ‘buckskin’ and Ktn tavī (referring to clothes). Jane Hill notes that these may tie to UACV-256 *taway, 148 in this work. [t12,2w,3n] [NUA: SNum, Tal]

870 Syriac(CAL) bbwš(m)n‘ ‘green herbs’; Syriac buššiāna ‘tender grass, herbage in a field’;

UACV-1075 *puhIC ‘green’: LN1517 *puhi ‘green’; M88-pu15; KH/M06-pu15: Mn puhi ‘blue, green’; Mn papuhi ‘grass’; NP puhi ‘blue, green’; TSh puhi/pui ‘blue, green’; Sh pui‘ ‘green’; Sh puIC, pui-ppih ‘grass’; Kā pui-gi ‘green’. [iddudda] [NUA: Num]

UACV-1296 *puhIC ‘leaf’: NP puhi-ggwiddadī; Cm puhi(pī). *puhi in the outer languages (NP, Cm) and *pisi in the inner languages (Mn, TSh) recommends contact holding more influence on these forms than genetics. [p1b,2h2,3s1,4n] [NUA: WNum, CNum]
871 Hebrew ‘pl ‘be dark’; Hebrew ‘opel ‘darkness’; Hebrew ‘aapel ‘dark’; Hebrew ‘apelaa ‘darkness’; Arabic ‘afala (< *apula) ‘go down, set (of stars)’; like ‘set’ and ‘go down’, this Semitic root also means ‘be late, in the day or in the season’; a causative Hebrew form in Jastrow’s Aramaic(J) is later Hebrew ‘e’piip ‘make dark’ with unattested impfv ya’piil (m.) and ta’piil (f.). The unattested huqtal 3rd sg masc and fem passive of the above root would be Hebrew *yu’pal and *tu’pal ‘become dark, be gone down (light)’ aligning perfectly with UA *yu’pa(l) and *tu’pa(l) in the sets below; in UA *cuppa, the palatalization t- > c- due to the high vowel u, and the cluster doubles the -pp-: Semitic *tu’pal > cuppa:

UA CV-891 *cuppa ‘fire go out’; M67-171 *cupa ‘fire go out’; 236 *cu ‘go out of fire’; M88-cu,9; KH/M06-co21: Tb cupat, ‘ucup ‘be out of fire); Tb(H) cuppat ‘fire to be out, go out’; Wr co’a ‘put out fire’; Wr co’i ‘be out of fire’); Tr čo’á-ri ‘have another put out fire; Tr čo’wi ‘dark’; Nv tabanu ‘bajar de lo alto [go down from high up]’.[7263,2,3,4] [SUA: TrC, Tep; NUA: Tb]

In the following, the semantic tie goes from ‘set, go down, end (day)’ to ‘end (of whatever)’:

UA CV-871a *cuCphi / *cuppa ‘finish, be end of s.th.’: I.Num258 *cu/*co ‘disappear’; M88-eul ‘finish’; KH/M06-eul: Mn cuppa ‘disappear’; NP coppa ‘s.th. sinking’; My cúupe ‘terminarse, vi’; My cúpupa ‘terminar, vt’; AYq čuupa ‘finish, complete, fulfill (vow)’; AYq hi(t)čupa ‘completing, fulfilling (vow), harvesting’; AYq čuupa ‘get completed, finished, married, ripe’; AYq čupia ‘be complete’; Yq čupa ‘terminar (bien)’; Wr cu’ pib- ti ‘acabar’; Sr ‘ičo’ kin ‘make, fix, finish’; Wc śi ‘finish’. Note Mn ‘disappear’ and NP ‘sinking’ reflect ‘sun going down’. The over-lapping semantics (finish/harvest) in CgH (My, AYq) may have us keep in mind *cuppV ‘gather, close eyes’. Does Sr ‘ičo’ kin ‘make, fix, finish’ have hi-prefix or is it from Hebrew ya-suup ‘come to an end’?

UA CV-871b *coppa / *cupsa ‘be out (of fire), vt; CA Cupba ‘be out (of fire)’, ca Cupca ‘be out (of fire), PU Cupca ‘be out (of fire)’, TA Cupca ‘be out (of fire)’.

872 Hebrew *yu’pal and *tu’pal ‘become dark, be gone down (unattested huqtal 3rd sg masc and fem):

UA CV-233 *yu’pa > *yuppa ‘go out (of fire), (get) dark, black’; M88-yu27 and yu26 ‘fire go out’; KH/NUA; KH/M06-yu27 and yu26 ‘fire go out’: LS yúupa ‘go out (fire), not burn’; LS yúuva ‘be dark’; LS yuvá ‘be black’; LS yuvá-ta ‘be black, vi, blacken, vt’; Sr yuq ‘go out (fire)’; Cp yúpi-s ‘(paint) brush’; Ca yúpi ‘be overcast (of sky), cloudy, color term base + yúpi = to turn into a colored appearance’; GB yuvikomok ‘be getting dark’; GB yuvipia ‘black’. Hill adds Wc yivi / yiiyi ‘black (We i < *ũ) and LS yuyáqa’i ‘go out (fire), vi; put out (fire), vt’; GB yupi ‘ahogarse’; Ktn yupk ‘extinguish fire or lamp’. Note also Ktn yovo’k ‘dark, dirty, black’; Ktn yo’vok / yo’vik ‘be dark/black’ (actually has the glottal stop); Ktn yuvikit ‘get dark’; and with p- prefix, Ktn p-yūvik ‘dark colored, brown-gray’. Note that Ktn shows the original cluster * -p- > -pp-; emerging as gemination in other cases, then some forms lost gemination, others did not: e.g., LS yúupa ‘go out (fire), not burn’ vs. LS yúuva ‘be dark’. [p1y.2,3,4] [SUA: Nak, Tb, SUA: TrC, CrC, Azt]

873 Hebrew *yu’pal ‘become dark, be gone down (light)’ > UA *yu’pa(l) > Aztecан *yo’wal ‘night’:

UA CV-1532a *yo’wal ‘night’: CL.Azt116 *yowal(l) ‘night’; M88-yow: KH/M03-yow: CN yowal-li ‘night, n’; CN yowa ‘become night’; Pl yuwaki ‘overcast, dark’; Po owel; T yowall; Z yowal. Tied to *yuCpa at ‘black’ with *-p- > o, and to *yu’pa ‘fire go out, get dark’ at ‘black’. [p1y.2p.3p.4p]

UA CV-1532b *ta-yowá ‘be night, dark’: CL.Azt11 *tlayowa ‘be night, be dark’; M88-ta37; KH/M03-ta37: CN tlayo’wa ‘get dark’; CN tlayo; Pl tlayuwa ‘at night, night’; Po tayue; T tlayowa; Z tayowa. [SUA: Azt]

874 The unattested huqtal 3rd sg masc and fem passive of the above root ‘pl would be Hebrew *yu’pal and *tu’pal ‘become dark, be gone down (light)’ aligning perfectly with UA *yu’pa(l) and *tu’pa(l):

UA CV-1996b *yu’pala (TrC) ‘bend down, go down, move in an up-and-down motion’; Yq yúpala ‘agachando [bending down, stoop]’; Tr o’pi ‘bajar [go down], perder altura [lose altitude]’; Tr o’pira ‘balancearse de arriba abajo’; Tr o’pina ‘bajar, inclinar, doblar [bend]’. Tr o frequently loses initial consonants (or is it Hebrew ‘opel > Tr o’pi’?), and Tr o sometimes corresponds to *u, and a final V alternation -a/i is common in UA. Thus, TrC *yu’pa ‘go down’ ties to Tak *yu’pa ‘get dark, black, fire go out’ in the sun’s ‘going down’. [SUA: TrC, Tep]

875 Hebrew boquer ‘morning’; Arabic bukrat ‘early morning’; Arabic bukratan ‘early in the morning, tomorrow, on the following day, next day’; MHebrew pl: baqar-imm ‘mornings’; Egyptian bk’: UA CV-2361 *pi’ari ‘tomorrow’: Wr pi’ari ‘tomorrow, morning’; Tr be’ari ‘tomorrow, morning’. [SUA: TrC]
Regarding the change from Semitic ‘evening/night’ to UA ‘yesterday/last night’ is like Aramaic rams-aa ‘evening-the’ and Aramaic ramšit ‘last night’.

Many forms show *tuk > tuhV / cuk/h ‘fire go out, dark, black, night’, when the fire finally goes out at night, it is dark/black, and ‘fire go out’ is likely the original meaning of that group. PUA *yupp (=< Hebrew *yu ‘pal) has the same semantic array: ‘fire go out, be dark, black.’

UA *tuka / *tuku / *tuki ‘fire go out, dark, black, night’: Sapi; VVH23 *tu(ku) ‘black’; VVH144 *tuk/a / *tuka ‘night’; BH.Cup *tuk ‘pass the night’; B.Tep231 *tuka-i ‘darkness, night’; B.Tep232 *tuku ‘black’; M67-45 *tu, *tuh ‘black’, *tuk ‘night’, *cuk ‘night’; L.Num228 *tuka ‘night’, L.Num224 *tu(h)u ‘black’; L.Num230 *tuki ‘fire goes out’; L.Son320 *tuku, 320b *cuku ‘obscure/palate’; Dakin 1982; let’s combine much of M88-tu2 ‘night’, M88-tu3 ‘black’, M88-tu12 ‘put fire out’, and M88-cu4 ‘black’; KH/M06-tu2 *tuku ‘black, dark, night’ and tu12 ‘fire, to go out’ and KH/M06-tu25 *tuku ‘night’: Mn toqawano ‘night-time’; NP tuka ‘extinguish fire’; NP tokano ‘night’; NP toka čiipa ‘dark’; TSh tukwani / tukwawani / tukwaniipp ‘night’; Sh tukani ‘night, be dark’; Sh tuviC ‘put out the fire’; Cm tukani ‘evening, night’; Kw tuku ‘be dark, be night’; Kw tukwa ‘be dark, be night’; Kw tukwa-nu/no ‘night’; SP tuwi ‘fire go out’; SP tupa ‘-tu ‘fire, the night, be dark’; SP tugwa ‘night’; CU tugwa-na-ti ‘night-time’; CU tugwani ‘extinguish’; CU tuvkwari (*< tuvkwati) ‘black, dark’, Tb tuzig-tu ‘be dark/black’; Tb tugt ‘night, the dark’; Cp tukmu-t ‘night’; Cp tuku ‘pass the night’; Cp tuku ‘yesterday’; Ca tuk ‘go to bed, stay overnight’; Ca tukw ‘amphibian’, Ca tukwia ‘night’; Ls tuku ‘night’, Ls tukumi-t, tuk-va ‘night’, Sr tuv ‘night’. Hp to0ki ‘last night, to go out (fire)’; Hp tooköka ‘for fire to be going out’; Tbr tu/ -tukö/tokir ‘negro, apagado’. Ken Hill adds WSb tuc ‘black’; Ch tuga ‘night’; Ch tugarsavi ‘big black ant sp’. Relevant to B.Tep232 ‘black’ are TO čuku ‘stop burning or giving out light’; LP tuku; PY p tuku; NT tuku ‘black’; ST tuk ‘black’; relevant to B.Tep231 ‘night’ are TO čuká ‘night’; LP tuhag; NT tukagi; ST tuku; TrC forms include Eu čuki ‘noche’; Wr tuga ‘noche’; Wr togá-pi ‘become dusk’; Tr ri ‘negro’; Wr tuúkwa ‘noche’; Tr tuk ‘black/dark’; My tukária ‘noche’; Tbr tokú-r; and in CrC (where *a > i) is Cr wa-ti ‘a it’s night-time’. [^k- > h in Num, > Tg -g; ^a-a > a-a; V syn]

Note the semantics of Ayq tuuka ‘yesterday’, Cp tuku ‘yesterday’, Hp to0ki ‘last night, go out (fire)’, and Ktn tuku / *atuka ‘at night, last night’ and Ktn tuku ‘yesterday’. In English, ‘the night’ often means ‘last night, the night just finished’: I spent the night in pain; the baby cried through the night. Note the dual semantic in Hp to0ki ‘last night, fire went out’: the nearest or most recent ‘fire-going-out’ was last night. I also like Dakin’s (1982:104) CN of CN tooka ‘plant, bury, v’ with the above, since the sun’s disappearance seemingly into earth at dark/night resembles the disappearance into earth when s.th. is planted or buried.

Many forms show a -wa- suffix: in *tuka-wa-: Mn toqawano; TrC tukwa-r-a-wi, and Temipan *tukV-gV. Num forms are either reduced by a vowel syncopation (*tukwa to *tuka) or the v vowel is carried past the-k- (*tuka to tuka) or in some, perhaps both, e.g., TSh tuckwawani. Four forms show *nu / *no: NP tokano, Mn toqawano, Kw tukwa-nu/no, SP tukawanu.

UA *tuku ‘black’ and *tuka ‘night’ are likely related even though VVH, Miller, and Bascom separate them, and some Num, Tep, and other UA languages show separate forms for the two. An original *tuku > *tuhu, then tuu, may then have become a widespread recycled stem, some taking other suffixes, like Mn tummu ‘black’; TSh tupa ‘black’; NP tokúsi-piaga ‘a sun goes down.’

UA *cukV (<*tukV): M67-45c *cuk ‘black’; L.Son320 *cuku ‘obscure/palate’ and *cuki ‘oscura’; M88-cu4: Yq čuki; My cukuri/cuku; Tr čoku; TO čuk ‘negro’; TO sćuk ‘black, be in darkness’; TO čuki ‘become black’; Op cuki-gwa ‘causar obscurred’; Eu cuki-en ‘obscure/palate’; Yq cukui; My cukri-r ‘negro’; Wr o-hcò-na; Tr cò- TO čuk ‘stop burning or giving out light’; ST čuko ‘black’; Sc uk ‘black’. The second syllable of Cr wačuila ‘esta oscuro’ may be borrowed from TrC, because Cr wačuila corresponds to the other UA languages. As Miller (M67-45c), Hill (in combining M88-cu4 and tu2), and Lionnet (L.Son320) all suggest, *cuk is a palatalization of the rather pervasive *tuk, which *cuk may have then exhibited considerable mobility recycling through the dialect chains of SUA; for many of those languages also have *tuk forms.

UA *tuhu ‘black’ and *tuku ‘night’ are likely related even though VVH, Miller, and Bascom separate them, and some Num, Tep, and other UA languages show separate forms for the two. An original *tuku > *tuhu, then tuu, may then have become a widespread recycled stem, some taking other suffixes, like Mn tummu ‘black’; TSh tupa ‘black’; NP tokúsi-piaga ‘a sun goes down.’

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UA *cukV (<*tukV): Mn tuchutipi ‘black rock’; NP tu / tuh / tuhu ‘black’; CM tu / tuh / tuhupi ‘black’; Kw tahu- ‘black’; SP tuu ‘black’; Sh tuu/tuu ‘black’; Sh(M) tukC ‘put out a fire’; Sh(Cr) tukwC/tuí ‘go out (fire)’; Sh(SV) tukwítu ‘put out a fire’; Sh(SV) tuu ‘black’; CM tu / tuhu / tuhupi ‘black’; Kw tahu- ‘black’; Ch tuupi ‘black paint’; WMU tuu-kwa; CU túku-r ‘black, dark’, Hp to0ho ‘blackish pigment’ may be an early loan from Num *tuhu (=< tuku), in light of Hp tuok existing as well. Sh’s variant forms—tuuki and tuv—above show how easily/quickly an intervocalic -k- can be lost, likely passing through an -h- phase, which is likely for the *tuhu forms: *tuku > *tuhu > tu (in some cases). In fact, Shaul (1994, 289) shows in PY p tuh and redup LPY tuh that -h- is intervocalic and that k is found in some stem, and -k- > -h- is common in ‘dear’ and elsewhere. Ken Hill lists, but queries whether CN tekol-lik ‘charcoal’ and PI tekul ‘live coal’ are cognate; it’s a good question. Could CN tekol-li be a recycled loan from Cahu *tukuri > *Vko1-li? [*k- > h in Num, > Tg -g; *u > cu] [1d,2,2,3k] [NUA: Num, Hp, Tbk, Tak; SUA: Tep, TrC, Crő, Azt]

877 Syriac semma ‘to poison, vt’; Arabic smm ‘to poison’; Arabic smm II = smamma ‘to poison’: The semantic tie is that poisonumbs. Being a connoisseur of edible plants, I once nibbled a slightly poisonous root that numbed my tongue and lips. So Semitic semma ‘poison’ is a definite match for UA semm ‘poison’, though in many UA languages the semantics extend to numbing rain or cold: UACV-2521 *saimim / *saimic ‘be wet, numb(ing), drizzly’: L.Son231 *sami ‘mojarse’; KH.NUA; M88-sa18; KH/M06-sa18: Sr šâmim-q ‘become numb, vi’; Sr šâmim-kin ‘make numb’; Sr šâmim-i(n)a ‘be drizzling’; Ca sámam
‘be seized with a chill, become numb, drizzle’; Cp sãme ‘be dewy’; NP sami (< *samippi) ‘wet’; Wr sami ‘be wet’; Tr sami-mea ‘be wet’. I find Ken Hill’s addition (to M88) of Hp sãmakna ‘speak or sing out with a hoarse voice’ very includable. Also add Op såhm and Eu sami ‘mojado [wet], verde [green]’. Noteworthy among these is the lack of compounding with the morpheme *pa-‘water’; that means *sami really does mean ‘wet all by itself, without help from water. Consider also Hp halañami ‘moist soil’. Could these relate to SUA *sami ‘adobe or mud brick’? [1s2,3mm] [idddua] [NUA: Num, Hp, Tak; SUA: TrČ]

878 Hebrew šayy / šeṭ ‘bird of prey’; Aramaic(Į) šayiy-aa ‘bird of prey-the, n.m.’:

**ACVC-209a** *woitiš ‘bird’: Sapir; M60-40 *witiš/wiki; Fowler83; M88-7w7; KH/M06-7w7: Sr wiči; SNUMic *wiči:\nKw wižiki-ži; Ch wiči-iči; SP wiči-ič; CU wiči-ič; and Yq wičič ‘owl’. Note the lenition of the third consonant, depicted in the SNUM languages from west to east: -iki- > -i- > i- > i-. Manaster-Ramer’s law suggests a medial cluster such as *Cti- or *wičik. Sapir ties CN wičil-in ‘hummingbird’ with Sr and Num wici..., only possible if < *Ct; Tb čiki-t ‘bird’. [1'2,2y,3t2]

879 Arabic šwá / šáwaa ‘broil, grill, roasted’; Arábic šáwiý ‘broiled, grilled, roasted’; check other Sem

**ACVC-266a** *sawa ‘boil, apply heat, cause to melt’; Mn sawa/sawá ‘boil, cook by boiling’; Mn pasawa ‘heat a liquid’ (probably contains *pa-‘water’); TSh saawah ‘boil, vt’; TSh tšaawah ‘boil, vi’ This is related to sawi ‘melt’ below. TSH has both sawa ‘boil, vt’ and TSH sawi ‘melt, vi’, fitting the UA pattern of CVCa ‘transitive, active’ vs. CVCi ‘transitive, inactive’.

**ACVC-266b** *sawiy(į) ‘melt’: TSh sawi ‘melt, vi’; TO haagid ‘melt, thaw’; TO hagito ‘burn up, melt away’;

PYp haag ‘melt’; NT nágyi. [-a/i alternation] [1s2,2w,3y] [NUA: Num, Tak; SUA: Tep]

880 Hebrew ‘ah (< *ax) ‘brother’; Aramaic(Į) ‘ah-aa ‘brother-the’; Arabic ‘ax ‘brother’:

**ACVC-307** *waŋa / waŋa ‘younger brother’; NP waŋa-a; Mn waŋá / wqaná. Of Sem-p in that?> w and Proto-Semitic x > k-like vs. Sem-kw ṭ. [*w > kw in Mn as in *wita ‘wrap’ at blanket, n vs. ṭ] [p1,2p2x] [NUA: WNNum]

881 Arabic xašiya ‘to fear, dread, be afraid’; Arabic maššat ‘fear’; Semitic *ma-xašiy:

**ACVC-854** *makasi ‘fear’: Hp maqasi ‘fear, fright’; Wc maakasa ‘tener mieda, temer’; CN iimakasi(į) ‘hold in awe, fear, respect, vt’; the -mq- portion of Sr tšumq ‘fear, be afraid, scared (of)’ with prefix; perhaps Mn masato-t have one’s hair stand on end (as in fright), bristle’ if *makasi > maši > masi-. [p1m2,2s32] [NUA: Hp, Tak; SUA: CrC, Azt]

882 Hebrew šar ‘flesh, meat’; Punî sîr ‘flesh’; Ugaritic šir ‘flesh’; Akkadian širū ‘flesh, body’ (as meat is red or blood-colored) > Cr suürë ‘blood’; Wc šuuriya ‘blood’; Wc šuure ‘red, blood-colored’. [idddua]

883 Hebrew lappidi ‘torch, lighting’; Aramaic(Į) lappiid-aa ‘torch-the, light-pot-the, pot in which light is carried-the’; the UA forms lost initial-:

**ACVC-889** *pipta ‘fire > be a fire’: M67-63 ‘burn’; Mn pida ‘build a fire’; NP pidapi ‘fire’. Add My beeté ‘burn, vi’; Yq beetè ‘burn, vi’; perhaps TO iwïd ‘make fire with a stick’, though a prefix and 2nd consonant must be explained, unless *pipta; however, for t = TO d, see TO waddad (< *ptt) at ‘flat’. [V leveling] [NUA: WNNum; SUA: TrČ, Tep]

884 Hebrew lappidi ‘torch-the, light-pot-the, pot in which light is carried-the’; in other UA forms d > š:

Tb(H) taalapiššt ‘to get light, become daylight’ (Tb(H) taa-l ‘sun’). [11,2pp,3d]

885 Arabic naař ‘fire’; but written naař / naʕar < Arabic nwr II nawwar ‘to light, furnish light’;

Syriac nwr / nuur ‘fire’, fi; nuur-aa ‘fire-the’; Syriac nayyar ‘to kindle fire’ (qattel of nwr); as to Aramaic and Hebrew nwr, Semiticists relate it to nhr to ‘shine’ which would correspond to UA *naay also:

**ACVC-878** *naay ‘fire’; *naa’y ‘build/light a fire’; VVH95 ‘to light a fire’; VVH95b *na’a ‘to burn; B.Tep162a *naada ‘build fire’; B.Tep162b *naa ‘he built a fire’; M67-62a *naa/nai; BH.Cup *na ‘burn, vi’; I.Num106 *na ‘burn, vi’; L.Son17 *naa ‘prender lumbre [light a fire]’; L.Son172 *na ‘lumbre [fire]’; M88-na7 and M88-na8 and M88-na9; KH/M06-na7 ‘fire’ and KH/M06-na8 ‘make a fire’ (Lionnet, Miller, and Had guld distinguish ‘fire’ and ‘make a fire’ as many languages have a reflex of both forms, yet being derivations built on the same stem, let’s combine them, to compare the comparable forms: Wr naa ‘flame’; Wr naa ‘ná-ra/ná-ma ‘make a fire’; Tr na ‘na-ra/-i / na ‘fire’ and Tr na-‘á / make a fire’; My na- ‘burn, v’ and My naïya ‘hacemi lumbre’; AYq naïya ‘fire’; Mn anni ‘burn, vi’; NP na ‘fire, burn vi’; NP na ‘yu / burn, vi’; Sh nakaya ‘burn out of control’; Kw ne ‘burn’; SP na ‘burn’; CU na ‘burn, vi’; CU na ‘fire-ti ‘fire, light’, Ca na ‘burn’; Ls na ‘burn’; TO naada ‘fire, n’ (TO d < *y) and TO naa (pre = nam) ‘make fire’;

UP naadi ‘build fire’ (B.Tep); ST naada ‘make a fire’ (prêt; nai; pres: naanda); NT naada ‘build a fire’; Nv naada ‘hacer fuego, encender lumbre [light a fire]’; Cr a ‘-u-na ‘ar ‘go build a fire’; Wc sàriwem ‘combustible’. Note that CV naa-/ym, WMU na ‘- ‘be a fire, burn, vi’; TO naada, Wr na ‘na-ai, and Tr na / na ‘, represent three widespread branches of UA and all show a 3rd consonant -y in s.h. akin to *naa/y(a). [yw] [kw:1m,2,3r] [NUA: Num, Tak; SUA: Tep, TrČ, CrČ]

886 Hebrew y-‘rk ‘be long (verb is usually of time, adj and noun for both time and space/length)

**ACVC-1390** *yyînî ‘be/passed a long time’: M88-yy18; KH.UA; M06-yy18: Cp yènge ‘to last a long time, endure’; Ca yén ‘pass a while of (time), stay a while’; Sr yyîn’k ‘be a long time, be later’. [1'2,3k] [NUA: Tak]
We repeat 99 from earlier as it relates to ‘prairie dog’ below:

99 Hebrew rakb-uu ‘they mounted, climbed’ or rokb-im-/in ‘mount, climb up’ (pl participle); Hebrew rkb-o ‘mount it’; K&B note that “the most prominent meaning of the root rkb in other Semitic languages (Ugaritic and Akkadian) is to mount, to climb up” though in the Hebrew OT it is more often ‘mount, ride’; Syriac pl participle: raakb-‘mounting/ers, pl’; Syria rakb-uu-hi ‘they climbed it’; Syriac rakb-aa ‘upper millstone’; Aramaic(J) rikbaa ‘upper millstone’ (or what rides or is upon the lower grinding stone):

UACV-461a *ṭīpū ‘climb up’; NP tībbu’ya ‘climb up’; Wr mo’tepū-na ‘climb up s.th.’.
UACV-461b *cīCpuhi ‘climb’: Mn cibuhu ‘climb with arms and legs’; NP cibuh ’climb up on s.th.’ These WNNum forms align with Semitic rkb-uu-hi/ha ‘climb up on it’ (rakk-uu-ha/hi ‘ride-pl-it), initial r > t, then t > c with palatalization before the high-front vowel: *ṭīpū > cuCpu. NP having a term in each may only mean previously active dialect chains/contact.

UACV-461c *cīCpniN / *cippIN ‘climb or come out / onto’; Stubbs(2011) reconstructs PSNum *cippIN from: Kw čīpi:- ‘climb’; Ch čīpi:- ‘come out’; SP cippIN ‘come out, appear, ride’; WMU čīlppi:-y ‘come out, bubble out (like a spring), climb into (car), onto (horse)’; CU čīp ‘mount, climb on, get on top’. Also related are Ca čīpi ‘get covered (hole), vi’ and Ca čīp-n ‘cover, vt (causative)’ both showing geminated *pp-, and covering (a hole) is causing s.th. to get on top of, and a hole getting covered is as a spring bubbling out, its hole being covered by water or ‘surfacing to the top’ like a prairie dog ‘surfacing to the top, at the top of a hole’: Sh(M) cippīh ‘prairie dog’. [SNum -p- vs. -v-; redin] [1r,2k,3b] [NUA: Num, Tak; SUA: TrC]

887 Semitic rkb ‘mount, climb up on’ > CN tlakpa-k ‘above, on top’ (CN tl < *t)

888 Semitic rkb ‘mount, climb up on’;
Sh(M) cippīh ‘prairie dog’ (as that which comes up, surfaces above. See explanation two surfaces at 99. Initial r > t before a high front vowel: r’kbi > tki > tiici > cippī. [idddua]

889 Hebrew rikbā ‘riding, verbal noun’ (< Hebrew rkb ‘to mount, climb up, ride’);
Aramaic(J) rikb-aa ‘upper millstone-the’; Syriac rakb-aa ‘upper millstone-the’:

UACV-1083 *ṭīpā ‘mortal (and/or) pestle’: B.Tep242 ‘ṭīpā ‘mano de metate’; MM8-ti41; Ken Hill dispenses ti41 to KH/M06-ti12 and KH/M06-pa30: Wr(MM) te’pā ‘arriba [above]’; TO čīpa ‘a hole in bedrock for mashing mesquite bean’; TO čīpīpī ‘a mortar hole in a rock for grinding’; LP tīpā; NT tīpā; ST topa ‘mortar’; LS tōōpa-l ‘mortar for grinding’ which fits well since Ls o < ā. Add Mn tabi ‘pound, strike’ and Mn *tabaha ‘grinding rock’, which may tie the above to Tb paha-l ‘rock mortar’ and the forms at *paha or to *ṭūkpa. [all p, no w/v] [NUA: Ls; SUA: Sep]

890 Arabic kann ‘shelter, house, place where one is sheltered, nest’ < Arabic knn ‘to hide, cover, shelter’; Semitic roots of the form same 2nd and 3rd consonants (C1C2C3) are often associated with a parallel palpel or reduplicated form C1C2C2-C3; thus also existing is Arabic knkān / kankanā ‘stay at home, settle down, nestle’:

UACV-1213 *kānī (NUA) > *kali (SUA) ‘house’: Sapir; VVH141 *kali; MM6-239 *kali; L.Num53 *kahni; L.Son74 *kārī; MM8-ka6 ‘house’; KH/M06-ka6: NP kānī (archaic form); Tb hanii-l; TSh kahni; Sh kahni; Cm kahni; Kw kahni; Ch kani; SP kani, kani; WMU kani; CU kānī; My kāra; Yq kāri; Wr kari; Tr gari; Tbr kari; Khal-n ‘pueblo’; CN kāl-li; perhaps Ca qaam ḳi ‘desert willow (possibly as housing material plant)’; Hp qenī ‘place, room, space’; and the last part of Wc kēkkāri ‘pueblo’. [*e- > i in SUA; *k > h in Tb] [1k,2nN] [NUA: Num, Hp, SUA: TrC, Azt]

891 Syriac s‘b ‘to age’; Syriac sa‘aib (m.) ‘old one, old man’; Syriac sa‘aiba (f.) ‘old woman’; possibly relevant is that Syriac long aa corresponds to Hebrew long oo, and what we see in Tb has identical meaning: Tb(H) šo‘ibit / šoobit / šoobīšt ‘old woman’. [1s3,2,3b]

892 Arabic sanawār ‘stone pine’ (type of pine) > (note Sh sanawāp-pin ‘pine tree’):
UACV-1634 *sanawāC ‘pitch, gum’; Sapir; VVH147 *sala ‘pitch’; MM6-322 *sala ‘pitch’; L.Num178 *sanah ‘pitch, gum, sap, sticky’; BH.Cup *sānat ‘gum’; Munro.Cup57 *sāma’t ‘gum’; MM8-sal; KH.NUA; KH/M06-sal: Sh sanawāp*pin ‘pine tree’; Washo šala ‘pitch’; Mn sānāpi (< *sānāC-): NP sānāpi; TSh sanappin; Sh sanaC-pin ‘pitch, sap’; Sh sanakkooC ‘chewing gum, rubber’; Cm sānā ‘sticky’; Cm sanahkena ‘sap’; Kw sana-pi; Ch sana-pi; SP sannya-pi(ppi); CU sanā-pi; Tb šaano-t; LS šáanu-t; Ca sāa-n-t ‘gum’; Cp saana-t ‘pitch, gum’; Sr haana-t ‘tar’; Kh hana-t ‘tar’; Hp saana ‘pitch, gum of tree’; CN saaaloa ‘to glue, make s.th. stick to s.th. else’;
CN saaśli ‘stick to s.th.’; PI saaaluua ‘to stick, glue’; sasaalik ‘sticky’. Most of NUA suggest a final C. Note Sh -wa-, Tb -a-, and Ls -w- < -aw-; [Sr h < *s; NUA n: SUA l] [NUA: Num, Hp, Tb, Tak; SUA: TrC, Azt]

893 Arabic daqa ‘be thin, fine, crush, knock, rap, beat, strum, play (instrument), to sound (of instruments): Hp rīkī- / rīkikī-ta ‘make grating noise, make rasping sounds, make rasping sounds of a rīkinī’; Hp rīkinī ‘percussion instrument that includes a notched stick and gourd, to accompany certain songs and dances’. [d > r] [1d,2q,3q]
894 Arabic raqqa 'be thin, fine, delicate': Arabic rakiik 'weak, thin'.
UACV-2279 *takki 'thin'; Mn tagi 'acici 'be extremely thin'; Mn tugibi 'skinny one'; NP tigiyi'i 'skinny';
Cm tahi 'flat, thin, lightweight'; Kw takena-pii-çi 'slim'. [*-k- > -h- in Cm] [NUA: Num]

895 Hebrew he'asep < *hi'asep 'be gathered (to one’s people), i.e., die, be put in the family cemetary'.
UACV-322 *hi'acapa 'bury, cover, grave'; (≥ Tep *hi'asapa); B.Tep60 *hiiasapai 'bury, cover'; KH/M06-si24;
TO hiašp(a) / hia; NT yāásapai 'bury, cover'; ST yaasop. I reconstructed *hi’acapa > Tep *hi’( )asapa, in
doubts of PUA diphthongs, then later found the same in PYP hi ‘as’a ‘bury, vt’; PYP hi’aspa 'grave, n'; also add
Nv i’aiña / i’asanta 'enterrar [bury]'; Nv isaakharami 'sepultura'; Nv i’aspi ‘casa enterrada’. Eu héca 'tapar [put top on], cerrar [close'],
with vowel leveling (*hi’aca > heca), resembles the PY and Nv forms and points to initial h (vs. s). [1h,2',3s3,4p] [SAU: Tep, TrC]

896 Hebrew 'sp, impfv: *ya'-sop > ye'-esop 'to gather', aligning with the prefix conjugation without
the prefix is SP soop…: SP sooppaagai ‘to be assembled’; SP sooppaar ‘to gather’ [1h,2',3s3,4p]

897 Hebrew 'sp 'to gather (harvest), collect, gather (in one's legs)'.
UACV-992 *coppa / *coppa 'gather, close eyes': M67-194 'cupa 'gather'; M88-cu6 'gather'; KH/M06-cu6: Mn coba /
copa 'gather, pick up'; LS cúpua 'be gathered, bundled together'; LS cúpû-'/i 'close eyes'; LS cúúpa 'be
closed, of eyes'; CP čúpe 'shut eyes'; HO covala 'gather, vt'; coval-ți 'assemble, vi'; My cuppa 'finish,
harvest, vt'; My hicupua 'harvest, vi'; Yq hicupawa 'harvest, v'; Miller includes NP coppa 'close eyes' and LS's two
meanings (gather/cover close eyes) do frequently tie together'. Perhaps HP cóbáwa 'gather'; NP tácopa 'pick up'. Miller also lists Cp
čívi 'gather, vt' citing it as having the wrong vowel in corresponding to *o instead of *u; however, many of the forms show o, and
*u-a > o-a is common in UA. [*u-a > o-a] [2',3s3,4p] [iddudu] [NUA: Num, Tk, Hp; SAU: Tep, TrC]

898 Hebrew sp'd 'mourn for, sing the lament for the dead, bewail'
UACV-586a *osp/ops ... 'learn, n': BH.Cup *es 'teardrop'; M88-cu6 'tears': AMR1997; KH/M06-cu6: Cp -is; Ca -'is;
LS -'es; Sr -'oops; Eu opět 'lágrima'; My ópwa-m 'lágrimas'; Pl iis-aayu 'tear.' Manaster-Ramer (1993) adds
TB opsi-, which fits Tak, Eu, Pl, and the above My form nicely, two of which (TB and Sr) show a mediál
cluster. Note also the gemination in Sh oppai-ppih 'tears'. Also cognate with MY ópwa-m 'lágrimas' and
AYq oppo 'to cry', all of which relate well with Tak and the suggestion of *osp..., since s in a cluster goes to h in Cah
and would hardly be visible in the PUA forms below whether clustered or between vowels. Not entirely clear yet and only two consonants.
UACV-586b *owa 'tear(s)': TO oo'og 'tear'; NT óógai 'tears'; LP ooga 'tear.' These
tie to Cahitan *opowa/opwa, because in Tep, UA *opowa/opwa > Tep *owoga/owga, or ooga. [1s3,2p,3d] [NUA: Tb, Tk, Num; SAU: Tep, TrC, Azt]

899 Arabic śin-w-, pl ašnaa 'twin, one twin':
UACV-2428 *cono'o 'twin(s)': Kw cono'-oi-mi 'twins'; Tb čono 'twins'. [kw1s4,2n,3w,3'] [NUA: Num, Tb]

900 Hebrew nfm 'be lovely, pleasant, delightful'; Phoenician nfm 'good, beautiful'; ESArabic nfm 'be
good, happy'.
UACV-157 *numa > *noma 'good, good-looking': Ktn numua-c / noma / nomo 'good, well, pretty';
Hp nōōma 'wife, mistress'; AYq nuhmeela 'youth, young man'. Hp nōōma matches Ktn noma, so wife (Hp)
and pretty (Ktn) and (AYq) as 'good-looking' are reasonable. The UA round vowel (o/u) aligns with the
rounding of the Semitic ʕ, and *u-a > o-a is frequent in UA as well. [1n,2',3s3,4p] [NUA: Tk, Hp; SAU: TrC]

901 Syriac šb 'be willing, wish, prefer, seek, have pleasure in, be pleased with, delight in',
Aramaic(J) šb / šbēc 'find pleasure in, choose, desire'; Aramaic(S) šby 'want, desire'.
UACV-2478 *supiC 'like, want': NP subidia 'like, v'; Eu sovice 'desire' or Eu suba 'love' (Shaul 2008/9);
Kw sibi 'want, need'; Kw ku'u-sibi 'want, desire, need'; Kw sibi 'irrealis' (sometimes actually translated
'want/wish': Zigmund, Booth, and Munro, p. 94). PUA *supi > Kw sibi 'desire, want to'. Add Tb
šubušubu 'copulate in light of *naka/i sharing 'want/like' and copulative semantics. Tep should have h < *s,
but let's mention Nv sapta 'love s.o.'. [p1s4,p2b,p3] [NUA: Num, Tb; SAU: TrC]

902 Hebrew pšm 'step, pace, foot'; Phoenician pšm 'foot', pšm pšm 'step by step'; Mehri fa'am 'leg':
The puma of Kw pumake’e 'stomp in a regular beat, beat (of the heart')'. [1p,2',3s3,4p]

903 Hebrew khkh, (qittel) kehah 'be inexpressive, dim, dull, colorless, disheartened':
Ktn a-kīhahih 'sad'. This match is compelling, as the final -k is likely another morpheme, and so
Hebrew kehah 'disheartened' and Ktn -kīhahih- 'sad' are striking. [1k,2h,3h]

Before launching into another large section (Sem-kw's g/q > UA *ŋ), let's look at three more grammatical
morphemes. The first item in this work was the Hebrew masculine pl suffix -im from an earlier *-ima,
which aligns well with UA *-ima 'plural suffix.'. The Hebrew feminine plural suffix -oot / -ootee is also in
UA, usually with the first vowel -oo- lost, as also the first vowel is often loss in the masculine suffix too.

222
904 Hebrew feminine plural suffix -oot / -ootee'; while the primary suffix is -oot, the masculine plural construct -ee(y) is often added to the Hebrew feminine plural, a sort of analogized inaccuracy, resulting in -ootee'. Many Semiticists have noted (Gesenius 1910, 258; Blau 2010, 273):

**UACV-2674** *-tî* 'plural suffix': KI/M66-ns6: Hp -í/-tî: 'dual/plural suffix'; CN -tî 'absolutive plural suffix'; CrC pl suffix *-te (Cor a and Huichol); Op -te 'pl possessive suffix' (Shaul 1990); Op -t 'plural verb ending' (Shaul 2003, 27). [NUA: Hp; SUA: TrC, CrC, AzT]

905 Hebrew -ayim / -aym 'dual suffix' > NU and WMU -im/-yim/-ayam 'dual suffix'

906 Hebrew -w 'his/its'

**UACV-1647** *-wa/*-wV 'possessed suffix': Ca -w'a; Cp -w; Ls -w; CN -wi/-wa: - (kone:-w 'child'; -o'-w 'road'; -kone:-wa:-n 'children'); Pl -wi/-mi-w 'bone (poss.)'; Eu -wa; Op -wa (Shaul 1990, 565; Shaul 2003, 26); Ch(L) wín’napi ‘flint’; Ch(L) wín’na-wa ‘arrow’s flint.’

[SUA: Azt, TrC; NUA: Tak, Num]

### 5.13 Uto-Aztecan Velar Nasal η < g/q of Semitic-kw and 'h' of Semitic-p

Hopí and the Takic languages (Sr, Ktn, Ca, Cp, Ls) have sets of words that begin with η. The initial velar nasal does not occur in any of the other UA languages, though medial -η- does occur in the other NUA languages—Tb and the Numic languages—but not initially. NUA η often corresponds to (has changed to) n in the SA languages. Initial η (in Hopí and Takic) derives from the Semitic Sem-kw's initial g and q, as Sem-p has g/q > k in Takic as apparent for Semitic bgd, bqr, etc. Arabic baqiya 'stay, be left behind' > Hp kwawya; 'behead' is one example of Semitic q > UA η and Semitic b > kw, both being of Sem-kw. With stress on 1's and 3's syllables, the 2's vowel collapses to the 2nd and 3rd consonants with slight anticipation: baqiya > kwawya > kwawya. From Semitic 'agap 'wing, pinion, arm, shoulder' are Sem-kw SP anjau-va-arm' (* > o, *g > η; at 925 UACV-861 *anapu with its several related terms) and Sem-p SP wiğiivii-va 'eagle tail-feather' (* > w, *g > UA *k; at 926 UACV-866 *wakapu with its several related terms). The Sem-kw g/q > η is exemplified by 47 examples: 907-912, 914-950, 952-956, 1034:

**Semitic-kw g > η in Uto-Aztecan**

907 Arabic gassa (< *gassa) 'touch, feel'; Syriac gwś / gaś 'touch' or Hebrew gšš 'touch'; pfv qittel: giššeš 'grope'; Hebrew qittel impfv: *-gaššiš:

**UACV-2388** *-nısı 'touch, feel cautiously': Ls้งışı 'touch lightly (as a missile), graze, vt'; Cp nisse 'scratch, vt'; Sr nįdi'-kin 'touch, vt'; and Ca -nisan- 'move slowly' as feeling/touching in the dark would have one moving slowly. [kw1g, kw2s1, kw3s1] [NUA: Tak]

908 Hebrew gabal (II) 'to forge'; Arabic gabaša 'mold, form, shape, fashion, knead, create'; Syriac gbl 'forge, form'; Syriac gabiš 'that which is formed or molded, formation, creation':

**UACV-800** *napaC* 'sharp(en)': Ca ąavāy 'sharp(en); Cp gave 'sharpen'; Ls ąava/i 'be ground/sharpened, vi, grind (as a tool), sharpen, vt'; Gb ąava'an 'sharpen'; Ls(E) ąavili-š 'whetstone' (note -i). [kw1g, 2b, 3i] [NUA: Tak]

909 Hebrew ghh 'depart, be cured, healed'; M Hebrew ghh 'lean, bend'; Syriac gh' / gha 'be freed (from guilt, pain, disease)'; Syriac ghh 'become free:

Sr ąňhash(q) 'turn, go around a bend, change direction'; Hp ąňaha/ńąaya 'untie, unravel, vt'; Hp ąňahi/ńayya 'get/come untied'; Hp ńahi 'medicine, remedy'. Notice that in both Hebrew ghh and khh (903), the often fragile ḥ's are preserved in Sr ńňhash and Ktn -ńńňihi (at 903), Sr and Ktn being the most conservative UA languages phonologically. Sem-kw preserves ḥ surprisingly well: cf. Hebrew *bahamat 'back > UA kwamah 'back' (7). Also note that in Semitic are 3 meanings 'to bend, be freed, cure' and a very similar 3 in UA 'go around a bend, untie, remedy'. [kw-S keeps ḥ] [kw1g, kw2h, kw3h]

910 Hebrew gab 'back'; M Hebrew gab 'elevation, back'; Syriac gabiib-aa 'hunchbacked'; Hebrew(BBB) gab 'anything convex, curved, gibbous, e.g., back': Ls ąavā-ńya-š 'stooped, as an old man'. [kw1g, kw2b]

911 Hebrew gadiš 'heap of sheaves'; Syriac gdš 'heap up';

**UACV-601** *ńattas* 'tight(en)': Ca ńañaš 'be too tight (screws, doorknob, drawer), vi'; Hp ńąünstü(k-)/ ńımčü(k-) 'for weaving to get tightened down, become a tighter weave, as from the addition of sticks in the basketry'.

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Sycope of the 2nd V would create the cluster seen in Hp, and with vowels relaxing (a > i), this is easily plausible, and very specific semantically, and Hp falling tone often signifies a cluster. In fact, the Semitic feminine sg perfect would be *gadâ(t). While Hopi and Cahuilla have a very specific semantic match, the tie with Semitic is that heaps and sheaves consist of tightly piled or compactly/tightly bound groups of whatever is heaped or sheaved. [idddua] [kw1g,kw2,kw3s] [NUA: Tak, Hp]

912 Hbr ḥw / ḥwq ‘circle, horizon’ often used in the sense of ‘atmosphere, firmament, heaven’ over earth or sea (Job 22:14; Proverbs 8:27); Syriac ḥwq ‘circle or halo (around sun or moon)’ and used in phrases like ‘encircling air’ and ‘the circle of the firmament’ (i.e., atmosphere); Ls ḥw-lu ‘the wind’; Tbr honá-/hône-/honi- ‘hacer viento [be windy], v’; Tbr honé-t ‘viento [wind]’. NUA ṣ corresponds to SUA n. [idddua] [kw1b2,kw2s,kw3g]

913 Aramaic ʼyt / ʼīt ‘(there) is/are’.
Yq kaita ‘no hay [there is not]’ (< ka-ita, ka = ‘no’; so -ita = ‘there is’); Wr(MM) ka’ité ‘no haber, no estar [not be/exist]; Tbr ka-tê ‘check’. Wr(MM) has Wr as a compound of ka’i + tee ‘appear, see’; or ka’i could be a reduced ka’ita as few other UA forms show glottal stop, though Hp qa’e and Ca ka’i do.

914 Hebrew grr ‘to ruminate, to saw, to drag’; Hebrew magēra(t) ‘saw, n’; Arabic *gēr ‘to pull, drag along, IV to ruminate, VIII to ruminate, repeat constantly’; Aramaic(J) grr ‘to make a grating, scraping sound, to scratch, scrape, pull, move without lifting, drag’; Hebrew gēraa ‘cud’; Arabic gîrr ‘cud’; from Syriac grr derives et-gawrar ‘to chew the cud’; Syriac bēṣiraa da-met-gawrar ‘ruminants, animals of cud-chewing’; Syriac guaraa-aa ‘rumination, chewing the cud’; Hebrew, Arabic, and Syriac, all three, show grr ‘ruminate, chew cud’, and as one watches ruminants chew cud, it is both a circular and side-to-side motion; Ls includes the circular motion, and all the UA languages emphasize the side to side, and sawing is back and forth: UACV-1936 *nayaa ‘to move side to side’: Hp nayaya-ta ‘be swaying, rocking from side to side’; Hp nayayâkî ‘start shaking or swaying from side to side, sway from side to side repeatedly’; Ca náyá ‘shake head saying ‘no’; Cp náye ‘shake head’; Ls náya/i ‘be winnowed with a rotary motion, vi, winnow, vt’. They all involve side-to-side motion, Ls adding circular to the side-to-side motion. Sawing involves side-to-side motion, and ruminating is a side-to-side as well as a circular motion, like Ls. [idddua] [kw1g,2r,3r] [NUA: Tak, Hp]

915 Hebrew gnn ‘enclose, surround, protect’, perfective: ganno-(i): Hp nōn-ta ‘wear s.th. around the neck’; Hp nōnqi ‘necktie, harness’. Hebrew pfv ganno- and final o could assimilate the first: *ganno > qono > Hp nōn. [idddua] [kw1g,2n,3n]

916 Arabic *gādir ‘walled place’; Aramaic(J) gēr ‘to construct wall, to fence in’; Hebrew gēr ‘build up a wall with stones’, unattested hiqtil would be *ya-gēdiir ‘cause a wall to go up’; UACV-2465 *yani ‘fence, enclosure, roofless wall(s)’: M88-ya24; KH.NUA; KH/M06-ya24: Sr yanaŋjē ‘enclosure with walls but no roof’; Ca yani’a-t / yani-š, né-yani’a ‘encircling fence, roofless shed as windbreak; Ca yani ‘build encircling fence, roofless shed as windbreak for people or for gathering animals; Gb yānje ‘windbreak’; Gb yān’ar ‘Los Angeles’; Ktn yaneği(-n-i-c / yuŋ-e-kin’-i-c ‘brush wikkiup’ (-ki < 986 UA *kiC ‘house’). [dominant 1st C of Sem-kw cluster] [kw1y,g,3d,4r] [NUA: Tak]

917 Arabic gśl ‘make, put, place, lay’;
Ls nāw’la-š ‘mattress, mat, bed’; Ls nāwa ‘be spread, for a bed to be made’; SP qora ‘to spread out’. Note that Ls preserves 3rd C -l- here and at 908. Ls [kw-S g > SP q] [kw1g,kw2,kw3l]

21 Semitic/Arabic ganaba ‘set aside, keep away, steal’; Arabic *gamb- ‘side, n’;
Arabic *gamba ‘beside, next to, near, at, preposition’; Arabic *baina ganbahl ‘inside (it), within’;
UACV-1980a *(mana)-nawka ‘side’: Sh maanankwah ‘far’; Cm na-nakwi ‘far’; Ca máñax ‘on/by the side of, near’; SP nakwCar ‘direction’ with loss of initial syllable in *(mana)-nawka > nakw; Mn qwa’na ‘far (from)’; NP nakwwaí ‘beside’; n > m may underlie CN naawak ‘near, adjacent to’. [*n > SNum n, > C/WNum n] [kw1g,2n,3b] [NUA: Tak, Hp, Num]

918 Hebrew ʼeseb ‘herbage, weed’; SamP ʼesab; Arabic ʿusāb ‘grass, herbage, plants, pasture’;
SNum *h)ukwi ‘grass’; Kw hugwi-vi ‘speargrass’; SP ukwi-vi; CU ʿugwi-ū. Medial -kw- < -Cb-, and they all match the Arabic vowel.
919 Hebrew gm ‘swallow’; Ethiopic gemše ‘vessel’;
Hp ṇamoo-hoya / ṇamo-hoya ‘little pumpkin or melon (not matured yet)’. In both the Near East and the Americas, gourds or pumpkin shells were used for containers (as Ethiopic vessel), and the 2nd Hopi variant even shows the glottal stop. [kw1g,kw2m,kw3']

920 Hebrew gr̀ ‘drive out’: Hp póōójōya ‘pursue, chase after’; Hp yöy-ta ‘pursuing, chasing after’. [kw1g,2r]

921 Hebrew gr̀m ‘gnaw or break (bones), crush (bones)’, infinitive garom:
Hp naro- ‘crunch down on’ (infinitive garom); SP qayu ‘grind up (like a dog crushing bones)’; Ls nool ‘gnaw’. Another Num k with Hp and Tak nj, and also Hp and SP match each other (Hp o < *u), but puzzling are Ls’s vowels and Hp -r- instead of -y-. [1g,2r,3m] [NUA: Hp, Tak, Num]

922 Arabic gdb ‘pull, attract, pull out’ would correspond to Hebrew gzb, and UA nj-s < g-z of Sem-kw: Ls qisi- ‘pull hair’; probably not SP ova ‘pull out hair’. [*d > s in Sem-kw] [kw1g,kw2z2,kw3b]

923 Hebrew/Aramaic(g) gdb ‘pick up, collect’; Arabic gdb ‘collect’:
Hp ṇaaa ‘pick material from its natural source to use it to make object’; Cp ṇepepi ‘drag’ [kw1g,kw2b,kw3y,kw3b]

924 In contrast to Hebrew gdb I ‘grow, become strong, great’, Hebrew gdb II, in the cognate languages basically means to plait, weave, twist; Arabic gdb / gadala ‘twist, tighten, stretch (rope), braid, plait’; Arabic ḡadiila ‘a braid, plait’; Aramaic(J) gaddelet / godelet ‘hair dresser’; Aramaic(J) gaadiil ‘twisted threads’, Aramaic ḡadiil ‘stretched, twisted rope, plait’; Hebrew gadil ‘tassel, wreaths of chainwork’;
Akkadian gidlu ‘bundle’; Aramaic(J) gdb / gadal ‘plait (hair), twine (threads), weave (nets)’;
Aramaic(J) gadlay ‘weaver’:
UACV-2517 *gara / *nat CI / *jataC ‘weave, fasten, tie’: Ls njàra/i ‘be fastened, vi; fasten, as in lacing shoes or tying a horse, vt’; Ls(E) njàra/i ‘be fastened, woven, crocheted, take hold (a root)’;
Ls(E) njàrany-ni ‘s.th. crocheted or woven’; Hp ṇat’a ‘tumpline, headstrap or shoulder strap for carrying a burden on the back’ (combining form njata) and it also parallels Akkadian gidlu ‘bundle’ with differing vowels; Ktn norkî ‘tumpline’ (-kî likely a different morpheme); Sr ṣür-ki ‘lasso, rope, vt’;
Ls(E) njàroryta ‘spider web (archaic word)’ as s.th. woven ties in as well. Considering Semitic gdb ‘plait, weave wreath-like works’ with UA/Hopi ṇat’a ‘tumpline as s.th. woven like wreath work’ reflecting a consonant cluster, -dl > -t-, and Ls njàrany-ni ‘s.th. crocheted or woven’—they are all worthwhile considerations. The only weakness is the 3rd consonant: Ls y < l is rather reasonable for so late in the word, though more examples would be good, and l > t in Hopi as 2nd consonant in a cluster is plausible, but again, more examples would be good. [kw1g,kw2d,kw3l] [NUA: Tak, Hp]

Note that from Semitic ‘agap’ ‘wing, pinion, arm, shoulder’ is Sem-kw SP ṉanavu-‘vi arm’ (925), which shows the Sem-kw changes of * > o, *g > nj, at 925 UACV-861 UA *anaju with its several related terms; and also from Semitic ‘agap’ ‘wing, pinion’ is Sem-p SP wiţi-gi ‘eagle tail-feather’ which shows the Sem-p changes of * > w, *g > UA *k, at 926 UACV-866 UA *awakup with its several related terms.

925 Aramaic(J) ṛag ‘wing, pinion, arm, shoulder’:
UACV-861 *anaju ‘wing, arm’; Sapir; VVH58 *aŋa ‘wing, feather, arm’; B.Tep302 *a’ana ‘feathers, wing’; M67-465 *ana ‘wing’; L.Šor4 ‘ana ‘ala’; M88- ‘a3 ‘wing’; K/HM06-a3: NP aŋa ‘armpit’; Sh ahna ‘armpit’, Cm ahna ‘armpit’;
Ch anjávi ‘arm’; SP anaju-‘vi ‘arm’; WMU åā-vū / åā-vū ‘arm, upper arm, n’; WMU åā-vū-n ‘my upper arm’;
CU åā-vū ‘upper arm’; Tb anamabù-i ‘feather in band’; TO/U/P a’an / ‘a’ani ‘wing, feather’; LP ‘a’an; PYp a’ana ‘wing’; NT åana/ānai ‘feather, wing’; ST ana / āa’na ‘feather’; Eu hánt-t ‘wing’; Wr ān-t ‘wing’; Tr aná / ganá ‘wing’; Cr aná / haná / ā- ‘ana ‘wing’; We ‘ānā ‘wing’. Though shifting to mean ‘upper arm, armpit’ in Num, this etymon is quite widespread. SP, Tb, and WMU’s possessed forms all suggest an additional *-pu syllable. [yn] [kw1’,kw2g,kw3p] [NUA: Num, Tb; SUA: Tep, TrC, CrC]

926 Hebrew/Aramaic ṛag ‘wing, pinion feather, arm, shoulder’; Aramaic ṛag ‘wing, pinion’
UACV-866 *wakupu > *wakCa > *waki / *wiki ‘wing, feather’; BH.Cup *kawi ‘wing’; M88-ka18; Munro.Cup139 *waki-i ‘wing’; K/HM06-wa29: Ca wāka-t ‘wing’, -wák’a (poss ed); Ca wiki-ly ‘feather’; Ls kawi-t ‘wing’;
Ls no-wki ‘my wing’; Cp wi-ki / wāki-ly ‘feather’. Add SP wiği-vi ‘eagle tail-feather’ and Hp -wiki ‘feather’ in Hp kwaawai-primay wing feather of the eagle’ (kwaaw ‘eagle’). I agree with Munro’s reconstruction and explanation of metathesis (*waki > kawi): “the Ls possessed form is conservative and the absolute form is metathesized.” Ca and Ls absolute -t suggest a final consonant, and SP shows a 3rd consonant *-p-. (Sem-p) [p1’,p2g,p3p] [NUA: Tak, Num; Hp]
927 Aramaic(J) ḡm ‘be bent, weighed down, grieve’; this root has two variants in Semitic, one with ǧ, which the UA form must be based on; so also related are Aramaic(J) ’agm- ‘a depression, stagnant water, lake’; Aramaic(S) ’agm- ‘marsh, swamp’; Syriac(Sm) ḡm / ḡm ‘cast down, lie prostrate, be low’; Hebrew ’agam ‘reced pool’; Arabic ’agam ‘thicket, reed swamp’; UACV-705 *wakam / *waqam ‘down, deep’: Ca wājam ‘deep (of water, ditch, etc.)’; Tb(V) wahamīnas ‘down at an angle’. Ca and Tb show 4 of 5 identical segments, and as velar *k > h in Tb and the velar nasal in Ca, a relationship between these two seems probable. In fact, Munro’s definition (of Tb(M)) ‘down at an angle’ fits ‘be bent, weighed down’. [ŋ/k] [kw1’2,kw2g,kw3im] [NUA: Tb, Tak]

928 Hebrew gwš / gawawš ‘pass away, perish’; essentially ‘to gasp for breath’ (Driver, Journal of Semitic Studies 7:15 ff); Arabic gwš ‘be empty, hungry’; Ktn ǧihw-ik ‘get worn out, vi’; Ktn ǧihw-k ‘wear out, vt’. [iddduau] [kw1g,2w,3’2]

929 The Semitic root gyl (variant gw) in the Semitic languages generally means ‘rejoice, dance, do circles’; Tigrina goolaa ‘dance and sing’; Hebrew(BDB) gyl / gił ‘circle, age’; Arabic ǧil ‘be circulated, go the rounds’; Arabic ǧawla(t) ‘circuit, round, patrol’ > Cp ẖaylā ‘spin, twirl, vi’. [kw1g,kw2y,kw3l]

930 Hebrew glī / galīl ‘roll, roll away’; Hebrew galīlaa ‘district (that is, surrounding area), circuit (that one travels)’; Aramaic ǧil ‘be circulated, go the rounds, roam, move freely’; Syriac galaal ‘round’; Syriac glī ‘be in motion’; Syriac et-galīl ‘be made round, be wreathed or twirled about as vapor’; Syriac galīlu-t-aa ‘sphericity, roundness’; Aramaic(J) galīl-aa ‘district, circuit’; UACV-455b *ŋUllī / *nallīla ‘circle around, curve, head off, catch up to’; Ktn njilil-k ‘catch up with, overtake, vt’; Cp ɲelele ‘be surrounding, be all around’; Cp ɲelelek-ɲiye ‘go around visiting’; Ca -nêlêl- ‘go along the edge (of mountains, waters), vi’; Ls nelì ‘go along the side of a hill, vi’; Ls(E) ɲêlê-a/i ‘be turned, curved, vi, go along the side of a curve, vt’; Ls(E) ɲêlênêli ‘curvy, curve’; Ls(E) ɲêlêela/i ‘be repeatedly curved, vi, repeatedly go along the curve of s.th., vt’. Besides *ŋ-l-l in most forms, semantically Ca and Ls are identical; Cp is nearly so in ‘going around’ approximating ‘go along the edge’ of a round lake or curving mountain; and one way to catch or ‘catch up with’ is to circle around a different route and head off s.th. or s.o. UA vowels e-e, e-e, e-e, do suggest a reconstruction of either e-i-a or a-i-a. Ktn’s two different forms—Ktn njilil-k (930) and Ktn njîril-ik (949)—suggest separate proto-forms; thus, Sr njirî-q ‘move, move over, vi’ and Ktn njîril-ik ‘edge down over, vi’ are at 949. [kw1g,2l,3l] [NUA: Hp, Tb, Tak; SUA: Tep, TrC]

931 Hebrew gulla(t) ‘basin, bowl’; Hebrew galgal ‘wheel, whirl(wind)’; Arabic gulla ‘ball, bowl’; Hopi njōla ‘hoop, ring, wheel’; Hopi njōloña ‘bend, crook, vt’; Hp njōlo(una) ‘bend, make crooked’. [kw1g,2l,3l]

932 The general meaning of the Semitic root gwr is ‘to travel away from home, to be a stranger in other lands, or to be in process of a circuit out and about then back home; a common secondary meaning is to go about to commit adultery: Hebrew gwr ‘to dwell as alien and dependent’; Hebrew(BDB) gwr ‘to sojourn’; Aramaic(J) gwr ‘move around, sojourn, dwell’; Aramaic(S) goor-aa ‘fornication, adultery’; Aramaic(S) gw ‘to commit adultery’; Syriac gaur-aa ‘adultery’; UACV-456 *ŋoyaa ‘leave, go away, go home’: Uto-Aztecanists have combined these with (931) above, yet they are a separate set (VH1152 *ŋola-*ŋo ɲowa/i ‘return, bend, coil’; BH.Cup *ŋe ‘go away’; B.Tep173 *; Kaufman1981 *ŋoyV; L.Son178; M88-no2; KH/M06-no2): Ls ɲêyâ/i ‘to meander’; Ls nē ‘leave, go away, go home’; Ls(E) nêe ‘leave, go away, run off (unfaithful spouse), go around (commit adultery), go home, get back, be gone’; Ca ɲiì/ɲì ‘go home, go away’; Cp ɲiye ‘go away, leave’. As Ken Hill notes, Hp ɲoyâ- ‘surround, form a circle around’ fits these (vs. Hopi njōla above 931). Most tie these with *ŋola above (931), but a case for separation from the above exists in that (1) these show medial -y/- vs. medial -r/-l- of the above and (2) Hp and the Tak languages have separate forms, such as Ls nêe ‘leave, go away’ vs. Ls(E) ɲêlêa/i ‘be turned, curved, vi, go along the side of a curve, vt’ and Ls(E) ɲêlêli-s ‘curve, curve’. Now Ls(E) ɲêyâ/i ‘meander, vi, make meander, vt’ does belong; whether a variant or other dialect infusion, it corresponds with Hopi. Yet most convincing of all is Ls having both ‘unfaithful/adultery’ and ‘go away/out/around’ in Ls(E) nêe ‘leave, go away, run off (unfaithful spouse), go around (commit adultery), go home, get back, be gone’. [kw1g,2w,3c] [NUA: Tak, Hp]

933 Syriac gwr / gaar ‘to commit adultery’; Syriac (qattel) gayyar ‘to commit adultery’ would have a prefix conjugation of *ya-gayyar ‘to commit adultery’ whose four consonants all fit Hopi yônayâ as expected, yet the first Hopi vowel (o) may be anticipating velar ڡ in an originally unstressed syllable: Hopi yônayâ-ti ‘be adulterous, have an affair (with)’. [kw1y,2g,3r]
Just as initial g- > ɣ-, so also medial -g- > -ŋ-:

At (698) already is Arabic *lahg̱at ‘tongue’ > UA *li̯anja / *lianu ‘tongue’: Hp leny̱i / le̱nji ‘tongue’;
Cp nā̱n;i;l; Sr nānjač; Ktn nįñi̯-č; etc.

More examples of -l- > -l-

934 Hebrew gml ‘wrap up, fold, fold together’ (BDB); Hebrew galoom ‘wrapping, garment’ (BDB); Aramaic(S) galiimaa ‘garment, cloak, n.f.’; the Hebrew infinitive is Hebrew galoom ‘wrapping up’; Hebrew yi-glo̱m (< *ya-glo̱m) ‘he/it wraps’; Hebrew ti-glo̱m (< *ta-glo̱m) ‘she/it wraps’, etcetera:
UACV-472 *kolom ‘cover’ -koroomi- of Cm mana koroomite ‘cover s.th. over, cover head (as with cloth)’ aligns well with both the Hebrew prefixed stem -glo̱m and the Hebrew infinitive -glo̱m/galoom; AyQ lomti patti ‘covered (with tarp or blanket)’; My lomti ‘covered’. The prefixed conjugation CV-glo̱m would easily lose the g as first element of a cluster, leaving -lom, as in AyQ and My. Also aligning with Hebrew ti-glo̱m (< *ta-glo̱m) ‘she/it wraps’ is Tb(H) tulum’ tulummat ‘be tangled’ with loss of -g- and a vowel assimilation: *TV-glo̱m > tulum. [NUA: Num, Tb; SUA: TrC]

935 Hebrew g1am / gaalam ‘wrap up, fold, fold together’ (BDB); because Hebrew g > ɣ of Sem-kw, these forms or UA *ṉalam reflects Sem-kw’s 3rd person singular pfv:
UACV-2333 *ṉalam / *ṉalim / *ṉalic ‘entangle(d)’: Ca nāl- ‘throw a lasso, get entangled, be out of place’, distributive: pe-ṉalami; Ca pe-ŋa(n)ami-l ‘roping (of the cows), n’; Cp pále ‘fasten, get into, vt’;
Ls ṉalīpa ‘become entangled’. Ls -p- suggests a final consonant, and -m- appears twice in Ca. Does Sr nūrkin ‘lasso, rope, vt’ belong here? Or at 924 gdl > *ŋatCa ‘weave, tie’? [kw1g,kw21,kw3m] [NUA: Tak]

936 Hebrew gml / gaamal ‘complete’ (KB), ‘deal fully with, deal adequately with’ (BDB); Arabic gml / ġamula ‘be beautiful/handsome, be proper, suitable, appropriate, befıt’; Arabic II ġammala ‘adorn’ V tāgammala ‘adorn self’; Arabic ġamiil ‘beautiful’; note 3 Semitic and 3 UA meanings: Semitic: ‘complete’ and ‘beautiful’ and ‘be proper, befıt’ > UA ‘quit/stop (when complete)’ and ‘look good’ and ‘be proper, fit’. Tr gamea ‘1 to be able, 2 to look to like, 3 to fit, be enough’ (intervocalic liquids r/l often lost in Tr); Kw kagamīnyāa-sibīḥi ‘look pleasant’ (sibīḥi ‘appear’), so rdpl’d Kw kagamīnyāa ‘pleasant’ (1 > NUA n) Tb(V) kam’-(ut) ~ ʾangam ‘it fits’; Tb(H) kam’mut, pfv ḥakam ‘to fit, be proper’ (1 > in Tb cluster); Ca qami (before C), qamū (before V) ‘to leave, quit, stop’. This Ca form is of Sem-p, as Sem-kw (935) has Semitic g > ḡu.

937 Hebrew gml / gaamal ‘complete’ (KB), ‘deal fully with, deal adequately with’ (BDB); Arabic ġml / ġamula ‘be beautiful/handsome, be proper, suitable, appropriate, befıt’, II ġammala ‘adorn, V tāgammala ‘adorn self’; Arabic ġamiil ‘beautiful’; semantic extension ‘fit, adorn’ to ‘put on, wear, wrap (blanket)’ underlies the UA set below, as ‘adorn’ and ‘fit’ both imply ‘putting on’:
UACV-246 *kīmāl / *kāmal (≫ kīmīl) ‘blanket, wrap (in blanket)’: L.Son82 *kīmā ‘cobija’; Ms8-kī̱; Kh/M06-kī̱: Wr kēmā; Tr gemā; Tr komābi/gemābi ‘wrap oneself in a blanket’; Tr gīmī-mēa ‘wrap oneself (as with a blanket)’; CN kēmī ‘put on, wear, clothes’; CN kēmi-tl ‘garment’; Pl kīmīlwa ‘wrap, cover, vt’; CN kīmil-li ‘bundle of clothes, blankets’; CN kīmāloa ‘wrap in a blanket, vt’; CN tālēmī-tl, -tālēen ‘garment, wrap’; CN tālēentīa ‘get dressed, dress s.o., vt, vrefl’; CN tālīn-tl ‘garment’. Add Ca kāmī ‘surround, vt’. [iddddua] [NUA: TrC, Azt; SUA: Tak]

938 Hebrew gml / gaamal ‘complete’ (KB), ‘deal fully / adequately with’ (BDB), tie, load (with good or evil) (Jastrow) thus Semitic gamal ‘camel’; Arabic ġml / ġamula ‘be beautiful/handsome, be proper, suitable, befıt’, II ġammala ‘adorn, V tāgammala ‘adorn self’; Arabic ġamiil ‘beautiful’; this has the same semantic extension ‘fit, adorn’ to ‘put on, wear, wrap (blanket)’ as above, but with waw-consecutive prefix: Hebrew wayyigamnēl > wîkam’im; for same SNum languages with m 2nd & liquid 3rd C, see tÎmr > tîmr ‘bury’:
UACV-477 *wškka ‘mī ‘cover, put blanket over, vt’: Sp wūqqam’im ‘put a cover over, cover, vt’; WMU kūm’im / qūm’im / gūm’im / hwikka’im ‘cover, put blanket on, vt’; Cu wkhâm’im ‘cover, vt’.
Note also the verbal noun Hebrew gaamnl in 1 Samuel 1:23. [p1g,2m,3l] [NUA: SNum]

939 Hebrew gml / gaamal ‘complete’ (KB), ‘deal fully with, deal adequately with’ (BDB); Arabic ġml / ġamula ‘be beautiful/handsome, be proper, suitable, appropriate, befıt’; Semitic ‘deal fully with or complete’ to UA ‘grind fine’ or ‘deal fully with or do fully (grinding)’ in UA:
Besides this set, the vowelings of the *ktn tï / Tbn / Tbn(H) and the cluster -m- > ñ:

Below are two cases of a cluster of -Nñ- (nasal+pharyngeal ś) reducing to ñ, a rather natural result:

940 Semitic impfv: *-mʃak < Hebrew mʃk ‘squeeze, squash’; Middle Hebrew and Aramaic(J) ‘crush’; Arabic maʃaka, impfv: -mʃak ‘rub s.th.’; the cluster -m- > ñ:

941 Hebrew nʃr ‘shake off/out, shake self’; Arabic impfv: -nʃar ‘grunt, roar’; the cluster -nʃ- > ñ:

Semitic uvular q also appears as ñ in the same languages as g > ñ, that is, in Takic and Hopi:

942 Hebrew qiinan ‘funeral song, dirge, fem n.’, pl: qiinoot; Hebrew ha-qqiinoot ‘lamentations’;

943 Syriac qanqen (< *qanqin) ‘to chant, sing’; this is the Semitic reduplicated form of the root underlying qinna above, and Syriac’s reduplicated verb *qanqin is exactly what we see in UA *n返i with assimilation of *-n- > *-n- and loss of final segment (n):
A few more examples of Semitic-kw g > ŋ:

Semitic gdd II ‘band together, roam about’ (move is substitutable for roam); Hebrew gaddu ‘band, raid’; Aramaic(J) giddudu / giidduud ‘steep or straight embankment’;

UXCV-1945 *ŋjir ir ‘move, move over’; Sr njūrīq ‘move, move over’; Ktn njūrīr-īk ‘edge down over (difficult concept to generalize)’. As the Ktn term differs from Ktn njīl-k ‘catch up with, overtake, vt’ at ‘circle’, this set is separated from *ŋVil ‘circle’ (930). With *-d- > -r-, the phonology matches, and semantically, (1) both Semitic and UA mean ‘move’ in some way, and (2) ‘edge down over’ is how one does “a steep embankment,” and (3) a band of raiders creep/move/edge down over an edge toward victims. [iddddua]

UXCV-1738 *nya(m) ‘clan, relative’; KH.NUA: Hp ɲyam ‘clan members, clan’ (the Hopi dictionary has -m as a pl suffix); Sr ŋa, ŋaa, pl: ŋam ‘relative, relation, kinsman’. The change ŋy > ŋa (nasal plus palatal to a palatalized nasal) is natural enough. [kw1g,2r,3m] [iddddua] [NUA: Tak, Hp]

As in Sr ŋa above, another instance of a g- + -liquid cluster is the Semitic prefix stem- glVs:

Arabic ǧls / ǧalasa ‘sit down’; impfv: -ǧlisu
Ca ŋaš / naš ‘sit down, settle down (live or camp), set in (new moon, young fruit as pumpkin’). [1g,2l,3s]

Hebrew ďg ’meet, attack, confront, assault’;
UXCV-1200 *pogo ‘hit, pound’: M88- po7; KH.NUA; KH/M06-po7: Cp pīqe ‘knock on, knock around’; Ls ŋēja/i ‘throw, be thrown’; Sr pōō ’pound’; Ktn poŋ ‘hit with the fist’; Hp pōŋōōta ‘be making knocking or rapping sounds’; Hp pōŋō-k-na ‘knock on, give a knock or sharp peck’; AYq poona ‘knock’; Yq ɲōmne ‘machacar [pound, crush]’; My pōona ‘hit, touch’; and My popona ‘martillar [hit/pound with a hammer]’. Note that all of NUA has medial ŋ- and all of SUA has ŋ-. Hopi shows final rounding of 3rd ŋ ʕ while others make obvious only first two Cs. [iddddua] [kw1p,2k2g,kw32] [NUA: Tak, Hp; SUA: TrC]

Arabic ʂuqağ ‘eagle’; Arabic ʂuqayyib ‘small eagle, eaglet’;
UXCV-344 *yunjapi ‘buzzard’: BH.Cup *yunjual ‘buzzard’, HH.Cup *yunjāviš ‘buzzard’; M88- yu12; KH/M06-yu12: Ca yunjāviš; Čp yunjavš; Ls yunjāviš ‘turkey buzzard, vulture, a star, probably Arcturus’; Ls yunjāvawu-t ‘condor’. Initial y- is a little strange, but all other segments fit, and another possible initial pharyngeal becoming ɣ may be hpran > ŋyvana ‘autumn’. Or this might tie to Egyptian nxbt ‘vulture goddess’ (Allen 2010, 67) with ŋw ‘be’ proposed? [NUA: Tak] The following may be a vowel-line shift of *yunjāpi?
UXCV-346 *kupāhi ‘type of buzzard/bird’: Yq kūpahē ‘clase de pájaro, como zopilote, pero diferente en los colores de las alas’; Wr kohiwe / koiwē ‘zopilote, pelicano, quien, con Cuervo, llevó a Coyote al cielo’. With a metathesis of h and p/w, Wr seems probable with Yq and Tak with vowel transposition. I reconstruct the 2nd vowel as ā so that we can blame it for the lowering *u to o in Wr. Besides, *a > ŋ in Wr is more likely than *i > a in Yq, since i in UA behaves like the schwa in English. The phonological changes and the appearance of the word in mythology suggest a word of some antiquity and not a loan one way or the other, but it is a skewed (not perfect) match. [iddddua] [kw1’2, kw2q, kw3b] [SUA: TrC]

Arabic baqiya ‘stay, be left behind’;
Hep kwaynya- ‘behind’. Good match and again Semitic-kw q > UA ŋ and Semitic b > kw. [kw1b,2q,3y]

Arabic .ItemsSource 'overcome, defeat’;
Hep hɔyni ‘strong, sturdy, durable’. Hopi -vi < Aramaic -be ‘with/in him/it’; that is, ‘overcome him/it’. [iddddua] [kw1h2, kw2g, kw3g]
5.14 Initial k-, q-, g- in the Semitic-p and Semitic-kw Data

957 Arabic qarqadaa `squirrel':
UACV-2142 *kowi `squirrel'; BH *qewicit `squirrel'; Fowler83; M88-ko22 `squirrel'; KH.NUA; Munro.Cup122 *qewicit-s `ground squirrel'; KH/M06-ko22: Cp qiñi-s `squirrel'; Ca qiñiš `ground squirrel'; Sq qewicit-s `ground squirrel'; Gb xonlit; Sr qewicit; Ktn qiñi `ground squirrel'; Hp koona `type of tree squirrel' (cognate? Hill queries, and both Miller and Hill note vowel is wrong). Perhaps a loan? All Tak show medial n, though Hp has n, as also Hp coocono `kiss' among *ćuna `suck, kiss'; so a few Hp -n- seem to correspond with Tak -n-. [p1q,2r,3q,4z2] [NUA: Tak]

958 Hebrew kionna `funeral song, dirge', kionnot `lamentations'; Middle Hebrew qenon `to begin singing a dirge' (a denominative verb from kionna):
Hopi kiya `begin singing a song, start a song'. [p1q,2y,3n]

959 Syriac qml `suffer from leanness' (that is, be thin); Syriac quumaal- `barley cakes baked in the embers and allowed to grow sour'; Hebrew qml `wilt, wither away':
UACV-902a *komal `griddle': CL.Az74 *komaal; M88-ko25 `griddle'; KH/M06-ko25: CN komaal-li `griddle'; PI kumaal `comal, tortilla griddle'; Po komal; Z komal; T komol; Hp qoma `to make qomi'; Hp qomi `oblong cake of baked sweet corn flour'. I agree with Ken Hill's removing Miller's question mark, for the Hp terms are cognate, as the first 4 segments agree (Hp ō < *o; Hp q < k/ᵋ) and a > i before liquids or as final V is common in UA, even if no liquid is apparent in Hp.

UACV-902b *komal `thin': B.Tep104 *kamarika `thin'; M88-ko32 `thin'; KH/M06-ko32: TO komal; UP komalik; LP komilk (Bascom); Nv komarika `thin (as paper)'; NT komálika; NT komáali `delgado'; ST komaayik. Likely same stem as *komal `flat griddle for making flat thin tortillas'. [p1q,p2m,p3l] [NUA: Hp; SUA: Tep, Azt]

960 Arabic qarqara `rumble, grumble, gargle, coo (pigeon)' and qarqaha is similar, says Lane:
UACV-1749a *kakkara `quail': I.Num48 *ka(h)kak(a) `quail'; BH *qaxal `quail'; HH *qaxál `quail'; Munro.Cup104 *kákā-li; M88-ka15 `quail'; KH.NUA; Manaster Ramer 1991; KH/M06-ka15: SP qaqqaraC `quail'; CU yúaaq-Xaari-ći `quail'; Cp qaxá-1 `valley quail'; Ca qaxa-1 `quail'; Ls qaxá-l `valley quail'; Gb kakár `quail'; Sr kakaata `quail'; Ktn kaka-č/kakai-t `quail'; Mń qahí `grouse'; Sh kahan `grouse'; SP ka(h)maN-/ka(h)-mpíci `ruffed grouse'.
UACV-1749b *takkaka / *kakattā `valley quail': TSh takkaakaeci/kakkaatacci `valley quail'; Tb takah `valley quail'; likely a loan since Tb and TSh are geographically proximate. In light of the second alternate form in TSh, takkaaka- is a metathesis of kakkaata-. Add TO kakaiču `quail' (< *kakatt). Why this qarqara, differs from qarqara above (957) is a good question. [CC: k > h] [1q,2r,3q] [NUA: Num, Tak; SUA: Tep]

961 Hebrew dqql `date-tree, palm'; Arabic daqal `kind of palm tree':
UACV-1606 *taku `palm tree': Fowler83; L.Son271 *taku `palma'; M88-ta11; KH/M06-ta11: Eu takú-t; Wr tahkú `palmilla'; Tr raiku; My takko; Tbr takó-t; Wc taakú. Add Cr tak-t `palma' and Yq táko `palma'. This is from Sem-p in light of fierce rounding influence of uvular q. [o/a] [p1q,p2q,p3l] [NUA: TrC, CrC]

962 Aramaic(J) qoxts `throat, gullet, windpipe-the'; Aramaic(J) qoxsai-k `neck-your'; where did I see Aramaic qoxst `neck'?:
UACV-1515 *kuiot `throat': TSh kuwi(c)ci `throat, front of neck'; Sh kuici `throat'; Cm kuici `throat'; PyP kuikeret `Adam's apple'; ST kui `larynx, trachea'; Wc kiipyi ` garganta, buche'; CN koko-`tli `throat, windpipe'; CN koko`tlan `neck, throat'. [Tep w?] [1q,2,3z] [NUA: CNum; SUA: Tep, CrC, Azt]

963 Hebrew qaasis `branch(es)':
UACV-2412 *kusi `wood': M67-170c; M88-ku7; KH/M06-ku7: Mn kussi-wqqopí `Jeffrey pine'; Wr kusi `branch, brush, thicket'; Tr kusi `gushi `stick'. Sem-p's rounding of q. [p1q,2s4,3r] [NUA: Num; SUA: TrC]

964 Hebrew qeren / qarn `horn'
CN koyooniaa `horadar [perforate], agujerear algo [pierce/perforate s.th.]'. Another denominative verb made from a noun: horn = to gore, perforate'. Other Semitic verbs also have the dual meaning of both `pierce' and `horn'; e.g., Hebrew tqis `stick in, drive in, thrust in (weapon)' and `blow a horn/trumpet'. [1q,2r,3n]

965 Hebrew qrs `rip/tear to pieces', impfv -qraš:
UA *kowV `to tear': Cp qiwe `tear'; Ca qiwiw `tear (clothes, paper)' (Ca i < *o). [1q,2r,3z]
966 Cognate with Hebrew šqpp ‘look down on from above’ (both the ni-qtal & hi-qiil); Arabic ṣqf II / ṣqqafa ‘seize, confiscate’; Aramaic(J) ṣtp ‘seize, overpower, hold firmly’; the Hopi form has the Hebrew sound correspondences ($ < \theta$, *p > Arabic f), but the Arabic and Aramaic meaning: *Hopi sokop-ti ‘1. steal, pilfer, 2 get to the stage (of child development) when one can hold on to things’. Round vowels could be the influence q if Sem-p, or from infinitive or verbal noun Hebrew šaqop [1s1,2q,3p]

All four cognate sets for ‘bow’ found in UACV are listed below and align with Semitic forms:

967 Aramaic(J) ḍuṣṭ-a‘a ‘bow-the’; Arabic qaws / qaus, pl: aqwas, quqis, qisiy:

UACV-278 *kuCta-pi ‘bow’: Sapid; M88-kasućbow; KH/M06-ku36: Cp kútap-š; Gb -kúčap (poss'd); Ls kútupi-š ‘ash tree, bow’. Sapid includes We tups/tuupi ‘bow’, which aligns with Ls’s 2nd and 3rd syllables, though CrC u < *u usually. Add Ayq kata wiko ‘bow’. A reconstruction of *kuCta with a consonant cluster is needed given Takic intervocalic *-tt- (as *t-t > -t-). Retention of and rounding by q is likely Sem-p, and the Aramaic form quṣṭa ‘bow’ is identical except for the usual loss of s in a cluster, and final -pi < Egyptian p’y ‘his’. Tak -p- (instead of -v-) is again evident that the final glottal stop of the Aramaic definite article was originally pronounced in UA. [*t > c in Gb] [p1q,2w,3s1,4t] [NUA: Tak; SUA: TrC, CrC]

968 Egyptian-Hopí p’y-quṣṭ ‘his-bow’:

UACV-277 *pikoti ‘bow, bowstring’: Stubbs2003:42: Tb pihooli-t ‘bowstring’ and Tbr wiko-li-t ‘bow’ both agree with *pikoli-t, and Cah *wikori ‘bow’ (Yq wiko’i; My wíko’ori / wíkori) may be borrowed from Tbr, as Cah does not have w < *p like Tbr does. Such a loan would suggest that Tubar was once a larger entity or a more prominent influence than it was later. Eu bákoci/vákoci ‘bow’ and Eu vákota’a-n ‘make a bow’ also agree well, since they share five of six segments, differing only in a vs. i for the first vowel. Retention of and rounding by q is Sem-p. [*k > h in Tb; *t > c/l/r, then l/r > h] 1q,2w,3s1,4t [NUA: Tb; SUA: TrC]

The above two appear that they could be the Egyptian possessive pronoun on either side of the noun, as Egyptian could do: p’y-quṣṭ > pi-kotí and quṣṭ-aa p’y > *kuCtapi. The Egyptian p’y prefix meaning ‘the-his’ can be prefixed (965) or suffixed (967). The 12 forms above (957-968) show Sem-p > q/k, often with rounding associated with *q/o-qu. The next 16 sets below show Sem-kw’s loss of initial q- and initial k- and initial g- (969-978). Notice that nearly all instances of Sem-kw g/q > ƞ are verbs, while the instances of g/q > ƞ are nouns. Nouns take the prefix haC- ‘the’, which when removed may have left a glottal stop rather than the original consonant. That may explain why initial ƞ > ƞ for verbs, but q > ƞ for nouns.

969 Hebrew qeṣêt, qaṣṭ- ‘bow, weapon’; Hebrew pl: qaṣattoot, qaṣtoot: Hebrew qaṣṭ-o ‘bow-his’; Akkadian qaṣtu(m) ‘bow, archer’; Uguritic qṣṭ; Aramaic(J) qaṣṭa; Syriac qaṣṭa:

Note Hebrew qeṣêt, qaṣṭ- ‘bow, weapon’; Hebrew qaṣṭ-o, and Aramaic(J) qaṣṭaa with UA loss of initial q-:

UACV-275 *AcTa ‘atlalt, bow’: Sapid; M67-53: LNum10 *etí; M88a4; KM06-a4: Mq édî; NP adí/t; TSh huu’etîn, etîn; Sh (huu)’atîn; Cm eetî; Kw ‘edî; Ch acî; Ch(L) ’aci; SP acî; WMU ača-rū / ačúr (some speakers say a voiceless/silent r) ‘bow’; CU ’aa-ci; Tb ’aali-ti; Wr atâ’ ‘arma; Wr atapori ’arcò; Tr (w)’ata; CN a’tla-tl ‘spearthrower, atlalt’. Note *t > c in SNum east of Kw. Both Azt and Num suggest a consonant cluster. The Tr alternate forms ata/wata may be q-rounding after loss of q. The lack of initial q and lack of rounding (except in Tr) suggest Sem-kw. [*tt- > c in SNum; initial *w in Tr?] [1q,2w,3s1,4t] [NUA: Num, Tb; SUA: TrC, Azt]

970 These Tepiman forms *gaato may be a voicing of Semitic qaṣṭ-o ‘bow-his’:

UACV-276 *WatV ‘bow’; B.Tep36 *gaatoi ‘bow’; M67-53; M88-a4; KM06-wa32: TO gaat, gatwua; Nv gato; Nv gataa ‘make a bow, v’; PYp gaato; NT gaatoi; ST gaat. Remember in the preceding Tepiman languages, *s > h in Tep, which would disappear as first consonant in a cluster. Hp awta, combining form: awat / awat may or may not tie in. Or loss of q in qawšt. [1q,2w,3s1,4t] [kw1q,2s1,3t] [NUA: Hp, SUA: Tep]

971 Syriac qarduun-aa ‘louse-the, nit-the’ (diminutive of Syriac qard-aa ‘louse-the, nit-the’); perhaps from unattested Hebrew qard-īm ‘lice’:

UACV-1398 *AcTaiN > *at(N) ‘louse’: VVH24 *at ‘louse’; B.Tep304 *a’atī ‘head lice’; M67-269 *a’at ‘louse’; L.Son6 *a’at ‘piojo de la cabeza’; CL.Azt103 *atimV ‘louse’; Fowler83; M88-a10 ‘louse’; HK,NUM; Stubbs 2000a-s; KM06-a10 *atim (AMR): Kw aci-vi; Hp ati; Cp ál’a-a-t ‘head louse’; Cp ál’a-a’s ‘lousy’; Ls úlá-t; Sr átīm ‘head lice, pl’; Ktn ‘ačim-č; Gb -ar; TO aa’ač; UP aa’ač; LP ‘a’at; NT átī; NT átī ‘have lice, v’; ST ‘a’aat; Eu atét; Tbr até-t; Yq ‘éte; Ayq etem; My éttem; Wr ehté; Tr té; Cr áté/até ‘louse/black louse’; We áté; CN atemi-tl;
HN 'atimi-tl; Pl atimet; Po atomt. Tak absolutive -t (vs. -l) shows a final -C, and Sr, Kin, Cah, and CN show final -m or *atim. While possible, let’s not assume -m is a fossilized pl suffix, as AMR also reconstructed a final nasal also. Some forms suggest a geminated consonant or cluster, which probably means those that do not, later weakened or lost the gemination. Add Kin 'atucit 'flea'. [*-t- > c in Num; *-t- > l in Tak] [kw1q,2r,3d,4n] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC, Arz]

972 Hebrew qippoz 'arrowsnake':
Tr aposini 'venomous serpent.' This term also shows the s < *z/d (like 922 gdb) and is missing initial q with no rounding from q, which are all consistent with Sem-kw. [kw1q,2pp,3z]

973 Hebrew geled 'skin', gilda-w 'skin-his'; Arabic *gild 'skin'; Aramaic gild-aa 'skin-the':
UACV-2022 *tli... > Tep *tli'da 'skin' ]TO eldag/ eldag 'skin of a person or animal, bark of a tree'; 
Lv iridaka 'skin, bark'; NT ililád 'câscara'; NT tiliap 'skin an animal, v.' The -g (< *w) on TO eldag fit the possessive suffix Hebrew -aww 'his' or the -w of the final glottal stop of Aramaic-aa 'the'. [1g,2l,3d] [NUA: Tep]

974 Samaritan kakkar, Hebrew kikkar / kekar 'round loaf, disk, vicinity, district, area around a place' (as in the Jordan valley/towns through which the Jordan river flows):
UACV-362 *aki/ *haki 'arroyo, waterway, canyon, valley'; VVH57 *aki 'arroyo'; B.Tep299 *aki 'arroyo'; M67-348 *aki; L.Son50 *aki 'arroyo'; M88-ha2 'arroyo'; KH/M66-15: TO ña 'the insides or interior'; 
TO edawi 'in the middle of'; TO edawi 'intestines, intestines'; LP '-arav; PYP era 'middle'; NT ña; ST 'irvan; TO edawi-ko (Saxton) / edavko (Mathiot) 'in the middle of, halfway'; TO edavko matches Hebrew qereb-bo > qerev-kwo 'inside-in it'. [*-r->Tep-r-] [kw1q,2r,3b] [NUA: Tep]

975 Hebrew qrb 'approach, draw near', Hebrew qaroeb 'near'; Hebrew qereb 'inward part, midst' (BDB):
UACV-1243 *tarapa 'inside': B.Tep336 *irava 'inside'; M88-i15; KH/M66-15: TO ña 'the insides or interior'; 
TO edawi 'in the middle of'; TO edawi 'intestines, intestines'; LP '-arav; PYP era 'middle'; NT ña; ST 'irvan; TO edawi-ko (Saxton) / edavko (Mathiot) 'in the middle of, halfway'; TO edavko matches Hebrew qereb-bo > qerev-kwo 'inside-in it'. [*-r->Tep-r-] [kw1q,2r,3b] [NUA: Tep]

976 Hebrew qrb 'approach, draw near', Hebrew qaroeb 'near':
UACV-2356 *ayopi 'soon [i.e., near in time]: Tr ayobe/ayowe/ayowi 'soon, immediately'. [-r-> Try] [kw1q,2r,3b] [NUA: Tep, TrC, CrC]

977 Arabic qarib 'near, soon'; Aramaic(J) qareeb 'near' > PYP aliv 'soon'

978 Semitic *gabbaur 'man, strong/mighty man' in several Semitic languages: Aramaic/Mandaic gabbaur; Syriac gbar 'man, strong or mighty man-the'; Syriac gabr-aa 'man-the'; Arabic gabbaur 'giant, tyrant, mighty, powerful'; Hebrew gibboor < *gabbaur (oo < *aa):
UACV-1427 *appac-ti 'boy': Kw 'éepi-zí; Ch áipaci; SP aipaC--; WMU áipap-á 'boy'; CU 'áapa-ci 'boy'. To compliment a boy calling him a man makes this semantic shift understandable, but bb > not kw [1g,2bb,3r] [NUA: SNum]

979 Semitic kbr or gbr or gbb all could fit this; Hebrew gbr 'be superior, increase'; or Arabic kabah 'be great, big, increase'; or Hebrew gabh 'be high, exalted, great':
UACV-206 *appac-ti 'much, big': Kw 'awa-(tú) 'be much, many', Ch(L) 'ava-a-'/ava'ana 'many'; SP ava-a- 'much, v.n.; SP ava-ti 'big, participle'; WMU ava-ní 'big'; WMU avá- ne / avá'ni prefixed: avá'-a- / avá-an 'many, much, lots, adv'; CU 'avá-tí 'big'; CU avá-'na 'many'. Jane Hill adds Ca a'avuk 'grow'. [1g,2bb,3r] but bb > not kw [NUA: SNum, Tak]

980 Arabic klm 'address s.o.' > Ls 'ulómi 'call s.o. names' [1k,2l,3m]

981 Aramaic(J) gaz / gas, gaz-aa 'bird of prey, falcon-the':
UACV-741 *asa-wir 'eagle': BH.Cup* aswít; M67-147 *as; KH.NUA; M88-'a2; KH/M66-'a2: Sr 'ahih-t / ahiñ-t 'eagle'; Ls 'aš-wu-t 'golden eagle'; Cp 'ašwe-t 'eagle'; Ca 'aswet; Gb 'asawet 'golden eagle'; Tb 'aasawi-t 'eagle'. As Miller suggests, the -wí syllable in these forms probably means 'big'; yet a 2nd V a after s is apparent in both Gb and Tb. Note also Sr's ñ where others have W. [yu] [1g,2s,2z] [NUA: Tbk, Tak]

982 Hebrew qll 'be small, insignificant, light, fast'; Arabic qaliil 'little, few, insignificant'; Arabic qll 'be little, few, insignificant, inferior':
UACV-1356 *ali 'little': B.Tep300 *arii 'little one'; M67-387a *ali, 387b *ili; M88-'a7; KH.NUA; KH/M66- 'a7: TO al 'little'; TO ali 'baby, child'; LP lii; NT ali; ST 'aliy; My iliči / iliči; Sr ahiñ-či 'small one, little one, baby, child'; Ca ilisili 'small one'; Ls 'alili-may 'woman's brother's child'; Ls 'alú'-ma-l 'small, thin, a baby'. Add Tbr ali- 'pequeño'; AYq ili 'small, little, few'; AYq iliči 'small, little'. [kw1q,2l,3l] [NUA: Tak; SUA: Tep, TrC]
983 Hebrew škb, impfv -skab ‘lie down, lie’ something else?
UACV-1318 *hapi ‘lie down’; I.Num31 *hapi ‘lie down’; M88-ha8 ‘lie down’; KH/M06-ha8: Mn hapi; NP hapi; TSh hapi; Sh hapiC; Cm hapi; Kw havi; Ch havi; SP avi; WMU avi; CU ‘avi; Eu ‘abi ‘lie’ (Shaull 2003, 29). Perhaps tied to Cr abici’i ‘escondido’ and We ‘avíeta ‘hide (claws/teeth)’ at *api ‘hide’.
[NUA: WNum, CNum, SNum; SUA: TrC]

984 Hebrew gulla ‘bowl’ (< Hebrew gll ‘roll’ niqtal: ‘be rolled together’); Akkadian gullu ‘bowl’;
UACV-431 *ola / *olol ‘ball’; M67-20 ‘olol ball; M88-‘olol; KH/M06-‘olol: TO olol; NT oróóši ‘ball, ball game’; Cr ú’uaraar; CN te-ololítik; CN ololítik ‘s.th. ball-shaped, spherical’; Pl ulul-nah ‘round, spherical’. SUA *ola and Hp gola ‘hoop, ring, wheel, tire’ may both be of Sem-kw, in loss of g in SUA and g > ṭ in Hp. Compare 931 from a different form of the same root. [*o > Cr u, liquids] [kw1g2,31] [NUA: Num, Hp; SUA: Tep, CrC, Azt]

More examples of Semitic-p preserving initial q-, k-, g-:

985 Arabic kasara ‘break, shatter, fracture’
UACV-286 *kasi ‘break’: Tr kasi ‘break in pieces’; Wr kasi- ‘break (of brittle obj’s), vi’. [1k,2s,4r] [SUA: TrC]

986 Hebrew qir ‘wall, town’; Hebrew qiryaa ‘village, town’;
UACV-1214a *kíc ‘house’: Sapir; VVIH44 *ki; M67-240 *ki; BH.Cup *kica; B.Tep100 *kii; L.Son80 *ki; M88-ki1 ‘house’; Munro.Cup64; KH.NUA; KH/M06-ki1: Hp kí-/kiihi; Eu kiti/kit; Tbr kí-tá; Ktn kí-c; Sr kí-c; Cs kí-c; Ls kí-c; Cp kí-s; TO kii; Nv kí; PY p kí; NT kíi; ST kíi; Wk kí; Cr ñi.[*k > c/-j in Cr ] [NUA: Hp, Tak; SUA: Tep,TrC, CrC]
UACV-1214b *kíc-tu / *kíc-ta ‘build a house’: KH.NUA: Sr kíču ‘build a house’; Ls kíču; Ca kíču ‘dwell’; Hp kița ‘build a house’. [p1q2y,p3r] [NUA: Tak, Hp]

Note the contrast of the same word qar-, ‘gourd, pumpkin’ from Sem-p qar> > UA *kuyawi (987) in contrast to Sem-kw qar> > UA *aya(w) (988):

987 Arabic qar-, ‘gourd, pumpkin’ (Sem-p):
UACV-2135 *kuyawi ‘gourd’: Tr guyowi ‘guaje [gourd]’; Wr kuyawi ‘planta de bule [gourd plant]’;
Tb(H) kooyoo-t ‘turtle’.
[*o->Tr/Wr-y?] [p1q2y,p3r] [SUA: TrC; NUA: Tb]

988 Arabic qar-, ‘gourd, pumpkin’ (Sem-kw) or Syriac qara- ‘aa ‘gourd’;
UACV-2141 *ayaw < *araawV? ‘squash, gourd’: CL.Azt159 *ayoh ‘squash’; M88-‘aw ‘squash, pumpkin’; KH/M06-‘aw: Ls yá’aya-t ‘turtleshell rattle’; Sr ‘aayt ‘rattle’; Hp aaya, pl: aa’aya ‘hand rattle (made of gourd)’; Wr aláwe ‘calabaza’; CN ayó- ‘squash, pumpkin’. AMR (in his long unfinished article “Ontology”) and Ken Hill add TO haal ‘squash, pumpkin’ and My aayaw, pl aya’aw-im ‘calabaza harota’. Yes! Add also Tbr haya ‘calabaza’ (Tbr haya-wei-t ‘turtle’); Yq ayá’awi ‘calabaza sazona’; PY p ara ‘small squash’; and Op aari ‘squash’ (Shaull 2007). Wr, TO, and PY p all suggest an original liquid underlies y, though Wr -l- vs. Cah -y- is curious. [1y] [kw1q2r3] [NUA: Hp, Tak; SUA: Tep,TrC, Azt]

As a turtle shell looks somewhat like the rough exterior of a rounded gourd/squash, Some UA turtle terms derive from gourd/squash words in UA. Below is an example.

989 Arabic qar-, ‘gourd, pumpkin’ (Sem-kw) or Aramaic (J) qaara ‘ ‘pumpkin, gourd’;
Syriac qara- ‘aa ‘gourd’;
UACV-2422 *ayaC / *ayóC ‘turtle’: Sapir; M67-445*’ay ‘turtle’; M67-341*”y ‘rattle’; BH.Cup*’yila ‘turtle’; CL.Azt179 *ayoo- ‘turtle’, 28 *ay ‘turtle’, Fowler83; M88-’a14 ‘turtle’; Munro.Cup134 *’ayii-la; KH.NUA; KH/M06-‘a14: Kw ‘’aya; SP ‘aya; CU ‘’ayapi-ci; Cp álíy; Cp -áyi turtle shell rattle (poss’d); Ca ‘áyîly ‘turtle’; Ca ‘áyî ‘turtle shell rattle’; Ls ‘áy-la ‘abalone’; Ls páá’a-yá ‘turtle shell rattle’; Hp aaya ‘rattle’; Tbr haya-wei-t ‘tortuga’; We ‘ayé’ ‘ayée; CN aayoo-t; HN aayoo-t. Jane Hill (p.c.) reminds that CN aayoo-t < ‘aya-wi- (turtle-big). CU -p (vs. -v-) and Ls -t (vs. -l-) suggest a final C. The 2nd V is difficult. SNNum, Hp, Tbr, and one LS form suggest *’aya, while CN and the other Tak forms are more consistent with *’ayo, since Ca and Cp i < *o, then there is Wc ‘ayé, whose 2nd V does not fit either. As Miller and Hill do also, this and 988 above have overlapping forms as gourds and turtle shells have similar shapes and surfaces. [-a/o] [kw1q2r3] [iddd] [NUA: Num, Tak, Hp; SUA: TrC, CrC, Azt]
990 Semitic qr’ / *qara’ ‘call, name, cry out, shout, announce, conscript, muster, invite’ exists in nearly all Semitic languages; Hebrew qore’ ‘partridge, shouter’; Syriac qary-aa ‘caller, announcer’ (participle); in the UA set below, the lack of initial q and lack of rounding for final ’ means Sem-kw:

UACV-1492 *aya ‘call’: M67-75 *ay ‘call’; M88-1a15; Kh/066-1a15 *ay (AMR): Tb aay(at) ‘call, count, v’;
Ls ’ayá ‘messenger who announces people making a formal visit’; Hp aya-ta ‘hire, direct, tell or ask (to do s.th.), vt’; Hp aya, pl: a:yat ‘helper, employee, hireling, person who helps in return for food’ (cognate? Hill queries); I say yes, since in other UA sets, terms suggest invitations (a call) for work help (in exchange for whatever); TO aada ‘palate’ (cognate? Hill queries; probably). As for Hopi ‘hiring, telling, directing’ persons in work/projects, note the Semitic definitions, muster (military or work force), invite’. [kw1q,2r,3'] [NUA: Hp, Tb, Tak]

991 From Semitic qr’ / *qara’ ‘call, name, cry out, shout, announce’ is the Hebrew qnqal passive: Hebrew ni-qa’ ‘he/it is called/named’; the UA set below appears to be from a fossilized ni-qa’ which is the most common qnqal form ‘he/it is called or named’ and has exactly the Numic meaning and form, though with softened q > h; and lack of rounding for ʼ is consistent with Sem-kw:

UACV-1490 *nihya ‘call, name’; lNum117 *ni(C)a / *nih- ‘call, name, v’; M88-112 ‘call, name, v’; Kh/066-ni2: Mn niyat; NP nania; Sh niha/ninya; the -ina of Sh tśpinina ‘give a name’; Cm niha ‘name, be called, v’; Kw niyaa-yi ‘name, n’; Sp ni ‘call by name’; Cu niya ‘name’; WMU nia / niyê ‘name, n’; WMU niyææ-n ‘my name’; and perhaps Tr neho / nehöwi / o ‘wi ‘invite’. I like lamuçu’s reconstruction *ni(C)a, because the medial consonant is unclued and the variety again suggests that we may be dealing with a cluster. [Sem-kw with weakened q, r > y, and no rounding from kw] [kw1q, kw2q, kw3r, kw4' [NUA: Num]

992 Semitic qr’ / *qara’ ‘call, name, cry out, shout, announce’; as Hopi o < UA *u, Hopi eyo and Ktn yu’ match each other with loss of initial vowel in Ktn: Hopi eyoyo-ta ‘ring, peel (of bell)’; Ktn yu’ ‘cry, sound, buzz, sing’ reflects the impfv stem plural yV-qra’u ‘they call/cry’. Other forms resemble Semitic qr’, but some details are not yet clear; a list to contemplate: Ls ’uyá ‘a ‘feel bad, sad’ (i.e., cry); Ls ’úuyi ‘howl’; Ls hááyi ‘scream’; SP qwarava-ya’i ‘cry from pain’ vs. UACV-613 *otoNwa (oroNwa) ‘groan’: SP orëgi ‘roar, growl’; WMU orògòq’ni ‘groan in pain’; Cu ‘orògwa’ni ‘suffer’. [1q,2r,3'] [NUA: SNum]

993 Hebrew qaçuṣoot ‘locks’; Arabic qusṣa(t) ‘lock of hair’;
Syriac quaṣ-ta/ quaṣ-taa ‘curl, ringlet-the, n. f.’, pl: quaṣa-taa / qaswa-ta ‘curls-the’;

UACV-1115 *woc ‘hair’: M67-210 *wo; LNum270 *wo(h) ‘hair/head’; M88-wo6 ‘hair of the head’; Kh/066-wo6: Mn woo ‘head, hair’; Mn wóopi / a-qwoppi ‘hair of head’; NP kwo ‘head, hair’; Tb(M) woodzorn ‘place where hair grows from, crown’; (perhaps Syriac quṣṣat >) Tb(v) woopo ‘the hair center on head, the tip of basket cap’, Mn -p- is from gemination or final -C on 1st morpheme. [w/kw in WNum] [1q,2w,3s4] [NUA: Num, Tb]

994 Hebrew ʕqr ‘uproot, weed’; MHebrew(Jastrow) neʕeqar (< *na-ʕqar) ‘be uprooted’; Syriac ʕqr / ʕqar ‘uproot, be barren, heal’, impfv -ʕsquar; Hebrew ʕaqqar ‘infertile’; Samaritan Aramaic (CAL) ʕaqur ‘death, barrenness’; loss of initial s (perhaps in a cluster) while 2nd C q is retained in the UA form being impfv -ʕqar, with -a- instead of -u- (such dialect variations happen), or stressed 2nd syllable of a pfv ʕqar > qay:

UACV-2489 *qaya/i ‘uproot, weed, clean, wash’: BH.Cup *qáyí wash; M88-ka24; Kh/066-ka24: Ls káyi ‘to uproot’; Ls qáya/i- ‘fall, as a tree, vi’, blow down (a tree), vt’; Ls qáya/i- ‘heal (sore), get well, vi, heal a sore, wash one’s hands, vt’; Ca qáyi ‘to get clean, clear (ground, body, etc)’; Ca qáyi-n ‘to clean, get rid of, wash, clear’; Cp qéye ‘pull out, vt’; Ca qüyen ‘to pull out (tree)’. [1q,2q,3'] [NUA: Tak]

Interestingly in the above, Bright’s Luiseño dictionary lists as separate verbs Ls qáya/i- ‘blow down (a tree)’, that is, ‘uproot’ and Ls qáya/i- ‘heal’, though the two are phonologically identical, and amazingly, the Syriac verb also has both meanings ‘uproot’ and ‘heal’. Tak also shows q instead of k.

995 Hebrew gbl ‘to fix a landmark, form a boundary’; Arabic ġabal ‘mountain’;
Hebrew gavuul (< *gavuul) ‘mountain, boundary’;
TO gavul-k ‘be different, separate’; TO gavul-kad ‘to separate, divide’; and TO kavul-k ‘hill’. While a dequeiving of g > k is plausible, but not certain, to have the two meanings ‘mountain’ and ‘boundary’ in both Hebrew *gavuul and TO gavul-/kavul- should create interest, or we can count only one. [p1g,p2b,p3]

More cases of loss of initial q, k, and g, from Semitic-kw
Arabic yasaaran ‘at/on the left’; Arabic min-al-yasaari ‘at/on the left’; Arabic ’aysar ‘left handed / sided’; Arabic -yasaariy ‘the left’ corresponds to Hebrew *yašōōriy, and with $ > UA *c > Tep s, and Tep d < *y, loss of 1st syllable, and a Canaanite vowel shift aa > oo, *yašōōriy > PYp suurid ‘left, from the left’.  

997 Hebrew karāaš ‘lower leg’ (Sem-kw):  

UA Cv-949 *yi’re < *Kvyyu ‘leg’; Kw yu’-vî ‘leg’; Ch yy’u ‘leg’; SP yi’u / yu’u ‘leg’; WMU yy’ú ‘leg’; CU yy’u-va ‘leg’. Tb kyyuu ‘lower leg’ has the original initial *ku lost in SNum. [1k,2,3’2] [NUA: SNum, Tb]  

998 Hebrew qeren / qarn- ‘horn’; MHebrew qeren / qarn- ‘horn, corner, tip’; Akkadian qarnu(m) ‘horn’; Syriac qarn-aa ‘horn, pinnacle-the’ but non-definite Syriac q’ren has nearly no vowel between 1st and 2nd consonants, making loss of first consonant plausible: SP yînnî ‘crown of the head’. [kw1q,2,3n]  

More examples of Semitic-p retaining initial q-.

1000 Aramaic(J) qa’t-aa ‘pelican’;  

UA Cv-580a *koto (< *ko’ota) ‘crane’; L.Son94 *koro ‘grulla’; Fowler83; M88-kol-18 ‘grulla’; KH/M06-ko18:  

TO kooko’d; Nv kokorh; Op koro-ci; Eu koró; Tr goró; Yq kórowe; My koró; Tbr koló ‘pájaros’; NP kódî ‘crane’. Fowler lists Mn kodito ‘sandhill crane’; Mn kodî ‘sandhill crane’; Sh ko’daha ‘sandhill crane’; Ch k’o-ta ‘a kind of goose’; Ch akora ‘sandhill crane’. Especially Kw very nicely reflects the Aramaic.

1001 Arabic qila (passive) ‘was said, it was said that …’ > CN kil ‘it is said that …’ [1q2w3l]  

1002 Hebrew qool ‘voice, noise’ (qwl); Arabic qwîl / qa’ala ‘speak, say, tell’; Arabic qa’al ‘speaking (verbal noun), word, speech, saying’; Arabic qila ‘it is/was said’ (passive): Hp qawi ‘to say, speak’; [1q2w3l]  

1003 Arabic kirḅ / kariṣ ‘stomach, paunch, belly’  

UA Cv-2195 *kica ‘belly, waist’: Stubbs2003-36: Eu keçaka ‘cintura [waist]’; PYp kesar ‘womb’. Eu and PYp match through four segments, are semantically close, and 2nd C is the reduced cluster -r<s-. [1k,2r,s31] [SUA: Tep, TrC]  

1004 Hebrew qšs ‘be old, dried up’ (BDB); qas ‘straw, stubble, chaff’; Syriac qeṣṣ-aa ‘straw, stubble, dry stocks, grass or leaves’, Aramaic(J) qaṣṣ-aa ‘straw, stubble’; Aramaic(J) qıṣṣeq ‘knock, strike, shake, tingle’; -qoṣṣ is unattested in the Hebrew text, but is the usual vowelizing for verbs of identical 2nd and 3rd consonants: CN(S) koṣon-ki ‘seeo [dry], triturado [crushed], molido [ground]’; CN koṣoni ‘resonar [resonate], hacer ruido (vasija que no está llena) [make noise (vessel that is not full)]’; another example of a semantic tie between ‘dry vegetation’ and ‘sound, rattle’; see sîl at 31.  

1005 Hebrew qaśwaa ‘jar, f’; Hebrew pl: qəstot; Arabic qaswat ‘basket’:  

TO gihot ‘carrying basket’. Remember that Semitic s/ş > h in TO. [1q,2s2,3t]  

1006 Hebrew qšr ‘to reap, harvest’; Hebrew qaššir ‘harvest, n’ > Wr kuciri ‘a kind of sweet corn’. [iddduu]  

Sometimes Semitic x softens to h:  

1007 Semitic *xdl (> Hebrew ḥjd / ḥaadal) ‘cease, cease doing’; OSArabic xdl; Akkadian xadaalu ‘cease’; Arabic xdl / xadila ‘stiffen, become rigid’; intervocalic -d > -r- is common in English and many languages: Hp hirṭi-ti ‘come to a stop, harden’; regarding Hopi’s two rather different meanings, note that Arabic has one of the meanings (stiff/hard) while the other Semitic languages align with ‘stop, cease’, yet Hopi has both meanings ‘stop’ and ‘harden’ which are not usually related. Hopi has other related variant forms such as Hp hirṛl ‘be hesitating, pausing, stopping’. [p1x,2d,3l]  

While Semitic-kw loses initial q- in most UA languages, at least Hopi preserves a whispered remnant in h:  

1008 Hebrew qrb ‘approach, draw near’; Arabic qariib ‘near’; Syriac qarib ‘come near, draw nigh’: Hp hayinw- ‘draw near’. For final -b > -nyw, see heart (1312) and snake (1198). [kw1q,2r,3b]
1009 MHear qm 'heap together, bind'; Aramaic(J) qmt 'draw together, pack, bind'; Syriac qmt 'lay fast hold of, take, contract, shrink, shrivel, wrinkle'; Hp hôm-ta 'trying to grab or catch things thrown'; Hp homi(k-)'in competition with others, grasp, grab, or catch s.th. thrown'. Hp homi(k-)'shrink, draw together, gather up, shrivel up'.

Again notice two identical but separate forms in the Hopi dictionary due to different meanings, yet Semitic also has both meanings, like Semitic Sqr 'uproot, heal' in Ls at 994. [1q,2m,32]

1010 Syriac qlp 'to peel, shell, scrape off, strip off'; Arabic qlp 'strip bark from a tree': Hp hârapo(k-)'get loosened, chipped'. Hp -p- (vs. -v-) means a cluster, aligning with *qalpu. [1q,2,3]

1011 Semitic kwn / kwn 'be, exist, make'; Ugaritic kn / knn 'make'; Arabic kwn, perf: kaana 'be, exist, happen'; Arabic kwn II / kawwana 'make, create, produce'; Hebrew (ni-qtal) na-koon 'be established, completed'; Hebrew (hiqtil) hekiin, hekannu 'prepare, make ready, fix s.th.';

UACV-681a *hanni 'do, make': I.Num29 *(th)a(n)i 'to cook, do, make'; M88-ha7: 'cook, make'; KH/M06-ha7: NP hannî 'do, make, fix'; TSh hannî 'do, use'; Sh hannî 'do, fix, make, prepare'. CN ai 'do, make'? Miller asks; maybe. UACV-681b *ani / *kani 'do, cause': Langacker 1977, 41, 45 and Shaoul 2003, 33 note Eu eni 'do, be'; SP -ni 'do'; Hp ni; Sr ŋiňâ 'do'; Tr nî- 'be'; Tep denV (< *ye-ni); etccera, focusing on *ni. Add Kw -ni- 'do'; Kw ga-ga-ni 'do s.th.'; CU 'ini-k (variants 'uni-k, 'ani-k) 'do, act, make'; Yq 'aniâa 'help'; Yq aane 'be'; AYq aane 'do, be around/about, vi'; AYq aânia 'help'; Tb 'in do it'; Hp -k-na; Sr -k-in; Eu âni 'estar'; Ch ŋuñî 'be, do'; Ch uni-nîpîru 'make, v'; Ch hagâ- 'do what'. Note TSh kan 'do' in TSh suwaška 'think about doing'(TSh suwača 'think'). Note Ktîna tama-wi-t 'sharp (< tooth + aug)' and Ktîna tama-a 'sharpen (< tooth- do)'; in other words, -n = 'do/make'. SNum *uni; in fact, SNum languages have three vowelings: *'uni, *'ani, *'ini. Cf. Tewa 'an/kâ'n 'do' (Martinez and Povijua 1982, 103; and Stubbs 2008). This also appears in many compounds, such as Tb tugas'a ani't 'make deep' from Tb tugas'a it 'be deep'. [1k,2n] [NUA: Num, Hp, Tb, Tak; SUA: TrC, Tep]

1012 Hebrew šiq(t)a, pl -im and šiq(m)oot 'sycamore tree'; Syriac šeqm(a); the cluster -qm- > -ŋ- is very expectable in that q itself does q > ŋ in Sem-kw, then combined with another noun to yield -qm- > -ŋ-, and all else as expected as well, in that -*m- > -ŋ- (salt, husband, lung), also *-qm- > -ŋ- (large tree);

UACV-559 *šiqq(C) 'cottonwood and/or aspen tree': NP(Y) šînâbi 'cottonwood'; NP(Y) gaiba šînâbi 'aspen'; NP(B) šînâbi 'tree'; NP(B) šaiba 'willow'; NP(B) kaîšâšbi 'quaking aspen tree'; Sh šinka-pin / šînna-pin 'aspen'. Note also TSh šînâpin 'aspen'; Sh(C) šinka-pîpî / šînkaC-pîpî 'aspen tree, tree (generic), any mountain tree'; WMU šûûvû / šûûvû 'cottonwood tree, quaking aspen, n'; SP šiâ-vû 'quaking aspen'; SP šiâC- 'sapling'; CU šûû-vû-pû 'cottonwood'; CU šî-ši 'quaking aspen'. The -ŋ- occurs in all three branches of Num, as nasalized vowels in WMU with no other nasals in the vicinity. In some Sh dialects is seen *ŋ > -n-, while most of SNum lost the nasal altogether. While NP(B) seems to have merged the forms, most languages have separate forms for 'willow' (*šîhî, *saka) though close enough to understandably be confused. [1s,2,3,4] [NUA: WNum, CNNum, SNum]

1013 Hebrew šeqm(t), pl -im and šiq(m)oot 'sycamore tree'; Syriac šeqm(a); in contrast to Sem-kw šeqm(a), this is Sem-p šeqm(a) in light of the rounding about -q:

UA *soho(1) 'cottonwood tree' (Sem-p); Tak *sápo: M67-104 *so 'cottonwood tree'; I.Num180 *sooñih 'cottonwood tree'; NP so 'aspen'; TSh soho-pinpi; Sh soho-pin; Cm soho obi 'cottonwood tree'; Cm sohopokó 'mulberry tree'; Kw soovî-pî; SP soopi-C-pîpî; Hp sôîñâvî; Ca sîvîly 'maple, sycamore'; Cp ševî-ly 'sycamore' (vowel unexpected); Ls šîvîá-la 'sycamore'; Sh šavôvô 'sycamore'; Ktn hañø-č 'sycamore'; Gb šêvör 'sycamore'. Ken Hill queries whether CN soomee-tl 'elder tree' is cognate. Yes! In fact, CN alone shows m. In the others the nasal, in cluster with a stop, changed the bilabial nasal to a bilabial stop. The Tak forms have the pV syllable well-embedded, opposing an old absolutive suffix in Num. The reconstruction *sohopi works for Num and Hp and Tak, though its first vowel varies, probably due to a past lack of stress. While most UAnists consider these may be related, an explanation is elusive. The semantic shift is slight: sycamores, cottonwoods and aspens are all large, leafy shade trees. A strong rounding effect of a former q suggests Sem-p. A stop-bilabial cluster of *-qm- > bilabial stop *-p- happens in WMU too. Though in a cluster where it might disappear, the q remains as h or a syllabic echo of -ho- or -o- in some languages. The actual -m- in CN baffles UAnists, but fits Hebrew, as it lost q- in the cluster, after retaining its rounding influence, and retained m. [1s,24,34] [NUA: Num, Hp, Tak; SUA: Azt]

1014 Syriac qdaal-aa 'neck, nape of neck'; Arabic qdaal 'occupit'; Aramaic(J) qdaal-aa 'back of neck, neck, back'; Aramaic(Sq) qdaal-aa 'neck'; rounding power of Semitic-p q- encourages qdaal > qutaC:

UACV-1501 *kutaC 'neck': Sapir; VVH154 *kuta 'neck'; M67-303a/b *kuta/*ku; I.Num67 *ku(h)ta; BH.Cup *qal 'nape'; L.11111 *kuta; B.Tep123 *kusivu; CL.Azt258 *kuta; CL.Azt15 *kac; M88-ku9; KH/M06-ku9 (*kucV AMR) and at least Tak of KH/M06-k09: Besides Mn kûta; Np ggota; TSh kutan; Sh kuta; Kw kura-vi; Ch kura; SP qura-vi; WMU qûra; CU kûra-vi; Tb kulaa-; Cp qiλ‘a 'nape of the neck'; Ls qelâ/t - qili-t; Eu kutât; Tr gütâ(r); Wr kuhtâmô; and
CN keč-ti; My kúta’ náwwa ‘cuello’; Yq kútana; Cr küh-ta’a-n ‘behind, at back of his neck’. Tak lowered the round vowel toward a (*kuta > *qola), so the Tak forms derive from *qola (< *kuta). Miller and Sapir tie CN keč-ti with the above, explainable in the usual Azt change *u > i, then assimilation i-a > e-a: *kuta > kica > kec. [p1q,2d,3l] [NUA: Num, Tb, Tak; SUA: TrC, Azt]

1015 Akkadian kabaaru ‘be big, fat’; Arabic kbr / kbara ‘be older, great, big, grow, increase’; Arabic kabiir ‘big’; Hebrew kabbir ‘strong, mighty’; Syriac kbar to ‘increase’; the intervocalic -l- in CN mentions are really -r-, and note the Syriac stress pattern of 1st V as schwa-like with stress on later vowels: UACV-1391 *kapataC ‘long, tall’; TSh kipatapi ‘long, tall’; Sh(M) kipata ‘long, tall’; Sh(C) kippattax ‘long, tall’; Sh(C) kippatta-winha ‘stand tall’; Wr khipilani ‘be long’. Sh kipata is pronounced kibara and big > ‘tall’. Tb ekeewan / egeewan ‘big, large’ perhaps Sem-kw as -w- < *-kw- (< *hit-gabbar with -tg- cluster would explain both k/g (vs. h), the lead vowel and -*bb- > UA *kw-. [p1k/g,2b,3l] [NUA: Num, Tb; SUA: TrC]

1016 Hebrew qbr / qaabar / qabar- ‘bury’; Hebrew qeber ‘grave’; qbr ‘bury’ also in Ugaritic, Akkadian, Samaritan, Syriac, most dialects of Aramaic, Arabic, and Epigraphic South Arabic: UACV-666a *kopa / *kopor ‘dig’; B.Tep114 *kovai ‘he digs’; M88-ko34; KH/M06-ko34: TO kow ‘dig in a hard place’; TO(M) kovod ‘shallow hole with flat bottom surface’; LP kov; PY kov; NT kova; NT kovółfuđai ‘make a hole’; ST kov. Note -l- as 3rd C in the NT form. Add Nv kokova ‘cavar’ and Wr te’kopá-ni ‘be a hole or slight depression’. What is more grave-like than a flat-bottom hole? And TO shows all 3 consonants. [SUA: Tep, TrC]

1017 Hebrew qbr / qaabar / qabar- ‘bury’; Hebrew qeber ‘grave’; qbr ‘bury’ also in Ugaritic, Akkadian, Samaritan, Syriac, most dialects of Aramaic, Arabic, and Epigraphic South Arabic: Hebrew qabar ‘be buried’ or impfv: -qbrur > *kkwur; or infinitive qabar: UACV-322 *kuc / *kuy / *kuway ‘bury’: M67-65 ‘bury’: Mn ku; Ca kuy ‘bury (s.th.), fill up hole (with dirt), vt’. Add NP ku ‘bury, vt’; NP tiku ‘bury, vi’; TSh ku ‘bury, vt’; TSh naku ‘bury, vi/pasive’; Kw kuwa ‘cover up, cover over’; Kw kuwa-kwe ‘bury’; Ch ku ‘bury, v’; Sh naku-ppl ‘grave’; The impfv -qbrur > *kkwur may explain some. M67 includes Tb wootaab ~ oooh ‘bury’ and Tb w is the reflex of *kw. [NUA: Num, Tak; SUA: Tep]

1018 Hebrew nagaš ‘approach’; Hebrew niggàš ‘approach’ (niqṭal): Ca néq- ‘come’ (Sem-p); Ca nén- ‘hide’ (Sem-kw).

5.15 Further Sorting the Semitic-p and Semitic-kw Infusions

The first feature dividing the Semitic-kw and Semitic-p languages is dageshed b. (Dageshed means initial b- or doubled -bb-, that is, a hard b. Non-dageshed position is after vowels which was pronounced ν in the Masoretic reading of the Old Testament text.) More than 25 sets show Hebrew dageshed b > PUA *kw (4-27, 954), while 33 sets (527-559, 870) show Hebrew dageshed b > UA *p. Both are substantial numbers. In addition, Hebrew dageshed b > PUA *kw appears in sets usually showing Hebrew s > UA *c (6, 7, 8, 78), while Hebrew dageshed b > UA *p and Egyptian b > UA *p both appear in words showing Hebrew s (or Egyptian d) > UA *s (194-201, 731-740). Other correspondences are on the chart at 5.1, p. 157, or in Appendix A. Such consistencies are a good start or strong suggestion that two distinct dialects of Northwest Semitic are to be found in UA.

Relative to Hebrew šir‘a(t) ‘hornets’ > Tak *sańa ‘yellowjacket, bee’ (737), the fact that Hebrew š > PUA *s would suggest that this is of Semitic-p (rather than Semitic-kw, which has Hebrew s > PUA *e). Another r + pharyngeal cluster -r- behaves the same in Takic: Egyptian -rή- > -ή- in Egyptian qrή ‘serpent’ > Tak *qonV ‘snake’ (332). In fact, R. Joe Campbell (1976) found evidence to reconstruct *konja ‘snake’. Since Egyptian is associated with Semitic-p, these are consistent with one another.

The two UA sets for ‘penis’—Hebrew báášaar > UA *kwasi (5) and Aramaic bašår > UA *pisa (550)—from Sem-kw and Sem-p, respectively, suggest that -r in Sem-kw tended to raise and front preceding vowels (> 1/y), while Sem-p’s -r had no such inclination. UA *puku ‘domestic animal’ (< Hebrew baqaar / baqur ‘livestock’), necessarily of Sem-p, agrees with that lack of raising and fronting vowels before r. In fact, it shows the uvular q to have a strong rounding influence on adjacent vowels (a > u), stronger than any influence of -r. UA *qwís ‘summer’ (< Hebrew qaïṣ ‘summer’) would suggest the same. In fact, UA *gwís ‘summer’ (< Hebrew qaïṣ ‘summer’) is consistent in showing two features of Sem-p: Hebrew š > *s and Hebrew q with a strong rounding influence, overpowering medial -y- to have a w-effect replace -y-. UA *pírok ‘lightning’ from Semitic baqar ‘lightning’ also shows both b > b/p and this rounding influence of the uvular q of Sem-p. Accordingly, UA *tiki ‘cut’ (< Hebrew daqar ‘cut’) is likely of Sem-kw for two reasons: one, no rounding near q; two, Vr > ir > i.
Uto-Aztecan *taka ‘man, person’ from Aramaic dakar (Semitic *dakar, Hebrew zaakaar ‘male’) shows no raising influence from -r, which is consistent with Sem-p as well as (565) *makaC ‘give’ < Semitic *makar; so Sem-p has Semitic *d / Hebrew z / Aramaic d > UA *t and Semitic * ž > UA *ć/s. Another example is (1019) *cukUC ‘old man’ < *daqen, with *d > UA *t > č before a high vowel.

Remember it was previously mentioned that Proto-Semitic *axar ‘after, another’ yields both a Sem-p reflex in UA *wakay ‘two, after’ (570) and a Sem-kw reflex in UA *ahoy ‘back, follow’ (643); and also (646) Hebrew náḥál (< *naxal) ‘river valley, wadi, stream’ > Ktn naka-č ‘gully, ravine, cliff’ such that *x > UA k with no rounding is Sem-p, yet (647) Hebrew náḥál > SP noiC / noi-ppi ‘canyon, wash’ shows pharyngeal rounding from h instead of *x, suggesting Sem-kw, and a final liquid raising and fronting the vowel (a > i) also suggests Sem-kw. Two nice pairs of the same word reflected by Sem-p and Sem-kw, respectively.

Returning to Sem-p *wakay ‘two, after’ (570) and Sem-kw *ahoy ‘back, follow’ (643), we see in Sem-p’s *axar that the glottal stop (’) shows rounding like the pharyngeal Є and that Proto-Semitic *x > UA k, instead of *x > Є > ho/w like later Hebrew and like the Phoenician Sem-kw. Several examples of glottal stop behavior are found at 5.4 and 5.5. The distinction of Sem-p preserving Proto-Semitic *x vs. Sem-kw showing the post-exilic Hebrew change of Proto-Semitic *x > Є is discussed at 5.8 with examples. At 5.13 and 5.14 are discussed and exemplified g/q > є in the Takic reflexes of Sem-kw, but g/q > k in Sem-p. A nice distinction occurs in Southern Paiute in two terms from Semitic ‘agap-u ‘wing, pinion, arm, shoulder’: one, Sem-kw SP aŋa:vu:vi ‘arm’, which shows Sem-kw changes of *i > o, *g > є, at 925 UACV-861 *aŋapu; and two, Sem-p SP wiːgi:vi ‘eagle tail-feather’ which shows Sem-p changes of *i > w, *g > UA *k, at 926 UACV-866 *wakapu.

At 7.9 is a more thorough treatment and sorting of the Semitic-p and Semitic-kw initial q-, k-, and g-, and also the intervocalic liquids -r- and -l-. Nevertheless, a summary is that Semitic-p generally preserves initial q-, k-, and g- as PUA *k-, though Takic more finely distinguishes *qa and *ka as qa and ka (see at 6.6). Semitic-kw, in contrast, seems to have lost initial q-, k-, g-, except in Takic, where Semitic-kw initial q- and g- both correspond to Takic initial є- (see at 5.13), but seem to have been mostly lost in the other branches. As for liquids, intervocalic -l- is usually preserved in both Semitic contributions, while Semitic-p intervocalic *-r- > -r- and Semitic-kw intervocalic *-r- > -y- most often, though exceptions do their usual havoc on perfect neatness.

We may also learn something about stress in UA from Hebrew bāːśāar > UA *kwasi (5) and Aramaic bāšār > UA *pisa. In the Hebrew cognate of Sem-kw the stress is on the first syllable and notice that the stressed vowel keeps its original value (bāːśāar > UA *kwasi), while the non-stressed vowel does not. Also in the Aramaic form of Sem-p the stress is on the 2nd syllable, which keeps its original value (bāšār > UA *pisa) while the non-stressed vowel goes to the unstressed option, UA schwā-like ı.

The two seem to differ in consonant cluster behavior. Sem-p tends to lose the 1st consonant of a cluster, absorbing the 2nd, but in Sem-kw, the first consonant is more often more prominent. For example, (84) Sem-kw (Hebrew/Phoenician) yi-smāḥ ‘sprout’ > UA *icmo- ‘sprout’ shows the 1st and 2nd consonants and the rounding of a pharyngeal, whereas (813) Sem-p reflects more original *ya-dmāx > UA *yama ‘sprout’ but loses the 1st consonant of the cluster. We see a similar distinction in the imperfective stem -qna ‘be jealous’ in Sem-p (1031) Semitic -qna > UA *nawa ‘jealous’ losing the 1st consonant of the cluster and also -ς- > -ς-; in contrast Sem-kw (1032) -qna > Ls ṣe’i ‘get even’ shows the 1st consonant’s reflex q > є (absorbing the 2nd) and -ς- > -ς- without rounding, also like Sem-kw.

From the above—Sem-kw yi-smāḥ > UA *icmo vs. Sem-p *ya-dmāx > UA *yama—we see two other sets of consistencies: Sem-p shows no pharyngeal rounding because it reflects Proto-Semitic non-pharyngeal *x versus Phoenician Є (< *x) in Sem-kw. Sem-kw icmo (< yi-smāḥ) also shows the typical Hebrew/Phoenician yi- prefix versus the Sem-p *ya- prefix. Note other examples of *ya- prefix (instead of *yi-):

(1035) *ya-qmos / ya-qmušu ‘grab, stingy’ > UA *yamuC ‘angry, stingy’;
(560) Semitic *ya-bka’ ‘he/it weeps, cries’ > UA *yaCkaC ‘to cry’;
(561) Semitic *ta-bka’ ‘she/it weeps, cries’ > NP taka (< *taCka) ‘to cry’
(1063) Hebrew yaabeš ‘dry’; Arabic yabisa; Hebrew yiibaš / tiibaš. UA contains the feminine prefix of the impfv stem Hebrew tiibaš > UA *tapas, with ta- or a vowel assimilation:
In contrast to Semitic-p, prefix vowelings like yi- and ni- seem typical of Semitic-kw:

(728) Hebrew yr‘; impfv: yi‘ara‘ (he/it) fears (ti‘ara‘ she/it fears’) > UA *iya-paka ‘to fear’;
(991) Hebrew ni-qa‘a ‘be called/named’; softened q > h/ø; lack of rounding for -r- > -y- are all consistent
with Sem-kw: UA *nûhaya ‘call, name’;

(696) Semitic lq̄h, impfv *ya-lq̄h > Hebrew *yi‘-qqa‘h ‘take, take as wife’ UA *yîkoC > *yâkoC ‘to copulate’;
(886) Hebrew y‘rk ‘be long (verb usually of time) > UA *yînî ‘be/pass a long time’:

Cp yêqê ‘to last a long time, endure’; Ca yêq ‘pass a while (of time)’; Sr yînî ‘k ‘be a long time’
Also note bâka‘/y ‘cry’ from Sem-p vs. Sem-kw, respectively paka‘ vs. kwîkî

Much remaining, but the above distinctions give us a good start in discerning the differences.

1019 Hebrew zaqaqen / zaqaqan (< *dqnm), impfv: yizqan ‘be an old man, be an old woman, grow old’;
UACV-1569 *cûkuC ‘old’; TSh cuku-ccci, cuqûppî-c ‘old man’; Sh cuku ‘old man’; Cm cucumber (obj) ‘old
object, elderly male’; Cm sukupû ‘old man’; Mn ugu ‘old man’. High vowel encourages palatalization: *t > c/ _.

[1p:1z2,2q,3n] [NUA: Num]

1020 Syriac bîs ‘to bud, blosson’ > Ca če-kwâla’an ‘open (eyes or mouth)’. [idddua] [kw:1b,2l,3s4]

1021 Hebrew nhy / nahaa‘ ‘to lament’; Hebrew nahi / nah ‘lamentation’; Arabic nhy / nahaa‘ ‘forbid, ban’;
UACV-1944 *nîyî ‘sing’: M88-nî4 song; B.Tep180 *nîi ‘to sing, dance’, and *nî ‘song’; M67-378 *na ‘sing’; L.Son 170
*nawahi ‘canta’; Miller has B.Tep at both M88-na22 and M88-nî4 ‘song’; KH/M66- nî4: TO ne ‘singing’;
PYP ne’em ‘singing’, nei (perfect); NT nî/mûdîyagai ‘song’; NT nîyi ‘sing’; ST nî; Cr tyi’i-nye ‘he’s dancing.’ [idddua] [1n,2h]

1022 Hebrew maqha‘ar ‘next day, tomorrow’ < *ma’xar (what is after) (KB cite Brockelmann);
Hebrew mû’hara‘at ‘tomorrow’; Aramaic ma‘har, ma‘hr ‘tomorrow, next day-the’;
UACV-2360 *muCa / *mo… ‘tomorrow’: Mn mowahûsu ‘tomorrow’; NP muu’a ‘tomorrow’;
CN moostû ‘tomorrow’. Ca mawa ‘after awhile, later, tomorrow’. In CN, -r- > -s- in a cluster with a
voiceless consonant. [1m:2,3h2<3x,4r] [NUA: Num; SUA: Azr]

1023 Hebrew tqu ‘make straight’; Aramaic(J), Samaritan, CPAramaic tqu ‘to set, lay’
UACV-1744 *tîka/i or *tîkaC ‘put lying down, stretched/spread flat’: Sapir; VVH18 *tîka ‘to put, lay flat object
down’; I.Num239 *tîKV put; CL.Azt100 *teeka ‘tie down’; M88-ti7 ‘place sg. obj., v. t.’ and M88-ti33 have nearly
the same forms, and so KH/M06-ti7 soundly combines M88’s two sets: Mn têki–t ‘place, put, v.’; NP têki/têgi
‘put’; Cm têki ‘put s.th. away’; TSh têkiC ‘put’; Sh têkiC ‘put, place, create (of God)’; SP têga ‘measure,
imitate, practice’; TO têkid ‘place, put, lay, lay away or set aside for s.o., offer as a sacrifice’; Eu téká
‘poner’; Wr téká/têgi ‘poner acostado [put lying down]’; Tr rekâ/rik/-têgâ ‘poner sg. obj. tendida, acostada,
horizontal’; My teeka ‘acostarlo’; CN teeka ‘stretch oneself out, lie down, settle, stretch s.th. out, spread s.th.
on flat surface’. Sapir ties SP têga ‘measure, imitate, practice’ to CN teeka, which tie is likely, since a
typical way to measure is to stretch out s.th., and the segments of the two are identical. Add PYp teek ‘to
put, place’; Cr raa-takîntî ‘lo estira’; Tb(H) tahkinat, prfv attahkin ‘sleep’ (< Semitic *tkn). A final -n in Cr,
Tb, and a final -C in Num suggest a 3d Num, though languages without it applied the -a/-i active/stative
feature as the final vowel. [-a/i] [1l:2q,3n] [NUA: Num; SUA: Tep, TrC, CrC, Azr]

1024 Hebrew tqu ‘examine, check’, qittel: tiqaqen / taqqaqen ‘make correct, measure, calculate size’ and also
Hebrew tqu / tiqquen / taqqaqen ‘make straight, straighten s.th. crooked’ (some Semitists it a variant of tqu);
Kw tigâhaa suggests < *tîkîn-ha with -ha ‘it’ a fossilized object: *tîkîna > tîgha > tîgha > tîgha.
UACV-690 *tîkîha ‘measure, imitate’: Kw tigâha ‘try, try on, measure’; Kw tigèki ‘act’; Ch tîghâ ‘act’;
Ch tîghâ ‘take picture’; SP tîgâ ‘happen, take place’; SP tîgâ ‘bring about, causative of tîghâ’; SP tîgâ-
measure, practice, imitate’; WMU tîgââ-y ‘measure, happen, stretch (a hide)’; CU tîgââ-y ‘measure, copy,
duplicate’. Note Semitic ‘measure’ and UA ‘measure’, Semitic ‘calculate size’ and UA ‘try on’, Semitic ‘straighten s.th.’ and
WMU ‘stretch (a hide)’, Semitic ‘make correct’ and UA ‘imitate, practice’. The UA form reflects a Semitic form having the common
-ha object suffix, that is, measure it with loss of -n- in the cluster: *tîkk/vâqân-ha > *tîkîha. [1l:2q,3n] [SNM]

1025 Aramaic guyyr-taa / guurr-taa ‘cub (female), young of animal (usually lion or dog):
UACV-693 *kócî ‘dog’; Sapir; Ken Hill (p.c. 2004); KH/M06-ku39: Sr kočî’; Tr kočî. Sapir also lists
Kitanemuk guci and Ken Hill adds Wr ku‘ci ‘puppy’. Note that NUA or Sr ç is typically from -Ct- and Wr
even shows another consonant -t-. [1g:2w,3r4t] [NUA: Tak; SUA: TrC]

1026 Hebrew lo ‘to it/him, has’: the -lo of Tbr kowa-lô ‘gallina ponedora (egg-has)’ [11:2w]

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1027 Hebrew yâb ‘sit, dwell’ but Arabic wâb, impfv: yaâibu ‘jump, hop, jump up and run, start’; the UA sets reflect the Hebrew sound correspondences, but the Arabic meaning of ‘jump up’ to fly away:

**UACV-928a.** *yasa ‘fly’: M67-182 *ya ‘fly, v’; M88-ya18 ‘fly, v’; KH/M06-ya18: SP yaaâa ‘fly off, pl’ (vs. SP nonci ‘fly, sg’ and *yiici/*yoci Miller notes; CU yaasi ‘flock, fly in a flock’ (vs. CU yiici ‘fly’ below).

**UACV-928b.** *yaCa ‘fly’: M67-182 *ya ‘fly, v’; TO da’a; PYp da’a; NT dâdâyâ, dâgigî; ST daâqda, daya; ST daïda ‘fast flier’; Cr wa-ta-ra’-ra’ ‘it flew off’. Hill adds TO da’a to the SNum *yasa forms, which is reasonable, as *yasa > Tep yaha normally, but h > i is the next step. While TO da’a and dai of the other Tepiman languages could possibly tie to *ya’ya’i ‘run, go’, both Miller and Hill separate them, which I do also depending provision for improved probabilities. This is the same verb at 3 meaning ‘sit, dwell’ in Hebrew, but in Arabic it means ‘hop, jump up, start’ and starting to ‘fly’ is a ‘jump, hop, jump up, start’.

Furthermore, the other sense ‘sit’ is the same in Hebrew, but this is also in Numeric. [1y,2s1,3b] [NUA: SNum; SUA: Tep]

1028 Hebrew yooliïï (< *yo(w)liïï) ‘cause to be born, hatch, vt’;

Hebrew yld / yaalad ‘give birth, lay eggs, beget (of man); participle: yooliï;

**UACV-13.** *yoli ‘live, bear, bear born’: M67-264 *yo ‘live’; CL.Azt33; M88-yo4 ‘to live’; KH/M06-yo4: CN yooli ‘live, come to life, hatch, vt; CN yool-li ‘heart’; CN yooloo-t ‘heart, life, spirits’; CN tlayoolitaa ‘give birth’, Pl yooluk ‘alive’; My youre ‘be born, healed’; WC yuri/yuuri ‘be alive, grow’. As the semantics of My also mean ‘heal’, so also PYp do ‘alive’ and PYp do’alim ‘be born, get well’ bear the same semantic combination (born, heal) as the My term; and PYp * from yowl > yo’li > yo’ali. Miller includes Cr rúu ‘he is alive’. Cr in a fuller form suggests consonant harmony, as in Cr rúrikame ‘alma [spirit], vida [life]’. WC yuri/yuuri ‘be alive, grow’ fits better with My and CN *yooli, since *o > u in WC. If a fem prefix t- instead of masc y-, then Ls tóvii ‘bear a child, lay an egg’ agrees with Hebrew *towlidi ‘she bears a child’. Relevant to these, Sapir ties CN yooloo-t-l ‘heart, life, spirits’ to WC yia ‘heart’ also. WC t’iráí / t’iáári ‘corazón [heart], alma [soul], espíritu [spirit]’ has the same consonants as CN yool-li ‘heart’, but different vowelings. KH/M06-yo4 mentions Eu dor ‘man’, which, with its cognates, merits consideration. [*o > u in WC; a-o; IQJ: [1y,2w,3l,4d] [NUA: TrC, CrC, Azt]

1029 Hebrew maanaa ‘divide, count’ (inf *manoot ‘counting’); Akkadian manu ‘count, reckon, recite’; Hebrew maanoot ‘shares, portions’;

**UACV-21.** *man(n)u ‘all, every, the count (off): Kw mono-yo ‘all (same subject)’; Kw mono-ko ‘all (acc.)’; Ch man(ô) ‘every, all’; SP manno- mannu ‘all’; CU manú-n ‘all, every’; CU manú-ku (acc.).; WMU manô-ni ‘every, all (nom)’. WNum *waha-mano ‘twenty, i.e., two-counts’ > Mn waha-wanótu ‘twenty’ and NP waha mano’yu ‘twenty’ may suggest an original meaning of Num *manu ‘complete count, the number, all’, since it appears in words for ‘twenty’ in WNum and all ‘in SNum. The alternate forms in TSh manukin-manikin ‘five’ suggest that this may relate to *maniki ‘five’, involving assimilation *manu-ki > maniki. [*a-o-u > -o; and o vs. u] [1m,2n] [NUA: WNum, SNum]

1030 Hebrew nepeš ‘soul,self’, napš-ô ‘itself, himself’; Syriac npeš ‘life, soul, self/oneself’; the lack of initial n- in UA is interesting in that Syriac is written npeš where n- would be vulnerable, though a short helping vowel npeš is supposed to be there, though not written, and UA’s final vowel of -u aligns with the 3rd person masculine singular suffix, the most common person for which this form is used:

**UACV-27.** *píšu / *pasu ‘self’: Mn pišu ‘oneself, to oneself’; NP pîšu ‘oneself (refl)’; NP píš si’mi ‘alone’; Eu -vasu ‘mismo [self], solo [alone]; Eu né-vasu ‘yo mismo, solo’; Eu ná-pvasu ‘tu mismo’, etc.

Hq naap / naapo ‘by oneself, on one’s own’. There is a relevant Tr form. [1n,2p,3s1] [NUA: WNum; SUA: TrC]

The next three derive from Semitic qn ‘be zealous, be jealous’: the first (1031) from Sem-p impfv *-qna- ‘jealous’ > nawa ‘jealous’; the second (1032) from the Sem-kw imperfective *-qna- > 1e‘i; the third form (1033) reflects an adjective *qanni > kiiî, which separates 1st and 2nd consonants:

1031 Hebrew qn ‘be jealous’, impfv: -qna’; Arabic qn (impfv: -qna’u) ‘become intensely red, incite, kill’ (Lane 2565); Ethiopic qña’a ‘be jealous’; Soqotri qn ‘be jealous’ (Leslau 47):

**UACV-29.** *nawa ‘jealous’ matches the unattested impfv *-qna- ‘be jealous’: Cp nàwe ‘be jealous of, vt; Ca nàwàan ‘be jealous, vt’; Ls nàáwi ‘be jealous’; Hq nawa-ta ‘complain’; NP nàwòh inagwî ‘jealous’.

Miller includes My na’iibûke ‘está celoso’. [p1q,p2n,p3s] [Num, Tak, Hq; TrC]

1032 Hebrew qn ‘be jealous’, impfv: -qna’; qn ‘be jealous’:

Ls 1e i ‘get even’; My na’iibûke ‘está celoso [is jealous]’. My na’i- aligns very well with Ls 1e i, because NUA 1 > SUA n. Semantically, ‘being jealous’ (Semitic) is what one feels and ‘getting even’ (Ls) is doing what one feels. [iddduá] [kw:1q,2n,3] [NUA: Tak; SUA: TrC]

1033 Hebrew qn ‘jealous’; Hebrew qananâa ‘zealot, jealous one’;

Kw kîñi-ga-dî ‘one who is greedy or covetous’. [1q,2n,3]

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The three forms above are a consistent portrayal of Sem-p impfv (1031), Sem-kw impfv (1032), and an adjectival qanii’ (1033). Sem-kw -quina’ > Ls ye’i shows the dominance of the first consonant of the cluster, as Sem-kw does, and it shows q > ñ as Sem-kw does, and glottal stop stays glottal stop. Sem-p nawa shows glottal stop to w, as Sem-p does, and loss of first consonant in the cluster, as Sem-p does, and the rather rarer vowel -a- of the imperfective (most are o/u). And 1033 has 1st and 2nd consomants separated.

1034 Hebrew qam ‘avene oneself’, suffixed pfv stem naqam / naqam-, prefixed impfv stem -qamom; Arabic qamama ‘renounce oneself, be hostile, mad, angry’.

UA CV-34a *naqama / *naqama ‘upset, jealous’: Tr na-kumé ‘perturb e.o.’; Tr (ni)kume ‘perturb s.o.’; Eu kümé(‘e) ‘envidiar [be jealous]; Eu nekümé ‘envidiar’; CN ma’koman ‘be upset’; CN(RJC) ma’komantini ‘he goes about upset’. With loss of initial k, or k > ‘, then Yq ‘omte ‘enojarse’ and My om-te ‘está enojado’ belong. Sem-p?

UA CV-34b *naqama ‘upset, angry’: Wr nehkamú-na ‘estar enojado [be angry]’; Eu neka uhcne ‘enojarse’. Wr and Eu suggest *-kumá, while Tr, CN, and another Eu form suggest *-kuma / -kume. [-mC > -uC in Eu]

UA CV-34c *nanaN-yai ‘angry-die’: Kw naha-ye ‘be angry’; Kw naha- (m)bištî ‘one who is short-tempered’; Ch nahn-ya ’i ‘angry’; SP nanaN-yai ‘be/get angry < anger-suffer’. WMU naâi ‘ye-y / naâi’i ‘be angry’; CU nây-’ay ‘be angry’. CU and SP also show nasalization in a 3rd C as well. Note Kw -biš and Tb *-pi suffix.

Of Sem-kw, in Sem-kw ñ, which shows Num medially doing the same q/g > ñ as Tak initially. [q > h and ñ; -ñ > h-ø, *-CC’; *-a > e-a] [1n,2q,3m] [NUA: SNum; SUA: TrC, Azt]

1035 Hebrew qam/or ‘take a handful’ (impfv *ya-qamor = Arabic ya-qamor / ya-qamur); of the same root is Hebrew qammas-aa’n ‘miserly, stingy’ (Klein 583) from qittel: qimme ‘grasp, take handful, collect, save’.

UA CV-36 *yanuC ‘angry, stingy’: KH.NUA: Sr yam(u) ‘become angry’; Cp yámuki-ly ‘an insect, the stingy finder, crawls to stingiest person’; Cp yámukwi-i ‘stingy, adj’. Ktn yam ‘be/get angry’. This aligns with Sem-p impfv *ya-qamor with loss of -q- as first segment in the cluster. [1p,2q,3m,4s] [NUA: Tak]

1036 Hebrew tnn / naatan ‘give’, imperative: ten / tenni ‘give!’ (impv) < *tanni;

impf: -ttan, yi-ten ‘he gives’, ti-ten ‘she gives’.

UA CV-71 *tani ‘ask for’: VHV92 *tani ‘ask, beg’, M76-13 *ta; B.Tep212a *taan’i ‘he asks for’; 212b*taani ‘to ask for’; 212c *tai ‘he asked for’; L.Son273 *tani ‘pedir’; CL.Azt6 *tlahtlani ‘ask’; M88-18 ‘ask for/ pedir’; KH/M66-18: TO taani; NT taani; ST tañia ‘pedirlo, comprarlo’; Wr ihtani; Tr tanni/rani ‘tocar música, pedir, apostar’. Wr ihtani and CN i’tlani ‘ask, request, beg s.th.’ show an affinity that we also find in Wr ihkuciu and CN i’ku, while Tr, CN, and another Eu form suggest *-kuma / -kume. [-mC > -uC in Eu]

1037 Hebrew yore ‘to water, rain’ (< *yawre, hiqtil); Hebrew yore ‘to be watered’ (hoqtil); Hebrew yore ‘early rain, n’; Arabic waray ‘clouds with large raindrops’ (=Hebrew yry II, alternative of ryw I).

UA CV-3166 *yuva (< *yawya) ‘snow, v/n’: Sapir: BH.Cup *yu ‘to snow’; M76-399 *yu ‘snow’; M88-yu; Munro.Cup120 *yu’uyar ‘snow’; KH.NUA; KH/M66-yu2 *yu ‘(KCH) ’rain, v’; UA verb forms ‘snow, v’; Cp yúye-; Ca yúy-; ls yúy-u(-u); Sr yú ‘snow, vi’, Ø Gb yúyok ‘está nevando’ [is snowing]; Ktn yú ‘snow, vi’, Ktn yuy ‘está nevando’. UA noun forms ‘snow, n’: Sr yuyat ‘snow, ice, n’; Ktn yuyat-c; Cp ayuy ‘a’; Ca ayuyat; LS yúyuy-t; Gb yuyat / yowat; ‘cold’, Cp yú ‘yú cold’; Ca yúyiw ‘cold’; Hp yóoa-yú ‘rain, rainstorm’; NT duúdu ‘it rained’. Add CN -yawi in CN kiyawi ‘rain, v’ and CN sepayawi ‘snow, v’, which is likely cognate with Tak *yuy (< *yuwa < *yawya). The final -a of the CP, Ca, Sr and Gb forms suggests final -a may well be original in the noun, at least. I also agree with Sapir’s inclusion of Wc ’ívi ‘nieve [snow], hielo [ice],’ for Wc i < u, Wc v < w, and i are apparent, though it is missing initial y. [Wc v < w] [1y,2,2,3r] [NUA: Tak, Hs; SUA: CrC, Azt]

1038 Hebrew yry, hiqtil impfv: yore ‘to water, send rain’, pfv: hoora, inf: hooroot ‘watering’

UA CV-1765 *horo ‘rain, fall’; L.Son62 *horo ‘llover [rain]’; M88-ho7 ‘llover [rain]’; KH/M66-ho7: Tbr horo ‘llover [rain]’; Op hára; Eu hórro ‘fall’. [Liq] [SUA: TrC]

1039 Ugaritic yrw ‘throw, shoot’; Hebrew yry ‘throw, shoot’; Hebrew prptepl yore ‘throwing/thrower’; Hebrew (hiqtill impfv) yore / toore ‘he/she throws, shoots’.

UA CV-2319a *yu’ri (be) empty’: LS yuyá/i ‘become empty, vi, empty, vt’; Wr yu’ri-pú ‘empty, throw out liquid, vt’ (Wr yu’i ‘fall by itself’); Tr fu’ri ‘derramarse, vertezer [be poured, spilled, dumped]’; Tr fu’ri-wa ‘derramar [pour out, spill]’, vertezer [pour, spill, empty, dump], vt’; Eu dūri-d’â ‘vaciarse [become empty]’.

Because Eu d < ñ, y, then Ls, and Eu < yu’i, and Tr either from fem verb form or consonant harmony.
UACV-2319b *yuna/i ‘pour’: Mn ḳyuna ‘pour into’; Cm payunī ‘pour water on, water, vt’; Ch yunā ‘put pl obj’s’; CU yunāy ‘scatter, put pl obj’s’; Kw yīna / yuna ‘pour’. [*r > n in NUA] [NUA: Num, Tak; SUA: TrC]

1040 Hebrew ḫml / ḫamal, impfv.: -ẖmol ‘have compassion’; Syriac ḫml / ḫ’mal ‘gather in, lay up, take up, collect’, participle ḫaml-aa ‘one taking-the’; Arabic ḫml / ḫamala ‘carry, lift, pick up, load up and take along’, verbal noun/infinitive ḫaml; Arabic maḥmuul (s.th.) carried:

UA *ḥoma ‘take, carry’, ḫlp ṭmā-ta ‘receive, get or take, pick up’.

UA *hu’ma: Kw hu’ma- ‘carry pl obj’s’; Wr u’ma / hu’ma, redupl uhuma ‘flee (with s.o. or s.th.), choose, carry’; PY p’u’a / u’u / u’i ‘carry pl obj’s’. These reflect the pfv *ẖamal, with rounding for the pharyngeal.

[1h2,2m,3l] [NUA: Hp, Num; SUA: Tep, TrC]

1041 Hebrew ḫml / ḫamal, impfv.: -ẖmol ‘have compassion’, infinitive ḫmol; Syriac ḫml / ḫ’mal / -ẖml ‘gather in, lay up, take up, collect’; Arabic ḫml / ḫamala ‘carry, lift, pick up, load up and take along’; UACV-115b: Ca húmulku ‘wrap around, vt’ reflects either the Hebrew impfv -ẖmol or infinitive -ẖmol; perhaps also Ls mòrá/i ‘be rolled up, curled up, v.i., roll up, wrap a package, vt’. [cluster: ‘i’; Ls o, Ca, u.]

1042 Arabic al-mar’- ‘the-man/person’ and Arabic al-mar’a(tu) ‘the-woman, wife’ show the underlying Semitic *mar ‘lord, prince’ and feminine mar’a(t) ‘princess, woman, wife’; the Aramaic forms also being Aramaic *mar’-aa ‘lord, prince’ and mar’a(ay) ‘princess-the, woman/wife/daughter-the’; Aramaic(S) maary-aa (> construct: maare) ‘master, owner’; Aramaic(J) maar-aa ‘man, lord, master-the’; Biblical Aramaic maare ‘lord’; Syriac maare ‘master, owner of’:

UACV-140 *marCa ‘daughter, child, offspring’: VVH84 *mala ‘child, with female reference’; M67-86 *mal/ma’child’; BH.Ćup *mål(l) ‘diminutive suffix’; B.Tep145 *mara ‘offspring’; L.Son137 *mara ‘hija del padre’; M88-ma?; KH/M06-ma?: Sr ma’h-c ‘young one, child’, Kt mayha-t ‘child’, ḫlp maana ‘daughter, adolescent girl, woman who has never been married’, TO maq(i) ‘female’s offspring, nephew or niece by a younger sister, fruit of a plant’; PY p mar ‘child’; PY p mar-t ‘bear a child’; PY p mar-tim ‘give birth’; NT már(a) ‘daughter, son’; ST mar; Op mara; Eu márra; Yq màrà; My màlɔ / màlɔ ‘one taking-the’; M88-ma?’; ST mar / màlʊ ‘one taking-the’; Tr már. In light of PY p mar-t ‘bear a child’, note ūr māía ‘bear (a child)’; Kt mayha ‘give birth and’ Nv marha ‘parir’ as if from *mar-ta, a verbalized noun—‘to make/cause offspring’ or ‘to be daughtering or offspringing’—similar to ḫlp tii-ta ‘offspring-do’. Also related are Ca mayl’u ‘niece or nephew, sister’s child’ and Ls mēla ‘give birth’ probably with suffixes. This set may be key to clarifying liquids in a cluster: SUA -r-, NUA -y-, Hopi -r-. In fact, Sem-kw *r’- > Kn/Sr -yh- is expected. And this is another example of SUA liquids, but not nasals in NUA except Hp, but -y̱h- in Tak. [iddudua] [1m,2r,3*] [NUA: Tak, Hp; SUA: Tep, TrC]

1043 Arabic mar’a(tu) ‘woman, wife’ (feminine form of the former *mar’-u):

UACV-2583a *ma’a > *mamma’u ‘woman’: Kw momo’o ‘woman’; Ch mamá’u ‘woman’; Ch(L) mamau’u ‘woman’; SP mamma’u-ći ‘woman, young woman’; WMU mamá-ci ‘woman’; CU mamá-ci ‘woman’. Note the vowel leveling in K, as in Kw po’o ‘water’. These are a reduplication of *ma’ac ‘old, (later) old woman’ as seen in Kw ma’ap-i’i ‘old woman’ and Ch(L) maa’ipici ‘old woman’; *ma’a > *ma’i before -pi, then > *ma’a. [k:w1m,2r,3*] [NUA: Num, Tak]

1044 Aramaic(CAL) ʕryt/ ʕryt ‘wasp’; Aramaic(S) ʕaraaʕi-ta ‘wasp-the, the- nf.’:

UACV-165 *wa’wa ‘wasp’: Ls wáwa-la ‘mud wasp’; Cp wá’walim ‘yellowjacket’; Tb weecheeyuul ‘yellowjacket’. [assimilated/raised V in Th ?; *-ṟ- > -w̱ ?] [1h2,2r,3,24y,5t] [NUA: Tb, Tak]

1045 Hebrew *moškăt / moškōt (sg or pl?) ‘bracelet, fetter, belt (KB 646, 987)’; Arabic masak(at) ‘restraint, armband’; Tb moḥkāt-t ‘the belt’; Tb(H) moḥkāt ‘belt’; Eu mótepura ‘cinta del cabello’; Tbr mó-t ‘cincha’. [1h2,2g,3r] [Tb; TrC]

1046 Hebrew ḥgr / ḥaggar ‘to gird, gird oneself’; Aramaic(Tr) ḥ’gar ‘encircle, gird, tie around’; Hebrew ḥ’gora ‘girdle, loincloth, n.f.’; Aramaic *ḥagor-ta‘ is unattested, but the Hebrew feminine form with the Aramaic definite suffix would be *ḥagor-ta‘. The -rt- > -s- as also the -rḥj- > -s- in ‘turkey vulture’ such that in both cases clustering with a voiceless consonant causes devoicing of r > s:

UACV-177 *wikosa ‘belt’: L.Son337 *wik ‘faja [sash, girder worn around the waist]’; M88-wi14; KH/M06-wi14: Eu wikosa / wikosa ‘faja [sash, girder worn around the waist]’; Yq wikōsa ‘leather belt, waist’; My wikosa ‘cintura [waist]’; My wiko’hoi ‘en la cintura’ [at the waist]; My wikósam ‘faja’; Tr wikó ‘entrañas, descortezar los árboles en cinturón [debark trees in the middle]’. My wikosa ‘cintura’ and My wiko-hopoa ‘en la cintura’ demonstrate the vulnerability of sibilants in clusters. [*-SC > -HC– in Cahu] [1h2,2g,3r,4t] [SUA: TrC]

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1047 Hebrew ḫgr / ḫagar ‘to gird, gird oneself’; Aramaic(J) ḫ̣g̣ar ‘encircle, gird, tie around’; Hebrew ḫ̣goraa ‘girdle, loincloth, n.f.’; with loss of initial guttural, -gora(t) > UA *kora > Yq/My ko’a, because -r > -a-. This ḫ̣goraa term is Sem-kw, the above Sem-p.

UACV-481 *ko’ali ‘skirt, enaguas, probably originally a general undergarment’; CL.Azt150 *kweey ‘skirt’; M88-kwī6 ‘skirt’; KH/M06-kwī6: CN kwee-ti ‘skirt, petticoat’; Pl kweeyi-t ‘skirt, native skirt’; My ko’a ‘encagwas’. To the My and Azt forms in M88-kwī6, add Yq ko’arim ‘enaguas’; AYq koarim ‘skirt’; AYq ko’arek ‘wear skirt’; Eu ko’a ‘faldas’; and Tbr koayi-t’ enaguas’; all suggest *k, not *kw, and *a instead of *i. Note Tbr as a bridge from TrC to Azt. From ḫ̣g̣or-taa > ko’a > ko’ara. [1h,2g,3r,4t] [SUA: Azt, TrC]

1048 Aramaic(Gal) zwst- ‘belt’;

UACV-182 *šutka ‘belt’: Sr šutka(t) ‘belt’; Kt šutki-t ‘belt’. Aramaic -št- > UA -t- is expected, and the Sr -ka and Kt -kü are likely a later morpheme. [1z,2w,3s,4t2] [Tak]

1049 Aramaic(S) qnwqn(h/t’) ‘grape vine creeper’ n.f. (CAL):

UACV-184 *kunuki ‘elderberry’; Fowler83 *kunuki ‘elderberry’; Mn kunugibi ‘elderberry bush’;

SP kunuñü ’huckleberry’. [iddduaa] [1q,2n,3q,4n] [NUA: Num]

Two words for younger brother match Semitic words for ‘son, child’

1050 Hebrew ben ‘son’, pl: baneey(y) ‘sons, children’; Arabic ibn ‘son’:

UACV-310a *poni ‘younger brother’: M67-490 *po; L.Son213 *poni ‘hermano menor’; M88-po8 ‘younger brother’; KH/M06-po8: Eu bonwa/vónwa; Tbr woní; Wr poní; Tr boni; Cr huu. The following Yq term demonstrates how a term for ‘son’ can come to mean ‘younger brother’ as it means both: Yq pale ‘hijo [son], hermano menor [younger brother]’. UA *poni could be from an older brother calling a younger brother ‘my boy’ or bôn-i ‘son-my’ or ‘he’s a brother, son (of our father). It may derive from the plural construct form baneey(y): one, the final UA vowel (i) does correspond to Sem e; and two, that construct form causes the first vowel to be a very short schwa (ə) which is more likely to be influenced to rounding by bilabials. [Cr u < *o; Cr h < *p] [iddduaa] [1b,2n] [SUA: TrC, CrC]

1051 Hebrew ṣap ‘little children’; Samaritan and Syriac taip-a ‘children-the’; Arabic *ṭipl- ‘infant, child’;

UACV-311 *ciipli / *ciipli / *cippili ‘younger brother’ (> Tep *sip(di)): Nv sipidiri; ST sipp’n ‘one’s younger sibling’. UA fits Arabic vowel best. [1t,2p] [SUA: Tep]

1052 Hebrew š’p ‘pant’; Aramaic(J) š’p ‘gasp for air, pant’:

HN šōsopaak ‘make an inhaling noise’. Note that the presence of Nahuatl -p- may suggest a cluster, that is, *-p- > -pp-; otherwise, Aztecan p is usually lost. [1s1,2*,3p]

1053 Hebrew šwb / šuub ‘turn back, return’;

Tb šiub ‘back again’; Tb(H) šiwpá ‘again, back again, back’. [1s1,2w,3b]

The next four items from longer Aramaic forms seem to have the stress moved late enough in the word that the first syllable was lost, yet the 2nd, 3rd, and 4th syllables match the Aramaic forms well:

1054 Aramaic raqbubit-aa ‘decayed-matter, moth-eaten, earth-worm, moth-the’; the change from Aramaic to UA involves the loss of first consonant, but shows the 2nd, 3rd, and 4th consonants and with credible vowels. UA separated what seems to be a cluster in Aramaic, but we see that often also:

UACV-330 *(V)kuupika ‘butterfly’: Ca hêveveqalet and Ls xuvōvioqa-l ‘moth’ certainly appear related and align fairly well through the 2nd, 3rd, and 4th syllables. Possibly Hp p̣iṿi ‘moth’. Ls initial x- suggests a lost initial syllable, after intervocalic *-k- > -x-. The vowel (u) after q is expected for Semitic-p, and the *u > i is common in Numic and occasional elsewhere, and the vowel (i) is an exact match. [1r,2q,3b,4b,5t] [NUA: Tak, Hp]

1055 Syriac ‘amaaqqat-aa ‘lizard-the, n.f.’:

UACV-1374 *makkaCta(Nka)-ci ‘horned toad’: Fowler83-3:21 and fieldnotes: NP makaca’a ‘horned toad’; NP(Fallon) magáa; Kw makaca-zi ‘horned toad’; Ch(L) makačaci ‘horned toad’;

Sh makkkicankacci ‘horned toad’; Sh(W) macankikih; Sh(C) mackcianka, makcckikipo; Sh(OWyhee) mackangina’a (Fowler’s notes); SP pakhaca ‘horned toad’; and Hp màcákkwà ‘horned toad’, but with *-Nk- > qw? WMU mattágqa-či ‘horned toad’ metathesized the consonants or lost the 2nd syllable from s.th. like Sh: *makkkattaNka-ci > ma(k)ttakca-ci. That and ST makaroič ‘renacuajo’ with ɾ suggest CNum c < *-tt-. Jane Hill (p.c.) adds Tb mahakhsiti (Merriam 60:497). Otherwise less than loss of first syllable, NP, Ch, and Sh reflect well the Aramaic(Syriac) ‘amaaqqat-aa > UA *makkata / makkaCta; in fact, Aramaic(Syriac) ‘amaaqqat-aa’ literally ends with a
however, when medial p is not apparent, such forms as PYp i'a/ie'e and other TrC and Tep forms suggest that we are dealing with
not without difficulties. Sh and Ls show a geminated medial consonant *
ST 'io'; ST 'ii' 'he drank'; Eu hiá
Cp héye; Ls hípi
*hipi; L.Son55 *hi; B.Tep313 *'i'ïi 'to drink' and *'ii 'he drank'; M88
Hebrew
also v
Aramaic(J) r
1061 staff
UA
If Hebrew once had a cognate to Aramaic paddaan, it wo
1058 Cr an
Ls tú
Tb(V)
L.Son302 tïwa; Munro.Cup78; KH.NUA; M88
105
UA
1058 and Kw suggest a cluster, and Kw suggests *
105 of 'anaaqaa 'to drink one’s fill', impf v pl: yirvayuu. In Talmudic
Aramaic, an actual b (> v) is an alternate form due to strengthening of w > v/b:
Aramaic(J) raabe, f: raabaa 'moist, saturated with liquid'; the pronunciation (of *w) in Modern Hebrew is
fits UA *tawi well, since unstressed V > i is typical. Note Tbr tamwi-ta-m with -ta possibly the
definite suffix, and Hopi tawicqa may be tawic- though the Hopi dictionary divides it tawi-cqa, but with a question mark for -cqa.
[NUA: Hp, Tak; SUA: Tep, Tr,C, CrC]
1057 Akkadian gursiptu 'butterfly':
UACV-333 *asiNpu(onki) 'butterfly': TSh aasiputunjwi; Sh a’ipputoonkiih; Kw ’aasibí-zí; SP aííi-vvící. Sh
and Kw suggest a cluster, and Kw suggests *-Np-. Though a different first vowel, after loss of the first consonant, UA *sippu matches Semitic for two syllables or four segments (consonants and/or vowels).
[reductions; *a > i] [1g,2r,3s,4p,5t] [NUA: CNum, SNum]
1058 Arabic šarnaqat 'cocoon', the pl šarnaqat would correspond to Hebrew sarnaqoot / sarnaqooteeį;
UACV-507 / *caiku / *caCCIku 'cocoon attached to plant': Wra čega'ori 'rattles of cocoon'; Tr čayégüri 'cocoon
attached to tree'. Tr and Wr do not often have a correspondence of *y, which suggests we are dealing with a consonant cluster. Tr -y- from a cluster of an alveolar pair -m- is natural. [1s1,2r,3n,4q] [SUA: TrC]
1059 Arabic dšw / daáa 'to call, name'
UACV-1489 *ti(N)wa / *tîw (AMR) 'name': Sapir; VVH20 *ti,wa ‘to name'; M67-300a *tew ‘name'; Munro 1973;
L.Son302 tiwa; Munro.Cup78; KH.NUA; M88-ti15 'name', KH/M60-ti15: Hp tiňwa (comb: tiňwán) 'name, refer to, vt';
Tb(V) 'indínjava-l 'name'; Tb(M) 'indínjava anat 'give a name to'; Čp tewa 'name (n. poss)'; Ča téwal;
Ls tın-jla; Sr tìwan(č) 'name, n'; Ktn tiw; TO ĉīgīg 'name, reputation'; TO čēk 'name, vt'; TO čīg (‘1) find,
(2) call by name'; Eu tewat; Tbr temwa-ra; Yq tea; My tééwam; Wr tewá; Tr tewá; We těévá; Čr an-tyawawa 'he is named X'. Munro suggests that an intermediate ěy may explain the change of *o > u in Ls. Note ě with w in Hp and Tb. Add PYp teegi ‘name'; ST ťiţgi ‘llamar [to call], nombrar [to name], vt'. As salt, girl *siwa > Las suñ, medial *w/ŋ. [1d,2,2'] [NUA: Hp, Tb, Tak; SUA: Tep, Tr,C, Cr,C, Azt]
1060 Aramaic(S) & Syriac paddaan ‘plow, yoke of oxen'; Syriac paduuć ‘iron bar, club, mace, axe’;
If Hebrew once had a cognate to Aramaic paddaan, it would be Hebrew *paddoon:
UACV-673 *poto 'digging stick': Mn pódo ‘digging stick, cane'; NP podo ‘digging stick’; TSh poto ‘cane, staff, digging stick, club, cut used as tool’; Sh(M) poto ‘digging stick’; Sh(C) poto ‘digging stick, walking stick, cane, crustch'; Kw poro-ci ‘cane, stick'; Kw poro- ‘walk with a cane or stick’; and CU pûrû-ci ‘root-digger, spade, digging fork'. [p1p,2p,3p2] [NUA: Num]
1061 Hebrew rwy / raawaa (> raavaa in some dialects) ‘drink one’s fill’, impfv pl: yirvayuu. In Talmudic
Aramaic, an actual b (> v) is an alternate form due to strengthening of w > v/b:
Aramaic(J) raabe, f: raabaa ‘moist, saturated with liquid’; the pronunciation (of *w) in Modern Hebrew is
also v; and the cluster shown below may encourage such strengthening:
Hebrew hiwaa / hiirvaa, hiirvee-ũi, hiir-waa-ũi ‘to water thoroughly (person or thing)’;
Arabic rawiwa ‘drink one’s fill, quench one’s thirst, be irrigated’ (ravy / rivy verbal noun);
Arabic rawwa ‘bring (s.o.) water, give (s.o.) to drink':
UACV-719 *hiCpi / *hițp / *hiyip (> *hippi / *hi'a) ‘drink’: Sapir; VVH77 *hi ‘drink'; M67-141 *hi*/hi’i; I.Num40
*hipi; L.Son55 *hi; B.Tep313 *’i’i ‘to drink’ and *’ii ‘he drank’; M88-hi; KH/M60-hi1: Mn hibi; NP hibi; TSh hipiC;
Sh hipiC / hipiC; Cm hibiti; Kw hivi; Ch hivi; SP ivi; CU ‘ivi; Hp hiiko, hiikwa pl.; Tb ’i’i’i / ’ii’i / ’ii’ñi;
Cp hêye; Ls hipi ‘sip, suck, of Shaman in curing’; TO ii’i / i’im; PYp i’a / ie’c; NT yi’i; NT ii ‘he drank’;
ST ‘io’; ST ’ii’ ‘he drank’; Eu hia-; Tbr hê/ie-; Yq hê-; Yq hi’i-ne ‘puede beber'; AYQ he’e; My hê-eye;
hî-i’; Wr ihi; Tr ba-hi-; Cr raye ‘le bobe'; Cr néhaye ‘bebo'; CN ii. A UA stem found in all branches, but
not without difficulties. Sh and Ls show a gemenated medial consonant *-pp-, and a cluster likely explains the variant medial reflexes: -pp-, -î-. A reconstruction of *hiyip may or may not help explain why -y- appears in Cp, Cr and My.
However, when medial p is not apparent, such forms as PYp i’a/i’e and other TrC and Tep forms suggest that we are dealing with
first vowel i, but a lower second vowel, which assimilated toward the first in other cases. The Numic forms (Mn, NP, TSh, Sh, Cm, Kw, Ch, SP, CU) and LS show a syllable (*hi\p1h,p2r,p3w,p4y*) not as apparent in the others, though PYp and Hopi may show hints of it. Despite none of us being able to explain all in this set, I agree with Miller and Hill, that these are probably all related. Also note CN a-yo/a-yowa (a=water) ‘get wet, full, be drunk (of a liquid).’ [p1h,p2r,p3w,p4y] [NUA: Num, Tak, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

1062 Hebrew yaaebë ‘dry’; Arabic yabasa; Hebrew impfv yibbaš / tiibaš. But *pasa in WNemic and CNumic, as if the prefixes yii-tii- are dropped from impfv stem, common in the change from Semitic to UA: UACV-721 *-pasa ‘dry’ (SNum *tapasa) I.Num140 *pasa(h) ‘(be) dry’; M88-pa19; KH/M06-pa19: Mn pasa ‘be dry, dried out’; Mn pasakki-t ‘dry (acorns, etc.), vt’; Mn kupasa ‘be dried out’; NP wipasa ‘hu’ wind dries it’; NP mabasa ‘dry food’; TSh pasaC; pasančin; Sh pasa(C); pasa-nk ‘dry s.th.’; Cr pasa(ki)ři; Cr pasapí ‘dry obj.’; Sr vaši-vaši ‘thin (as cloth)’; PYp vahanaksi (< *pasakici) ‘something hung out to dry for preservation’ adds the Tep branch. [NUA: WNemic, CrC, Tak; SUA: Tep]

1063 Hebrew yaaebë ‘dry’; Arabic yibbas; Hebrew yibbaš / tiibaš. These contain the feminine prefix of the impfv stem tiibašu > UA *tapasu, with a vowel assimilation or Semitic-p *ta- prefix instead of *ti-:

UACV-721 *-ta-pasu ‘dry’ (SNum *tapasa) I.Num140 *pasa(h) ‘(be) dry’; M88-pa19; KH/M06-pa19: Kw tavaši ‘dry, vt’; Kw tavaši-kwee-pi; Ch tavaši; SP tavašu ‘dry, vt’; SP tavaši-i ‘is drying’; CU tavaši ‘be dry, get dry’. *Dry’. Note *pasa for WNemic and CNumic (Mn, NP, TSh, Sh, Cm) and *tapasa for SNum (Kw, SP, CU). As the concepts ‘thin’ and ‘dry’ are closely tied in UA, add my tapisílai ‘thin’ and AYq tapisílai ‘thin’; Eu adsukéi ‘thin’ (loss of *p in a cluster is like My’s cluster followed by round V); Cr tesisíra ‘a thin (of person)’, loss of *p- expected in CrC; and probably LS tavič/i ‘dry up, vi, drink dry, vt’. [ta- prefix; -p- lost in Cr] [1t,2p,3s1] [NUA: SNum; SUA: TrC, CrC]

1064 Ugaritic lxt fís ‘whispering’; Akkadian laxásu ‘whisper, exorcise’; the unattested qal impfv *-ixoš does not occur in the OT text, but in the qittel and hit-qattát, *ixoš means ‘whisper, charm (BDB), muttered incantations, whisper(KB)’ like the general Semitic meaning ‘whisper, sing incantations’; and the UA verb *kusu is from the impfv *-kusu, losing -l- as first consonant in the cluster:

UACV-1539a. *kusu ‘make sound (characteristic of the animal):’ VVH122 *kusu ‘to sound (of animal);’ L.Son110 *kusu ‘griar, cantar’; M88-kul, ku19, ku26; KH/M03-kul1: Kenneth Hill rightly combines ku with ‘characteristic noise’ and ku19 ‘flute’ and ku26: Cpl kúśe ‘make characteristic noise’; Cpl kúsine ‘play an instr’; Cm kúsí-ly ‘throat’; Cm kástémi ‘choke with s.th. stuck in throat’; Gb kúša ‘quejar’; TO kuhu ‘make sound, neigh, crow, caw, blow (instrument)’; Eu kúša; TO kahu ‘the sound of neighing, crowing, blow (horn), n’; Wr kusu ‘sing (birds), bellow (cows, etc);’ Wr kuicá; Tr kusú/gusú; My kúsé; Tbr kosú / kusi / kusu; CN kikik(i) (whistle, hiss’). Sr kuhuan ‘call, invite like Gb kúsha ‘quejar [complain]’ has the vowel -a as 2nd vowel. The general meaning is ‘make characteristic noise of whatever animal’. This stem is prevalent in Tak, Tep, and TrC.

UACV-1539b *kus ‘flute’: M88-kul: M67-179 *kus ‘flute’; KH/M06-kul: TO kuhu ‘play flute’; Tr gušéra / kuséra / guséra ‘larynx, flute’; Yq kusia ‘flauta’; Yq kuuse ‘tocar instrumento’; My kusia ‘laringe, garganta’; NP kookókwoino (McDonald); NP kósokwa’i ‘whistle’; Cr kíśtú ‘chirp (bird), rattle (snake)’. See a derivation of this stem at neck: *kusí / ‘throat’. [SUA: Tep, TrC, CrC, Azt; NUA: Tak, Num]

1065 Same as above, impfv *-ixoš ‘whisper, charm (BDB), muttered incantations, whisper(KH)’ like the general Semitic meaning ‘whisper, sing incantations’; *ixoš > kus: UACV-1503 *kus(pi) ‘throat, crow’: Sapir: Sapir links Cr khiphi ‘buche, cuello, pescuezo’ and Ca kúsí-pi ‘throat’, which are a perfect match, with suffix -pi < Aramaic -be ‘with it; thus, ‘vocalize with-it’; of course, these derive from *kus-V ‘call out, make characteristic noise’ as also

UA *kusi-ra ‘throat, larynx, flute’: My kusia ‘laringe [larynx], garganta [throat];’ We -kíša’a in wá’íkíša’a ‘garganta’ (wá’i ‘fish’); Tr gušéra ‘flute, larynx’; Yq kusia ‘flauta’ (-r- lost). [1l,2x,3s1] [NUA: CrC, TrC; NUA: Tak]

1066 Arabic ḏrṣ / darĩša ‘1. be lowly, humble, 2. become weak, slender, light of flesh, lean, emaciated’, verbal nouns darṣ, ḏuṣuṣu (Lane 1787): UACV-1228 *corowa / *corwa (< *crVwa) ‘be hungry’: Stubbs2003-5: Wr coloá-ni ‘be hungry’ (Wr co- cola-ni ‘be hungry, pl’); Hp cojô-w(i), coj- ‘hunger’ (< *colwa). Wr coloá- and Hp cojô- match well, since Hp ò < *o, and a cluster of *-rw- > -ŋ- in NUA, as in 737. Add Tr črîwisa ‘tener hambre [be hungry]’ (the same 3 consonants are apparent—c, liquid, w) if we allow for two alveolars causing V’s > i in Tr and the labial w causing V’s > o in Wr and Hp. This ties to *coro ‘wither, shrivel’ (UACV-724 below).

[liq; V > i in Tr like at (*hi)pace ‘sweep’] [NUA: Hp; SUA: TrC]

UACV-933 and UACV-724 *coro(N) / *coro ‘wither/argrassage, wrinkle’: L.Son44 *coro/cor-i ‘argrassage’; M88-co11 ‘wrinkle’; KH/M06-co11 ‘wither/argrase’: Eu zorópe- (pret. ~pi, fut. ~ce); Eu coró; My čőori / čooli ‘argrado’; AYq čoowe ‘dry up, wither (of plant), get skinny’ Ṣr čór ‘marchitate [whither, shrivel]’; PYp soron
1067 Hebrew bšy / bašaa 'enquire, search'; Ugaritic bšy 'wish'; Arabic bšy 'seek, desire, wish for'; Syriac bš' / bš'y 'seek, pray, beseech, summon, desire'; Syriac baašy-aa 'advocate'; Syriac bašaa-y 'he who desires, entreats, sues';

UACV-1491 *paya 'call'; Sapir; B.Tep255 *vaidai 'to call'; B.Tep255b *vai 'he called' (both Tep forms occur in all four languages); M88-24 'call, summon'; M67-74 *pàì 'call'; KH/M66-24: Mn pe-t; NP pai; Kw peet; SP pai; CU paay; TO waid; Wr pa-; Wr/MM pa’ê /paè /llamar [call]; Tr bâyé/pâëe; Wc (h)âïne 'dice'; NT vaidyai; ST vaidy; UP waidî; LP viaj. This is Semitic-p—one, b > p; two, -g-, not ñ, and -g- disappears in medial cluster, perhaps baây- or verbal noun; thus, this Semitic stem bšy > *paya in Semitic-p and bšy > kwâwi in Sem-kw (36). [*y > Tep d, *p > h/o in Wc] [p1b,p2g2,p3y] [NUA: Num; SUA: Tep, TrC, CrC]

1068 Hebrew qāšēb 'attentive' (the subject of the verb is ear, Nehemiah 1:6,11); Hebrew qšb / ti-qšab-naa 'be fully alert' (the ears of listeners); Hebrew hi-qšib 'listen, pruck up the ears (to listen)' (pfv); Hebrew ya-qšēb-uu (impfv; see Jastrow 1428); Proverbs 2:2 ha-qšib ... ozne-ka 'perk up your ears, cause ears to pay attention'. The UA forms *kipu / kepú and *kipu reflect very well Hebrew impfv (present/future) plural: -qšebu / -qšibu with loss of -s in -s in Hebrew, and with various prefixes ya/-ta/-ha-/ma-, or Hebrew pfv (past) plural hi-qšibu 'they heard'; yet notice the -s in some UA forms:

UACV-1164 *kipu 'hear': Stubbs 2003-34: Eu keivuwa-/keivvúe 'esuchar'; Tr gipú 'oir, escuchar'; Wr kepú-na/ma 'oir'. Note Eu kéisive 'oido [inner ear]'. Eu ke 'oir (perhaps an old preterite of *kipu). Sr qváva 'ear' is interesting (if < *kipa...?) [1q.2s1,3b] [SUA: TiC]

1069 Hebrew qšb / ti-qšab-naa 'be fully alert' (the ears of listeners); Hebrew hi-qšib 'listen, pruck up the ears (to listen)' (pfv); Hebrew ya-qšeb (impfv); the UA set below matches the Hebrew non-3rd person pfv: hi-qšab--; note that some languages show hakkaha, and Sr and Ktn show the -b:

UACV-1163 *kaha 'hear': VVH126 *kahí/kahá; M67-221 *ka 'hear'; B.Tep98 *kai 'hear'; kai 'heard'; CL.Azt83 *kakí, 243 **kahi; M88-ka11; KH/M66-ka11: Tb ha- 'aaha'; Sr qvāvaac 'ear'; TO kaa, kai; LP kai; PYp kaara; NT kai; ST kii; ST kka; ST kaaya 'hear, obey'; ST kaidya 'st. heard, s.o. who can hear'; My hakkaha; Yq hakkaha / hıkka; Tr aké; CN kaki. Add Ktn kava-c 'ear, leaf'. Note the hi- prefix in the Cah languages and consonant harmony in CN. [1q.2s1,3b] [SUA: Tep, TrC; NUA: Tb, Tak]

1070 Hebrew qšab 'be fully alert' (the subject of the verb is ear, Nehemiah 1:6,11); Hebrew qšb 'be fully alert' (the ears of listeners); Hebrew hi-qšib 'listen, pruck up the ears (to listen)' (pfv); Hebrew ya-qšeb (impfv); see Jastrow (1428); Proverbs 2:2 ha-qšib ... ozne-ka 'perk up your ears, cause ears to pay attention'.

UA *naqapa 'ear' appears to be from a ni-qtal < *na-qtal form: *na-qšab 'what is perked up, i.e., the ear', though the form is not attested that I know of; CN, Pl, Cr, Eu show s, and Sr, Kw, Ch, SP, WMU show p:

Mn náqa Hp naqví Eu nakát 'oreja'
NP naka Hp naqa 'ear pendant' Eu kéisiven 'oido'
TSh nanki Sr qvávaac 'ear, leaf' Yq náka
Sh nainki Ca náq-al My nákka-m
Cm naki Ls náq-la Wr nákha
Kw naga-vi-vi Cp náq'a Tr náká
Ch nankávì TO naak Cr naśaiah
SP nankava-vi PYp naaka Wc naaká
SP nanka 'hear, v' NT naaqa CN nakas-tli
CU níká-vi ST naak/nak Pl nakas

UACV-752a *nakka / *naNkapa (< *na(Nk)asapa?) 'ear': Sapir; VVH47 *naKka 'ear'; M67-148 *naka; I.Num109 *nakka/*nàkni; BH.Cup *naqala; Munro Cup37 *náqa-la; L.Son163 *naka; M88-naal; B.Tep162 *naaka; KH/M66-naal *nakka (AMR): some terms of interest include Mn nuqa 'ear, to hear, vt'; NP naka (< *nakka) 'ear, to hear'; SP nanka 'to hear, ear ornament'; SP nankava 'ear'; Cr naáhih 'ear'. WMU has a variety of pronunciations: WMU nügâv / nüügâva / nü’gâva / nügâv / nlgåvá-i. 'Ear' is one of few pervasive UA words. Some peculiarities are ñ in Aztecan, Eu, Cr, and p in SNum, Hp, Sr, Ktn kava-c (and lacking na- in Ktn, Sr); and

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both in Eu kéisive ‘oído’. Eu ke 'hear', Eu keiuvve 'listen' (< *-qébu be) and many other initial *ka… forms are at ‘hear’. Those forms and the Sr and Eu forms, which show the same consonants as Num and Azt/Cr (i.e., k-s-p), suggest that *nakasVp contains a fossilized verb prefix *na-. TO nahagiw ‘flap the ears, v. (of certain animals)’ is a verb and may show the same consonants (*n-k-s-p) with s anticipated (*n-s-k-p) and voicing of k > g. PUA *s clustered with either k or p would disappear quickly, so its survival in Azt, Cr, Eu, and TO is noteworthy, and its absence in most is expected. Kw mistakes 3rd syllable for a double absolute. UACV-[752b] *nakka/'naNka 'hear', v: M88-na1 'ear': Mn naqq 'hear, vt'; NP naka 'ear, hear'; TSh nanka 'hear' vs. TSh nanki 'ear'; Sh nanka 'hear'; Sh nanki 'ear'; Kw naka; Kw naa-kee-; Ch nankai-kai; SP nanka 'hear'; CU niká-y; Ca nákma 'hear, listen'; Cp nákma 'hear'; Cp náнак ‘listen’; Ls nákma ‘hear, listen, understand’. [cluster; s; na-; reduction] [1n,1q,2s1,3b] [idddua] [NUA: Num, Hp, Tb, Tak; SUA: Tep, Tr,Cr,C, Azt]

1071 Related to *naqáb 'ear' discussed above is ‘leaf’ because a leaf looks much like an ear: UACV-1297 *naNkap 'leaf': Kw naga-; Ch nanká-va; SP maavi-naanqa-vi ‘leaf’ (vs. SP naaqna ‘ear’); CU niká-’avi (vs. CU niká-vi ‘ear’); Tb nañhabá-; Hp naápi. Hp may be a loan from Num, and lost intervocalic -ï-. Are Tb and Hp loans from Num or is Num -vi/va not really an absolute suffix? Either way, Hp náapi-nahpi shows -p instead of -v due to a cluster. The SNum, Tb, and Sr forms are related to ‘ear’: often one word in each language means both (e.g., Sr qávaa ‘ear, leaf’) or the words for ‘ear’ and ‘leaf’ are similar, but morphologically different (added upon) in most languages (e.g., Tb naña-l ‘ear(s), leaf’; Tb nañhabá-í ‘leaves, lots of leaves’). Like Sr is Ktn kava-c ‘leaf’. [idddua] [NUA: SNum, Hp, Tb, Tak]

1072 Hebrew yă’ár ‘wood, forest, thicket, wooded heights with trees to be felled’ (BDB); Hebrew yă’ar ‘thicket, undergrowth, wood’ (KB); Arabic wāf ‘rock debris; rugged, roadless terrain’; UACV-756 *yawa > *yuwa ‘open country, flat land, outside’: Ayq yeewi ‘towards outside’; Yq yeu- ‘para afuera’; TO jíg ‘outside’; Kw ywu-a-aka ‘desert, plain’; CU yúa-vi ‘plains, open country, wild country’; CU yuúa-vati ‘outdoors, out-country, in the open’; WMU yuwa-wi ‘level country or land’; compounded with ki- ‘house’ is CN kiyaawak ‘outside’. These all point to *yawa. Note also perhaps Trb -y(a)-n ‘ fuera’; Trb (k)-yá-n ‘fuera de (casa)’. [Semitic-p vs. Sem-kw yuwIC] [p1y,2,3r] [NUA: Num, Tb, SUA: Tep, Tr,Cr,Az]

1073 Hebrew suupaa, suupat- ‘storm, gale’ (KB) ‘storm-wind’ (BDB); pl: suuppoot; Aramaic(1) šwp ‘ to blow (of wind)’; in Hosea 8:7 is the locative or accusative Hebrew suupáata, which can be a rare simple accusative (since the accusative vowel -a is rare in the OT text, though standard in standard Arabic) or it can be the locative ‘to/at/in’: Hebrew suupáattaa ‘stormwind-to/in/at’; two things support this tie; one is that Ls has the original first vowel u; most forms of UA *sipí show both vowels as the mid-central default vowel i to which both u and a often change (u > i, a > ï); leveling like *supa > sipp are common; yet Ls šuvo corresponding to *süpi, which *süpi < *supa *síp V *sípí 'cold/frio'; SP šíC- ‘cold’; SP ší-p-pa ‘cold feeling, suffering’; separately; SP ší-p-pí ‘cold (of objects)’; CU šípí-‘ay ‘be cold (things, persons, or weather)’; CU šípi-vi ‘cold, low temperature, n’; Tb ší-bit- ‘isip ‘be cold’; Tb(H) šípíipí, pÍv šíšíipí; Cp sevél ‘wind’; Ls šuuvóa-ya ‘in winter’; Ls šuúo-wu-t ‘winter’; Ls šuvóo-lkó ‘to shiver with cold’; Gb soví ‘cold’; Sr šiiw ‘wind’; TO hípi; LP s’hiipí; PY p hepi ‘cold’; PY p heve ‘cold’; NT šiipidi ‘Yq së(e)be; Ayq seve; sevele ‘feel cold’; My sëbe ‘hace frío’; My sëbele / sëbere ‘siente frío [feel cold]’; Tbr ševed / sëve ‘frio [cold], hacer frío [be cold weather]’; Tr šiipi-mea ‘freeze, vi’; Tr sepe-ca-ma ‘freeze’, vt; Wc šeyer ‘enfriar’; Wc kaa.šívari ‘stormwind’; Cr wá-see ‘be cold outside’; Cr serei ‘ice, snow, frozen’. Ch(L), CU and SP also show underlying *-pp-: Ch(L) šipajuci ‘cooled off’ and WMU s(í)ppúra-y / súppúra-y / spúra-y ‘be cold (weather or object)’. UACV-508a *sípi / *sípiša / *sipípi ‘cold, cold wind, winter’: Sapir; B.Tep90 *húpiđa-i ‘it is cold’; M67-94a *se*/sep ‘cold’, 94b *si*/sip, 94c *sap, 94d *ce*/cep; M88-si7: KHNUA; KH/M06-si7 *sip ‘cold/frio’; SP šíC- ‘cold’; SP ší-p-pa ‘cold feeling, suffering’; separately; SP ší-p-pí ‘cold (of objects)’; CU šípí-‘ay ‘be cold (things, persons, or weather)’; CU šípi-vi ‘cold, low temperature, n’; Tb ší-bit- ‘isip ‘be cold’; Tb(H) šípíipí, pÍv šíšíipí; Cp sevél ‘wind’; Ls šuuvóa-ya ‘in winter’; Ls šuúo-wu-t ‘winter’; Ls šuvóo-lkó ‘to shiver with cold’; Gb soví ‘cold’; Sr šiiw ‘wind’; TO hípi; LP s’hiipí; PY p hepi ‘cold’; PY p heve ‘cold’; NT šiipidi ‘Yq së(e)be; Ayq seve; sevele ‘feel cold’; My sëbe ‘hace frío’; My sëbele / sëbere ‘siente frío [feel cold]’; Tbr ševed / sëve ‘frio [cold], hacer frío [be cold weather]’; Tr šiipi-mea ‘freeze, vi’; Tr sepe-ca-ma ‘freeze, vt’; Wc šeyer ‘enfriar’; Wc kaa.šívari ‘stormwind’; Cr wá-see ‘be cold outside’; Cr serei ‘ice, snow, frozen’. Ch(L), CU and SP also show underlying *-pp-: Ch(L) šipajuci ‘cooled off’ and WMU s(í)ppúra-y / súppúra-y / spúra-y ‘be cold (weather or object)’. UACV-508b *sípi / *sípiša ‘cold, windy’: B.Tep89 *hívi ‘wind’; in contrast to *-pp- in TO hípi ‘cold’, are TO híwil ‘air, wind’, TO híwil-kk ‘to become chilled (person)’; TO híiw-kon ‘to blow on, vt’; TO híiwid ‘to blow (wind)’; TO híiwaj id vt, cool, chill, relieve (pain); TO híwast ‘be able to endure wind and cold’; LP s’hípi ‘cold’; LP íbiri ‘wind’; PY p hepi ‘cold’ vs. PY p heve ‘cool’; PY p heve ‘wind’; PY p heve-lim ‘to blow; NT šiipidi ‘adj, cold’; NT šiipí ‘vi, be cold’ vs. NT ívíli / ívíli ‘wind’; ST šíhipidy ‘cold’ vs. ST íváamuku ‘tenir frío’; ST ívíhily ‘wind’; ST hvr ‘windy’. UACV-508c *sappa / *sippa ‘freeze, ice’: M67-94c: Ls šápá ‘freeze’; Eu sébá ‘ice’, Yq sápá ‘ice’; My sáppam ‘snow, ice’, Tb šíp-t ‘ice’, CN sepaya-wi-tl ‘snow’. These ‘ice’ terms may tie to *sipí ‘cold’, though the languages listed here have other forms matching *sipí ‘cold’; on the other hand, the Eu terms suggest a tie: Eu sebá ‘helar’, Eu sebá ‘helarse’, Eu sebá ‘helado’, Eu sepá ‘enfriar’, Eu sepá ‘enfríarse’, Eu sepó ‘estar fresco’. In all terms whose first V is a, that vowel stressed, pointing to it as the original vowel, and the other schwa-like variants e/i are likely unstressed variations. Ch(L) and Ls -p- (vs. v/b), and some Eu show *-pp-.
UACV-508d *sipi 'rain': H̱p sīviyoyayī 'long and steady drizzle'; Tr sepəwā 'llovizvar'; Eu sipuposé 'llovizvar'. These 'drizzle' terms belong too. 1s3,2w,3p,4t [NUA: Tak, Tb, Num; SUA: Tep, TrC, CrC, Azt]

1074 Arabic saˁalī 'coast, seashore':
UACV-792 *suwli 'edge, shore, border': B.Tep76 *hugūda 'edge' [NT ugyida; ST huqyda; UP huqydi; LP huqydi]; M88-su7 'edge/orilla'; KH/M66-su: W̱r suwêla 'edge', border'; Ts sud-wē 'orilla [edge, side], ribera [river bank], margen [border]'; TO huqūda 'edge, side'. From other sources, consider also PYp hug 'end'; PYp huqūda 'edge, shore'; ST huqūhi 'shore'. Tep h < *s, g < *w, d < *y; possibly Sr a-hīvīva 'bank, edge, side' (Sr h < *s; *w > v in Sr; ' > Tep g.) Note the parallel between W̱r suwêla and Tep *huqûda. [*w > v in Sr] [1s,2h,23] [SUA: Tep, TrC]

1075 Hebrew gab < *gabb 'back'; Hebrew gabb- o 'back-his'; gabb-aa 'back-her'; Aramaic(J) gab 'convex, arched'; Syriac gabiaabu 'hunchbacked'; Aramaic(J) gbb 'arch, curve'; Aramaic(J) gab / gabb-aa 'back, body, lump (of s.th.)-the'; note that Tr and Wr -w- < *kw < b for Sem-kw:
UACV-803 *ka’avka / *kappa 'egg': M67-156 *kawa 'egg'; L.Son77 *kawa 'huevo'; M88-ka10; KH/M66-ka10: Yq kābā; My kābba; W̱r kā’wā/kā’wā-ra; Tr kawā-gawā/ka’wā; Tbr kowa-ló 'gallina ponedora'; Eu åkavaro- rá 'huevo, genitivo'; Op akkawo-ri. The o of Eu åkover 'lay an egg' agrees with Tbr while the o of Eu åkavo-ra agrees with Op, but adjacency to -w- could cause either. The medial C is difficult. The only certainty is that it is not *w- alone, but *kw- or *bb- are likely and a cluster. [idddduá] [a- prefix in Eu] [1g,2bb] [SUA: TrC]

1076 Aramaic(S) naab-aa 'louse egg' (often written na'b-aa) with an aleph (') < Akkadian naabu 'louse'; Aramaic (J) nibb-aa 'louse egg of lice'; Syriac naab-aa 'louse egg-the':
UACV-804 *no'paa > *noppa (SNuM) 'egg': B.Tep172 *nonoha 'egg'; I.Num115 *no(yo) 'egg, house, dwelling'; M88-no3 'egg'; AMR1993a *nok 'egg'; KH/M66-no3 *nok 'egg': Kw noipa-νi / nopp-νi (< *pp- for both); Ch noipa'vi 'egg'; WMU naβppa-νi 'egg'; CU naβpā-νi 'egg'; and perhaps SP noo'ra 'be pregnant'. Only these Southern Numic forms clearly tie to *na'b-aa > no'paa / noppa. And note that they all have -p- < *-pp- from a cluster. Perhaps p'-no'baa > Ktn pano 'egg' with the Egyptian prefix p'-the'; Ktn aligns with several other Tak forms at UACV-805, KH/Mpasa. Other forms at *no... 'pregnant' (M88-no4 'pregnant') might be considered, but CNuM and WNuM noyo are at 1524 Egyptian iswii. [Tep h and NUA h like hwopali at eagle and *hay at edge; medial C] [1n,2b] [NUA: Num, Hp, SUA: Tep]

Of special interest is the UA set for 'moon', one of the few sets found in all UA languages:

1077 Assyrian manzal- tu 'abode of the gods' which many see as the loan source for other Semitic forms; Aramaic(S) maazzal-aa 'zodiacal station, planet-the, fortune, luck' (n.m.);
Hebrew maazzal or *maazzal 'star, constellation(s), but in Syriac 'mansiones lunae (of the moon)' (BDB); Aramaic(J) maazzal-aa 'constellation, planet, luck'; from Arabic nžl 'descend, step down, sink, stop to rest, camp' is Arabic maazzaal (pl: manaazzi) 'stopping place, dwelling, camp site, lunar mansion'. Besides references to star and constellation, references to moon exist as well, as in Syriac and Arabic. Note that the long vowel in Semitic keeps its quality, while the shorter vowel succumbs to centralization (schwa-like i) as often happens in UA and most language families; note that the -nz- cluster actually yields -n- in Ca and Cp, but the expected PUA *c throughout SUA, and *c > s in Tepiman, and *c > y in NUA, all as expected; and the final -d in Tepiman corresponds to Semitic l. So the whole holds a match of several specific details:

Semitic *maazzal > UA *mīcaC 'moon':

<table>
<thead>
<tr>
<th>Mn</th>
<th>tadamī'a</th>
<th>tadiwi'a</th>
<th>Hp</th>
<th>mīiyaw</th>
<th>Eu</th>
<th>miecát / mecát</th>
</tr>
</thead>
<tbody>
<tr>
<td>NP</td>
<td>mīha</td>
<td>mīyābišt</td>
<td>Tbr</td>
<td>macát-t</td>
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<td>TSh</td>
<td>mīa(cċi)</td>
<td>mīa't &amp; Ktn mīa-c</td>
<td>AYq</td>
<td>mecèa</td>
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<tr>
<td>Sh</td>
<td>mā</td>
<td>móy-la</td>
<td>My</td>
<td>mecèa</td>
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<td>Cm</td>
<td>mā</td>
<td>mēni-ly</td>
<td>Wr</td>
<td>mecà</td>
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<td>Kw</td>
<td>mā-zi</td>
<td>mēni-ly</td>
<td>Tr</td>
<td>mecà</td>
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<tr>
<td>Ch</td>
<td>miyārogopicì</td>
<td>TO</td>
<td>masād &amp; Nv masada</td>
<td>Cr</td>
<td>máškīra/i</td>
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<td>SP</td>
<td>mīaC</td>
<td>PB</td>
<td>masād</td>
<td>Wc</td>
<td>mècà;</td>
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<tr>
<td>CU</td>
<td>mīa-tagó-ci</td>
<td>PYp</td>
<td>masada</td>
<td>CN</td>
<td>meec-tli</td>
<td></td>
</tr>
<tr>
<td>NT</td>
<td>masādai</td>
<td>ST</td>
<td>masād/masan</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

UA *mīcaC (< *mānzal) 'moon': AMR's sound law (*-c- > NUA -y-) explains PUA *-c- > -y- in NUA, but sometimes h or o or ' in Numeric. UA *c corresponds to Semitic z, yet the Semitic cluster (*-nz- > -zz-) contained an -n-, and Ca and Cp show -n- rather than *c-; Tep *masad shows *l- (Tep d is from either *y or *l) and Tep s < *c; so all four consonants of *maanzal are apparent and correspond quite well.
1078 Arabic muxx- ‘brain’; Akkadian muxxu ‘skull’: Hebrew möh ‘bone marrow’; Syriac muh-ha ‘brain-the, marrow-the’:

UACV-1153 *mo-o ‘head’: Sapir; VVH134 *mo-o ‘head’; M67-218 *mo-o; B.Tep152 mo-o; L.Son147 *mo-o; M88-mo1; KH/M66-mo1: Ls mèc-la ‘head of cattail rush’; TO mo-o ‘head, hair’; Nv mo-o; PYP mo-o; NT möo; ST mo; Eu mo ‘hair’; Tbr mo.; Wr mo-o; Tr mo-o; My mö-o’beri ‘sombrero (head-house)’; Cr mu-u’; We mu-u’. Add Yq mo-o ‘i hat’; and Yq muteka ‘pillow’ fits a compound of the UA etymons *mo-o ‘head’ and *tiša ‘put, lie’, even though Yq itself does not have *mo-o for ‘head’.  

1079 Aramaic(S) naanii ‘mother’; Aramaic(A) naanaa ‘mother’ (< Semitic *nwwn ‘multiply, increase’):

UACV-1454 *nana ‘mother’: Sapir; M67-487 *nana ‘mother’; CL.Azt110 *nana, 312 *nana; M88-na14; KH/M66-na14: ST ‘innan ‘my m.’; Cr nana; CN naan-tli.  Add Tr nana ‘mamá’.  

1080 Syriac tqp ‘xaw strong, prevail’, impfv: ne-tqp; MHebrew tqp ‘seize hold of’; Hebrew tqp ‘overpower’; Aramaic(J) tqoop ‘might, strength’:

UACV-1691 *takopi ‘gamble’: M88-ta47; KH.NUA; KH/M66-ta47: Ca táxpi ‘to gamble’; Sr taqwpi’ ‘to gamble’.  The -qw- may be qo or the rounding strength of Sem-p uvar.  See also *kopi below.[idddua] [SUA: Tak]

1081 Syriac tqp ‘xaw strong, prevail’, impfv: ne-tqp; MHebrew tqp ‘seize hold of’; Hebrew tqp ‘overpower’; Aramaic(J) tqoop ‘might, strength’:


1082 Hebrew šalwaq ‘quail’; Syriac salwaq ‘quail’; Arabic salwaq ‘quail’; Samaritan šalwi; Hebrew pl: šalwiim:

UACV-1751 *solwi ‘quail’: CN sool-in ‘quail’; Mn sowi ‘pigeon’; Mn(L) soowi ‘wild pigeon’; these first forms anticipate the rounding of the -w- and the -l- is lost in Mn, much like the -l- in walk, talk, and salmon.  Ca sèweyet ‘baby quail’ and Cp siyyewet ‘baby quail’ have Ca/Cp i < *o, and with l > y, they seem to tie in as well.  TO hohli ‘the mourning dove’ and Tr soho ‘paloma torcaz’ show initial *o, and TO -hh- may mean a cluster.  The following Tr and PYP forms are quite similar to the CN, except for some *ti- prefix as in *(ti’s)olwi’ > *ticol: PyP tesoli / te’soli / tesori ‘quail’; Mn iga; Cm ikarï; Kw wicá ‘quail’; Cm tqaXwi ‘to gamble’.  Note also Ca teseqá-xa ‘kind of quail’ (Ca qaxal ‘quail’), whose first two syllables agree with *ti’o, given a vowel assimilation.  

1083 A compound of deer (< Semitic raxel) prefixed with ‘water/big’; see ‘deer’ 638:

UACV-814 *pa-tiška ‘elk < big-deer’: TSh pafihiya; Sh pafihiyan; Cm pària kuhma ‘bull elk’; Kw pa-ihiya; SP pariia; CU pariï.  Comparing ‘deer’ vs. ‘elk’ terms, one can see the greater phonological deterioration toward the end of longer words when a prefix is added.  [deterioration at end of long words] [SUA: CNum, SNum]

1084 Aramaic(CAL) ’ystwtr(‘) ‘footing, base’; Aramaic(J) ’istwaawr-aa / ’istaww-aa ‘ankle’; Aramaic(S) ’istwaawr-aa a portion of the lower leg’; Ugaritic išš ‘leg’; Akkadian iššu:

UACV-948 *wiCtaC ‘calf of leg, lower leg’: NP kwiddza (< *kwicca/*kwNca) ‘calf’; TSh wica-ppi ‘calf, lower leg’; Cm tawiwa ‘calf’; Kw wîzavuvi ‘calf’; Ch(L) wiča ‘calf of leg’; SP wica ‘calf’; CU wičá-vi ‘calf’; WMU hwičá-vi / kučávı / wičá-vi ‘calf of leg’; Note an extra syllable in Kw wîzavu-vi with *-pu suffix, frequent in Ls.  Note w > kw in NP and WMU.  [w > kw; *-pu suffix in Kw, like Ls’s j] [1,1,2,3,4] [SUA: Num]

1085 Hebrew hlk, impfv sg: yelk; pl: yelku, and an unattested cohortative *yelka (p. 30) matches well:

UACV-1022 *yINKa ‘enter, move, travel (sg/pl?)’: Sapir; M67-97 * ye ‘come (sg)’; M88-yit; KH/M66-yit: Mn iga; NP iga; Pn ikaC; Sh yînak ‘move, v.pl.’; WSh yînka ‘travel, wander, live, vi pl’; Cm ikari: Kw ’iga ‘enter’; SP ’iga ‘enter’; CU yîgây ‘enter, come in’; pl: wâgây; Hp yin-in Hp yin-ya ‘enter, vi. pl.’; Hp yin-ta ‘be entering, vi.i.pl’; Wr yegi-nâ/mâ ‘accept an invitation to a festival’; Cr ye’i ‘come (sg. subj. pres.)’; Wc ye’i ‘move, walk’.  Sapir ties CN nite-ekawia ‘hacer llegar a alguno [cause s.o. to arrive]’ with SP ’iga.  Add Ktn -yık ‘to, 249
toward, at, direction/local case ending’. Hp -ŋ- aligns with Num -k-. [medial cluster; CNunm -nk-, Hp -ŋ-: W/Num, Azt -kg: CrC glottal stop?] [NUA: Num, Hp, Tak; SUA: TrC, CrC, Azt]

1086 Syriac šqal take, take (self away), depart: UACV-1029 *saka(la) ‘go, leave’: My sakka ‘se van’; Yq sāka’a ‘iremos, pl’; Ayq sak’a’avo’em ‘go away, pl’. For -l > -r-, Semitic šaqala > Yq sāka’a is as in Semitic bašala > Yq bvasa’u (4). [s3,2l,3q]

1087 Arabic srt ‘be quick, fast, hurry’:
UACV-1033 *i’siwi: Wr is-i-na ‘andar [walk]’; CN i’siwi ‘hurry’. Wr and CN match an unattested Aramaic asrē or a Hebrew hisrii. [1s,2r,3'2] [SUA: TrC, Azt]

1088 Arabic xuld ‘mole’; Aramaic(J) ḥlūd ‘to undermine, cave, dig’; Syriac ḥlūd ‘to burrow, drive a mine underground’; Syriac ḥalāluud-aa ‘jerboa-the’; Aramaic(J) ḥil-aa (< *xil-aa’) ‘cave-dweller-the’:
UACV-1043 *kita ‘groundhog’: Mn kidī ‘groundhog’; NP kīdī ‘groundhog’. [p1x,2l,3p,4z] [NUA: WNum]

1089 Hebrew qippod ‘hedgehog, short-eared owl’; Arabic *quunnūd ‘hedgehog’; Aramaic(J) quuppād ‘hedgehog’; Aramaic(J) quuppād-aa ‘hedgehog-the’; Aramaic(J) quurrpādāi ‘mole’; Mandaic Aramaic qunûd-aa ‘hedgehog’; Syriac quppūdu-aa ‘hedgehog-the’; note the r/N or liquid-nasal interplay in Semitic too, like hip, grass; sometimes *-NC-, sometimes *-NC > -CC-:
UACV-1044 *kiNpa ‘prairie dog’: NP kībba ‘prairie dog’: Sh kīmpai ‘prairie dog’.[1q,2n,3p,4z2] [NUA:Num]

1090 Hebrew šmḥ / šamaḥ (< *šmḥ) ‘sprout, grow (of plants, hair)’; Ug Šmḥ; Hebrew šemaḥ ‘what sprouts, i.e., grass, etc’; Aramaic(J) šimḥ-aa ‘growth-the, sprout, plant, n.m.’; Akkadian šammū; Hebrew šemaḥ is the underlying correspondent to Aramaic šimḥ-aa with the Aramaic definite article suffix, which corresponds perfectly to Sh šiimu ‘bunch grass’:
UACV-1057a *(pa)-samacC / *(sa)muc ‘grass’: BH.Cup *samVt ‘grass’; M67-204 *pa(ka)-sa/*(pa)-ka ‘grass’; CL.Azt237; Fowler83; M88-sa22; Munro.Cup53; NH.NUA; KH/M06-pa39: CL.Azt237 also discuss the difficulties of these words: Ca šāmṭ ‘brush, herb, grass’; Cp šāmṭ ‘grass sp.’; Sr haamt ‘grass’; Ktn hamat. The preceding are of Sem-p *šmḥ, with no rounding effect like Sem-kw would (*šmḥ) perhaps as in Ls šāmu-t ‘grass, hay, weeds’, and Sh šiimu ‘bunch grass’ matches with schwa-like behavior in the first vowel. [NUA: Tak, Num; SUA: Azt]

The above is the Semitic-p source; the below from the Semitic-kw source:

1091 Hebrew šmḥ (< *šmḥ) ‘sprout, grow (of plants, hair)’; Ug Šmḥ; Hebrew šemaḥ ‘what sprouts, i.e., grass, etc’; Aramaic(J) šimḥ-aa ‘growth-the, sprout, plant, n.m.’; Akkadian šammū; Hebrew šemaḥ is the underlying correspondent to Aramaic šimḥ-aa with the Aramaic definite article suffix, which aligns with the below "soho" (< *šimḥ-aa) with loss of the m as first element of the cluster:
UACV-1057b *(pa)-soho ‘grass’: Hp šōhō ‘gallleta grass’; Hp(S) pashō; My básō ‘zacate’; Ayq vaso ‘grass’. [s4,2m,3x,3h2] [NUA: Hp; SUA: TrC]

1092 Aramaic(J) qoos-aa ‘throat, gullet, windpipe’:
UACV-1512 *nho ‘neck’: Sr ṣīḥu-ṭ ‘throat, neck, voice’; Ktn ṣīho-č ‘neck’; the vowels perplex, but this may suggest that Sem-kw was also under some Aramaic influence. [kw1q,kw2:kw3] [NUA: Tak]

1093 Semitic yrq ‘green’; MHebrew hooriiq / yooriiq ‘become green, pallid, pale’ and unattested hooqāl: *yroaq ‘be made green’; Ugaritic yrq ‘yellow’; Akkadian (w)araaqū ‘become green, yellowish’; Hebrew yaaraaq ‘greens, vegetables’:
UACV-1078 *yyora ‘green’: Wc yūyūyūri ‘be green, grow’; Tbr nyoa-kā-r ‘blue, green, unripe’; ST mōmdora ‘light green’. Remember that ST d < *y, and Tbr ny < *y. [y1r,2x,3a] [SUA: Tep, TrC, CrC]

1094 Hebrew kţš ‘pound (in a mortar), pound fine, bray, v’; perfvt: kaataš; impfv: -ktoš < -k’tušu with loss of first consonant in the cluster:
UACV-1081 *tusu ‘grind’: Sapir; VVH75 *tusu ‘to grind’; M67-206a *tusu/*tusi, 206c *tu; L.Num232 *tusi ‘grind’; L.Son232 *tusu/sus-i; CL.Azt238 *tīši ‘grind’; 34 *tis ‘corn dough’; 238 PUA **tusu ‘grind’; M88-tu7 ‘grind/moler’; KH/M06-tu7: NP tisu; Tsh tusu / tusu; Kw tusu; Sh tusu; SP tūsū; CU tūsū; Tū tusū–’tūsū; Hp tos-ta; Ca tūlūs / tūsū; TO ā’/ā/cū/čūhu; Eu tūsā; Wr tusu-nā; Tr rušu-mea; My tuše; Wc tīši; Cr ḳu-‘a-tīši ‘she is grinding corn’; CN tēši ‘grind s.th. like cornmeal’; CN Ŧeš-tiš ‘flour’; HN tīši ‘grind’; Pl tisi ‘grind’. Add Ktn tuh ‘grind, bother’; Čm tusuri ‘grind, thresh’; Ayq tūses ‘grind, vt’; Ayq šaktuse ‘be grinding, vi’. What of forms like Tr(H) rasa ‘machucar’? [s > ' in TO; other Tep forms?] [1k,2k,3s1] [NUA: Num, Tb, Hp Tak; SUA: Tep, TrC, CrC, Azt]
Uto-Aztecan has three forms from Hebrew **ktš** ‘pound, grind’; (1094) above reflects the impfv -ktoš > tusu ‘grind’ and (615) reflects the perfective(past) *kittāš > kitte / kitasu and (614) reflects the noun *makteš ‘mortar, grinding stone’ > *ma’ta / *maCta ‘grinding stone, mortar’ with Ca *mattaš ‘crush’ showing š.

1095 Hebrew **pšš** ‘break into pieces’; Arabic **faḍḍa** < *paḍḍa ‘break open, smash’; Syriac **psh** < *pḍḍ to fell, grind’;

UACV-1093 *pisa** ‘pound’: NT viaāhai ‘remoler’; Hp **piśis-ta** be a continuous drumming or pounding sound’. With vowel leveling, these agree. [1p2s4,3s4] [idddua] [NUA: Hp; SUA: Tep]

1096 Two forms of the stem or two stems—both Semitic **šyḥ** and **šyx** ‘grow (plants, vegetation)—yield Ugaritic ḫ but Akkadian x; Akkadian šīaxum, šaaxu ‘to grow in size or age’; Ugaritic **št** ‘bush(es), shrub(bery)’; both Arabic **šīḥ** ‘shrub, bush’ and Arabic **šīx** ‘to age, grow old’; Hebrew **šīḥ** / **šiyāḥ** ‘shrub, bush’, pl: **šīḥ-īim’; Syriac **šīḥ-aa** ‘mugwort (plant)’; MHebrew **šīḥ** / **šīyah** ‘growth’; the root—Hebrew **šīḥ** / **šyḥ’—would have an unattested impfv: *ya-šyḥ or *ya-šīḥ / *ya-šiyāḥ ‘to grow (plant growth’);

UACV-1077 *siwi(C) ‘green growth’’: AMR (1996d) suggests *siwiC for Hp siwi ‘Parryela filifolia (shrub sp.) and CN siwī-tl ‘greenery, foliage, herb, leaf, turquoise, year’ as a separate set. [NUA: Hp; SUA: Azt]

UACV-1076 *siyō / *siya** ‘green’: KH/M06-si20 *siyV (AMR): Yq sīlāi ‘not ripe’; AQ yssaaali ‘greenish’;

My sīlā/sīār ‘green’; Wr sīóna- ni ‘green, blue’; Tr sīyō ‘green, blue’; Eu sidei / sī’idai ‘green’; CN **śōo-** ‘green’; CN sel- ‘fresh, green, heat’. Manaster Ram (1996d) argues well for anticipatory V assimilation in CN **śōo-** ‘green’. Eu suggests the presence of y (*siya) rather than merely a dipthong *sia. Wr sīō- and Tr sīyō may suggest a possible relationship to CN **śiwi** ‘green, year, turquoise’ and the other terms under ‘year’ as well as. [CN V2V2 < *V1V2] [s2,2y,3h2,3x] [SUA: TrC, Azt]

1097 Two forms of the stem—Semitic **šyḥ** and **šyx** ‘grow (plants, vegetation)—emerge as Ugaritic has ḫ and Akkadian has x; Akkadian šīaxum, šaaxu ‘to grow in size or age’; Ugaritic **št** ‘bush(es), shrub(bery)’; also both Arabic **šīḥ** ‘shrub, bush’ and Arabic **šīx** ‘to age, grow old’; Hebrew **šīḥ** / **šiyāḥ** ‘shrub, bush’, pl: **šīḥ-īim’; Syriac **šīḥ-aa** ‘mugwort (plant)’; MHebrew **šīḥ** / **šīyah** ‘growth’; the root—Hebrew **šīḥ** / **šyḥ—would have an unattested impfv: *ya-šyḥ or *ya-šīḥ / *ya-šiyāḥ ‘to grow (plant growth’);

UACV-2604 *yasayawā’ ‘year’. Hp yāaṣaw ‘year’; TO ahidag ‘year’, Tbl suwaal ‘his years’; Tbr asa-k; the 2nd syllable of Yq wasūktyā ‘year’ and My wasuk-tiria/tiriam ‘year’ in Cdh *wa-su(k) may tie in also, with a different fossilized prefix, though a reconstruction and explanation are difficult. CN siwī-tl ‘year, grass, turquoise’ may also belong. Note Hp aa-a < *aa-i like Mšh. [idddua] [NUA: Hp; Tbl; SUA: Tep, TrC]

1098 Hebrew qubbā **vault, dome, arched room’**;

Hp kòopa ‘top of head, crown’. Hp -p- (vs. -v-) suggests a doubled consonant. Arabic qubbat ‘dome, dome-shaped edifice’; Syriac qb(b) ‘to stand on end, bristle (of hair), to over-arch, form a dome’; Syriac qibiib ‘vaulted’; Syriac maqqabb- ‘vaulted’; Aramaic(J) qubb-āaa ‘vault, dome, tent’; the meaning of Hebrew qubbab is uncertain, but presumed to be similar to the other cognates. Contrast with Hebrew gohbas at 1099:

UACV-1108 *kuppa** ‘hair of head, head’; Sapir; VVH9 *kuupa ‘head hair’; B.Tep127a *kupa ‘head hair’, M67-209 *kupa ‘hair of the head’; CL/Az168 *ikpa ‘thread’; CL/Az 240 *kuupa hair; M88-ku3; KH/M06-ku3 *kupa (AMR): NP kubā ‘above, postp’; Hp kòopa ‘top of one’s head, crown’; NT kuupa ‘head, hair’; ST kuup ‘head, hair’; Wr kupā ‘cabello, pelo, lana’; Tr gupā / kupā ‘cabello’; WC kīpā ‘pelo, cabellos’; Cr kīpāwā: CN ikpa-tl ‘thread, hemp fiber’; HN *ikpa-tl cotton thread. Miller includes My kōbba ‘head’ which might belong here, though UA *kuppa ‘head hair’ and UA *kopa ‘forehead, head’ are separate since at least TO, NT, ST, Tr, W, and Cr have distinct terms for the two (see 1099), though some circular borrowing is possible. Ken Hill adds Sr a-kuipia’ ‘top, up, above it’ and Ktn kupeac ‘top of head, summit of a mountain, top end’. Note also Ktn kopo-c ‘hair, head’; and TO kuwijā ‘have a dome or peak’ matches Semitic semantics wonderfully. Many UA terms suggest a gemination or cluster (*kuppa) while others (NP) do not necessarily. [Sr a- pref] [1q,2bb] [idddua] [NUA: Num, Hp; SUA: TrC, CtC, Azt]

1099 Hebrew gohbas ‘height of (a man), height of other things’; Arabic **gabha(t) ‘forehead’ derives from the same root, but has a different voweling; Note that UA nicely reflects the difference between UA *kupa < Semitic qubbā (1098 above) and UA *kopa < Semitic gobah (1099 here); e.g., Tr / Wr kupā (1098) and Tr /Wr kowā (1099) show the difference between *bb- and *b-, respectively:

UACV-958 *kopa** is ‘forehead’ (in Tep, TrC), ‘face’ (in Num), ‘head’ (in Cahitan); an original meaning of ‘forehead, front of head’ with semantic shifts to ‘head’ and ‘face’ since ‘forehead’ is between the two. 251
Nv vihugimu; Nv vihugiga 'hambre'.

PYp mumur 'bee'

UA of muuttuwanci; Sh of *mu(C)

Arabic

1102

1101

1100

Arabic kašb- 'knot, knob, joint, ankle, anklebone, heel'; the *ko‘Oc of *ta-na-pi-ko‘Oc

PUA *tanapitko‘Oc 'heel':

UCV-1171a *tanapitko‘Oc (Tb) > *tampiC / *tampiC (WNum, SNum) 'heel': M67-224 *tampi 'heel', 225 *tem 'heel'; M88-22a 'heel'; Stubbs2000b-40; KH/M06-22a: Tb tanapi- / Tb(H) tannappi-t; NP dabbati; SP tampiC-(ppi); WMU tappi- / tavi-püü 'heel, n', tavi-püü-n / tappi-n 'my heel'; CU tá-pi; Mn tapiqoil. [Tb, WNum, SNum]

UCV-1171b *taNpi(N)ko ‘heel’: TSh tappiŋko'o(cci); Sh tappikkon; Cm tapiko'. [CNum]

UCV-1171c *taNpiC > tempe‘e- 'heel': My témpe‘erim; Yq pěmpe‘im'. [Cahitan in TrC]

UCV-1171d *tanapitko‘Oc > taniko ‘heel’: Eu tenükü and Tr tanigora / faniku-ra show a 2nd consonant n, and show the vowel shift/transposition. [TrC]

UCV-1171e *čiko ‘heel': B.Tep240 *čiko ‘heel': UP čikówo; NT čikáwo; St čikvo; TO čikwo ‘ankle’. [Tep]

Sr and Ktn seem of a different compound, likely built on s.th. like Sr ta-muk-pi ‘foot-nose-at’ (Ken Hill, p.c.):

UCV-1172a *tamukpi ‘heel: Sr tamukpi’; Ktn įmupi-<. [Tak]

UCV-1172b *timo ‘heel: Wr talätemori; Tb teo-o>r. *timo may be shortening of *tamukpi or may have lost -p- from s.th. like My témpe‘erim. Hp kí-tòmí ‘heel (<'foot-?') may contain s.th. like *timo

TrC

UCV-1172c *tema'i ‘heel': TO ēcemí; Nv tímá; PYp teema. Final vowel change from *timo. [Tep]

Arabic šawn ‘to sound, ring, hum, buzz’; participle: mušannin ‘hummer, humming one’;

Arabic šanaan ‘ringing, humming, buzzing’; this many UA words for ‘fly’ beginning with initial *mu make *mu(C)-tanaC ‘fly-humming’ or ‘humble’:

UCV-1220 *mutatanaC ‘hummingbird’; M88-mu20 ‘hummingbird’; KH/M06-mu20: TSh muutu(n)anci / muuttuwanči; Sh(M) mutuňunaći, mottuňunaći ‘hummingbird’; Kw muutana-pi-ži < *mutatana-ppi-či; SP mu(h)n(Cf. mooa ‘to hum’); WMU muuttaṭa-či / muuttappa-či / mūtattaqa-či / mūttattaav(w)üči ‘hummingbird’; CU mútatači (< *mutattacci-)(c) Tb muutnappi. The t’s and p’s in Num and Tb (instead of r/l and b/v) all suggest consonant clusters. [NUA: Num, Tb]

This is likely the same root as the above, less likely Akkadian muttaptiš ‘winged, flying’

UCV-919 *mutaN ‘bee’: SNum *mutaN- with two prefixes (si‘,-piya-): SP si‘imutaN-, si‘immorampi ‘bumblebee’; CU piá-mu-rac-pi ‘honey-bee (lit: sweet-fly-?)’; WMU piyáá-muura-pi ‘bumblebee, n’. PYp mumur ‘bee’ with -r may merit contemplation. [1m,2t,3p,4s] [NUA: SNum]

1102

Hebrew šwım ‘to fast’ (not eat):

UCV-1231 *sumá ‘hungry’: Stubbs2003-15: Eu hisúmrava ‘hambre [hunger], n’; Eu hisúmre ‘haber hambre [hunger exists]’; Eu hisúm-ce ‘tener hambre [be hungry]’; ST uama ‘die of hunger’ (*sumá > Tep (h)uma > ST uama, anticipating vowels. If < *suv(V)ma, this, with a prefix, may tie to *-suvim below. [SUA: Tep, TrC]

Hebrew ba-šwım’suum in fast, be fasting/hungry’:

UCV-1224 *kwiswumu ‘be hungry’: B.Tep7 *bihugimu ‘be hungry’; M88-kwi16; KH/M06-kwi16: TO bihugim; LP bihiqim; NT biúúqimu/giúúqimu; ST biú'/bio; PYp bihi; Nv vihugimu; Nv vihugiga ‘hambre’. Consonant harmony in NT. [1s4,2w,3m] [SUA: Tep]
1103 Arabic dakkā ‘make flat, level, smooth, stamp, tamp’; Hebrew dakkā ‘crushed’; Hebrew dkk ‘crush’:
UACV-901a *takka ‘flat’: BH.Cup *tāka ‘flat’; M88-ta33; AMR 1993c *takka; KH/M06-ta33: Ca taqāta ‘be flattened’; Ls táka/i ‘be straight’; Ls táäsí ‘stone for smoothing pottery’; Ls -taak ‘palm of hand’. AMR (1993c) lists SP takaa-qi ‘flat country’; SP mut-takka ‘forehead’. Add Ch(L) takagani (< *takka-kani) ‘flat-topped house’; Kw takka- ‘flat part’. Jane Hill (p.c.) adds Ch taka(a) ‘roof, top’ of Harrington’s list. [NUA: Tak, Num]

1104 Hebrew šayyaad ‘hunter’ from the root šw- ‘to hunt’; Arabic šayyaad ‘hunter’; Akkadian šayyaadu ‘hunter’; Syriac šayyaad-a ‘hunter-the’:
UACV-1238 *caya ‘follow’: B.Tep186 *saada, prét: *sai ‘to herd cattle’: TO šaad ‘herd, drive a herd of (animals), chase away (an animal)’; NT saaida; NT saadaa ‘arrear [urge, spur, hurry]’; ST saada. [1s,2d,3f] [NUA: Tep]

UACV-1259 *kali ‘kidney’: SP qanīN-qa, qanīmpi ‘kidney’; kēle- of Hp kēlevesna ‘kidney’; Ls tákal-may ‘kidney’ perhaps with prefix ta-, perhaps Ktn kānīm ‘gall’. The Akkadian vouchering and the Ugaritic consonants suggest a vouching like UA. Ls with the fem prefix ta-? [L:n; vowel leveling]. [1k,2l] [NUA: Num, Hp, Tak]

1106 Aramaic(J) bbr ‘be bright, intelligent, understand’; Aramaic(J) sbaab ‘reasoner, fine scholar’:
UACV-1274 *sūnpa ‘know’: L.Num186 *sampa/*sumpī ‘know, recognize’; M88-su15 ‘know, recognize’; KH/M06-su15: NP subbidaggwatu ‘know’; TSh sumpanai ‘know’; Sh sumpanai ‘know s.o.’; Cm supana ‘i ‘know of, know about, know s.o.’. [1b,2d,3r] [NUA: Num]

1107 Syriac hwn / huun ‘be endowed with reason, be rational, intellectual, be wise’ denominator verb from Syriac hawn ‘mind-the, reason’:
UACV-1281 *huna ‘know’: Yq hù‘u’nea ‘saber [know], conceiv [be acquainted with]’; My hu’u’neria / hu’u’neria ‘lo sabe [know it], lo conoce, entiende, comprende [understand]’. [1h,2w,3n] [SUA: TrC]

1108 Hebrew šl ‘limp, be lame’; Arabic šl / zala ‘be lame, limp’, impfv: -zašu ‘limp, limp with a limp, walk lamely’; Hebrew šela ‘a stumble, fall, plunge, n’; Aramaic(J) šš ‘to limp’; Syriac šš / et-tallaš ‘fall in a stupor, become unconscious’; The UA forms resemble the impfv with loss of 1st C in the cluster: UACV-1340 *lə ‘lame, limp’: Yq lò ‘lame’; Yq ró ‘iró ‘ikti wéama ‘anda cojeando’; My ro/i/lo/i ‘lame’. Op ro’omui ‘cripple’ (Shaul 2007) as far as Op ro/o… resembles other TrC tongues (Yq, My) and the whole resembles NUA forms like Ca luúmiš ‘crippled, paralyzed’; Sr luúmiš ‘lame one’ (borrowed from Ca, notes Hill); possibly Hp rohona ‘one-legged’ and Ktn yu/u ‘lame’. [1s,2l,3r] [SUA: Tak, Hp; SUA: TrC]

1109 Aramaic mhwt-aa ‘mucus, n.m.’
UACV-1475 *mīt ‘snot, mucus’; KH.NUA: Sr mīriič ‘snot’; Gb móta’. [Gb o < *ī] [1m,2h,3w,4h] [NUA: Tak]

1110 Aramaic(J) ‘ard-aa ‘mushroom-the, m.’; Syriac Sard-aa ‘mushroom, truffle-the’;
UACV-1482 *hitto/oc / *witto/oc ‘mushroom’: TSh wītto’e cci ‘mushroom’; TSh wītto ‘mushroom’; Kw hītto ‘o-pi ‘mushroom’; [1r,2d,3s] [NUA: Num]

1111 Hebrew meetar ‘bowstring, tent rope’, poss’d meetrr- > CN maatla- tl ‘net, sling’ (< *maata).

1112 Arabic maa ‘no, not’:
UACV-1537 *ma ‘no’: NT mai ‘negative’ (Bascom 1982, 278); We maave ‘no haber, ausente’; CN ma ‘no’ (in imperatives, optatives; RJC). [SUA: Tep, CrC, Azt]

1113 Syriac šiid ‘to, with, at’:
UACV-84 *-ci / *-ci ‘at’; Eu -ce ‘en’; Tr -cī ‘suffijo locativo’; -c in Hp a-c-ve(q) ‘on, on top of’ (lit: 3p-on/above-PCT-(E)); Hp a-c-va(qe) ‘along, in, on’. [NUA: Hp; SUA: TrC]

1114 a compound of Hebrew šēlg ‘snow’ + Hebrew mukk ‘smitten’:
UACV-1551 *sīk-mukkī ‘numb < ice/cold-dead’: Hp sīmōkiw|ta (with accent on 1st V) ‘be getting numb’; Hp(H) sīmōkiwta ‘be numb’; NP ta/ma-sīni ‘foot/hand goes to sleep’; Cm sīsī ‘numb, feel numb, asleep’; WMU sīsī ‘be numb’. The first morpheme is CN sek-tl ‘ice/cold’. Though Hp lost the velar stop, it preserved the vowel pattern best and shows the 2nd morpheme clearly. NP, Cm, and WMU are reductions showing residual features of both consonants, in which the velar + nasal cluster -km- went various directions: *-km- > n (NP); -n- (Cm); and ’u (WMU), for all show a list of a velar (velar nasal or glottal stop) and a nasal or a nasal V in the case of WMU. The vowels or whole second syllable contracted severely. [cluster reduction -km- > n, m-, -n-] [NUA: Num, Tak, Hp]
1115 Arabic ǧauza(t) ‘nut’:

1116 Hebrew zépet (< ziбаt-) / zaapot ‘pitch’; Arabic žif ‘pitch, asphalt’; Aramaic zepa / ziбаt ‘pitch, n.f.’; Syriac zapt / zept ‘pitch’; Akkadian ibītu:

1117 UACV-1652 *kusi ‘oak’: AYq kusi ouwo ‘oak tree’; Wr kusi ‘brush, thicket; kind of oak’. [1g,2w,3z] [SUA: TrC]

1118 Hebrew zépet (< ziбt-) / zaapot ‘pitch’; Arabic žif ‘pitch, asphalt’; Aramaic zepa / ziбаt ‘pitch, n.f.’; Syriac zapt / zept ‘pitch’; Akkadian ibītu:

1119 Arabic *kùmm *kù’m ‘water; wet, add water to, thin’; Arabic *sín ‘pitch, asphalt’; Aramaic zepa / ziбаt ‘pitch, n.f.’; Syriac zapt / zept ‘pitch’; Akkadian ibītu:

1120 Hebrew *huya / *huri ‘mountain’; B.Tep317a *oidaga (UP, ST) / *oidigi (LP, NT) ‘world, mountain’; M88-’o23 ‘world, mountain’; KH/M06-’o23: UP *oidagi, LP oijig: NT odyigi; ST *oidiya; TO ojadag ‘field, farm’. Add Cr hiri ‘cerro [hill]’ and We hiri ‘sierra’ (Cr borrowed from We?). Yq huya ‘árbol, monte’ and My huya ‘árbol, monte’ probably belong at ‘arrow/tree/wood’ where Hill has them, and Tbr buwa ‘monte’. Tbr hanyít ‘cerro’ has 3 of 4 segments, since Tbr ny < y’. Putting Tep *oidage into PUA segments yields *hoyya and makes Cahitan *huya tempting, since Tep < h, especially if the latter segment of the diphthong shows anticipation of the y (*uy oy > oiy), which is often the case in Tep (and in UA): *huya > hoyya > hoyaa. [1p,2p,3m] [SUA: Num]

1121 Hebrew yishar ‘oil’ (this and mtn have h > hu; or the pharyngealized š caused h > h):

1122 UACV-1457 *huya / *huri ‘mountain’; B.Tep317a *oidaga (UP, ST) / *oidigi (LP, NT) ‘world, mountain’; M88-’o23 ‘world, mountain’; KH/M06-’o23: UP *oidagi, LP oijig; NT odyigi; ST *oidiya; TO ojadag ‘field, farm’. Add Cr hiri ‘cerro [hill]’ and We hiri ‘sierra’ (Cr borrowed from We?). Yq huya ‘árbol, monte’ and My huya ‘árbol, monte’ probably belong at ‘arrow/tree/wood’ where Hill has them, and Tbr buwa ‘monte’. Tbr hanyít ‘cerro’ has 3 of 4 segments, since Tbr ny < y’. Putting Tep *oidage into PUA segments yields *hoyya and makes Cahitan *huya tempting, since Tep < h, especially if the latter segment of the diphthong shows anticipation of the y (*uy oy > oiy), which is often the case in Tep (and in UA): *huya > hoyya > hoyaa. [1p,2p,3m] [SUA: Num]
1124 Hebrew -o ‘his’
UACV-1703 *-wa ‘possessed suffix’: KH/M06-n3: Ca -w’a; Cp -w; Ls -w; CN -w/-w/-wa:- (-kone:-w ‘child’; -o’-wi ‘road’; -kone:-wa:n ‘children’); PI -w (-o:mi-w ‘bone (poss.)’). Add Ch(L) win napi ‘flint’; Ch(L) huu win’na-wa ‘arrow’s flint’; Eu -wa; Op -wa (Shaul 1990, 565; Shaul 2003, 26). [1w]
[SUA: Azt, TrC; NUA: Tak, Num]

1125 Aramaic(S) tiigaar-aa ‘a vessel’ < Middle Iranian *tigaar (note New Persian tağaar ‘earthen dish or bowl’) > Arabic tiğara ‘tuigaara (Canaanite vocal shift aa > oo in Northwest Semitic):
UACV-1710 *fiko-(ri) ‘dish’: Eu tékori ‘plato, carrete’; Tbr teki-li-t ‘olla’; teko-li-t ‘olla’. [SUA: TrC]

1126 Hebrew yṣb or yṣg (hiqtii means ‘to set, place’) or yṣʃ / Arabic wādaʃa ‘lay, put down, set, place’:
UACV-1742 *yaça ‘put, set down’: VVIH40 *yaca ‘to set it down’; B.Tep14 *daaši ‘he sets down’ and *daaša ‘to set down’; M88-ya2 ‘place sg. obj. in sitting position’; KH/M06-ya2: TO daaš; LP daaša; NT daaša; ST daaša; Wr yahca ‘ponerlo sentado [put seated]’; Tr acá, acába ‘poner o asentar una cosa’; My yécca ‘ponerlo sentado’; Tbr neca/nesa ‘sentarse, estar sentado, asentar, poner’; Tb yandzit~ayanc ‘sit down, set (of sun)’; CN ye ‘estar’; PI mue-stuk, mu-eutuk ‘be seated’ (defective vi). Add Wc yáaca ‘put, make stand’; Yq yěča ‘levantar, poner, sentar’; and AYq yeča ‘put, set, place, take off (clothes), awaken, get s.o. up’. Raising a > e between two palatalis is natural enough. [initial C > o in Tr] [1y,2s,3b,3’2] [NUA: Tb; SUp: Tep, TrC, CrC]

1127 Three Hebrew stems (yṣb, yṣg, yṣʃ) in the hiqtiiit would all have their participles beginning as moosii:-like UA *moci ‘set, put’; Hebrew yṣg, hiqtiiit: hooosiq, yoosiqi, ptpel: moosiq ‘set, place’; Arabic wāṣaba ‘be firm’; Hebrew yṣb ‘to stand, be erect’, ptpc: *moosiqib; Arabic wādaʃa ‘lay down’; Hebrew yṣʃ, hiqtiiit ptpc: moosiq ‘spread, make bed’:
UACV-1745 *mociwa ‘place pl obj’s seated’: M88-mo2 ‘be seated pl’; KH/M06-mo2 ‘be seated’: Wr moci-wí/- pó ‘estar sentados [be seated]’; Wr moci-pá-ni ‘sentarse [sit down], pl sbj’; Wr moci-wá-ni ‘sentarse [sit down], pl sbj’; Tr močiq ‘objeto con que o en que depositar, colocar (como asentadas) [set seated/sitting up]’; Tr močiqi ‘sentados [seated], pl obj’s’; Tbr muci/mucu ‘sentarse’. UA *moci- followed by other affixes probably. [1y,2s,3b,3’2] [SUA: TrC]

1128 Hebrew rby / rabaa ‘shoot (arrow)’ did a semantic shift from ‘shoot/throw' to ‘put’, which shift is common; it happens in UA and in Semitic (e.g. Akkadian ramu ‘throw’ and ‘lay’), and in English “he put the arrow in the bull’s eye”, and toss it there = put it there:
UACV-1743a *tap ‘put’: BH.Cup *tav ‘put’; CL.Azt130 *tlaalia ‘put, place’; M88-ta34 ‘put’; KH.NUA; KH/M06-ta34 *tapic (AMR): Cıp tava ‘put down’; Ls taváni ‘put, place sg obj’; Ls tavá’a ‘sit down, pl subj’; Ca táv ‘put sg. obj. in place, put in order, vt’; Gb tavó ‘poner’; Sr tav(i) ‘put sg. obj.’; Hp tavi ‘put it down, take (clothings) off’; Sr taviy ‘put, place. This may tie to *tap/acipo ‘throw’, though Hp has different forms.
UACV-1743b *tali ‘put’: CN tlaalia; Pl taliayá; Po tali; T tolla; Z taaliya. From *tapi-li or *tapia with loss of *-p- in a cluster. [iddddua] [*-p- > o in Azt] [NUA: Tak, Hp; SUA: Azt]

1129 Arabic I’m / la’ama ‘bandage (wound), (garment) fit (s.o.)’; Arabic la’m(a) ‘cuirass, pair of cuirasses [protective covering for the torso, a similar protective covering]’:
UACV-255 *taluma / tālumaC ‘blanket, garment’; CN tilma-tl-ti ‘cloak, blanket, indigenous man’s garment fastened on one shoulder’; Eu teruwa/teruva ‘tilma, frazada’; TO čiđhum ‘blanket’; Tb(H) talummat-t ‘breech clout’; ST tidya ‘wrap with a blanket’. In TO čiđhum (< *tilum?), the h may be exrescent devoicing (as in TO o’odham); nevertheless, TO has *vLum in common with Tb, and an u with Tb and CN. Tb, TO, Eu agree in five of six segments *taluma, outside of a liquid raising a vowel in TO and Eu (*a > o, o’/r, l, which is common in UA), an extra h in TO, and perhaps *m > w in Eu. Note how easily CN tilma- can derive from *taluma, since CN i < *u: *taluma > tu(luma) > tilma > *taluma > til(i)ma’. Tb taluma-t may show the original vowelings, and Tb also has two verbs that may relate — Tb tulumui ‘to roll his blanket’ and Tb tulu’ama ‘utulu’ama ‘it rolls’—and the Tb form has the glottal stop in place, perhaps also contributing to the rounding. Also note the final glottal stop in CN and -t (vs. -l) in Tb, both suggesting a final consonant. Ca la’mi ‘to fold, wrinkle, vi’; Wr lo’mi- ‘be folded’; Tb lam mat ‘to get soft’. [p1l2p2,p3m] [NUA: Tb; SUA: Tep, Azt, TrC]

1130 Hebrew pger ‘corpse’, Aramaic pagr-aa ‘body-the’; Syriac pagr-aa ‘body-the, flesh-the, a carcase’: Hp pīkya ‘skin, animal hide, flesh’; Mn(Lamb) pīka ‘get a deer carcass’; Mn(Lamb) pīkahnookaa ‘go to haul deer carcass’; Sh pīka-ppīh ‘buckskin (of deer or antelope)’. Widespread Numic *pīhī ‘hair, fur, hide, skin’ with softened middle C is likely a related variant and Mn has both (via dialect recycling):
Symi *pīkiya / *pīCCa (> *pīhī) ‘fur, body hair’: M67-212b *po ‘hair of the body’; 212c *pe; 212c *po ‘cut hair’; L.Num170 *pīhī ‘feather, hair, fur, hide, skin’; M88-pi11 ‘fur, hide’; KH/M06-pi11: Hp pīkiya ‘hide, skin’; Mn pīhī ‘skin, hide, body hair, fur, down’; NP pīhī ‘fur, hide’; TSh pīhī ‘skin’; Sh pīhsī ‘feather’; Cp pīhī-cahkwe ‘ya to skin an animal’; Kw pīhī-(m)bi ‘fur, hide’; SP piti(h)i- ‘fur, hide’; SP piti(h)i-aa- ‘hair’; Cu pīhī-ah ‘hide, skin’; Cp pēlī-k ‘hide, skin’; the *pīh- -in Ch toc-i-vi- ‘head-hair’; Kw toc-i-vaa- ‘head-hair’; toc-i-vaa- ‘head-hair’; CU tīcī-vi- ‘head-hair’; Cr nabīh ‘pelo, cauero’, and NP -bīl-a ‘bark, shell’ as well as the other NP term. Cp appears to have anticipated the liquid. [p1p,p2,p3r] [NUA: Num, Hp]

131 Syrian pagr-aa ‘body-the, flesh-the, a carcass’; the following has *ti- prefixed to the *pīhī above:

UAU-2027 *tiņhī ‘hide, skin’; L.Num249 *tiņhī ‘hide, skin’; M88- ti26; KH/M06-ti26: NP tiņhī; Cp tīhī; Sh tīhī; SP tīhī-ī ‘skin (owned), hide’. This is often deemed a compound of ‘deer-hide’ (*ti-hī). [iddduua] [NUA: Num]

132 Hebrew peraś ‘loosely hanging unplaited hair on the head’ (KB) ‘long hair of head, looks’ (BDB); Arabic, Assyrian show the root to mean ‘sprout’ (of plant or hair); Assyrian pir ‘sprout, progeny’; Assyrian pirtu ‘hair of head’; Arabic farī- < *par- ‘long hair’ and Arabic farw-ū < *parw-ū (nom) / parw-a (acc) ‘fur, skin, pelt’; Syrian perf-aa ‘bud, shoot, blossom-the’; the clusters in the cognate languages show that Hebrew peraś as a segolate noun also once clustered the 2nd and 3rd consonants: note Hebrew construct pl: pārsōt. The Hebrew meaning ‘hair’ and the Syriac vowelizing are quite identical to UA *pīwa ‘hair’; UACV-1110 *pīwa ‘hair, hide, body hair’; M67-212b *po ‘hair of the body’; 212c *pe; 212c *po ‘cut hair’; L.Son207 tīwa ‘peli, pellejo, corteza, cuero, cáscara’; Cr nia-ipēē-si ‘my cheeks’; Pl eewayu ‘skin, peel, hide, bark, shell’; CN ewa- tl ‘skin, hide, husk, rind’; Yq bēa ‘skin (of animal)’; Ayq bēa ‘skin, shell, bark, rind’. Add Tb (H)i pīwīi ‘down feathers, breast feathers’. Hp pīwīwī ‘eyelashes’ (redup of *pīw-) may also belong, in contrast to the above Hp pīkiya ‘hide, skin’. Where the raising and fronting of the vowel anticipating the r is more like Sem-kw, while no such r-effect is in Sem-p. [p1p,2,3] [NUA: Tb, SA: TrC, CrC, Azt]

133 Syriac baśw-aa ‘camel hair-the’; that is, hair, fur, or hide of an animal; as Arabic bašīr ‘carnesome’ BaΣIIR ‘livestock, any domestic animal’ and limits it to camel, Syriac baśw-aa similarly reduces the semantics to a camel, though easily extendable, if not originally, hide of any animal:

UAU-1109 *po-wa / * poCwa ‘hair, fur, hide, skin’; Sapir; VVH7 *po ‘body hair, fur’; B.Tep280 *vopo ‘body hair’; M67-212b *po; L.Num149 *põa(a) ‘cover, skin, bark’; BH.Cup *pe; L.Son216 *powa ‘pelo, lana’; KH.NUA; M88-po2 ‘body hair, fur, skin, KH/M06-po2: TSh po-a-cí ‘bark’; Sh po-an ‘skin, bark’; Cp pa-o ‘cover, bark, skin’; Tb poot ‘hide, body hair, fur’; Cp p-o ‘down, body hair, non-flight feathers’; Ca pi-li, pih ‘body hair, fur, down’; Ls pē ‘feathers, fur, body hair’; Gb pēhan ‘beard, body hair, down’; Sr pōh ‘fur, body hair, feathers’; Ktn po-oh-c ‘body hair, feathers, fur’; Hp pō-f ‘fur, body hair, body fethers, down, fuzzz’; TO wopo ‘body hair, fur’; Wr po-a ‘lana’; Wr(MM) po-wa / põw’ / po-a ‘pello [down, fur]; Tr bo-wo / boa / bo-o / bo ‘vello, lana’; My bowwa ‘lana, pelo’; Yq bōa ‘pelo, plumas’; Ayq voa ‘fur, down, body hair’; Trb wom-t / wom-o / wom-o-r ‘lana, pelo’; Cr hū-u-sa ‘a cheek fuzz on body’; Sapir lists Cr ki-po ‘hair’. The variety in Tb-n, Num -o-, Gb, Sr, Ktn, Hp -h-, and Wr, My, Tr -w- recommend a cluster that may contain a liquid (Tb) and or glottal stop, or other possible combinations. [NUA: Num, Hp, Tb, Ta; SA: Tep, TrC, CrC]

134 Aramaic(J) tiklaa ‘purple-blue wool’; Syriac tiklataa ‘dark blue, violet, purple’; Hebrew tekele ‘a blueish or violet-colored purple wool’:

UAU-1777 *tīkak ‘red pigment, clay’: Ls tō-xa-t ‘red clay’; Cp te-xa-t ‘red paint’. For a liquid to be anticipated and then become glottal stop, see gml (938), etc. [11,2,3] [NUA: Tak]

135 Hebrew qaanēh ‘reed, stalk’; Aramaic and Syriac qanyaa ‘reed, stalk’:

UAU-1778 *paka-kaN ‘reed, phragmites’: Sapir; VVH8 *pa-ka ‘reed’; M67-344 *paka ‘reed’; L.Num135 *pakaN ‘arrow, cane’; L.Son185 *paka ‘carriazo’; CL.Azt133 *akaa ‘reed’; Fowler 1983; M88-pa18 ‘cane, arrow’; Munro.Cup97 *pā̃a-aa; KH.NUA; KH/M06-pa18: Mn paqa ‘arrow’; TSh pakahn ‘arrow’; Sh pakhan ‘arrow’; Cp pakah-paka ‘arrow’; Kw paga-bal ‘carrizo grass, common reed’; SP paga-bal, pā-gampe ‘cane’; Tb pahaabīl / paha-bal ‘sugar cane plant’; Cp paxa-l ‘arrowreed’; Ca paxal ‘common reed, phragmites communis’; Ls pāxa-m ‘type of greens’; Gb paxo-t ‘knife, pito de hueso’; Sr pāqat-t; Ktn paka-č; Hp paqavi ‘reed, phragmites australis’; TO waakpa ‘bamboo, cane, reed’; PYp va-agar ‘any kind of cane or reed’; PYp vapaka ‘reed’; ST vaapak; Wr pakah ‘carrizo’; Tr pakah; Yq bāka; My baakam; Tb wakā-t, wakot ‘carrizo, flecha’; Cr hakā; We hakā ‘a grass for arrows’; CN akka-t. This stem is found in every branch, almost every language; semantically it appears to have originally meant ‘reed’ (apparently used for arrows), then ‘arrow’ in the Numic languages. Only Numic shows the nasal N. [*p > h in CrC; Tb h < -k/ık-; biligual > o_č] [Sem-p: Tb h < q; no ŋ in Tak] [11q,2n] [NUA: Num, Hp, Tb, Ta; SA: Tep, TrC, CrC, Azt]
1136 Hebrew 'ĕbch 'reed, papyrus'; Arabic 'abaa'; Akkadian abu / apu 'reed, papyrus':
UACV-1781 *wāpî 'foxtail': BH *wā’īc ‘foxtail’; M88-wa20; Munro.Cup48 *wā’ī-s ‘foxtail (plant)’; KH/M06-wa20:
    Ls wāā’ī-s; Cp wā’ī-s; Ca wā’ī-s. [p1,2h]  [NUA: Tak]
UACV-1785 *owâ / *oха ‘caña verde’: Dakin 1982-63: Tr owâ ‘maguey de hebra’; We úha ‘caña’;
CN owâ-tl ‘stalk of corn, cane, green stalk’; Pl uuwa-t ‘cane’. Cm owóora ‘tree trunk’ at *wo’ota ‘stalk’ may
tempt a tie therewith, but let’s not, though not beyond possibility. Yes, *-b > -w- in TrC. [SUA: TrC, CrC, Azt]

1137 Hebrew góme(’) ‘papyrus’ or Hebrew qaamâa ‘standing grain’:
UACV-1786 *oma ‘reed’; Eu omâ ‘caña [cane]’; Wr omâ ‘sugar cane, the large variety that grows at lower
elevations, from which panocha and mescal are made’. [Sem-kw] [1g,2m,3*]  [SUA: TrC]

1138 Hebrew şor ‘navel, navel cord’; Arabic surr ‘navel cord’ > Sr šuur ‘navel’.

1139 Hebrew ro’êh ‘seer’, that is, one who sees visions, from the verb r’y / ra’aa ‘see’:
UACV-1798 *ṭī’a ‘have a vision or supernatural power’: M67-424; M88-ṭîro ‘supernatural’; KH.NUA: KH/M06-ṭîro:
Sr tî’ain ‘be bewitched, have a supernatural vision’; Ca tê’ayawa ‘power’; Hp tî’aw-ta ‘have a vision, have a
mystical experience of seeing s.th. extrasensory in nature or of de ja vu’. Miller includes Ls tówi ‘see supernaturally’;
Lt shows medial w, while Sr, Ca, and Hp agree exactly in the first four segments *ṭī’a. This
(*ṭī’a) may be of Sem-kw, wherein * > ’, vs the set below (*ṭīwi) of Sem-p, wherein * > w. [1r,2*] [NUA: Hp, Tak]

1140 Hebrew ro’êh ‘seer’, that is, one who sees visions, from the verb r’y / ra’aa ‘see’:
UACV-1799 *ṭīwi ‘deity, spirit, seer of supernatural means’: Munro.Cup34 *təwî-s ‘deity/spirit’; KH/M06-ṭîro:
Ls tówî-s ‘spirit, ghost, devil’; Ls tówî-s ‘see by second sight, beclairvoyant’; Cp təwî-s ‘a deity’; Ca tətîwi-
š ‘dreamer’ a reduplicated form of expected Ca təwî-s, notes Munro; Sr tütî ‘devil, evil spirit’. [SUA: Tak]

1141 Hebrew ḫool ‘sand’; Aramaic ḫal-a; Aramaic(S) pl: haalat-a ‘sand, sandy area’:
UACV-1868 *(h)ola (Tep) / *otta (Num) ‘sand’: Sapir; B.Tep326a *oo’orâ ‘sand’; M67-355: TO o’ôd ‘sand’;
NT óorrâ ‘sand’. Though Semitic is mase, the Aramaic ḫool looks fem, and if later perceived as fem, the
ḥoolta would result, like Ch otá-vî and WMU tâ-vî ‘sand’, which lost the first syllable, as it occasionally
does. In fact, Sapir ties Tep and SP atta ‘sand’, assimilating from *otta, which *otta is what we find in Ch.
Sapir cites SP tânja ‘knee’ < *tônja as a parallel example of that vowel change. Note also B.Tep326b *`oo’ia
‘sand’, a compound of *hora and *sîwa. [V change] [h2,2l]  [SUA: Tep; NUA: Num]

1142 Aramaic blt / ballet, impfv yV-ballet (see all conjunctions and dialects) ‘shut eyes, be worm-eaten,
moth-eaten, rot’:
UACV-1848 *yîpali ‘rotten’: B.Tep31 *divariga ‘rotten’; M88-yîlî3; KH/M06-yîlî3: TO jewa; UP jiwaligî; PB diwilgî;
NT(B) divâlîga ‘rotten’; NT divâlâ/vâdvât ‘pudrido’; NT divââ’rî ‘pudrir, vi’; ST dyivaaliyî.
Add PV p devlim/dever ‘rot, vi’; PV p develîk ‘rotten, adj’. [liquid] [1y,2b,3I,4t]  [SUA: Tep]

1143 Arabic pasada, impfv ya-psudo ‘become bad, rotten, decayed, putrid, spoiled’;
UACV-1852 *sora ‘rot, go to waste, throw away; Tr sorâ-ta ‘podrirse’; Eu nasôr-tu’ ‘echarse a perder’;
Eu nasôr-ta’a ‘ehar a perder’; Eu nanâsôra ‘componer’; My nasonto ‘descomponerse’; AYq nasonte ‘harm,
ruin, spoil, break down, vt’; AYq nasonte ‘ruined, blotched, vi’; AYq nasonto ‘wear down, break down, vi’;
Yq nasonta ‘descomponer, vt’; Yq nasonte/nasonto ‘descomponer, vi’. [1 > n in SUA] [1p,2s,3d]  [SUA: TrC]

1144 Hebrew ’almaana ‘widow’ built on the verb reflected by Arabic ’alima ‘to experience grief’; related
but less relevant are Hebrew ’lm ‘be dumb/silent’; Hebrew ’elem ‘silence’:
UACV-1863 *o’mâna ‘sad, suffering’; CN a’mana ‘be unsettled, upset, disturbed’ (RJC); Tr o’mona /
o’môna-ma ‘be afflicted, saddened’; Tr o’môna-r ‘sadness, affliction’; the -uñani- portion of Sr ahuñanik
sad, miserable’; Sr haunun or ‘be poor, pathetic, miserable’; Sr haunani-č ‘poor one, orphan’; Ktn haonóa
‘dealing with a cluster, which appears as -m- in CN and Tr; in addition, the Tr and CN forms agree in the consonants -m-n, but
disagree in the vowels: a-a-a vs. o-o-a, while the Sr and Ktn vowels -o-a-i are between the two, CN and Tr each assimilating one
vowel, in opposite directions. [*-m- > -ń; V assim] [1r,2l,3n,4n] [NUA: Tak; SUA: TrC, Azt]

1145 Hebrew šadoq ‘just, righteous’ (BDB) from šdq ‘to be in the right, be just, righteous’:
UACV-1864 *sitoka / *siroka ‘be sad, suffer’: My širōka ‘está triste [is sad]’; My širōkwa ‘tristeza
[sadness]’; Yq šioka ‘sufrir [suffer], estar triste’; AYQ šioka ‘be lonely, vi’; AYQ siokta ‘hurt, make sad, vt’.
The Semantic tie, not perfect, but likely in that the righteous patiently bear burdens stoically (sadly) or without vengeance.
[1s,2d,3q] [idddua] [SUA: TrC]
1146 Aramaic(J) tkk ‘to squeeze, press (between), twist, twine’; Aramaic tek / tikk-aa ‘twisted cord, ring, chain’; this set has the Egyptian pronoun -pu ‘it is’ suffixed to *tikka: *tikka-aa-pu ‘cord-the-it is’ (see 122 )
UACC-1845 *tikapu ‘rope, thread’: Mn tigápo ‘rope’; NP tigapu ‘rope’. [1,2lkk] [NUA: WNum]

1147 Hebrew n’s ‘to groan’; ma’aqat/n’aq ‘groat, groan, n’; ‘groat/mutter’ > ‘speak’ is not a big semantic shift:
UACC-1869 *ni’oka ‘speak’; M88-naa and M88-ni1; L.Son173 *nä ‘hablar’; B.Tep170 *nokai-i ‘to talk’, *nä ‘he talked’, and B.Tep171 *ni’oka-i ‘word’; KH/M06-ni1: TO: neok(i) ‘talk’; UP niök; LP nök; NT nïöök ‘habla’; NT nöök ‘palabra, voz, mensaje, idioma, cosa’; ST nïoki; Tb nyoka; Tr ne’-ö-; Tr ne’oge/ne’oke/ne’ogi ‘word, language’; Yq nöki ‘hablar’; Yq noki ‘palabra’; My nöoka; We niuka; Cr niuka-ri ‘word, language’; Cn nuyuka ‘talk’. Ken Hill adds Hp ni’ok-t ‘become benevolent, compassionate’. Also add Op niwa-t ‘word’ (Shaul 2007).

1148 Aramaic(J) tann ‘relate, tell’; Syriac ñingga ‘tell, narrate’; Syriac tanni ‘tell, say’;
UACC-1887b *tini / *tINV: M88-ti17; KH/M06- ti17: TSh tíniywa ‘teach’, Kw tíniya ‘tell’; SP tínia ‘tell’; Tb tígniimaat ‘ask for’; Hp tézja-y-ta ‘ask for, hope, desire’; Pl tíneewa ‘speak against, criticize’. Add WMU tìnniya-y ‘tìnniya-y ‘tell’ (of story-teller); Kw tìniya; Ch tìniya; and CU tìniyay. NP tìni ‘tell to’ may better belong here than with M88-ti18. Perhaps Sr tãnn ‘speak to, say (something) to’. [1,2mn] [NUA: Num, Hp, Tb; SUA: Azt]

1149 Hebrew impfv -diiš or more fully (yo/to/no)-diiš ‘inform, tell’ causative impfv of ydš ‘to know’, prfv hodaš/- hodiš; yodiš ‘he says’, toodiš ‘she says’, nöodiš ‘we say’; so the invariable stems are -diiš / -daš:
UACC-1878a *tivva / *ta(h)V ‘say, advise’. My tééwa ‘dicen, cuotativo’; Yq téuwa ‘decir, hablar’; AYq tawahya ‘say to’; AYq tehwa ‘inform, show, tell, explain’; Pl ilwa ‘say, tell’ (also at *tu1i below). 
UACC-1878b *(i)’tawa ‘tell’: CN i’tawa ‘tell’; CN i’taa ‘speak up’; CN tla’taa ‘speak’; Mn itawa ‘tell, inform, instruct’; NP yatau ‘talk’; NT åå tååga ‘platicar’. [1y,2d,3]2 [SUA: Trc, Azt; NUA: Num]

1150 Hebrew impfv -diiš in (yo/to/no)-diiš ‘inform, tell’ causative of ydš ‘to know’, prfv hodaš/- hodiš; Aramaic idaš / yadaš; UA tiwi shows only 2nd and 3rd Cs, as -diiš / -daš, the prominent ones of the stem:
UACC-1275 *tiwi ‘learn’: Hp tiwi / tiwi-ta ‘gain practical knowledge, learn, become familiar with, experience’; NT tigidiyi ‘enseñar [teach], entregar [hand over]’. The two match through four segments *tiwi. In light of occasional /w alignments, note Yq taa ‘learn, know’, perhaps of Sem-kw. CN itawi ‘be talked about, acquire renown’; CN itoa ‘say s.th.’ [1y,2d,3]2 [SUA: Trc; NUA: Hp]

1151 Syriac pkken ‘to jaw, gabble’; Syriac eptakkan ‘be insolent, abuse, gabble’; Syriac(S) pakkanaa ‘garrulous, gossipy’; Syriac(S) pkken ‘speak much, chatter’; note Tb shows -n-, the 3rd consonant:
UACC-1879 *anpkaka-y ‘talk’: Kw ‘abigi ‘talk’; Kw nipaka ‘talk to’; Ch ampaga- ‘talk/speak’; SP ampaga-; WMU appaga’ ‘speak, talk’; CU ‘apagay ‘talk, speak’; Tb pahkannit ‘talk, speak’; Tb(H) pahkannit, pfv appahkann ‘to speak, speak Tubatulabl’. Note that Tb has the 3rd C. [V assim in Kw] [1p,2kk,3n] [NUA: SNum, Tb]

1152 Aramaic sgh ‘to look, to care for, mind’:
UACC-1911 *(i)sooko ‘look’: Hp(S) soh ‘look here!’ and Wr isógo ‘look!’ [1s,2g,3h2] [NUA: Hp; SUA: Trc]

1153 Aramaic(CAL) ‘bhl / bhwl ‘fruit or seed of mtn cypress’
UACC-1921 *pahai(i) ‘seed’: Sh(C) pahai / pahi /pehe ‘seed’; Sh paihai ‘seed, pit’, TSh pehe(cci) ‘seed, pit’; Cm pehe ‘seed’. [1,2b,3,4l] [NUA: CNum]

1154 Hebrew ksy ‘cover’; Hebrew kissaa / kissii ‘cover’
UACC-1923 *kiś / *kiCsi ‘shade’: Hp kishe /kishe ‘shade, field hut, s.th. that makes shade’; Ca kis-iš ‘shade’; Cp kisi-s ‘shade’; Cp kisinya ‘to the shade’. What of the -kaye of Ktn tikwakaye ‘shade house, where people live in summer’. [1k,2s,3,3y] [iddudd] [NUA: Tak, Hp]

1155 Arabic hazza ‘to shake (s.th.), swing, brandish, wave, rock’; as UA *-c- > -y- in NUA, these align:
UACC-1925 *niyya ‘rock, shake, swing’: M88-hi9; KH.NUA; KH/M06-hi9: Gb høyö-o ‘manéalo [shake it]’; Sr hijiyy ‘shake s.th.’; Ktn hijiýk ‘swing, v’; Ls hööya/i ‘rock (as rocking chair)vi, blow (of wind), vt’: [1h,2zz] [NUA: Tak]

1156 Hebrew ḥrak ‘set in motion’ (BDB); Arabic ḥrak / ḥaraka ‘move, be agitated’; Arabic ḥrak II, ḥaraka ‘to move, set in motion, stir’:
UACC-1926 *huyuka ‘move’: M67-296: Hp hoyo(k-) ‘move, change position, grow (taller)’, pl: hoyokya; Tb ‘ooyookat ‘ooyook “he is moving”; Tb(H) ‘ooyookat ‘to move, vi’, pfv ‘ooyook; TO ulüg ‘ulugid ‘to rock (a baby or s.th.)’. Hp o < *u; and Tb shows 3rd C k- clearly and probably lowered u > o due to a.
1157 Syriac haakeel ‘now’:
UACV-2352b *ai-pi ‘now’; Sapir; M88-i19 (one item); KH/M06-i19: Kw ‘tīvi ‘now, today, b new’; Ch ār- vi ‘today, now’; SP a˚i- vi ‘now’; WMU aa- v / aavuru ‘now, today, adv’; CU ‘ā- ˚vi ‘now’. Add Wr(MM) chē ‘ahorita [right now]’; Wr(MM) ehe-pā ‘ahorita’; the latter alligns with Tepiman *iipa, as Wr intervocalic -h- would disappear > ø in Tepiman; thus, TrC chepa = Tep iipī is a good correspondence. The shortness of 2 vowels makes this a weaker claim, though initial h- and final -l are easily lost, and medial -k- > -h/-ø- is common, and the two vowels are exactly as expected after loss of the easily lost consonants, so it is a good match.

UACV-2352c *(h)i(C)pī ‘also, more, again, now’; B.Tep335 *(i)pi’also’; M88-i5 ‘now’; KH/M06:i5: Tb ‘îmbî ‘more, again’; TO îpi ‘again, also, more’; UP iipi; LP ‘îip; NT îipi; ST ‘îp; Wr ehpi ‘now’; Tr hi-pe ‘now’. Add Hp pî ‘today, now’. [1h,2k,3j] [NUA: SNum, Hp, Tb, Tk; SUA: Tep, TrC, Azt]

1158 Hebrew yoošbîm ‘sit, pl’; this is of Sem-kw with clustered b > kw, and note that both the Semitic and the UA are plural forms:
UACV-2009 *yukkwi ‘sit, pl’; I.Num297 *yîkwi/*yîḵi (dur.) sit, pl.; M88-yîk; KH/M06- yîk: Mn yîkwi ‘sit, pl. subj, vi’; NP yîkwi ‘sit, pl’; TSh yîkwi ‘sit, pl’; Sh yîkwiC ‘sit, pl’; Cm yîkwi ‘sit, pl’; Kw yugwi ‘live, sit, stay, pl’; SP yîkwi ‘sit, pl’; Ch yîwî ‘sit, pl’; CU yîkwi ‘be sitting, sit’. SNum shows u, while CNNum and WNNum shows i; one could go with the majority, except that the vowel change *u > i is so common in Num, that *yukkwi is a better choice. [*-kkw- > -w- in Ch] [1y,2s1,3b] [NUA: Num]

1159 Hebrew bîl ‘dip s.th. into’ (quuttal: ṭubbal), less likely bîl ‘sink down (quuttal or hoqtaq f. pfv)
UACV-1993 *cuppa ‘sink, submerge, dip’: Mn cupa ‘sink into’; NP copa (< *coppa) ‘sink, v’; NP patacoppa (< *pattacoppa) ‘sink (island or boat), v’; Ca cúpi ‘dip in water, vi’; Ca cúpi-n ‘dip, soak, dye, vt’; Ca cúpaq ‘stick in (mud, body)’. [u/o] [p-lt2,2b,3l] [NUA: Num, Tak; SUA: Tep]
UACV-1995 *(ho-top) ‘sink’: L.Son23 *oto ‘atascarse’; M88-‘o21; KH/M06-‘o21: Eu hotōe- ‘haber lodo, atascar’; Óp oto-wa; Tr tobo ‘encajar, hundir’; Tr toba ‘hundirse en el lodo’. Add Yq rōpte ‘sumirse en el agua’; My rōpte ‘se sumergió’; AYq ropte ‘sink, submerge, drown’. If *t > c preceding a high vowel, is *cuppa above related? [1t2,2b,3l] [SUA: TrC]

1160 Hebrew yunga ‘to suck’, impfv: yinaaq; Syriac(S) yaaq-aa ‘nursing child-the’; the q is anticipated:
UACV-2048 *yîn ‘smoke tobacco, smoke by sucking’; Sapir; B.Tep34 *dînî ‘to smoke’; M67-394 *yena ‘smoke tobacco’; L.Son357 *yina ‘fumar’; M88-yîn ‘smoke tobacco’; KH/M06- yîn: Yq yena ‘to smoke cigarette, etc’; My yena; TO jími; UP dînî; LP dînî; NT dînî; ST dîn; Wr ye’nî; Cr ra-înîha ‘he is smoking’; Wc yên ‘fumar’. To these, add Eu déîna ‘chupar tabaco’ and Sapir’s inclusion of Simeon’s entry: CN ye-t ‘humo odorífero, perfumé, tabaco, planta medicinal ...’; Nv dînî / didîna ‘chupar piciete’. [1y,2n,3q] [NUA: Tep, TrC, CrC, Azt]

1161 Hebrew qippaa’oon ‘sharp frost’ (< qp ‘to congeal, become rigid’)
UACV-2074 *kipa ‘snow, ice’; B.Tep135 *kîvai ‘ice, snow’ (LP giw); M67-400 *kepa ‘snow’; L.Son83 *kipa ‘nieve’; M88-ki (‘snow’; KH/M06-ki: Tr gepá-kepá-(mea) n-(v); Wr kepá; v: keba-; Tbr kewá-t; v: kewá; Wc ‘îvî ‘snow, ice’ (lost initial k-); TO giw; UP giw; Nv kîba; PYp keva; NT kîva; ST kîv ‘ice’. Note the voiced g in both TO and Tr, rather than voiceless k as in other languages. A ST form also shows the voiced variant: ST gîvka ‘freeze (animate subj) vs. ST kîvina ‘freeze (plants)’. [1q,2p,3'k] [SUA: Tep, TrC, CrC]

1162 Hebrew ṣāṭiisâa ‘sneeze, n.f.’; Middle Hebrew and Aramaic(J) ṣîb ‘to sneeze’;
Arabic šatasa, štis / štis ‘to sneeze’; the UA form derives from the noun šatīsiya or ha-štiiša:

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UACV-2071a *ha’t(w)isa (> ha’n(k)wïsə) ‘sneeze, vi’; M67-396 *hatis ‘sneeze’; L.Son54 *hatisa ‘estornudar’; KH.NUA; M88-ha5 ‘to sneeze’; KH/M06-ha5: Tb ha’dîš ‘sneeze, n. (cognate? Miller queries; definitely, yes); Cp; Ca; LS; Sr; Eu; Tbr. Ken Hill adds Gb haunt ‘he is sneezing’. Add Ktn ha’ci’hîk ‘sneeze, vi’. Miller includes PI
both glottal stop and rounding (Kw, Ca, Tr, Wr). Some languages show w in the possessed forms of 'water': Ca
M88 and KH/M08 'wet', and 'wash'. Several forms suggest rounding late in the word (Kw, Ca, Cp, Tr, Wr, which Miller and Hill put in a separate
*cuyawi) is different than most of UA (*pa), note that reflexes for UA *pa are found in Tep forms of 'fetch water' (Bascom: *
reflect in Numic as Hopi rounding, which
and interestingly exhibits the raised r, meaning
pharyngeal like 'water' said frequently could be established as initial CV / pa ear
jugo, caldo, líquido'; Wr pa'wí; Hp paahï; Gb par; Sr paa; Yq báa'a; My baá'a(m); Ls páa
KH/ (pref) 'water'; BH.Cup *pa 'drink', *pala 'water'; L.Son180 *pa; M88-ka5: Wr sa'wató-ni;
Wt sa’wató-ni; Tr savaróame; My savali/sawari; Yq sawáí 'yellow'; Eu sávei / sábe / sáwe. Could these tie to Num *sa(k)wa 'green' as Wr sa'wa-
may suggest?

UACV-2606b *kosawi / *kosawiya 'yellow': CN kosawiya 'to turn yellow'; CN kostik 's.th. yellow'; and
perhaps Tbr kisara-ka-r 'amarillo' and Yq huusái. These TrC (a) and Azt (b) forms are related, for CN
ko-, as a prefix, precedes other term colors, and the two sets otherwise match well. In fact, except for an
initial k and a metathesis (s-w vs. w-s), Ch owásia-ka 'yellow' and CN kosawiya 'turn yellow' have much in
common—(k)osawá(y)a and owasi(y)a—seven segments, no less. If an archaic compound does underlie
their substantial sequence of similarities, then the TrC *sa'wa forms, the Num *ohaC forms, and
CN kosawiya and Tbr kisara-ka-r may all be related. [p14,p2h2,p3r] [NUA: Num; SUA: TrWr, Cah, Opm, Azt]

1165 Arabic bi'rah 'sea, large river', that is, water vs. land; Arabic bahtra(t) 'pond, pool';

UACV-2497 *pa / *pa'wi 'water'; Sapir; VVH123 *pa 'water'; M67-455a *pa 'water', *pa-cak 'wet'; I.Num127 *paa / *pa-(prel) 'water'; BH.Cup *pa 'drink', *pala 'water'; L.Son180 *pa; M88-ka7 'water'; B.Tep252 *vaagi 'wet'; Munro.Cup *páa-la;
KH/M06-ka7: A pan-UA etymology; NP baa'a; Ca paa-l; -paw-a (poss'd); AYq vaa'am 'water'; AYq vawa
'ocean'; Qy báa'a; My báa'a(m); Ls paa-la; Wr pa'wi; Tr ba'wi / ba'we / ba'; My báa'a; Tr ba'wi 'agua, jugo, caldo, liquido'; Wr pa'wi; Hp paahi; Gb par; Sr paat; Kn pa-c; cf. also M88-pa8 'ocean': Wr pa'we 'mar'; My báawe 'mar'. We might wonder about scarce rounding for the pharyngeal. First, a common word
like 'water' said frequently could be established as initial CV / pa early on; second, some languages do show
pharyngeal effect: Sr paa'van 'wet, add water to, thin (e.g. soup) by adding water' is a compound *paa-pan
and interestingly exhibits this raised r, meaning pharyngeal/retroflex, which Ken Hill (2011) says reflects
rounding, which reflects the pharyngeal of Semitic ba'rah. Other Sr compounds also do so. Note also the -hi of
Hopí paahí, which -hi is thought to be a rare absolute suffix, but could it simply be what is often dropped, as paahi < *bah? Note also the Ca possessed form -paw-a and Kp po-o. Note also Numic *paNkicu 'fish'
(*kicu 'fish') whose water morpheme shows nasalization, which both the pharyngeal and the nasal would
reflect in Numic (366) and Ls. Additional forms: Mn påya; payawi 'be water'; TSh paaci(ri); Sh paa; Cm paa/pai; Kw pa, paa-
po-o, po-o 'water, spring'; Ch paa; SP paa; WMU paa; CU paa; TSh paa-l; Cp pál; paw; Sr paat; Eu bat/biat; Tbr va-ta / ba-ta / wó-ta; TO wa'ig 'get water'; Nv vaigí 'traer agua'; Nv vagí murha 'fetch water'; PPP va igim 'get water'; NT vaigii 'fetch water'; ST vaigíi 'get water for s.o.; vai giai 'get water'; Cr hah; Wc hiaa; CN aa-il. Though the Tepiman word for water (*sudagi < *cuayawi) is different than most of UA (*pa), note that reflexes for UA *pa are found in Tep forms of 'fetch water' (Bascom: *va'igíi), 'wet', and 'wash'. Several forms suggest rounding late in the word (Kw, Ca, Cp, Tr, Wr, which Miller and Hill put in a separate set M88 and KH/M08-pa8) and many show a glottal stop (NP, Kw, Py, Yq, My, Wr, Tr) in three branches, no less; and some show both glottal stop and rounding (Kw, Ca, Tr, Wr). Some languages show w in the possessed forms of 'water': Ca pa-wa'; Cp -paw;
Ls -paw; and a couple of them with -a: Gb -panen (par) 'water'; Tb -paa'n (paal) 'water'. Some Uto-Aztecanists consider TrC -wV a separate morpheme, perhaps *-wi 'big'. [*p > o in CN] [p1b,2h2,3r] [NUA: Num, Hp, Tb, Tak; SUA: Tr, CcC, Azt]
Some explanatory discussion may be helpful for the next item. Semantic peoples generally established their cardinal directions by facing east, toward the rising sun, such that ‘forward’ is ‘east’, and ‘right’ is ‘south’ (e.g., Yemen is in the south of Saudi Arabia from Semitic ymn ‘right’), and ‘left’ is ‘north’; in contrast, the Egyptians faced south, toward their life source the head of the Nile River; so ‘front’ was ‘south’, and ‘left’ was ‘east’, and ‘right’ was ‘west’; in fact, Egyptian uses the same root inm for right, but in Egyptian it means ‘west’ as we see at 466 (Egyptian t-immti ‘the west’; Egyptian immtiw ‘the west-people’ > Sr timinimu ‘one(s) from the west’); the next item is from Semitic and from the word for ‘forward/east’:

1166 Hebrew qedem / qedem ‘in front, east’; Hebrew qidmaa ‘(toward the) east of’;
UACV-2102 *kitam ‘south, east’; BH.Cup *kicam ‘south’; HH.Cup *kiqam ‘south’; M88-k6 ‘south’; KH/M06-k6:
Ktn kitamik ‘toward the east’; Cps kiqam̄; Ca kiqam̄-ka ‘southward’; Ls kiqam-mi-k, kiqam-nuk ‘southward’; Gb kitame(k) ‘south’.
Sem-p with i between q and d, as d > 1 in neck if Sem-p. [*-t > -c-] [1q,2d,3m] [NUA: Tak]

1167 Aramaic(J) paraḥ ‘to fly, depart, flutter’; Aramaic(J) paraḥ ‘to bloom, move swiftly, fly, swim, run’; Syriac paraḥ ‘to fly, spread’; Syriac(J) paraḥ ‘to fly, flee, float, crawl, spread (as sore, rumor)’; Syriac(J) paraḥ ‘flower, n.m.’.
UACV-864 *piyāw ‘feather, to fly’: Hp piyāw/piyāl- ‘fly, v’ and the -widag portion of TO mašwidag ‘wing feather, ritual feather’ show 4 of 5 segments agreeing with *piyāw, only a slight discrepancy in the one vowel (i/i). PYp vepere ‘buzz, drone, v’ also belongs, though the 2nd V assimilated to the first.
CN i’wi-tl ‘feather, down’, poss’ed forms: i’wiiu / i’wiyoo ‘feather, down’ with loss of *p: *piyawî > iyawi (loss of Azt p) > i’wi. Sem-kw in *x/h > w (not k) and -r > -y-. [p:1p,2t,3h2] [NUA: Hp; SUA: Tep, Azt]

1168 Aramaic(J) pataa’a ‘width; wide, open place’; Aramaic(J) pataaawaa ‘enlargement, open place’; Syriac patā ‘be enlarged, increased, wide, broad’; Syriac patwaa ‘largeness’;
UACV-205 *patawa ‘wide’: CL.Azt192 patla(awa)-k ‘wide’: CN patlaawak ‘wide’; CN patlaawaa ‘widen’; Po patek; T patlowak; Z pataawak; Pl pataawak. Consider also Tb piwāwi ‘enormous’ with a hyper-patalalization. See 812 for another item from this root. [p:1p,2t,3t] [NUA: Azt; NUA: Tb]

1169 Hebrew p’tah / patah ‘to open, open up’; Arabic fātaḥa (< *ptah) ‘to open’; Aramaic pataḥ ‘open’;
UACV-1578 *pifwā ‘open, uncover’: Stubbs2003-29: Tb peleew~’epelleew ‘open it up’; Hp pīrī-k-na ‘unfold, open up, unwrap, vt’; Eu péri’a ‘abrir (la mano or un libro)’; CN petlawa ‘disrobe, undress, uncover, polish s.th.’; Pl peeluwa ‘abrir, vt’; Pl ta-peluwa ‘abrir, vt’. [1p,2t,3h2] [NUA: Tb; Hp; SUA: TrC, Azt]

1170 Hebrew ha-ruũ ‘spirit’; Arabic rīj ‘wind, smell, odor’; Arabic ruũ ‘soul, spirit’;
UACV-2117 *arewa ‘spirit’: Tr arewa ‘alma [spirit, soul]’; Wr arewa ‘spirit, soul’. [1r,2y,3h2] [NUA: TrC]

1171 Hebrew roq ‘spittle’; Aramaic(S) rqq ‘to spit’; Aramaic(J) ruq / rqq ‘spit, v’; Aramaic(J) ruqq-aa ‘spittle-the’; Syriac raq, impfv: -ruqq ‘to spit, v’; Syriac rauq-aa ‘saliva, spittle-the’; Hebrew raqqaa b-, impfv: yiroq b- ‘spit on’;
UACV-2122a *çukV ‘spit, v’: Ca čū’an; Ls čuxi; Cp čuxeq; Ktn tohviq / toqviq / tohavak ‘spit on/up, vt’. Of the three Ktn forms, the 2nd shows 2nd C as -k-, which lented to -h- in the others. In Ls/Cp, *-k- (> -x-).

1172 Hebrew gabbaru ’strength’; Aramaic(S) gbr ‘prevail, excel, be strong’; Aramaic(S) gbar ‘man’; Arabic *gbr, ta-gabbara ‘to show oneself strong or powerful’; Syriac gabbar ‘to strengthen, embolden’; Tepiman g must generally be reconstructed as PUA *w, but other instances of g not devoicing to k in Tep allows the definite possibility that Tepiman *guvuka ’strong/strength’ is from Semiti gbr ‘be strong’ or more specifically Hebrew gabbaru ’strength’ (later gavrua) > Tepiman *guvu-ka with the UA *-ka ‘have’ suffix, as in having strength, with the loss of the fr in a cluster, which is usual;
UACV-2215 *wupuka or *gupu-ka 'strong, strength': B.Tep49 *guvuka 'strength'; M88-wu2; KH/M06-wu2: TO gīvāk ‘stiff, strong, hard’; NT guvūka; ST -guvuk. Add PYp gevek ‘be strong, stand upright’; PYp gevēk ‘forcefully, adv’; LP(EF) ge’wek ‘fuerte’. Would the vowel i (*gīvika) better fit the forms, since both e/i and u appear in Tepiman forms? [1g,2b,3r] [NUA: Tep]

1173 Three related stems in many Semitic languages such as Aramaic mwš / mšš / mš: Aramaic mwš ‘suck’; Aramaic mšš ‘suck, drain, wring, press’; Hebrew mwšš, impfv: yi-mošš ‘slurp, lap’;
UACV-2223 *mos ‘suck’: BH.Cup *mê ‘suck’; M88-mo10; KH/M06-mo10: Cps Miche ‘suck (of baby)’; Ca miš ‘to chew’; Ls méčé ‘chew to extract juice’. [p1m,p2w,p3s4] [NUA: Tak]
1174 Hebrew ni-qtal impfv: yinnapeš 'breathe freely, recover'; niqta infinitive: hinnapeš:
UA *hiapsi 'breathe, rest, live, heart'; My hiabite 'breathe, rest'; My hiapsi 'heart'; My hiapsa 'alive';
Yq hiapsi 'vivir [live]'; Yq hiapsi 'corazón [heart]'; Yq hiabite 'respirar [breathe]'; AYq hiapsi 'heart, soul, spirit'; AYq hiavhte 'breathe'; AYq hiapsa 'live'. Yq and My align with the niqta infinitive hinnapeš with loss of intervocalic -n-.

[kw1,h,2n,3p,4s1] [NUA: Hp, Tb, Tak; SUA: TrC, Tep, Azt]

1175 Hebrew gml, impfv -gmol 'to complete, ripen, wean':
UACV-1815 *mo(y) 'ripen': AYq momo 'ripe, mature'; ST moomta 'ripen' (of potatoes);
ST hummuidyak 'toward end of the month'. 1g,2m,3r [SUA: Tep, TrC]

1176 Hebrew n̄sr 'keep watch, watch over'; Arabic n̄sr 'look at, pay attention, take care of, look after';
Assyrian n̄ṣarū 'watch over, protect, keep':
Tarahumara nesé- 'pastorear, cuidar animales/personas [herd, watch over, care for (animals/children)];
Tarahumara nesé-ro- 'pastorear, cuidar vivientes [herd, watch, guard living things]';
Tarahumara nesé-rí 'pastor, pastora [pastor, herder, guardian]'. Perhaps Brambila rightly figured his morpheme boundaries, though nesero and neseri may be significant. [1n,2s4,3r]

In addition to three others (796-798), below are three more sets deriving from Semitic 'kl 'eat':

1177 Arabic 'kl / 'akala 'eat, eat away, corrode'; Hebrew 'kl / 'aakal 'eat, feed, savour, have sense of taste, enjoy love'; Semitic 'kl 'eat' is a common verb in most Semitic languages, and exhibits here the infinitive 'akol, and a semantic shift from 'eat, enjoy' to 'desire':
UACV-2472 *ukol 'want': My ukule 'lo deséa, lo apetece'; Yq 'ukkule 'desear'; AYq ukkule 'desire';
CN iikool (< *okil) 'worm, caterpillar, wild animal' and CN naka 'moth, butterfly' (the worms and moths as eaters is an occasional semantic shift from 'eat, enjoy' to 'desire';
AYq momoi 'ripe, mature (fruit)'; Yq híapsi 'corazón [heart]', ni 'think'); Mn tïsumiya 'ponder, think about': Ch sumái 'remember'; SP

UA *hiapsi

1179 Hebrew 'kl 'eat':
UACV-2594 *pi'akîC 'caterpillar, worm': Fowler83: Mm pia 'caterpillar'; NP piaga 'bull pine caterpillar';
TSh piakin 'caterpillar'; Sh piaken 'caterpillar'; Hp pi 'aki 'caterpillar'; Tb pi 'aagin-t 'worm'; Ca piaxya-t 'rainbow, worm with two horns'. Jane Hill (p.c.) noticed that SP pi'agu 'centipede' belongs as well. Both *

-akî and CN okwilin (< *okil) 'worm, caterpillar, wild animal' and CN naka-okwil-in 'maggot, lit: flesh-devourer'? Both Tb and Ca suggest a final consonant, and Azt has final -l. [kw1, kw2, kw3l] [NUA: Num, Hp, Tb, Tak]

1180 Aramaic gab-aa 'man, husband, great man', pl: gabriin (bilabials lost as 1st C in cluster *-br- > -r-):
UACV-1422 *ki₇₁/*kîli 'male, old man': B.Tep221 *kîrii 'male, old man'; Kh/M06-kî6: TO kîli 'mature man, elder, old man, husband'; NT kîli 'male, old man'; ST kîlî (pl: kîlîly) 'male, old man'. [1g,2b,3r] [SUA: Tep]

1181 Hebrew šmr 'keep (commandments), watch over, have charge of, restrain (within bounds)'
UACV-2287 *summay 'remember, think about': Ch sumáñi 'remember'; SP šummay 'have in mind, think of, remember'; NP suma 'yì 'remember'; CU sumáy-(ni) 'think of' (but CU máy-ka-ní 'think, believe' and Ch mái-ní 'think'); Mn tïsumiya 'ponder, think about'. At M88-su15 'know', Miller has CN/m TSh/Sh sumpanai 'know' and at M88-su13 'heart' he has the many *sula forms and CU sumay; however, six Num languages have interverbalic -m-, not -n-/-l-. [1s1,2m,3r] [NUA: WN, Num, NSum]

1182 Arabic šid 'small prickly shrubs, brambles'; sg. Arabic šidat would be a single prickly s.th.'; and pl šidåaat; OSArabic šd 'wood'; Arabic šdaa 'fair-sized thorny shrubs'; Hebrew še'a 'wood':
UACV-2296 *wîcaC (AMR) / *wiC (SUA) 'thorn, awl': Sapiir: M67-14 *w 'awl'; L.Son332 *wça 'espina, aguja';
CL.Azt167 *wic 'thorn', 202 *wi 'awl'; M88-wis 'awl': KH.NUA; KH/M06-wis *wiC (after AMR): Mn witi 'awl';
NP wičči 'awl'; Kw wiya-ci 'awl'; CU wiya-ci 'awl, large needle'; Cp wiye-l 'spine, thorn'; Ca wiya-l 'pencil cactus'; Ca 'wiya-l 'thorn, stick'; Ls wiyaá-l 'quartz crystal'; Sr wihaa 'thorn, needle'; Kn wiha-č 'cholla cactus'; Eu wecáit; Wr wehcá 'needle, thorn'; Tr we'cá / wi'cá 'needle, thorn'; Tr wičča 'ka type of
bush'; Yq wič 'thistle'; My wiča; CN nic-tli 'thorn, spine'. Add SP wii 'awl' and Sapir himself also compares SP wii'/wii-ci 'knife'; in fact, NUA (SNum, Tak) */wiya- and TrC */wica align well. However, Tak */ivi does not equate to Tak */wiya. Manaster-Ramer includes this set in his article "A Northern UA sound law: *c- > -y-" listing My wicca and other forms above to demonstrate NUA */wiya < PUA */wica. Sapir ties these above with Tep */gisu 'cactus sp.' (< *wicau) and CU wiyu-ci agrees, i.e., has the same vowels. Note Ca wiyu 'pencil cactus' and CA 'iwiya-l thorn, stickier', the latter showing a pattern of CVCC > CVCC, like CN sometimes does. UACV-2296 reflects a possible sg while the vowels of UACV-359 reflect the pl of the same. [NUA: Num, Tak; SUA: Tep, TrC, Azt]

UACV-359 *wicu 'prickly pear cactus': ST gibuly; TO gisoki 'the purple-fruited prickly pear cactus or its fruit, Opuntia'; the vowels of CU wiyu-ci 'awl, large needle' agree with Tep and Hebrew pl -oot. [1][2;24s4]

1183 Syriac mhy / ma'ha 'to strike, smite, wound, and wound (with an arrow)'; UACV-2314 *mu'ali / *mu(k/h)V 'shoot (arrow)'; M67-373 *mu 'shoot'; BH.Cup *muh 'shoot'; L.Son152 *mu 'flechar'; M88-mu5 'shoot'; KH.NUA; KH/M06-mu5: Tb(M) muu'at / 'umuu 'at 'umuu 'shoot'; Tb muu'išt 'gun, shooter, hill'; Tb(V) 'umu 'umu 'shoot'; LS mu'a 'shoot with a bow'; CP muha / muhānā / mumhane / múxane 'shoot with a bow'; CA múx/múx/mú 'shoot'; Gb muhú 'tirar'; Sm múj 'shoot'; Sm mum 'shoot (more than once)'; Ktn mu 'shoot, throw, grind'; Hp mī'a 'shoot, sting, fasten (by piercing)'; TO mommu 'shoot at'; Eu mumù 'flechar, tirar con flecha'; Wr muhiba 'tirarle con arma'; Cr ra-a-tā-mwii 'he shot it with an arrow'. Add Tr mhuhub 'tirarle a algo (proyectil)'; Tr u'mu 'asaetaer, flechar, tirar a algo'; Tr ohī-mea 'acerar, atinar'; Yq múhue 'flechar, tirar'; My mūhe 'shoot'; Nv mu'u 'flechar'; PYp muhū 'shoot, vt'. Perhaps Aztecans CN mii-t 'arrow', CN miina 'shoot arrows, pierce with arrows; Pl miima 'shoot with an arrow' (miin-k prei); Pl miit-t 'bow and arrow'. [\k/x/\h/?'] 1m,2h2,3t [NUA: Tb, Tak, Hp; SUA: Tep, TrC, CrC, Azt]

1184 Syriac(P) qaššet 'shoot an arrow with a bow'; Hebrew (Aramaic loanword) qoššet 'archery'; Perhaps demonstrative verb of qeš-aa 'bow': UACV-2321 *kwaCti 'shoot'; L.Numm7 *kwhati / *kwāhti 'shoot'; M88-kwa10 'shoot'; KH/M06-kwa10: Mn kwati/qwati (<*kwatti) 'to shoot'; NP kwati (<*kwatti); TYsh kuttī; Sh kūttīh; Cm kūttīkīrī 'shoot' (Miller kūltī-). [*a > i in CNm, but *a > a in WN] 1q,2s1,3t [NUA:WNm, CNm]

1185 Syriac(P) qaššet 'shoot an arrow with a bow'; Hebrew (Aramaic loanword) qoššet 'archery'; Like the demonstrative verb above of qeš-aa 'bow', this may be a reduplication of that: UACV-2322 *kuCkiwic / *kukkiwic 'shoot'. As Miller and Hill have in kwa10, these SNum forms may well tie to *kwaCti of CNm and WN, though the first vowel and medial consonants are different, perhaps explainable with kw-reduction (*kwaC-kwaC > *kuCkiwic) for the vowel change, and/or reduplication (*kuC-kC-kwic > *kukkiwic). The SNum forms are quite consistent among themselves in PSNum *kukkiwic 'shoot, sing'. Add Ch kuki 'shoot, sing'; SP quqwiC- 'shoot at'; WMU quqwi 'shoot pl times'; WMU na-gükki 'fight, have war' which all point to gminated medial *kwk-; noting -k- instead of -g- in Kw, Ch, and CU. [NUA: SNum]

1186 Akkadian šamaadu 'tie together, yoke'; Arabic ḏmd 'bind (especially a wound)'; Hebrew šmd in quttal form: summad 'strapped on'; Aramaic(Š) šmad 'join, attach, harness': UACV-2331a *suma 'tie'; M88-su17; M67-439 *summa 'tie'; KH/M06-su17: Hp soma 'to tie s.th.'; Hp somi 'thing tied up'; My summa 'amarrar'. Add Yq súma 'atar, amarrar'; AYq suma 'tie, vt'. Add Yq súma 'atar, amarrar'; AYq suma 'tie, vt'. [NUA: Hp; SUA: TrC]

1187 Aramaic l- 'to for'; Aramaic le 'to for him'; UACV-2346 *li 'to, for'; Sapir: Sapir suggests CN -li-/ -lia 'to, for' and SP ŋkî 'to, for' (< *li-kî). [Azt; Num]

1188 Hebrew ygg 'grow weary, labor, struggle'; Arabic waḏša 'have pain, suffer'; noun or f pfv: yagša: UACV-2342. *-yova 'suffer': CN tl'a yowo 'to suffer, to fast'; Nv dodoa 'cansar'; Nv tīgi dodoa 'padecer'. The -g- likely lost in a cluster: *yagša / ya'wa > yowo. [no *w > g in Tep ] [1y,2g,3t] [NUA: Tep, Azt]

1189 Hebrew ygg 'grow weary, labor, struggle'; Akkadian eggu 'to tire, be careless'; 'be weary/tired' is common to both Semitic and UA, and 'weak/tired' underlies 'trembling, being dizzy'; noun or f pfv: yagša: UACV-1932a *yowa 'shake': Yq yów 'temblar, sacudir'; My yowo 'temblar'; Wc yú 'shake, move, vi.'; Wc yúyía 'hacer moverse'. Yq and My *yo(w)A 'a shake'. UACV-1932b *yyuyi / *yuwi 'shake, be weak, dizzy': M88-yuyu; KH.NUA; KH/M06-yuyu: Ca yúyi 'quiver (legs, etc. from weakness)'; Sr yuyuk 'be/get dizzy'. Add SP yor-ayaN 'flutter, shake rapidly'. These may relate to *yowa/i above, and perhaps to *yu/yoy(k) further above. [NUA: Tak, Num; SUA: TrC, CrC]

UACV-678 *yyuyi 'dizzy, weak, shaky': KH.NUA: Ca yúyi 'quiver (legs, e.g., as when climbing down a steep slope)'; Sr yuyuk 'be/get dizzy'. Add Kw yuyuwe'i 'faint, v' as redupl of Kw yuwe'e 'be not, absent' these sets should have been combined in the UACV. [NUA: Tak]
Syriac 'aykāa 'where':

UACV-25388 *haka 'where': SAPIR: Sh hakka 'where? somewhere?'; TSH haka-pan/pa’an/tpu ‘where’;
Cm hakapu ‘which way, where to’; Kw ha-ga ‘what? where?’; Ch haga-va ‘locative’; SP a’ga ‘what?’;
WMU a’ga-va ‘where?’; Wr akha ‘where? somewhere?'; Wk hak-va ‘where?'; TA hunga ‘where?';

Syriac ‘atar ‘place’; Syriac ‘atra- ‘place-the’; Syriac ‘atar d- ‘place where, wherever, where’:
We ti-tirē ‘lugar de [place of, place where]’; Tr ēri ‘qué? [what?]’; NT tūdīrī ‘en que parte?’

Syriac ‘aynnaa ‘who, what, m’; Syriac ‘aydāa ‘who? what? f’ (< *‘ayn-taa); Syriac ‘aynnaa d- ‘he who’;
Syriac ‘aydāa d- ‘she who’; Syriac ‘aynnaa-w < *aynnaa-hu:

Ca hiča / hič’a / hičaxa ‘what”; Tb haanda ‘what, nothing’; Eu het/hit, gen. hite, acc: hita ‘que [what]’;
Tb hatep-, hatēk-; Sr hiit; Ktn hit; Yq hita; My hita; CN tle ‘what’; Wr ihtā. The unusual Ca forms, as
Munro states, may be derivatives of accusatives or other inflected forms. Given Sem-kw devoicing of glottal stop, these fit Syriac ‘aynnaa / ‘aydāa (< *‘ayn-taa) very well, as Tb haayn is nearly identical. We also see
accusative -ta clearly in Tb. Cupan *hiča instead of *hīla means the t is clustered with another C (*nt-),
because a lone intervocalic *t- > -l in Cupan. The tendency of V > r before alveolar consonants in UA, and here,
two such alveolar consonants, may explain the first vowel i in most forms, though a appears in one Mn
and SP form, and in Tb, Tbr, and Eu. Note also Mn himaa ‘what’ (of people, things, living and non
lving’; Mn heet(‘a) ‘what’ (on non-material objects, like ideas, words); CU ippisappa ‘whatever’. The Numic languages more clearly isolate *hani / *hīni ‘what’: Mn hani-i-tu ‘what kind?’; NP hii ‘what’; Sh hiin, acc. hīni ‘what, th., what’; Mn hīni; Ktn hita; Syriac ‘aynaa d- ‘place where, wherever, where’;
SP anna ‘what? (obj); CU inisappa ‘whatever’. [NUA: Num, Tak, Tb, Hpé; SUA: TrC, Azt]

Hebrew haC- ‘the’; often UA languages have a prefixed a- that could be from Hebrew haC- ‘the’;
Ls -wi ‘fat, grease, oil’ but noun/adj is Ls ‘awi ‘fat, n and adj’; with UA *matta ‘tick, ’ Ls ‘amīča ‘tick’
may have the same prefix; Ls ‘awol-vu ‘adult, elder’ would be ‘he is grown-one’ in NE terms ‘a-wol-vu
(the-grown-he is).’ Hill also identifies a similar prefix in *a- ‘that’;
UACV-2671 *a- ‘that’; KH/M06-dm6: Hpé a-ādā (pl. aam) ‘third person pronominal prefix’; Sr ama’ (acc.
pl. a:m) ‘that one, he, she, it’; Sr a- ‘third person sg. pronominal prefix’; Ktn ama’ ‘that (distal).’ It seems
that this is in Opata also? [NUA: Hpé, Tak]

Hebrew mśš ‘feel, grophe’; Arabic msš / massa (perf pl: mass-u, impfv: ya-massu) ‘feel, handle,
touch’; or Syriac mwś ‘to feel, grophe’;

UACV-2377 *masu ‘touch, feel”: Wr imasū ‘feel, probe (by feeling)’; Tr masu- ‘feel (with hands), look for
(with hands)’ (Brambila supposes ma- ‘hand’)’. Perhaps Cp mise ‘guard with hands’ (< *mosV). [1m,2s1]
[NUA: Tak; SUA: TrC]

Arabic qimma(t) ‘top, summit, peak’:

UACV-2368 *kumisa ‘top, tuft, crest!’ L.Son105 *kumisa ‘copete’; M88-ku24 ‘copete’; KH/M06-ku24: Eu kumisa
‘plumero, plumaje, penacho’; Op kumis-to ‘plumaje’; Tr kumisa/gumisa-ri ‘copete, penacho, cresta’;
Yq kumasa-kam; My kumsa-m ‘cejas’. Sem-p *t > s? [p1q,p2m,p3t] [NUA: TrC]

Hebrew ngš / nigaš ‘she/it touches’; Aramaic t-ngš :
Hpé tño(k-) ‘come into contact with, touch, reach’ [kw 2g,3’2]

Hebrew šaaqeeb ‘heel, hoof, footprint’:

UACV-2392 *wo’ki / *wo’ki ‘track, footprint’: M67-257b ‘wok ‘leg’; L.Son348 *wo’ki ‘pie’; B.Tep47 *gookui-i ‘track, footprint’; M88-w03 ‘foot’; KH/M06-w03: TO gooki ‘footprint, track’, LP goki; NT gookui; My wökkî-m ‘pie’;
Tb nyoki-r ‘track, foot’; Tb wëgi/it ‘make tracks’; Tb wëgi-l ‘tracks, trail’. Add Yq wōoki ‘pie, pata’;
Yq woksé ‘seek tracks’. NT ‘ and Tb ‘. [*o > i in Tb; *w > ny in Trbr] [1’2,2q,3b] [NUA: Tb; SUA: Trp, TrC]

Hebrew šq ‘seize by the heel, betray, deceive’; Hebrew šaaqeeb ‘heel, hoof, footprint’;

Hebrew participle *goqeeb ‘deceiver’ and in a Biblical context, the snake is the deceiver:
Hpé lōloqanyw ‘bullsnake, gopher snake’. For final -b > ñw in Hpé, see ‘heart’ (1312) and ‘near’ (1008). [idddua]
1199 Hebrew ʕaqqeb ‘heel, hoof, footprint’; Syriac ʕaqqeb, impfv: y-a-ʕaqqeb ‘to track down’; leveling of vowels y-a-… > y-wa > y;

UACV-2393 *yíki ‘make/follow tracks’: M88-yí4 ‘to make tracks’; KH/M60-yí4: TO jítke ‘look for tracks’; TO jíki ‘track’; Wr yekhi ‘hacer huellas’; Tr hiyé/(h)iwé/hwé ‘observar, espiar, huellear’; Tr iyé-to ‘seguir la huella [follow the tracks]’. [kw’1,2,q,3] [SUA: Tep, TrC]

1200 Hebrew g*l ‘redeem, buy back’:

UACV-2398 *kowa ‘buy’: CL.Azt22 *kowa ‘buy’; M88-koka; KH/M60-koka: CN kowa ‘buy s.th., vt’; Pl kuwa ‘buy’; Ca u’wuwe ‘to buy’. [pal,2,3] [SUA: Azt]

1201 Hebrew tammuara ‘exchange, n.f.’; Hebrew ha-tammuura ‘what is exchanged, exchanging’; Hebrew in Aramaic(J) tammuara ‘exchange, substitution’:

UACV-2399a *timmiri ‘buy, trade’, NP timmíh ‘buy, vt’; TSh tímíih ‘buy, vt’; Sh tímíih ‘buy’; Cm mahápírimíri ‘buy for self, possess (hold in hand)’; Cm marímmíri ‘buy s.th.’; Cm marímmíri ‘trade, sell to one another, exchange’ [NUA: WNum, CNum]

UACV-2399b *ná-tuwa / *t'waa / *ru'ma ‘buy’: Ch narú-ga ‘buy’; SP naro’yuwa ‘barter’; CU narúway ‘buy’; CU narúgwway ‘trade’; but CU taguy-narú ‘ay ‘be thirsty, buy-thirst’. [1t,2m] [NUA: SNum]

1202 Arabic(Wehr/Lane) ʕwr > ʕaara, impfv: ya-ʕuuru / ya-ʕwaru ‘be/make blind, go away with (s.o./s.th.)’; the causative, causing to go away with is IV ašaara ‘lend, loan’ and could as easily be ‘sell’:

UACV-2400 *wará ‘sell’; B.Tep37 *gagara ‘he sells’; KH/M60-wa30 ‘sell’; TO ggdar; LP gagara; PYp gagara; NT gagára/gagáraí; ST ga’ara; ST gara ‘sell it’. Add Tbr mará/bará ‘sell’ (*w > Tbr m). [1,2,r] [SUA: Tep, TrC]

1203 Aramaic(S) hwar / hubaráa ‘net, trap for birds or fish’ (from Akkadian xuxaaru ‘bird trap’); Aramaic(J) ochar-aa / holar-aa ‘net-work, loose fisher’s net’:

UACV-2406 *hiyac / *hiwac / * hìac ‘trap’: M67-444 *hewi; LNum46 *hiya ‘to trap’; M88-hìi6 ‘to trap’; KH.Nua; KH/M60-hìi6: Mn (tì)hiya ‘trap, vt’; NP hìya ‘trap’; NP ahì’ ‘trap, vt’; TSh hìwa ‘trap, vt’; TSh hiwaniimpì ‘trap, n’; Sh hiAc ‘trap, vt’; Sh(C) hi“A ‘trap, catch, vt’; Kw hìa ‘trap, set a trap, vt’; CU tiy’ ‘trap, plant, sow, cultivate, farm’; Ca hìw ‘trap, vt’; LS xàwi ‘trap, v’; (cogmate; Miller queries); Sh hiìíi ‘hunt (for game)’; Hp hìwa ‘trap s.th., vt’; Hp hìwi ‘a set trap, n’; Tb i’w ‘trap, vt’; Cm hiíari ‘fish, v’; Cm hiawapi ‘trapper’. The 2nd consonant variety: *hìa / hiya / hìa / hiwa. For *hìwa are TSh hiwa, Tb i’w, Hp hìwi. The hìa forms simply lost -y- (<<r), and the -w- in *hiwa may be excrescent. More than ample evidence in CNum and SNum also suggests a final gaminating consonant. [-w, -a/i; x/h; prefix a- in NP] [p.1,2w,2h,3r] [SUA: Num, Tb, Hp, Tak]

1204 Hebrew ʕaab ‘item of wood (uncertain term)’; MHebrew ʕoob ‘beam’; Syriac ʕaab-aa ‘thicket, thick wood, thick forest’:

UACV-2413 *wopín (< *wapaq?) ‘wood’: Sapir; M67-15; LNum276 *wopìn ‘wood’; M88-woi0 ‘wood’; KH/M60-woi0: Mn wopikusu ‘woodpecker’; NP wopi ‘burnt board’; TSh wopin ‘pole’; Sh wo-pin ‘board, vehicle’; Cm woop / wopi ‘board, wood’; Kw wo-ii ‘ol’der timber, wood’; SP ovi(N) ‘wood’; My ówwo ‘mata’. Sapir’s inclusion of CN wapal-li ‘board, small beam’ with Num *wopi, is plausible as sg ʃobat with vowel assimilation. This may tie to M88-’o2 *opi ‘awl’ at ‘awl’ in UACV. [1,2,r] [SUA: Num; SUA: Azt]

1205 Hebrew qy ‘to vomit’, impfv *-qyo with loss of -q in the cluster in *ya-qyo or infinitive q’yo.

UACV-2454a *yo’a ‘vomit’: M67-451; LSon359 *ya ‘vomit’; M88-yoi0 ‘to vomit’; KH/M60-yoi0: Hp naayō naayō ‘-vomit, v’; Eu dóda-; Op do-doa; Wr yo’o; Tr oyó. Tb(M) wayuubat ~ ‘awayuup ‘vomit, v’ is of interest. Jane Hill (p.c.) adds Gb yoyi (Merriam).

UACV-2454b *o’a / *o’i ‘vomit’: Mn o’i ‘vomit, vi’; NP oo’i’hu ‘vomit, v’; Cm oo’it ∫ ‘vomit, v’; Tr o’a / o’o / o’awa ‘vomitar’. 1q,2,3 [SUA: Num, Hp, Tak; SUA: TrC]

1206 Aramaic(J) kootl-aa ‘wall, n.m.’; less likely, but instructive is Aramaic(S) guudd-aa / guund-aa ‘wall, side, n.m.’ which shows a doubled consonant leaning toward an excrescent nasal: *-dd-> -nd-.

UACV-2462. *-kowl / *kori ‘wall’: Tr tegori ‘cerca de piedra o adobe, tapia, pared’ (< *ti-kori); Tr tegó-ma ‘cercar, hacer cercas de piedra o adobe’; Wr isigori ‘waddle and wicker wall’; Eu šatéka ‘pared’; Eu šatéka-n ‘hacer una pared’; Ca kiwiñ ‘wall’ is interesting in that *o > Ca i and could correspond to PUA *kowli, yet we would expect q vs k. [k,1,2w,3t,4j] [SUA: Tak; SUA: TrC]

1207 Syriac sw / sway / sawai ‘to long, desire’; verbal noun Syriac sawai-aa ‘desire, longing-the’:

UACV-2468a *suwaC ‘want’: Sapir; LNum185 *su(h)wa’i want; M88-su14 ‘want’; KH/M60-su14: NP sugwai-dí ‘want’; Sh suai, suani ‘want’, vt’; Cm suwai ‘want, desire’; My suále ‘ererer’; My suáya ‘cuidar’. To these can be
added TSh suwaC 'want, desire, think, feel'; TSh suwan 'want to, feel like, auxiliary v'; NP sugwa'i 'like, vt'; Ch suawa-ga(i) 'want, v'; SP šuya-šwa 'would that ...'. Other words (below) show *SVwa or *śiwa (> *suwa). Sapir ties CN seya/siya 'to consent' and SP šuya-šwa 'would that ...'. Tb(H) šooyé-n 'his wife' is not out of the question, which means, it is in question.

**UACV-2468b** *śiwa 'want': PYp hecgeh 'want, desire'; Nv 'tíga 'querer [want], consenter [consent, agree]'; TO heegig 'happiness'; TO heegid 'agree with'; TO heegig 'happily, joyfully'. All words (and some from other branches) beginning with initial *su- and meaning 'want, know, recognize, remember, think, heart' need a thorough sorting, but there is a distinction between *sumaC 'breathe' and *suwaC 'want, be glad'. Both Tep and Num suggest an original accent on the second syllable, as in Syriac also. [Vs] [1s1,2w,3']

Sort above and below TO hoho'id below and TO heegid above.

**1208** Hebrew *ššš* /ššš* 'delight in'; Syriac ššy /ššwa 'delight, gladden, enjoy':
UA *ta-soa 'love, value': CN tla-soa 'love, value, cherish'; CN -soa in CN tla-soa-tla 'love' (< *tla-soaa 'value, love, affection'); Pl tasahta 'love, esteem, vt'; Yq súa 'cuidar'; Cm suatífi 'want, desire, need, v';
Cm suśatífi 'think about s.th., make a plan'; perhaps Sh taccoa 'take care of a child, baby sit' with a prefix (cluster causes fricative to affricate in Sh); WMU suwwa'-y / suww-y 'be happy, feel good'; WMU suwáy-'ni 'be always happy, by nature/habit'; Kw suvi'-ye 'be happy'; SP su'ai 'be glad'; SP so'-ai-yii 'is very good, feels very well'; CU suwwá 'be happy'; TO hoho'id 'enjoy, like, admire, appreciate, care for'. [1s1,2'2]

**1209** Hebrew yabbelet 'wart'; Akkadian ublu 'wart':
UACV-2481 *upuliwa 'wart': TO upulig 'wart'; Nv upurhiga 'verruga'. Probably *upuli-wa with wa as a separate morpheme, an old article morpheme. [1�,2b,3l] [SUA: Tep]

**1210** Hebrew qwm, prfv: qaam 'rise, stand up':
UACV-2504 *kam 'water to rise, make wave': Eu káme 'encharcarse el agua, v [rise]'; Yq bahekm 'ola(s) [wave(s)]'. [1q,2m] [iddдава] [SUA: TrC]

**1211** Syriac šilaaš 'weasel':
UACV-2506 *śisika 'weasel': Fowler83 *śisika 'weasel': TSh šisika / yisika 'weasel'; Kw sīsīga 'weasel'. [Num]

**1212** Hebrew kamoo 'like, as':
UACV-2529 *küm 'how': CL.Atz86 *keem 'how'; M88-in4; KH/M03-in4: CN keen, keenin, keme 'how'; Pl keen; HN keenihki. [SUA: Azt]

**1213** Hebrew mii 'Who?' but also occasionally in place of maa 'How? What?'
UACV-2530a *mi 'wh-base': BH.Cup *mi 'when'; eliminate M88-mu22, as it is a subset of the same forms in M88-in6; KH/M03-in6 'wh/-qua-formative interrogative or indefinite': Cp mi- 'wh-base for postpositional locatives' e.g.,
Cp mipa 'when?'; Ca mipa 'when?'; Ca mi = mi'vi, pl. mivim 'which?'; Ls mičá 'where?'; Ls mičá 'which?'; Ls mičinya 'sometimes, when?'; Gb meyi 'what?'; meyiba 'how?'. Add Wc mi'áne 'who, what'; Sr hami 'someone, anyone, who'. [NUA: Tak; SUA: CrC]

**1214** Hebrew mee'-aýn 'from where?'; Arabic min 'aún 'from where?' > Tb maa'aýn 'where from!'

**1215** šrq 'whistle, hiss'; Hebrew wayyišroq 'he whistled, hissed'; wayyišroq-uu-hi 'whistled-they-him-it'
UACV-2542 *wisuko 'whistle': Mn wišiqohi 'whistle, vi'; SP uššuC-qqi 'whistle'. [1s1,2r,3q] [NUA: Num]

**1216** Hebrew qaane 'reed, stalk'
UACV-2553 *kana 'willow': M67-461 *ka/*kan 'willow tree'; M88-ka12 'willow'; KH/M06-ka12: Kk kahna-vi 'sandbar willow'; SP qanna-; CU kaná-vi; Tb haa-l 'willow'; Ca qāankiš 'desert willow'; Hp qahavi 'willow'. [*k > Tb h] [1q,2m] [iddдава] [NUA: Num, Hp, Tb, Tak]

**1217** Semitic qalal 'be small, contemptible, despise'; Arabic qll 'be little, few, insignificant, inferior';
Hebrew qillal / qillel, -qallel -qallel 'declare accursed, consider bad, contemptible'; the preceding qittel form suggests the basic form also means 'cursed, contemptible, bad':
UACV-104 *atlal 'bad, wrong': Ca 'elél- 'bad, wrong, not right, adj.'; Ca 'elél-kw-is 'bad person/thing'; Ca 'elél-kw-imal 'ugly person'; Ls 'alāxwi 'be bad'; Ls 'alāxwi-š 'bad'; Ls 'alāxwi-laka 'ugly'; Wr na'alá-ni 'be bad'; Wr na'alá 'damage, danger'. Same root as 982 Hebrew qll 'be small, insignificant' > UA *ali 'little' and with initial q- missing in both sets, and a > e in Ca also points to Sem-kw 1q,2l,3l [Tak; TrC]
1218 Hebrew npi ‘blow, breathe’, f.sg.perf: naapha; Akkadian napapu; OSArabic npi; Arabic nxp ‘to blow, puff, breathe’, impfv: ya-npxu; Arabic nxpat ‘blow, puff, breath, gust’; from the noun form and as is typical, the bilabial -p, as first consonant in a cluster disappears (4.3, 294-300)—napaxa > nika:

UA CV-2560 *nika ‘be windy, blow’: 1.Num119 *nie’wind, blow (of wind)’; M88-ni12 ‘wind’; KH/M06-ni12: TSh; Sh niiai ‘blow (wind)’; Cm; Kw; Ch; SP; CU. [*k > o] [p1n,2p,3x] [NUA: SNum, CNum]

1219 Arabic haqga ‘‘hurricane, tornado, cyclone’, pl: huqg; Sem-p (because *g > k, not η, and ‘ > w), from Sem-p haqga > huyag:

UA CV-2558 *hika / *hikawa / *hikwa ‘wind, blow’: Sapir; M67-462 *heka; 1.Num41 *hik ‘blow (of wind)’; L.Son59 *hika viento; M88-hi2 ‘wind’; KH/M06-hi2: Mn and NP *hikwa-pi; Tb(M) ‘aakawaal ‘wind, n’; Tb(M) ‘aakawaai’t ~ ‘aakawa ‘(blow of wind)’; Tb(V) ‘hikwa ‘wind blows’; Mn hikwape; NP higwapi; Tb ‘ihkwa ‘wind blows’; Eu v/bahéka; Yq hêeka; AYq heeka ‘air, wind, n; blow, v’; My heeka: Wr ega-ni/egi-má; Tr ékâ/ikâ; iwigâ; Cr eeka; Wc ‘éekâ ‘blow’; CN eheka ‘air, wind, n; blow, v’; 'érâ ‘shade, put in the shade’; TO ñkagï ‘shade, shady’; KH/M06 *hik ‘shade, shadow’; M67-hi ‘shade, shadow’; L.Num41 *hikwa ‘be cool’; L.Son58 *hika ‘sombra’; B.Tep346 *ikagi ‘shade, shady’; KH/M06-hi1 *hika (AMR) ‘shade’; Cm hikki ‘shade, brush arbor’; Cm hêka-h ‘cool off, v’; WSh hêki ‘shade, shadow, v’; Hp hêka ‘cool off, vi, become set in a fixed position’; TO têk ‘get in the shade’; TO ñêka ‘bec. shaded’; TO ñêkgeñêheg ‘shade, n’; TO ñêdêg ‘shade, shadow’; LP ‘êkig; NT ñêkagi; ST ‘êka’; Nv ‘êkada ‘sombra [shade]’; Eu hekât ‘sombra’; EU hekawa ‘sombra’; Wr ehka ‘haber sombra [be shade]’; My hêka ‘sombra’; CN e ‘kawyou-tl ‘e’ka’yu-tl ‘shade, shadow’; CN ekawiil-li ‘shadow, shade’; CN e’kawi ‘to shade’; Pl yeekah-yu ‘shadow, shade, n’. Also AYq hêka ‘shade, n’; PYp eekeg ‘shade, shadow’; Tr kâ/kâra/kâbora ‘shade’; ST îpigidya ‘dar sombra [give shade]’; ST ñêkaya ‘haber sombra’.

While we have the truncation (shortening) typical of longer forms, Syriac ‘etqaraš > *(h)ekka is striking; with another vowel syncopated (taken out of the middle), Syriac ‘etqaraš > *(etqaraš > *(h)ekka.

Note also the identical sets of meanings in Semitic ‘be cold, shade’ and UA ‘cool, shade’. As mentioned, some tie Semitic qrş and qr, and the latter may better align with Aztecann and Tepiman forms, though Syriac etqawrar ‘to cool’ fits Azt e’kawyou-tl rather impressively.

Note that Hopi hêka ‘cool off, vi, become set in a fixed position, vi’ shows Hopi -kya- < -qua-, and also from Semitic ‘cool’ and ’what is fixed’ are Hopi ‘cool’ and ’be in a fixed position’. Considering the unusual pair of meanings ‘cool’ and ’be fixed/set’, it is rather extraordinary to find both ‘cool’ and ’be fixed/set’ in the Hopi term, which also matches phonologically!

SP pâqqaC ‘ice’ undoubtedly has pa- ‘water’ as its first morpheme, and may be of the same form, or the -îqqaC also fits an unattested huqta form or Hebrew *huqraš ‘hardened, frozen’, of the same root.

[1,2t,3q,3r,3s] [SUA: Tep, TrC, Azt; NUA: Hp, Num]

1221 Arabic ds Kı ‘molar tooth’ < Arabic drs ‘to bite’

UA CV-2367 *cara ‘molar’: Eu cará-tamit ‘muela’; NT tamásaragai ‘la muela’; Cr sîi-tame ‘muele’.

[dr- > -k in Cr] [p1s4,2p,3s] [SUA: Tep, TrC, CrC]

1222 Arabic spr ‘to whistle, hiss, chirp’

UA CV-2559 *çîporka ‘whirlwind’: B.Tep195 *sivorka-i ‘whirlwind’; M88-ci17; KH/M06-ci17 ‘whirlwind, remolino’:

TO siw(u)lokí; NT šívôlikí; ST šivôfokit. [s1s4,2p,3] [iddádia] [SUA: Tep]

1223 Hebrew dkk/dk ‘crush’; Hebrew daqkat ‘crush’ (qitel of dky); Arabic daqkat ‘beat, thump, hammer, n’

UA CV-1092 *takki ‘mano for metate’: M67-274; Munro.Cup132 *tááki-š ‘tool’; KH.NUA: Ls tááki-š ‘stone for smoothing pottery’; Ca tááki-š ‘mano’; Tb takki-l (< *takki), Tb(H) takki-l ‘muller for metate, mano’; Sr taik’t ‘mano (for metate)’; SP taqqu ‘reduce to small pieces’; perhaps Ca téx ‘grind and make flour’. [*-kk-] [Tb k] [NUA: Tak, Tb]
1224 Aramaic(S) 'arqa-taa / Šarqa-taa 'fluke worm'; Aramaic(J) 'arqa-taa 'a parasite worm in the bowels, perhaps fluke worm'; the unattested f. sg. without definite article would be *’arqa

UACV-2593 *wo’a 'worm': l.Num272 *wo’a 'worm'; M88-wo8; KH/M03-wo8: Mn wo’abī 'worm, maggot'
NP wo’aba ‘worm’; TSh wo’api; Sh wo’a-pin; Cm wo’api; Kw wo’o-vi. For Kw vowel leveling, note Kw moomo’o for *mama ‘woman’, and -r_q > -r, -as -rn > -rs’ at 1058 ‘cocoon’. [V leveling in Kw in worm, woman, and water] [NUA: Num]

1225 Hebrew 'abaal ‘truly, indeed’ (later it means: but, however):
Tr abe ‘yes, an emphatic’. [1,2b,31] [Sem-kw with lack of rounding for the ‘aleph and a > c/l]

1226 Aramaic(CAL) šèyn- / šašiin-aa 'mud-the':

UACV-765 *pa-sakwinač ‘mud’: l.Num141 *pašhkwina(µa) ‘mud’; M88-pa16 ‘mud’; KH/M06-pa16: Mn pašikwinābī; NP pasaggwābi; TSh pašakwinnapi; Sh pašakwinnapi; Sr pākwinīt. Add Cm sekwiš ‘mud’. The meanings are identical, and if -s > -w > -k (which most often happens in Num), all else matches well, though Jane Hill (p.c.) notes this could be *pa ‘water’ + -sa ‘mud’ + kwiya ‘earth/mud’. [-Ck-] [1x,2’2] [NUA: Num, Tak]

1227 Arabic fartāha ‘flatten, broaden’; Hebrew ptḥ / Arabic ftḥ / fataḥa ‘open’; Arabic fš ‘make broad, compress, flat and spread wide (nose)’; Hebrew paṭṭīš ‘forge-hammer’; several roots with 1st consonant p and 2nd consonant -t exist, and a great variety of UA forms need sorting yet, but a correlation with some is likely, excluding Eu at 293:

UACV-904 *patta (> pata at times) ‘flat, level, smooth, slippery, bare, naked, bald, uncover, open up, blossom’ (Stubbs2000a-2) yields considerable semantic variety:

UACV-904a *pata / *patta (> *pita / *pala) ‘flat, spread, i.e., flatten/smooth, vt’: M67-410 *pata ‘spread’; l.Num142 *pata ‘spread, straighten out’. [CL.Az712 pata(awa)-k ‘wide’; M88-pa32 ‘spread’; KH.NUA; KH/M06-pa32: Mn patanuyu ‘straight (of long narrow obj); Mn tunapaati ‘straight (one)’; NP capada (< *cappata) ‘spread out s.th. thin like a blanket’; WSh cappata ‘spread out by hand’; Sh pata ‘spread out s.th. of cloth’; Kw patta ‘nimi ‘erect, straight’; SP para ‘straight-out’; Sr paṭk ‘lie down flat, as on one’s stomach’; Ca palla ‘be flat’; Ca palpāla ‘be flat (leaf, rock, etc.)’; Ls pālvun-la ‘a plain, valley, level ground’.

Add Ktn vač ‘flat and wide or circular’; AYq patalai ‘flattened, crumpled, formless’; AYq vetala(i) ‘flat, even, smooth’; Yq bētālai ‘plano’ (Yq bētala ‘boca abajo’); Hp pici ‘wide, broad, long and flat’, since NUA c < *t/tt or other consonant besides *c. Besides the preceding, some languages have 2nd form that may tie by a different route: Sr vācī[µ]q ‘be flat, flattened’; CN patā-cāa ‘flatten, press, crush, vt, bec. flat, collapse, vi’. Tb payaawat ~ apayaau ‘be spread out’. CN alaktik / alastik / alaawak ‘s.th. slippery, crumbly’; CN alawaa ‘slip, slide s.th., vt’ in contrast to Aztec at 1168: CN patāawa ‘widens’; CN patāawa ‘wide’; Po patek; Te patlawak; Pj pataawka ‘extend, widen’ at . Note CN forms with and without *p. [*-t > -l, -c-

UACV-904b *sikki-patta ‘flat’: Mn sikibadagi; NP sikipatadi (< *sikkippattati) ‘flat, adj’; probably Cm sūpieti. A compound with *-patta. [NUA: WNum]

UACV-904c *hi-patta ‘flat’: TSh hippatka; Sh hippatta; if not a reduction of *sikipata above, it obviously contains at least a common morpheme *-patta, which stem is prominent in TrC. With vowel changes, I would have to consider the probable morpheme *-patta. As for * sikkippattati above, it obviously contains at least a common morpheme *-patta, which stem is prominent in TrC. With vowel changes, I would have to consider the probable morpheme *-patta.

UACV-904d *pēhepik ‘flat, lowlands’; Ls hivēl-h ‘flatten’; Ls hivēl-vi-š ‘flat, wide’.

UACV-904e *pallii ‘bare, smooth’: Mn padawgini ‘be naked, vi’; NP patakwi’n’a (< *pakkawini’a ‘s.th. smooth’; Sh pacici ‘smooth, shiny’; Sh(m) pacici ‘smooth, shiny’; Cm pacici ‘baptik ‘bald’; Cm paciiketi ‘slick, smooth’; NP copata kwa’ama ‘bald’; perhaps To waddak ‘flat’ if t > d. [Num]

UACV-904f *pici ‘naked’. Tr biči; AYq viči. This likely relates to *patta/patti above with assimilated vowels: *patti > pachi > pici. Ls palla ‘put out sprouts, come into leaf’.

UACV-904* / *pCV < *pat(ə)a ‘flat, prone, flatten, widen’. Tr peči ‘cama, tendido para dormir’ [bed, stretch out for sleeping]; CN(RJC) pečiık ‘flat, flat-based, wide’; CN(RJC) pečići ‘flat’; CN(RJC) peči ‘underlie s.th.’. If *-t- > -c-, Hp pe-ci may tie to CN *pac- or CN *pant...: Hp pici-qa ‘flat < wide-extended’; Hp pici-law ‘be widening s.th. linear’; CN patlačaoa ‘be become flat, collapse, flatten, press, crush s.th.’, r.refl, vt’; CN patlaawa ‘widens/ensanchar(se)lo angosto y estrecho, vi, vt’; Hp piciqata ‘be flat, vi, flat area or surface, n’; CN paacaka ‘wring out, squeeze liquid out’.

1228 Hebrew pš ‘wound, injure’; Hebrew pš ‘wound, especially one which has been caused by bruising’; MHebrew pš ‘squal, slit, wound’; Arabic fasāfa (< *pš) ‘to squeeze out’;

UACV-904g / /puc ‘squeeze, smash’: CN paacaa ‘bruise s.th., mash (fruit), crush s.o.’; CN paac-tik ‘s.th. dripping wet, juicy, bruised, softened, soft’; in compounds CN paac- ‘liquid (perhaps squeezed out); CN paacaka ‘squeeze liquid out of s.th., wring out, press out, give forth liquid’; Tr pačunti / pačunti ‘hacer gotear [make drip], exprimir a gotas [squeeze drops]; NP pacicuna ‘pinch’ (if ca- prefix meaning ‘do with the hand’); Mn -wipizizizhi ‘squeeze, vt’. The *pacu forms and the *pic- of the others may all be related, especially since we see a vowel change of *pacu > pici in some of the *pacu forms (NP), and fronting and raising of vowels is common before alveolar consonants in UA. [1p,2s4,3’2] [NUA: Num, Hp, Tak, Tb; SUA: Tep, TrC, Azt]
1229 Hebrew šiiḥ < *šiiḥ ‘shrub, bush’; MHebrew *šiiḥ ‘growth’; Arabic šiiḥ ‘shrub, bush’; Ugaritic šḫ ‘shrub, bush, bushes, shrubbery’:

UACV-907a *šii’aC (NUA): BH.Cup *ṣa ‘bloom’; L.Num196 *šii(h) ‘blossom, grow (of plants)’; KH.NUA: NP šīa ‘plant, v’; Sh šii’aC ‘grow, v’; Cm šii’a ‘grow, v’; SP ši’iC/i-ppi ‘blossom’; CU ši‘i ‘bloom, flower’; Cp -šē’a ‘flower’ (poss’d); Cp šē’e ‘bloom’, Cs šē-l ‘/sē-i/ ‘flower’; Cs šē ‘bloom, v’; Ls šō’o- ‘bloom, v’; Ls -šōo ‘flower, blossom’ (poss’d only); Gb šōn/miin ‘flower’; Sr ši/si ‘flower(s)’; Sr šii ‘bloom, v’; Kt -ši; Hp šīḥi. Add Ch(l) ši’iπi / ši’iC ‘flower’ and Mn šii’a ‘sprout’. SP, Sh, Ch(L) show final -C.

UACV-907b *šiiwa (SAU): L.Son252 *šiiwa ‘flower’; Eu šéwa/sewa-t; Tbr sewa-t; Yq šéwa; My šéwa; Wr šëw; Tr šëwa; Cr šūšū’u ‘flower’; CN šiwa ‘sprout, germinate’.

UACV-907c *siso-ciwa ‘flower’: B.Tep67 *hosiag ‘flower’; *siso’/hi-soi-ta(i) ‘flower, v’ and *sisociwa ‘flower, n’ may fit TO hio ‘bloom, v’; TO hiōtasp ‘bloom, v’; NT yoošštayi ‘florerec, vi’; NT yoošiga ‘está florécid; NT yoošiga ‘la flor; ST yoota; ST yooši ‘flower’; LP(B) hioškam. Add PYp hiosia / hios ‘flower, vi’; PYp totsigar ‘sprout, n’; Nv ’t’iosiga ‘flower’.

1230 Hebrew sōošana / šuššan / šoosana(t) ‘lily’; Arabic sausun / suusan ‘lily of the valley’; the Hebrew word is derived from the Egyptian word, which becomes in Coptic šošen:


1231 Assyrian mtq ‘be sweet’; Ugaritic mtq ‘sweet’; Arabic mtq ‘smack one’s lips’; Hebrew maatq ‘be sweet, pleasant’; Hebrew maatoq ‘sweet, pleasant, adj, and sweetness (of honey), n.m.’ (e.g., Judges 14:14,18); Hebrew motq- (< *moteq) ‘sweetness’ (= Akkadian mutqu) takes suffixes: motq-o ‘its/his sweetness’; motq-i ‘my …’; motq-aa ‘her/its sweetness’, etc; the cluster -tq- would likely appear most like the 2nd consonant, and note the k/g/h in Kw, Op, Eu, Wr, Tr, Tb:

UACV-918 *mumuh/kV ‘bee’: M67-31 *mumu/meme ‘bee’; L.Son156 *mumu ‘abejas, panal’; Fowler83; M88-mu11 ‘bee’; KH/M06-mu11: Kw muukucize ‘hornet’, NP pimumu ‘humming noise (as bees)’; Hp momo ‘bee’; Hp moomu-s-pala ‘honey’; Op mumugo; Eu mumúho; Wr momohá ‘honey (comb)’; Tr umugá ‘panal de avispas negras’; Yq mümumu; My múumum ‘abeja chiquita’; My mumu bá’awa ‘honey’; CN mimiawa-l ‘bee/wasp’s nest’; Pl mimiyaawa-t ‘wasp’s nest’; and Fowler includes a probable Tb toomoogal ‘bumblebee’. Add Nv mumuva ‘abejas de panales’, We műiííi ‘kind of wasp’, whose vowel agrees with *mumu (>*u > Wc i), as do Hp o (< *u) and Aztecan i (< *u); and PYp mumur ‘bee’ belongs too.

UACV-917 *muhu-pa ‘fly’: B.Tep156 *muuvu ‘fly’; Fowler83: SNum *muhu may reflect Semitic *mutqV: Fowler (1983) cites Kw muuvu-va ‘mosquito’; Ch muuvu-va ‘mosquito’ or Ch(L) muuва-va. Might those and Tep *mupa be loans from s.th. like My mumu bá’awa? TO muuvu; LP muuvu; PYp muuvu; NT nuuváli; ST muuvu. Add PYp mumuva ‘bee, n’. Note We ’ćimípě ‘sp. of bee’, which matches Tepiman *mupa ‘fly’ in the segments *-mupV. Jane Hill (p.c.) notes Ca muhulí- ‘mosquito’ only with a different suffix to *muhu- [1m,2t,3q] [idddua] [NUA: Num, Hp, Tb, Tak; SUA: Trp, Tep, Cr; Azt]

1232 Arabic bakara ‘set out early’:

UACV-1021 *pakay(IN) / *pakayIN ‘walk (away), sg’s: Kw pagi ‘walk, sg’; Kw pagi-ni ‘walk around”; Ch pagi ‘walk, pl”; SP pagIN ‘walk”; WMU pagay ‘kwe-y / pagay ‘we-y ‘walk, sg’; CU pagá-ni ‘walk around”, CU pagay-‘way ‘walk”. WMU often shows nasalized vowels, which align with SP’s underlying nasal from -r. The final nasalizations in SP and WMU make a final liquid. [p1b,2k,3r] [NUA: SNum]

1233 Arabic ʿsdw / ʿadaa ‘run, dash, race, pass’

UACV-1024 *wata ‘run’: Hp war(a)-k- ‘run’; Hp war-ta ‘run fast, run well’; Cr watān ‘to run’; Tbr wota / wuta-ná- ‘to run’; Tb wa-ad-aw ‘at run’. Hp a loan from Tb? [p:r:d] [1’2,2d] [NUA: Hp, Tb; SUA: Cr; TrC]

1234 Hebrew zarof ‘arm, forearm, power’; Arabic diraa‘ arm, forearm’

UACV-1124 *toc ‘with the hand, instr. prefix’; KH/M06-ip3: Mn to- ‘with an instrument’; NP to- ‘with fist, shoulder, hoof’; Sh toC- ‘with hand / fist, away from the body (instr. prefix)’. [p:z,2r,3`2] [idddua] [NUA: Num]
1235 Hebrew rp’ / raapa’ ‘to heal’; Hebrew niqtol impfv: ye/te/’e-raape’ ‘be healed, whole’ (-r > -y-); unattested Hebrew yoqtal *yurpa’ ‘(be caused to) be healed’; or harroope ‘the-healer’.

UACV-1158a *yowa / *yopa ‘cure’: M67-116 *yo / *yowa / *yoya ‘cure’; L.Son362 *yowa ‘cure’; M88-y6 ‘cure’; KH/M06-y6: *yopa > Tep down: TO doa ‘get well’; LP doa; NT duduádyidi, doá-dí; ST duaády, dodya; Add PYp do’a ‘alive’; PYp do’a-lim ‘be born, get well’; PYp do’a-r ‘give birth’; PYp do’a-ter ‘cure, vt’. Might PYp degevin(ad) ‘cure, save, vt’ be relevant in its showing the consonants *y-w-p? [SUA: Tep]

1236 Hebrew rp’ / raapa’ ‘to heal’; Hebrew niqtol impfv: ye/te/’e-raape’ ‘be healed, whole’; Hebrew hit-rappe’ (m) / hit-rapp’a (f) ‘have oneself healed’.

UACV-1158b *hitowa ‘medicine’: M88-hi4 ‘medicine’; KH/M06-hi4: Tbr hitoá-t ‘medicina’; My hittoa ‘remedio’; Yq hitto ‘curar’; Yq hittoo ‘medicina’; AYq hittoa ‘medicine’. M67 rightly suggests that WR may be borrowed from Tep: WR i’ía ‘take medicine’; WR i’i ‘cure, vt’; WR i’i ‘medicine’; TR owí ‘give’ ‘cure, invite, perseguir’; TR owáami ‘medicine’; Wr hi’iyoawa ‘medicine’. TO i’ovi ‘sweet, tasty’.

[*hittoa, *topa or yowa] [1r,2p,3’] [SUA: TrC]

1237 Hebrew rp’ / raapa’ ‘to heal’; Hebrew niqtol impfv: ye/te/’e-raape’ ‘be healed, whole’; Hebrew hit-rappe’ ‘have oneself healed’; Hebrew participle roope’ ‘physician, healer’; it best fits Aramaic participle but with Canaanite vowel change *roop’-aa ‘healer’, but unattested as far as I know:

UACV-1161 *toja ‘cure, administer to’; BH.Cup *tæ ‘to doctor’; M88-to25 ‘to doctor’; KH/M06-to25: Cp tæjele; Ca tæj ‘cure, doctor s.o.’; LS tægal ‘to cure, doctor with herbs’; LS tægal-s ‘medicine’; LS tægal-t ‘healer’.

Tb dzowaa-l ‘shaman’. Note the glottal stop in Ca, as if another consonant in a cluster is involved. [1r,2p,3’] [NUA: Tak, Tb]

1238 Hebrew bayt-aa ‘house-toward, inside-to’

UACV-1241 *paca ‘put in’; B.Tep254 *vaasa ‘to put into’ and *va ‘he put into’; M88-pa4 ‘put in, enclose’; KH/M06-pa4: PYp vaasa ‘insert’; LP vaàsa; NT vaása; ST vaasa; Wr pñcà; TR baç-á ‘meter [put in], encerrar, encarcelar’; My kibáca ‘meter’. TR pacá ‘dentro, adentro’ may be a loan from WR. perhaps TO wa ‘covered basket’ (that one puts things into). [1b2y,3] [SUA: Tep, TrC]

1239 Aramaic(CAL) yall-aa ‘lizard’; Aramaic(CAL) yarl-aa ‘lizard’

UACV-1370a *yul ‘lizard, sp.’: BH.Cup *yu ... l ‘lizard, sp.; M88-yul5; KH.NUA; KH/M06-yul5: Cp yû’e-l ‘a large lizard’; Ca páyul (pá ‘water’); LS yûlú ‘lizard, sp.’. LS fits the consonants perfectly, even to the final glottal stop. Hill also notes Sr yu’aat ‘water turtle’ with these and suggests their relationship to *yu ‘a wet’.

UACV-1370b *pa-yil ‘lizard’. TO wajelhø ‘whiptail lizard’; ST vadjî ‘lizard’. Both Tep forms show *pa-yil well, which *yil stem may be related to Tak *yul above. TO h in a cluster is sometimes simply vowel devoicing, sometimes meaningful.

[1y,2y,3] [NUA: Tak; SUA: Tep]

1240 Arabic rağul ‘man’, pl: rigala (would correspond to Hebrew rigool)

UACV-1417 *tihoi ‘man, attractive’; Sapr; B.Tep221 *tödi ‘man, attractive’; M67-273d *tiho ‘man’; L.Son281 *tihoyi ‘homme’; M88-69; KH/M06- t9: TO cãoj; NT tyoiy; ST(B) tyoi; ST čío’ñ; WR tihoé / ríhoë; WR(MM) ríhoë / tehoyé ‘homme [man]’; Tr réhói, pl: rétevi. A Kiowa-Tanoan form is Kiowa togul ‘young man’ and is better preserved or a possible loan source (g > h). [1r,2g,3] [SUA: Tep, TrC]

1241 Arabic gabal ‘mountain(s)’:

UACV-1455b *kaipaa / *kaapa ‘mountain’ (I.Num49 *kaipaa): NP kaipaa; Kw kee-vi; Ch kaiva; SP qaiva; WMU qaava / gaava; CU ká-va. Kw and CU reinterpreted the final -va as an absolute suffix, but NP, Ch, SP, and WMU show that it is part of the stem. [NUA: Num, Tak; SUA: TrC]

1242 Hebrew rbs ‘lie down (often of animals)’; Hebrew rebeš ‘resting place’ with suffixes rbs-o ‘resting place-his’; Arabic rbd ‘lie down, rest (animals, with chest to the ground)’; Arabic rabað, pl: arbað ‘place where animals lie down to rest’; Akkadian tarbašu ‘cattle-pen’:

UACV-1518a *tosa ‘nest’; Eu hítosa; Yq tósosa; My toosa; Tbr tásé-r.

UACV-1518b *ta’so ‘nest’: Wr ta’só; Tr rásó.

UACV-1518c *tapa’sol ‘nest’: CN tapa’ sol-li ‘bird’s nest’; CN pa’sol-li ‘briarpatch’; CN tapasol-loa ‘to tangle s.th.’ Words for ‘nest’ occur with some consistency in SUA, while NUA languages show little of diachronic substance, in having no sets or recently derived compounds. These words found in CN and most TrC languages show enough in common for a relationship among them, perfect clarity pending. Eu and Cah show *tosa, while Tr and Wr show *t(a’s)ö, the two pairs being similar except for a V metathesis. Tbr and
CN may provide keys in that CN actually shows a bilabial and Tbr shows a round vowel among non-round vowels that may suggest a former bilabial in cluster with other consonants, like Spanish déuda 'debt'; and see b > o/ C, 4.3, p. 124. If originally *tapa'so, then a sequence like the following is natural enough, but hardly certain, of course:

\[ *tapa'so > *tay > *taw > *ta'so (Wr, Tr) \]  

\[ *tosa (Eu, Yq, My) \]  

1243 MHebrew pq 'remove, take away'; Nabatean pq 'let out, liberate, redeem'; Arabic *paraqa 'to separate'; Syriac pq 'separate from, depart, go away':

\[ \text{UACV-1586} *\text{pa'iku} 'out'; \text{Yq pát'a(uni) 'afuera'; } \text{AYq pà'akun(i) 'outside'; } \text{My pát'aku 'afuera';} \]

Cr pwa'akïéh 'afuera'; We vaka 'take out'. Tak, with different first vowel, perhaps a quttal form: Sr puraq-q 'go out, come out, urinate, v'; to urinate, one goes away / out or separates oneself from the abode/group; Ktn purahk-ik 'come out, go out, set out for a place, vi', but no r > y? \[ [\text{p}1\text{p}, \text{p}2\text{r}, \text{p}3\text{q}] \] [SU: TrC, CrC; NUA: Tak]

1244 Semitic pq 'remove, separate'; Arabic *pq III 'separate oneself, withdraw, depart, leave, quit':

\[ \text{UACV-1500} *\text{piy}aC / *\text{pi'iaC 'leave; save'; } \text{Sapir; B.Tep273} *\text{vi'ia'i 'to stay'; } \text{M67-256 'pia 'leave'; I.Num174 'piya 'leave (behind, over);} \]

CL.Azt81 *piya 'have, á'; 248 *piya 'keep, leave'; L.Son192a *pi 'quedarse, faltar'; L.Son192b *pi-a 'dejar'; M88-pi10 'leave/dejar, quedarse'; KM/MD6-pi10: Sh pi'âC 'leave'; Cm piâ 'leave, forsake, quit'; SP piyai-: piyâ 'niw 'be left over'; CU pi'aya 'be left, remain behind'; TO wi'i 'stay, remain'; TO wi'ikam 'be one left, a remnant; be an orphan, one left by himself'; Eu vié 'faltar, quedar'; Eu via / vi'a 'dejar'; Tbr wipia 'seguir'; Yq bé'e 'faltar, guardar'; Yq yeubé'ene 'dejar afuera' (Yq yeu 'para afuera'); Ayq ve'e 'be lacking, left over, vi'; Ayq ve'a 'save, reserve'; My be'a 'dejar aparte'; Wc pi 'quitar, dejar'. CN, HN, P1 *piya 'have, guard, take care of'; WMU piyé-y 'be left over'. Among Tep UP wia; LP vi'i; NT viia; ST vii; ST vidya 'leave left over'; NT viééyi, viídyi 'dejar'; TO wi'a 'leave s.th. behind', NT and ST show d, as if underlying *y, while other languages show medial glottal stop. Probably with additional causative suffix: Kw piíne'e 'leave, vt'; NP pinai 'last one, that is left'. [median *+/y] [kw1p,kw2r,kw3q] [NUA: Num; SU: Tep, TrC, CrC, Azt]

1245 Hebrew seeq'saar 'hairiness, body hair, hairy covering'; Ugaritic šr 'hair'; Akkadian šaartum 'hair, goat hair, pelt'; Syriac șâr 'hair'; Syriac šâr-aa 'hair-the'; Syriac šâr-aa d-arnaabaa 'hair of a hare'; Arabic šârara 'understand intuitively, perceive, sense, feel'; Arabic šâr / šašar 'hair, fur, pelt'; Arabic šâšâraa' 'goats, pl'; the Semitic nouns are often 'body hair' or 'fur' with occasional shifts to 'hairy animals' as in Arabic 'goats' or in UA 'jackrabbit':

\[ \text{UACV-1759} *\text{su'u} / *\text{suwi 'jackrabbit'; M67-335 *su'; BH.Cup *su'ic; HHL.Cup *su'iš; Munro.Cup66 *su'i-s; M88-su10 'jack-rabbit'; AMR1993a *suw'it; KH/M06-su10: Hp soowi; Tb suu'it/ suú'it; Sr hoií't; Ktn hwít; Gb su'it; Ca såú'is; LS suú'i-s; Cp såú'is/sú'ic; CN si'-tli. \] [SU: TrC, CrC; NUA: Tak]

1246 Hebrew šamool 'left'; Hebrew ha-šmool 'the-left'; Syriac simaalk-aa 'left-the'; Arabic šamaal / šimaal 'north'; Old Canaanite sim'al 'left' or hassim'al 'the-left':

\[ \text{UACV-1307} *\text{si... 'left'}; Tb 'aasiyan / aasişan 'left side'; Hp šiy-ŋakw 'from the left side, left-from'. In Old Canaanite sim'al, the m may be lost as first element of a cluster: sim'al > si'al / siyal, resembling Tb and Hopi, but best of all, the one Tb alternate aasişan < *has-sim'al has all typical UA changes, final liquid > n, and the cluster -m'- > n'. \] [SU: Trb, Hp; SUA: Tep]

1247 Hebrew tly 'hang'; *yutta (hoqtal) 'be hanging'; Aramaic(J) tly / talaa 'swing, lift up, suspend, hang', or perhaps Arabic dll 'suspend'; Hebrew tly 'allow to hang down', (hoqatal) yudal:

\[ \text{UACV-1128} *\text{yula 'hang'; Ca yúlla 'to hang'; Ls yoóra 'to swing, hang in the air'; we would expect the Ls vowel to be ü also, but *a-a > o-a is frequent.} \] [SU: Tak]

1248 Arabic qasa'ta 'divide up, measure'; Hebrew qasitiyaa 'ancient weight, used as money, n.f.'; MHebrew qasitiyaa 'a coin, a weight, lamb'; MHebrew qasitiyaa 'a standard value, jewel, lamb'; Syriac(S) qest-aa 'measure, n.m.:

\[ \text{UACV-2016} *\text{koCta 'bank, shell, money'}; M67-21 *ko 'bank of tree'; L.Son90 *koci 'camarón'; M88-ko6, ko10, ko21; Munro.Cup118 *qéé'la 'shell'; KH.NUA; KH/M03-ko6, ko10: Ls qeš-la 'seashell'; Ls qeš-la 'skull'; Gb (a)-xóxoc '(su) cáscara'; Cp qié-ly 'money, silver'; Ca qié-ly 'money' (pl: qišlyam); Sr -qoq 'hide, bark'; Sr qoqáviam 'money'; Cr kúcape'e (Cr u < *o) 'cáscara'; Cr kuhe'a 'ana 'type of tree with useful bark'; Cr ra-ká-kuhe'a 'an he is skinning it'. Ken Hill adds Ktn koco 'shell (of turtle), peel, skin'. Nv koska 'concha de nácar [mother of pearl, naacre]' belongs (Nv s < *c; cf. Tbr koci-kal 'camarón') and it may be loan source for CN kooska-tl 'jewel, ornament, necklace' and not belong at 632. [p1q,2t] [NUA: Tak, Num; SU: Tep, TrC, CrC]
1249 Arabic qasaṭa ‘divide up, measure’; Hebrew qasîṭ̄w ‘ancient weight, used as money, n.f.’; Middle Hebrew qasîṭ̄w ‘a standard value, coin, weight, jewel, lamb’; Syriac(q) qast-w ‘measure, n.m.’; Hebrew qasqesiṭ ‘scales’; or possibly Syriac qṭ(r) ‘acacia shell’; Arabic qarīs ‘shrimp’;

UACV-577 *pa-kocci ‘shrimp’: My baa koōcim; Yq ba’ākōći; Ayq vaa koōcim; CN akosili / akosilin. CN has its expected loss of initial *p (from *pa- ‘water’), though the s < *c is open for explanation. These languages devoted this cognate to ‘shrimp (shell)’: *kocći ‘shrimp’: L.Son90 *koci ‘camarón’; Wr kohci ‘camarón, canqui’; Tbr koci-kal ‘camarón’; and My kōći kapā’ora = baa koōcim ‘camarón’. [SUA: TrC, Azt]

UACV-2015 *koyo ‘shell’: L.Son100 *koyo ‘concha’; M88-k21 ‘concha’ and ko10; KH/M03-k010: Eu kodó(k) ‘concha’; Op kodos ‘ostia’; Yq ko’øyó ‘caracol’; My koyóôle ‘cinto de campanitas’; Pl kuyul ‘coyol palm tree’; Tb koyoo-y ‘turtle’. Jane Hill (p.c.) adds TSh koyoto ‘camarón, canqui’; Tbr koci ‘concha’; and My koyóo ‘caracol’. Also notes Chumash q’oy ‘olivella’. Miller has here NP kota ‘crayfish’ and NP koyotći ‘white shell necklace’. The *koyo and *ko submissive forms have often been combined. My koyóôle (above) and NP koyotći, short of a missing -t- in My, offer substantial resemblance, and shells being a trade item may mean that many of these are loan possibilities, as well. [SUA: TrC, Azt; NUA: Num]

1250 Aramaic(S) ṣr̠ / ṣr̠ ‘slip, slide’; Syriac šr̠ ‘slip, slide, glide’; Arabic zaliqa, -slaqa ‘glide, slide, slip’; or Egyptian šd̠lr ‘cold, shallowing, slope’;

UACV-2037c *siro ‘slide, slip’; Hp siroknaa ‘slide it’; Tr sisiro- ‘patines, deslizaderas [skates]’ or Tr sārāame ‘resbaloso [slippery]’; Ktn sīrīh(-jīk) / sidīrīhhīk ‘play slide (down a hill on a hide)’; Tb šīda’yat–iśi’dāy ‘to slide, slip’, Tb šīdo’dot–iśīdot ‘to slither’. Miller includes Pl šiśpinawai ‘to slide, slip’, but for Azt, CN šoloaa ‘slip, v.t., v.refl.’ is a better candidate, showing the medial liquid with possible assimilation of the first vowel to the second: *siolo... > solo... In fact, CN š rather than s may suggest the same in light of CN’s other V assimilations in sand, etc. Ktn (haru’h)ši’ ‘may have *s > h; Cr watasīrī’ıpēka ‘se resbala’ (whose middle portion corresponds to *-surī-u-). This morpheme may be in *śīrpV (Hp sīpa ‘slip suddenly’); TO heelwu’a ‘slide’; TO heelwuisk ‘slide’; Pl šiśpinawai ‘to slide, slip’) at smooth. Other slip/slide terms follow, not necessarily cognate.

UACV-2037d *siṭ’ta: Tr sitā ‘deslizante, que se desliza, que resbala’; Wr si’tā ‘be smooth, slippery’ (fut: si’taré-ma); Tb šīda’yat–iśi’dāy ‘to slide, slip’, Ktn šītik ‘bald’.

UACV-2037e *ciṭ’ā / *čiṭ’ā ‘slippery’: Ayq ćitahkō ‘slippery, smooth’; My čiṭ(ah)ko ‘smooth, slippery’.

UACV-2037f *čito ‘slide, slip’: Eu čītvāke ‘deslizarse’; My čītōhte ‘se resbala’; Eu čītōke ‘smooth’; Eu čītō-da’a ‘slip’; Yq čītōhte ‘slide’; Ayq čītōhte ‘slip’; Ts’h (tá)citihi ‘slip’. Note the variant 2nd V a/o in Cah. ## SP si’yu ‘slide’; SP šū ‘slip’; CU siyā-kwāy ‘slide’.

If a liquid was lost in a cluster, the two below ought to be considered:

UACV-2037a *siko(h)/j ‘slide, slip’: L.Num190 *siko(o) ‘slide’; M88-si10 ‘to slide’; KH/M06-si10: Mn siqo ‘slide, vt’; Mn sgogoji ‘slide, vi’; NP sikoi; Sh sīkūhī / siko ‘slip, vi’; Kw šīgo’i.

UACV-2037b *ta-c-sikoh ‘foot-slip’: Mn tasiqohi ‘slip, vi’; Ts’h tascikohi ‘slip on one’s feet’. Also add WMU taḥṣissikwā ‘slip, vi’. The cluster of *-cs- produced another instance of the c/s dichotomy in Mn tasiqohi and Ts’h tascikohi. [s/c, t/l] [1s1,2l1,2,2r2 [NUA: Num, Tb, Hp, Tak; SUA: Tep, TrC, CrC, Azt]

1251 Hebrew qaw / qawa ‘string’, Syriac(KB) qωwe ‘woven’, pl: qωwawya / qawwīn; the Aramaic pl -iin on Semitic qaw would yield qawīn:

Ls qāwāwīn-š ‘bowstring’

1252 Arabic taffa (< *tappa) ‘to spit, spew’; Aramaic(J) tpp ‘spit out’, twp / tuu-ap ‘spittle-the’;

UACV-2122b *cupa / *top ‘spit, vi’; Sr cóv-kin ‘spit, v’, the -cuba of Wr a’kacuba ‘spit, v’. [1t,2p] [NUA: Tak]

1253 Syriac šaqaq ‘leg, shank, branch, stem, stock’; Hebrew šooq ‘thigh’:

UACV-2156 *co(k)/j ‘trunk, base, stem, stalk’; M67-66; M88-ko9; KH/M06-co9; Tr čoki ‘extremidad inferior, tallo [stem, stalk]’; Tr ču’ki / čo’ki / ču’ri ‘tallo’; Tr čo’ki-su ‘a shoot’; Hp coki ‘upright plant, tree, bush’; Wr cohkJi ‘stem, trunk’. Ken Hill adds We cwtJā ‘base, fundamento’. [1s1,2q] [SUA: TrC, CrC; NUA: Hp]

1254 Syriac saqaq, impfv -sqaq ‘to crouch, squat’; Syriac saqwaq ‘crouch down, cower’; Syriac saquaq’s-aa ‘one who squats, crouches’: or Hebrew šə’y ‘be fettered, cower, tilt, lie down’; Arabic šgā / šgāa ‘to bow, incline, bend, lean’; infinitive or verbal noun šagwā ‘bowing, leaning, inclining’;

UACV-2197 *ekku ‘stoop, bend over’; L.Son46 *ekku ‘agacharse’; M88-cu13; KH/M06-cu13: Op cuk; Eu cù-cuku; cukO; Wr cukW; Tr cukW/cogo ‘be on all fours, stooped, bent over’. [1s3,2q,3’2] [SUA: TrC]

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1255 Hebrew sgd, impfv: -sgod ‘bow down’; Arabic saţāda, impfv: *-saţad ‘bow down, bow to worship, prostrate oneself’; Aramaic (J) sgd ‘bend, bow, worship’; Syriac sâţad ‘bow, do reverence’;

UACV-943 *coko ‘knee, kneel’; L:Son37 *coko ‘knee’; M88-co12; KH/M06-co12: Tr çokôba-ra; Tbr soko ‘knee’; Tbr mo-sokô-l ‘rötula’; Tr çokô ‘knee’; Wr(alt)cohkôpo ‘knee’. [SUA: TrC]

1256 Egyptian (H) wn ‘sein [be], existieren [exist]’.

But not Hebrew šalaa ‘he stood up, arose’, pl: šaluu ‘they stood up, arose’; see below 1257, 1258

UACV-2158 *wëni ‘stand’: VVH161 *wëni ‘to stand’; M67:411 *wëni; L:Num287 *wëni ‘sitting, standing (durative)’; M88-wï ‘to be standing’; KH:NUA; L:Son343 *wëni ‘standing’; KH/M06-wï: Mn wëni; NP wëni; TSh wëni; Sh wëni; Cm wëni; Kw wëni ‘stand, stop, sg’; SP wëni; CU wëni ‘being standing’; CU wëni-wi ‘get up, stand up’; Tb wëni-wu1: ‘wëni ‘stand up’; Tb wëni ‘be located, exist!’; Tb(H) wëni ‘be’; Hp wëni ‘be standing, sg’; Ca wënum ‘stand up, be standing, stop, stand still’; Ca wën ‘put in place/order’; Ca wen- ‘s.th. that is there’; Cp wë ‘there it is’; Ls wë ‘be at a place’; Gb wë ‘be in a place, lie (mass/pl)’; Sr wë ‘in a place, lie (mass/pl)’; Ci wë ‘be standing, stop, stand still’; Ci wë ‘be at a place’; Cm wë ‘be in a place, lie (mass/pl)’; Cp wë ‘there it is’; Ls wë ‘be at a place’; Gb wë ‘be in a place, lie (mass/pl)’; Sr wë ‘in a place, lie (mass/pl)’.

Note the two forms of Tbr wer; the latter matching the pl stem, the form ST guguuk ‘standing, pl’. The PYp form suggests that this is a plural.

TO gegok ‘be standing, pl’; UP gïgukï (B.Tep); PYp gerok ‘be standing, upright, pl subj anim’; NT gúúka.

The singular align with singular and plural, the Tepiman forms align with the singular and plural.

1258 Egyptian plural: šaluu ‘they stood up’; while the two forms of Tbr were / welo ‘estar, estar en pie’ align with singular and plural, the Tepiman forms align with a reduplicated plural *wiwïlu- of the two in singular Hebrew šalaa ‘he stood up, arose, masculine singular’ and plural: šaluu ‘they stood up, arose’.

UACV-2159 *wiwïlu-ka > Tep gi(g/r)uka ‘stand, pl’: B:Tep48 *gukuka ‘to stand, pl’; M88-wu1; KH/M06-wu1: TO gëgok ‘be standing, pl’; UP gi(gukï (B.Tep); PYg gëgok ‘be standing, upright, pl subj anim’; NT gïguk; ST gëgok ‘being standing, pl’. The PYg form suggests that this is a pluralizing reduplication of *wiwï above, i.e., *wiwïlu with final -u instead of i, like the one Tbr form of Tbr welo / welo; thus, *wiwïlu > wënum-ka > Tep *gi(g)uka > *gukù / gukuù.

Note the two forms of Tbr were/welo, the latter matching the pl stem, the former matching *wiwï above for sg. [1’2,2l,3y] [SUA: Tep]

1259 Hebrew brk ‘kneel down, bless, praise, adore’, impfv: CV-brok; this is a Sem-kw contribution, as obvious in Ca, less obvious in Hopi, and loss of w in Cahitan bw > b:

Ca kwë ‘eqi ‘stoop down, vi’; My beyûk ‘se agachó [stooped, bent over]’; Hp yok-ta ‘be nodding off, be bending or stooping over repeatedly’ of impfv -brok with loss of -b- in the cluster. [kw1b, kw 2r, kw 3k]

1260 Hebrew brk ‘kneel down, bless, praise, adore’;

UACV-2202 *po-o-ta / *poro- ‘bend over, stoop over’: AYq po-o’la ‘stooped over’; AYq po-oke ‘bend, stoop, double over’; Cr âh pü’utawi’iši ‘se inclina [lean, stoop]’; with *o > Cr u, AYq and Cr match. In both Cah and Cr we see liquids r/l > -/-.

UACV-2200 *luka ‘stoop’: Ca lûku ‘bend the body forward’; Cp áwlukü ‘set (of sun), v’; Ls lôóqa ‘stoop’; *u-a > o-a may explain Ls o, and Cp has a prefix; otherwise, good. [NUA: Tak]

1261 Arabic šd ‘to be firm, solid, hard, strong’;

UACV-2219 *sići > *si’ ‘strong’: Sh(C) sittawâtti ‘strong, muscular’; Cm sutena ‘forcefully’ (not *suttVna); SNum forms are likely of another source: Kw sitt-ga-di ‘one that is strong, of trees’; SP sïi ‘strong’; SP sïï-ga-nïitu; WMU súü- / súï- / súï-ga-tu ‘strong’; CU súï-a-ga-tu ‘strong’. Note *-tti- in CNum. [NUA: Num]

1262 Aramaic dokar ‘remember’, Hebrew zakar ‘remember, mention’, Arabic dokar ‘remember, think, mention’; Tep may have m sg obj oto: dokar oto ‘think on it’;

UACV-2286 *fikay ‘think’: TO çegito ‘think’, PYg tekito ‘think, need’; Hp ëqay/i ‘learn, hear, heed’; Hp ëqayipi ‘temple, side of forehead’. [1’2,2k,3r] [SUA: Tep]

1263 Hebrew šlk ‘throw, dispose of, throw away’ and ‘be thrown to the earth’ (hoqal)’;

*šilek-aa (qittel with suffix);

UACV-2318 *šik ‘beat, throw (with power, furry)’: Ca séqay ‘whip’; Ca pe-séqay ‘whip, throw (one’s power at s.o. to kill him)’ and CN sokoaa hurl s.o. or s.th. down in scorn’. CN assimilated V’s from *šik. [1’2,2l,3k] [NUA: Tak; SUA: Azt]
Below are three forms in a natural alignment with various forms of Semitic tpr ‘sew together’:

1264 Hebrew tpr / taapar, impfv: -tpor, cohortative -*tpora < -*tpura 'stitch together'; Hebrew qittel impfv: -tapper (< *-tappir) 'sew together'; Aramaic(J) tpr ‘join, sew, mend’;

UACV-2332a *tappiCta 'tie': M67-438 *tapi ‘tie’; M88-ta24; KH/M06-ta24: NP tappi ‘tie’; Kw tapiči ‘tie’; SP taviča ‘tie’; CU tapič-a-y ‘tie’; Cr tápí-i ‘he is tied to the stake’. Eu hitápura ‘make a knot’ and Eu hitápuri ‘knot’ highly resemble Hebrew hit-qttel—hittapper—or a similar form is a niqtal infinitive—hittaper—though Eu -p- may suggest a doubled -*pp- as in the first, which is also more likely or more common. An intensive (Hebrew qittel-rahbabi or Arabic II) of Semitic rbt (Arabic rbt ‘bind, tie up’) would yield similar forms, but tpr with final r clustered with t would yield similarly: *-rt- > -č-.

1265 Hebrew quttal (passive of impfv of quttal above) would be *-tappa ‘sown together’;

UACV-2332b *tappa ‘tie(d)’: NP tugapa (< *tuppaka) ‘tie with’, Mn wítopisa (<*wíC-toppisa) ‘tie a knot in’. An intensive (i.e., Hebrew qittel or Arabic II) of Semitic rbt (Arabic rbt ‘bind, tie up’) would yield similar forms to this and the above, but Semitic tpr seems more likely. Ls túuča/i- ‘be tied, vi, tie, vt’ with loss of p in a cluster is a less clear possibility from quttal of either tpr or rbt

1266 Hebrew tpr / taapar, impfv: -tpor, cohortative -*tpura < -*tpura 'stitch together'; Hebrew qittel impfv: tapper (< *tappir) ‘sew together’; Aramaic(J) tpr ‘join, sew, mend’;

UACV-2330a *pura/i ‘tie’; VHV97b *puli/ *pula ‘to tie’; M67-437 *pul ‘tie’; L.Son221 *pura, pur-i ‘amararr; B.Tep285a *vurai ‘he ties up’; 285b vurisa ‘to tie up’; 285c *vuu ‘he tied up’; CL.Azt173 *i̯i̯p; M88-pa2; KH/M06-pa2: Tb puunat- ‘umbum ‘tie a knot’; TO wuud; wudabud ‘rope, strap’; TO wul ‘be tied together’; wulim ‘bale, bundle’; Nv vurha ‘atar’; PYp vuura ‘fasten, tie’; NT vu’li ‘esta amarrado’; NT vuipúčapai ‘amararr animal’, vt’; NT vuipúrúai ‘amararr, vt’; ST vulyi ‘amararr’; ST vuara ‘lo amarró’. Eu búra/vúra; Wr pula/puri; Tr burá/buri; Wc hía ‘amararr’; CN pilua ‘gird oneself, t.s.th/s.o. up’; CN piloa ‘hang/s.th./s.o./self up’; Pl pilua ‘hang, wear about the neck’. What of Ls póta i ‘fasten, pin’? Or Semitic kbl ‘fetter, bind’? [SUA: Tep, TrC, Azt, maybe NUA: Tb, Tak;]

1267 Hebrew ppl ‘exert oneself’, Hebrew Saamel ‘burdened with grief, worker’; unattested huqat 3d m sg *yušmal ‘be tired’; Arabic ppl / ḫamila, impfv: ya-šmalu ‘to do, work, take pains, exert oneself’;

UACV-2341 *yu∪ma ‘tired, worn out’, Trb yurum- ‘cansarse [get tired]’; Yq yúume ‘cansarse [get tired]’; My yúume ‘se está cansando’; Ch yum ‘á ‘tired, suffer, drunk, dead, pl’; Tb yu mat- ‘uyuyu m ‘worn out’; Tbr yu-nium-ká-m ‘anciana’ (-ni = Tbr n < *y, thus < *yuyum). {1’2,2m,31} [NUA: Num, Tb; SuA: TrC]

1268 Hebrew mat’le ‘rising, ascent, climb’; Hebrew maš’al ‘above’;

Hebrew maš’la ‘upward movement, stair, upwards’;

UACV-2444 *mo- ‘rise up(ward)’, Wr i’móla ‘stairs’; Eu mówa ‘arriba’; Tr mo- ‘encima’; Tr -mo-ba ‘encima de’; Tr nemo(no) ‘mount on’; Tr mowi ‘subirsele, encimarsele’, pl: hímo; Wr i’mó- ‘climb’; Wr mohéna- ‘climb’; Wr mo’tepú ‘climb up s.th., vt’; Eu hámu ‘subir’; Eu hámuudá ‘subida’; Kw mío’sí ‘rise, vi’; Hp mó’o’-ta ‘be piled high in a molded shape’; Hp mo’ola ‘pile up, make mound’, but Hp V should be ó. {1m,2,2,31} [NUA: Num, Hp; SuA: TrC]

1269 Hebrew na-ra’y ‘be seen, appear’;

TO neid ‘be seen, appear, find out’ vs. TO neid ‘see, discover, visualize, realize, perceive’; TO neida ‘seeing, s.th. seen, sight’; UP níidi; LP níi; NT níidyá; NT nídyá; Wr ne’né ‘verlo’; Tr né ‘mirar’; Tbr nyéry, nyera ‘mirar’; Hp nícapwi ‘one who stares out of curiosity’; Hp(Albert, Shaul) níkapwi ‘stare at, be easily attracted’; Cr ha-há-nyee ‘he is awake’; Pl neei ‘appear, look like’. Ls nóoi ‘see, look, read, visit s.o.’ is crucial to the medial consonant, as > s in Azt adjacent to voiceless C. Note also Tr newá ‘visible’; Tr ne’né ‘admire’; SP sayaya / naya pa ‘seem, look like’; Tr e-né- ‘see, look’; Tr e’ñawa- ‘be admired’; and CN neesi ‘appear, reveal oneself, become visible’. In his NT dictionary in progress, Bascom lists NT áeyé ‘see, vi’; NT ñídyi ‘see, vt’. Tr newá- ‘present, perceptible, realized (used with other verbs rather than alone)’ is noteworthy. {[x > y/d/s; w > v in Num} [SUA: Tep, TrC, Cc, Azt; NUA: Num]

1270 Hebrew (*bayin >) been ‘between’; Arabic bayna ‘between, among’; Syriac bainai ‘between, among’;

UACV-2565 *kwán ‘with’; NT abáána ‘junto a, junto de, junto con [together with]’; ST baan ‘con (apartado)’. [kw1b,2n] [SUA: Tep]

1271 Hebrew naas-îm ‘women, pl’ (suppletive plural of ‘îshâa ‘woman, sg’); Syriac neša ‘women’;

UACV-2574 *nos-tu ‘old woman’; BH.Cup *née ‘old woman’; M88-no11 ‘old woman’; Munro.Cup140 *néééi-la; KH.NUA; KH/M03-no11: Cp niču ‘grow old (of women)’; Cp níslyu-l ‘old woman’; Ca níslyuel ‘old woman’;
Ca nišpuvuk 'bec. old (of women)'; Ls néće 'bec. an old woman'; Ls něš-la / něš-ma-l 'old woman'; Sr nihtàvtí 'old woman', pl: niihtàv-tí 'grow old (of a woman), become an old woman', v'. Ken Hill notes the 1st V is likely due to Ca influence. Sr niht 'woman' also exists. Ken Hill adds Ktn nohtat, pl: nonohtam. Note Serrano's four terms—Sr naaš 'girl', Sr nääht 'young woman', Sr niht, pl niiñim 'woman', and Sr nihtàv-ti 'old woman' (tav < *rab 'great'). [NUA: Tak]

**1272** Arabic *taqšir* 'to peel, shell, derind, debark, skin, husk', f. impfv ta-qšir:

UACV-2019a *aši'a* 'bark, n.' (SNum): Kw 'asi'a; Ch 'asi'a; CU si'ia-va. [loss of initial vowel in CU]

UACV-2019b *si'a* 'hull, shell, peel, v': BH.Tak *si'a 'hull, v'; MH/M06-a6 'to shell, hull, v': Cp si'ay 'to hull acorns'; Ca si'ay- 'to peel (fruit, bark of a tree, etc.)', v'; Ls šii 'awsi 'shelled acorns'; NP tasi'wa 'to crack pine nuts'. Miller adds Ch ompi 'almagre [red ochre]'; TSh ompin 'small water-worn pebbles or gravel'; Sh oompi 'small water-worn pebbles or gravel'; Hen and Fernandeño òxa 'star'. Miller says the semantics are identical, and the forms fit the rare (i) vowel of the impfv, and NP even shows the 3rd CP prefix *ta-as at 561. The glottal stop may reflect a consonant cluster at the morpheme boundary, a morpheme perhaps resembling what is visible in Ls and NP -wa. [NUA: Num, Tak]

The next few items are relevant to the Aramaic-leaning of the Semitic-p language, discussed later.

**1273** Aramaic *-ta* 'the' (f. suffixed definite article, often part of citation form, drops when possessed):

*UA* - *ta* 'absolutive suffix (dropped when possessed).

UACV-2678 *-ta* 'non-possessed/absolute suffix': Whorf1837b; BH.Cup*-ta/-la/*-ca 'absolute suffix'; Miller1983,120; KH/M06-m1: TSh *ta-ta* 'accusative'; Sh -tta (obj form); Tb -l, -t; Hp -a-ta(a) 'non-possessed accusative singular'; Sr -ta(a)-l(a)-t(a) 'singular'; -ta(a) 'non-possessed'; Ca a-ta-l/-l/š/-č; Cs -a-ta/-a-l/-l/-č; Ls -a-ta(-l(a)-/-š/-č; Gb -t/-y; My -ta 'accusative'; Op -ta 'accusative for class I verbs in Op (Shaull 1990, 563); TO -t, -č; CN -t/-č-li/-l < PU 'absolutive suffix'. Relevant to this is that in some Aramaic dialects, the definite noun form is more often the citation form or equivalent to UA's 'absolutive'. [NUA: Num, Tb, Hp, Tak; SUA: Tep, TrC, Azt]

**1274** Hebrew kookaab 'star'; Aramaic(S) kookaba-aa / kookab-aa 'star-the'; Syriac kookav 'star'; Syriac kookab-aa 'star-the';

Sr kupaa 'to shine (as of the stars)'; another verbalization of a noun, even showing the final glottal stop. Everything is as expected: (1) vowels generally rise from Sem to UA (o > u); (2) Aramaic's suffixed definite article causes the last two consonants to cluster, and Sr -p- (vs. -v-) shows a cluster underlies it, such as -kp-; (3) all vowels and consonants are two, even the final glottal stop of suffixed article -a’. Even Syriac itself denominates the noun to a verb: Syriac kawkab 'to cover with stars'. [1k,2k,3b]

**1275** Syriac haqlaa 'field-the, open country-the':

UACV-1830 *oka* / *(h)oka* 'sand, earth, rock': Sapir; M6-355a *o-rock'; I.Num11 *o(o)h 'pebbles'; M88-09; Munro.

Cup38 *éxa-la or háxa-la 'earth/land/sand'; KH.NUA; KH/M06-09: Sr 'ôôq-ţ 'sand'; Gb 'ôxor 'earth, land, dirt'; Gb 'ôhet 'sand'; Ls 'èx-la 'earth, land, dirt'; Ca i’exi-š 'desert' and Cp háxa-l 'sand'; Sapir lists Gb òxa-r 'land' and Fernandeño òxa-r 'land', which also suggest a 2nd vowel of a (*oka); Ktn 'oka 'sand, sandy area'; Ktn 'a’oka 'arroyo, canyon'. Most interesting is Ls ëx-la 'earth, land, dirt' whose e < *o, shows a rare -la instead of the normal -l and -t, which -la is most often motivated by a clustered nasal or liquid like an underlying *okl-*. These may tie to CNNum *ok(w)àiC 'flow, river' at river, though Sh om-pin 'talus rocks, scree' and Sh okwàC 'flow'; Sh okàiC-pin 'river' show different looks. A shorter *oC / *On seems to underlie Mn pa’-oo ‘gravel'; NP pa’oppi 'streambed gravel'; Sh om-pin 'talus rocks, scree'; Sp Oc-; Uc- 'round object'; Hp owa 'rock, stone' pl: o’wa (vowel is wrong). Hill adds Ch ompi 'malagre [red ochre]'; TSh ompi 'small water-worn pebbles or gravel'; TSh onkompi 'small water-worn pebbles or gravel'. Let's separate the preceding *oC / *On- from the following (perhaps *oka / *Onka). Questionable is Wr o’sé 'pedregal' unless it has another morpheme. h2b,2q,3l [NUA: Num, Hp, Tak; SUA: TrC]

**1276** Aramaic talga-aa 'snow-the'; Syriac talga-aa 'snow-the, n':

UACV-2077 CNum *takka* 'snow': Sh takka-pin 'snow'; WSh takka-; TSh tahapi. [1t,1s,2l,3g] [CNum]

**1277** Hebrew rbs, impfv: -rbas 'lie down, rest'; Arabic rbb, impfv: ya-rbdiu 'lie down, lie, rest (animals, with their chest to the ground); Aramaic(J) rbf 'lie down'; Syriac -rbaf 'lie down'.

UACV-1319 *po/o / *po/i 'be lying down'; VVH130 *po/i/*po/o 'be lying down'; M6-260 *po 'lie down'; L.Son208 *po, *po/i 'acostarse'; M88-po3 'be lying down'; KH/M06-po3: Ls pé-t, -pe (poss 'd) 'bed'; TO wo ‘in a prone position’; Eu voô 'acostarse uno [lie down]'; Eu voî 'acostado [lying down]'; Wr po i 'estar acostado [be lying down], sg'; Tr bô ‘estar acostado, sg'; My òkoka 'acostado'; My boo-te 'acostarse'; AYq vo'-o-te 'lie down'; AYq vo-o’-ka 'be lying down'. Tep: PYP vo-o/vohopo 'be lying down, sg/pl'; NT vóopo 'acostarse'; NT vóyopa 'acostarse'; NT vóidagai 'el acostarse, verbal n'; ST vooda 'acostar (anim obj); ST vo ‘estar acostado'; ST vo’ya 'acostarse'. Miller adds NP pukkwa 'be lying down, pl'—maybe, if compounded. [1r,2b,3'2] [NUA: Num; SUA: Tep, TrC]
1278 Syriac ṣmṣ ‘to ferment, leaven, mix’; Araamaic(S) ṣmṣ ‘to ferment, leaven’;
Hopi homo-‘ta ‘be mounded, bulged, convex’. The leaven of a bread causes it to rise, mound, bulge, be convex. Hebrew/Semitic ṣ > ṣ of Aramaic is similar to UA s > Numic ‘.

1279 Araamaic(J) ygar (≡ *yagar) ‘hill, heap of stones’; Syriac yagar-aa ‘heap of stones, barrier’;
Biblical Araamaic yagar ‘stone monument’;

Hopi yaga ‘nose’, combining form yaqas-; Eu daaká ‘nose’; Tbr niki-so-r (UA *y > Tbr ny > ni); Yq yeka; My yekka; Wr yahkah; Tr a’ká. Remember, the Tepeyan branch (next 5 languages) has the sound change UA *y > d: TO daak ‘nose’; LP(B) daak; PYP daaka; NT daaka; ST daak; WC yekarú ‘beak’; CN yaka-tl ‘nose, point, tip’. Miller notes other cognates of varying semantics: Mn yoqa ‘nasal mucus’; SP yaľā ‘edge, end’; Tbl yahawai-t / yahawai-l ‘summit, point’. SP and Tbl semantically align with CN. Sapis lists Tr yaxka and Ca yeka, though I can find neither in my sources. A fairly clear NUA-SUA distinction for ‘nose’ emerges in NUA *mu-pi and SUA *yaka (except Hp yaga with SUA), though, as Miller shows, other reflexes of *yaka in NUA have related meanings (e.g., SP yaľā ‘edge, end’). As Tbr typically shows a palatalized nasal n/ny for y, then Tbr niki-so-r ‘nose’ is also a reflex with both vowels assimilating toward y/i: *yaka > nyaka > nyaka > niki. The final -s in Hp’s combining form is noteworthy. The other semantic group is below in:

UA CV-1546b *yaka ‘side, ridge, point’: Kw yiga/yagaa ‘side’; CU yaľa-vi ‘side, also side of the body’; SP yaľā ‘edge, end’; Tbl yahawai / yahawaiil ‘summit, point’. This is in all eight branches. Hopi, Tbl and SP show most nearly the original meaning. R > s in Hp, as in buzzard, etc, so I am impressed with AMR’s reconstruction of *yakaR. [1.y,2.g,3r] [NUA: Num, Hp, Tbl, Tak; SUA: Tep, TrC, CrC, Azt]

1280 Araamaic(J) mooq ‘felt-sock or stocking’; Araamaic(S) mooq-aa ‘shoe-the’; Syriac muq-aa ‘shoe, slipper’; Araamaic pl *muq-a-ya ‘shoes’;

UA CV-1958 *moko ‘footwear’; Mn móqo ‘shoe’; Mn moqoya ‘wear shoes’; NP sogo-moko ‘moccasin’.

1281 Syriac pant-aa ‘upper leather of a shoe, instep of the foot-the’;
Araamaic(S) ‘appant-aa ‘pant-aa’ ‘upper part of a shoe-the, n.f.’;
UA CV-1957 *paNca ‘shoe’: TSh paccan ‘shoe, mocassin’; Kw paca-vi ‘shoe’; Ch paciciv ‘mocassin’; SP pača ‘mocassin’; WMU pac ‘shoe, sandal, n’; WMU pahccā ‘my shoe’; CU pāca ‘shoe’. [NUA: Num]

UA CV-1960 *pitha ‘footwear’: My bera’abot ‘sandals’; My petatíom ‘(kind of) sandals’; Yq bera’a boocam ‘sandals’; Yq béra’a boocam ‘huaraches’; Tr pereara ‘sole of shoe’. Note -n- in Tbl. [SUA: TrC]

1282 Araamaic(S) ẖuatma ‘thigh, n.f.’, pl: ẖuatme; Syriac ẖuatma ‘thigh, n.f.’, ẖuatmta ‘thigh-the’;

UA CV-1946b *uma ‘thigh, upper leg’: TO um ‘thigh’; Nv ‘uma ‘thigh’. Also
UA CV-1946a *om ‘lower leg’: M88-o24 ‘leg’; KH/M66-o24: Sh oon/oom-pin ‘lower leg’; Cm oomo ‘leg, usually whole leg’; Ca -i ‘leg’; LS e-t ‘foot, leg’. Some nasals in Tak would be nice, but LS’s absolutive -t does suggest a consonant. Jane Hill (p.c.) astutely observes that this stem appears to be at ‘bone’ for WNum and SNum, but here means ‘leg’ for CNNum (1477). [1’2,272,3m]

1283 Araamaic(J) ẖamš-aa / ruumš-aa ‘evening-the, n.m.’; Araamaic(J) ramšiit / ruumšiit ‘last night’;
Syriac rmš ‘become evening’; Syriac remš ‘evening’, ramš-aa ‘evening-the’;
Sr ru-маq ‘become dark’; Sr ruamaraumna ‘be dark’; Sr ru-маq-ci ‘be very dark, awfully dark’. We often see the verbalization of a noun form in the Semitic to Uto-Aztecan tie, and outside of loss of s in a cluster, which is common, this Sr form is identical to the Araamic form, having exactly the same vowels and even preserving the glottal stop of the suffixed definite article. 1r,2m,3s1

1284 Hebrew daawá (< *dwy), fem: daawaa ‘faint, sick, or menstruating’; Arabic dawá ‘be miserable’; Eth dawayaa ‘be sick’; Ugaritic dw ‘be sick’; Araamaic(S) dwy ‘be miserable’ and dawayaa ‘grief-the’;

UA CV-1978 *tiwoya / *ti’oyoy / *ti’mo ‘sick(ness)’: M88-ti21: KH/M66- ti2: NP tiiyai ‘sickness in body’; Sh tiwoi ‘sickness, disease’; Sh(M) témma ‘be sick’; Hp týya ‘sickness’. We can add Cm ti‘oi-pi ‘long illness, invalid’; Cm ti‘oi-kati ‘be ill for a long time’; Sh(C) ti‘immá / témma ‘be sick’. Cm t‘oi, NP tiiyai and Sh tiwoi match very well, and Hp belongs as well with either vowel loss (tíya) or assimilation. Forms with -m- likely involve another morpheme. Yet agreeing in the first three segments with Sh témma is CN teemooš-tli ‘sickness’. Note also Sr tomaahan ‘be very sick’. [1d,2w,3y] [NUA: Num, Hp; SUA: Azt]
Perhaps Ethiopic 83 form contrasts with 83 (animals); ST sorkia/sarok (present). Kw 'osoroni 'snore'; SP ossoro

UA 12 SP pia 'mother, female'; UA -a—first in Eudeve and others. [NUA: Tb, Num; SUA: TrC]

1286 Semitic -a ‘accusative suffix’

UACV-2683 *-a ‘accusative suffix’. Langacker (1977a, 82-3) considers the accusative vowel *-a to have been the regular accusative suffix in PUA and he mentions it still being productive in Tb, Southern Numic, and Shoshoni. For example, Kw -a ‘accusative’ (Zigmond at al 1991, 41). John Robertson first noticed the two—Semitic accusative -a and UA -a—first in Eudeve and others. [NUA: Tb, Num; SUA: TrC]

1287 Hebrew *na- of the nqitl in UA’s mainly reflexive role came to mean ‘the two’ from ‘each other’:

UACV-2621 *na- ‘twice, double’: M67-514a *na ‘twice, double’; M88-na25; KH/M03-na25: NP naapahi six (pahi three), as well as in most of Numic; Hp naaloyom ‘four’ vs. Hp looyom ‘two’. See *na-wakay ‘four’ and *na-pakay ‘six’. na- is a plural marker in some Kiowa-Tanoan languages as well. [iddduua] [NUA: Num, Hp]

1288 Semitic -i ‘one/someone/something from (an area/place or group of people)’:

UACV-2702 *-i / *-ya ‘person from’. Langacker 1977, 45 *-ya ‘person from’: Langacker lists examples from Tr -i and LS -ya—though others exist. [NUA: Ls; SUA: Tr]

1289 From unattested Hebrew ḡg ‘be raging, mad’ appears Hebrew másuggaṣ ‘raging, mad’: CN šikoaa ‘ser celoso [be jealous], estar enojado [be angry], enfadarse [be displeased]’ (Simeon).

1290 Arabic šibl- ‘lion cub’ or Arabic sab- / sabû ‘beast of prey, lion’—either could underlie Wr tehsebori ‘baby mountain lion’ if teh- is ‘rock’ or other, and -ri ‘noun suffix’. [1s,2b,3l]

1291 Arabic šakka ‘to pierce, prick, stab’; Arabic šikkat ‘weapons’; Hebrew sek ‘thorn’; Hebrew sukka(t) ‘barb, spear’:

SP sigi / siki ‘spear’; SP sixi-tona ‘to pierce, stick’; perhaps Tbr ali-sik ‘ant’; Tr sikuwi; Wr sekwi, etc.

1292 Hebrew šyb ‘be grey-headed, old’; Arabic šyb ‘become old, white-haired’; Hebrew šeebaa ‘grey hair, advanced age’:

Wr alheba ‘reach or be so many years old’; SP siu- ‘light grey’. Wr has a prefix, perhaps Hebrew haC- ‘the’.

1293 Hebrew hiškiil, hiškal- ‘to understand, comprehend, have insight, to make wise, insightful’:

CN iskalia ‘ser discreto, prudente [be discreet, prudent]’ (Simeon). [1s2,2k,3l]

1294 Arabic rbl ‘to set out, emigrate, V to wander, roam’ > Tb tooiy ‘to travel about’. [1r,2h2,3l]

1295 Hebrew šnî ‘to be modest, humble, retiring’:

CN -cinoa ‘a verbal suffix of respect or love’ [iddduua] [1s4,2n,3’2]

1296 Hebrew šll ‘to become dark or black’; Arabic žll ‘be black’:

Tr čona ‘to be or become dark or black’ (if -ll- > -n-). [1s4,2ll]

1297 Hebrew prk ‘to crush’; Aramaic(J) parak ‘to crumble, crunch’;

Arabic frk < *paraka, *-pruku ‘to rub, crush’ (or Semitic prq ‘tear off, split’):

SP puruqqwi ‘to break to pieces’. [1p,2r,3k]

1298 Hebrew pry / paraa ‘to bear young, to bear fruit’:

SP pia ‘mother, female’. [1p,2r]

1299 Syriac šr ‘groan, cry out, crackle (of fire, lightening)’; Arabic šr / šaraxa ‘cry, yell’; Akkadian šrx:

UACV-2072 *isotono-(kV) / *isorono -(kV) / *osoron(ī) ‘snore’: Tb šoloוע ‘snore’ (pfv of oššoloוע); NP īsodōdi ‘snore’; TSh *osotōwa < osoronwa ‘snore’; Sh īsotoppai / īsoroppai; Cm īsorokkittī;

Kw ‘osoroni ‘snore’; SP osoronwi ‘snore’; WMU sōōri ‘snore’; PYp sorkia; NT sorókkai ‘snore, snort (animals)’; ST sorkia/sarok (present). Curiously, sneeze and snore remain so pervasively intact. This Sem-p form contrasts with 83 Sem-kw form. [ḥ>η in Sem-p] [p1s4,2r,p3h2,p3x] [NUA: Num, Tb]

83 Hebrew šr / šaaraḥ ‘shout’; Akkadian šaraaxu ‘weep, cry, complain, sing a lamentation’; ESArabic šrx; Ethiopian šarxa ‘shout, cry out, v’; Sem-p would have x, so UA rounding of pharyngeal is Sem-kw:

UACV-1972 *cyaw ‘shout’: Tb caayau ‘yell’; My čáayé / cáyée ‘gritar’; Yq čáayé /cáayé ‘gritar’. Perhaps Hp(S) caalawī ‘announce, call out’ as some y < liquids. [l > y?] [kw:1s4,2r,3x,3h2] [SUA: TrC; NUA: Tb, Hp]
1300 Hebrew meleḵ / malḵ- ‘king’; denominative verb mlk ‘to rule, be king’; thus, the participle Hebrew moḵwi ‘king’; Aramaic (J) mlk ‘to lead in council’, ni-mlak ‘be led, take council’;
Hp moḵwi ‘chief’ is of interest since collapse of the second vowel is common in UA and liquid > nasal in NUA, then liquid + velar = velar nasal η, with the rounding of the o extending past the cluster: *mulek > mulk/munk > munj > moḵwi (PUA *u > Hp o). Note Hp moq̄aqa ‘from a point in front’; and because the king/chief is number one or in front, consider non-clustered Cp muluk ‘first’ and Cp mulu’nuk ‘first’;
Cp mulu’-we-t ‘the first’; Ca muluk ‘first, at first, for the first time’; Ca mulu’-ku / mulu’-nuk ‘first, at first, for the first time’; Seiler and Hioki (1979) propose that Ca muluk may contain a morpheme division of mulu’-k, which may well be, though that fact all of the compounds also contain a glottal stop where the k would have been, when clustered with a following consonant, recommends k > v and thus underlying *muluk is as likely as not. [NUA: Hp, Num, Tak]

1301 Aramaic(J) mlk ‘to lead in council’; passive ni-mlak ‘be led, take council’; meleḵ ‘leader in council, chief, king’; Aramaic(J) muul / mool ‘border, front, in sight of’;

UACV-1547c *mul / *muluka ‘first’; BH.Cup *mul ‘first, before’; M88-mu12 ‘face’; M88-mu14 ‘before, first’. Ken Hill correctly combines M88-mu12 and mu14 in KH/M03-mu12: NP mu1 ‘first’; Cp mukul ‘first’; Ca mukul ‘first’;

Lv ‘amū- (la) ‘first, previously’; Hp mōtōi ‘first, before’; Hp mōope(q) ‘in front’; Hp moq̄aw ‘from a point in front’; Hp moq̄wi ‘leader, head, chief’. Hp η may suggest that the original morpheme included the three consonants in Cp and Ca, since Hp η is a nice reflex of an -lk- cluster, after loss of the intervening vowel, then showing a velar nasal for the nasalization of the liquid (*1 > N) plus a velar in a resulting cluster:

*muluka > *mulka > *muŋa. Tb(H) muluka’it ‘herd together’; Ktn namumuk ‘first’; Ktn pamukit / pamukpit ‘first, ahead’; and Ktn lamumuk ‘first’ show 3 separate prefixes (na- / pa-, / al-) to -mu(m)uk, similar to 2 of the 3 in Tr bumblebee: Tr napāri, fāpāra, wāpāra. After -lk- cluster, Tb miskit ‘to lead’; Tb(H) miskip ‘in front’ [syncope to cluster; Hp -p- < *.CC-] [NUA: Num, Hp, Tak, Tb]

1302 Hebrew pšl ‘to do, make, accomplish’;
Arabic fšl < *pšl ‘to do, act, have an effect on, have an influence on’: Hp powā-ta ‘to cure, tame’;
Hp powā-l-ti ‘cured from sickness, tamed’ (powā-l-ti ‘cure-stative-resultative’) [1p,2,3] [iddduua]

1303 Hebrew plk ‘to be round’; Hebrew pelek ‘whirl of a spindle, circle’;
(in UACS-357) Hp pōlā-ŋ-pi ‘round as a ball’ (globular shape?-resultative) [1p,2,l,3k]

1304 Arabic *pqr ‘to cleave, break up’ II ‘to split, cleave, explodes (s.th.)’;
Aramaic(J) pqr ‘break up, destroy’;

UACV-1080 *piŋa ‘grind’. In contrast to *poŋ, several *piŋ forms also exist: Sr piŋai ‘crumble, pulverize, grind into powder’; Ca piŋ ‘get ground, pulverized’; and add Ktn piŋan ‘crumble, vi’; Ktn piŋi ‘ground finely’; Hp piŋi ‘get ground fine, break into bits, shatter’; Hp piŋya ‘pulverize, grind finely, crush, shatter, vt’; Hp piŋyanpi ‘grindingstone’; and perhaps CN pinol-li ‘floth, s.th. ground’ and Ktn viŋiŋ-ik / vinyaŋ-ik ‘break, crumble, vi’ may be a non-initial form of the same. [kw1p,kw2g,kw3r] [NUA: Ta, Hp, SUA: TrC; Azt]

1305 Hebrew sbb ‘to turn self around, go around, surround’ > Ca səvuve ‘to whirl around’ [1s,3,2bb]

1306 Hebrew nš’ / naša’a ‘to lift, carry, take’; passive niqṭal ‘be lifted up in vision’ > SP nonosi ‘to dream’ [1n,2s,3]

1307 Hebrew nes ‘flag, standard, ensign’ > Hp na’ci / naci ‘standard outside kiva when not in use’. [1n,2s3]

1308 Hebrew nḥl / naḥal, -nḥal ‘to maintain as a possession, take possession’; Hebrew naḥ’lat ‘inherited property’; Arabic nḥl / naḥala, impfv: -nḥalu and OSArabic nḥl ‘to present’;
TO nolawt ‘buy, buy from’ (Saxton 1983). Medial Ǯ > Ǯ as in Egyptian njḥt > TO nopi (188).

1309 Arabic nb’, II nabbā’a ‘to tell, inform, let s.o. know about s.th.’; Arabic naba ‘news, report’;
Hp navo-ta ‘to know, learn by hearing’. [1n,2b,3]

1310 Hebrew ngd, hiqtiḥ: higgiid ‘propose, announce, inform’ (KB) ‘to tell, declare’ (BDB);
Hebrew infinitive: haggidi, impfv: yaggidi ‘he tells’; taggiid ‘she tells’; ‘aggidi ‘I tell’;
TO ‘aagid ‘to tell s.o. s.th.’; Hp ki-ta ‘say (following a direct quote)’. [1gg,2d]

1311 Hebrew mwg / muq ‘to melt, soften, dissolve, faint’;
TO moik(a) ‘to be soft’; TO moik(a)d ‘to soften, make s.o. weak’; Hp(S) miyki-ti ‘to thaw out’.

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Sapir also lists Crawl ‘schlagen, werfen, schlagen’ and Kw kwipa ‘whip, hit, beat, vt; fall down, vi’ and Ch kwipá ‘whip, hit, fall’; Cm (tï)kwibukitï ‘lash (as rain/hail), switch, whipp’. Pl witeki ‘punish, whip, beat, hit’. Tbr wewá/wiwá ‘whip’ is related to *wïpa [kw1k,2,3y]

1314 Hebrew kly / kalaa ‘come to an end, to be completed, finished’; from that verb is Hebrew kaliiy ‘untensil, tool, weapon, vessel, receptacle’. Of the four meanings associated with the Hebrew stem—a complete, 2 tool, weapon, 3 container—note that UA has three:
1 Hp kïlkiyva ‘ceremony concludes’; Hp kïlkiy ‘to emerge, appear, complete one’s appearances’; 2 Tb kïliy-1 ‘arrowhead’; 3 Hp kïli ‘liquid in a container, any liquid’. Perhaps kli > kyi > kiïy. [kw1:k2,3y]

1315 Hebrew kly / kalaa, impfv: yi-kle / ti-kle < *ty-V-kle ‘stop, come to an end, be completed’, final’: Ca -teklu-/ -teklu- ‘1 be quiet, still, 2 stop (of rain, wind, etc); Ca -teklu-ne (causative) ‘leave s.o. alone/in peace’.

1316 Hebrew yavin / yain / yen ‘wine’ > Wr yena ‘strong (of liquor)’ [1y,2n]

1317 Aramaic(S) ṭrh ‘to take the trouble’; Hebrew torah ‘burden’; Hebrew ya-ṭriḥ ‘burden s.o.’; Arabic ṭr ‘to throw, toss, discard, throw away, V drop to the ground’. Wr ceriwe ‘to be sorry or sad about s.th.’; Wr cerewa ‘basura, trash firewood that is scavenged, not cut’; CN cayawi ‘to spill on the ground (grain); fall (of snow)’. [1t2,3h2]

1318 Hebrew ygr / yaager- ‘to be afraid’; unattested, but not at all unlikely, participle Hebrew *yooger ‘afraid’; Arabic waṭiṭra ‘to fear’. Ca yuṭi ‘get scared, be afraid’; [p:1y,2g,3r]

1319 Hebrew ṭbl ‘to dip s.th. into, immerse, dive, plunge’; unattested *-ṭabbel ‘dip, immerse’; CN cakwaa ‘to soak (e.g., clothes)’ Sem-kw with -bb- < -kw-. [kw1:2,3b,3]

1320 Hebrew ṭbṣ ‘to sink down’ or less likely Hebrew ṭbṣ ‘dye’; Akkadian SPATH ‘to soak, steep, dye’; Arabic ᵇš / ᵃḇaṣa ‘to dye’; Syriac ᵃḇṣ / ᵃḇaṣ ‘to dip, moisten, dye’; both roots (ᵗḇṣ and ᵇš) have similar meanings (dip, sink, soak) and have similar correspondences in UA:
Hp(S) civohkya ‘quiatsand, quicksand area, swampy sediment’; Hopi civookya ‘flood plain, alluvium deposit’; Hopi cokovi-ti ‘get covered with mud, get stuck in mud, bogged down, mired’. [1t2,3b,3] [idddua]

1321 Hebrew ḥargol ‘type of locust’; Arabic ḥjargal / ḥjurgul ‘locust’:
Tr urugú-pari ‘type of grasshopper’. Tr -pari is suffixed to many insects and birds; thus, Tr urugi-, with a separation of the -ṛg- cluster, is a nice reflection of ḥargol with initial pharyngeal. [kw1h2,3,4]


UACV-1208b ṭuṭu ‘hot’ (SAUA): Eu urute- ‘hacer calor’; Eu urucu- ‘tener calor’; Op uru; Tr uuri ‘tierra caliente’. Intervocalic -t- or an actual -r-, as in UACV-1208a below:

UACV-1208a ṭūṭī / ṭīṭ ‘hot’ (NUA); MM8-11 ‘hot’; M67-236 *ete ‘hot’; L.Num26 *ṭīṭ(ḥ) ‘(be) hot’; L.Son26 *ṭu ‘hacer calor’; KH.NUA; KH/M06-11: Mn ṭīṭi; NP ṭīṭī (<*ṭīṭīti); TSh ṭīṭi-; Sh ṭīṭi; Tb ṭīṭi-; Ḥ ṭīṭi-; Ṣr ṭīṭi; Gb ʿorō. Hill adds Ch arīṭi ‘it’s hot’ and WSh ṭīṭi. Note also Ch(L) arīṭi / arīṭ ‘it burns! Ouch!’ (said only of heat pain); WMU arīṭ ‘hot! Ouch, it’s hot!’; Kw ʿṭīṭi ‘ouch!'; SP atturooci ‘hot (of water)’.
[NUA ḫ意味着 SUA u] [NUA: Num, ḫ, Bu, ḡ; SUA: TrC]

1323 Hebrew ḥp ‘make haste’; Arabic ḥpz ‘to urge, press, to hasten, incite’; Egyptian ṣḏq ‘eilen [hurry]’

UACV-2540 ṣḏq ‘whip’. Saphir; VVH17 ṣḏ qp ‘to whip’; M67-456 *wep ‘whip’; I.Num283 *wiḥ- instr. pref. ‘whip’; B.Tep50 ṣḏ ‘giva’ ‘to whip; M88-wî5 ‘to hit’; KH.NUA; KH/M06-wî5: Mn wî with ‘whipping motion, with sideways motion of long object’; NP ṣḏqita(< *wipakkatta) ‘spank’; Sh wî ‘with a long instrument or the body’; Kw wî ‘with an instrument’; SP wî-C ‘with the length of a long obj’; Tb wîbat ‘to hit, whip’; Tb wbibš ‘a whip’; Cw ṣḏwɑ ‘hit with a stick’; Hp ṣḏwaa-ta ‘be hitting, striking’; Hp ṣḏwaap ‘a whip’; TO gew(i) ‘strike, hit, v’; TO getitem ‘whip, n’; Nv giba ‘azotar [whip]’; PYP geex ‘whip, hit, beat’; NT ṣḏ ‘giva’; ST ṣḏ ‘giva’;
Wr wēhpa-ni/wēhpi-ma ‘hit’; Tr wepa, wip-mea ‘azotar’; Tr wipisô- ‘azotar, golpear, pegar con palo’; Pî witeki ‘punish, whip, beat, hit’. ṭbr wewâ/wiwi- ‘whip’ is related to *wipa ‘whip’ by consonant harmony, as would be Eu ṣḏw ‘azotar’ and Eu hivěvira ‘whip, n’. Note also Mn ṣḏwacugu ‘switch, whip’; TSh ṣḏwapi ‘spank, whip, pound, hit with long instrument, vt pl’; Tr newe(ba) ‘azotar, flagelar, chicotear’; and perhaps *w > kw in Kp kwipā ‘whip, hit, beat, vt, fall down, v’ and Ch kwipâ ‘whip, hit, fall’; Cm (ṭf)kwibukī ‘lash (as rain/hail), switch, whip’. Saphir also lists Cr ve ‘schlagen, werfen, schiessen, treffen’. Evidence of a 3rd C exists. These UA forms fit a qittel well: *ḥippaz. [1h2,2p,3z] [idddua] [NUA: Num, ḫ, Bu, ḡ; SUA: TrC, CrC]
1324 Hebrew hunaa 'hither, toward here'; Arabic hunaa 'here':
Wr ena 'come'; Tr enai / ena ‘here’. [1h,2n]

1325 Hebrew hinné ‘behold!’, Arabic 'inna 'behold, verily, truly, a particle of emphasis, topicalizer’:
Tr ne ‘an adverb of emphasis or admiration meaning “Look!”; TO nee/ne ‘look, see, so then, finally, a
connective word to call for attention or indicate conclusion of a topic’. [1h,2n]

1326 Arabic dariga ‘rise, advance step by step’; Arabic darag ‘way, route, flight of stairs’; Arabic daraga(t)
‘step, stair’; Hebrew madrega(t) ‘foothold in the rock, mountain thoroughfare’; MHebrew madrega(t) ‘step,
terraces’; Syriac drg ‘step forward’; another root very similar phonologically and semantically is Hebrew drk
‘to tread’; Phoenician drk ‘walk’: UA *tiy(k) 'climb, step, make thump noise'; TO(M) čičid(k) ‘climb, rise, reach the top’; TO(M) čid ‘make a
muffled, thumping noise (in walking is the example)'; TO(M) čički ‘make a muffled, thumping noise
(repeatedly)'; TO čičin ‘thump on, hit’; Wr te'ke ‘to step on’; Wr te'kere ‘track, footprints’; Wr te’ki
‘descend’; Wr te’kilaci ‘thoothill’. [1d,2r,3g] [SUA: Tep, TrC]

1327 Arabic tbf ‘follow, trail, observe’ > Tr tibû- ‘watch, take care of’

1328 Hebrew 'ak ‘surely, entirely, yet, but, only’ > CN ok ‘still, yet, for now, first, in addition’ [1*,2k]

1329 Hebrew 'ap ‘(denotes addition) also, yea, even’:
TO ep 'again, also, too, another one, somebody else’. [1*,2p]

1330 Hebrew 'lp ‘to learn, accustom oneself to, to be tame’; Arabic '*'lp ‘to be familiar with, keep, cleave
to’; Arabic II 'allapa ‘to train, domesticate’:
TO oiop ‘to be around, to stay around a place (of animals)’ [1,2l,3p] [iddādua]

1331 loanword from Sumerian engar to Akkadian ikkaru ‘farmer’ and into other Semitic languages:
Arabic 'kr / 'akara ‘to plow, till, cultivate (land)’ and Syriac 'kr ‘to plow’; Arabic 'akkaar ‘plowman’ and
Syriac 'akkaar-aa ‘farmer-the, ploughman, tiller of the ground’; Hebrew 'ikkaar ‘agricultural worker’:
ACV-672 *wika ‘digging stick’: B.Tep42 *giika ‘dibble stick, plow’; M67-326 *wika ‘planting stick’; L.Son334 *wika ‘coa’;
M88-wik 'dibble, digging stick’; KH/M06-wik: Wr wika; Tr wikå; TO giiki; NT giikai; ST giik; My wí’ika; Cr ví’iká;
CN wik-tli; Hp wiikya ‘ancient wooden hoe’. In addition to CN wik-tli, other CN terms also meaning
digging stick’ are CN wekap-li and CN we’kol-li. We might also consider Mn wagii ‘dig a ditch, vi’; Mn
wagii i ‘tend ditches, keep them clear’. [p1*,2k,3r] [SUA: Tep, TrC, CrC, Azt; NUA: Hp, Num]

1332 Arabic 'gāl (< *gāl) ‘to hesitate, wait, linger’:
Tb wihi – iiwih ‘to wait’; Tb(H) wīhih, perfv iiwih ‘wait for, look after, take care of, watch over’. [1*,2g,3l]

1333 Hebrew m’n ‘refuse’:
Hp meewan- ‘forbid, warn’ (w- not > -l, from gminated -ww-, like ra’swa > taawa). [p1m,2',3n]

1334 Hebrew naaš-īam ‘women’, but Syriac nešš ‘women’:
ACV-87 *nisa ‘aunt, mother’s older sister (mos)’: BH.Cup *nōṣ ‘aunt, maternal’; M67-501 *ne ‘aunt’; M88-ni7 ‘aunt’;
KH.NUA; KH/M06-ni7 ‘aunt, mos’: Čp nēs ‘mos’; Ca nēs ‘mos’; Ls nūs ‘mos’; Ls nūsmay ‘nephew, niece’; Sr nīm
‘mos’; Wr nehās ‘mos’; My nē’esā tāría’; Kt nīmha ‘aunt of a certain type’. PUA *nisa may be compounded with
diminutive *-mara. Ls, Ktn and Sr suggest *nisma, perhaps * nīsVma. [Ls u, but expect o < *i] [1n,2s1] [NUA: Tak; SUA: TrC]

1335 Semitic 'ājad ‘one’, Hebrew pl: 'ājadīim ‘a few, some’; 'ājadī ‘some of . . . , ones of . . . ’:
Tr ahare / oahare / wahare / hare ‘some, certain ones, others’. Initial w- is Sem-p, but ḫ > h. [p1,2h2,3p]

1336 Hebrew tašleeg ‘it is snowing’ (hiqtılı impfv) or Arabic taqrasu / Il taqarrasa ‘freeze’
ACV-514a *ta-asīc ‘freeze’: Mn ṭāi ‘be frozen’; NP ṭāi ‘icy, slippery’; NP ẓāgi ṭāisīggi ‘freeze feet, v’; NP ṭāzi ṭāisi ‘be frozen’; TSh ṭāi ‘freeze, tingle (of body part when asleep)’; TSh ṭāsiṣeph ‘frozen, pp’;
Sh(M) ṭāṣc ‘be frozen’; Sh(C) ṭāṣc ‘be frozen’; Cm ṭāṣiṣ ‘freeze (liquid), v’; Kw ṭa ‘así ‘freeze, v’;
Cḥ ṭa ‘así ‘freeze, v’; CU ṭa ‘así ‘freeze, vi’.
ACV-514b *pa-ṭa-asīc ‘ice, water-freeze’: TSh paa ṭaṣip‘the water is/has frozen’; TSh pāṭaṣia(ta)ppih
‘ice’; Kw paa-ṭaṣip; Ch paa-řaṣ-pi; Ch(L) paa-řaṣ-pi ‘frozen water, ice’; CU paa-ṣi-p ‘ice’; and perhaps
Tbr tusa-ne-y ‘she congel’; Tbr bā-tā tusa-ne-y ‘ice’. [unaccented V] [1t,2s1,2l,2g] [NUA: Num; SUA: TrC]
1337 Hebrew 'ayil ‘mighty tree, oak’ (see discussion at 599); this Semitic stem 'yl ‘mighty’ is used for both big trees and large animals (ram, deer), and like the alternate vowelings of Arabic 'ayyil / 'iyil ‘stag’ the vowelings i-a or a-i both exist for the same word. Of the below, consider certainly b, possibly a, if w > kw:

UACV-1556b *wi’a(N) / *wiya(N) ‘acorn, oak’: M88-wi9 ‘acorn, oak’; I.Num281 *wiya(h) ‘acorn’; BH.Cup *wi’a ‘oak, sp. ‘wiwi ~ acorn mush (but see below); HH.Cup *wi’a ‘oak, sp.; KH.NUA; KH/Mo6-wi9: Mn wiyaC ‘acorn’ (generic term); NP wia; Kw wi’a-m)bi/ wiya-(m)bi; TSh wiampii; Kw wi’a-(m)bi; Tf wiwat ‘to leach acorns’; Cp wi’a-t ‘live oak’; Ls wi’a-t ‘oak, sp.; Ca wi’a ‘canyon or mail oak’; Sr wi’aht. This UA *wiyal ‘oak’ is of Sem-p vs. 599 *iyal ‘oak’ of Sem-kw, though both show the consistency of the same vowelling option and the same meaning. [p1:1,2,31] [NUA: Num, Tak, Tb, Hp]

UACV-1556a *kwï(N) ‘acorn, oak’: M67-1 *kwi*°-*kwïni acorn; BH.Cup *kwïnleta(?) oak sp; Munro.Cup81 *kwïyi-la ‘oak sp.; Fowler83; M88-kwi9; KH.NUA; KH/Mo6-kwi9: Perhaps -w > -kw in Ktn kwïyeC ‘acorn sp’; SP kwïya- vi ‘scrub oak’; WMU kwïya-vi ‘oakbrush’; CU kwïa-ppi ‘oak tree; Tf wa’ant ‘type of oak tree and its acorn’ (wrong vowel, but perhaps a-a < *i-a); Cp kwïni-ly ‘Black Oak and its acorn’; Ca kwïni-l; Ls kwïi-la; Gb kwa‘ bellota’ (vowel is wrong); Sr kwïi-; Hp kwïnyi-oak (brush); Hp kwïnyi-fiva ‘acorn’. TSh wïsipe ‘to scrape, shave off, as bark’.

1338 MHebrew kbl ‘to fetter’; Syriac kbl ‘to bind, fetter’; Arabic kabala ‘to bind, braid’; Akkadian kabaalu ‘to bind, fetter’; Aramaic(J) makabbal ‘bound, tied up’ (passive participle):

UACV-115c *muka ‘carry a bundle, carry on the back (with a mecapal or carrying net)’; CN mekapal-li ‘tumpline, a rig for carrying a load on the back supported by band across the forehead’; Kartunnen divides CN meka-pal- ‘cord-by-means of’, which may be; however, the other SUA forms show only *muka, perhaps a shortening of *mukatal and verbalization of it, as CN meka-tl means only ‘cord, rope’, not ‘mecapal’ nor ‘carry on the back’; Tr muke-ma ‘cargar cosas a la espalda por mecapal [carry things on the back with a mecapal’; Tr muka ‘mecapal’; Wr muké-na/ma ‘carry on the back or shoulders’; Eu múke’e ‘llevar a cuestas, cargar en las espaldas’; Eu mukede-n ‘cargar, echar carga’. The *muka reconstruction works well for CN (*muka > maka > meka-) and for the others (*muka > *mukï). [1k,2b,3] [iddduua]

1339 MHebrew šippaa ‘to make smooth’

UACV-1892 both *sipa and *sippa ‘scrape, shave’: VVH70 *si,pa ‘to shave, scrape’; M67-364 *sipa ‘scrape’; I.Num192 *sipe / *sipa ‘scrape, shave, whittle; L.Son244 *sipa/sip-i; M88-si5 ‘scrape’; KH.NUA; KH/Mo6-si5: Mn siwa; NP sipa ‘scrape’; Sh sipe ‘scrape’; Cm sipa ‘shave off, scrape off’; Kw šivi ‘whittle, peel, shave, scrape off hair from’; SP siwa ‘to whittle’; CU wasiway ‘whittle, peel, shave’; Hp sipan-ta ‘peel it’; Hp sipa ‘scrape it, shave it’; Tb šip-i ‘šišb-’ isibiinat ‘shave, whittle’; Cp sive ‘shave/peel off’; Cp šipate ‘strip off, as bark’; Ca šiv ‘shave’; Ca -če-sip ‘scrape, peel off’; Ls šiva/i ‘be peeled, scraped, vi; peel, scrape, shave, vt’; Sr šiv ‘shave’; Ktn šiv ‘plane, carve, scrape’; TO hiw ‘rub’; TO hiwkon(a) ‘shave, scrape’; Wr siwa ‘raspar’; Tr šipapa / ši-pa / sipi ‘raspar, rebanar’; Cr ra-’an-tyi-sii-ci-’iri-i ‘he cut it off of him’; CN šipewa ‘to flay, skin, peel s.th.’; Pl šipeewa ‘peel, remove skin, bark, shell’. Add PYp hiv- ‘scrape’; ST hiwa ‘raspar, escobar’, NT ivišsumai ‘brush, scrape, take off’; Eu siswa/sisba ‘to brush’; Nv hiva ‘raspar’; Nv hivi ‘cosa raspada’. We find a w-prefix in CU wasisay and TSh wïsipeh ‘scrape, shave off, peel off, whittle’. Some languages definitely show geminated *-pp (Hp, CN, Pl) while others show *-p (SP, Kw, CU), and others show both (Cp, Ca). Also note Sr šikwa(ü) ‘skin, peel, vt’ vs. Sr šiš(a) ‘shave’; and Ls šivi ‘shave’ vs. Ls šiwi ‘to peel fruit, to skin the hides from animals’. [1s1,2pp] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

1340 Arabic pqh / pqâja ‘to open the eyes, to blossom’; Syriac pqh ‘to bloom’; Hebrew pqh / pqâqa ‘to open the eyes’: Ls pqqa- ‘to sprout through the ground, of plants, v.i.’; Ca pqii ‘bloom’

UACV-1851 *paka ‘open’: CU pqâ-tii ‘open, break open’; CU pqâ-kì; TSh kïsapaah ‘open up, come open’ (*kïsa ‘yawn/open mouth’); Sh kïsappax ‘yawn’. Sem-kw in lack of rounding for q and ñ. [1p,2q,3b2] [NUA: Num]

1341 Hebrew rm ‘to rage, roar’; (hiqtil) rm ‘to thunder’; MHebrew (hiqtil) rm ‘to make a noise, thunder’: SP tom’mu ‘to make a big noise, thunder’ (vs. SP tommo ‘winter’).

While Miller separates a (M88-ta7) and b (M88-ta46), some overlap exists among the groups, all showing initial t, round vowels, glottal stops—a difficult sorting task, if even related.

UACV-2328a *taw ‘thunder’: BH.Cup *táw ‘thunder’; M88-ta7; KH.NUA; KH/Mo6-ta7: Cp táwënneve ‘t thunder, autumn’; Ca táwva ‘thunder, n’; Ca táwvalu ‘thunder, v’; Ls táwsoyva ‘autumn (found only in BH)’; Sr ta’u ‘thunder, become cloudy with thunder clouds, vi’ (û ‘high central retroflexed V’); Sr ta’u ‘thunder, thunder cloud, cloud’ (vs. Sr tamô ‘year’); Gb tá’or / ta’a’ur ‘trueno’ and/or Gb táwvar ‘thunder’, poss’d: -táveyaňa.
Hill (KH/M06-ta8) is likely right to combine ta46 and ta8, though Gb’s two forms are puzzling, as Gb tâ’or and Sr taîu’í could look s.th. like *ta’V(r), not unlike *tV’o below.

UACV-2328b *ti-o- ‘thunder’: Wr te’o-na ‘buzz, roar, thunder’; Tr te’o-ma ‘thunder’.

UACV-2328c *to’om ‘thunder’. Shi(C) to’ompaix, toom-piici, toompai-piici ‘thunder’; Cm tomoyaketı ‘thunder’; Ls töóma-wu-t ‘thunder, n’; Mn tooyaga ‘thunder, v’; TSh tooyakaciC ‘thunder, vi’. Might the Num forms suggest *to’om-yaka ‘thunder/cloud-eries’, from which WNum reduced to *too yaka, yet Sh shows the glottal stop; and Cm tomoyak... approximates WNum *tooyaka, with extra m. The similarity in forms for ‘cloud’ (*tomó) and ‘thunder’ may recommend a tie but less likely ‘winter’ *tommo. In some languages the forms for ‘cloud’, ‘winter’, and ‘thunder’ are similar: Mn tooC ‘cloud’; Mn too ‘winter, year’; Mn tooyaga ‘thunder, v’. Yet in other languages the forms are different: Tr tömōa ‘be cloudy’; Tr te’o- ‘thunder, v’; Tr tomó ‘winter’, Tr ru’rimi- ‘zumbar, ronroncar’; and Wr te’o- vs. Wr tomó ‘winter’, Wr tomóari ‘cloud’. So for now let’s keep them separate. We can also add SP tom’çu ‘make a big noise, v’ in contrast to SP tommo ‘winter’. [m > ø in Mn, TSh] [NUA: Num, Tak, Tb; SUA: TrC]

UACV-2328d *ta’na ‘thunder’. M88-ta8 ‘to thunder’; KH/M06-ta8: TO tataññi / tatañigi ‘thunder, n’; Wr ta’na/ta’ni ‘tronar’, Tr ra’ná ‘tronar’. These SUA forms often have NUA ŋ correspond to SUA n; and then Jane Hill (p.c.) provides us with Tb(H) taŋjat ‘rain, vi’. [1r,2’,2,3m] [NUA: Tb; SUA: TrC]

1342 Syriac guuzl-aa ‘left-handed, ambidexter’; Aramaic(S) gundolaay-aa ‘left-handed’:

My miko’ori ‘izquierda [left]’; Yq miko’i ‘zurdo [left-handed]’; AYq miko’o-tana ‘on the left, adv; AYq mikko ‘left-handed’. Often Semitic mi(n) ‘from, of’ precedes ‘left’, and then cluster > .

1343 Hebrew ’aśer ‘which, relative pronoun’:

Tb(H) aś ‘same subject subordinator, when, to, how to, in order to’.

1344 Hebrew yoore (masc) / toore (f) ‘instruct, teach’ (hiqtiil 3 sg impfv) > Tb(H) tooyla ‘teach, vt’.

1345 Aramaic hwç ‘be, exist’; be, become’ literally: was, he/it was’;

Syriac hawa ‘be, exist; be/remain/live in a place’;

Ls ’āw ‘be in a place’, live, dwell (sg animate being) (Ls matches well because Ls loses initial h- as also in Ls ’alalā k ‘exclamation of praise or pleasure’ < Semitic hll: Ugaritic hll; Syriac hallel ‘to praise’; Hebrew hillal- /hallel ‘admire, praise, exclam halleluia’ at 712 UA *hala;]

The -hawa ‘be’ also appears in Tb(H) taahdhat ‘be summer’ < Tb taa-l ‘’sun’ + hawat ‘sun-be’; at 111/112 are the impfv of the stem: Aramaic tehwe ‘you are’ > *tiḥwa ‘you sg’ and Aramaic yehwe ‘he is’ > *yīhwa ‘that, he, she’.


1347 Syriac qaawayaay ‘a loom’; Syriac byyt qaawaye ‘web’ > Ca qaawi ‘get tied, hooked, vi’.

1348 Aramaic(J) lmlm/limlem/-lamlam ‘murmur’ > Ls lamú-lama-xi-s ‘suffering from rheumatism’. [idddhua]

1349 Hebrew dabaš ‘honey’; Syriac dabåš ‘honey-the’;

We tådšaviikari ‘abeja pequeña y oscura [small black bee]’; keep in mind that *p- > ø disappears in CrC, so tvpV$ > tvV$ + Semitic brq ‘honey-seeker’.

1350 Semitic šd’t / sdi ‘grow rusty’ > Sr širi ‘k ‘become red, turn red’

UACV-1776 *štita / *štiti ‘red’: Sapir; VH132 *štita ‘ochre, red’; M67-343 *set ‘red’; L. Sor251 *štita ‘rojo’; M88-sîš ‘be red’; KH.NUA; KH/M06-sîš: Ca séleklu ‘bec. red’; Ca sél-nek-iš ‘red’; Sr širi ‘k ‘bec. red’; Sr širiiri ‘n ‘be red, vi st’; Sr širi’kin ‘cause to become red’; TO hit-magi; TO hit ‘red or white earth, red ochre’; Wr sehtä- ‘be red’; Tr sitá-ka-me ‘red’; Tr serâna- ‘be/bec red, pl’; Tr serâname ‘red, pl’; Tr sitána- ‘be/bec red’; We sëtäta; Eu setā ‘almagre, tierra colorada’; AYq sata ‘red dirt’. [*t > Tak I; -ln- > -I] [1s4,2d,3,3y] [NUA: Tak; SUA: Tep, TrC, CrC]

1351 Hebrew bqq ‘split, cleave’; Hebrew biqšaa ‘valley’; Syriac paqš-taa ‘valley-the’;

UACV-1819 *pakowa ‘river, current’: Tr bakò-río [river], hondura [depth], barranco [cliff, gorge]; Tr bakowâ ‘barranca por donde corre las aguas [ravine where water runs], corriente turbulenta de un rio [turbulent current of a river’]; Wr pakò ‘rio’; Eu vákoa ‘ribera’. SP pańqwi ‘mountain valley’. Sem-p, and perhaps the nasal influence of adjacent š nasalized q in SP. [p1b,2q,3’2) [SUA: TrC]

1352 Hebrew he-qīm ‘lift’ > Hp ki-ma ‘bring, take, carry pl objs’ (ki- + -ma ‘progressive’). [1q,2m]

The next sets are three different syllabic shapes of the Semitic root kbd ‘be heavy, honor, sweep’ yet interestingly UA has the less common meaning ‘sweep’ but not the more common meaning ‘be heavy’: 1353 reflects the qal impfv *-kbod, 1354 reflects hikbad-, non-3rd person hqtiil, and 1355 reflects kabbad:
1353 Aramaic(J) kbd ‘be heavy’; later Hebrew in Aramaic(J) kabbad ‘to honor, to sweep, make look respectable’, and hikbad / hikbiid ‘to sweep’; Aramaic(S) -kabbad ‘to sweep’ (*d > c, like in Egyptian fdt ‘sweat’); Arabic voicing of impfv -u- if the qal carried the same meaning ‘sweep’; note TO wosun(a) (< *pocuna) ‘sweep’ with Arabic pl vocalizing; and all *poc reflect the impfv: *-kbd:

UACV-2254 *poci ‘sweep’: B.Tep275 *voisikai ‘to sweep, press down’ at M88-po25; KH/M06-po25; and B.Tep276 *voisikaroi ‘broom’ at M88-po26; KH/M06-po26: TO wosun(a) ‘sweep’; LP(B) voiší ‘sweep’; NV voska ‘barrer’; NT võiškai; ST voššik/voška ‘barrer’. [p2b,3d] [SUA: Tep]

1354 Hebrew hikbad / hikbiid ‘to sweep’; and notice that some UA forms even show the hi- prefix:

UACV-2257 *(hi)paca ‘sweep’: Eu hipáca ‘barrer’; Eu pápa ‘barrer’; Wr ihpecí-na ‘barrer’; Tr piči ‘barrer’; Cr hicá ‘uta ‘está barriendo’. Interestingly, this b > p because of being clustered with a voiceless consonant has *kb > p, though initial b > b in Eu, Tr. [p2b,3d] [SUA: TrC, CrC]

1355 Aramaic(S) kabbad ‘to sweep’, Aramaic(J) -kabbad ‘to clean, sweep’ (*d > c, as elsewhere):

PYp kavilteda ‘to clean house, vt’; Cr hí ‘sweat’; Arabic voweling of respectable’, and hikbad / hikbiid ‘to sweep’; Aramaic(S) kbd ‘be heavy’; later Hebrew in Aramaic(J) kabbad ‘to honor, to sweep, make look respectable’, and hikbad / hikbiid ‘to sweep’; Aramaic(S) -kabbad ‘to sweep’ (*d > c, like in Egyptian fdt ‘sweat’); Arabic voicing of impfv -u- if the qal carried the same meaning ‘sweep’; note TO wosun(a) (< *pocuna) ‘sweep’ with Arabic pl vocalizing; and all *poc reflect the impfv: *-kbd:

UACV-2254 *poci ‘sweep’: B.Tep275 *voisikai ‘to sweep, press down’ at M88-po25; KH/M06-po25; and B.Tep276 *voisikaroi ‘broom’ at M88-po26; KH/M06-po26: TO wosun(a) ‘sweep’; LP(B) voiší ‘sweep’; NV voska ‘barrer’; NT võiškai; ST voššik/voška ‘barrer’. [p2b,3d] [SUA: Tep]

1356 Hebrew maamt-aim ‘loins, dual’; Arabic matmat-aini ‘loins, dual’ > Ls máāča-t ‘back’. [1m2t,3n]

1357 Semitic qr ‘call’ to be a ‘caller, crier’; Syriac qaruu-aa ‘reader, reciter’; words for various birds are built on this root: e.g., Aramaic(q) qooara ‘heron, young bird’; Aramaic(q) qooree ‘partridge’; Aramaic(J) qoorree ‘partridge’; and so through four, then has a glottal stop plus nasal (cluster) aligning with the others. CU lengthens y/i (*kuyu > kwiyu), but agrees well with both Cm and Hp, lacking only a late nasal, but its -t- instead of -r- suggests a cluster: CU < *kwiyúC-tí. Furthermore, Ch and CU align with the Aramaic fem noun suffix -ta and Sh(GL) and Hopi with the masculine -aa’. [*n vs. ŋ, unaccented vowel assimilates more easily in CUDjQ,2r,3*] [SUA: Num, Hp]

1358 Hebrew rfy ‘to pasture, tend, graze’, impfv: yi-rfy(y) ‘to herd’; Arabic rafā’a (< rafāy), impfv: ya-rfy (< *ya-rifya) ‘to graze, to tend (a flock of animals)’; so the cluster -r-f- -l- quite naturally since in Hopi, § > 1 before low vowels and then add the help of the other liquid r: *r-fay > lay:

Hp laa-layt ‘to herd, drive (animals), vt with reduplication’; Hp laay-in-ta ‘be herding, driving’. [1r2,23y]

1359 Hebrew & Phoenician ’aarāḥ (< Semitic ’rx) ‘wander, journey, go’; Akkadian urxu ‘way, expedition’:

UACV-1020 *wayak: Ayq werama ‘walk’; Eu werē ‘venir, hacerse’; Yq weye ‘caminar, sg’; Yq wēama ‘andar, sg’; My weye ‘va caminando’; My werama ‘anda’; Hp wayma ‘to be walking along’. Judging by Cahan (Yq, My), we may have two separate stems (*wiyyī, *wiirā) or recycled loans. Tb waai’i ‘fast, quickly’ is at 1515. [yr] [1,1’2,2,3x] [SUA: Hp; SUA: TrC]

1360 Semitic qrr ‘call, cry out’; not likely Hebrew gaaroon ‘throat, neck’ due to g > k, but q > q:

UACV-580b *karu ‘sandhill crane’: Munro.Cup15 *qaraat-t ‘bird sp’; Ls qaruú-t ‘sandhill crane’; Cp karo-t. Munro states that the raising of Ls ô > ú is not uncommon; and so if it is Cps that has changed or leveled the vowels, then Ls and thus Tak *qaru. [V’s; liquids] [p1g2t,3n]

1361 Modern Western tūroyo Syriac/Aramaic(A) papuke ‘owl’:

UACV-1595 *poko ‘burrowing owl’: Cm pokhó’o ‘burrowing owl’; TSh sipokko’o ‘sreech owl’; Tb pogoh ‘burrowing owl’. [1p2b3k] [SUA: Num, Tb]

1362 Modern Eastern Swadayya Syriac/Aramaic(A) simmora ‘squirrel’:

UACV-2146 *cīCmo / *cimo ‘squirrel’: Tbr cimó-l ‘ardilla colorada [red squirrel]’; Tbr ci-cimó-ko ‘clase de ardilla de las casas [type of squirrel]’; Wr cimori ‘kind of squirrel’; Tr ci’mori ‘flying squirrel’;

Wc címúaka/simuaka ‘ardilla’. Since Wc u < *o, TrC and Wc match well through 4 segments. Tb cími-l ‘mouse’ may tie in. [1s3,2mm,3r] [SUA: TrC, CrC; NUA: Tb]

1363 Aramaic(CAL) hila ‘dirt, mud-the’:

UACV-2522 *hala ‘moist/wet soil’: Hp halasami ‘moist soil’ (*sami ‘wet’ UACV-2521); Tb halai’ ‘wet’. [SUA: Hp, Tb]
1364 Syriac -’atib / ’at(’)ib ‘do good, treat well’ (causative of ’t)b; the underlying glottal stop in Syriac parallels what surfaces in some of the UA forms); Hebrew hatšibb ‘do well’:

UACV-1038a”attip-na ‘good’: CU ‘atti ‘good’; Cp ‘áči’a ‘good’; Ca áča’e ‘good, fine, well, very’. Related to these are Hp -’civa ‘accord with’, Hp a’civa ‘behave as expected, do what one can with one’s personal resources and limitations’; Hp aacipna/a’cipna ‘do as expected’. Note that Hp a’cipna and Cp áči’a are identical in five segments (a’ci … a) except for a consonant cluster in Hp that reduced to a glottal stop in Cp, and that Hp parallels the Semitic wonderfully. Is SP’s nasal (below) a reduced -pn- cluster with nasal? UACV-1038b”attin(N): SP ‘attiN ‘good’; WMU á-ttū- ‘good, well’; CU ‘átí ‘good’. [NUA: Tak, Hp, Num]

1369 Araamaic(S) kpn ‘be hungry’; Araamaic(S) kappiin ‘hungry’; Syriac kopen / kapin ‘be hungry’: Gb kovii- / koviyya ‘be hungry’ ( Munro 2000, 186–7).

1370 Semitic ’ay + mi ‘which who?’ > Ktn hamit(c) ‘who?’

1371 Araamaic ’ay + be ‘where-at/in it?’ > Ktn hayp(ce) ‘where?’

1372 Arabic dbr ‘turn one’s back’; Arabic dubr/dubur ‘rump, back(side), buttocks, rear, hindpart’: Ktn fihpi-c ‘loin, back’ [1d,2h,3r]

1373 Arabic drr ‘strew, spray’; Hebrew cognate zrr means ‘sneeze’: Ktn tiyiyi’y ‘drizzle (weather)’. [p:1z,2zr]

1374 Syriac buundaq-aa ‘ball, globule, sphere-the’: SP potto ‘round, spherical’; Hopi poqo(-k-) ‘encircle, form a circle’ (2nd syllable reduced -ndaq- > -Nq- > -ŋ-) [p1b,2n,3d,3q]

1375 Syriac buundaq-aa ‘ball, globule, sphere-the’:

UA *kwinu ‘ball’ (Sem-kw, as 1st C more prominent). [kw1b,2n,3d,4q]

1376 Hebrew šor ‘flint’; Akkadian šurr ‘obsidian, flint’ > SP čoiC ‘bead’. [kw1s,2zr]

1377 Hebrew špardeš ‘frog’: UACV-973 *sikwo / *sibo’o / *siboro ‘tadpole’: L.Son247 *siwori ‘renacuajo’; M88-s11; KH/M06-s11: Ew zivór; Tr sibóríi ‘tadpole’; Yq sibo’olim. Cr šikwá ‘frog’ and ST subaa’ ‘frog’ agree some in that Cr i < *u and ST b < *kw, but the ST is s unexpected. Perhaps Tb šiko-l ‘lizard’. As *-r > Cah -’s, the Yq/My sibo’o- stem (-ri noun suffix) could reflect *siboro or *sikworo, in Semitic *-rd- > -r- > -’-s, and pharyngeal’s rounding. In Num *siki/suku ‘lizard, snake’ is found a c’s inconsistency. Hebrew š > UA *ms marks this as Sem-p. [1s,4,2p,2d,3,2] [SU: Tep, TrC, CrC, NUA: Tb]

In contrast to Sem-p’s term which came to mean ‘tadpole (baby frog)’ (1377 above) instead of ‘frog’, the Sem-kw term (1378 below) appears that a prefixed article haC- (‘the’) or such caused the first two consonants to cluster -sp- > UA *kw, then when without the prefix is left initial kw:-

1378 Hebrew špardeš ‘frog’ or ha-spardeš > ha-kwa’ro:

UACV-972 *kwa’ro (> kwara / kwaya / kwa’na) ‘frog’: M67-191 *kwa; L.Son119 *kwaya ‘sapo’; Fowler83; M88-kwa6 ‘frog’; KH/M06-s11: Gb kwá’ro ‘sapo [toad]’; TO bábad ‘frog’; PYp babadu ‘frog’ (Tep b = UA *kw, and *kw > bw-bo in My next); My boorók, pl: booró’okim ‘sapo’ (*kwaró’o > bworo’o); Tr bari; Tb wohhna-l ‘frog’; in many of the following is prefixed UA *páC- ‘water’; SP paqqwan’a ‘frog, toad’; CU páqxa-kwá’na ‘frog’; CU páqxá-ci-ci ‘horned toad’; CP paqwxwani ‘frog’ (in English section); Hp paakwa ‘toad’; Eu kohár
‘sapo’; CN kweya-tl ‘frog’; NT babáádai ‘frog, toad’; NT kuáála ‘frog’; Wc kwawaa ‘species of frog’. Fowler also lists Ls pakwari-t ‘tapdole’; Gb qwara ‘frog’. The words for ‘frog’ are a difficult collection, yet in Gb, My, and PyP are signs of 2nd vowel o. In Gb, My, Eu, Tr are signs of a liquid in the second consonant or cluster. Besides a cluster -r- in Gb, the -’n- in Num agrees. All together these forms show expected *r > n in Num and *r > d/d in Tep and *r > y Azt. Forms like Gb kwá’ro’ are a wonderful depiction of Hebrew *spardeš > kwá’ro’ with *r > as first element in a cluster, d > r, and rounding influence of the pharyngeal on the vowel which itself becomes a final glottal stop. Note, like Sem-kw Semitic ‘arnavot ‘rabbit’ > UA *tavo wherein first syllable is lost, perhaps due to prefixed ha-C- the’ creating a cluster, then being dropped. *[r > y in Azt, Tep]*  
[NUA: Num, Tk, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

1379 Egyptian ṭi + mrr ‘sun-go’  
UA CV-2230e *ta-miya ‘sun, day, sun-going’; BH.Cup *tVmet ‘sun, day’; HH.Cup *tamet ‘sun, day’; Munro.Cup125 tam-t ‘sun, day’; KH.NUA: Ktn tama-te ‘sun, day, timepiece’ (⟨ ta ‘sun’ + mea ‘go’ / mea’ with, that is, the going (time) of the sun, (being) with sun)’; Sr taamia-t ‘sun, day, time’; Ga tami-t / tamya-t ‘sun, day, time’; Ls timt-t ‘sun, day’; Cp tami-t ‘day, sun’. [1m,2rr]

1380 from Semitic qsr ‘uproot, be sterile’ are Hebrew qsr ‘bear out by the roots, weed’; Syriac qsr ‘uproot, heal, be barren’; Arabic qaqir ‘barren, sterile’; Arabic ʕaqir ‘sterility’; Samaritan Aramaic(CAL) ŋaquar ‘death, barrenness’; when uprooted, a plant becomes ‘dry’, ‘thin’, ‘shrivels’ or ‘dies’; ‘sterile’ is often from ‘dry up’  
UA CV-720 *waki ‘dry, shriveling, thin’; VI1999 *waki ‘dry’; M67-143 *waki; BH.Cup *waq ‘to dry’; B.Tep38 *gaki; L.Son325 waki, wak-t ‘scarcely’; CL.Azt48 waki; KH.NUA: M88-waq4; KH/M60-waq4: Tb waqgi‘it ‘awaqagi ‘be skinny’; Tb(H) waqkit ‘be dry’, Tb waqkinat ‘dry, vt’ Ht laaki ‘become dry, thin, v’; Cp waqx ‘dry, vt’; Ca waq ‘become dry, vi’; Ca wax-ne ‘make dry, vt’/cuas’. Ls waq ‘dry, dry up, heal, v.i’; Ls waksi ‘dry, vt’; Sr waak ‘dry, vi’; Sr waaqan ‘dry, vt’; Sr waaqati ‘dry, adj’; TO gaki ‘be dry, skinny, bony’; PYP gak; NT gāći; ST gak; NV gaki ‘cosa secu’; Nv gak ‘ester secu/flaco’; Eu wákia ‘dry, thin’; Yq waq ‘dry, vi’; My wakia; Cr wahči ‘dry, thin’; We wávaki ‘secu, flaco, delgado’; CN wákia ‘dry out, evaporate, wither’. This prominent stem is in every branch except Numic; many reflexes also mean ‘thin’, ie, dry, become thin.  
[p12,22a,3r]  
[NUA: Hp, Tk, Tak; SUA: Tep, TrC, CrC, Azt]

1381 Hebrew qappad ‘roll up’; MHebrew qpd ‘close up’; Late Hebrew qpd ‘be drawn together, be rolled together’ (Klein 586); Syriac -qappad ‘be wrinkled, be curled up’; Sr qapiti-qkin ‘break (by bending), vi/vt’ (Sr -p < -*ppp-). [1q2,pp,3d]

1382 Aramaic qapiudut-aa ‘shrinking, shortness’; Late Hebrew qappad ‘was rolled up, made shorter, cut short’ (Klein 586); Syriac *et-qappad ‘be shortened, cut off, shrunk, shrivelled’ > Sr qapoc ‘short’. [1q2,pp,3d]

1383 Arabic qa’dada ‘sit down’, impfv: -q’udu; Arabic qa’dā(t) ‘sitting, backsides, buttocks’ > Hpt kiri ‘buttocks’. For intervocalic -d- > -r-, see moose (735), tail (261). [1q2,2,3d]

1384 Aramaic -be ‘with it, in it, by means of it’ > Hpt -pi ‘instrumental’ and other UA languages.

1385 Syriac q’uull-aa / q’uell-taa ‘expansile, expansive as the lungs’: Cp qiql’/ve (< *qqqolVpe) ‘lungs’. [1q2,3,2]

1386 Syriac kty ‘laugh/weep incessantly’; but less likely Syriac qatqat ‘burst out laughing, laugh loudly’; Arabic qa’ta ‘misrepresent, belittle, minimize’; Syriac qa’taay-aa ‘loud laughter, pause in weeping, gulp down sobs, blinking’; Aramaic(CAL) qty / qatqet ‘to laugh’; Aramaic(CAL) q البلاغ ‘laughter’; Ca/Ls k, not q: UA CV-1287 *kasi ‘smile’: Ca kaskä ‘give a half smile, vi’; CU kísii (ni) ‘smile’, Mn kísito’aqa ‘make faces’; Ls kásij-ti ‘squinting’; Ls kásii-li ‘to wink’. *kati > kasi > kaskä [t > s] [p1k,2t]  
[NUA: Tk, Num]

1387 Arabic(Lane) pgl ‘be thick and soft or flaccid’;  
Hp půqala ‘thick (in size)’; Sh pohonta ‘thick (of book, grass, etc)’; Cm pohotatim ‘thick (blanket is in the sample sentence, and -nt > -t-)’; Sh(C) pohonan / pohonan ‘thick’. [kw:1p2,2g,3l]

1388 Arabic ‘adiya, impfv: ya-’daa ‘to suffer damage, be harmed’; Arabic ’adaa(t) ‘damage, harm, injury’; Arabic ’idaa ‘harm, damage, hurt’;  
UA CV-2089 *Tic(C) (have) wound/sore’; L.Son9 *ica ‘llaga’; M88-12 ‘wound’; AMR1992b; KH/M66-12 *ica (AMR): Wr ehča ‘llaga’; Tr č-a-ká, č-na-ri ‘sore, n’; Mn įya-yе ‘have sores’; NP įadui’h ‘wound s.o.’; Sh įa ‘sore, wound’; Kw č-a ‘wound, hurt, v’; SP įa-vi ‘wounded’; CU ‘ľa-vi ‘wound, n’; Hp įa ‘sore, scab’; Tbr ca-t ‘llaga, sifils’.  
Add TSh ľa- (in compounds); Cm ća’a ‘wound, sore, n’. Medial *-c- > NUA -y-, so SUA *ica and NUA įya/ýa (Num, Hp *ýa). [*-c- > -y-]  
[NUA: Num, Hp; SUA: TrC]
1389 Semitic *taxt-e ‘under-him/it’ or *taxta ‘under’ > Wr(MM) te’re ‘abajo en el suelo’ [1t,2h,2x,3t]

1390 Hebrew *botaxat ‘in/at under’:
UACV-698e *pitaha ‘under’. B.Tep288 *vita’a ‘under’; M88-pi12; KH/M06-pi12: LP vîta; NT úta; ST vîta’ / vuta; PYp veta ‘below, under, ground, floor’. The Tep *pitaha forms align with Semitic *botaxat quite well, though better reflecting the uvular nature of -x- are My bêtuku ‘dubajo’; Yq bêtuku(1i) ‘below, down’; AYq vêtuku ‘under’. TO weço ‘under’ and Nv buto (*pîto) ‘bajo’ likely link to another morpheme. WR witú ‘below’ may be a Tep loan.

1391 Hebrew pšt ‘spread out, take off clothes, stretch oneself, remove (skin)’; Syriac pšt / paašt ‘spread out, stretch, cover, spread out’; Syriac paašt ‘straight, plain, flat’; Tr reč, pesá (irregular present) ‘tender [stretch, spread], extend a cubierta encima de algo [spread a cover onto s.th.], tende cama [spread out a bed]’:
UACV-244a *ha-pît ‘blanket’: KH.NUA; M88-ha15; KH/M06-ha15: Gb havît ‘blanket’; Sr havîit ‘clothes, blanket’. Ken Hill adds Kn hávi-t ‘skin, blanket, clothes’ and considers the possibility of Hk háviib ‘sleepy’. This *ha-pît ‘blanket’ is likely related to *pîta ‘mat’, below, possibly with a ha- prefix for these Takic forms, similar to TrC’s hi- prefix: Tak *ha-pît; TrC *hi-pîta. [*i > Gb o]
UACV-244b *(hi)-pîta ‘woven mat’: M67-277 *peta ‘mat, bed’; CL.Azt194 *pota ‘woven mat’; CL.Azt 317 **pata; L.Son205 *pîta ‘estera’; M88-hi2 ‘sleeping mat/petate’; KH/M06-hi2; M88-pi8 ‘mat, bed, petate’; KH/M06-pi8: Eu hipét; WR ihpetá; Tr péra; My hipetam; Cr péeta ‘mat, bed, petate’; CN petla-tl ‘woven mat’; Pl petat; Po -pot/b’tet; Tb(H) pah-t ‘tule mat’. Cr péeta is likely a loan (as also the Azt forms), but Cr hitâ-ri with the expected *p > h is a genuine CrC cognate. Takic shows a ha- prefix, and some TrC forms show a hi- prefix, while others show only *pîta; yet all have *pît(a) in common. Miller lists many of the same forms in M88-hi2 and M88-pi8; therefore, Miller’s two sets pî and hi2 are here combined. [WR prefix = CN] 1p,2s1,3i2 [NUA: Tak, Tb; SUA: TrC, CrC, Azt]

1392 Syriac p’y ‘be becoming, come, be’; Syriac paayuut (< *pa’yuut) ‘beauty, comeliness, elegance’; Or MHebrew p’r ‘glorify, praise’?:
Tr ba’ό ‘hermosura [beauty]’; Tr ba’ó / ba’óre / ba’yóre ‘ser hermoso [be beautiful], lindo, bonito [pretty]’. How interesting that a cluster *-y- surfaces as both -*y- and -y-! [1b,2’,3r]

1393 Hebrew šn ‘to be cold’; Hebrew śnnaa ‘cold, n’; Aramaic(J) šnn ‘be cold’; Tb ciina-l ‘hail’. Cold-hail connections also occur in Semitic itself wherein Semitic brd means ‘cold’ in Arabic, but underlies ‘hail’ in Hebrew. [1s4,2nn]

1394 Ugaritic bsd ‘behind’, OSArabic ba’udu ‘after, behind’; Arabic bsd ‘be distant’; Hebrew bâšad ‘behind, through, round about, for’:
Tr bo’ó / ko’ó ‘del/other lado de’ [from/at/on the other side of]’; Tr has bo / ko variants, but not po / ko. [1b,2,3,2d]

1395 Hebrew paḥ, pl: paḥiim, pl construct paḥē(y) ‘thin plate(s) of metal’
Tr piwe- / piw- / piwi- ‘remoler bien [grind well], pulverizar fino [pulverize finely]’. [idddua] [1p,2h2]

1396 Arabic kfr (< *kpr) ‘cover, hide’; Syriac kpr, impfv: kpr ‘wipe clean, scour’; Hebrew kpr ‘smear (i.e., cover) with s.th. (pitch) in the attested example in the OT’:
Tr pora- ‘tapar [cover with a top], cubrir [cover], techar [cover with a roof]’. [1k,2p,3r]

1397 Hebrew *bayin > been / beenee ‘between, among, with’; Arabic bayna ‘between, among’;
Syriac baynay ‘between, among’:
UACV-2563b *pîna ‘with, unite/go with friend’; TO weenâd ‘with’; PYp veena ‘with’; PYp veen-k ‘accompany, vt’; PYp veenag ‘friend, n’; ST vîna ‘companero, cónyuge’; ST vînta ‘unirse, juntarse, vi (subj anim)’; TO weenag ‘brother, sister, cousin, relative of the same generation’; Eu vené-r ‘junto [together], cerca [near]’; Eu vené ‘to, with’ in Eu amo vené ‘a ti’; ‘among/between’ objects is ‘together with’ the objects; movement to being between or among is a semantic extension. [p:1b,2n] [SUA: Tep, TrC]

1398 Hebrew ba-pane ‘on the surface of’ > Eu vepán ‘encima, sobre’; AYq vepa ‘on top of, more than’

1399 Semitic *bxr ‘test, choose, be/make choice’; Syriac bhr (< *bxr) ‘try, prove (as silver by fire)’; Hebrew bhr (<*bxr) ‘choose’; Hebrew na-bhr ‘be tested (refined in fire, as metal), preferable’; Hebrew baḥhir ‘choice’; Hebrew baḥhuwur ‘young man (i.e., choice, in prime of life)’; Amorite bexer ‘elite soldier’;
UA *bihiiri ‘expensive, opponent’; My behre ‘está caro/costoso [is expensive/costly]’; My behre ‘contra [opponent], enemigo [enemy]’; Yq behê’e ‘caro [expensive]’; AYq behê’e ‘1 betray, deceive, 2 cost, be
expensive’; AYq vhe’eri ‘enemy, the Devil’; My bahia ‘hermosura [beauty]’; Hp pīhī ‘new, fresh’. Sem-p shows Sem b > b in Cah and x > x/h (vs. rounding in Sem-kw). [p1b,2x,3r] [SUA:Cah; NUA: Hp]

1400 Syriac baatar ‘after, following’ (< b-’atar, which equates to Hebrew b-’asər); Hebrew ba’ašer ‘because’; Arabic ābār ‘track’; Arabic īfrā‘ immediately after’; these 3 language forms are cognate in Semitic, and the UA form is phonologically like Hebrew, but semantically like the more original meaning in Arabic and Syriac, i.e., ‘in the track of’ or ‘after, behind’.

AYq veasi ‘behind, beside, on the other side of’. [p1b,2p2,p3,t,p3r]

1401 Hebrew brh ‘flee, slip away, pass through, glide past’ > My bóroh-te ‘tiene diarrea’ [idddddua] [p1b,2r,3h2]

1402 Egyptian mx ‘make fast, tie, bind’; though also possible is Hebrew maš-te (< *magatē) ‘covering, outer garment, mantle’ (< Sem ētw ‘cover, wrap’); Arabic ētw ‘cover, wrap, envelop’; Arabic ētγtaa ‘a wrap, blanket, cover, item of clothing’ for CNm *mokoC-ci ‘sack, bag’, the UA forms fit better with Egyptian mx ‘make fast, tie, bind, fetter, v’; Egyptian mx / mx’i ‘loop, sling, fetter, n’;

UCAV-115 *maγo’i-‘bag, bind, wrap, blanket’; TO mako ‘connect, couple, hitch together, shackle’;
ST mąka ‘tie up (with bridle/halter)’; Sr mōq-quin ‘fold, wrap, v’; NP mago’o ‘bag’; Kw mōwgi ‘tanned hide’; WMU mōgwǎi / mōgwé / maqgwé / maqgwài ‘blanket’; CU mōgyó’a ‘blanket’;
TS hokocci ‘sack, bag, pouch’; Sh mokocchi ‘sack, bag’. Wr mo-ke-wari ‘basket’ and My mo’oko ‘basket’ anticipated the glottal stop; Hp moki ‘bundle, parcel, sack’ and Hp mokya-ta ‘wrap up, bag or sack s.th., put into a bundle, vt’ and perhaps SP piccammuqqu ‘tie around (?)’ and CN moka ‘full of’. I have not heard the other languages, but WMU has a deep pharyngeal tap, and Sr -q+ agrees. [NUA: Num, Tak, Hp; SUA: Tep, TrC]

1403 Aramaic(S) šgr ‘send, make flow’; Aramaic(J) šgr ‘run, flow’; Syriac šigr-aa ‘drain, ditch, gutter-the’; Hp sikya ‘small valley, ravine, canyon with sloped sides’. [p1s1,p2g,p3r]

Note the Semitic-p examples of the pattern of Aramaic -gra > Hopi -kya in
(1130) Aramaic pagr-aa ‘corps-the’ > Hp pīhika ‘skin, fur’
(1403) Syriac šigr-aa ‘drain, ditch, gutter-the’ > Hp sikya ‘small valley, ravine, canyon with sloped sides’.

Add yet a third with the same -gr- cluster > Hopi -ky-, and a fourth of -qr- > -ky-:

1404 Syriac ěgr ‘halt, limp, be lame’ > Hp hokyka ‘leg, stalk’; Hp hokyalmi ‘to trip’. [idddddua] [1h2,2g,3r]

1405 Arabic šq / šaqira / šaqura ‘be of fair complexion, light-skinned, be blond, hair-haired’;
Arabic šuqrat(t) ‘fair complexion, bloneddness, redness’; Arabic šqara’aa’u ‘Fire’ (evidently the colors signified by this root are like fire, from yellow to red):

Hopi sikya- / siky-ŋ-pi ‘yellow, yellow(ish) thing, yolk of an egg’; Hopi sikya-qa’o ‘yellow-corn’. [1s,2q,3r]

1406 Semitic r’y / raa’aa / *ra’ā ‘see’;
Wr(MM) re’e ‘parecer, verse’; Wr(MM) re’té ‘parecer, verse’ (re duplicated form). Though initial r > r, the reduplicated form supports how initial Semitic/Egyptian r > UA *t; otherwise, we might expect re’re, but an adjacent or preceding glottal stop more resembles an initial phonological environment. [1r,2]

1407 Hebrew mājne < *məhne ‘camp, people of the camp’; as in-laws become family or people of the camp, a pervasive UA word for in-law, most often son-in-law, is a phonological match. ‘Son-in-law’ would especially fit matriarchal societies, as they join the wife’s camp or family.

UCAV-2085 *mo’ona(C) / *monna / *moCna ‘son-in-law, male in-law’: Sapir; M67-505 *mona / mo’na / mo’ ‘affinal relative’; LN94 *mona / *mona ‘son-in-law’; LN148 *moni ‘yerno’; M88-mo3; KH/M06-mo3: Sh monappi;
Kw mono; SP munna/mona-ci; Hp mō’onawq ‘male in-law’; Eu mōnwa; My mó’one; Yq mó’one; Tbr mo’akā-as; Wr mo’nè; Tr mo’nè-ra; Wc muune; Cr mú’u ‘affinal relative’; Cr -μu ‘un’yerno’; CN moon-ṭli ‘son-in-law’. Sapir also lists Cr muna-ra. Add AYq mo’one ‘son-in-law’; Ca mniŋw’aw ‘son-in-law’, since Ca i < *o. With glottal stops in six languages (Hp, My, Yq, Wr, Tr, Cr), the reconstruction should reflect it.

[NUA n: SUA n] [1m2h2,3n] [idddddua] [NUA: Num, Hp, Tak; SUA: TrC, CrC, Azt]

1408 Hebrew rōh ‘rise, shine’ (< Sem *drh); Syriac dinh ‘rise, dawn, shine (sun, moon, stars)’;
Syriac dinh-aa ‘sunrise, light, the ascendant or predominant star (at birth)’, i.e., horoscope;
OSAriabic ‘drh; The -cinuN- part of UA *tacinuN-pi ‘star’ fits well with rounding for the pharyngeal;
UCAV-2168 *ta(C)tinuN-pi ‘star’: LN212 *taci ‘star’; M88-ta32; KH/M06-ta32; Mn tazino’pi ‘star’; TSh taciumpi ‘star’; Sh(C) taci’im-pin/ttaC ‘star’; Sh(M) taci’im-pin ‘star’; Cm tacinuupi ‘star’. NUA -c- is usually from
*.-Ct. - Aramaic dînḥ-aa > UA *cinuN / *ci’uN has the glottal stop in some but not in others, which suggests a lost cluster, and the cluster *-nh- explains -nu- well with the rounding of the pharyngeal and the glottal stop can be a reduction of any cluster. A final nasal from the final glottal stop which we see in other NUA Sem-p forms, like 1409. Sh(M) tac ‘shining’ may be a denominalized reduction. ['w; u > i in Sh] [1x2,2r,3h2] [NUA: Num]

1409 Christian Palestinian Aramaic kwwyh ‘spider’; Syriac gwaagay ‘spider’;
Aramaic(J) buky-aa’ / kuuky-aa / kuuby-aa ‘weaver’s shuttle, spider-the’; Aramaic(J) kakay ‘spiderweb’;
UACV-2107 *kukyaa / *kukkac (AMR) ‘black widow spider’: Fowler83; M88-ku33; KH.NUA; KH/M66-ku33 *kukac (AMR): Hopi kookyanw ‘spider’; LS ku'uyiš- ‘black widow spider’; Cp kūk-t ‘black widow spider’; Sr kuka-t ‘spider’; Ktn kuka-č ‘spider’. Hopi kookyanw is most intriguing in that Hp o < UA *u, so it equates to UA *kukyaw, which is nearly identical to Aramaic kuuky-aa with the glottal stop of the definite article suffix showing rounding and velarization of that rounding. LS ku’uyiš- ‘black widow spider’ anticipated -y- and unstressed vowels > i. [1g,2w,3g,3y] [NUA: Hp, Tak]

1410 Hebrew šl̄ ‘limp, be lame’; Arabic žš ‘be lame, limp’; Hebrew šelaš ‘a stumble, fall, plunge, n’; Syriac šl̄ / et-tallaš ‘fall in a stupor, become unconscious’;
UACV-834 *cūliwa ‘fall, pl.’; KH/M66-cu15; M88-cu15; B.Tep206a *suriga-i ‘fall, pl.’; B.Tep206b suuri ‘they fell’;
TO šulig ‘fall, bow, descend, pl.’; LP šulg; PPY puli; NT suuliga/suuligi ‘fall, pl.’; ST suuligy fall, pl’.
Add Wc širi ‘fall, pl’. [1s4,21,32] [SUA: Tep, CrC]

1411 Arabic nasaga, impf *sugu ‘to weave’; unattested Hebrew impfv: *yi-ssuğ: UACV-2511 *sugw ‘sew’: Ws su’ka ‘sew’; Tr su ‘to sew’ present: su/sugû; Tr i’/su ‘sew’ (frequentive / emphatic of su’-). The Tr frequentive and present reflect first 2/3 and last 2/3 of Hebrew impfv. [SUA: TrC]

1412 Arabic xdr ‘be green’;
Tb(H) huul’ulat ‘be/become green’; Tb(H) huul’lat ‘green place’. [kw1x>h2,2s,3r]

1413 Hebrew took ‘midst, middle, among, in the middle of, during’;
UA *tok ‘with, near, middle’: CN tlok ‘with, near’; SP togoi-tuqqai ‘in the middle of eating, about half through eating’. [1l,2k]

1414 Syriac sgy ‘be many, great’; the Hopi term reflects well an unattested huqtal form *hosqay ‘be made great’ > Hopi hoskaya ‘large, huge, enormous’ [1s3,2g,3y]

1415 Semitic rdm ‘sleep’;
Tb(H) culummah ‘sleep, vi’; initial r - t- c- palatalization before a high vowel and intervocalic -d/t- -l- as usual, and the Tb reflects an inflective or verbal noun rādām. [1r,2d,3m]

1416 Arabic idaa / idan ‘then, therefore, if, when, whenever’ > Tb(H) tan / tanni ‘if’ [2z,2]

1417 Aramaic -ayaaa ‘-the’ is the Aramaic definite plural suffix:
Hopi -ya is one of Hopi’s non-singular plural suffixes, yet it most often follows -a, as in -a-ya ‘pl’ to parallel Aramaic -ayaa. Yet even -ya is consistent with the loss of initial vowel of the other pl suffixes: pre-Hebrew *-iima > UA *-(i)ma; Hebrew *ootee > *-te; Aramaic -ayaaa > UA -ya.

Liquid + ⟨ cluster as > ḥ, as in (737) Hebrew šīrfā ‘hornets’ > UA *sanā ‘yellowjacket’, others, and (1418).

1418 Syriac šry / šr ‘aara ‘1 to contain, hold, 2 grasp, take hold’; Syriac feminine impfv: te-šre;
Arabic šr / šrw / šaraa, impfv: ya-šru ‘befall, grip, seize’; the final -y impfv forms in UA reflect final vowel -a rather than Masoretic -e as i: bky (560,561), ššy (680): i.e., *ta-šra > UA taŋa’;
UACV-111 *taŋa ‘bag, sack’: M88-ta45; KH.NUA; Stubbs2003-4; KH/M66-ta45 ‘to contain (several things)’; Sr tāŋat ‘sack’; Gb tāŋat ‘sack’; Hopi taŋa-ta ‘put in a container’; Hopi taŋa ‘contents of a rigid, enclosed container’;
Hp patja ‘squash’ (with pa-). Stubbs (2003-4) adds Tb tanaš ‘zurrón, mochila de cuero en que se acarrea a la espalda el ineral’; the last two syllables of Mn kusatā ‘n sack’ and Sr qawata nat ‘pocket’. CN taňa-tlī ‘basket with a handle’; and Yq ’ia-taana ‘this shore/side’ (a shore contains/encloses water). Add Ktn tāŋata-t ‘sack, trunk, box’; Ktn hu ’atata-ta ‘granary’. *taŋa compounded with *pa- ‘water’ produces *pa-taŋa ‘squash, pumpkin, gourd’ (Stubbs2003-4 and KH/M66-pa66 ‘squash’): Ch parānjar(a) ‘pumpkin’;
SP pawana ‘pumpkin’, and Hp patja ‘squash, pumpkin’ at ‘squash’. Note CN final - and the same in the Semitic root. Is this Sem-p and 1358 Sem-kw? [NUA n-; SUA n-] [p1’2,2r,3’3y] [NUA: Num, Hp, Tak; SUA: TrC, Azt]
In all NUA languages, *ïppïwi applies to sg vs. pl okko'i ‘sleep’: Hp pïïwi; Ga ġ and run only if one approaches closely enough.

Originally apply to and derive from the animal kingdom, wherein deer, etcetera, lay hidden to sleep, but jump in clusters and

Sr rïwïrïwïh Arabic rawaa Semitic rw

1 bumpy'; AYq rurumui ‘rough ground’ (in other words, lumpy and bumpy)

The liquid r reflects the liquid r, while Tb shows the Semitic form with mV- prefix. [1s,2h2,3r] [NUA: Tb, Num; SUA: TrC]

Syriac komar (< *kamar) ‘be sad’ > Tb(H) hammašat ‘be sad’ (r > s usual adjacent to voiceless C).

Syriac ai -ay ‘me, my’ (enclitic pronoun, and possessive pronoun suffixed to pl nouns, Thackston 45-46) > Serrano -ai ‘I’m’. In Semitic, verbal nouns are very often used instead of conjugated verbs; for example, ‘my walking’ instead of ‘I walk’, in which case ‘my’ = ‘I’m’.

Syriac nadaal-aa ‘fieldmouse-the, n.m.’

UAcv-1465 *tori ‘rat’: L.Son314 *tori ‘rata’; M88-to8 ‘mouse/rata’; KH/M06-to8: Eu tori; Wr tori ‘rata’; Tr rori ‘rata’; My tóori ‘rata’; Tbr toli ‘rata negra’. Can this be a Sem-kw form with loss of 1st syllable and Canaanite vowel change of *aa > oo? [1n,2d,3l] [NUA: TrC]

Arabic ndw / nadaa ‘invite, call together’:


Arabic rmy / ramaa ‘throw, cast’; Hebrew rmy / raamaa ‘throw’;

Syriac rmy/rm ‘put, place, pour, cast, leave on the ground’;

UAcv-989 *rima / *lima ‘throw out onto a refuse heap (which loosely piles higher)’: Hp rima ‘cast away, throw out’; Ls lima/i ‘put on top of, pile loosely’. Note initial r- in Hopi. [1r,2m,3y] [NUA: Hp, Tak]

UAcv-1405 *limu ‘lumpy, bumpy’: Sr rimïïmï’q ‘be lumpy’; Ca limu-limu ‘be bumpy’; Ls kuma-lúma ‘be bumpy’; AYq rumui ‘uneven’; AYq rurumui ‘rough ground’ (in other words, lumpy and bumpy); both the bilabial m and the following u could encourage assimilation of first vowel i to u. [NUA: Tak; SUA: TrC]

Semitic rwį, sometimes voiced rawaį, ranges through meanings like ‘go away (in the evening) to rest, breathe, be breeze/wind (as in evening), deliver/free, separate oneself, extend, make wide/space’:

Hebrew réwą ‘width, space, interval, liberation’; Hebrew rawaįąaa ‘break, clearing, relief’;

Arabic rwį ‘go in the evening; go away, depart, leave, go’ (verbal noun rawaį);

Arabic rawaį ‘departure, going, leaving, return trip’:

Sr rïwiwįq ‘disappear (distributive)’; Sr rïwiq ‘disappear’; Sr rïwiq-į ‘be gone, absent (resultative).’ [1r,2w,3h2]

Syriac raątá / raataa ‘lung(s), n.f.’:

Cora ta’atime ‘pulmones [lungs]’; the Cora form is quite identical to the Syriac form except with a separated cluster and something resembling a masculine plural ending instead feminine plural. [1r,2’,3l]

Arabic kmir ‘be hidden, concealed, latent’:

UAcv-2036 *kuman ‘sleep’: KH/M06-ku15: Sr kuman ‘sleep, go to sleep’; Ktn kum ‘sleep’. This may originally apply to and derive from the animal kingdom, wherein deer, etcetera, lay hidden to sleep, but jump and run only if one approaches closely enough. [iddddua] [1k,2m,3n]

Arabic īgpaa’ā(t) ‘slumber, nap’; Arabic ġw / ġy, impfv ya-ḡuw ‘slumber, doze, fall asleep’ (v.n. ġupuwu) would equate to *yϕy in Hebrew and Aramaic, but could also fit the impfv of Sem-p:

UAcv-2043a *ippįwi / *ICpwi ‘sleep’: Sapir; M67-385 *pei ‘sleep’; I.Num24 *įphi/i ‘sleep’; M88-pi6; KH/M06-pi6:

In all NUA languages, *ippįwi applies to sg vs. pl okko’i ‘sleep’: Hp pũwi; TSh ipppi; Sh ipppi;
Hopi nasi and Numic *(ih)píi align well. Sapir also ties Cr hipi ‘sich niederlegen zum schlafen [lie down to sleep]’ (thus the vowels of Cr hipi correspond to Num *ippí) with Num, as both exhibit *-pp-, though I cannot find that Cr form in my sources. But the other CrC language has Wc húupu ‘dormir habitualmente’ which likely belongs as well, though the vowels do not match perfectly (normally, Wc u < *o, and Wc ī < *u). However, considering Kw *uupu-ga-dí ‘sleeper, sleepyhead’, which shows geminated *-pp- like Cr and all the Num languages, they also all have round vowels in common, if we consider that Num ī is often from *u, i.e., all have u or ī, and that the cluster -āp- > -pp- doubled the consonant, a good match.

UA CV-20346 *twí ‘sleep’: Mn; NP. Most forms in *(rC)pí i above contain an extra initial syllable that ends with a geminating feature, a consonant (cluster) that doubles the -pp-; and WNum *tiwi is likely a kw-like result of the doubled bilabial cluster? *-pp- > -w- in WNum [NUA: WNum]

1431 Hebrew lwy / lähjy ‘chin, jawbone’: Hopi įyi ‘chin’; Ts ‘óóyi-l ‘jaw, chin’. This UA pair may not be a cognate pair because PUA *o > ö in Hopi, but *o > e in Ls. Yet it could be a UA loan into Ls from some source of PUA *öy, and both, given loss of initial l, resemble Hebrew lwy / lähjy ‘chin, jawbone’; Arabic lâhj- ‘jawbone’, beginning with the rounding pharyngeal ḫ > ho / o. Perhaps Sem-kw in loss of initial liquid’. [11,2h,3y]

1432 Akkadian awil ‘man’: UACV-1421 *owi ‘male, man’: M88- ‘o5 ‘male’; L.Son24 *owi ‘macho’; KH/M06- ‘ó5: Wr oí; Tr owí; My óó’ow / o’o. Add Tbr oñwi ‘man’. Tr, Wr *owi ‘male’ and Tbr oñwi ‘man’. Yq ‘óó’ou, pl: ‘o’ówim may possibly tie to *otami, as intervocalic *-t- > -r- is common in UA, and -r- > -r’- is common in Cah: *otami > *oromi > o’owi.

1433 Hebrew ḥwš / ḥyš ‘hurry’ (impfv: *ya-hjuuš); (hiqtil) yahiis-(aa) ‘hurry, hasten (something)’: TSh yawïi swiftly, fast, in a hurry; hurry up!’.

1434 Hebrew dopi ‘blemish, fault’; Aramaic(J) dopy-aa ‘damage to reputation, taunt, reproach’: UA *tipa ‘dotted, striped, checkerboard’: TO čiĉpa(i)mag(ï) ‘be dotted, have dots’ (Saxton 1969); Ca teveleve (< *tipi-tipi) ‘be checked, have stripes’; TO čiĉpa avi ‘promiscuous woman, prostitute’. UA *t > ī in TO before high vowels (like ī). The Semitic semantics provide a connection for the two TO meanings that are otherwise not obviously relatable. [1d,2p,3y]

1435 Hebrew ħadadaš ‘new, fresh’; Syriac ḥdt ‘be new’; Arabic ḥdθ / ḥadaθa ‘to happen, come to pass’: *uta’a ‘be’: WMU ura’a-y / ara’a-y ‘be’; CU ura-’ay ‘be, exist’; SP uru’a- ‘be’. $ > ’ in 1436. [1h,2d,3s1]

1436 Hebrew ‘iša, ‘eqet ‘woman’: *wa’iC-pí ‘woman’: TSh wa’ippí ‘woman, female’; Sh(M) wa’ippí ‘woman’; Sh(C) wa’ippí ‘woman’; Cm wa’ippí ‘woman’s female kinsman’ (but example uses it as ‘woman’). Given $>$ ’ in Num (see eye, fall, be 1435, woman), ‘eṣet > wa’iC- of CNum. [1,2s1]

1437 Hebrew ḥyv / ḥya, impfv: yi-yye ‘to live’: Wr o-hee / ohe ‘to live’. Rounding by the pharyngeal and compare ‘year’ (823) and ‘right’ (801) for loss of y and transposition of h to where y was. [1h,2,2yy]

1438 Hebrew šbš ‘to dye’; Arabic dabaqa ‘to dye’, impfv ya-dbüğu. Given the cluster created by the impfv’s vowelization and the usual loss of the first consonant of the cluster, UA *pu is expected, though finding the other consonants in say the perfect or s.th. would be nice. UACV-736 *pu ‘dye’: ST vua ‘dye’; Wc hiye ‘color, form’. Both initial syllables agree with *pu, though second syllables vary. Wc hiye looks like part of Wc maiye ‘color’ which is attached to many color words, and Semitic dbš is also much used for words meaning ‘color(ed)’, not any specific color, but simply creating colors. [1p1s4,2p2,b3g2] [SUA: CrC, Tep]

1439 Hebrew ns ‘lend out’; Arabic ns ‘/ nas’a ‘to sell with delayed payment, grant credit’: Hopi nasi-moki ‘borrowed thing, loan, n’; Hopi nasi-mokyâ-a-ta ‘to borrow’. Hopi moki ‘bundle’, but the first morpheme is of unknown meaning. [1n,2s1,3]

1440 Hebrew ʼrḥ / ʼaraḥ ‘be on the road, wander’; Hebrew ʼoraḥ ‘way, path’; Akkadian urxu ‘way, expedition’ > Ch(L) ʼurú’a- ‘travel, go, walk’. [kw1,2r,3x/3h2]
Hebrew and Aramaic spp / šapšep ‘chirp, peep, twitter, squeak’; Hebrew šapšapaa ‘kind of willow’ (from rustling); Arabic šapšap ‘a variety of willow’; Arabic šupsup ‘sparrow’:

UA *cap > TO šaw ‘to rattle’; TO šawikut ‘a rattle’ (-kud ‘instrument’); TO šasaw-k ‘to echo’; Wr capi ‘a small bird’. The semantic extension from rattle or make small noises to a plant that makes similar noises is seen here in Semitic and is also apparent in a similar extension of ‘rattle’ to ‘chile’ at 31. [1s4,2pp]

Hebrew Šrb (< *grb) ‘become evening’; Arabic garaba ‘go down, set (of sun)’; Arabic ġarb ‘west’; Hebrew šereb / Šaareb ‘sunset, evening’; the TrC forms appear to reflect the latter: Wr ari ‘late afternoon’; Tr arīwa-ma ‘to become evening’. Note that b > w in Tr and Wr, at *kabbed > kawer… etc. [p1g2,2r,3b]

Syriac ašīg ‘wash’ (qatel pfv of šwg):

UCV-2493 *aśi / *aṣi ‘bathe, wash’: M67-26*as; VVH139*asi; BH.Cup *aś; M88-*al; KH.NUA; KH/M06-*al *asi: Tb ‘aasīt-’a’aas ‘bathe, swim’; Sr ‘a’ah(i); Cp āṣe; Ca ‘ā’as; Ls ‘āaṣ(a); Gb ‘āṣ.; Hp aası ‘wash one’s own hair’. Add Ktn ah-an ‘bathe, vt’ and Ktn ar ‘bathe, vi’. [kw:1g2,2s,3l, less likely Arabic ǧsl / ǧasala ‘to wash’, prtcp ǧasil]

Arabic rnn / ranna ‘cry, ring, echo, resound’; Hebrew rnn ‘give a ringing cry’; Araratunn ‘scramble, sound, reverberation’:

Hopi tōna ‘voice, trachea’. [1r,2m]

Syriac bkt ‘to weave’:

UCV-2507 *kwïCta ‘braid, wind around’: M67-57 *kwi ‘braid’; M88-kwi4 ‘braid’; KH/M06-kwi4: Mn kwïtt-a ‘wrap, twine, wind around’; Hw kwite ‘braid’; Ca kwïče ‘an ‘washing, wash (as clothes)’ (Wanikik dialect); Cp kwïča ‘wrung out, squeeze, ball up, vt’; Ls kwïcci ‘wrung (as clothes)’; Sr kwïc ‘wash, vi’. Add Ktn kwïrav ‘braid’. Perhaps PI tahkwïl ‘braid’ with a prefix. The change -*tt- > -c-č is common in UA, as in Ca and Cp above, and the CNum forms—Sh kwëc/o ‘wash’; CM -koce-rí/ii ‘wash’ has one of the two meanings of Ca and Cp (wash, but not wring) and may show vowels of the Semitic plural baktu. [kw:1,2k,3l] [NUA: Num, Hw, Tk; SUA: Azt]

Aramaic / Syriac bar kabaan-(aa) ‘belt’ (CAL), kbn ‘gird’:

UCV-180 *pakkaC ‘belt’: Ch nåápapägi ‘belt’; Ca tépaqa- ‘belt’; Ca tépaqa ‘tighten (as belt), vt’; Ca tépaqa ‘vi ‘have a belt on’. A possible final C is suggested in Ch -pä and note Ca’s glottal stop, but not apparent in Ca’s -l. Note Ca -vi possible possessive. [p1b,2r,3k,4b] [NUA: Num, Tak]

Hebrew qrs ‘bite’; Ug qrs ‘gnaw, nip off’; Aramaic (Q) qr ‘bite, pinch, sting’;

Arabic qrs, impfv -qušu, v.n. qarṣ ‘pinch, nip, scratch, bite, sting’;

Arabic qrd, impfv -qiḏu, v.n.: qard ‘cut, gnaw, nibble, bite, eat’:

UCV-230 *ki / *kića ‘bite, v.’: Sapir; VVH43 *kiš(i-) ‘bite’; B.Tep130 *ki ‘he bit’; M67-42 *ke/key; I.Num72 *ki ‘with teeth, by biting’; BH.Cup *ko; L.Son81 *ki; M88-k2; KH.NUA; KH/M06-k2: Mn kiC- ‘biting’; Mn kiy ‘bite, vt’; Mn kïko ‘che/’; NP kï ‘mouth with mouth’; NP kïka ‘biting with mouth’; NP kïπi ‘bite, v’; NP kïhanni ‘biting on to loosen up’; TSh kïC/kku/kC ‘with teeth or mouth’; TSh kïCC ‘ah ‘bite, vt’; TSh kïC ‘ah ‘cheew’; Sh kïC ‘- with the teeth or mouth, instr. pref.’; Sh kïC-caiah; Cm kïh-kka’a ‘bite off a piece of s.th.’; Cm kïhka’arui; kïCebakiti; Kw kï ‘with mouth or teeth’; SP kïi; kïC; CU kïi; Hw kïki; Hw(S) kytakï ‘nipped, bit, took bite from’; Tb(V) kïi ‘-’, kï’it- ‘bit’; Sr kïi ‘/ kïa’; Ca kïi; Cp q’e’e; Ls kïi ‘; TO kïi, ‘ki, kihi, ST(B) kïi ‘he bit’; kya; Eu këe; Tbr ke; Yq këe; My këye; Wr kï’e ‘bite’; Tr kïsu’gi’ ‘bite, nibble, gnaw’; Tr kïi’ca ‘cheew’; Tr i’ki ‘bite’; Cr ñe’e/-e’/e’-e’; CN ke’oma ‘bite s.th.’ Ken Hill adds Ktn ki

NT kï ‘he bit’. Let’s also add Ch kï ‘bit’, v’; We këe/këk; Nv kuku(kïkì)/kùi ‘bite’; PYp kekim ‘bit, vt’; NT kïi / kïiìyi; NT kïkišapai; kïšaka ‘have in mouth, bitten’; perhaps Cr ná ‘ice ‘bit me’ (also allomorph -cei-) with na- prefix. This etymology is one of the few to have a reflex in all UA languages. It is curious that ‘bite’ would be so stable. Many UA languages show a reflex of *ki‘i, though Tr, Wr, and CN (*ki-c-) and other details suggest a medial cluster, perhaps *c-c-, since a glottal stop is apparent in some, medial c- in others, and both in a few (Wr, Tr, CN). Note that some languages (Tr, Hw, Tb) have two forms (Tb ahaiiç and Tb kïti) [cluster] [1q,2r,3s] [NUA: Tk, Hw, Num; SUA: Tep, TrC, CrC, Azt]

The set above may be of the set from Sem-p and the below from Sem-kw:

Hebrew qrd ‘bite’ > Sr qacq ‘cheew’ (vs. Sr kïi / kïa ‘bite’); Tb(V) ahaijat / ahaiiç ‘cheew it, vt’ (vs. Tb(V) kïi‘, kï’it- ‘bit’); Hp(S) kytakï ‘nipped, bit, took bite from’ (vs. ). [p1q,2r,3s]
**1449** Aramaic plp 'sprinkle with blood' (<*palpil*)

UACV-260 *païC / *pauC / *paC / *pap* 
*blood, bleed*: 1.Num128 *palpi; M88-14; KH/M06-14: Mn papâ- / pâpâ-; NP špâï- (< *spâï-); TSh pāpâ-, pōapâi; Sh pîâpi-; Cm pîâpi-; Kw pîâpi- / pîpâ-; Ch pâpâ- / pâpâ-; Hp pâpâ- / pāpâ- (vs. -vî), poss'd pāpâ-n 'my blood'. First part of Eu vávika 'bleed' aligns, but lacking much are Trb avá 'blood'; Mn pâqa 'bleed'; and Ls pââ 'to menstruate'. [1p,2l,2p,2l]

**1450** Arabic șbb 'pour, gush, flow'; Arabic šabiib 'poured out, blood, sweat';

CN(RJC) esipiika 'blood flow out' and Sr īqāva 'bleed' maybe from *y-šbb or a denominalized verb from s.th. like šabiib 'blood'. Much less likely ST rpuokia 'bleed'. [pl4,p2b,p3b] [NUA: Num, Tak; SUA: TrC, Azt]

**1451** Syriac -ay 'accusative pl ending'; Syriac plural noun base suffix -ay- precedes the possessive suffixes: noun-ay-suffix (Goldenberg 88):

Ktn -ay, -y, -iy 'accusative or object suffix' (Anderton, pp. 95, 185,189); Ls -ay 'oblique case (accusative and possessed).

**1452** Arabic *nasâpa* > Ṽâsâfa 'to reach mid-day, become noon'; Arabic nišf- / nuṣf- 'half, middle':

UACV-1115 *nasipa* 'half, middle': Tr nasîpa 'half, middle'; Wr nasîba 'half, middle'; Hp naasa-ve(-q) / naasa-vâ(-qe) 'middle, center, halfway' (in light of Tr and Wr, are the Hp morpheme boundaries correct?). TSh nasikâka 'middle, between'. [NUA: Num, Hp; SUA: TrC]

UACV-1117 *nappa* / *napa* 'half': TSh napakan 'half, equal part, in half, even, equally'; Sh nappaï 'half' (with collapse of middle syllable); Kw na-voyo 'half'; Kw na-vée-tu-ika 'half of it'; SP navaïa 'divide'; WMU navây 'divide (in half)'; CU navây 'divide in half'; CU navây-t 'half'; cf. Kw's V's in dove and water. [1n,2s4,3p] [NUA: CNum, CNum]

**1453** MHebrew and Aramaic(J) puwš 'blow, breathe'; Arabic fwš 'diffuse an aroma, exude a pleasant scent'; Syriac puwš 'breathe, blow, exhale, give out odor'; Syriac payyah 'breathe forth, exhale': Tr pewa- 'fumar [to smoke]'. Or perhaps Semitic npx, impfv -npxu 'to blow, puff, breathe'

UACV-261b *puh-ki / *pukki > *pukkwi* 'pant, blow, v': Ls pîxî; Sr pîhki ; Sh pûkhi / pûkwi;
Mn pûhî; NP pûhi; Yu 'TSh pûhiC; Cm pûkkihitî; Ch pûkwi; Ch(L) pûkwi-gyah 'blowing (with mouth or bellows, not of wind)'; SP puqqwiai-nqî- 'to pant, make panting noise, v'. Most suggest medial gemination. [CN p < *p; *-c- > NUA y, > y, > h in clusters] [1p,2h2] or [1p,2x] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

**1454** From Hebrew bšl 'grow ripe' would derive unattested Hebrew *hibbašel 'be ripened, that which is ripened' (niqṭal infinitive):

UACV-351 *ikwasi* 'fruit, prickly pear': B.Tep307 *iibai 'prickly pear, fruit'; M88-15; KH/M06-15: TO 'i'ibiai / iibhai;
LP(B) 'ibi; Nv ibai 'tuna'; NT ibî; NT ibáavörai 'biznaga, sp. of cactus'; ST 'iibai/iibai; Wr ìwasi 'fruit'; Wc 'ikwâši 'fruit'. Bascom's Tep reconstruction corresponds well with the Wr and Wc forms for fruit (UA *ikwasi 'fruit'). Tewa bee 'fruit' (<< bai/bahi) and such Kiowa-Tanoan forms are likely Tep loans. [medial *kw] [kw 1b2bb,3s1,4l] [SUA: Tep, TrC, CrC]

**1455** Arabic ġazzalaat 'spider' for the -koso portion of the UA terms below (likely with *tuk- 'black'):

UACV-2112 *tokoso* 'spider': Tr rókosó-rowa 'blackwidow'; Ch hókóso'a- 'spider'. [plg2,p2z,p3l] [SUA: TrC; NUA: Num]

**1456** Hebrew miin 'type, kind':

UACV-2530b *min* 'what kind, how': Ca miïkî 'what kind'; Sr hamiin 'how, anything, what'; Ktn haminat(a) 'what, why, how, are you'. [NUA: Tak]

**1457** Arabic šabbâ 'to pour'; Arabic V Ṽâşabbâb 'pour forth, shed, drip, overflow, be bathed (in)';

UACV-1766 *cikwa* 'rain, v': Stubbs 2003-9: TO siibani 'drizzle, sprinkle' and Hp cekkewke-ta 'be raining big drops as at the outset of heavy shower' (cekkewke- 'soak') suggest *cikwa; the consonants agree, and since Hp e is the lone vowel not corresponding to a particular PUA vowel, a leveling of i-a > e-e is exactly the kind of phenomenon that often yields Hp e. Jane Hill (p.c.) notes Mn tükwa 'rain, vi' and Mn tükwa-pe 'rain, n', which may contain a prefix. Tr sikuriwa 'rain hard' does not correspond to *c, but in light of the frequent *c/s dichotomy, it should be kept in mind. [med kw; V leveling; Hp e] [kw 1s4,2bb] [NUA: Hp, Num; SUA: TrC, Tep]

**1458** Arabic 'bd 'be wild, untamed, shy, run away, to last, endure'; Arabic 'aabida(t) 'wild animal, monster'; check OAss G 'run away'; Hebrew 'bd 'become lost, go astray, perish';

UACV-853 *tikwiya* 'be afraid': B.Tep345 *tibäïda-i 'to be afraid'; M88-16; KH/M06-15: TO tibi; UP *tibidi;
LP tibi; NT tibiidi; ST 'tibidy. Sufficiently similar is WSh kwiya ‘a be surprised, startled, frightened'. In traditional PUA terms, we have to reconstruct *tikwiya, though Tep b < Semitic b has this closer than it might appear. [kw 1,2,3d] [SUA: Tep; SUA: CNum]
1459 Hebrew yhb, imperative: haavaa > haavaa ‘come on, let’s (do s.th.), go to, grant that . . . ’ (cohortative of yahab ‘give, grant’). From Hebrew haavaa ‘come on! Let’s . . . ’ (as in do it now), note Kw ‘iivi ‘now’; SP ivi ‘go ahead!’ (hortatory adv’); Hopi hīva-m ‘hortative particle for second person dual and plural used in commands and invitations’. Final -m is pl suffix, so Hopi hīva- matches Hebrew haavaa well. [1h,2b][Num, Hp]

1460 Modern Aramaic(A) šikwana ‘ant’; Arabic zunbur ‘hornt’; Aramaic(J) zibbooraa ‘hornt’; UACV-44 *siku ‘ant’: Op sīkku-ci; Eu sīku-c; Wr sēkū; Tr sikū-l, sīkū-wi; My ere’e-suukīm ‘ant’; Tbr ali-sīk ‘small, black ant’; CN ciika-t ‘large stinging ant’. Miller in M67-5 also lists CN aaskā-tl ‘ant’, which is possible, though the vowels are strange; Miller also associates Aztecan *ciika ‘ant’ with UA *siku ‘ant’, though possible, a c/s disagreement and second person a/u disagreement occur. Of interest is that My ele’e siiki ‘da comezón and My ere’e-suukīm ‘ant’ have i vs. r in identical environments; note also My eeye ‘red ant’ in a possible liquid vs. y dichotomy. In addition, My -suukī may have transposed the vowels toward the front—*siku-wi > suuki—with loss of the first. [TrC, Azt]

1461 Hebrew ša’or ‘sour (leavened) dough’; Aramaic(J) sii’uur / sy’wr ‘fermentation, leaven’; as for Hebrew ša’or > *ciwv; š > c is common enough; the glottal stop exhibiting both of its outcomes (stop and rounding), then ‘w- > ‘v is natural, though more examples would be nice; see other w > v at 7:10: UACV-231 *ciwC ‘bitter’: VVH13 *ciwu; B.Tep *siwu’u; M67-43 *ciwu; L.Son33 *ciwu; M88-c11; Munro.Cup16 *ciwu-t: KH.NUA; KH/M06-ci1: LS čiwv ‘be bitter’; LS ciwu-t ‘s.th. bitter’; Cp čiwa-t ‘s.th. bitter’; Sr čiwv ‘bitter’; Sr čiuv ‘s.th. bitter’. Kt n ĉiwv; Cp čiv; Hp civo; TO sīw/siwo; LP sīvu; PYP civo; sivi; NT śīvu; ST śīvu’; Eu čūp; Yq čībū; My čipū; Wr śipū; Tr či-pū; Čw ciwi / civi; and perhaps Cr (an)ciihihi (McMahón); Cr ančihvi’i (JM). Tr po(y)ā ‘ser amargo’; Tr či’pú-ame ‘amargo, amargoso’; Tr či’kóri game ‘agarroso, de sabor muy astringente, quemante’ are a puzzling trio for that language. The -t absolutive in Munro’s Takie forms, the glottal stops in Sr and ST, and Bascom’s Tep reconstruction, suggest a lost but lingering final consonant. [Wc i < w; medial *p- > i in Wc; TO, PY p < *u; c/s in W] [1s,2,3r][NUA: Tak, Hp, SUA: Tep, TrC, CrC]

1462 Hebrew šāapaẓ(t) ‘lip, speech, edge, shore (of sea), bank (of river)’ (t > s) UACV-788 *capa- ‘ridge, edge’: L.Son28 *capa ‘loma’; M88-c123; KH/M06-ci13: Eu zāpsi (capsi) ‘loma [hill]’; Wr cahpā ‘ridge, edge’; Wr cahpaci ‘leg, shin bone’; Tr capā-ci ‘espinilla’ [shin]. [p,2,3p][SUA: TrC]

1463 Hebrew šāapa’a ‘lip, speech, edge, shore (of sea), bank (of river)’; UAC-1981 *sap / *sip ‘side’: Sr a-hīviya ‘side, edge, shore; by, beside’; Eu sēpvai ‘de un lado’; TO hīwū ‘groin, side of the body’ (TO h < *s and w < *p); Sh šapai-pin ‘side’. [p,2,3p][NUA: Tak, Num; SUA: Tep, TrC, CrC]

1464 MHebrew/Aramaic ŠGIL ‘make a circle, be round’: f. impfV: Hebrew *ta-šgol: UACV-433a *takola / *takula ‘round, (en)circle’: Eu takōris ‘circle’; AYq tekolai ‘round’; My tekolai ‘redondo’; Sr ta’k[i]q ‘be round, circular’ (Ken Hill, 2001). Given AYq and My tekolai, and Sr ta’ku’k (Hill, 1994), these *takula may be related to Tep *sikola/i, after a vowel change (a > i) and then a palatalization of *t > c (*takula > *tkula > cikola); the scarcity of *ti syllables in UA supports that. They might also be related to *ta-kapul showing the same reduction as *ta-pol except retaining the other consonant of the cluster, retaining k and losing p instead of retaining p and losing k: *ta-kapol > takpol > takol. [Sr vowel; *u-a > o-a] UACV-433b *cikola/i (> Tep *sikola) *(a)round’: VVH148 *cikiur/cikori; B.Tep190 *sikora ‘round; B.Tep191 *sikori ‘around’; M88-c11; KH/M06-c15: TO sōk ‘round, circumscribed’, TO sōkol ‘circular, round’; NT šikora; NT šikóora; ST šikar. Ken Hill adds Cahita čikola ‘alrededor’. For B.Tep190 *sikora ‘round’ (NT šikóra, ST škar), and B.Tep191 *sikori ‘around’ (NT šikóoli ‘around’; ST šikooly, UP sikoli), note that before the vowel a, r and TO d appear, and after i, this proto-phoneme is l. Add Cr sikkūrama ‘a circular’; We šikiri ‘girar, caminar en circulos’; We šikīri.raiye ‘redondo’; We šikiri ‘redondo’. CrC ī (< *u) is slightly off (PUA *u vs. *o); but schwa-like ī (vs. u < *o) may result from an unstressed vowel or assimilation (*u-a > *o-a). The CrC forms may be loans from Tep, and UACV-433a, b, c all belong given *tako > *tko > *cko. UACV-433c *ta(C)ko ‘wrap around’: Wr ta’ko-nā ‘envolver [wrap in’; Tr tagō ‘poner el taparrabo, vestirse (el varón’) (get dressed (man), put on waist wrap’; Tr tagōtu ‘estar vestido (el varón)’; TO čikoš ‘wrap around the ankle, vt’; TO čikoš-da ‘an ankle rattle’. [*liquids] [1,2,3g,3l][NUA: Tak; SUA: Tep, TrC, CrC]

1465 Hebrew lqṣ, q̓aḥṣ; imperative forms: q̓aḥ and q̓aḥaa: Ua *ğiha / *ğihi ‘grasp, catch’: Hp nj’a ‘grab, catch’; Hp nj’i-wa ‘get caught’; WMU güü / güü-y ‘grasp, catch, get, take, vt’; Kw ku’tu ‘catch, get, receive’; Ch kwihi ‘catch, take, receive’; SP qwiñ ‘take’; CU kii ‘take, pick up, obtain’. Sometimes initial k can sound like either k or g to English speakers. [kw1,2,3h2]
1466 Hebrew mšt ‘be few, be too small’; Hebrew mšat ‘a little, a little amount, n.m.:’

UACV-1362 *mi’a ‘small’: Ch mi’áu-nci ‘small’; Ch mi’áu-pičiwí ‘small one’; SP mia’-C ‘small’;
SP mia’-ppici ‘small’; CU mici-ci ‘little (of mass)’; CU mi’-pi-ci ‘small, little’; WMU mici’ìc ‘a little bit’;
WMU mici’ / mi’-piči / mi’i’ič ‘little, small, short (one)’. Jane Hill (p.c.) adds NP mičí ‘short’.
Sem-kw with no rounding for pharyngeal? [kw:1m,2’2,3i2] [NUA: SNum, WNNum]

1467 Hebrew pošал ‘daily labor, deed, wage’; Hebrew pošullaa(t) ‘work, action, wage’:

UACV-566 *puwa(l) ‘count’: CL.Azt38 *po(la) count; M88-po19; KH/M06-po19: CN poowa ‘to count, recount, relate, read’; CN -poowal-li ‘twenty in the vigesimal system (the count)’; Po po; Te poa; Za powa; PI puwa. Add the pöo- portion of Hp pöotoyla ‘to count’, since the long Hp word must be a compound historically, though we would expect ō for *o, but o for *u, as PI has, unless final a lowered the round vowel in Azt: *u-a > o-a.
Denominate verb from ‘wage’ to ‘the count, to count’. [1p,2’3,3i] [NUA: Azt; NUA: Hp]

1468 Arabic rukbat ‘knee’; Moroccan Arabic robkba; Maltese rokbba (Bennett 1998, 156); less likely Arabic rks ‘bend the body, bow, kneel down’:

UACV-941 *tona ‘knee’: Sapir; VVH30 *tono ‘knee’; M67-245; LI:Num108 *taña ‘knee’; B.Tep227 *tona ‘knee, lower leg’; L.Son311 *tono ‘rodilla’; M88-to7; KH/M06-to7: I like Sapir’s *tona and Bascom’s SUA *tona reconstructions, which agree. In spite of the unruly vowelings, most Uto-Aztecanists would agree that these initial t and medial n/ŋ words are related; Sapir’s suggestion that both *tana/taña and *tono/tongo assimilated their vowels (in opposite directions), from s.th. that contained both vowels, like *tona, or *tonwa would be Semitic-kw’s UA expectation for both ruka and rVkwa, then *tonwa > tongo / tona.

UACV-941a *tana/taña ‘knee’: Mn tanábódo / tanóbó / tonóbó; TSh tanápí.ip; Sh tanka-ppíh; Sh tanka-mmattoo ‘kneel, crawl on knees, v’; Cm tana; Kw tana-ví; Ch taná; SP taña; CU taaa-vi.

UACV-941b *tono/tongo ‘knee’: Tb toonoo-l; TO toon; PYt toni; NT toona; ST toon; Eu tonót; Tbr tonó-r; Yq tóno; My tño; Wr tonó ‘pie, pata’; Wr tonociribo ‘pierna’; Tr ronó ‘pie, pierna, pata trasera’; Cr tunú ‘knee’.[kw,1r,2k,3b] [NUA: Num, Tb; SUA: Tep, TrC, CrC]

1469 Hebrew(KB) tq i ‘drive in (peg, stake), pitch (tent, by driving stakes), thrust in a weapon, blow a horn/trumpet, clap (hands)’; Hebrew(BDB) tq i ‘1. stick in, drive (weapon into), 2. sound/blow (horn)’: in light of the two Hebrewmeanings—pierce with weapon, sound a horn—UA terms resembling UA *takawa show similar meanings ‘to wound, to sound/crow (of bird)’. Besides ‘wound’ and ‘sound,’ the UA terms also mean ‘palm of the hand’, ‘lord’, and ‘body, meat, or that which is pierced/cut up, the flesh that we eat’;

UACV-2091 *takowa, perhaps < *takawa ‘injure(d), damage(d), ruin’: Tbr taká-o-t ‘dañado [harmed, injured, damaged]’; CN tlakoa / tlakoa ‘dañar [hurt, injure, damage]’; CN tlakoton ‘boil, swelling, sore, pustule’; CN t’lakawi ‘go wrong, be ruined or corrupted, injure oneself, spoil; CN i’tlakoa ‘damage s.th., be corrupted, spoiled, damaged, vt/refl’. [Tbr-Azt ie] [NUA: TrC, Azt]

The above reflects Sem-p q > ko/qa, but Ktn tìn-ţì-tu-ţì-k ‘drive in a stake or nail’ reflects Sem-kw q > ŋ with anticipation of the ŋ as a glottal stop, and most impressive is its exact meaning agreement with Hebrew(KB) tq i ‘drive in (peg, stake), pitch (tent, by driving stakes), thrust in a weapon (as in Judges 4:21 wherein Yael drove a peg into the temple of Sirsa), blow (horn/trumpet), clap (hands)’.

1470 Hebrew(KB) tq i ‘drive in (peg, stake), pitch (tent, by driving stakes), thrust in a weapon, blow a horn/trumpet, clap (hands)’: Ktn tìn-tu-ţì-k ‘drive in a stake or nail’; Ktn tìn-tu-k ‘strain, put through a colander, drive in a stake or nail’.
[kw,1r,2q,3i]

1471 Hebrew tq i ‘1. stick in, drive (weapon into), 2. sound/blow (horn)’:

UACV-1977 *tokowa ‘crow, (animals) to make their respective noise’: Whorf1937b: Hp tòq- ‘shout, cry out, scream, yell, chirp, make a characteristic call’; Tr tòkowa ‘to crow, as of a rooster, v’; CN tookaai-t ‘name’; CN tooka, yoo-taia ‘name, vt, call s.o. by name’. Add My reko-te ‘crow, cackle’; Tb tokokoo’at ‘pop, v’. [NUA: Tb, Hp; SUA: TrC, Azt]

1472 Hebrew tq i ‘1. stick in, drive (weapon into), 2. sound/blow (horn)’: Besides ‘wound’ and ‘sound’, similar terms also mean ‘lord’ and ‘palm of the hand’:

UACV-1423a *tiku / *tikuwa ‘lord, master, father’; CL.Azt107 *teekw ‘master, father’; Jane Hill 1985; M88-ti10: KH/M06-ta2: My téeko ‘patrón’; Tr tékowa / tékutuame ‘patrón, amo, jefe, señor’; CN teekw-li / teku-tli ‘lord, member of high nobility’. Note Tr t, not t. KH/M06-ta2 rightly joins M88-ti10 with ta2, combining
*takwi ‘Takwic, a mythological figure, lightning’ and *tīku, though mixing men and gods can be unsettling for some. I also like Jane Hill’s (1985) reconstruction *tīku, and her including Cr tēkwa’aran ‘dueño [master]’; Sh tekwani ‘chief’; Po no-tekú ‘mi padre’; Tl i-tieko ‘su dueño’. She aligns Tak *takwi- ‘divinity manifested as ball lightning’ with Cr tawka ‘Herr [lord], Eigentümer eines Tieres’ and Cr takwa-te ‘niederer Götter’ (-te pl suff) (Preuss 1934), but tentatively separates them from the *tīku forms, as do I, with different letters under the same number. Jane Hill (1985) also addresses the entanglement or overlap of forms, recognizing that matters are not yet entirely clear. Add SP tutukua ‘supernatural helper, manitou’. Might Numic *toko ‘maternal grandfather’ (UACV-1046) belong? [Tr t, not j] [SUA: Tc, Azt, Ctc; NUA: Num] UACV-970 *takupi ‘friend’: SP tígiví- ‘friend’; WMU taguí-n ‘friend-my’; CU tígiví-n ‘friend-my’. [SNum]

1473 Hebrew téqs ‘1. stick in, drive (weapon into), 2. sound/blow (horn)’; besides ‘wound’ and ‘sound’, similar terms also mean ‘lord’ and ‘palm of the hand’:

UACV-1604 *maC-tako(wo) (< *tako(ua) ‘palm’): B.Tep148 *ma-taka ‘palm of the hand’ (*ma = ‘hand’); M67-314 *ma-taka ‘palm of the hand’ (ma- ‘hand’); Tr ma-tag-: My takko; NT matako; TO matk; Eu máckora ‘palma de la mano’ (*t > c yields Eu -tako-); LS tak; Hp mapqoló ‘palm of the hand’ with PUA *w > Hp l/ö, and PUA *o > Hp ö; thus, Hp qolô < *kwo, losing first syllable. Interestingly, Tbr takoa means both ‘injured’ and ‘palm of the hand’. Tbr ma-tako- rá- na ma-tako-li- r ‘palma de la mano’. WR matála ‘palm of the hand’. Eu and Tbr, like Hp, show a round vowel *tako and/or the labial consonant w after k, as if *takowo. Hp -p could be excrement from any stop with consonant harmony help from bilabial m-, or AMR (*map) could be right and all else is other things, perhaps beyond retrievability. This may be a compound of ‘hand’ and *tako(ua) ‘concavity, lower place where things collect’. [p11,p2,p3]

1474 Hebrew téqs ‘1. stick in, drive (weapon into), 2. sound/blow (horn)’: besides ‘wound’ and ‘sound’, UA *takVwa means ‘palm’ and ‘lord’ and ‘body, meat, what is pierced/cut up, the flesh that we eat’:

UACV-1432 *takkuwa ‘meat’: VVH22 *tuku ‘meat, flesh’; B.Tep234a *tuukuga ‘body, flesh’; M67-279 *tuku ‘meat’; L.Num225 *tukwu; L.Son321 *tukwu ‘carne, cuerpo’; M88-24 ‘body, flesh, meat’; KH/M06-24 *tukú (AMR): Mn tuku ‘flesh’; NP dduku ‘flesh, meat’; TSh tukkuwa-cci/pin; Sh tukkuC; Cm tukhu; Kw tuku’aaví (< *tukwu’aaví) ‘flesh’; Kw tukkuwa ‘flesh’ (-wa poss’d); SP tukkua-vi; CU tíkúaví (<*tikkuva>-); Cp tuka ‘skin (poss’d)’; Ca túk u; Ls tuká ‘muscle, lean meat’; Gb tükín ‘carne’; Hp toko ‘body, edible part of fruit’; TO cuukug ‘body, flesh, meat’; UP cihuñi; NT tuukúga; ST tukú; Eu tukua (gen. takáhete, acc. takáhta) ‘cuerpo’; Tbr tikkuwá-t/tekoñwá-t; Yq têku; My têku; Tb(H) tukuwa ‘meat’. I reconstruct the first vowel as a in light of Eu tákua and a variety of other vowels, with most assimilating: *takkuwa > *tukkuwa. A final -wa is clear in Tep, Tbr tikkuwá-t/tekoñwá-t, Cah têku, and Num tukku(ワ); and since PUA diphthongs are doubtful, their appearance in UA languages is usually due to intervocalic consonant loss or assimilatory influences: in this case *...uwa > ua in some languages. [w] [SUA: Num, Hp, Tak, Tc; SUA: Tep, TrC]

In addition to already cited 717 Araama / Syriac qlp ‘peel off, shell, rub away’; Arabic qlp ‘strip bark (from tree), verbal noun: qalp for UACV-1893 *kilipi ‘shell or shuck corn, v’, we also have from Sem-kw:

1475 Hebrew glb ‘shear, shave’ > Ca ʤep ‘scrub, scrape, vt’; Ca ʤepel ‘scrub, vt’ metathesis, not kw < -lb-?

1476 Hebrew ʕesem ‘bone’ (< ʕsm ‘be powerful, countless’); Arabic ʕazem- ‘bone’ (< ʕazauma ‘be great, powerful’); this term can take either the fem or masc plural; masc pl ʕasaam-im ‘bones of corpse’ has a very short first vowel, easily deleted, but a long 2nd vowel; the ʕ, pharyngealized ʕ, and bilabial m, could all tend to round vowels; in light of all that, ʕasaam-im > comim > cumi is plausible:

UACV-273 *cuhipi ‘bone’: CN: Tsh cuhipi/cuhpi-pi; Sh cuhipi/cuhpi-pi; Cm cuhipi. Because *m > n is more likely in UA than *n > m, we must reconstruct *m. Hebrew š > UA *c suggests Sem-kw and Sem-kw tends to lose initial guttural syllables. (Cf. 594 ‘sister’ and 597 ‘rabbit’.) [kw1’,2,3,4,3m] [-m-n-] [CNum]
In 1476 above, the Semitic emphatic -ṣ- is initial and is retained as UA *c, in contrast to 1477 below from Sem-p, which better kept initial guttural syllables but reduced the non-initial emphatics to (glottal stop) -ṣ-.

1477 Hebrew סֶשֶמ ‘bone’ (< Hebrew סֶש ‘be powerful, countless’); possessed form סָש- ‘bone (of)’; Arabic سَشُم- ‘bone’ (< Arabic سَشُم ‘be great, powerful’):

UACV-272b *omi / oho / oho / oho ‘bone’: Sapir; VVH61 *oho; M88-‘o1; CL.Azt19 *oovV < **ooho-ml; KHM/06-‘01: 

Ưc ‘umē; CN om-i-tl ‘bone, awl’; ZN oomit; HN ‘omi-tl; Pl uumi-t. Sapir and VVH are unsure what to think of the *mi syllable in the Azt and CRc forms; CL.Azt propose a fossilized plural suffix -mi added to oho-apparent in Num and Tep. However, *omi < *sasm- is a good match, given initial rounding from the pharyngeal, loss of first consonant of the cluster with compensatory vowel lengthening. [*o > Hp AMESPACE, We AMESPACE, Gb e] 

UACV-272a oho / oho ‘bone’: Sapir; VVH61 *oho; B.Tep324 *oo ‘o’o/o骨‘bone’ and *oo ‘o’ ‘his bone’; M67-52 *o/o; L.Num13 *ooho; L.Son14 *‘o; M88-‘01; KH.NUA; KHM/06-‘01: WNum: Mn ólo; NP oho; SNNum: K ‘oho-vi; Ch ohov; Ch(L) hohov; SP o(h)‘o-o: WMU ooo-vi ‘bone (of dead animal)’; WMU ooo-a ‘(bone of living being, usually poss’d)’; CU ‘oo-o-vi; but not in CNum. Hp oooqa; Hp obierno / oqel- /oqaw- ‘strength, strong’, Tb ‘oo-n (poss’d) and Tb ooban ‘bone (Tb obbal ‘strong’); Sr oob; Ktn oc; Gb -en. TO oo’o; LP ‘oo’o-o; Nv ‘oo-oo; PyP oo’o; NT oøyi/oöi; ST ‘a’oo; B.Tep324 *oo’o/o’o bone‘ and *oo ‘o’ ‘his bone’: NT oodi; ST ‘a’oood; UP ‘oo’oji ‘his bone’. Eu hówa (gen. hóhte; acc. hóhta); Tbr ho-ta-rá-k/t; o-la); Yq oata; My ott; Tr o’či; Wr o’a ‘bone’; Wr u’á-ni, u’aré-ma ‘be strong’ (‘Is this related?’ Miller queries, and it probably is, in light of a frequent semantic tie between ‘bone’ and ‘strong/strength’ in UA). In fact, Semitic ܣֶשֶמ means both ‘be strong’ and ‘bone’ as well. Ken Hill adds Ktn oc. At least the Num and Tep forms are consistent with *oho; and -ta (TrC) and -ka (Hp) may be fossilized affixes. Judging from the Eu forms, it appears that the *ota forms (Tbr, Yq, My, possibly Sr and others) may derive from an old accusative; and Tr o’či may derive from a genitive. [12,2s4,3m]

[NUA: Num, SNNum, Hq, Tb, Tk; SUA: Tep, TRC, CRz, AzT]

1478 Hebrew שׂר ‘enemy’: Hebrew שׂר ‘treat with hostility, attack’; Arabic دَر ‘harm, hurt, injure:

UACV-817 *say- ‘enemy, opponent’; M67-158 *say ‘enemy’; L.Son236 *sayo, sa-i ‘enemigo, enfrentarse’; M88-sa14 ‘enemy’; KH/M66-sa14: NP sai ‘enemy’; Wr sahi ‘adversary, opponent in a game’, Tr na-sayé ‘enfrentase entre varios’; My sáyoo ‘enemigo’; Cr sáyoo ‘successor to one’s ritual role’; CN tesa’say ‘dangerous’; Pl salsayti ‘for one’s hair to stand on end from fear’. Add Tr saye / say-ra ‘enemy’, pl: na-sayira. NT sáyuy ‘el enemigo, el contrario’ is a loan as NT s < *c, NT d < *y. [1s4,2r] [NUA: Num; SUA: TRC, CRz, AzT]

1479 Syriac ܕܝﻝ- ‘fear, dread, awe’; Syriac ܕܚ ‘to fear, dread, stand in awe, reverence: or yr ḥqṭl (*tura ‘be made afraid’) or Hebrew ܸܕܼܼܛ ‘enemigo, enfrentarse’ with t- prefix are unattested in the Biblical text, but would correspond to UA tarata/toya and *tori/toyi respectively for fem and 8th person subj: UA *tyr ‘fear, v’; NT todoáši ‘espantarlo, vt’; NT todósk ‘alpitar (el Corazon), espantarle’; PYp tood ‘fear, n’; PYp toodim ‘frighten, vt’; PYp toox ‘be afraid, vi’; and the tod- of TO todk ‘snore, growl, roar’; TO todwin ‘irritate, disturb.’ [1r,2w,3,3]

The following may be of Sem-kw:

1480 Hebrew נָ֖שַּׁר / נָ֖שְּר ‘girl’:

UACV-2586b *na’a- ‘girl, boy’: M88-na21; Mn na’açi ‘little boy’; NP naaci’i ‘boy’; TSh naipi ‘teenage girl’; Sh nai-pin; Cm nai’pi ‘young woman’; Kw na’a’ai; SP na’ai-N /na’ai-nci ‘girl’; WMY na’āci ‘girl’; CU na’aci-c ‘girl from five to teens’, Ktn naha-č ‘older/teen girl’ (vs Ktn naca- ‘little girl’); Ca _MR; pl: ܢܼܼܲܫܼܲ’ܻܼ ‘woman, female’. The reflexes in WNum mean ‘little boy’ but ‘girl’ in CNum and SNNum. At 90 and 91 are items from nfr, and this may be also with ܦ > ܦ and final N < r. [kw1n,2,3r] [NUA: Num, Tak]

1481 Syriac rth ‘seeeth, bubble up, grow hot’; these compound xut ‘fire’ with rth as in *xut-rth:

UACV-1211 *kuttutu ‘hot’; Ch kutuč ‘hot’; Ch kutuča ‘hot’, CH kitúru ‘be hot, be feverish’; WMY quhtu ‘hot, be hot, have a fever’; Kw kutu-v ‘charcoal’; Kw kutuńu ‘make fire with a drill’; SP qaqtúru ‘be warm (of inanim obj’s)’ These SNNum terms may tie to TRC *utu. Compounded with *ku(t) ‘fire’ or s.th. like Mn ku ‘with heat’, we see *kuttutu. [NUA: SNNum]

1482 Syriac rth ‘seeeth, bubble up, grow hot’

UACV-1212a *tu’i; *ta-tu’i (> *tarı’i) ‘hot’; Kw taru’i ‘to be hot’; Ch taru’i ‘hot’; CH taru’i ‘be hot weather, be hot place’; NP tu’i ddu ‘try to warm up’ may suggest a compound in the others or this may contain the Semitic conjugation prefix ta-: *ta-tu’i. The TRc forms below likely share a morpheme.
UACV-1212b *tatta ‘hot’: My tatta ‘hace calor’; Yq táta ‘hot’; AYq tatele ‘feel hot’; Wr tahtáni ‘to be hot’; Tr a’tará- ‘to be hot’; Tr ráta-ame ‘caliente, cálido’. Whether relevant or not, a great example of consonant harmony is the three Tr variants: Tr ráta-óbututu/góbututu/bóbututu ‘have a fever’. [NUA: Num; SUA: TrC]

1483 Syriac dwr ‘to go round’; Syriac duur ‘a circle’; Aramaic(J) ‘to form a circle or enclosure’; Hebrew dwr ‘to stack in a circle’; Arabic dwr ‘turn, revolve, move in a circle, walk or go about, roam, wander about’; UACV-454 *ruya ‘roll, turn, twist’: My ro’akte ‘to roll over’; AYq roakta ‘roll up s.th., vt’; AYq roakta ‘roll, vi’; Hp róya(-k-) ‘turn on an axis, twist open or loose’; Hp royaya-ta ‘be spinning, rotating, revolving, or turning on an axis’. SUA liquids often appear as NUA -y- and as glottal stop in Cah, which may suggest *rura. Additionally, Hp riya(-k-) ‘spin, rotate’ has the vowelizing of a hi-qiiti form. These and such instances of d > r are likely due to non-initial or intervocalic status previously. [1d,2w,3r] [NUA: Hp, Tb, Num; SUA: TrC]

Note Hopi r below (1484) of Semitic-p vs. y above (1483) of Semitic-kw. See liquids.

1484 Syriac dwr ‘to go round’; Syriac duur ‘a circle’; Aramaic(J) ‘to form a circle or enclosure’; Hebrew dwr ‘to stack in a circle’; Arabic dwr ‘turn, revolve, move in a circle, walk or go about, roam, wander about’; UA *tur ‘whirl, roll, twist’: SP turu ‘whirl’; CU turú-kwi ‘roll, roll over, vt’; CU turú-ni ‘be a whirlwind, dust-devil’; WMU turú-ni ‘be a whirlwind, dust-devil’; Hopi tori(k-) ‘get twisted’; Hopi tori-k-na ‘twist, vt’.

1485 Hebrew(KB) rhm ‘greet with love, take pity on’; Hebrew(BDB) rhm ‘be soft, gentle, wide, have compassion’; Ugaritic rhm ‘be friendly, loving’; Arabic rahjma ‘be merciful, gracious’; but Arabic raxuma ‘be gentle, friendly’; Amorite rmx ‘love, have compassion’;

UACV-2391 *(sun)-tïha ‘pity, have compassion for’; Mn (wi)sutïhai ‘pity, feel sorry for’; NP tïtïha ‘pity, vt’; NP suttihai; Sh suttahai ‘feel sorry for, pity, save’; CU tâá-ni ‘pitable’; CU tâa ‘space, area, room.’

The two meanings of CU tâaa ‘open space, gap, area’ and CU tâani ‘pitable, pitable’ and the two meanings of Semitic rhm ‘compassion’ and ‘wide’ are noteworthy in this Sem-p item (with lack of rounding for x, instead of Sem-kw pharyngeal rounding). [1r,2h2,3m] [NUA: Num]

The following uses the same root as the previously cited 886 Hebrew y-rk ‘be long (time and space/length)’ > UA *yïñi ‘be/pass a long time’ (Cp yéne ‘to last a long time, endure’; Ca yén ‘pass a while (of time), stay a while’; Sr yïñi’k ‘be a long time, be later’), but 1486 has Num showing the prfv form, not Tak’s impfv:

1486 Hebrew yr ‘be long (time and space/length); Syriac yr ‘be long, lengthen, stretch out’; the Takic forms at 886 reflect the y- prefixed impfv stem, while these reflect the perfect:

SP wîiC ‘be long ago’; CN weeyak ‘s.th. long’ whether the final -k is part of the stem or not; Hp wîïyaka ‘large in two dimensional space’ (but dictionary divides it wîï-ya-qa ‘big?-extend, and may or may not be correct); Hp wîïyako-naqê ‘long ears [naqê = ‘ear’]; Hp wîïko ‘extensive(ly), in a large area, for a long way, for a long time’; wîïyoq ‘big, large, older’ (but wîï-ya-qa ‘big-nom-extend’); both wîïyaka and wîïyoq match Semitic vowelings of the perfect and infinitive and mean much the same. [p1,2r,3k] [NUA: Num; Hp; SUA: Azt]

1487 Syriac gësh ‘rub or graze the skin’; Syriac gëššah ‘scratch, give a scratch, wound slightly’; Sem *s or *h;

UACV-2386 *qaska ‘be rough, scratch’: Cp nášxa ‘be rough’; Cp qásxanášxa’a-š ‘rough, adj’; Ls nááša/i ‘scratch, scrape, vi, scratch, brush against, vt’. When something is rough, it scratches; and ‘scratch’ is in both the Semitic and UA definitions. Phonologically they are identical except for a cluster in Cp being reduced in Ls with compensatory lengthening of the vowel compensating for the reduction.

UACV-2385b *kïška ‘itch’: CL.Azt93 *kaška ‘itch’; M88-kii13; HK/M06-kii13: CN kekeška; PL kekeš; Po koški; T kekeškla. Perhaps the same stem as Tep *kësa (1490), plus another morpheme. [SUA: Tep, Azt] [NUA: Tak]

1488 Hebrew maśl ‘causing to rise/go up’ (maśl is the hiqtiil prtclpl of 5ly ‘go up’);

UACV-268a *mulV ‘boil’: M67-51; M88-mu23 ‘to boil’; HK.NUA; HK/M06-mu23 ‘boil’: Cp mule ‘boil’; Ca mûlul ‘come out steaming or bubbling, swim out’; Ca pis-mûlul ‘come out, bubble up, boil, v’; Ca múlul-îš ‘steam’; Ls múl/â/i ‘bubble up, vt, boil, vi’.

UACV-268b *mula / *muna ‘boil’: Sr munaank ‘boil, vt’; Sr munaana’n ‘be boiling’; Sr munaankin ‘cause to boil, vt’. To the above, we should add Tb mon’moonot- ‘omon’mon’ ‘boil’. I divide them only by letter, not number, in that Sr and Tb show medial -n-, while the Cupan languages show medial -l-, though *tul at ‘black’ shows a similar contrast between Sr and the other Tak languages. [1n; liquids; nasals]
UA CV-268c *molo ‘boil, waft upward’; CL.Azt18 *moloV ‘boil, v, c > *molo ‘boil’; M88-mo9; KH/M06-mo9 ‘boil’: CN molo(n)i ‘waft, rise and drift on air currents, to effervesce’; Pl muluni ‘dry, fly or blow away (e.g., dust, flour, chaff)’; Po molun-; T moluni; Z molooni. [*u-a > o-o; liquids] [1m,2’2,3l] [NUA: Tak, Tb; SUA: Azt]

1489 Semitic qrb ‘approach, be near’ (Semitic-kw) > Ls gááya ‘be close, be near’. [kw1q,2r,3b]

1490 Arabic xds ‘scratch’, verbal noun: xaš ‘scratching’; Arabic xads ‘a scratch, scratch mark’

UA CV-2385a *kīca ‘scratch’: B.Tep134 *kisaa ‘to scratch’; KH/M06-kī19: LP kīśm(im); NT kīsa; ST kīs; TO keš-kud ‘back scratcher’.

1491 Hebrew participle mašale ‘cause (smoke) to rise’ is one meaning of the causative of šly ‘go up’

UA CV-2050 *mola/i ‘be smoke, give off smoke’: BH.Cup *mi; M67-39 ‘smoke, n’; L.Son149 moro, mor-i ‘humear’; M88-mi2 ‘smoke’ and M88-mo8; KH.NUA; KH/M06-mo8: Cp mi-at; Ca mi’-at; Ls méyi ‘make medicinal steam or smoke by putting herbs on heat’; Sr mōô- ‘be smoky’; Sr mō’aat ‘smoke, n’; Eu moró- ‘humear’; Wr molo / mori ‘hacer humo’; Wr morewa ‘humo’; Tr mori/muri ‘humo’; Eu moráwa ‘humo’. Ken Hill adds Ktn muakhik ‘be smoky, v’; Ktn maух’ / muat / mwat ‘smoke, haze’; Cr raķîsmwaât’e ‘he is making it give off smoke’. Some may overlap with 1488. M88 also offers Pl mimilaka ‘for the fire to burn’; Pl mumuluka ‘to smoke (as a fire trying to burn)’. [1m,2’2,3l] [NUA: Tak; SUA: TrC, CrC, Azt]

1492 Hebrew mugdâl ‘big’ > Ls mukâ-t ‘big, large’. Some question on the -gd- cluster. [1m,2g,3d,4l]

1493 Hebrew qaresh ‘ice, frost, crystal’ (verbs of this root in other Semitic languages mean ‘freeze’); Syriac quur-aa ‘cold, frost-the’.

Tr koro-čɛ ‘cuajarse, congelarse el agua [freeze (water)’]. Less secure is Hp iyo-ho’o (tbdpl: l-’yoho’o) ‘cold, adj, n.’ which Hill moves from M88-138 where it was with the Tak forms (Sr ‘iè; Gb ‘oco’) and follows AMR article’s ‘A Northern UA sound law: *<c > -y-‘ (1992), tying it to CN iic-tik ‘something cold’ and CN iic-tya ‘be cold,’ which works correspondences-wise, though this way works too. From possible contact, what of Cocopa qaw ‘be cool, vi’ and Tewa ooyii ‘freeze, v, ice, n’? Is the latter a vowel metathesis of Hp iyo? [1q,2r,5k2]

1494 An oversimplified explanation of the vav-consecutive in Hebrew is that in certain narrative structures, a prefixed wa- can change imperfective (future/present) verb forms to perfective (past) and vice versa. Many Classical Nahuatl (CN) verbs form the past tense by prefixing oo- and then dropping the last vowel:

<table>
<thead>
<tr>
<th>verb stem</th>
<th>past</th>
</tr>
</thead>
<tbody>
<tr>
<td>petlawa</td>
<td>oo-petlaw- ‘undress’</td>
</tr>
<tr>
<td>neki</td>
<td>oo-nek ‘want’</td>
</tr>
<tr>
<td>pawia</td>
<td>oo-pawii- ‘chew’</td>
</tr>
<tr>
<td>posoni</td>
<td>oo-posoni- ‘boil, bubble (of liquid)’</td>
</tr>
</tbody>
</table>

In Hebrew, the jussive is used with the vav-consecutive, and the jussive also drops existing final vowels in both Hebrew and Arabic, as do the CN verbs with prefixed oo-.

Hebrew impfv: yi-šbe ‘he takes captive’ > wa-yi-šb (jussive);
Arabic indicative ya-ktubu ‘he writes’ > ya-ktub (jussive)

For wa- > oo- is natural enough. We see it in UA and in Spanish:
Spanish ojalá ‘would that, let’s hope’ < Arabic wa-ša’a-aallaha ‘and God be willing’

The order of morphemes is also the same in both Hebrew and Nahuatl

Hebrew wa-pronoun prefix-jussive verb stem (dropping final vowel), as in wa-yi-šb ‘and-he-take-captive’
Nahuatl oo-pronoun prefix-verb stem (dropping final vowel), as in *oo-ni-nemi ‘past-I-lived’ > oo-ni-nen

Cora, another UA language, seems also to show a similar transformation as in

Cr ce’e ‘mamá [nurse/breastfeed]’; Cr waci ‘mamó [did nurse/breastfeed]’

Yet Cora shows the complete wa-, not oo-. Also is UACV-2697 below

UACV-2697 *wa- ‘perfect or past prefix’: CN oo-oo- ‘perfect marker’ (Sullivan, 54); Cr wa- ‘completive prefix’ (Casad 1984; Vazquez Soto 1994, 154). Sapir (1914, 479) observes that PUA *w appears in CN before all vowels except o, before which *wo > a, so *wa- > wo- > oo- in Azt. [SUA: CrC, Azt]

1495 Hebrew vrb, hit-šareb ‘be mixed up with, involved with’; the Hebrew *hit-CaCCeC is generally a reflexive or reciprocal conjugation, and the Hebrew *na-CCaC is passive/reflexive/reciprocal; the Semitic cognates in KB do not show whether Hebrew š < *š or *g; though unattested, the nqital or *na-šrab is the shape that UA aligns with:

UA *na-rowave ‘stir’, Tr na’ ro-ma ‘mix, stir’; Tr na’oame ‘mixed, stirred’; Wr loa-ní, loa-má ‘stir food while cooking’; CN nelóa ‘get mixed together, stir up s.th., beat s.th., make a mess of s.th., v.t., v.refl.’

[-b- > -w- in Tr/Wr, and at grb, qrb] [1’2,3r,3b] [SUA: TrC, Azt]
1496 Hebrew brd ‘to hail’; Hebrew baaraad ‘hail’; Syr bard-aa ‘hail-the’; Arabic brd ‘be cold’;
Arabic barad ‘hail’;
Tr bara- ‘ser el tiempo de lluvias [be the time of rains]’; My baali / baayi ‘fresco [cool]’; AYq bali ‘cool’.

1497 Hebrew ‘ooti ‘me’ (object/accusative pronoun) > Tr ti ‘me’.

1498 Arabic ġy’ / -gii ‘come, get to, reach, arrive, bring (with b- ‘with’):
UACV-56b *ki ‘come, come to do s.th.’: Sapir ties CN ki/kiwi ‘come to do s.th.’ and SP -ki- ‘come in order to’.
Add WMU -ki ‘come, moving this way’; Kw ki ‘come (toward), go this way’; in compounds CU -ki ‘coming this way’.
Notice that CN kiwi may show the glottal stop as well. The ki- of Hp ki-ma ‘to be bringing, taking, carrying things along’. Arabic ġy’ ‘come’ means ‘bring’ when b-‘with’ means coming with s.th. [p-1g.2] [NUA: Num, Hp; SUA: Azt]

1499 Hebrew zry ‘to scatter, sow’; Aramaic(S) dry /daraa ‘to winnow, scatter’; Ugaritic dry;
Samaritan dry; Syriac daraa ‘to scatter, sprinkle, winnow’, verbal noun: dace / darii:
UACV-1920 *tari ‘seed’: Tr tari ‘semilla, grano para sembrar [seed for sowing]’; Wr ihtári ‘semillas para sembrar’.
[Wr ih-] [SUA: TrC]

1500 Egyptian prx ‘burst into flower’; Hebrew hi-priih (< *hi-priix) ‘cause to sprout, bring into bloom’;
Hebrew perah (< *perax) ‘bud, blossom’; Akkadian perux ‘shoot, descendant’; Syriac parhaa ‘flower’;
Arabic farx ‘chick, shoot, sprout’; UA seems to reflect the Hebrew hi-priix, fem: hi-priixa, pl: hi-priixu:
UACV-908 *HvpîNka ‘bloom’: M88-ha1; KH/M06-ha1: Mn hibiga ‘bloom, vi’; Mn hibîgá ‘flower, blossom, n’;
TSh hîpîkî ‘bloom’; TSh hîpî/hîpî ‘flower’; TSh hîpîkî ‘flower, blossom’; Sh hîpîkî ‘to bloom’;
Sh hîpîkîpîpî; Kw hîvî vi ‘flower’; Tب ‘ibîi ‘t- ‘ibîi ‘to bloom’; Tب ‘ibîi-î ‘flower’. [p1h,p2p,p2r,p3x]
[NUA: Num, Tb]

1501 Arabic slw / sly / salaa / saliya ‘think no more on (s.th.)’; Il salla ‘make s.o. forget, comfort, console’;
V tasalla ‘to delight, take pleasure in’; Hebrew šalla ‘have rest, be at ease’;
Hp salayti ‘become gratified, fulfilled, pleased by/from, joyful over good luck’.

Hebrew samech (s) and Hebrew šin (Semitic s) and sometimes other sibilants go to c/č in Sem-kw:

1502 Hebrew swp ‘come to an end’; Hebrew soop ‘end, rearguard’; Aramaic(J) sup-aa ‘end-the’;
Aramaic šwp ‘1 crouch, crawl, 2 rub, sharpen’; Aramaic(J) šuup-taa ‘chip, pin, n.f.’:
UACV-798 *cupta ‘point, prick’: L.Son48 *cup ‘punta’; M88-cu19; KH/M06-cu19: Wr cuhpá ‘punta aguda [sharp point]’;
Tr čupi ‘picar [prick]’; Pl cupina ‘sting, stab’. Note also Pl cupi ‘arse, anus’; Tr čupá/ču ‘point, peak, snout’;
(Tr wi)čubère ‘tener puntas or picos [have points or peaks]’.
From M88-c09, KH/M06-c09, we move here forms along the lines of ‘buttocks, point, hill’: Pl cupi ‘arse, anus’; My čobbe ‘parte trasera, posterior’, with vowel leveling (u-a > o-a > o-i) rather than at *capa ‘edge, ridge’ where Lionnet had them; and NP capu ‘buttocks’; NP(B) cabo ‘buttocks’; NP(B) cabo ‘rectum’.
Add Yq čopoi ‘hill’; Ayq čopões ‘hill’; ChL čupi (< *cupta) ‘anything gathered to a point, e.g., a bunch of grass tied together at one end’. The Ch form and possibly Wr, AYq, and others suggest a doubled medial consonant. The alternate forms in Tr recommend Eu cuvat ‘agujón de avispas [wasp stinger]’.
NP’s vowel metathesis happened at ‘bat’ also (*patri > NP pita). This may be Sem-kw, as the first consonant of the cluster is doubled: *supta > cuppa. [p/w] [1s1,2pp] [SUA: TrC, Azt; NUA: Num]

1503 Hebrew šnp ‘to wrap up, wind around’: Hebrew šaninipt ‘headband, turban’;
Syriac šanpt ‘bind, roll around’:
UACV-479 *cini ‘cotton, cloth/clothing made of cotton’: L.Son32 *cini ‘cotton’; M88-ci2 ‘cloth’; KH/M06-ci2:
Eu čin ‘algodon [cotton]’; Wr čini ‘tela [cloth]’; Tr čini ‘manta [cloak], tela blanca de algodón [white cloth of cotton]’; My čini-m ‘algodón’; Yq čininim. [idddda] [SUA: TrC]

1504 Hebrew špy ‘keep watch, be on the look-out for’:
UA *capan ‘look for’: TO savant ‘to look for s.th.’; perhaps SP tacciqqwaa ‘to peep out’. [1s4,2p]

1505 Hebrew yo(w)lilid ‘begetter, one causing female to bear, father’:
UACV-1418a *yori ‘non-Indian, white person’: L.Son361 *yori ‘blanco de raza’; M88-yo2 ‘non-Indian person’; KH/M06-yo2: Wr yori ‘Blanco’; My yöri ‘persona no indigena’; Op uri ‘hombre’; Eu döri ‘hombre’; Tbr yoli-t; Yq yö / yöri; Tr o’ri / orri / yöri. Note the minimal pair in My with r and l in same environment: My yöori ‘raza blanca’; My yöoli ‘bravo, valeroso’. Add AYq yöri / yö ‘Mexican, humanoid chapayeka mask’.
UACV-1418b *yörmi ‘person, Amerindian’: My yöre ‘indigena, Mayo’ (My a’a yoremia-k ‘lo engendró’);
AYq yoleme ‘person’ (in song language); AYq yöme ‘person, human’; Yq yöme ‘hombre, persona, indio’; Eu dor ‘hombre, pl:
dodor; Eu dohme/dohme ‘gentle, veinte’; Eu doherá-wa ‘humanidad’.
[SUA: TrC]
1506 Hebrew dliq 'leap, spring over' > TO celko(n) 'skip';
UACV-1252 *coqa 'jump'; Stubbs2003-27: Ca čiñay 'hop'; Cr ticúna 'jumpl'; We čúniya 'gotear, saltar'.
These match well, since *o > Ca i, and *o > CrC u and NUA ŋ: SUA n. [NUA: Tak; SUA: CrC]

1507 Arabic rkl / rakala, impfv: ya-ruklu / ta-ruklu 'kick (s.o., s.th.) or rgl or Hebrew rqq, inf: raqṣa- (Ezekial 25:6) 'trample (s.th.), stamp with the feet' (Ezekial 6:11)
UACV-1254 *cini 'kick': M88-cīl; KH.NUA; KH/M06- cīl: Cp čéne; Ca čéen; Sr čiñin(a) 'kick, stamp on, v'.
Ken Hill adds Ktn čink 'kick, v'. [medial ŋ] [NUA: Tak]
UACV-1255 *taña 'kick': VVH156 *ta,na 'to kick'; M88-ta44; Tb 'andañ (perf tañ); SP tañ;
NP taña 'hu 'sting, kick'. Miller assumes ŋ < nk, listing NP tanka'hu for NP taña'hu, but as many things reduce to ŋ, that should not be assumed. A palatalization by a high vowel (*ta > *ci) would unite Num and Tb *taña and Tak *cini above. NP taña'hu 'sting, kick' < rakal-hu 'kick-it-him'. [1r,2k,2q,3l,3'2] [NUA: Num, Tb]

1508 Syriac qmt 'lay fast hold of, take', participle qaamit; Hebrew qmt 'seize':
Tb(H) kamiičit, pfv: akkamič to 'catch'.

1509 Syriac ša- aç / aç- aç 'crawling/unfledged locust' (Syriac šaap/š'p to 'crawl'):
Ktn šivacič-e 'body-louse'

1510 Aramaic(J) šwp 'to smooth, rub, polish, sharpen'; Syriac šwp 'to rub' > Ktn šuvi 'to rub clothes'

1511 Syriac šrd 'to quake, be terrified' > Ktn šariri 'trembling, adj'

1512 Semitic xrd > Arabic xarida 'be long, lengthen, become long, last a long time', hiqtiil: hi'riik 'make long (rope, one's days/life),
Šemite xrd > Arabic xarika 'be long, lengthen, be long, last a long time'; NUA: Tak, SuA: Azt

1513 A custom in ancient times was to slay an animal and pull out certain organs to 'examine' them for signs in decision making; Semitic bhn 'test, prove, examine, inquire' > UA po'na 'pull out';
Syriac bhn, *-baḥjen 'observe / examine (bird for augury)';
UACV-1732 *pu'na > po'na 'pull out, uproot': L.Son212 *pona 'arrancar'; M88-po5 'weed, uproot'; KH/M06-po5:
TO wooni 'pick, harvest, uproot'; LP bona 'arrancar hierbas'; Eu pópna (< *pona) 'pull roots / hair';
Wr po'na 'arrancar (de hierbas, matas, fruta)'; Tr bo'nó / bo'ni 'arrancar, sacar a fuerzas'; My pó̄nna 'arrancar';
Wc huaná 'arrancar una cosa immóvil'; CN kopina 'pull s.th. out, for s.th. to pull itself loose, remove from a mold, copy'; Pk kopiina 'pull out, tear out, tear off'. Add NT voopnai 'arrancar'; NT voönii 'arrancar'; ST takvuna 'uproot, pull out'; ST voopnai 'pull out (weeds, hair)'; AYq popona 'pull up, uproot'.
*po'na vs. Aztecac and ST *-pu'na, but often *u-a > o-a, so PUA *u. [iddádua] [NUA: TrC, CrC; SUA: Tak]

1514 Hebrew 'rg 'to weave'; as the definition in Hopi, 'pull taut' is the primary activity of weaving:
UACV-1731 *(wi)lana 'pull, drag'; Dakin 1982-310: CN wilana 'drag'; Hp lanaka 'k be pulled taut, stretch out in a line, vi'; Xal wila-na; Mec wilana-ti-á 'ir jalando'. [*-i- > l] [1'2,3r,3k] [NUA: Hp; SUA: Azt]

1515 Syriac šrq 'flee, escape, shun, avoid':
UACV-1020 *wayaq 'go out (fast)'; Sr wayaqq 'go / come out, exit fast'; Sr wiq-kin 'take out, cause to exit fast (sg obj)'; Sr wayaq-kin 'take out, cause to exit fast (pl obj)'; Sr wiq-q 'go out, come out, exit fast (sg subj)'; Sr wayaq-q 'go out, come out, exit fast (pl subj)'; Hp waaya 'move, run, fly away, escape'. Might Hp be a loan from Takic? Otherwise, we would expect * > Hp l. Perhaps Tb waaii 'it fast, quickly'. [1'2,3r,3q]

1516 Hebrew *rk 'be, become long, last a long time', hiqiitl: hi'riik 'make long (rope, one's days / life),
impfv - rak; Aramaic(S) 'rk 'be long, lengthen', Aramaic(S) 'arrek 'lengthen, extend in time'; Akkadian arakku 'be long'; Arabic 'araka 'hesitate'; Syriac 'rk 'be long, lengthen, stretch out'; The Semitic 'stretch out' and 'make long (rope, Isaiah 54:2) > UA 'stretch, make string / length of s.th. for carrying, pull along (by rope) is quite plausible; UA best fits a qittel form UA *wiyek > *wik:
UACV-399 *wika / *wiiki 'take by hand, lead out'; Ca wik- 'carry with the hand'; Hp wiiki 'take along, lead, escort, kidnap, steal (anim obj)'; Hp wikki-ta 'hold s.th. suspended from the hand by a handle'; Hp wikip
*strand, items on a string for hand carrying*; Hp wikikiti-ma 'go along carrying s.th. in the hand'; Yq wikie 'estirar [stretch s.th. out]', jalar [pull/drag], sacar [take out]; Tr wi-mea 'coger y llevarse, arrebatar, robar'; Nv gika ‘llevar algo colgado de la mano’; what of Mn wiï-(ki) ‘get, have, catch’? [NUA: Hp, Tak, Tb; SUA: TrC, Tep]

UACV-1843 (some of UACV-1843 is at 657 *wit ‘string, rope, fiber plant’ and if overlap, needs sorting; *wika ‘rope’; Eu wikâ / vikâ ‘estirar [stretch out]’; AYq wikia ‘string, rope, cord’; Yq wikia ‘mecate, piola’; My wikyam ‘cordones, correas’; Tr wiia ‘rope’ (having lost -k). NP wiha ‘string, fishing line’ (NP often has -h-<*-k-)

*wiki* ‘string or fasten with rope for transporting or leading’; V: Yq wikie ‘haul, drag’; Yq wiki/wikri ‘estirado [taut]’ (as in ‘keep pulling cord tight’); Hp wikü ‘string up for hand carrying by string’; Tr wiî- ‘lazar, atar’; NP wiha kaazi ‘train’ (kaazi ‘car(s)’), i.e., a string/line of cars being pulled along; Eu wikat / béwika- ‘estirar [stretch out]’.

These may explain the wik- morpheme in Hp wik-panja ‘rope, line’ and -wi of Sp pagán ‘bow string’.

1517 Hebrew mašîlîh ‘Messiah’ > Hopi Mâsaw ‘1 spirit being, Lord of the Fourth World, god of life and death’; 2 ‘corpse, dead person’; 3 ‘spirit of one who has died’. The Hopi dictionary lists final -w(i) as a noun suffix, and though w < h is usual, even masa- is a decent match. As for vowels a-i > a-a, note similarity of Hp yâsanyw ‘year’ < *yasi-h’.

1518 Hebrew qpwz / qps ‘leap, jump’, wa-yyî-qpoz ‘he jumped’; Arb qfz (i); Aramaic qps / qpt:

UACV-1250 wîppuki ‘jump’; Mn wîbîki ‘jump, vi’; Ch wîpûkî (< *wîpûkî) ‘jump’. [*u > i] [NUA: Num]

Though another possibility exists in Egyptian hpg ‘jump, leap’, Egyptian hpt ‘a leading dance’, the doubled *-pp- (< -qpt) and *wî- of Hebrew waw-consecutive (also in 938 and 1215 repeated below), make more likely *wa-yyî-qpoz > wîppuki, if-ki is an extra syllable as in SP in 1215. Perhaps noteworthy is that all three instances of the waw-consecutive are only in Numic. [*u > i] [elh2,ec2,pæ3g] [NUA: Num]

At (938) Hebrew wayyîgammel > UA wikâm’i and at (1215) Hebrew wayyîsrioq ‘he whistled, hissed’ (< šrq ‘to whistle, hiss’) > UA *wisuko ‘whistle’: Mn wišiḫqo ’whistle, vi’; SP uššC-qqi ‘whistle’

1519 Hebrew šayîn ‘eye’; Arabic šayîn ‘eye’; Syriac šayyen ‘to eye, perceive, point out, show’;

Ktn ‘ayn ‘show s.o.s. th.’; perhaps SP onèoxi ‘be one-eyed’. [1’2,2y,3n]

1520 Hebrew pws ‘to spread, disperse, overflow’; Arabic fy’d / faḍa ‘overflow, flow, stream, pour forth’;

Wr poci ‘to be full’; Wr taipoci ‘to sweat’; Tb puuyi/’ut ‘be full, get full’. Miller (M88-pu9 ‘full’; M67-193 *pu ‘full’) combines the *puy and *pumi(i) stems, but different 2nd C and meanings separate; *pumi is at 754.

UACV-983a *puça > NUCA puça ‘full’; KH.NUA: Tb puuyi– ‘uubui ‘be full’; Cp pûyi-š ‘full after eating, also of moon’; Ca puy ‘become full with food’; Ls pûya ‘full from eating’; Gb pûy llenarse’. We ought also to include Eu bôde ‘full’; Eu bodâ ‘full’; Eu bodâ and Tak puy agree fairly well and point to *puy, since *poy should show high front vowels in Tak, and Eu d < *y, though Eu changed *u > o. On the other hand, KH/M06-pu9 includes TrH bućiam ‘lleno’ and TrH bućiwa ‘llennar, vt’ which fit a NUA -y- and SUA -c-pattern. [p,2w,3s4] [NUA: Tak, Tb; SUA: TrC]

1521 Hebrew gîly, qittel impvF -galley ‘uncover (woman’s nakedness), sleep with (woman)’;

Sr nalyaanālyan ‘be loose’; Sr nalyaanālyahkün ‘loosen, make loose’; Sr nalyaanālyahq ‘become loose’. 1522 Late Hebrew madwe ‘menstrual flow of blood’; Aramaic madwe ‘flux’ [blood of menstrual flow]; such a Semitic form with *haC- ‘the’, often hi- in UA, may underlie these: *hammadwe > UA *hiNtwa, and *tw > kw (AMR 1991, 1993a) to yield Hp înwa, Tb îkwa-l, etc.

UACV-258c *i(N)twâ > *i(N)kwa ‘blood’: CL.Azt205; M88-i4: KH/M06-i4 *t̪wV (AMR): Hp îny; Tb ‘îkwa-l, ‘ikwa-n (poss’d). If these tie to the Takic forms below, the Tak lack the velar and nasal dimensions, while Hp and Tb’s labiovelars agree with each other, though Hp includes a nasal not apparent in Tb. In other sets, Uto-Aztecanists have not tied lexemes together so phonologically diverse as these, so their association of all the below is puzzling, but may be more for contemplation in hopes that explanations may surface:

**BLOOD; SANGRE**

| Mn páåpi; paaqa ‘bleed’ | Hp înwa | Eu erât; vavika ‘bleed’ |
| NP bîipí | Tb îkwa-l | Tbr arâ-t; avâ |
| TSh paoC; paoppi | Sr ice; icava ‘bleed’ | Yq ohbo |
| Sh piîC-pin | Ca ‘éw-ily | My ohbo |
| Cm piîpi | Cp ‘éw | Wr elâ |
| Kw pîi-pî | Ls ‘ów-la | Tr e*ra; lasi |
| Ch pâî-pî | TO ih’îd | Cr suûre’e |
| SP piîC | Nv ‘îrha | Wc šuùriya |
| CU páå-pí | PYp ‘e’er | šuure ‘red, blood-colored’ |
| WM páå-pí | NT ‘îrāi | CN es-tî; slapalloo (slapal-î ‘dye’) |
| ST ‘îîr | CN espipika ‘blood flow out’ |
UA terms for blood are among the most difficult for sorting and reconstructing definitively. Approximations are TrC / Tep *tirma, Azt *tim/i, CrC *tarmi, Hp *tim/i, and Num *tarmi. Miller puts them all together in M88-14, perhaps for consideration rather than by conclusion that they are all cognate, for no one has explained how such a diverse group could be reconciled from a single proto-form. Manaster Ramer (1991, 1993a) comes closest with a plausible explanation for the TrC, Azt, Tep, and Hp forms—*tirma—and a medial cluster is likely. Whether Yq and My ohbo ‘blood’ (*kwv > Cb bwv > bo) (258a)

1523 Hebrew *sidda`a / *siddiim ‘menstrual period’; Samaritan `iddaan ‘time, menstruation’; or perhaps Hebrew nidda`a ‘bleeding, menstruation’ with haC- prefix and reduced to hV:Ct:

UACV-258a *ita/ira ‘blood’: Sapid; B.Tep *tirmi; M67-47a *et; Cl.Azt16 PAzt *as, 205 PUA *-i; L.Son13 *ira; M88-14: KHM/06-14 *tirma: Eu erat; Tr läi-/-lasi; Tbr arat-, avá; Tbr avá-ma-li r̥ ‘corazón’; TOỉl; PYP e’er; Ny ṭiraga (probably ṭira); NT tiri; ST ūlir; Srp *ti ‘blood’ and Sr ṭropa ‘to bleed’; Ken Hill adds Ktn ūlī.

More Egyptian

A few more Egyptian forms found later and put here at the end to avoid renumbering the whole book:

1525 Egyptian iswini ‘testicles’; the initial vowel and s in a cluster appear lost, leaving nwì:

UACV-804 *nynoi ‘egg, testicle’: B.Tep172 *nonoh ‘egg’: M67-154 *no ‘egg’, LNum115 *nynoi ‘egg, house, dwelling’; M88-903 *egg; AMR1993a *nok ‘egg’; KH/M06-303 *nok ‘egg’. Mno nynoi; NP nohoh; TSh noyno-pin; Sh noyno-; WSh nyo (probably yno); Hp nöhì; TÉT nonha ‘egg’; NT nyno; NT na’no. Initial i’s are weak, s in a cluster with n would be gone, and after that the UA forms show the *nwi portion quite well. Note also WSh no’i-pih ‘womb’; WSh noi-ci’i ‘ejaculate’.

1526 Egyptian impro ‘ripp’ (no longer used in the Middle Kingdom):

UACV-1808 *amatta ‘rib’; LNum4 *ama(h)(t)an ‘ribs’; M88-1920 ‘rib’; KHM/06-1920: Mn awatäpì (<*awattapì); NP aminab (<*aminab); Sh ama ‘waist, rib cage’; Sh amattam-pì ‘ribs’; Kw ’awati-bì (<*awatti-(m)bì); SP awattan, awattam-pì ‘rib’; CU ‘awata-pì; Wr oma-tére ‘axila / arm pit’. Ken Hill adds Sr a’ümî; Ktn amu-; and Cp amisiva-l (Cp a’mi ‘waist, poss’d’). [nf:CCC; w/m/jw] [NUA: Num, Tak; SUA: TrC]

1527 Egyptian(H) ttn ‘zählhen [to count]’; but the glyph options are both ttn and t in ‘count’, the latter matching Tr. Tr tara- ‘countar [to count]’ (and often NUA n > SUA l/’).

1528 Egyptian(H) ttn ‘alle menschen [all men], menschheit [mankind, lit: earth-all, i.e., all mankind]’; Egyptian(H) ttn / tmmw ‘die menschheit [mankind]’; a precedent for a semantic shift from ‘man’ > ‘we’ is in Numic (see below):

UACV-2662 *ittammu ‘we’; B.Tep 297 *aati’il; BH.Cup stc m l; LNum 205 *ta(h)-m; M88-pr5; KHM/06-pr5: Mn taqt’a; NP tammi; Cm tammi; TSH tammi; Kw tammi; CU tami; Hp itam (acc -iy); Sr a’am/i’; Ktn icam; Ca ñemêm; Cp ña; LS çá’um, çá’a, ç’á, ñám; Gb eyómoma; TO aácim; NT aati-il; ST aati’il; Eu tamide; Tbr ñt; Tr tamu(he); Wr remé; My itapo; Yq itepo, te, itom; Wc tám; CN te’wan; Pl tehém. The Numic languages suggest a geminated m. The final vowel was likely *u, in light of Numic ñ (< *u often), Tr tamu, Yq itom (<*itomo < *itammu), and LS çá’um (both showing assimilation to a now lost final *-u). This involves a semantic change from a man ‘man’, people to ‘we’. For a people isolated enough that nature and animals are ‘they’, then ‘humans are ‘we’, or the ‘tribal members’ are ‘we’. The change ‘people’ to ‘we’ has precedent in Numic, where person/Indian became ‘we’. In Numic, the UA branch that developed inclusive vs. exclusive 1st pl pronouns, *nimi ‘we, exclusive, I and they, but not you’ lets *tammu ‘we, inclusive, you and we’ mean all us people. Even Numic *nimi ‘we, exclusive’ itself is from UA nimi ‘Indian, one who lives traditionally, wandering hunting and gathering’ from UA ními ‘to walk around, live traditionally’. John S. Robertson (p.c.) also informs me that a French pronoun came from ‘man’: French homme ‘man’ > Old French (h)om > on ‘one, someone’ is used like impersonal ‘one/you/they’ in English: On me l’a donné ‘[someone] gave it to me’ (also in “French personal pronouns,” Wikipedia, August 2014).

[NUA: Num, Tak, Tb, Hp; SUA: Tep, TrC, CrC, Azt]

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6 Seven Uto-Aztecan Puzzles Explained by Egyptian and Semitic

6.1 One, Tarahumara’s initial ţ (< Semitic/Egyptian r) vs. t < t, d, ţ, d

From the traditional UA perspective, initial PUA *t remained t in all UA languages except in Tarahumara (Tr) where it appeared to have changed to ţ; that is, Tr ţ corresponds to t of the other UA languages. The problem is that Tr also has many words with initial t besides initial ţ, that is, many Tr words begin with t besides those that begin with ţ. So if the traditional view is correct, then where did Tr initial t come from? Said differently, why do some UA cognate sets of initial PUA *t yield Tr ţ and others yield Tr t?

This is explained by Egyptian t, ţ, d or Hebrew initial t, d, ţ > t in Tr, but initial r of both Semitic initial r and Egyptian initial r, remain ţ in Tr, though initial r > t- in the other UA languages. This distinction is clear in Tr. A few Tr words have alternate forms, one with initial t and one with initial ţ. Some forms are not identifiable to the Near Eastern tie, but of those identifiable to the tie, 37 of 40, or 93% match this distinction: that Tr initial ţ corresponds to Egyptian or Semitic r, while Tr t corresponds to Egyptian t, ţ, d or Hebrew initial t, d, ţ. The other 7% may well be items that developed variants, then lost the original of the pair and kept the variant. Nonetheless, in Brambila’s Tr dictionary of initial t, those identifiable to the Near Eastern tie relate to Egyptian or Hebrew forms which start with sounds (t, ţ, d, ţ) that correspond to UA t.

<table>
<thead>
<tr>
<th>Tarahumara</th>
<th>Semitic / Egyptian</th>
</tr>
</thead>
<tbody>
<tr>
<td>tábíri ‘thing’</td>
<td>&lt; dabar ‘thing’ (610 Hebrew)</td>
</tr>
<tr>
<td>ta- / tani ‘to ask for’</td>
<td>&lt; natan / -ttan ‘to give’ (1036 Hebrew)</td>
</tr>
<tr>
<td>takú ‘type of palm tree’</td>
<td>&lt; daqal ‘date palm tree’ (961 Hebrew, Arabic)</td>
</tr>
<tr>
<td>tará- ‘to count’</td>
<td>&lt; tntw ‘to count’ (1527 Egyptian)</td>
</tr>
<tr>
<td>tédári ‘louse nit’</td>
<td>&lt; dabboot ‘flies’ (620 Hebrew, Semitic)</td>
</tr>
<tr>
<td></td>
<td>(semantics: fly &gt; flea &gt; louse / nit)</td>
</tr>
<tr>
<td>tégu- / kkdú ‘to be drunk’</td>
<td>&lt; txw ‘drunkard’ (170 Egyptian)</td>
</tr>
<tr>
<td>tesó &lt; UA *tikso</td>
<td>&lt; tks (124 Egyptian)</td>
</tr>
<tr>
<td>ti ‘me’</td>
<td>&lt; ‘ooti ‘me’ (1497 Hebrew)</td>
</tr>
<tr>
<td>teté-na / te-na ‘yawn, open mouth’</td>
<td>&lt; dqn (Arabic), dqn (617 Aramaic), zqn (Hebrew)</td>
</tr>
<tr>
<td>tewé-re- / ñew-rena- ‘be named’</td>
<td>&lt; ñóy / ñaasn ‘to call, name’ (1059 Arabic)</td>
</tr>
<tr>
<td>tibú ‘watch, take care of’</td>
<td>&lt; ñbñ ‘follow, trail, observe’ (1327 Arabic)</td>
</tr>
<tr>
<td>tami / timi ‘like, look like’</td>
<td>&lt; dmy / ñamaa ‘be like, resemble’ (751 Hebrew)</td>
</tr>
<tr>
<td>toa / to- ‘take along, carry’</td>
<td>&lt; tñw ‘take up, seize, steal, bearer’ (159 Egyptian)</td>
</tr>
<tr>
<td>toba- ‘atollarse, sink in the mud, atascarse’</td>
<td>&lt; ñbñ / ñbl (1159 Semitic)</td>
</tr>
<tr>
<td>tókowa ‘to crow (of bird)’</td>
<td>&lt; ñqñ ‘to blow (a horn)’ (1471 Semitic)</td>
</tr>
<tr>
<td>tori ‘cock, hen’</td>
<td>&lt; toor ‘turtle-dove’ (725 Hebrew)</td>
</tr>
<tr>
<td>towi ‘boy’</td>
<td>&lt; ñy ‘male, man’ (206 Egyptian)</td>
</tr>
<tr>
<td>tosá- / ñosá- ‘white’</td>
<td>&lt; ñqñ ‘pierce(d)’ (1472 Hebrew)</td>
</tr>
<tr>
<td>tumú-(ñé) ‘you, pl’</td>
<td>&lt; ‘antum / -tum ‘you, pl’ (106 Arabic/Aramaic), attem (Hebrew)</td>
</tr>
<tr>
<td>tu-na- ‘be thick’</td>
<td>&lt; ññ ‘be fat’ (Hebrew)</td>
</tr>
<tr>
<td>tutuguri / futuburi ‘a ritual dance’</td>
<td>&lt; twt ‘stand, perfect’ (420, 421 Egyptian)</td>
</tr>
<tr>
<td>tagáci- ‘give fruit from a vine’</td>
<td>&lt; ñqr ‘fruit’ (269 Egyptian)</td>
</tr>
<tr>
<td>tékoa / têkawa ‘master, lord’</td>
<td>&lt; ñqñ ‘pierce(d)’ (1472 Hebrew)</td>
</tr>
<tr>
<td>tari ‘seed for sowing’</td>
<td>&lt; dry / ñara ‘to sow (seed)’ (1499 Semitic)</td>
</tr>
<tr>
<td>tá / tamú ‘be we’</td>
<td>&lt; ñmmw ‘man’ (1527 Egyptian)</td>
</tr>
</tbody>
</table>

While Semitic and Egyptian initial r- became t- in the rest of UA, Tarahumara retained initial ţ, so Tr shows Semitic and Egyptian t > t, and also Semitic r > Tr ţ and Egyptian r > Tr ţ:

(169) Egyptian rmw ‘man’: Tr remari ‘boy’; Eu temáci ‘young man’; Wr te’mari ‘boy, young man’;
      Wr re’mari ‘friend’; Wr remari ‘man’ (perhaps a loan from Tr).

(508) Egyptian rmn ‘row of rowers’ > UA *taman ‘tooth/teeth’: Tr fame (as Wr’s in ‘row of teeth’; see 508)

(168) Egyptian rm ‘fish’ (Coptic rame); Egyptian rm is often found in the pl rmw: Tr famú ‘small fish’.

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(164) Egyptian rn ‘young one, of animals’ > UA *tana ‘offspring’; Wr taná ‘child, little one’; Wr tana-ni/tani-má ‘give birth’; Tr ráná (ra) ‘offspring, son’; Tr rana-mea ‘give birth’; (337) Egyptian r’-ib ‘stomach’ > UA *to’i / *to’(pa) *tCpa ‘belly, stomach’; Wr tohpá; Tr rópá; My toppa; My tópa’ara; Ca t’i’i-ly (< *to’o); Ls tée’-la ‘belly’; Sr tó’è; Eu toa.

(422) Egyptian r’di > r’di (in middle Egyptian) ‘give, put, grant, give (the price, i.e. buy), sell’ > UA *tari ‘sell’; Wr tariké ‘sell’; NT tīgai; Eu tewa; Wr tewa; Tr ëwë/tewa; My tēwwa ‘hallar’; Yq tea; (600) Hebrew r’y / ra’aa ‘see, v’ > UA *tiwā ‘find, see, v’; Hp tiwa ‘find, perceive’; Tb tiwāt–tinūw ‘look for, find, guess’; Cp tewa ‘see, v’; Ca tēew ‘find, discover’; PYp teega ‘find, see, v’; PYp teegida ‘show, v’; NT tīgai; Eu tewa; Wr tewa; Tr ëwë/tewa; Eu tēwwa ‘hallar’; Yq tea; (603) Aramaic rymh (= riima) ‘large stone’; Aramaic *rima-taa ‘large stone-the, n.f.’; Syriac ryaam-taa > Sr tīm-ti; Ktn tīm-ti; NT tīm-pin; Tb tīn-t; Yq tēta; My tēta-(m); Wr tehté; Tr rété; řeepó.

The final –ta / -te of the SUA languages is fossilized absolutive suffix *-ta.

(1240) Arabic rağül ‘man’ > UA *tihoi ‘man’; Wr tihoé/rihoé; Wr(MM) rihoé / tehóyé ‘man’; Tr řehóí; Wr also has loans from Tr it appears.

(1242) Hebrew rbs ‘lie down (animals)’; Hebrew rebš ‘resting place’; rbs-ø ‘resting place-his’:

UACV-1518a *tosa ‘nest’; Eu hitósa; Yq tōsā; My toosa; Tbr tuesá-r.

UACV-1518b *ta’so ‘nest’; Wr ta’so; Tr řásó.

(1341) Hebrew r’m ‘to rage, roar, thunder’ > SP tom ‘‘make a big noise, thunder’;

Wr te’to-na ‘buzz, roar, thunder’; Tr řé’o-ma ‘thunder’.

(403) Egyptian rd ‘foot’; Eu tarát ‘pie’; Wr talá ‘planta del pie’; Tr rará ‘planta del pie, pie, pata, huella’.

Three forms to the contrary are below, though they could be due to other language influences or could be the survivor of a pair of variants that had both forms, but lost the other:

(602) Hebrew réga ‘a moment, in a moment, a short while, abruptly’;

> Tr teko ‘soon, in a short time, quickly’ may be a loan from Wr or an invalid tie.

(743) Aramaic tuwrmr-aa ‘palm-the / date-palm-the’;

> UA *tu’ya ‘type of palm tree’; Wr tu’ya ‘palmilla’; Tr ru’ya ‘kind of palm tree’.

(866) Semitic tāmar ‘hide, bury, cook underground’ > Tr remé-ma ‘make tortillas’ though the pharyngeal / retroflexive nature of Semitic t may have better aligned with r than t.

An item not yet identified but worth listing for future reference: Tr tabá- ‘opening, narrow gap, crotch’.

Among the Wr dialects and Tr dialects, all in the general vicinity of each other for convenient borrowing, doublets or word variants that have both an initial t- form and an initial r- form are not surprising, as a Wr t- form would join the Tr r- form, but only two such items are in this list. No less than 24 items with initial t- in Tarahumara are from initial t- forms in Semitic or Egyptian, and twelve items of Tarahumara initial r- are aligned with Semitic initial i- or Egyptian initial r-. Two items show both, for example, Tr eewa/tewa vs. Wr tewa and UA *tiwa in a dozen other UA languages. Only one shows r > t with no alternate r- form, which lone form may be a loan from Wr or elsewhere, and two forms (ru’ya, remé) go the other way. So 36 of 39 or 38 of 41 if counting the two with both forms, amount to all but three forms to the contrary. Those noteworthy numbers yield a rather impressive 93% agreement.

6.2 Two, Tara-Cahitan Initial b (< Semitic/Egyptian b) vs. initial p (< p)

An interesting distinction exists in the Tara-Cahitan (TrC) branch of UA. Proto-Uto-Aztecan *p is simply p in most UA branches. However, six languages/dialects in the TrC branch—Tarahumara (Tr), Western Tarahumara (WTr), Eudeve (Eu), Mayo (My), Yaqui (Yq), Arizona Yaqui (AYq)—show both initial b and p for PUA *p. This dichotomy has been without explanation the last century since Sapir established UA as a language family, yet Semitic explains the distinction the great majority of the time: items with initial b in these UA languages align with Semitic b or Egyptian b, and items with initial p in these UA languages align with Egyptian or Semitic p. We shall only deal with the initial bilabials, because non-initial (later in a word) bilabials are easily voiced intervocalically or otherwise altered due to word-internal environments. To state the matter another way, for items contributed by Sem-p, Semitic p > UA *p and Semitic b > *p, such that Semitic b and p merged in UA to UA *p. However, in the six languages mentioned,
they did not merge, but are distinguished. For most, Semitic b > TrC b and Semitic p > TrC p; Ayq shows v < b and p < p; and Eu shows both b/v < b vs. p < p. Wr never shows the distinction, but is closely related, and is often listed to show the difference. Abbreviations of the relevant sets follow:

### Semitic b

(527) Semitic baraq > UA *pīrok / perok ‘lightening’: My berok-; Yq be’ok-; Ayq ve’okte; Tbr virikī-t; Sr vōnāq-q ‘flash (lighting)’.

(528) Hebrew bayit / be’t ‘house’; Arabic byt / biit ‘pass/spend the night’: Hebrew byt ‘to spend the night’ > Tr bete-ba-ma ‘spend the night’; Tr bete-ṭī / bīṭī ‘home-at’; Tr bete-ra ‘house’; Tr bete-re- ‘live, inhabit, dwell’; Tr perēame ‘inhabitants, residents’; Tr biit ‘estar [various objects being in horizontal positions], vī pl’; WTr behte ‘live, v’ (Burgess 1984, 19); WTr bete-ba-ma ‘spend the night’; WTr bete-ra ‘house, n’; WTr biit ‘be lying down, pl’; WTr bite ‘dwell’.


(530) Hebrew béged / ba‘ged ‘garment, covering, clothing’ denominated to be a verb ‘put on, enter’.

(531) Hebrew bw ‘come, v, way, n’ > UA *pow/*po’ ‘road, path, way’; Eu bowe-t; Yq bōo-o; My boo-o; Ayq voo-o; Tr bowe/boyē.

(532) Arba ba‘asīrat ‘eye’ (= Hebrew boosér) > UA *pusi ‘eye’; Eu vusut/busit; Tr busi; while Eu and Tr show b, Yq and My show p: Yq pūusi; My puūsi.

(533) Of the same root, Arabic baṣāra ‘open’ one’s own eyes’; unattested Hebrew *baṣṣar > Eu busā ‘awaken, vt’; Eu busū ‘wake up, vī’; Tr busā ‘wake another, vt’; Tr busi-mea ‘wake up, vī’; Tr busīre ‘be aware, conscious, awake’; My busa; Yq busa; Ayq vusa; Ayq vusa’a ‘awake, adj’.

(534) Hebrew baqqaar ‘cattle, livestock’; Aramaic bqwrh (qvurra) ‘herd of cattle’ > UA *puku ‘domesticated animal, s.th. possessed’; Tr bukú ‘animal poseído’; Eu bukú ‘slave’; My bukke ‘raise (children or animals)’; Yq buke ‘have animals’; Yq buki ‘slave’; Eu vuk ‘possession’; no vuk ‘mio’; Ayq vuku ‘tuyo’.

(535) Arabic bada ‘separate’; Arabic budd ‘part of a thing’; Hebrew bad ‘part, portion’ > Tr biré and Wr piré. Wr never shows the b vs. p distinction.

(540) Hebrew byt ‘trust, v’; Hebrew bīṭat ‘trusting’ > UA *pitiwa > *ściwa ‘believe’: Eu vīcwaci ‘believe’; Eu vīcwatā ‘believe’; Tr bīṣī ‘believe, have faith’.

(545) Arabic bd ‘begin, start’, bad’a(t) ‘beginning, b’ > UA *piwa(t) ‘first, begin’: Eu vīwāt ‘first time’ (similar and possible is Arabic bdī ‘start, do for the first time’ (badī); Arab bīdī ‘innovation’).

(548) Syriac bd ‘to invent, make up’; OSArabic bd an ‘loose talk’; Hebrew bada ‘to invent, devise’ > Ayq vevea ‘non-sense, gibberish’; Ayq vevea-tia hia ‘brag, boast, complain, whine’. Both meanings, ‘new, begin’ and ‘bad-talk’, show the pattern *piwa / *biwa < bad’a. Also interesting is that Ayq v corresponds to Hebrew b instead of p.

(549) Arabic blg / baliga ‘be happy, glad’; Hebrew hi-šär ‘first, begin’. Hebrew hi-sär ‘come to flash, become cheerful, brighten up’ > Yq bāle ‘enjoy, rejoice’; Yq bali-ria ‘joy, gladness’; Yq(EP) beloĥo ‘bright, shining’; Ayq vēlōkho ‘bright, shining’; Ayq valepo ‘desire, will’.

(550) Aramaic bašār ‘flesh’, bišā-aa ‘flesh-the’; Hebrew ba’asēr ‘flesh, penis’ > UA *pisa ‘penis’: Wr pisā; Tr bisa.

(555) Arabic baṭūna (u) ‘be paunchy, pregnant’; Arabic baṭn ‘belly, womb’; Hebrew baṭen ‘pregnancy’; Syriac botin ‘to conceive, be with child’; Hebrew beten ‘belly (of man, of pregnant woman)’.

(559) Hebrew beqqaar ‘to swell’; Hebrew baqqaar ‘flour-dough’ [what swells/rises]; Arabic basqat ‘raised spot’ > UA *posa ‘swell’: Hp pōs-ti ‘become swollen’; Wr posa- ‘estar lleno, satisfeito’; Tr posá/bosá, bosawī (irreg pres) ‘full from eating’; Eu vosve ‘full of food’; Eu vōsātude- ‘fill another with food’. Hp and Wr are included as examples of languages that do not show the distinction, while Tr and Eu do, though Tr has alternate forms, one likely borrowed from nearby Wr which does not distinguish b vs. p.

(564) Aramaic(S) bāzār ‘seed’; Aramaic(S) bīṣr-aa / bāzr-aa ‘seed-the’; Arabic bādara ‘sow’; Arabic bād- ‘seed, seeds’; Arabic bādṛa(t) ‘a seed, pit’ > *paCci / *paCci ‘seed’: My bāći-a; Yq bāći-a; Ayq vačia ‘seed, pit, stone’; WTr pachi; Tr bacī-ra ‘semilla de calabaza’ (Tr bacī- ‘calabaza’); Tr paći ‘elote, siembras’; Eu suvāici (acc: subāta) ‘seed’ (su- another morpheme); Tr has both b and p, while all the rest align with b like Semitic b.

(556) Hebrew bāyṣa(t) / beėṣa(t) ‘egg’; Arabic byd / ba‘ada ‘lay eggs, be white’; Arabic bādatt- ‘egg, testicle’: plural would be Hebrew bēesōt > UA *piyo ‘testicle’: Yq bīćo ‘testicle’; Tr bićo/wiće ‘testicle’; Eu vićo-puva- ‘castrate’.

(562) Hebrew bīhiṭ > UA *pica/i ‘look, see’: Eu vica/bica; My bića; Yq bića; Ayq vića; Tr beći/peći.

(1390) Semitic ba-tVxVt > My bētuku ‘debação’; Yq bētuku(m) ‘below, down’; Ayq vētuku ‘under’.
(1394) Ugaritic bšd ‘behind’; OSArb bašdu ‘after, behind’; Arabic bšd ‘be distant’; Hebrew bāšad ‘behind, through, round about, for’; > Tr bo’ō / ko’ō ‘del/af/otro lado de [from/at/on the other side of]’.

(1238) Hebrew bayt-aa ‘inside-to’; UA *paca: B.Tep254 *vaasa ‘to put into’; Tr bač-ā ‘put in’; Wr pahoc; My bīkāc ‘meter’. Wr and Tep never show the distinction, only Tr and My ever show it.

(823) Hebrew ba-yyamecy ‘in the year of, lit: days of’; > *payami > UA *pami ‘year’; Tr bami; bamičari ‘year’; Wr pambari ‘year’. Wr pambari is included for contrast, as it does not who b > b.

(811) Hebrew -biin / he-biin / yV-biin / yV-biin ‘understand’: Tr bini-mea ‘learn, study’; Tr bene- ‘know, acquire habit or custom’; Wr peni ‘learn’; Wr penč ‘know how to do’; Eu vinč ‘know like (a place)’. Note Tr b and Eu v, but Wr p which never shows the distinction.

(1277) Aramaic(ј) rbib ‘lie down’; Syriac -rbāš ‘lie down’; Eu voō ‘lie down’; Eu vo ‘lying down’; Wr po ‘i;’ Tr bo ‘i;’ My bō’o-ka ‘acostado’; My bōo- ‘acostarse’; Ayq vo-o- ‘lie down’; Ayq vo ‘o-ka ‘be lying down’.

(1050) Hebrew ben ‘son’, pl: baneey( ћ) ‘sons’ > UA *poni ‘younger brother’. Eu bonwa/vónwa; Tr boni ‘younger brother’. The following Ayq term demonstrates how a term for ‘son’ can come to mean ‘younger brother’ as in Ayq pale ‘hijo [son], hermano menor [younger brother].’

(1496) Hebrew bard ‘to hail’; Hebrew baaraad ‘hail’; Syr bard-aa ‘hail-the’; Arb brd ‘be cold’; Arb barad ‘hail’. Tr bara-s er el tiempo de lluvias [be the time of rains]; My baali / baayi ‘cool’; Ayq bāl ‘cool’.

(1397) Hebrew bayin / been ‘between, among’; Syr bainai > Eu vené ‘to’; Eu vené-ri ‘together with, near’.

(1398) Hebrew ba-pane ‘on the surface of’; Eu vepán ‘encima, sobre’; Ayq vepa ‘on top of’. The two languages that show v < Semitic b, vs. p < Semitic p, show their consistent v.

(722) Syriac bi ‘grow old, wear out’ > Eu víriuc ‘get tired’; Eu virúmuk ‘die of exhaustion’.

(1450) Arabic ǝbb ‘pour, gush, flow’; Arb ǝšbiib ‘poured out, blood’; CN espipika ‘blood flow out’; Eu vávika ‘bleed’.

(590) Hebrew ‘aboott, fathers, ancestors’ > voc-wa ‘grandfather’; not count, because intervocalic.

(1399) Semitic bxr ‘test, choose, be/make choice’; Syriac bľr (< *bxr) ‘try, prove (as silver by fire)’; Hebrew bn- ‘be tested (refined in fire, as metal), be preferable’; Hebrew baḥjir ‘choice’; Hebrew baḥjuur ‘young man (i.e., choice, in prime of life)’; Amorite bexeru ‘elite soldier’. My behe ‘be costly’; My behri ‘opponent, enemy’; Yq beheč ‘expensive’; Ayq behče ‘1 betray, deceive, 2 cost, be expensive’.

(1400) Syriac baatar ‘after, following’ < b-atar, cognate to Hebrew b- ‘ašer); Hebrew ba’ašer ‘because’; Arabic ‘ašar ‘track’; Arabic ‘iḥra ‘immediately after’; these 3 language forms are cognate in Semitic, and the UA form is phonologically like Hebrew, but semantically like the more original meaning in Arabic and Syriac, i.e., ‘in the track of’ or ‘after, behind’ > Ayq vaas ‘be behind, beside, on the other side of’.

(1401) Hebrew brb ‘flee, slip away, pass through, glide past’ > My bóroh-te ‘tiene diarrea’.

(1165) Arabic baḥr ‘sea, large river’, that is, water vs. land; Arabic baḥra(t) ‘pond, pool’ > paa ‘water’ in nearly all UA languages, yet in Cahitan(My,Yq) *ba ‘we ‘sea’: My ba’aa; My báaw ‘see’; Tr ba’wi ‘agua, jugo, caldo, liquido’; Wr pa’wī; Wr pa’wē ‘sea’.

(1067) Hebrew bšy / bašša ‘enquire, search’; Uguritic bšy ‘wish’; Arabic bšy ‘seek, desire, wish for’ > UA *paya ‘call’ (loss of š in cluster): TO waid; Wr paέ; Wr(MM) pa ‘é / paé ‘call’; Tr bayé/páe.

(1351) Hebrew bšt ‘split, cleave’; biqšaa ‘valley’ > Tr bakowá ‘rave when water runs’.

(1259) My běyík ‘stoop’ < bhr ‘boy’

Counter examples, if valid, may be (1260) Semitic brk ‘praise, bow’ > Yq(EF) po’ok-te ‘stoop over’; Yq(EF) po’ola ‘head bowed forward’ and perhaps (537) if valid.

In the six languages that show Semitic b > b, no less than 75 words align with the b > b, and 4 do not, for a 95% agreement. As for sets as a whole, 36 sets align and 2 may not, again a 94% agreement.

**Egyptian b**

(138) Egyptian bš ‘to spit, vomit, v’; Egyptian bsw ‘spittle, vomit, n’ > UA *piso-(t)a: My bisata; My bīṣa’i ‘vomit, n’; Ayq visata; Yq bisata; Tr o’pésu ‘vomit, vi’; Tr ku’péso ‘vomit, vi’. Most are voiced b; Tr clustered with a voiceless stop (’) to cause devoicing b > p. 2 of the 2 languages have b > initial b.

(139) Egyptian bnty ‘breasts’: Eu viit / bit; Yq pipim; My pipim. 1 of 3 have b > b.

(141) Egyptian bit ‘bee, feminine noun: some t’s survive in UA but many palatalize to c: Eu pica/pisat ‘avispa’; Tr pič ‘avispa grande’; My bica ‘avispa’; Ayq viča ‘wasp’. 2 of 4 have b > b.

(143) Egyptian bk ‘pregnant’ > Eu bokāt ‘preñez’; Eu boke ‘preñada’; Eu vokima ‘stomach’. 1 of 1 have b > b.

(241) Egyptian nb ‘any, every, all’ > Tr nabi ‘always, each, every, all’. Intervocalic b, not countable.

(465) Egyptian bi > UACV-1268 *papayu > *papa / *papo ‘rock, cliff’; TO waw ‘cliff, bedrock, a rock’; NT vávoi; ST vaapai. Add PY yava ‘hill, mountain, cliff’; PY yaves ‘rocky terrain’; and NV baba ‘roca, peña, peñasco’. The Cahitan forms—My baabu ‘barro [clay]’ and Ayq vauvu ‘clay’—vary semantically from Tepeyan, but the phonological identity with Tepeyan and a slight semantic shift to ‘clay’ deposit/place (quarry) make it probable. 2 of 2.
Of Egyptian terms, all 6 of 6 UA sets (100%) show some b, and 8 reflexes of the 12 show b > b, for 75%.

Semitic p
(724) Hebrew paršš ‘flea’ (jumper, Hebrew pršš ‘jump’) > UA *paro’osi ‘jackrabbit’. Op paros; Eu barós; bwaros; paaros; Yq páaros; AYq paaros; My paaros; pl. paró’osim; Wr pa’loisi; Tr ba’loisi. 6 of 8 forms have p
(640) Semitic pšx ‘lame’ > Eu piissókaé ‘limping’ 1 of 1 has p
(640) Semitic pšx ‘lame’ > ‘bad’ > UA *pisika ‘(become) rotten, infected’: Eu viîke ‘pus; Eu viikát ‘sore, pus’; Yq bikáé ‘rotten’; AYq viika ‘rot, spoil, decay, infected’; My biká; Tr biká / bi’ká (Tr(L)) 0 of 5 have p
(812) Aram pyt ‘be wide’; Arm(J) pote(y) ‘be wide, open’; Syr potaa( ) / patiy ‘be enlarged, increased, wide, broad, ample’: with forms in all 8 branches, UA has explanatory power for both the y and the ‘alternations in UA, because the same pair of options exists in Aramaic. Eu beť-e-; Tr b-; Yq beť-a ‘pesan’; AYq vette; My bette; Tr beť-re. 0 of 5
(1392) Syriac p’y ‘be becoming, comely’; Syriac paayyut (< *pa’yuyt) ‘beauty, comeliness, elegance’: Tr ba’o ‘hermosura [beauty]’; Tr ba’ó / ba’ó- / ba’óre- / bayóre- ‘be beautiful’. 0 of 1
(1377) Hebrew *sparadēx ‘frog’ > My booro’okim ‘toads’ and/or My báta’ači ‘frog’. Non-initial
(827) Hebrew daqar panaa-w ‘till its surface’ > UA *tikir-panawa ‘work, cut’ CN tekpi-panooa ‘work, v’ (as well as CN tekpi-T ‘work, pay tribute, v’; CN tekpi-tl ‘work, tribute, n’); Tr tekipa-na ‘trabajarr’. Note Yq tékit ‘trabajo, n’ and Eu tékirwa ‘trabajo, n’ without *panawa. Though possibly borrowed directly from CN, we ought to note also *tikipanawa in Yq tékipanóa ‘trabajarr’; My tekipanooa; as for *tikipanooa being a compound of *tikí ‘cut’ plus *panawa, note Eu panava / panawa ‘trabajarr’. 5 of 5 have p
(1391) Hebrew pšt ‘spread out, take off clothes, stretch oneself, remove (skin)’; Syriac pšt / pasha ‘stretch out, extend, spread out’; Syr pašti ‘straight, plain, flat’: Tr pe-, pesá (irregular present) ‘stretch, spread, spread a cover onto s.th., spread out a bed’. 1 of 1 has p
(1391) Hebrew pšt ‘spread out > UA *(hi-)pita ‘woven mat’: M67-277 *peta ‘mat, bed’: Eu hipéét; Wr ihpétá; Tr péra; My hipetam; CN pita-tl ‘woven mat’; Pl petat. 4 of 4 have p
(852) Hebrew panee’ ‘on face/surface of’ > Tr panti ‘up’ (loan from Azt?). 1 of 1 has p
(851) Hebrew panaa-w ‘face-his’ > Tr bana ‘cheek, face’ 0 of 1
(1453) MHebrew and JArM pw<y ‘blow, breathe’; Arabic fwy ‘diffuse an aroma, exude a pleasant scent’; Syriac pwy ‘breathe, blow, exhale’; Syriac payya ‘breathe forth, exhale’; Tr pewsaw ‘to smoke’. 1 of 1 has p
(1395) Hebrew paš, pl: prahim, pl construct pahie(y) ‘thin plate(s) of metal’ (< Egyptian px ‘check’) Tr pwiw- / pwiw- / pwiy- ‘remoler bien, pulverizar fino’. 1 of 1 has p
(1396) Arabic kfr (< kpr) ‘cover, hide’; Syr kpr, impf: -kpur ‘wipe clean, scour’; Hebrew kpr ‘smear (i.e., cover) with s.th. (pitch in the extant example in the O.T.) > Tr porsa ‘tapar, cubrir, techar’. 0 of 1
(840) Hebrew psw ‘spread, disperse, overflow’; scatter is what a wind does when it blows; Eu pupúca; Wr pupúce; Tr puca; AYq puh-t ‘blow away, spray’; CN piça ‘blow on s.th.’. 4 of 4 have p
(1133) Syriac bašw-aa ‘(camel) hair/hide-the’ > Tr bo[wá / boa / bo’o / bó ‘hide’; My bowwa ‘hair’; Yq bóá ‘hair, feathers’; AYq voa ‘fur, down, body hair’. 4 of 4 have p
(1132) Hebrew pcha ‘hair on the head’; Arabic farš- (< parš- ‘long hair’ or Arb farw-u < *parw-u (nom) / parw-a (acc) ‘fur, skin, pelt’; Syriac perš-aa ‘bud, shoot, sucker, blossom-the’ > UA *pi’wa ‘hair, hide, fur, body hair’. My beewa ‘piel’; Yq béa ‘skin of (animal)’; AYq béa. Perhaps analogized voicing due to bašw-aa (1133) above, but 0 of 3

11 of 15 sets (73%) generally show p > b, but 28 of 45 reflexes is 62%, not quite 2/3 show Semitic p > UA p.

Egyptian p
(293) Egyptian pds ‘stamp flat, flatten, beat flat’ > Eu piítasa ‘aplastar [flatten]’; Yq(EF) pitta ‘aplastar’; AYq pitta ‘press (a surface), crush, smash’. 7 but not AYq vetalai( ) ‘flat, smooth’; Yq bétalai ‘level?’. 3 of 3 have Egyptian p > UA p
(286) Egyptian px ‘purge, Egyptian clean’; Egyptian px ‘ib ‘clean of heart’; Egyptian px ‘ht ‘clean of thought’; UA *pi’wa ‘clean’: Tr bi[wá/-be’wá/-be’wé- ‘clean, purified, wipe’; WTr bi’wi ‘become clean, vi’; WTr bi’wá ‘clean, vt’; Eu piwa-pigwá ‘clean, wipe, v’; Eu piwi-pigwi ‘clean’. 1 of 2
(289) Egyptian phṛ ‘turn, turn about, revolve, surround, travel around’ > UA *pi’ri-na > píyí(na) ‘spin, twist (thread/rope)’: Tr bi’ri ‘be twisted, rolled up’; My biirite ‘spin, twist’; AYQ vi’i ‘twist, wind around, coil, vt’; Eu virá-torcer’; Eu virana- vollear’; Sr vióoro-k ‘be rolled up’. This one is reversed: 0 of 4
(491) Egyptian phrw ‘water’ > UA *párawa ‘juice, soup, stew’; Hp paala ‘juice, soup’; TSh paawa ‘juice’; Eu varáwa ‘stew’; Wr pa’wila; My ba’wa; My ba’awa; AYq va’awa; Yq ba’awa (*r > *s in Cah); Tr ba’wi-rá ‘make stew’. This set is partially influenced by the term for water and thus reversed, so 0 of 4
(319) Egyptian ps’t ‘cook’ (Coptic pise); Egyptian ps’w ‘cooking (verbal noun)’: UA *paso > poso: Wr pasu ‘cook by boiling’; CN posooni ‘boil, be angry’; My poh-te ‘is boiling’; AYq poh-ta ‘boil’; Yq pohte ‘hervir [boil]’. 3 of 3

3 of 5 sets show Egyptian p > UA p, but the two sets reversed yield only 7 of 16 reflexes.
6.3 Three, Proto-Uto-Aztecan *k > Tübatulabal h, versus PUA *k > Tb k

The two reflexes of Proto-Uto-Aztecan *k in Tübatulabal (Tb) have long eluded solution among Uto-Aztecanists. PUA *k often remains Tb k, but at least as often PUA *k > Tb h. Though unexplained previously, the Tb dichotomy is partially explained by the fact that a doubled Semitic *-kk- remains -k- in Tübatulabal (group 5) while a single k, g, ŋ, q, or x > h, unless followed by a back round vowel u, o, or ŋ. The vowel i may not be back and round, but can be back and in Numic its assimilative influences trigger rounding. So i being associated with u and o is not surprising. This explanation holds for 38 of the 43 examples below, but group 9 and one in group 3 seem to be exceptions, unless an additional factor is found.

In Kenneth Hill’s Tübatulabal Dictionary are 5 pages of ko, ku, k₁ and 2 pages of ka and 2 of ki. Yet among initial h- words are 5 pages of Tb ha, but only ½ pages of ho, but less than a half page of hu and a quarter page of hi, and many of those are not from PUA *k, but *h. So those lopsided ratios support the over generalization that *k > k preceding o, u, ŋ, but *k > h more often before the other vowels. Thus, Semitic/Egyptian k, g, ŋ, q, and x all generally become k in UA, but in Tb, the k vs. h distinction is not determined by consonant as much as it is by doubling vs. not, and by the quality of the following vowel.

Group 1: Egyptian and Semitic x > Tb h (Semitic-p contributions), x > h also in Hopi at times:
Tb saahat ‘willow’ < Egyptian sxx ‘willow’ (174)
Tb wahaayu ‘after that’ < Hebrew ‘axar ‘after’ (570)
Tb nohhot ‘to roast in the ground’ < Egyptian nwx (172)
Tb haayi / haayi ‘no, not any, none’ < Arb ‘aaha ‘no, not’ (329)

Group 2: Egyptian and Semitic q > Tb h when before the vowel -a, also in Hopi at times:
Tb tidha ‘-itiha ‘be cut up’ (Tb *tiha redupl’d) < Semitic dqr ‘pierce’ (827)
Tb ha ‘-aaha ‘hear’ (pfv of ha ‘i’t) < Hebrew hi-qšab ‘listen’ (1069)
Tb qan ‘willow’ < UA *kana ‘willow’ < Hebrew qaan (569-p)
Tb pahabil / paha’bil ‘sugar cane plant’ < Hebrew qaane ‘reed, stalk’ (1216)
Tb haawal ‘wood rats’; Hp qaala ‘packrat’; Ls qâw-la ‘woodrat’ < Egyptian q’re ‘bundle, pocket’ (328)
Tb haayi ‘to chew’ < Egyptian qrd > Hebrew qrs ‘bite’ (1448)

Group 3: Semitic -g- > Tb h- (in Semitic-p):
Tb(w) wohhoodoo-l / wohhono-l ‘gray pine, bull pine’ < Hebrew ’egooz < * ‘VNgoz (569-p)
Tb yahaawi-t / yahaawi-l ‘summit, point of a hill’ < Semitic yagar ‘hill, heap of stones’ (1279-p)
Tb wiihi ‘to wait for’ < Arb ’gil < *’g /’: ‘hesitate, wait, linger’ (1332-p)
Tb wahaamiaš (Takic wānjan) ‘down, deep’ < Semitic gm (927)
Tb(h) wahay ‘work’ < Semitic gr ‘hire’ (1365-p)

The vowel ŋ > Tb h:
Tb(h) haa‘išs(a) ‘no, not’; Tb hayyi / haayi ‘no, not any, none’ < Arb ġayr ‘without, no/not’ (690-p)

Group 4: Semitic k > Tb h, before -a (the last three are definitely Sem-p, and so perhaps the first also):
Tb hannii-l ‘house’ < Semitic *kann ‘shelter, house’ (890)
Tb(h) hammaštat ‘be sad’ < Syr kmr / *kamar ‘be sad’ (1422)
Tb mahat, pfv amha ‘give’ < Hebrew makar ‘sell’ (565-p)
Tb(M) paha’a’at / apahaa ‘cry, howl’ (Hp pak-; Ktn paka) < Hebrew baka’y ‘cry’; Syr baka/baka (<559-p)

When Semitic *-kk- is doubled or clustered *(Ck- (≈ -kk-), it remains -k- in Tb:
Group 5: Semitic -kk- > Tb -k-
Tb(h) mukut ‘dead’ < Hebrew mukke ‘smitten’ (52)
Tb(H) hookii ‘deceased grand-relative after death’ < Hebrew hukke ‘was smitten’ (53)
Tb(H) waakaay-t / Tb waagaay-t < Egyptian 3b3n ‘frog’ due to cluster *-bx- > *-k- > Tb -k- (298)
Tb pahkaan̄-pahkaan ‘to speak’ < Syriac etpakkan ‘be insolent, abuse, gabble’ (1151)
Tb(H) pikiiniššit ‘wear or put on a shirt’ < *piC-kinis (*-Ck- > -kk-), Semitic kns ‘wrap’ (829-p)
Tb(H) maakat ‘know, vt’ < Hebrew makhkiir ‘know(er), know(ing), participle’
Tb ekeewan / egeewan ‘big, large’ < Semitic et-kabbar (1015-kw), Tb -w- < UA *kw < Semitic b
with *-kw- < -bb- also suggests *et-kabbar

Tb ku is much more frequent than Tb hu, and Tb hu < PUA *ku is almost nil, which suggests that, all else
being equal, the vowel u (and other back round vowels) encourage retention of *ku > ku, not *ku > hu:

Group 6: Semitic q > Tb k when before a back round vowel o, u, and i, close to back round:
Tb kulaa- ‘neck, n’ < Syriac qaqaal-aa ‘neck, nape of neck’ (1014-p)
Tb kujuu-l ‘husband’ < Egyptian qm ‘create, beget’ (284)
Tb(H) kooyoo-t ‘turtle’ < Semitic qr (987)
Tb(H) wonko-l ‘shoe, moccasin, sandal’ < Hebrew qaqaeb ‘heel, footprint’
Tb(V) kii-, kwi~i- ‘bite’; Tb(H) kii-i, pfv: ḫī; ḫn kī< Semitic *qr > Aramaic qrṣ (1447)
Tb(H) waakit ‘be dry’, Tb waakinat ‘dry, vt’ < Semitic  qaqr ‘uproot’ (1380)
Tb(H) waakiṭ ‘be thin, be poor’ < Semitic qaqr (1380)

For Egyptian/Semitic x, as for q, the back round vowel u encourages retention of UA *ku > ku:
Group 7: Egyptian/Semitic x > Tb k
Tb kutt ‘fire’ < Egyptian xt (452)
Tb kutči / kuudzin ‘older sister’ < ’axoot ‘sister’ (594)
Tb kuyuu-l ‘fish’ < *kici < Egyptian xddw ‘fish’ (365)
Tb ku- ‘yellow flower’ < Egyptian k’w ‘flowers’ (326)

For Semitic k also, the same following vowels u, o, and i encourage retention of UA *ku > ku:
Group 8: Semitic k > Tb k (perhaps mostly Sem-kw)
Tb kuyuu- ‘lower leg’ < Hebrew karasf ‘lower leg’ (997)
Tb kyi- ‘arrowhead’ < Hebrew kly (1314)
Tb aakit, pfv: a’aak ‘open mouth, bite’ < Hebrew kl ‘eat’ (798)
Tb kuuhupi-l ‘elderberry’ < Egyptian k’w ‘sycamore figs’ (1049)

Group 9: One instance of Semitic g- > Tb k- and one of q- > Tb k- are enigmatic:
Tb(H) kam’mt, pfv aqkaam ḡ ‘to fit, be proper’ (1 > ’ in cluster) < Semitic gml ‘beautiful, proper, fit’ (571)
Tb(H) kamiičiṭ, pfv: akkamič ‘to catch’ < Syriac qmt ‘lay fast hold of, take’, participle qaamit (1508)

6.4 Four, Takic Absolutive Suffixes and Luiseño -la

A few noun suffixes (called absolutives in UA) are suffixed to a noun in citation form, but many
things cause that suffix to drop, possession being the most frequent. The most common absolutive suffix is
PUA *-ta, from the Aramaic definite suffix *-taa ‘-the’. The final vowel often drops to leave final -l or -t in
Tb and in the Takic branch. Similarly, in the Aztecan branch it is usually -tl, which is from PUA *-ta (Whorf
1937), which lateralized as -tl to before losing the final vowel: *V-tla > V-tl. But if the stem ends in a
consonant, then a final vowel on the suffix remains (VC-tli) to avoid a final consonant cluster (C-tl does not occur).
However, when a Nahuatl noun ends with -l-, then the final -t (or -tli) assimilates to -l (or -l-li), and
the suffix’s final vowel -l is also kept to avoid ending with a doubled -l-l, as in tamal-li and chil-li. Similarly,
in Luiseño the usual Ls absolutive suffixes are -l and -t -l when the stem ends with a vowel, such that
intervocalic -t- > -l-, as in *V-ta > V-la > V-l; and Luiseño -t when the stem ends with an underlying
consonant no longer obvious, such that the cluster VC-ta causes t to remain t: *Cta > -ta > -t. However,
slightly less frequent than those two, but frequent enough is the Luiseño suffix -la. Uto-Aztecanists can see
that, synchronically, a final nasal encourages the retention of the vowel on the absolutive suffix (...N-la), as
the Ls phonology does not end a word with a two-consonant cluster. For example, the first group of 8 Ls
terms end in a nasal consonant (n or ñ), thus the -la form of the absolutive suffix: N-la rather than N-l. The 4 items in group 2 take the -la suffix also, as they also end with consonants, even if weak consonants. The 3 words in group 3 end with glides (y or w), yet glides are quite vowel-like (y ≈ i, and w ≈ u/o), so in synchronic terms the need for -la is somewhat opaque, though intense glides are indeed consonants. So the first 3 groups are synchronically understandable, resulting from mechanisms to avoid word-final consonant clusters. However, group 4 stems end with long vowels, with no apparent final consonants whatever, yet strangely add -la. Yet the underlying Semitic and Egyptian consonants of gutturals and liquids create a nearly 3-consonant cluster with -la, the liquid encourages the absolute liquid, as in Nahuatl, and the formidable 2 or 3-consonant clusters clarify the need for the final vowel: *-ḥr-, -ḥš-, -ḥr-, -l-, -r-ta > VV-la. Such gutturals become -l- in Hopi also. In these Ls apparent vowel-final stems, the need for -la is baffling. However, the Semitic and Egyptian sources of these words clarify VV-la. In other words, when an underlying cluster guttural + liquid would develop, then -la appears, though the cluster is not synchronically (presently) apparent at all. Group 5 has other clusters that may not include a liquid on the stem, but which also reduce a 2- or 3-consonant cluster to one light C: …CC-la > -la. Stress patterns may also be helpful for preserving the vowel of -la in that when the 1st syllable is stressed, the 2nd unstressed syllable tends to collapse, which encourages the 3rd syllable to be stressed, which may be the suffixed -la, lending it some stress, and thus preserve the final vowel of -la, normally lost in other forms. The 1st and 3rd stress would help 2nd vowel to disappear and the 2nd and perhaps 3rd consonants to cluster, creating a 2- or 3-consonant cluster with -la.

Most interesting and consistent with the preceding phenomena is Ls töo-la ‘stone, rock’, explained at the end.

Luiseño -la suffix

Group 1 (…N-la, nasal consonant before -la):
Ls ʊn-la ‘heart, sad, suffer’ < Egyptian swn ‘suffer’ (218)
Ls ’ẹn-la ‘salt’ < Egyptian ħm’t ‘salt’ (280)
Ls kún-la ‘sack’ < Egyptian gwn ‘sack’ (330)
Ls qıqen-la ‘ring snake’ < Egyptian qıḥ ‘snake’ (332)
Ls tón-la < *timin’a ‘antelope’ < Aramaic qa’mmaa / reemaanaa ‘antelope’ (604)
Ls huŋ-la ‘the wind’ < Semitic ḫwg ‘atmosphere’ (912)
Ls sääsan-la ‘yellowjacket’ < Hebrew šinša(t) ‘hornets’ (737)
Ls tūn-la < *t(N)wa ‘name’ < Arabic dš/w / dš/y / dašaa ‘to call, name’ (1059)

Group 2 (…s/-la, another consonant before -la)
Ls puš-la ‘eye’ < Semitic *bošer ‘eye’ (532)
Ls là-la ‘goose’; Ca la’la ‘goose’ < Arabic laqlaq ‘stork, n’ (704)
Ls sū-la ‘star’ < Egyptian sb ‘star’ (154)
Ls qesh-la ‘seashell’ < Semitic qašt-aa ‘measure, coin, jewel, ancient money’ (1248)

Group 3 (…y/w-la, a glide/approximant before -la)
Ls suy-la ‘scorpion’ < Egyptian ḏrt ‘scorpion’ (479)
Ls yy-la ‘spruce tree’ < Hebrew yisšar ‘wood, forest, thicket, wooded heights with trees to be felled’ (92)
Ls qaw-la ‘woodrat’ < Egyptian q’r ‘pocket, bundle’ (Hp qaala; Tb haawa-la) (328)

Group 4 (…VV-la, only vowels are apparent before -la, but clusters of liquids and gutturals underlie)
Ls puu-la ‘shaman’ < Egyptian phr-ta, Egyptian phr ‘stir, make medicine’ (3 C: …hr-ta > -la) (290)
Ls tūu-la ‘charcoal’ < Hebrew tooleśaa (3 C: …š-ta > -la) (710)
Ls pāa-la ‘water’ < bahr ‘water’ (3 C: …hr-ta > -la) (1165)
Ls iyā-la ‘poison oak’ < Hebrew ‘ayil ‘tree, oak’ (…l-la > -la) (599)
Ls wàwà-la ‘mud wasp’; Cp wá’walim ‘yellowjacket’ < Aramaic šršyt / šuršyt ‘wasp’ (1044)
Ls yùu-la, yu’ (poss’d) ‘head, hair’ < Egyptian i’r ‘hair (of hide)’ (…’r-ta > -la) (389)
Ls mēc-la ‘head of cattail rush’ < UA *mo o ‘head’ < Arabic/Semitic mūx- ‘brain’ (…x-la) (1078)
Ls hūu-la ‘arrow’ < Hebrew ḥes / ḥeši ‘arrow’; Arabic ḥazwat / ḥuʒwat ‘arrow’ (…š-la) (78)
Ls kúukunta-la ‘bumblebee’ vs. Cp kutāṇya-la ‘bumblebee’ show a velar nasal in Cp, with the nasal anticipated in Ls, but Cp’s 3rd and 4th consonants (-nv- now clustered) are where the Ls word ends and shows -la, probably also explaining -la (vs. -l) as well, though no Near Eastern parallel is noticed for this item.
Another cause of Ls -la is when multiple consonants were reduced and are not visible at the end of the stem, but underlyingly exist(ed) such that their effect still underlies the stem’s end just before -la:

Group 5 (..CC-la, underlying consonant clusters before -la more complex than the single consonant seen)
Ls náq-la ‘ear’ < Semitic na-qšab ‘what perks up to listen’ (3 C: …qšb-ta > q-la) (1070)
Ls möy-la ‘moon’ < Semitic manzal ‘star, heavenly body’ (4 C: … nzl-la > y-la) (1077)
Ls téé-la ‘belly’ < Egyptian r’-ib ‘stomach’ (3 C: … V’b-ta > V’-la) (337)
Ls ‘éx-la ‘earth, land, dirt’ < Syriac hqal-aa ‘field-the, open country-the’ (…ql-la) (1275)
Ls ‘áy-la ‘abalone’ / Ls páá-i-la ‘turtle’ < Arabic qarʕ- ‘gourd’; Syriac qara- ‘gourd’ (…rʕ-la) (988, 989) (vs. Ls páá’aya-t ‘turtleshell rattle’ < qrʕ ‘gourd, rattle’)

Most interesting of all is Ls tôó-ta ‘stone, rock’ with possessed form Ls -tó’. Rare is the absolute suffix -ta, and at 603 we see that this is the Ls reflex of UA *timi ‘rock’ from Syriac ryam-ta / Aramaic riimaa / riimata ‘large stone’. Yet consistent with a near final nasal and a final multi-consonant cluster (-nt-ta), both encouraging the retention of the vowel -a, we also see -t in -ta (vs. -la), which is significant since the Aramaic form is riimata. Adding the UA suffix -ta would yield *rimt-ta > *tiit-ta > *tii-ta (and Ls o < UA *i), thus Ls tôó-ta. (…mt-ta) (603)

Ls tôó-ta ‘stone, rock’ < Aramaic ryam / rim(a)-taa plus perhaps another synchronic -ta (603)

6.5 Five, Hopi w vs. l/_a, e, ŏ

Uto-Aztecanists have long known that most Proto-Uto-Aztecan *w change to Hopi l before the low vowels a, e, ŏ (group 3), but that PUA *w remains Hopi w before high vowels i, ë, o (group 6). Remember the Semitic pharyngeal ŋ and glottal stop ‘ are two sources of UA w, and some Arabic speakers pronounce ŋ as w at times and as r (the other liquid) in certain environments. I heard a native speaker of Syrian Arabic say sabriina (< Arabic sabri ‘large stone’. Yet consistent with a near final nasal and a final multi-consonant cluster (-nt-ta), both encouraging the retention of the vowel -a, we also see -t in -ta (vs. -la), which is significant since the Aramaic form is riimata. Adding the UA suffix -ta would yield *rimt-ta > *tiit-ta > *tii-ta (and Ls o < UA *i), thus Ls tôó-ta. (…mt-ta) (603)

First of all, Hopi l / sometimes does come from Semitic l. Group one shows five examples of Semitic l > Hopi l. Next, the fact that the Semitic-p laryngeals (‘, ŋ) correspond to PUA *w underlies the solution. Those PUA *w and the would-be Hopi w from the Egyptian or Semitic laryngeals (‘, ŋ) do change to l in Hopi (groups 2 and 3) when before a low vowel, but when before a high vowel, PUA *w > w in Hopi (group 6) consistent with what Uto-Aztecanists have long known. However, when Hopi w comes from an actual w, whether from Egyptian w (group 4) or from Semitic w (group 5), then *w remains w, even before low vowels (groups 4 and 5). In addition, doubled laryngeals remain w; that is, *-i’- > *-ww- > -w-. Or in the case of consonant clusters in which one consonant is a laryngeal, which in effect doubles the rounding effect similar to *-ww-, then those clusters or doubled *-ww- in effect also remain -w- (group 7). That is, Hopi taawa ‘sun’ < *tawwa < Egyptian rašwa ‘sun’ and Hopi siwa < Semitic šiphaa, wherein p is absorbed to double the -w- effect of the pharyngeal: *-pħ- > *-ww- > Hp -w-. Such phenomena explain the exceptions.

Group 1: Hebrew l > Hopi l
Hp loma ‘good, etc’ < Hebrew lummad ‘trained’ (see at 700)
Hp lóqqó(k-) ‘wedding’ < Hebrew lkḥ / laqqah ‘take (to wife)’ (695)
Hp kwelo ‘sample by tasting’ < Hebrew bļɔ / balaʕ ‘swallow’ (6)
Hp pōōgəla ‘thick (in size)’ < Arabic pgį ‘be thick’ (1387)
Hp salay-ti ‘pleased, joyed, gratified’ < Arabic slw / sly / salaa V tasalla ‘to delight, take pleasure in’ (1501)

Group 2: Hebrew/Egyptian ŋ > Hopi l
Hp kwala ‘come to a boil, get angry’ < Hebrew II bły / baʕaa ‘bring to a boil’ (37)
Hp lōwə ‘vagina, vulva’ < Hebrew šerwa ‘nakedness, sexual area’ (686)
Hp -laqvi in Hp kīk-laqvī ‘tracks all over’ < Hebrew ʕaacbe ‘heel, footprint’ (685)
Hp ma-laci ‘finger’ < *ma-watti < ma ‘hand’ + Egyptian ŋnt ‘nail, claw’ (262)

311
Hp lëesi- ‘horizontal’; Hopi lëe-ta ‘lay across’ < Arabic ʕarḍiy ‘cross- (in compounds), horizontal’ (687)
Hp qõõò ‘hole, a lot of’ < Hebrew tq (1473)
Hp nãal-(k-) ‘change places/residence, move’ / UA *nawa / *nawi < Egyptian nî ‘travel, traverse’ (239)
Hp laki ‘become dry, thin, v’ < Semitic ʕqr ‘uproot, barren’ (dried up); Arabic ʕaaqir ‘barren, sterile’ (1380)

Group 3: Hebrew/Egyptian’ (>UA *w) > Hopi I
Hp lõô(y) ‘two’ < Hebrew ‘axar ‘fol (570 of Sem-p) (vs. Hp ‘ahoy < ‘ahjar of Sem-kw 643)
Hp laq-ta ‘sweep snow clear’; UA *wak ‘sweep’ < Egyptian xi ‘sweep together’ (515)
Hp waala ‘gap, pass, saddle in ridge’ < Egyptian w’t ‘way, path, street’ (514) note w > w, but -w- (> -w-) > -l-
Hp qaala ‘packrat’; Tb haawa-l ‘wood rats’; Lt qão-la ‘woodrat’ < Egyptian qír ‘bundle, pocket’ (328)
Hp lanj ‘be pulled taut’ < Hebrew ’rg ‘weave’; Hebrew ’erek ‘loom’ (1514)
Hp -pela in Hp tùupela ‘cliff wall’ < Egyptian bi ‘quarry’ (see explanation at 465, UACV-1268c)

Group 4: Egyptian w > Hopi w
Hp mowa ‘moist, wet’ < Egyptian mw ‘water’ (229)
Hp waala ‘gap, pass, saddle in ridge’ < Egyptian w’t ‘way, path, street’ (514)
Hp wehe ‘for liquid to spill out’ < Egyptian whi ‘go out, slip out, run/trickle out, pour out’ (469)
Hp wahì- ‘throw out pl objs’ < Egyptian whi ‘go out, slip out, run/trickle out, pour out’ (469)
Hp warnani ‘s.t.h. reserved, saved for future use’ < Egyptian wdn ‘load, offer, bring, consecrate’ (516)
Hp wánway ‘summon, call’ < Egyptian wx ‘seek, want’ (288)
Hp wàoyñ- ‘protection, windbreak’ < Egyptian wi ‘ward off, protect, turn away’ (517)
Hp naawa ‘groan, moan’ (example given is old person groaning in death) < Egyptian nw ‘be weak (due to age)’ (518)
Hp lóì(-k-) ‘for particulate matter to spill’ < Egyptian wí ‘hew (stone), break (stone)’ (186)

Group 5: Semitic w > Hopi w
Hp soniwa ‘beautiful, bright’ < Arabic snw ‘gleam, shine’; Ethiopic snw ‘be beautiful’ (13)
Hp lówa ‘vagina, vulva’ < Hebrew ërwa ‘nakedness, genital area’ (686)
Hp tûjwa ‘name’ < Arabic dów / daas ‘to call, name’ (1059)
Hp wàñwa ‘grow up’ < Arabic ñlw / Hebrew ñly / ñala ‘ascend, go up, grow’ (681)

The last two are unique in having underlying Semitic -w as 3rd C and both show -ñw- > -ñw-

Group 6: Hebrew ñ, ’, ḫ > Hopi w before high vowels i, o, ï or if doubled (next group, group 7)
Hp wàñwa ‘grow up’ < Semitic ñlw / ñala ‘ascend, go up, grow’ (681)
Hp wiiki ‘take along, lead, escort’ < Semitic ñk ‘long, make long (rope), stretch’ (see details at 151)
Hp wiimi ‘religious rite, habit’ < Semitic ñrm ‘d Select’ (660)
Hp wiï ‘fat, oil, lard’ < Semitic ñlb ‘milk’ (652)

Group 7: When clustered or doubled -w- > Hopi -w-/ ña/, whereas single -w- > -l-, not > w-
Hp meewa- ‘forbid, warn’ < Hebrew m ‘refuse’ (< *mi’án) from gminated -w- < *-ï- (1333)
Hp taawa ‘sun’ < *taawwa < Egyptian ra’wa ‘sun’ (163)
Hp siwa ‘younger sister’ < Semitic ñpñaa ‘maiden’ (757)
Hp lówa ‘vagina, vulva’ < Hebrew ërwa ‘nakedness, genital area’ (686)
Hp tûjwa ‘name’ < Arabic dów / daas ‘to call, name’ (1059)

Matters to contemplate are Semitic-kw final -b > Hopi -ñw and some (near) final -w- > -ñw
Hp ñaqwa ‘heart’ < Hebrew hal-leb ‘heart’ (1312); Hp hajyñw- ‘draw near’ < Semitic qarib ‘near’ (1008)
Hp ñóñqaw ‘bullsnake, gopher snake’ < Hebrew ñoqeb ‘deceiver’ (1198)
Hp koono ‘turkey’ < Semitic qír ‘cry, call’ (1357); Hp pañwì ‘bighorn sheep’ < Egyptian b ‘ram’ (406);
Hp ñáoyñ ‘protection, windbreak’ < Egyptian wi ‘ward off, protect, turn away’ (517)
Hp kooyñaw ‘spider’ < Aramaic kuuky-aa ‘spider-the’ (1409)
6.6 Six, Takic distinguishes Semitic-p velars (k, g > k) and uvulars (q, x, ġ > q)

Proto-Uto-Aztecan *k is generally k throughout UA, though Hopi and many Numic languages have a rule that lowers PUA *k > q before low vowels. However, in the Takic branch, we see in Ca, Cp, Ls, and Sr, both initial ka and qa. The k- vs q- distinction adjacent to other vowels or intervocalic -k/q- between two vowels might be explained by environmental factors, but to find both initial ka and qa, both before _a, in those four Takic languages is a distinction not found elsewhere in UA, yet no satisfactory explanation to date explains that phenomenon in Takic. However, Semitic-p and Egyptian offer an explanation consistent with 40 of the 41 examples. Semitic has velar k and uvular q: e.g., Arabic kalb ‘dog’ and qalb ‘heart’, often pronounced [kaelb] and [qelb], k and q affecting their respective adjacent vowels. Besides q, some Semiticists are beginning to see an uvular (rather than velar) nature to Semitic *x and *ġ (Rubin 2010, 24; Goldenberg 2013, 67) or an uvular-like glottalic/ejective original in *x’ that eventually merged with *x in East Semitic and with pharyngeal h in West Semitic (Rubin 2010, 24).

Interestingly, the Takic languages suggest the same: that Semitic *x and *ġ were uvular-like for speakers of the Semitic-p / Egyptian contribution into UA. First, are presented items from Semitic initial velars *ga… and *ka… > Takic ka…; and also medial -k- > -x-. Then are presented items showing Semitic initial uvulars *qa, *xa, and *ga > Takic qa… Also keep in mind that in the four languages that show the split, q is the more marked option, and the preferable reconstruction, as k is the usual UA result: *q > k.

In fact, even though other branches of UA do not show a q vs. k distinction, other branches do show evidence of previous/underlying uvular q causing adjacent vowels to round, which velar k does not do.

(961) Hebrew daqel ‘date-tree, palm’; Arabic daqal ‘kind of palm tree’; Semitic *daqal > UA *taku ‘palm tree’: Eu takú-t; Wr tahkú; Tr takó-t; We taakii; Cr takí; Yq táko.

(738) Hebrew qayis/qeyṣ ‘summer’ > UA *kuwis ‘summer’ also shows the strong rounding influence of q. (527) Semitic baraq ‘lightning’ > UA *piroq / Cah beroq ‘lightning’; note -a- > -o- anticipating -q. (1402) Egyptian mx’ ‘make fast, tie, bind, fetter, v’ > UA *maqó’i- ‘bag, bind, wrap, blanket’, we see Sr q and also a deep uvular in CU, even a pharyngeal tap in WMU: TO mako ‘connect, couple, hitch together, shackle’; Sr môqó-kin ‘fold, wrap, vt’; NP mago’o ‘bag’; Kw mogwi’i ‘tanned hide’; WMU mağáwá’ / moğáwé’ ‘blanket’; CU moğáy’o ‘a ‘blanket’; Sh möqoccih ‘sack, bag’.

Another matter relating to rounding adjacent to q are several items showing Takic *qO…, in which other Uto-Aztecanists have presumed that UA *ko > Tak qo, and then *qO > Ca/Cp qì, Ls qe, Sr qò. That makes sense and may be so; but also possible is that *qO is original and would not necessarily have to be from *ko. The fact that we also have both Takic qa and ka in those four languages suggests that uvular *q was a proto-phoneme in Takic as well as *k, or a proto-phoneme in UA, that merged with *k in other branches, and that unstressed initial *qV > *qO happened due to the uvular affecting the otherwise rather non-descript unstressed vowel, a schwa-like vowel in an uvular environment that defaults to *qO.

In the data below, we first see 6 sets exemplifying velars remaining velars: g, k > k. Then 15 other sets show Semitic uvulars qa, *xa, *ğa aligning with Takic *qa, instead of ka. Then 9 sets show unstressed or less certain vowels of Semitic qV > Takic *qO. Then 6 other sets show that adjacent to high vowels, *q > k even in Takic; that is, Semitic qi / qu / qa / iq > Tak ki / ku / ki / īk. Then 5 -q- > -x- are noted, mostly involving medial -x-, which may be the only fricative option in the UA phonology for an original uvular. Intervocalic / medial -q- exists in some highlighted Takic forms, but if fricativized, there is not an uvular fricative alternate to velar -x- in UA. So it appears that fricativization either eliminated the uvular dimension or minimized the difference enough to make it difficult to discern. In fact, Sr -q- aligning with Ca, Cp, Ls -x- in 298 below is evidence of exactly that. Given that, only one Ls form remains an exception (248). Thus, the statistical support for this explanation for the q vs. k distinction in Takic—40 of 41—is 97.5%.

**Semitic velars ga / ka > UA velar *ka**

(608) gdš / gadaš ‘cut down, cut off’ > Sr katu’ ‘cut up, cut (into several pieces), vt'

(636) Syriac kp’ ‘bend, bow, incline, curve, lean over’; kappep ‘bend, vt’; Syriac kapiipuu-ta ‘crookedness’; Syriac kapaap-taa ‘anything hollow or curved, coffer’; Assyrian kappu / Hebrew kap ‘hollow or flat of hand, palm, sole, pan’; and ‘pan, cup of hand, or hollow’ is like an olla, cup, a hole/hollow: Cp kavá’mal ‘pot’; Ca káva’mal ‘olla, water jar, cup, pot’; Ls kaváa’l ‘clay pot’; Ls kapa-ka-pa-ma-l ‘short, low’.

313
Semitic medial velars *g/-kk/-k- > Takic -k/-x-:
(926) Hebrew/Aramaic ʼagaʼ ‘wing, pinion feather, arm, shoulder’ > UA *wakapu > *wakaC > *waki / *wiki ‘wing, feather’; Ca wáka-t ‘wing’, Ca wiki-ly ‘feather’; Ls káwí-t ‘wing’ (< *waki); Ls no-wiki ‘my wing’; Cp wiki-ly / wáki-ly ‘feather’; SP wigivi-vi ‘eagle tail-feather’ and Hpl -wíki ‘feather’ in Hpl kwaa-wíki ‘primary wing feather of the eagle’ (kwaa ‘eagle’). Metathesis in Ls (*wáki > káwí); and SP shows the 3rd consonant *-p-. In 1103 below is Semitic medial *-k- > Takic -k-:
(1103) Semitic dakka ‘make flat, smooth’ > Ls táka/i ‘be straight’; Ls tááki-š ‘stone for smoothing pottery’; among other UA *takka ‘flat, smooth’ reflexes.
(616) Aramaic dakar ‘male, man’ > UA *taka ‘man’; Tak *tax ‘person’: Cp ‘atáx’a; Ca táxlis ‘person, self’.
(565) Semitic makar ‘sell’ > UA *maka ‘give, sell’: Sr naamq ‘distribute, give out, give to several people’; Cp né-mexe ‘sell, give as gift’; Ls námxa ‘give to several people, distribute’; Ca máx ‘give (money, clothes), sell’. Three of the four Tak languages show -x-, but Sr does have unexpected q.
Semitic uvulars *qa-, *xa-, or *ga- > Takic uvular qa-
(690) Arabic gay- ‘other than, different from, no, not, non-, un-’ > Tak *qay ‘no’, not kay: Sr qai; Ls qáy; Cp qáy; Ca kílye ‘not’ / kíi ‘no’.
(294) Egyptian xp ʻthigh’ > UA *kapsi (> *kasi) ‘thigh’: Tbf hapsí-l ‘thigh’; Ls qaassí-l; Hpl qássí / qahsí ‘thigh, hind quarter’; but *kasi throughout the rest of SUA. Tbf shows -p- and Hpl suggests a cluster, but notice Ls q instead of k, as only Takic has the q vs. k distinction, and Ls is the only Tak language with a reflex in this cognate set.
(322) Egyptian qʻyt ‘high-lying land, hill’ from Egyptian qʼi ‘be high’ > UA *qawi ‘mountain, rock’: BH.Cup *qawíca ‘rock’; HH.Cup *qawíča ‘rock’; Cp kawí-s ‘rock’; Ca qáwi-s ‘rock’; Ls qawí-ča ‘mountain, hill’; Gb kaw yá ‘sierra’; Sr qaič; Ktn kay-c; Sr qaqaič ‘mountains all over the place’ and *kawi in many SUA languages. Loss of bilabial in Gb again; cf. believe (567). Notice that both BH.Cup and HH.Cup reconstruct Takie *q, not *k. Ktn has no q, only k, and the four languages that have both available show q.
(960) Arabic qarqara ‘rumble, gargle, coo (of pigeon)’ (and qahqaha is similar) > UA *ka(k)kara ‘quail’: SP qaqqaraC ‘quail’; Cp qaáx-á ‘valley quail’; Ca qaáxa- ‘quail’: Ls qaxzá-l ‘valley quail’; Gb kákár ‘quail’; Sr kakaatá ‘quail’; Mn qahí ‘grouse’; Sh kahan ‘grouse’; TO kakaigu ‘quail’ (< *kakkatu). Why this from qarqara, differs from screenshot (957) is a good question, though the qahqaha synonym may be involved.
(329) Egyptian qd ‘go round’: Egyptian qdi ‘walk about’; Egyptian qdd ‘sleep’; Egyptian qddd ‘wander, stroll’; semantically, Egyptian ‘to dwell/live/be at a place/area, walk around there, return regularly, sleep there’ etc, is summed up by the UA meaning of ʻdwell, live, be’: UA *kafí / *katti ‘sit, be/live (at a place)’; Mn qatí; NP kafí; TSh katí; Ch karí; Kw karí; SP qarí; CU karí; Tb halít-‘aahal; TO kaáx; Op katë; Eu kaci; Wr kahti; My kátek; Yq káatek; Tbr katë. But Takie all show q, not k: Cp qá; Ca qál; Ls qál ‘live, be’; Sr qat/qatí.
(994) Hebrew ʼaq ʻuproot, weed’; MHebrew neqesqar (< *na-šqar) ‘be uprooted’; Syriac ʼqar / šqar ‘uproot, be barren, heal’, impfv. -šqur; Hebrew šaqar ‘infertile’; Samaritan Aramaic šaqur ‘death, barrenness’; loss of initial ŵ (perhaps in a cluster) while 2nd C q is retained in the UA forms from impfv -šqar, with -a-instead of -u- (such dialect variations happen), or stressed 2nd syllable of a pfv ŵšqar > qay: Takie *qaya/i ʻuproot, weed, clean, wash’: which Bright and Hill also reconstruct as *qáyi ‘wash’; Ls qáyi-i- ʻfall, as a tree, vi’, blow down (a tree), vt’; Ls qáyi-i- ʻheal (sore), get well, vi, heal a sore, wash one’s hands, vt’; Ca qáyi ʻget clean, clear (ground, body, etc)’; Ca qáyi-n ʻto clean, get rid of, wash, clear’; Cp qéye ‘pull out, vt’; Ca qáyén ʻto pull out (tree)’. Ls káyi ʻto uproot’ has k instead of q.
(631) Aramaic ḥamar (< *xamar) ‘wine’; Hebrew ḥmør ‘wine’; Arabic xmr ‘to ferment’; Arabic xmar ‘wine’; Arabic ximiir ‘drunkard’; Arabic xmarat ‘wine’; Ugaritic xmr ʻwine’:
UA *kamaC ‘drunk’. Sr qam(á)q’s ‘get, be drunk, crazy’. Ken Hill shows this Sr term to have pharyngealized vowels (á) instead of (a), that is, with some rounding, as well as q instead of k.
(1525) Aramaic ql’ / qly ‘roast’ > Ls qali- ‘boil (food)’; not identical, but both are ways of cooking food, and the phonology is identical.

(486) Egyptian xft(w) ‘enemy(ies), opponent(s)’ > UA *kaytu ‘enemy, opponent’: keep in mind the bilabial as first element in a cluster -ft- is not expected to remain, and intervocalic -i- > -l- in Takic, so the fact that it remains -t- does suggest the cluster, and -y- may anticipate the i after t; and the Egyptian plural suffix -w may be apparent in Takic: Cp -qaytu; Ca käytu ‘rival, competitor, enemy’; Ls käytu-š; Sr -qaiš.

(328) Egyptian q’t ‘bundle, pocket’ > UA *kawac ‘pocket, bag’ and UA *kawac ‘packrat’; the 1st has identical semantics, the 2nd only possible, but what makes me think that *kawac ‘packrat’ below is from the same Egyptian root is Ls qaw-la ‘woorden’ whose -la suffix is infrequent and happens when the stem ends with a liquid or laryngeal cluster or nasal. Again BH and Munro both reconstruct *q, not k: UA *kawac ‘rat, packrat’: BH.Cup *qawala ‘rat’; Munro.Cup107 *qawala-la ‘rat’: Mn qawa; NP kawa ‘packrat’; TSh kawan; Sh kaan; Kw kaa-ci ‘woorden’; SP ka-cii: CU kaac’a-ci ‘packrat, gopher’; Hp qala ‘packrat’; Tb haawa-l ‘wood rats’; Sr qää-t; Gb xar; Ktn ka-cë; Ls qaw-la ‘woodrat’; Ca qawa-l-ı; Cp qâte-ı; Ch kaaci ‘rat’. Note Sr ää, and SNum lost -w-. This is in all branches of NUA, but not in SUA.

**Semitic medial uvulars -q-, -x-, -g- > Takic uvular -q-**

(1070) *na-qšab ‘what is perked up, i.e., the ear’ > Sr qävaac ‘ear, leaf’; Ca naq-; Cp náq’a; Ls náq-la; and forms resembling *naka or *nakapa in every other UA language also. Note again Sr -ä-.

(1340) Arabic pq’h / pq’aqa ‘to open the eyes, to blossom’; Syriac pq’h ‘to bloom’; Hebrew pq’h / pq’aqha ‘to open the eyes’: Ls pq-qa-’ to sprout through the ground, of plants, v.i.’; Ca pqí ‘bloom’.

(298) Egyptian Sbxn ‘frog’ > *wapkan > UA *wakán/C(-ta) > *wakatta ‘frog’: BH.Cup *waxa ‘frog’; HH.Cup *waxaa ‘frog’; Sr wáqat ‘frog’; Cp wáxa-ı-ı ‘frog’; Ls wáxa-ı-ı ‘frog’; Ls wáxaw’ki-la ‘type of frog’; Ktn wakata-t; Kw wagata/wogata; TSh wakata ‘toad’; Ch wágata-ci ‘frog’; Tsh wagáaiš-t ‘little frog’.

(1402) Egyptian mx ‘make fast, tie, bind, fetter, v’ > UA *maq’o-ı-ı ‘bag, bind, wrap, blanket’: TO mak-ı ‘connect, couple, hitch together, shackle’; Sr móq-kin ‘fo’d, wrap, vt’; NP mago’o ‘bag’; Kw mogwi’i ‘tanned hide’; WMU maqwáy ‘mo’ogwé ‘blanket’; CU móqy’a ‘blanket’; Sh mokocch ‘sack, bag’. In fact, WMU has a very deep pharyngeal tap, and Sr -q- agrees.

(515) Egyptian ‘xi / i’xi ‘sweep together’ > UA *wák / *wáq ‘sweep, comb’: BH.Cup *wáq-ı-ı ‘sweep’; Ls wáqí ‘sweep, brush, comb’; Cp wák ‘comb, sweep’; Ls wák’a’an ‘sweep, clean, comb, rake’; Hp laq-ta ‘sweep snow clear’; Sr wööq ‘sweep, brush, comb’, Ktn wok- ‘brush, sweep, v’. In Takic, 2 q and 2 k, and the original following -ı may have triggered the two -k-.

**Semitic qV… > Takic *qo… > q (Ca/Cp), qe (Ls), qö (Sr)**

(630) Hebrew *xole ‘be sick, hurting’ > UA *koli ‘be sick, hurt, vt’ in many SUA languages; Takic *qolV > Cp qil’ıqa-t ‘hot, spicy, strong’; Cp qil’ıqu’t ni ‘hurt, sting, vt’; Ca qel’a ‘feel sore, v’; Ca qel’ak ‘peppery, pungent, creating a burning sensation’.

(957) Arabic qarqadaan ‘squirrel’ > UA *koni ‘squirrel’: BH *qénic ‘squirrel’; Munro.Cup122 *qéni-ı-ı ‘ground squirrel’: Cp qiinı-ı; Ca qiinı-ı; Ls qêqiı-ı; Gb xonrit; Sr qoqınt; Ktn konit.

(864) Arabic quqap ‘large basket’: Aramaic quqap-aa ‘basket, large vessel’ and quapt-aa; Later Hebrew quqapaa ‘basket, tub, ball’. The Hebrew plural would be *quppoot > UA *koppot ‘basket’: Ls qépíš ‘baby basket’; Sr qopıt ‘round kind of basket’.

(332) *-ıʃ- > UA *-Nw- > -n- in Takic, -nw- in one Nahualt dialect, but -w- in most of UA: Egyptian qrḥ ‘serpent’; Egyptian qrḥ ‘friend, partner’; *qurlat > UA *koNwa ‘snake, twin’: Cp qeqi-ı-ı ‘king snake’ and Ls qeqen-la ‘ring snake’ < Tak *konjo all reveal Tak -n- from the -rı- cluster (a liquid-pharyngeal cluster), very natural; and while *kowa has been a common reconstruction, Kaufman (1981) *konwa and Joe Campbell (1976) *konwa, predate me in constructing a nasal *koNwa.

(1014) Syriac qadaal-aa ‘neck, nape of neck’; Arabic qadaal ‘occiput’; Aramaic qadaal-aa ‘neck’ may yield an alternate form qudl-aa; with the rounding power of q- it’s a possible development whether original or not: UA *kutaC / *kura ‘neck’: Mn kuta; Np ggutura; TSh kutan; Sh kuta; Kw kura-ı; Ch kura; SP qura-ı; WMU qura; CU kura-ı; Tb kulaa; - but Cp qil’ı-ı ‘a nape of the neck’; Ls qel-ı / qila-ı.

(1248) Arabic qasaṭa ‘divide, measure’; Hebrew qasīṭa ‘ancient weight, used as money, n.f.’; MHebrew qasīṭaa ‘a coin, a weight, lamb’; MHebrew qasītāa ‘a standard value, jewel, lamb’;
Syriac qeṣ-t-aa ‘measure, n.m’ > UA *koCta ‘bark, shell, money’: Munro.Cup118 *qēṭṭi-la ‘shell’: Ls qēṭṭ-la ‘seashell’; Ls qēṭṭ-la ka-s ‘skull’; Cp qēṭṭ-ly ‘money, silver’; Ca qēṭṭ-il-ly ‘money’ (pl: qēṭṭylam); Sr -qiṭṭ ‘hide, bark’; Sr qōṭṭaqāviam ‘money’.

(594) Hebrew ’aḥjot (< *’aḥjoot) ‘sister’ (Syriac ḫaat-aa ‘sister’ eliminates the first syllable also) > UA *ko(‘)ti / *ko‘ei ‘older sister’ > Tak *qoci: Cp qisma; Ca qis-ka; Ls qee‘is; Gb öxo‘; Sr -qōō‘r; Eu kócwa; Wr ko‘ei; Tr go‘ei; etc.

(449) Egyptian qq / q‘i ‘eat’ > UA *koki ‘graze, v’: Cp qixin ‘graze, pull out (hair)’; Ls qēṭṭi ‘graze’.

(1163) Syriac q̣ap̣a ‘collect, gather in heaps, congeal, swim on the surface’; western variant is qap (qpp); Mandaic Aramaic q̣apa ‘swim, float on the surface, assemble in a bunch’; Aramaic(CAL) qpy ‘to coagulate, to float’; Aramaic(CAL) qpy’ / qpee / qipy-aa ‘floating stuff, n.m.’:
UA *qoppV ‘mark/strip, float’; Ca qip̣i / qip̣ip̣i ‘be marked (of line), float (as fish, bird)’; Cp qipe ‘be stripped’.

However, adjacent to high vowels, Semitic qî / qu / qá / iq > Tak ki / ku / ki / ìk

(1166) Hebrew q̣edem / q̣edem ‘in front, east’; Hebrew q̣idmaa ‘(toward) east of’ > UA *kitam ‘south, east’: Ktn kitamik ‘toward the east’; Ca kičam-ka ‘southward’; Cp kičam; Ls kiča-mi-k, kiča-nuk ‘southward’.

(986) Semitic q̣ir ‘wall, town’ > Tak *kič ‘house’.

(295) Egyptian xp’d ‘buttocks(s)’ > UA *kupta ‘buttocks’: Ls ḳup̣̣a-t ‘buttocks’; Cr kičá ‘buttocks’; Wc kičá ‘buttocks’; Cp x̣ụ̣ṭax̣wi ‘back’ whose -t- suggests a cluster -Ct-, as intervocalic *-t- > -l- in Cupan. The first three (Ls, Cr, Wc) agree in *kupta, because PUA *u > Cr/Wc ī, PUA *p > ò in CrC.

(861) Hebrew q̣ayy ‘be heavy, hard, difficult’; Aramaic q̣̣aṣ́a ‘be hard, difficult, severe, harmful’; Syriac q̣̣i / q̣̣ṣ / q̣̣ṣ̣a ‘difficult, severe, strong (of smell), harsh (of taste)’ > UA *kiśa ‘sour’: Ls ḳ̣ṣ̣a‘i ‘be sweet or salty’; Ls kụṣ-ūḷa ‘be sour’ (listed with koša/i); Cp kešelkešelva‘a-s ‘too sour’. UA *kiśa ‘harm(ed), bad’: Cp ḳ̣ṣ̌e/ ḳ̣ṣ̌ ’to injure, hurt’; Sr ḳ̣ṣ̣̌a ‘bad’; Ktn kiša ‘no good, bad’.

(525) Egyptian isiq ‘lunger, wait for, vi; hinder, vt’ (s is lost as l” segment in a cluster: *isqV > *isko > *ikka) > UA *ịka / *ịki ‘remain, be in a place, let’, Sr *ịḳi li ‘be in a place, lie’, Ls *ịḳa/i‘leave, let remain, vt; be left, vi; Gb ‘ōḳo ‘lie down’; Cp eḳeme ‘give’; Ca ’eḳaṃax ‘give s.o. (food/drink)’; Ktn ’ik ‘lie’.

(247) Egyptian xr ‘to fall down/out’ > UA *kurî ‘fall’: Sr kur-q ‘fall, pl’; Ca kuli ‘fall (in a hole), stick (in), rush in’. The vowel u aligns with qu > ku (see below). Another set has two Ls forms, one of which has q, the other k: UA *kara ‘fall’; Ls ḳára ‘fall (of leaves)’; Ktn karara’y ‘fall, vi’; but also Ls qarâ ‘spill out, fall (as leaves, fruit, hair from the head), slide off’.

Most of these, that might be thought exceptions, show the medial uvular becoming -x-, which may be the only fricative option in the UA phonological repertoire for an original uvular. Intervocalic / medial -q- exists in the sets above, but with fricativization, there is not an uvular fricative alternate to velar -x- in UA. So the fricativization either eliminated the uvular dimension or minimized the difference enough to make it difficult to discern. In fact, the first set below (298), repeated from medial -q- above, shows exactly that: Sr shows the -q- as we would expect from an uvular -x- clustered, but Ca, Cp, and Ls fricativized that uvular to -x- as the only fricative option for -q-. Beyond those medial -q- > -x-, only one Ls form (248) remains an exception, and regarding apparent exceptions, we see doublets or alternate forms in nearly every UA language—alternate forms with b and p in Tr, Yq, My, etc, and Ca kāwiyā / qāwiyā ‘hire, employ’, often due to contact with another language not having two options, like Ktn k, but no q.

(298) Egyptian šbxn ‘frog’ > *wakpan > UA *wakana/C(-ta) > *wakatta ‘frog’: BH.Cup *waxa ‘frog’; HH.Cup *waxax ‘frog’: Kw wagata/wogata ‘frog’; TSh wakatta ‘toad’; Ch wagata-ci ‘frog’; NP wakatta ‘toad’; Tb waaga’a-s-t ‘little frog’; Cp ẉ̣x̣̣ači-li ‘frog’; Ca ẉ̣x̣̣ačiyl ‘frog’; Ls waxaw’ki-la ‘type of frog’; Sr ẉ̣q̣aːt; Ktn wakatta-t. Note Sr -q- corresponding to -x- of the other Takic languages.

(595) Aramaic āxaat-aa ‘sister-the’ > Ca -waxal ‘younger sister’ and Cp -waxa:l ‘younger sister’.

(632) Semitic x̣nq ‘put/wear around the neck’ > Tak *qonxa ‘necklace, s.th. around the neck’. In this, the initial x- does the expected q-, and the later medial -q- > -x-.
(244) Egyptian nxx ‘be old, vi; old age, n’; Egyptian nxx ‘youth, boy’; Egyptian nxn ‘young’; Egyptian nxnw ‘child’; Egyptian nxnw ‘youth (abstract)’; for Egyptian nxx to mean both ‘age’ and ‘youth’, the common sememe is ‘grow’—grow up / grow old—and UA *nakan has the same range—grow up / grow old; the stems nxx and nxn underlie a similar pair of alternate forms in Egyptian nxx.t / nxn.w ‘kind of bread’; UA *nakan ‘grow’: BH. Cup *naxa ‘old man’; HH. Cup *naxaa ‘old man’: Sh nahnaC ‘grow up’; Kw nahna; Cp naxancu ‘old man’; Ca naxaluel ‘old man’; Ls naxááâu ‘become an old man’.

(248) Egyptian xjr ‘speak to, so say, vi’; Egyptian xrw ‘voice’ > Ls kárâ/i ‘belch, croak, ring’.

6.7 Seven, Uto-Aztecan -*w-* > Luiseño -ŋ- vs. Uto-Aztecan -*w-* > Luiseño -w-

Sapir (1915) noticed one instance of UA -*w-* > Ls -ŋ-, that is, UA *siwa ‘woman, girl’ > Ls ūnáá-l. Munro (1973) listed a few more in a 1973 IJAL article, such as Ls ùnáá-l ‘name’ (< UA *tiwa ‘name’), qiq-e- ‘ring snake’ (< UA *koNwa ‘snake’), and Ls hínčé-ma-l ‘boy’. Munro also notes that this only occurs medially, not initially. She also knows that even medially, most UA medial -*w-* remain Ls -w- (148, 150, 159, 165, 229, 251, 332, 328, 488, 570, 600, 835, 1031, 1044, 1163, 1523). Even in cases of Ls -ŋ- (757, 1059, 332, 1237, 411, 412, 413, 270), Ls is sometimes not alone in having -*ŋ-, as some sets (757, 1059, 332) show other NUA languages sharing -*ŋ- with Ls. In 1059, Hopi -ŋw- and Tb -ŋw- have some nasalization like Ls ùnáá-l ‘woman, wife’; Gb áson ‘wife’: Sr susuñ ‘man’s dau’; Ktn huŋ ‘descendant’ and Ktn númuñhu ‘wife’. All Takic languages do as Ls in their reflexes.

(757) Hebrew šíphaa ‘maid, maid-servant’ > Tak *sumá ‘man’s daughter, wife’; Cp sumúma ‘man’s daughter’; Ca súqama ‘man’s daughter’. Ls ùnáá-l ‘woman, wife’; Gb áson ‘wife’: Sr susuñ ‘man’s dau’; Ktn huŋ ‘descendant’ and Ktn nümuñhu ‘wife’. All Takic languages do as Ls in their reflexes.

(1059) Arabic dšw / daša ‘to call, name’ > UA *ti(N)wa / *ti(na)wa (AMR) ‘name’: Hp tiywa ‘name, refer to, vt’; Tb ‘indíwá-l ‘name’: Cp téw’a ‘name (n. poss’d)’; Ca téwa-l; Ls tíu-la; Sr tiwan(č) ‘name, n’; Ktn tiw; TO cič ‘name, vt’; TO čič ‘(1) find, (2) call by name’; Eu tewát; Tbr temwa-ra; Yq tea; My téwam; and *tiwa in most other SA languages. Semitic has an underlying -*w-<, convenient for HP -ŋw-, Tb -ŋw-, and Ls -ŋ-. Even though the perfective daša and other forms seldom reflect the underlying -*w-< of such verbs, UA exhibits those underlying consonants (daša) more often than most Semitic languages do.

(681) As in dšw / daša(w) above, šlw does the same in Hp as l > N often in NUA, and the pharyngeal helps -*lw- < -ŋw-: Semitic *šalāa / *šal(w) ‘ascend, go up, grow’ > UA *šila ‘grow’, but Hp winwa ‘grow up’. *(332) *rj- > UA *rw- > -ŋ- in Takic, -ŋw- in one Azt dialect, -*w- in the 20 other UA languages: Egyptian qówn ‘serpent’; Egyptian qrn ‘friend, partner’ > Aztecán *koNwa ‘snake, twin’ or UA *koNwa ‘snake’ reflects a -r-< cluster (*-qvr’sa), as well as the feminine ending -at > -a. Cq cepqin-ly ‘king snake’ and Ls qiq-e- ‘ring snake’ < Tak *koNwa have Tak -ŋ- from the -r-< cluster (liquid-pharyngeal cluster), very natural. UA *kowa is often reconstructed, yet Kaufman (1981) *konwa and Joe Campbell (1976) *kowja, predate me in constructing a nasal *koNwa. CN kooa-tl ‘snake, twin’ has an odd pair of meanings, yet their Egyptian source-form also has both ‘snake’ and ‘partner’:

(1237) *p- > -ŋ- in Tak (Cp, Ca, Ls), > -w- in Tb: Semitic *roop-< ‘healer’ > UA *toña ‘cure, administer to’: Cp tine; Ca túnay ‘cure, doctor s.o.’; Ls téŋal ‘to cure, doctor with herbs’; Ls téŋala-š ‘medicine’; Ls téŋal-ta ‘herb doctor’. Note Tb dzwawa-l ‘shaman’. Ca -ŋ- may suggest a cluster.

In the next three, the two successive pharyngeals (ḫ and ū) seem to strengthen the 2nd enough to become -ŋ-:

(412) Egyptian hūi ‘be glad, happy, rejoice’; Egyptian ḥwt ‘joy, rejoicing’; Egyptian ḥw ‘be happy’ > Ls henča-wu-t ‘cheerful, contented’. Ls c < UA *o, so UA *how reflects the two pharyngeals well.

(413) Egyptian ḥū ‘child, boy’ > Ls hínčé-ma-l / hínčé-ma-l ‘boy’. UA *howo / hoño > Ls henčé-, then unstressed Ls e > i, and Ls even shows the 2nd consonant glottal stop in the one variant, besides the first two consonants matching in these three sets (411-413): Egyptian ḥū > UA *how > Ls henčé.

(411) *hw- > UA *ŋ- > NUA *ŋ-; SUA *-n-: Egyptian ḥw ‘body’ > UA *hoña ‘body’; Yb kooa-tl has the same 2nd consonant glottal stop in the one variant (412-413). Egyptian ḥū > UA *how > Ls henčé.

Regardless
whatever else may occur in these three (411-413), considering that ḫ would correspond to UA *how and that to Ls heŋ-, and that the three meanings associated with Egyptian are ‘happy’ and ‘boy’ and ‘body’, all quite different, and that the expected reflexes in UA/Ls have the same three meanings in UA is striking.

A cluster of a nasal plus pharyngeal/laryngeal in either order strongly tends toward -ŋ- in NUA, as we also see in the four instances of the cluster *-m- > NUA -ŋ- > SUA -n- (salt, lung, husband, left) and in which some Numic languages actually show -m- also, while Ls, with the rest of Tak and Hp and Tb have -ŋ-.

(1246) *-m- > -ŋ-: Old Canaanite hassim’al ‘the-left’ > Tb haasían ‘left side’
(280) *-m- > -ŋ-: Eg ẖmj’ / ḫmj’t ‘salt’ > UA *omwa > *oŋa ‘salt’
(281) *-m- > -ŋ-: Eg sm’ ‘lung’ > UA *somwo > *soŋo ‘lung’
(284) *-m- > -ŋ-: Eg qm’ ‘create, beget’ > UA *kumwa > *kuŋa ‘husband’
(940) *-m- > -ŋ-: *mʕak ‘squeeze, crush, rub’ > UA *ŋaka/i ‘grind, scrape, rub against’
(941) *-n- > -ŋ-: *nʕar ‘shake, grunt, roar’ > UA *ŋiy ‘shake, be dizzy’

Thus, the pharyngeal-plus-nasal cluster (*-hn-) in 462 behaves similarly:

(462) Egyptian ẖn ‘shine, gleam, sparkle’ > UA *tōno / *tōna ‘shine (of sun), be hot, heat (of sun/day)’;
Sr tōwäja ‘(in the) summer’; Cp tiše ‘be hot’ (Cp i < UA *o); Ca tīnma ‘warm’; Hp tōnŋi ‘heat, hot weather, heat of the day’; Ls tīnŋu ‘hot spring’; Ktn tōnjava ‘August, summer’; TO toni ‘be hot’; TO tonôd ‘shine, twinkle’; TO tonolä ‘shine onto, give light too’; NT tonolí ‘sunshine; ST tanoolyyip in the sun’;
Wr tono/toni ‘boil’; Eu tono ‘be hot, boil’; CN toonal-li ‘warmth of the sun, summertime, day’; etc.

(270) Egyptian dbb ‘ask for, beg’ > Mn tipré / tibyju; NP tibä; TSh tipä; Sh tittipiai; Sh tibäja ‘ask for’;
Kw tīvëna; Ch tīvëni; SP tīvi / tīvi-ŋu ‘to ask’; CU tīvuyu; Hp tīvënta ‘ask (for), inquire of’; Ls tuvyuŋ ‘ask a question’; Cp tūvyuŋ ‘ask’. This set is a bit puzzling in that a non-Clustered *-ŋ- > -ŋ-; it may have an additional morpheme, as shown in SP, but all the other languages have a nasal without showing such a morpheme break. Note the alignment of SNum or CU tīvuy-y and Tak tuvyuŋ.

Instances of UA *-w- remaining Ls -w- apparent in this tier are mostly from Egyptian or Semitic solitary or intervocalic -w- or -ʔ-, and not from clusters with laryngeals as are the sources of Ls -ŋ-:

(165) Egyptian rwi ‘dance’, v > UA *tawiya / *tuwïja > *tyua ‘dance’; redupl *tu(w/v)tui: AYq tataviïlo ‘turn around, vi’; Sr tuhtu ‘dance, vi’; Ktn tuhtuic ‘dance, n’; Ktn tuhtuhlā ‘dancer, n’; Ls tōtuwi-š ‘guardian spirit, person who performs a certain dance, the tatahuila’.

(229) Egyptian mw ‘water’; Egyptian mwy ‘wattery’ (Coptic mu) > UA *muwa/i ‘wet’: Hp mowa-ti ‘be wet, moist’; Ls pâá-muwi-š ‘wet’.

(322) Egyptian q’yt ‘high-lying land, hill’ from Egyptian q’i ‘be high’ > UA *qawi ‘mountain, rock’;
Cp kawi-š ‘rock’; Ca qawi-š ‘rock’; Ls qawii-ča ‘mountain, hill’; Gb xay ‘sierra’; Sr qaič; Ktn kay-e; and *kawi in many SUA languages.

(600) Hebrew ro’e ‘seer’; Hebrew r’y / raa’aa ‘see, v’ > UA *tiwâ ‘find, see’: Hp tiwâ ‘find, perceive’;
Cb tiwā –titwā; Cp tewa ‘see’; Ca tēew ‘find, discover’; Ls tōw ‘see, look at’; Ls tōwī ‘see by second sight, be clairvoyant’; TO cīw(i); PYp teega ‘find, see’; Eu tēwa; Wr tēwa; Tr ūwa / tewa; My tēwa; Yq tea.

(148) Egyptian t’yt ‘shroud’ > Ls tawaayi-š ‘cape-like garment of twisted strips of rabbitskin formerly, but now any kind of cape’ (Elliott); UA *tawayi, redupl UA *tatawayi > *tatawayi ‘wrap around’: Eu hitārawe / hitārawe ‘put on, get dressed’; Tb talaawëš(-iš)-itëlauš ‘go around’; Tb talawaw-ëlauš ‘he encircles it’.

(150) Egyptian t’ ‘earth, land, ground, country’ (Coptic to) > UA *tiwâ ‘sand, dust’: Hp tīwâ ‘sand’;
Hp compounds suggest an originally larger semantic range to include ‘dust, earth’: Hp tīwâ-qal- ‘(at) the edge of the land, seashore, horizon’ (qal ‘edge’); Hp tīwâ-nasave ‘the center of the earth’; Hp tīwânt-w ‘decompose, turn to dust, become part of the earth’; Tb tīwâ-t ‘dust’; Cp tīw- ‘dust’; Cp tewa ‘dust was’; Ls toowu-t ‘dust in the air’ (Ls o < *ŋi); Sr tiwë-t ‘earth, ground, land, world, country, floor, dirt, dust’.

(1031) Semitic-p qn ‘be jealous’, impfv: -ŋna > UA *nawa ‘be jealous’: Cp nāwe ‘be jealous of, vt’;
Ca nawaan ‘be jealous, vi’; Ls nāwēi ‘be jealous’.

(328) Egyptian q’r ‘bundle, pocket’; the similarity of UA *kawaC ‘pocket, bag’ and UA *kawaC ‘packrat’, and both semantically derivable from q’r ‘pocket, bag’ may point to q’r > *kawaC ‘packrat’ also: UA *kawaC ‘rat, packrat’; Tb haawa-l ‘wood rats’; Sr qâā-t; Gb xar; Ktn ka-c; Ls qâw-la ‘woodrat’; Ca qâw-l; Cp qâwe-l; Hp qaala ‘packrat’; NP kawa ‘packrat’; Mn qawa; TSh kawan; Sh kaan; Sr and SNum lost intervocalic -w-: Kw kaa-ci ‘woodrat’; SP kaa-ci; CU kaac-ci ‘packrat, gopher’.

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A lone intervocalic pharyngeal -ʕ- usually remains its expected and usual -w-:

(488) Egyptian šīt ‘kind of bread/cake’; Egyptian šīyt ‘Schot biscuits or baked goods’ > UA *sawa ‘make tortillas or bread’ and *sawiC-ta ‘bread’; Ca sāw ‘make tortillas’; Ca sāwi-š ‘tortilla’; Cp sāwi-š ‘bread, acorn bread’; Sr sāwt ‘bread, acorn bread’; Ls šāwa/i ‘sing, get singed’; Ls šāwā-kaa ‘cook tortillas’.

(1044) Aramaic šīyt’ / ūrīyt’ ‘wasp’; Aramaic šaarašīi-taa ‘wasp-the, n.f.’ > UA *wa’wa ‘wasp’;

Ls wāwā-la ‘mud wasp’; Cp wā’walam ‘yellowjacket’; Tb wēwēhyyu-l ‘yellowjacket’. In this instance, we see from Aramaic šaarašīi-taa that UA *wa’wa results from a later cluster after the 2nd vowel syncopated, not from an original cluster (as in 332 above); šaarašīi- > warawV > warwa > wa’wa. Note Tb -y- (< *-y-).

(251) Egyptian šī’y ‘tremble, v’ > UA *sawiy(ə) ‘fear, v’: CN isawiaa ‘be overawed, vrefl, frighten, outrage s.o., vt’; Eu sevice ‘be afraid’ (*w > v); Ls šuwo ‘be afraid of’ (if *sawi > suwī > Ls suwo’). The difference between 251 and 413 is the double pharyngealization in 413 (see above) vs. a single pharyngeal in 251.

1522 does not have a pharyngeal or laryngeal, and may not even tie to Hp and Tb, thus -w- in all of Takic.

(1522) ham-madwe ‘the-menstrual blood’ > *hiNtw > *i(N)kwa > Hp ṭiwa ‘blood’; Tb ikwa-l (*tw > kw, AMR 1991, 1993a); loss of -k- in Tak *iwi: Munro.Cup17 *əawi-la ‘blood’: Ls ṭów-la; Cp ʾawāl; Ca ʾewi-ly.

The one instance of glottal stop-plus-w remained as such (*-w- > -w-):

(159) Egyptian šī’/ ťy ‘take up, seize, steal, collect, gather/bring together’ (> Coptic jīwe) > UA *tiwi / *tu’ ‘gather seeds, harvest’; Ls tô’wi ‘gather (as seeds), harvest’; Numic tu’u ‘take (pl obj’s).

(835) Sem-p *ya’xez / *ya’hēz ‘grasp, take’ > SP yanjwi ‘carry’; CU yā’a’way ‘carry, take by hand’; Cp yāwe ‘bring, carry’; Ca yāw ‘to catch, touch, have, hold, take care of’; Ls yāw ‘have, hold, take’; Sr yaa ‘take, carry’; Sr yaa/i ‘take, seize, catch’. Given UA -yw- / -w- / -w-, this does belong, but merits thought.

835 (-’x-) and 159 (-’w-) contain clusters in which I would not have been surprised to see Ls -ŋ-, but what they have in common is glottal stop as 1st consonant, and neither 1st or 2nd is a pharyngeal, though the glottal+uvular cluster in 835 -’x- comes close, and we do see -ŋw- in SP and -’w- in CU.
7 Other Comparative Matters, Consistencies, and Patterns

7.1 Vowel Correspondences

Proto-Semitic and Egyptian vowels were originally only three *a, *i, *u. Arabic still has only those three, but from those three, Hebrew developed seven or more, and most Aramaic dialects have something between three and seven. The Proto-Uto-Aztecan vowels and their reflexes in the various UA languages are presented on page 46 and are discussed on pages 58-64. While there are periodic inconsistencies within the UA vowel correspondences among themselves, the correspondences of the Semitic vowels to PUA vowels enjoy a comparable consistency; most abide by consistent patterns but include instances of not yet explained variance. I say “not yet explained” because as linguists know, sometimes subsets of exceptions are later explained by a newly discovered principle or environmental cause. Untangling the history or prehistory of stress patterns and changing stress patterns from the two Semitic infusions to the contemporary UA languages may be the most significant contribution toward clarifying UA vowels, though it may also be the most difficult, and perhaps not entirely possible. Nevertheless, the PUA vowels (*a, *e/i, *i, *o, *u) often align with the same Hebrew vowels (*a, *e, *i, *o, *u) and most of the groups of exceptions are consistent or explainable patterns. In essence, the following patterns are apparent:

Semitic mid-vowels (e, a, o) often rise to UA high vowels i, i, u, as in Hebrew prtcpl oo-e > UA u-i:
(754) Hebrew poone ‘turn, look’ > UA *puni ‘look, turn’
(532) Arabic baasir ‘eye’; unattested Hebrew/Phoenician cognate *boozer ‘eye’ > UA *pusi ‘eye’
(1318) Hebrew ygr / yaagor- ‘be afraid’, unattested participle *yooger > Caju ‘get scared, be afraid’
Other forms similarly show raised vowels:
(564) Hebrew špoop ‘lips’, š’pootee ‘lips of’ > UA *puti ‘lip’
(52) Hebrew mukke ‘smitten’ > UA mukki ‘die, sick, smitten’
(607) Hebrew dober ‘pasture, vegetation’ > UA *tupi ‘grass, vegetation’
(1384) Aramaic -be ‘with it, in it, by means of it’ > Hp -pi ‘instrumental’ and other UA languages
(796) Hebrew to’kal > *tukkaC > tikkaC ‘eat’;
(832) Semitic sar’toon ‘scratcher, crab’ > UA *saCtun ‘claw, crab’
(57) Arabic singaab = expected Hebrew *sigoob ‘squirrel’ > UA *sikkuC ‘squirrel’
(583) Hebrew e’podi ‘epod, shoulder cape or mantle’ > UA *wipura ‘belt’
(755) Hebrew kutónet ‘shirt-like tunic’ > UA *kutuni ‘shirt’
(710) toolaaš ‘worm, scarlet stuff’ > UA *tulo ‘embers, coals, dark, black’ (2nd V rounded by pharyngeal)
(30) Hebrew šippoor ‘bird, small bird’ > UA *cipuri ‘bird’

Likewise, impfv stems Hebrew -CCoC / Arabic -CCuC > UA -CuC with loss of 1st C of the cluster.
(718) Hebrew npl, impfv stem -ppol (< *-npul) ‘fall, be born’ > UA *puli ‘to fall, give birth’
(1094) Hebrew kts, impfv -ktoš (< *ktusu) ‘pound, grind’ > UA *tusu ‘grind’ with loss of 1st C in a cluster
(1064) Semitic lxš, impfv -*lxoš (< -*lxusu) ‘whisper, mutter’ > UA *kusu ‘make its sound (of animal)

Semitic low-central vowel A usually remains (a) in stressed syllables:
(571-p) Semitic ya’ya’/yaa’ayaa ‘beautiful’ > Ls yawáyya, Sr yáayái’á’n ‘beautiful’
(616-p) Aramaic daka > UA *taka ‘man’
(559-p) Aramaic baka / baka ‘cry’ > UA *paka ‘cry, v’
(892-p) Semitic šaNaawbar ‘type of pine tree’ > Sh šanawap-pin ‘pine tree’
(534-p) Hebrew batt ‘daughter’ > UA *patti ‘daughter’
(567-p) Hebrew ya’amiin-o ‘he believes him/it’ > UA *yawamin-o ‘believe (him/it)’
(1055) Syriac ‘araamqat-aa ‘lizard-the, n.f.’ > UA *makkaCta(Nka)-ci ‘horned toad’
(1079) Aramaic naanaa ‘mother’ > UA *nana ‘mother’
(1190) Aramaic ay’kaa ‘where’ > UA *haka / *hakka ‘where’?
(639-p) Semitic *psax ‘be lame, limp’ > CU sakí ‘limp’; WMU sügü-y ‘limp, be lame’ (assimilated)
(991-kw) Hebrew ni-qr’a ‘he/it is called/named’ > *nihya ‘call, name’ (Numic)
(954-kw) Semitic/Arabic baqiya ‘stay, be left behind’ > Hp kwaynya- ‘behind’
Final low vowel -aa of the suffixed article of Aramaic nouns usually remains (a), appearing to have preserved the stress that it has in some Aramaic dialects:

(1276) Aramaic talg-aa 'snow-the' > UA/CNum *takka 'snow'
(617) Aramaic diqn-aa 'beard/ chin-the' > UA *ti'na 'mouth'
(618) Aramaic di'b-aa 'wolf-the' > UA *ti'pa 'wolf'
(1130) Aramaic pagr-aa 'carcass-the' > UA pikhya 'hide, fur, carcass'
(1403) Syriac śig-aa 'drain, ditch, gutter-the' > Hp sikya 'small valley, ravine, canyon with sloped sides'
(604) Aramaic ra'emaan-aa 'antelope-the' > UA *tīmēna 'antelope'
(976) Aramaic quṣṭ-aa 'bow-the' > UA *kuCta-pi 'bow'

However, sometimes Semitic a rises to UA ī especially in a less stressed first syllable when the second vowel is stressed.

(1130) Aramaic pagr-aa 'body/carcass-the' > UA *pīkya 'animal hide, carcass'
(1077) Semitic *manzaal > UA *mīkāC 'moon':
(1284) Aramaic dawaay-aa 'grief-the' > UA *tiwoya 'sick(ness)'
UA *a > ī when assimilating toward final -i (11, 54, Sr in 571, etc.)

Many UA verbs *CīCaC suggest Aramaic pfv CāCāC 2nd syllable stress (vs Hebrew/Phoenician CaaCaC):

(681) Semitic ʿīw / ʿīy / ʿālāā 'ascend, go up, grow' > UA *wīlā/i 'grow'
(861-p) Hebrew qaṣā': Aramaic qaṣa 'be hard, severe, harsh (of taste)' > UA *kīsa 'sour, harm(ed), bad'
(683-p) Syriac ōmt 'become dark, cloud over, be obscure, concealed' > UA *(w)umāC / *(w)īmāC 'rain'
(782-p) Arabic ʿāy / taḥāa 'to hurl, shoot' > Wr ěwā 'to throw or hit with a missile'
(600-p) ṭy / ṭā'aa 'see' > UA *tiwá 'find, see'

In contrast to Aramaic-like Sem-p, Hebrew/Phoenician Sem-kw CaaCaC preserves 1st vowel as -a:-

(935-kw) Hebrew glm / gaalām 'wrap up, fold' > UA *pālām 'tie, entangle(d)'
(946-kw) Hebrew qāl / qalaš 'to sling, throw out (people from land)' > UA *nalaw 'throw out'

Semitic high front vowel i usually remains i, unless assimilated to other nearby segments:

(757) Hebrew šipha'ā 'maid, maid-servant' > UA *siwa 'female, sister, daughter'
(769) Semitic taqipa, pl: taqippu 'to overpower, be strong' > UA *takipa / *takippu 'push'
(810) Hebrew hīkki 'recognize, know, know how to' > Tr iki- 'know, be aware of'
(853) Aramaic ḫippūšt-aa 'beetle-the, n.f.' > UA *wippusi 'stink beetle'
(1088) Aramaic ḥīld-aa (< *xīld-aa) 'mole, burrower' > UA *kīta 'groundhog': Mn kidā'; NP kidī
(1246) NW/Semitic *has-sim'al 'the left' > UA aāšīnān 'left'
(1293) Hebrew hīskiš, hīškal- 'to understand, make wise' > CN iskali 'be discreet, prudent'
(1403) Syriac śig-aa 'drain, ditch, gutter-the' > Hp sikya 'small valley, ravine, canyon with sloped sides'.

Many i > ī when assimilating toward a following -a or other non-high V: *i-a > ī-a

(889-p) Aramaic rikb-aa 'upper millstone-the' > UA *tippa 'mortar (and/or) pestle'
(617-p) Aramaic diqn-aa 'beard/chin-the' > UA *ti'na 'mouth'
(618-p) Aramaic di'b-aa 'wolf-the' > UA *ti'pa 'wolf'
(1003) Semitic kīrš / kariš 'stomach, paunch, belly' > UA *kīça 'belly, waist'
(944-kw) Hebrew tiqqen 'to make straight, straighten s.th.' > Ktn ūnēn 'to straighten arrows'

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Hebrew mid back round vowel O often remains o (but sometimes rises to u, see 7.1):
(531-p) Hebrew bw’ ‘come’, infinitive boo ‘coming, way’ > UA *poo ‘road, way’
(569-p) Semitic ‘e(N)gooz ‘nut tree’ > UA *wo(N)koC ‘pine’
(724) Semitic parśōs ‘flea (jumper)’ from prś’s ‘jump’ > UA *par’ōsi / *par’ōsi ‘jackrabbit’
(630-p) Hebrew *xole ‘be sick, hurting’ > UA koli, Tak *qoli ‘be sick, hurting, vi’
(705) Semitic ʾl/y / laʾaa’, Hebrew prtepl: loo’e ‘grow weary / tired’ > UA *loʾi / *loCi ‘tired’

Many are assimilations or lowerings of *u-a > o-a
(868) Aramaic ʿtwr- / tuur-aa ‘rock, hill, mountain-the’ > UA ʿtoya ‘mountain’
(931-kw) Hebrew gulla(t) ‘basin, bowl’; Arabic ʿgulla(t) ‘ball, bowl’ > UA ʾnola ‘hoop, ring, wheel’

Semitic high back round vowel U often remains u:
(853) Aramaic ʾhippuṣit-aa ‘beetle-the, n.f.’ > UA *wippusi ‘stink beetle’
(52) Hebrew mukke > UA mukki ‘die, sick, smitten’
(871) Hebrew *tuʾpal ‘become dark’ > UA *cuppa ‘fire go out, become dark’
(872) Hebrew *yuʾpal ‘become dark, be gone down (sun)’ > UA *yuppa ‘fire go out, (get) dark, black’
(967) Aramaic qūšt-aa ‘bow-the’ > UA *kuCta-pi ‘bow’
(1283) Aramaic rūumš-aa ‘evening-the’ > Sr rumearma’u ‘be dark’; Sr rume’a-ci ‘be very dark’
(1138) Hebrew ʾšor (< *ṣurr) ‘navel, navel cord’; Arabic sur ‘navel cord’ > Sr ʾšur ‘navel’
(606) Arabic dubr/dubur ‘back(side), buttocks’ > UA *tupur ‘hip, buttocks’
(1409) Aramaic ʿkuuky-aa ‘spider-the’ > UA *kuukya ‘spider’

Uto-Aztecans initial *hu is often from pharyngeal ʃ introduced in 78-85, and other examples such as:
(672) Aramaic ḫabaqqa ‘pass air, break wind’ > Hopi hovaqti ‘smell bad, stink’ (Hopi o < UA *u)
(675) Semitic ʾḥn ‘have turned in feet, be pigeon-toed’ (used in lizard/turtle words) > UA *hunap- ‘badger’

Also final or medial ʃ > o/u, becoming round vowels when adjacent to pharyngeals, are numerous:
(1408) Syriac dinḥ-aa ‘sunrise, light, ascendant or predominant star’ > UA ʾcinuN- in *taCtinuN-pi ‘star’
(773) Semitic ḥtn ‘grind, pound’ > UA *toʾna(C) ‘hit, pierce, stab’, UA *coʾna / *coʾni ‘pound, hit’
(84) Hebrew impfv: yiʾsmāʾ ‘sprout’ > UA *icmo ‘sprout’: CN icmo-liini ʾsprout, grow’.
(1308) Semitic nḥl, nḥal ‘have/ take possession’, nḥl-lat ‘property’ > nol- of TO nolawt ‘buy’
(188) Egyptian nḥt ‘neck, back of neck’ > UA *nophi / *nophi ‘hand, arm’
(1421) Arabic saḥr- / suḥr-, masaaḥir ‘lungs’ > SP soo-vi ‘lungs’; Tb mosooha-t ‘lungs’

UA ʾi/e does not exist in Proto-Semitic or Arabic; Hebrew e is of various sources: *-ay- or *i (> e).
(943-kw) Syriac qanoŋ (< *qanoŋ) ‘to chant, sing’ > UA ʾnaŋi ‘to cry’
(528-p) Semitic bayit / bayt / beet ‘house’ > Tr bete ‘house’
(1316) Hebrew yayin / yayn / yeen ‘wine’ > Wr yena ‘strong (of liquor)’
(1292) Hebrew šyb ‘be grey-headed, old’; Arabic šyb ‘become old, white-haired’; Hebrew šebeeaa ‘grey hair, advanced age’ > Wr ahseba ‘reach or be so many years old’; SP siu- ‘light grey’
(1324) Hebrew henaa ‘hither, toward here’ > Wr ena ‘come’; Tr enai / ena ‘here’
(1325) Hebrew hinné ‘behold!’; Arabic ʾinna ‘particle of emphasis’ > UA *ne ‘look! adverb of emphasis’
Likewise, the masculine plural construct -eey is originally from -iyy, and UA shows -i also:
(823-p) Hebrew ba-*yyameey (< *ba-yyamii) ‘in the year of’ > *payami > UA *pami ‘year’:
(852) Hebrew pl: *paniiim, pl construct paneey- ‘face, surface of’ > CN pani ‘on top, on surface’

An unstressed 1st vowel often assimilates to a longer or stressed 2nd vowel:
(569-p) Semitic ‘e(N)gooz ‘nut tree’ > UA *wo(N)koC ‘pine’
(535-p) Aramaic baquuara / baquirrel-t-aa ‘livestock’ > UA *pukku(C) ‘domestic animal’
(864-p) Arabic/Hebrew quuppa(t) ‘basket’; Hebrew pl *quuppoot > UA *koppot ‘basket’
(934) Hebrew glm ‘wrap up, fold together’, verbal noun: galoom ‘wrapping, garment’ > UA *koloom ‘cover’
For other examples, see also 966, 1041, 1415.
Short initial unstressed vowels often disappear:
(1416) Arabic idaa / idan ‘then, therefore, if, when, whenever’ > Tb tan / tanni ‘if’.
(591) Hebrew ’adaamaa / ‘daamaa ‘earth’ > UA *timaa ‘earth’
(592) Hebrew ’abnet, pl: ’abnet-im ‘sash, girdle’ > UA *natti ‘belt’
(1055) Syriac ’aamaqqat-aa ‘lizard-the, n.f.’ > UA *makkaCa(Nka)-ci ‘horned toad’
(729) Aramaic ’eebaar-aa / ’eebr-aa ‘limb, arm, wing’ > UA *piira ‘arm, right arm’

Or the whole first syllable may be lost when unstressed:
(593) Akkadian qardammu ‘enemy, opponent’ > UA *timmu ‘opponent’
(948-kw) Hebrew Sqqaar ‘root’; Syriac Sqqaar ‘root, remedy’ > UA *ŋa- in UA *ŋa-kaw ‘root’
(1054) Aramaic raqbubit-aa ‘decayed-matter, moth-eaten, moth-the’ > UA *(V)kuīpika ‘butterfly’
(97-kw) Arabic ’arnab ‘hare, rabbit’, Hebrew f. pl: *’ranboot > UA *taput ‘cottontail rabbit’
(1325) Hebrew hinné ‘behold!’; Arabic ’inna ‘particle of emphasis’ > UA *ne ‘look! adverb of emphasis’

The rather universal centralization of vowels or schwa-like behavior in unaccented syllables that occurs in many languages worldwide happens in UA too, though both i and i serve that purpose in UA.

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Vowels often assimilate toward or anticipate the point of articulation of the following consonant:
(527-p) Semitic baraqq ‘lightning’ > UA *piroq / My berok- ‘lightning’; the 1st a > i/e, raised and fronted toward alveolar -r; the 2nd a > o, anticipating back uvular -q
(726) Hebrew paraqq ‘drag away, tear away’ > Numic *piyok ‘pull, drag’
(19, 20-kw) Semitic brr / barr(a) ‘land, choose’ > UA *kwiya ‘earth, choose/take’;
(64-kw) Semitic krr ‘circle, dance’ > UA *kiya ‘have a round dance’;
(65-kw) Semitic mrr ‘go’ >UA *miya ‘go’;
(5-kw) Hebrew báássaar ‘flesh, penis’ > UA *kwasi ‘tail, penis, flesh’.

Or assimilate to either adjacent consonant:
(1284) dwy ‘be sick, miserable’; Aramaic dawaa-y-aa ‘grief-the’ > UA *tiwoya ‘sick(ness)’

As in 527 and 726 above, Semitic-p uvular q seems to have a strong rounding influence causing V > u:
(738-p) Hebrew qayis / qeys ‘summer’ > UA *kuwiys ‘summer’
(961-p) Hebrew dcqd ‘date-tree, palm’; Arabic daqal ‘kind of palm tree’ > UA *taku ‘palm tree’
(963-p) Hebrew qaašiir ‘branch(es)’ > UA *kusi ‘wood’

In Masoretic Hebrew phonology, “guttural” consonants (ʕ, h, ’, r) share behaviors unique to themselves—
cannot be doubled/geminated, must take helping vowels in original clusters—and often lower adjacent vowels in certain environments. In Hopi, two of those original “guttural” consonants being in the same word seem to trigger Hopi ő, originally Hopi’s lowest round vowel, corresponding to PUA *o:
(695) Hebrew lq̄h / laaqah ‘take, grasp, take as wife’ > Hopi őőpiks ‘(for bride) to marry’ (q and ḫ)
(663) Hebrew ḫeesta ‘shame, mutilation, deficiency’ > Hp ōōpī ‘sickly one, invalid,
one with disabling sickness’ (ñ and ḫ) (Also note Hopi -p- < *-Cp-, i.e., from a cluster, or *-rp- here.)
(686) Hebrew šeerva ‘nakedness, genital area’ > Hp lōwa ‘vulva, vagina’ (ʕ and ḫ)
(280) Egyptian ḫm ‘at ‘salt’ > PUA *homwa ‘salt’ > Hopi ōja ‘salt’ (ʕ and ḫ)

Anticipating Semitic-kw -l (but not Semitic-p -l) causes a vowel to rise and maybe front: V > i or ī
(797-kw) Hebrew ‘kil, imfv: yo’kal ‘eat, enjoy love’ > UA *yī’iki / yīki ‘swallow, taste, finish’
(798-kw) Hebrew ‘aakkal ‘(he) ate (pfv) > UA *aki ‘open mouth, eat’
(1321-kw) Hebrew ḫarqol ‘locust’; Arabic ḫargal / ḫurgal ‘locust’ > Tr urugi-pari ‘grasshopper’

The rather universal centralization of vowels or schwa-like behavior in unaccented syllables that occurs in
many languages worldwide happens in UA too, though both i and i serve that purpose in UA.

(550-p) Biblical Aramaic bašār ‘flesh’ > UA *pisa ‘penis’
See other examples in the 4th and 5th groups under 7.2
7.2 Medial Consonant Cluster Results in Uto-Aztecan

Medial consonant clusters in UA have been obscure enough that UA specialists have scarcely dealt with them until relatively recently. Alexis Manaster Ramer (1993b, 1997, etc) broke new ground in discovering a few clusters that underlay what were formerly thought single medial consonants. The fact that the medial consonant correspondences were not nearly as consistent as the initial correspondences was a strong hint that more former clusters probably did underlie that medial variety than previously suspected (addressed p. 47); nevertheless, other than Manaster-Ramer’s pioneering start, little has been accomplished in clarifying unobvious clusters, perhaps because most could hardly be extracted from the UA data alone. All that were apparent were so many arrays of inconsistent combinations of medial reflections among so many cognate sets. This Near-East consideration for a portion of UA’s origins, if valid, seems to shed light on many previously puzzling aspects of UA—consonant clusters being one such area where such a key should clarify much. Yet further analyses are also needed to answer some unanswered questions.

Some clusters remain basically as are:
*.-ky- > -ky-: kuuky-aa ‘spider-the’ > UA *kuukya / *kukkaC ‘spider’ (1409-p)
*.-y- > -y-: Eg x’yt ‘slaughter, carnage’ > UA *ko’ya ‘fight, kill pl objects’ (178-9)
*.-w- > -w-: Eg t’w ‘take up, collect, bring together’ (Coptic jiwé) > UA *ti’wi / *tu’wi ‘gather seeds, harvest’ (159)
*.-w- > -w-: Eg t’w ‘man, male’ > UA *tawa / *tawi ‘man, male’ (205)
*.-y- > -yly-: gyl ‘do circles, dance, rejoice’ > Cp jâyl’a ‘spin, twirl’ (929-kw)
*.-ly- > -lyly-: gly ‘be/face front, go forward’, sleep with (woman)’ > Sr n’balaNyah-kin ‘make loose’ (1521-kw)
*.-b- > -p-: n’bl / nebel ‘skin’ > UA *cukka/i ‘crowded’ (622)

Geminated consonant clusters often remain geminated or doubled in some UA languages, but lenition of *.-CC- > -C- happens often in this tie as well as among some UA reflexes themselves:
mukk ‘sitten’ (*-mu-nkay > mukke) > UA *mukki ‘die, be sick’ (52)
‘aamaqqaT-aa ‘lizard-the’ > UA *makkaT(Nka)-ci ‘horned toad’ (1055)
dkk / nakka ‘make flat, level, smooth, stamp, crush’ > UA *takka ‘flat’ (1103)
zgg / gagg, impfv *-zuggu ‘throw, squeeze, force, cram’ > UA *cukka/i ‘crowded’

šakk ‘pierce, prick, stab’; Arabic šikat ‘weapons’; Hebrew sek ‘thorn’ > UA *sikki ‘spear, pierce, stick’ (1291)

Gqg n’g ‘goose’ > UA *nákki ‘goose’ (395)
Geg t-’ggt ‘the-kidney’ > UA *takkiC ‘kidney’ (357)
Geg qbb ‘cool, calm, quiet’ > UA *koppa ‘quiet, calm’ (134)

Bilabial stops b and p; in etyma from Semitic-kw, any cluster with -b- becomes -kw-:
*.-bb- > -kw-: sbb / sabb (< *qabba) ‘take hold, keep under lock’ > UA *cakwa / *cakwi ‘catch, grasp, lock’ (8-kw)
*.-bb- > -kw-: sbb / sabb (< *dabba) ‘lizard (< take hold)’ > UA *cakwa ‘lizard’ (9-kw)
*.-bb- > -kw-: šabbber ‘break, break in pieces’ > UA *sakway ‘break, ruin’ (10-kw)
*.-bb- > -kw-: dabber (< *dabbir) ‘speak’ > UA *tïkwi ‘say’ (11-kw)
*.-bb- > -kw-: zbb ‘be in a frenzy, an ecstatic’ > UA *sakwo / sikwo ‘witch, be nakedness), sleep with (woman)’
*.-bb- > -kw-: rbb / *rabbba ‘shoot (an arrow)’ > UA *tïkwa ‘hit by striking or throwing, shoot (arrow)’ (95-kw)
*.-br- > -kw-: br- / -br’-a ‘eat’ > UA *kwa’a ‘swallow, eat’ (46-kw)
*.-br- > -kw-: brii(’y) ‘provide food, feed’ > UA *kwi ‘food, feed, give food’ (47-kw)
*.-qb- > -kw-: (ya)-qbd(V) ‘take, grab’ > UA *kwïsia/i ‘take, carry’ (44-kw)
*.-qb- > -kw-: qbl ‘be/face front, go forward’, -qbiil ‘confront’ > Hopi *kwila ‘take a step, step forward’ (45-kw)
*.-qb- > -kw-: qbr ‘bury’, impfv: *-qbor > UA *kuy / kuC ‘bury’ (1017-kw)
*.-qb- > -kw-: gbr / gbar ‘be strong,prevail’ > UA *kwaC- ‘win’ (49-kw)
*.-nb- > -kw-: gnb / ganba ‘side, beside, near’ > UA *nakwa ‘side, by, near’ (21-kw)
*.-bb- > -kw-: tibburr ‘navel’ > UA *siku ‘navel’ (777-kw)
*.-lb- > -kw-: lbš / -lbša-a ‘put on (garment), clothe (oneself)’ (-lb- > -bb- > -kw-) > UA *kwasu ‘dress, shirt’ (50-kw)
*.-sb- > -kw-: sbl ‘carry’; subba ‘burden carriers’; *hibbiil > Hb iikwil-tu ‘put on the back to carry’ (40-kw)
*.-sb- > -kw-: yób / yooSbim ‘sit, pl’ > UA *yukkwi ‘sit, pl’ (1158-kw)
*.-sb- > -kw-: šušb ‘grass, herbage, plants, pasture’ > *(l)ukwi ‘grass’ (918-kw)
*.-sb- > -kw-: š’pardeaš‘frog’ > UA *kwa’ro ‘frog’; *haC- ‘the ‘-made cluster *ha-şpaNrdV > kwa’ro ‘frog’ (1378-kw)
*.-bb- / -nb- > -qw-: šibbólet ‘ear of grain’; Arabic sunbul ‘ear, spike (of grain)’ > *suju ‘corn’ (828-kw)
Also *-pp - kw-
* -np - kw-: npš ‘to breathe’; *hippii ‘breathe’ > UA *hikvis ‘breathe, spirit, heart’ (839-kw)
?*-pp - kw-: tpl ‘to smear or plaster over’ > Hopi cakwani ‘plaster’; Hopi cakwan-ta ‘plastering, smearing on’ (783)

**Semit-kw more often retains the 1st consonants of other clusters, besides -BC- - kw-**:

*-mr - mi-/my-: semner ‘wool’ > UA *comi / comya ‘hair’ (742-kw) (vs. Sem-p tumraa tu’ya ‘palm tree’)
*-sm - cm-: smū / yi-sm ‘sprout’ > UA *icmo ‘sprout, grow’ (84-kw) (vs. Sem-p *ya-smāx > UA *yama)
*-nd - n-: buandq ‘ball, globe, sphere-the’ > UA *kwinu ‘round, spherical’ (1375-kw) (vs. Sem-p *potto)
*-šk - ls-: hiškil, hiškal-: understand, make wise, insightful’ > CN iskalia ‘be discreet, prudent’ (1293)
*-ml - m-: -nm-: šimalaa / šimal-t ‘wrapper, mantle, cloak’ > *sam-AC ‘to spread, v, a cover, rug, blanket, n’ (764)
*-xr - hř- - w-: Hebrew ḥr, impfv: tc-h(e)rad ‘tremble, worry’ > UA *tiwa ‘shy, embarrased’ (1512-kw)
*-gd - n-: gadiir ‘walled place’, *ya-gdirt ‘cause wall to go up’ > UA *yanji ‘fence, enclosure, roofless walls’ (916-kw)

**In etymology from Semitic-p, we see **-bb-/ -pp-/ -Cb- / -Cp- > UA -pp-/ -(’p)-**:

*-bb - pp-: tabbaur / tibbaur ‘navel’ > Tb sapput’s ‘belly’; NP sibdu ‘navel’; Cr sipu; Hp sivon- (778-p)
*-kb - pp-: kaukb-aat(’) ‘star-the’ > UA *kuppa’. Sr kupaa ‘to shine (as of the stars)’ (1274-p)
*-pp - pp-: tpr / tapper < *tappir ‘sew together’ > UA *tappiCta ‘tie’ (1264-p)
*-tp - pp-: tpr / tupp ‘sown’ > tappa ‘tie(d)’ (1265-p)
*-tp - pp-: pakken / etpakkan ‘speak much, chatter, gossip’ > NUA/Num *appaka / *anpaka- ‘talk’ (1151-p)
*-tp - pp-: Eg ḥt hotne ‘be graceful, peaceable, set (sun)’ > NUA *huppy ‘peaceable, behave, sink, go down’ (182-4)
*-tp - t’: Eg stpt ‘choice things of food’ > SUA sa’pa ‘meat’; *sa’pī ‘fat’ (256)
*-b - n-: di-road ‘wolf-the’ > UA *ripa / *tsapa ‘wolf’ (618-p)

**In etymology from Semitic-p and Egyptian, bilabials b, p, are usually lost when 1st consonant in a cluster**:

*-bl - n-: šib ‘finger’ > UA *siwa / WMU *sipwa / Tep *caipi ‘finger’ (747-p)
*-pl - n-: Eg hps ‘chee’ > UA *hiwa ‘taste’ (299)
*-p - n-: Eg sp ‘centipede’ > UA *ma-siwa ‘centipede’ (*sipwa > siwa, bilabial > o as 1C in cluster) (297)
*-b - n-: Eg ib ‘dance, run’ > *yab a/i > UA *yawa / *yaw ‘dance’ (296) (bilabial > o as 1C in cluster)
*-b - n-: Eg db ‘leaf’, pl: db-w ‘leaves’ > UA *sawa ‘leaf’ (467) (bilabial > o as 1C in cluster)
*-bx - k-: Eg ḫbn ‘frog’ (> ḫapkan) > UA *wakaN-ta > *waqatta ‘frog’ (bilabial > o as 1C in cluster) (298)
*-px - n-: ḥb ‘blow, breathe’; *napa ‘puff, breath, gust’ (*napa > nika) > UA *nika ‘be windy, blow’ (1218-p)
*-p - s-, in one language -ps-: Eg ṭps ‘foreleg, thigh’ (Coptic ṭps) > UA *qapi ‘thigh’; others kasi (294)
*-pd - n-: in one language -pt-: Eg ṭp ‘buttock’ > UA *kupta ‘buttocks’; others kuta (295)
*-ft - t-: Eg ṭf(y)w ‘enemies’ > UA *qaytu ‘enemy, opponent’ (486)
*-bt - n-: -bt upa ‘cave, hole of snake’ > UA *tupu ‘cave, hole’ probably had consonants separated *tapu... (207)

**Sibilants** (though usually > s initially and intervocalically) as the 1st consonant in a cluster, were absorbed to disappear or show some residual evidence of a former 1st consonant, occasionally doubling the 2nd consonant:

*-šk - n-: škab ‘bracelet, fetter, belt’ > Tb mohkat ‘belt’ (1045)
*-št - n-: ’isaa / ’ist ‘woman, wife’ > Hp witi / wihi ‘woman, wife’ (574-p)
*-št - n-: quš-aa ‘bow-the’ > UA *kuCta-pi ‘bow’ (967-p)
*-št - n-: Cqš ‘measure’; qašita ‘weight, money’; qaš-ta ‘measure-the’ > UA *koCta/i ‘bark, shell, money’ (1248)
*-št - n-: Cqš ‘measure’; qašita ‘weight, money’; Aramaic qaš-aa > UA *pa-koCt ‘shrimp’ (1249)
*-št - n-: zwš ‘belt’ > UA *štuk ‘buckle’ (if -ka another morpheme) (1048)
*-šk - n-: pšy / pissax, pl: pisk-ium ‘limping’ > UA *pisika / *pikka ‘bad, rotten, infected, limping’ (640-p)
*-sq - k-: Eg išq ‘linger, wait for’, s lost in cluster, *išqv > *iqa > UA > *ika / *ik ‘remain, be in a place, let lie’ (525)
*-šm - m-: šṣem ‘bone’. Pl ṣṣaam-im ‘bones’ (< *ṣṣam); Arabic ṣṣam- ‘bone’ > Azt omi / oḥomi ‘bone’ (1477)
*-šš - n-: šš ‘yešar ‘oil’ > UA *yuho ‘grease’ (1120)
*-šk - h-: škab ‘lie down’ > UA *hapi ‘lie down’ (938)
*-šk - k-: šakur ‘drink’ or šikkor ‘drunk’ > UA *kuru ‘mescal, agave’ (59)
*-sb - kw-: sbbl ‘carry’; sabaal ‘burden carriers’; *hisbiil > Hp ikwil-ta ‘put on the back to carry’ (40-kw)
*-šb - kw-: yšb / yoošbim ‘sit, pl’ > UA *yukkw ‘sit, pl’ (1158-kw)
Sometimes sibilants are lost even as 2nd consonants in the cluster

*Sibilants are kept, though 1st consonant or from loss of V becoming a later cluster

**Some sibilants are kept, though 1st consonant or from loss of V becoming a later cluster

Sibilants, though usually s initially and intervocically, often and naturally become c when 2nd C of a cluster:

*kb > -p: kbd 'be heavy, honor, sweep', hiqtiit: hi-kbd > UA *(hi)paca 'sweep' (1354-p)
*kt > -t: k't / *ktušu 'pound, bray' > tusu 'grind' (1094)
*kb > -pp: kaukb-aa(’) 'star-the' > UA *kuppaa': Sr kupaa 'to shine (as of the stars)' (1274-p)
*kt > -Ct: bkt 'to weave' > UA *kwic'ata 'braid, wind around' (1445-kw)
*ks > -s, Eu -ks: Eg tks 'pierce' > UA/Eu *tiko 'pierce, poke', but Op/Tr teso (124)
*nd > -t: bundaq-a'aa 'ball, globule, sphere-the' > SP potto 'round, spherical' (1374-p)
*tq > -k: motq-o 'its/his sweetness'; motq-a'aa 'her/its ...' > UA *mumuko/ka 'bee' (1231)
*tq > -k/-kk: 'etqarás 'to shade, put in the shade' > UA *hikka / *hiakya 'shade' (1220)
*tq > -k-t: tugp > -pp: jackal', Coptic: woon

Sometimes the 1st consonant of a cluster reduces to a glottal stop rather than entirely disappearing:

*mr > -yr: Aramaic tuuurm-aa 'palm-the, date-palm-the' > UA *tu'ya 'palm tree, sp' (743-p)
*qn > -n: diq-an 'beard-the, chin-the' > UA *ti'na > *ti'ni 'mouth' (617-p)
*qn > -n: zaq-n 'chin-his' > NUA *ca no 'chin, jaw'; SUA *ca'lo 'chin, jaw' (628-kw)
*xt > -t: taxet-e 'under-him-it' or taxa 'under' > Wr te're 'down on the ground' (1389-p)
*kt > -t: maktês 'mortar, grinding stone' (< *ktš 'grind') > UA *ma'ta/*ma'ta '*ma'tas 'grinding stone, mortar' (614)
*kb > -p-pp: rk' mount, climb up on > CN vlka-nk 'above, on top' (887-p)
*kb > -pp: rk' mount, climb up on > UA *cippih 'prairie dog' (888-p)
*kb > -pp: rk' mount, climb up on, rkb-aa 'upper millstone-the' > UA *tippa 'mortal (and/or) pestle' (889-p)
Also -h- > -r- as 1st consonant of a cluster

*hr- > -r-: Eg phr ‘turn, turn about, revolve,’ > UA *pi’ri-na > *piy(i)na ‘spin/twist thread, make rope’ (289)

*h- > -p: nhp ‘copulate’ > UA *na’pa ‘join/be together, copulate’ (192) see also 506

*ht- > -t-: -Ct-: Eg mht ‘insect’ > UA *matta / *maCti ‘tick’ (437)

*hw- > -w-: tehwe ‘you are’ > UA te’wa ‘you’; yehwa ‘he is’ > UA ye’wa ‘he’ (110-p)

Glottal stops themselves are often absorbed to double the 2nd consonant:

*-k’ > -kk‘: *kaakal, *to’kal ‘she/it eats’ > UA *tikkaC ‘eat’ (796-p)

*q’ > -kk‘: Eg p’q ‘thin blade, leaf, sheet (of metal)’ > UA pikkaC ‘knife’ (433)

*q‘ > -kk‘: Eg f’k ‘be bald, horn’ > UA *piCka / *pikka / *piNka ‘smooth, bald’ (276)

*d‘ > -t‘ / -Ct-: Eg h’d ‘basket’ > UA *huCta / *huCca ‘basket’ (404)

*ht- > -t-: -Ct-: Eg mht ‘insect’ > UA *matta / *maCti ‘tick’ (437)

*p‘ > -pp: Eg k’p ‘close (eyes), cover, hide self, droop (eyebrows)’ > UA *kuppa / *kuCpa ‘close (eyes)’ (398)

*p‘ > -pp: Eg g’p ‘cut’ > UA *kappi ‘break, cut’ (434)

*p‘ > -pp: Eg g’p ‘cut’ > UA *koppi ‘break’ (435)

*-b‘ > -Cp: Eg i’bty ‘east, left’ (Coptic yeft ‘east’) (*ya’bty? > *yo’boty) > UA *opCpoi ‘left’ (300)

In the unique cluster of -C-C‘ > -w‘, the 1st consonant > glottal stop, while the 2nd consonant, a glottal stop > w:

*-x‘ > -w‘: Eg wx ‘seek, desire’ > UA *wi’wa / *wa’wa ‘seek, want’ (288)

*-x‘ > -w‘: Eg px ‘purge, clean’ > UA *pi’wa ‘clean’ (286)

*-d‘ > -w‘: in bad’a ‘beginning, start’ > pıwa ‘first, begin’ (545-p)

Sometimes the imperfective pronoun prefix is retained with the impfv stem (*ya-qmuš ‘be stingy’ > UA *yamuC ‘stingy’); however, at least as often, the impfv stem alone continued into UA without the prefixes. In such cases, the first two consonants of the stem form a cluster (-qm-), but the continuance of the stem without prefix puts that cluster in initial position, which loses its medial behavioral tendencies, and naturally almost always loses the 1st consonant and simply prefixes with the 2nd consonant for Semitic-p items, for which there is no gemination or sign of the 1st consonant.

*kb– > -p: kbd ‘be heavy, honor, sweep’, impfv: -k bod > UA *poci ‘sweep’ (1353-p)

*kb– > -p: kbd ‘be heavy, honor, sweep’, hiqittil: hi-kbad > UA *(hi)pac a ‘sweep’ (1354-p)

*kp– > -p: kpr, impfv: *[kpor ‘cover’ > Tr pora ‘cover’ (1396-p)

*s–b– > -p: sb ‘to dye’; impfv: *[sboš; Arabic impfv: ya-dbuğ ‘to dye’ > UA *pu ‘dye’ (1438-p)

*s–l– > -l: sl ‘limp, be lame’ > UA *lo’i ‘lame, limp’ (1108)

*l–x– > -k: lx ‘lxus ‘whisper, mutter sounds’ > UA *kusu ‘make sound (characteristic of species)’ (1064-p)

*k–t– > -t: kš ‘ktudu ‘pound, bray’ > tusu ‘grind’ (1094)

*qn– > -n: qn ‘impfv -qna ‘be jealous’ > UA *nawa ‘jealous’ (1031-p)

*l–m– > -m: -lmad ‘learn’ > UA *mata / mati ‘know’ (701)

*r–s– > -w: rš ‘impfv: *ya-ršay ‘to graze, tend (animals)’ > Hopi layi ‘herd, drive (animals)’ (UA*w> Hp l) (1358)

In contrast, Semitic-kw items even in stem-initial clusters often show their 1st consonant prominence in the cluster.

-m– > -q: m-QP ‘squeezes, crunch, rub’ > UA *jaka/i ‘grind, scrape, rub against’ (940-kw)

-n–f– > -q: nšar ‘shake, grunt, roar’ > *ŋįy ‘shake, be dizzy’ (941-kw)

-b–r– > -k: br ‘bra’ ‘eat’ > UA *kwa’a ‘swallow, eat’ (46-kw)

-gd– > -q: gadiir ‘walled place’, *ya-gdiir ‘cause wall to go up’ > UA *yaŋi ‘fence, enclosure, roofless walls’ (916-kw)

-R- as 2nd consonant clustered with -t- or -u- such simply strengthens the -t-

-zr– > -c: zr / zriš ‘bear a child’ > CN ciiwa ‘beget, gender’ (624)

*t–r– > -t: z’rhoq ‘arm, forearm, power’; Arabic diraš ‘arm, forearm’ > UA *toC ‘with the hand’ (1234-p)

*t–r– > -t: hit-rapp’a ‘have oneself healed’ > UA *hitowa ‘medicine’ (1236-kw)

*-dr– > -C-ci-: Arabic badara ‘sow’; Arabic badr– ‘seed(s)’ > *paCci / *pa’ci ‘seed’ (554-p)

In the next two, the sequence of laryngeal + y + t behaves similarly to each other, adjusting to a CVCC pattern:

*-hyt– > -uti: Eg mhyt ‘fish (collective), literally: swimmers’ > UA *muti ‘fish’ (234)

*-y–t– > -uti: Eg m’y’t ‘sheath, vagina’ > UA *muci or *muti ‘vagina’ (235)

Nasals in clusters with low-back consonants become NUA velar nasal ŋ: *-m– > -ŋ-, or *-N– > -ŋ-

*m– > -ŋ: Eg ḥm / ḥm’t ‘salt’ (Coptic lmu) > UA *omwa > *oŋ wa / *oŋa ‘salt’ (280)

*m– > -ŋ: Eg sm ‘lung’ > UA *omwo / *soŋ ‘lung’ (281)

*m– > -ŋ: Eg qm ‘create, beget’ > UA *kumC / *kumwa / *kuJa ‘husband’ (284)

*m– > -ŋ: mšak ‘squeezes, crush, rub’ > UA *jaka/i ‘grind, scrape, rub against’ (940-kw)

*m– > -ŋ: mšar ‘squeezes, crush, grunt, roar’ > *ŋįy ‘shake, be dizzy’ (941-kw)

*lm– > -m– > -ŋ: ‘alia ‘to experience grief’, almanaa ‘widow’ > UA *o’mana / *oŋa ‘sad, suffering’ (1144)
In four instances of the cluster *-qn- below, three of the four (617, 628, 1031) approximate the expected *-n-; and in the fourth, Semitic-kw *-qn- > -ŋ (1032) is also expected. The 1032 Semitic-kw *-qn- > -ŋ and the 628 Semitic-kw *-qn- > *-n- may seem contradictory, but the cluster in 1032 of the impfv verb form has been a permanent cluster in Semitic for thousands of years while the cluster from which 628 derives was only occasional, only when possessed: *daqan 'chin', but daq₂n-'o 'chin-his'. In other words, the two clusters were likely set centuries apart.

In the four items below, the languages show *-qn-* below, approximate the expected *-n-*; and in the fourth, Semitic-kw *-qn- > -ŋ (1032) is also expected. The 1032 Semitic-kw *-qn- > -ŋ and the 628 Semitic-kw *-qn- > *-n- may seem contradictory, but the cluster in 1032 of the impfv verb form has been a permanent cluster in Semitic for thousands of years while the cluster from which 628 derives was only occasional, only when possessed: *daqan 'chin', but daq₂n-'o 'chin-his'. In other words, the two clusters were likely set centuries apart.

In the below, see Semitic-kw continuing its 1st consonantal dominance of the cluster in 1375 (*-nd- > -n-), but in the Semitic-p and Egyptian contributions, the 1st consonantal nasal is absorbed to double the following stop:

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**Semitic for thousands of years while the cluster from which 628 derives was only occasional, only when possessed: *daqan 'chin', but daq₂n-'o 'chin-his'. In other words, the two clusters were likely set centuries apart.**
Pharyngeals become a round vowel with glottal stop as 1st consonant in a cluster with a nasal (or other):

*hm- > *o-n' - pharyngeal + nasal > u'N / o'N
*h- > *o-n': bh, *-baḥj'en 'observer, examine, pull out organs to examine' > UA *po'na ‘pull out, uproot’ (1513-p)
*h- > *o-n': hny / mah'ne < *maḥne ‘camp, people of the camp’ > UA *mo'na / *mo'ona ‘son-in-law, in-law’ (1407)
*h- > *o-n': ṭiŋ ‘grind, pound, crush, destroy’ > UA *to'na(C) ‘hit, pierce’ (773)
*hm- > um-: yhm ‘be in heat, be warm’ > UA *yuma > *yoma ‘copeulate’ (855)
*h- > um-: ym ‘be in heat, be warm’ > UA *yu’mi ‘warm’ (856)

-ːm- > -ːu-m'-ːm ‘taste, eat’; plural participle ʔɔːmiim > UA *ɛu’mi ‘suck, sip (771)
*h-ː > -u-ːɛi: Eg swhɔ / sʰty ‘fish, sp.’ > Wr so’ɛi ‘fish’ (456)
*ʔ-ːl- > -o-ː: ʔɑːlɛp ‘bat’; ha-ʔɔːlɛp ‘the-bat’; Arawaka ʔɔːlɛp-aa ‘bat-the’ > UA *ho’napi ‘bat’ (784)
*h-ː > -o-ːł ‘nəl ‘take/ have as possession’; ɾ̥aβj’at ‘inherited property’ > TO nolaw ‘buy, buy from’ (1308)

The Phonemic -h- and lack of rounding for the pharyngeal both suggest Semitic-kw for the next item:

*ʔ-ː > -ːʔiːˈsiːaa ‘sneeze, n.f.’; ha-ʔiːˈsiːaa ‘the-sneeze’ > UA *ha’tiša ‘sneeze’ (1162-kw)

The following two may be due to a three-consonant cluster *hNw- > -ːŋ-
*h- > -uŋ-: Eg ŋhm ‘take, carry off’ (Coptic nhuun), if pl ɲhm > Tak *nuŋu ‘carry’; SUA *nuk ‘carry, take’ (369)
*h- > -oŋ-: Eg ɬŋ(h)w ‘sparkle, shine, gleam’; ɬŋh ‘be bright’ > UA *tɔŋa ‘hot, heat (of) sun/day, shine’ (462)

Liquids, usually l, sometimes remain in the cluster:

*lm- > lm-: blm ‘muzzle, wrap, restrain’; baalm-aa ‘halter’ > UA *kwalma ‘put arm around, carry under arm’ (16-kw)
*lw- > l- or w-: šalaaw / salaw; Samaritan šalwi; Hebrew pl: šalwiim ‘quail’ > UA *sɔlvu / *sɔwi ‘quail’ (1082)

Liquids as 1st in a cluster may double the 2nd C, become glottal stop (LC- > CC-), or nasalize in NUA

*lm- > l-ːm: ‘alima ‘to experience grief’, ‘alamaana ‘widow’ > UA *o’mana / *oŋana ‘sad, suffering’ (1144)
*l- > l-ːm: lm- ‘learn’ > UA *mata / mati ‘know’ (701)
*rm- > rn-ː/l-ːn-ː ‘arnabat; Akkadian ‘arnabu; Arabic ‘arnab ‘hare, rabbit’ > UA *wa’na/wanna ‘rabbit net’ (596-p)
*rp- > pp-: ḥɔp / ḥɔpaa ‘shame, mutilation, deficiency’ > Hp ḥɔp ‘sickly, wounded, invalid, one with disability’ (663)
*rk- > kk-: bar kɔabaan(aa)- ‘belt’, kɔn ‘gird’ > UA *pɔkkə ‘belt’ (1446-p)
*rk- > kk-: karkara / qarqaa ‘coo (pigeon), grumble, gurgle’ > UA *karkara ‘quail’ (960)
*rk- > kk-: kirkaa ‘blessing, praise’ (often sung) > UA *kwika ‘sing, song’ (35-kw)
*rg- > kk-: jhrąg ‘dust’ > UA *hɔCuN ‘dust’ (665)
*rd- > tt-: ‘ardaa ‘mushroom-the’ > UA/Num *htito’C / *wittu’C ‘mushroom’ (1110-kw?)
*rd- > tt-: qaฎuun-aa ‘louse-the, nit-the’ > UA *aCtN > *attN ‘louse’ (971-kw)
*rd- > tt-: ʃapardeaʃ ‘frog’ > UA *kwa’ro ‘frog’; *həc ‘the’ > *hə-ʃpardVɔ ‘kwa’ro ‘frog’ (1378-kw)
*rd- > tt-: ʃapardeaʃ ‘frog’ > UA *siboro ‘tadpole’ (1377-p)
*rt- > Ct-ː/tt-ː: sətə̊aæn / *sətə̊o ‘scratcher, crab’ > *saCtN > siCtN / *suCtN ‘claw, nail, crab’ (832-p)
*ld- > tt-: xuld- ‘mole, caver, digger’ > UA *kita ‘groundhog’ (1088-p)
*l-ːt- > tːiː-ːiː ‘biții ‘worm sp’ > UA *kwici ‘worm’ (23-kw)
*l-ː- > lː-: *hool ‘sand’; Arawaka ḥalaa-aa; Arawaic pl: haalaat-aa ‘sand, sandy area’ > UA *h(ola) (Tep) (1141)
*l-ːt- > ttː-ː: *huool-taa > *otta (Num) ‘sand’ (1141)
*l-ːt- > ttː-ː: *huool-taa > *otta (Num) ‘sand’ (1141)

The cluster *-r'- is nicely arrayed as expected in 1042-kw, which see:

*rm- > Tak-ːy-, Hp -n-, SUA -r-ː: mar’a ‘princess’ > SUA *mara / Tak *mayhā ‘daughter’ (1042-kw)
*rm- > Num -ːː ‘mar’a ‘princess’ > Num *ma’a ‘woman’ (1043)

-R- with a pharyngeal or other back consonant often yields -ŋ- in NUA:

*rs- > *rː-ː: şɾiːaa ‘hornets’ > UA *saŋa ‘yellowjacket, stinging one’ (737-p)
*rs- > *rː-ː: srɛ / drɛ ‘weak, lean, emaciated, v.n. dar, duruus’ > UA *corowa / *corwa ‘be hungry’ (1066-p)
*sr- > *rː-ː: ʃɾy / ʃɾ’ / Saraa, impfv: ta-ʃra ‘to contain, hold’ > UA *tʃa ‘bag, sack, put in container’ (1418-p)
*rs- > *rː-ː: ɬ=find ‘serpent, ally, partner’ > UA *KoNwa > *kɔwa; Tak/Azt*konjua ‘snake, twain’ (332)
*rg- > Num -Nk-ːː-ː-ː / kːk-ː ‘argamaan ‘red-purple’; Akkadian argamanu ‘purple’ > UA/Num *aNkaC ‘red’ (587-kw)
*rg- > UA/Tak-ːŋ-ː: ṭarqaadaa ‘squirrel’ > UA *kɔŋi ‘squirrel’ (957-p)
*kl- or -rk- > -ːŋ-: rkla, impfv: ta-rkulu ‘kick’ > UA *tɔŋa ‘kick’ / *cĩi ‘kick’ (vs. 1134 below) (1507)
Clusters separated: Cluster separation happened in both Masoretic Hebrew and in UA. In Biblical Hebrew, as
voiced by the Masoretic centuries after the consonants were written, the so-called guttural consonants (ʕ, ḫ, ρ, r) in
original Semitic clusters would separate the cluster with a vowel. For example, other Semitic languages show a cluster
*ɾg- in *Šarrār ‘juniper tree’ while Masoretic Hebrew has both Šarofer  /Šarrār, the first of which separated the
cluster between two gutturals: Šarrār > Šarofer. Note that a round vowel does this ancient separation of the two
gutturals, and the anticipated consonant is a pharyngeal. For Semitic-kw we would expect something like UA
wayowey; and UA wayori, if -r is an old noun suffix, fits. Other examples of Masoretic separated clusters include
ya’amiin > ya’amīn > UA yanamin ‘believe’. UA also separates some clusters, though why some separate while
others do not, is not always clear. Nevertheless, worth noting is that the UA separated clusters also involve laryngeals or
r, as happens in Masoretic phonology also.

-liquid > -t then anticipated (*-CL- > -C- > -C-) or anticipation and glottalization may be simultaneous:

Other types of 2nd consonants >’ and then anticipated

Liquid as 2nd consonant is usually lost or lessened to -y- or -y-:

Velas/Uvelar + r- > ky-:

Liquid *II- > -n- in Nomic:

These may not originally have clusters, but separated consonants that later clustered:

*ɾg- /-ɾg- > -w- /-wē /šarofer  /Šarrār ‘juniper tree’ > *wa’vari > wa‘ari / awari ‘juniper’ (689-kw)

*ɾg- /-ɾg- > -w- /-wē /šarofer  /Šarrār ‘juniper tree’ > *wa’vari > wa‘ari / awari ‘juniper’ (689-kw)

*ɾg- /-ɾg- > -w- /-wē /šarofer  /Šarrār ‘juniper tree’ > *wa’vari > wa‘ari / awari ‘juniper’ (689-kw)

*ɾg- > -ɾ-g-o-o- /-ɾ-g-o-o- /šarōφ /šarós ‘jump’ / paršōs ‘lea (jumper)’ > *par’osi / *par’osi ‘jackrabbit’ (724)

*ɾg- > -ɾ-g-o-o- /-ɾ-g-o-o- /šarōφ /šarós ‘jump’ / paršōs ‘lea (jumper)’ > *par’osi / *par’osi ‘jackrabbit’ (724)

*ɾw- > -ɾ-w- /-wē /vwō /vwō /vwē ‘big, much, many; wrw ‘the greatest’ > UA *wirwūr > *wi‘wīr > wi‘wīr ‘big’ (221)

*-mm-/-mml- > -m‘- : wayyiggammel ‘tie, load, adorn’ > SP wikam’mi ‘put blanket over’ (938)
Clusters sometimes reduce the whole complexity to simply glottal stop -ʔ-. Such even show a difference between closely related languages of the same branch. For example, no UA specialist would doubt the relatedness of the Tr and Wr terms in 1058 (below), or the terms of the closely related Numic languages in 1408, yet the discrepancies -y- vs. -ʔ- and -n- vs. -ʔ- are major differences without explanation to date.

* -mm > -y/-ʔ-: šarnaqt ‘cocoon’, pl *šarnaqtoot > Wr *ca’iku / Tr *cayiku < *caCCiku ‘cocoon’ (1058-kw)
* -nɘ > -ʔ/-n-: dnh ‘rise, shine (sun, moon, star)’; dnh-aa ‘sunrise, star’ > Num tinuNti/uN in *ta-tinuN- ‘star’ (1408)
* -rq > NUA -ʔ-: *araq-taa / *arqa-taa ‘fluke worm, parasite worm’ > UA/Num *wo’a ‘worm’ (1224)
* -rz > NUA -ʔ-: *raz-aa ‘cedar-tree’ > NUA *wa’aC ‘juniper / cedar tree’ (582-p)
* -ɾs > -ːc-: *arṣ-aa ‘earthward, to the earth’ > UA *wići, NUA *-y-, Num *-ʔ- (581-p)

A remaining handful of unique clusters:

* -sr > -ːr-: trë / trë / Šaraa, impfv: ta-šra ‘to contain, hold’ > UA *taqa ‘bag, sack, put in container’ (1418-p)
* -rat > -wi ‘girl’ perhaps not originally a cluster (91-kw)
* -rw > -w/-ːp-: rwy ‘drink’, hirwa / / hirvee- ‘to water (s.o./s.th.)’ > UA *hiCpi / *hi’pa / *hiyp’i ‘drink’ (1061)
* -kɘ > -ːk-ːw-: Eg rkh ‘fan into flames, burn, vi, be on fire’ > UA *taxkwa ‘ceremonial official, fire tender’ (451)
* -kʕ > -ːʔ-ːa: saaʃaam ‘locust’ > UA *coho / *co’o ‘grasshopper’ (816-kw)
* -kʕ > -w/-ː-ːn-: şelaʃ / saaʃ- ‘rih’; Arabic dliʃ ‘incline/lean, limp’, Arabic dilaʃ- ‘rib’ > UA *cawa ‘rib’;
UA/Hp/Ca  çaña ‘side, limp, rib’; Azt silaʃ ‘rib’; this set is complex, as a variety of Semitic originals, with and without clusters, make it difficult to sort the variety of UA forms (744)

Egyptian m’m ‘dom-palm tree’ > UA *macWa ‘palm tree’; after initial ma…, the rest (‘m’-) scrunched to various cluster results of no consistency among UA reflexes, though Ch …mau’um… may reflect it best. (227)
* -gd > -ːn-: gdii ‘walled place’, *ya-gdiir ‘cause wall to go up’ > UA *yaŋi ‘fence, enclosure, roofless walls’ (916-kw)
In Sem-kw can expect *-gd- > -ːn- as in 916, and in Sem-ka, we might expect *-gd- > -t- or such, to see
* -gd- > -k-: in 1492 may make it invalid, unless the cluster separated (-gd- > -gVd) or some other explanation:
* -gd- > -k-: gd ‘wax / grow big’; mugdal ‘big’ > UA *mukaC-: Ls mukâ-t ‘big, large’ (1492-kw)
* -rível > -ːːt-: guurry-taa / guurr-taa ‘cub (female), young of animal (usually lion or dog)’ > UA *koCti ‘dog’ (1025)
These last two would feel better if they had company, more examples of the same cluster
* -rt > -ːː-ː: ħagor-taa ‘girdle, loincloth’ > UA *wikosa ‘belt’ (1046-kw)
* -rinh > -ːː-ː-ː: Eg wrt ḥq ‘buzzard, great (of) magic’ > *wirhukuN > *wis/rukuN ‘buzzard, turkey vulture’ (381)

7.3 Grammatical and Morphological Parallels

The grammatical and morphological parallels between the Near East languages and UA have been noted periodically throughout the book as they occur, but are gathered here for unified consideration.

Five Stative and Passive Affixes: Most pervasive, in all branches of UA, is the Egyptian old perfective / stative -i (final vowel -i on verbs), which final -i is also a perfective in Tep and a stative in all other branches:

(116) Egyptian old perfective/stative verb-i verb-i ‘intransitive / passive / stative verb’
Three other Egyptian perfectives or statives are also found in UA, suffixes in both Egyptian and UA:

(117) Egyptian passive verb-w/-iw verb-wa/ verb-iwa
(118) Egyptian perfective verb-tw verb-tu / verb-tuwa
(119) Egyptian stative suffix verb-ti verb-ti (WTr, Numic, others)
The Northwest Semitic passive / reflexive / reciprocal prefix is also found in UA:
(2) Northwest Semitic reflexive/reciprocal/passive prefix *na- > UA reciprocal/ reflexive prefix *na-

Five plural morphemes: Four Semitic plural suffixes match four UA plural suffixes, and one Egyptian prefix, which is also a plural prefix in Egyptian.

(1) Northwest Semitic masculine plural suffix *-iima > UA pl suffix *-ima
(904) Hebrew feminine plural suffix -oot / -ootee’; the primary suffix -oot, is often augmented to -ootee(y) > UA *-ti ‘plural suffix’ in three branches of SUA plus Hopi in NUA. Besides being a regular plural suffix in those branches, many other instances of -ootee’ fossilized into UA terms from the Hebrew feminine plural of which we give an example in 564 below:
(1417) Aramaic -aayaa ‘-the’ is the Aramaic definite plural suffix > Hopi -ya, one of Hopi’s non-singular plural suffixes, yet it most often follows -a, as in -a-ya ‘pl’ to parallel Aramaic -aayaa
For three suffixes—*-iima > UA *-(i)ma, *-ootee' > UA -*ti, *-aayaa > UA *-ya—the consistency is that the first vowel is usually lost in UA, while the consonant and final vowel more often remain in UA. The reason the first vowel is often lost is because most UA forms end with a vowel, which creates a diphthong or vowel cluster, which clusters in UA are usually simplified by the first vowel eliminating the second.

One Egyptian plural found in UA is a prefix, again both in Egyptian and in Tarahumara.

(121) Egyptian i- or ip- ‘plural prefix on old demonstrative pronouns’ (Gardiner 1969, 85; Allen 2000, 53) as in Egyptian pn, pw, tn, tw ‘this’; ipn, ipw, iptn, iptw ‘plural, these.’
Tr i- or ip- ‘plural prefix’: Tr čaböči ‘spider’; Tr ičápoči ‘spiders’;
Tr siríame ‘local/tribal leader, governor’; pl: isérígame ‘leaders’ (Brambila 1953, 14, 15)
Tr bineri ‘alone, only, sg’; Tr a’wineri ‘alone, only, pl’ (< *appineri, Stubbs 1995, 413)

In addition, Hebrew’s dual suffix is also a dual suffix in UA:
(905) Hebrew -ayim / -aym ‘dual suffix’ > Northern Ute and WMU -iym/-iym/-ayam ‘dual suffix’

Egyptian pw: Most UA pronouns are from Semitic or Egyptian (see 101-114, and the last item 1528); however, the one most impressive morphologically and syntactically is Egyptian -pw ‘he/it’ in phrases of ‘noun/adjective-pw ‘he is noun/adjective’:

(122) Egyptian pw, originally a demonstrative pronoun ‘this/it’ later ‘he/they’ and came to be used for emphasis or topicalization, always in 2nd position in specific structures: A-pw B ‘it is A who is B / A is B’ or A-pw verb ‘it is A who verbs’; Egyptian pw > UA *po/pu ‘he, she, it, 3rd sg’; Ls -pu-; Wc pī-; and My -po. Ls yixévlu ‘intelligent, alert’ fits perfectly Egyptian iq-pw ‘he (pw) is one excellent, intelligent, capable’; Ls ‘títyu ‘hot spring’ (‘títen- ‘hot’), so ‘títen-vu ‘hot-it is’ or ‘it (is) hot’;
(1146) Aramaic tek / tikk-aa ‘twisted cord, chain-the’ so *tikka-pu ‘cord-it is’ > UA *tikaa-pu ‘rope’:
Mn tığápo ‘rope’; NP tığapu ‘rope’; and several other examples at 122.

Late Egyptian article prefixes are treated at 4.4 and are as follows:

<table>
<thead>
<tr>
<th>Indefinite singular: ‘a/an’</th>
<th>masculine</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘the’</td>
<td>pa-</td>
<td>ta-</td>
</tr>
<tr>
<td>Plural ‘the’ for either gender</td>
<td>na-</td>
<td>na-</td>
</tr>
</tbody>
</table>

Several UA terms (373-380, 174, 339, 520, and others) have fossilized together the Egyptian article prefix with the Egyptian term. We do not repeat all of them here, but note the following sample:

(174) Egyptian sxt ‘country, pasture, willow, n.fem’ > UA *sakat / *sakaC ‘willow’; UA *sakat ‘willow’ is widespread in 6 of 8 branches, but Hopi has the fossilized feminine prefix for this Egyptian feminine noun in Hopi tīsaka ‘grass’.

(339) Egyptian t’-himat ‘the-wife’ (Coptic hime) > UA *tīhima ‘spouse’: These match the definite article form: Egyptian t’-hima ‘the-wife’.

(373) Three synonymous variants for Tr ‘bumblebee’—Tr napári, ūpára, wapára—have undergone a vowel change from Egyptian bit ‘bee’ which is a feminine noun and so has the three prefixes: na-, ta-, wa-.

Hebrew and Arabic have prefixed definite articles; however, Aramaic has suffixed articles in ‘noun-the’ morphology: masculine noun-a(‘) and feminine noun-t-aa(‘). The final glottal stop is in parentheses because it is written, generally only to signify a long vowel; however, it appears that UA forms may be from a dialect that was pronouncing the glottal stops, perhaps ancient mistakes in reading. In some Aramaic dialects, these forms with definite article have become the citation forms of nouns, the ‘the’ becoming obscure, as it is in UA also. First, note the masculine nouns to which -aa(‘) ‘the’ is suffixed:

(743) Aramaic tūm-aa ‘palm-the’ > UA *tu’ya ‘type of palm tree’ fits Aramaic, but not Hebrew taamaar.

(604) Aramaic ra’emaan-aa / reemaan-aa ‘antelope-the’ > UA *timiña ‘antelope’

(618) Aramaic di’b-aa ‘wolf-the’ > UA *ti’pa ‘wolf’ (vs. Hebrew haz-za’eb ‘the-wolf’)

(617) Aramaic diq-aa ‘beard-the, chin-the’ > UA *ti’na > *ti’ni ‘mouth’ (vs. Hebrew zaaqaan ‘beard, chin’)

(1130) Aramaic pagr-aa ‘corps-the’ > Hp pīkya ‘skin, fur’ (vs. Hebrew hap-peger ‘the-corpse’)

(1403) Syriac šign-aa ‘drain, ditch, gutter-the’ > Hp sikya ‘small valley, ravine, canyon with sloped sides’.

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(1045) Arabic ʿṣqr ‘be of fair complexion, blond, fair-haired, color of fire’
(1046) Hebrew ḥʼgr  ‘gird’ (selff’); Hebrew ḥʼgoraa  ‘girdle, loincloth, n.f.’; Aramaic ḥʼgar-taa
  > UA ʾwikosa  ‘belt’. The -r- devoices next to voiceless t, then the whole cluster goes to -s-.
(889) Hebrew rkb  ‘to mount, climb up’; Aramaic rkb-aa  ‘upper millstone-the’; Syriac rkb-aa  ‘upper
  millstone-the’ > UA ʾtippa  ‘mortal, pestle’ (i.e., upper millstone): Wr teʾpa  ‘above’; TO āpa  ‘hole in
  bedrock for mashing mesquite bean’; ST topa  ‘mortal’; LS tōopa-l  ‘mortal for grinding’ (Ls o < *ṭ)
(634) ‘loins, hip’; Akkadian xanšātu; Syriac ḥaššā; Arabic ʾašr-  ‘hip, haunch, waist’; Samaritan ḥars-aa;
Aramaic ḥars-  ‘hip’; Mandaic halša, haṣa > UA ʾkaca-  ‘hip’
(1049) Aramaic kuuky-aa  ‘spiderweb’ > UA ʾkuukyaḥ; Hopi kookyaŋw  ‘spider’; Ls kūxinyaš  ‘black
  widow spider’; Sr kuka-t  ‘spider’; Ktn kuka-č  ‘spider’; even Cp kūka-t  ‘blackwidow spider’ shows a final
  consonant where that glottal stop would be; otherwise, the absolutive suffix would be -l, not -t.

Sometimes the final glottal stop (whether originally pronounced or not) of Aramaic’s definite article suffix—
masculine -aa’ or feminine -taa’, is apparent in UA, as in spider above (1409) and in many others (as below):
(81) Aramaic ḥabaret > UA ʰupi- > Cr hīi (because ʰu > Cr i, and -*p- disappears in Cora, so
Aramaic ḥabaret-aa’ ‘woman’ > Cr huīta ‘woman’ (Casad 1984, 161) is a very good match;
(1055) Syriac ʾaamaqqat-aa’ ‘lizard-the, n.f.’ > NP makaca’a  ‘horned toad’ (with echo vowel after -a’)
Also notice how well Western Numic (Mn and NP) words for ‘deer’ reflect both the feminine -ta’ ‘deer’ and the
masculine -a ‘buck deer’ as a distinction in Mn and NP:
(638) Semitic raxel  ‘ewe’ > Mn tīḥīta ‘deer’; Mn tīhiya ‘old buck’; Mn(L) tīhihta ‘deer’; NP tīhidda ‘deer’;
NP(B) tīhida when possessing s.th.’
(794) Aramaic ʾilbr-aa’ ‘penis-the’ > UA ʾwiʾaC  ‘penis’

Longer Aramaic words of 3 and 4 syllables often lose the first syllable in UA, yet all else in UA very well
match that Aramaic form. Of course, a Hebrew cognate may have existed, yet many UA forms match
Aramaic forms not found in Hebrew, or would not match Hebrew correspondences as in 1056:
(1054) Aramaic raqubbit-aa  ‘moth-the’ > UA *(V)kupipika  ‘butterfly’
(1055) Syriac ʾaamaqqat-aa’ ‘lizard-the, n.f.’ > UA *makkaCta(Nka)-ci ‘horned toad’
(1056) Syriac ḥady-aa  ‘breast-the, n.f.’, pl: ḥʾdāaawat- > UA *tawi ‘chest’; UA aligns with the Aramaic
plural with loss of the final unstressed syllable of the plural.
(23) Syriac bištii-taa ‘boring worm-the’ > UA *kweci  ‘worm, feces-snake’
(19) Arabic barr-  ‘land’; Aramaic *barr-aa  ‘field-the’ > UA *kwīya / *kwira ‘earth’
(603) Aramaic rymh (= riimaa) ‘large stone’; with -‘the’ suffixed would be
Aramaic riima-taa ‘large stone-the, n.f.’; Syriac ryaam-taa ‘large stone-the, n.f.’ > UA *timi-ta

Another feature suggests that Semitic-kw is Phoenician-like, while Semitic-p is more Aramaic-like. There is
evidence that some nouns from Semitic-kw used to include the Northwest Semitic definite article prefix
*haC- > UA *iC- (vs. Semitic-p Aramaic suffixes masculine: -aa/ feminine: -t-aa); not all Semiticists agree
whether this prefix *hal-/*han- ends with -l- or -n-, but either way, that final -C assimilates to double the
initial consonant of the noun in Phoenician/Hebrew and does the same in Arabic for some sounds. Some
nouns from Semitic-kw appear to include the article prefix:
(1522-kw) Hebrew *ham-madwe  ‘the-menstrual blood’ > hiNtw > UA *iNtwa ‘blood’ in Hp īnwa, Tb īkwa-l
(1312-kw) Hebrew *hal/han-lebb ‘the heart’ > Hp īnwa ‘heart, life’
Other forms lost a short initial syllable, which would be quite natural if subject to the prefix *haC-, causing the first
short syllable to collapse, then when taken off, the resulting form would lack it:
(1378-kw) špardeaf ‘frog’ > UA *kwa’ro ‘frog’; *haC- ‘the’ encouraged cluster *ha-špardVš > kwa’ro ‘frog’
(597) Arabic ʾarnab  ‘hare, rabbit’, Hebrew f. pl: ʾrnaboot, haʾrnabot > ha-tapot > UA *taput ‘cottontail rabbit’
Noun morphology with possessive suffix

Verbs or Nouns followed by the 3rd person singular suffix Hebrew -w / -o periodically appear in UA:
(628) Hebrew zaq.q-o ‘chin-jaw’ > SUA *ca’lo ‘chin, jaw’
(567) Hebrew ya-aamiin-o ‘he-believes-him/it’ > UA yawamino ‘believe him/it’
(906) Hebrew -w ‘his/its’ > UA *-wa / -wV ‘possessed suffix’ usually as -w in most UA languages

Semitic Verb Morphology in Uto-Aztecan

(1494) explains the morphological and syntactic similarities of the Hebrew vav-consecutive, a perfective or past-tense construction, and the formation of the Nahuatl past tense. The order of morphemes is also the same in both Hebrew and Nahuatl, and both drop the final vowel of the verb stem:

Hebrew wa-pronoun prefix-jussive verb stem (dropping final vowel), as in wa-yi-šb ‘and-he-take captive’ Nahuatl oo-pronoun prefix-verb stem (dropping final vowel), as in *oo-ni-nem ‘past-I-lived’ > oo-ni-nen

In Coa the more clear and original wa- is prefixed.

It is natural to expect that 3rd person singular forms would be the most likely to survive, and indeed Semitic 3rd person sg forms are what we find most in UA, while 1st and 2nd person forms are almost non-existent.

(3) Northwest Semitic sg perfective *yašiba ‘sit, reside’ > UA *yasipa ‘sit, reside’
pl perfective *yašibu ‘sit, reside, pl’ > UA-Tep *yasipu ‘sit, reside’; the two Semitic forms (sg and pl) are not specified as sg and pl in UA, but both exist in UA, having lost number significance.

(4) Hebrew bšl / bašel ‘boiled’ > *kwasiC ‘cook(ed), ripe(n)’; while most of UA reflects the bašel adjective, AYq has both the perfect verb *bašala > AYq bwasa’a ‘(*-I- > -’-) and the adj AYq bwase/bwasi

The final vowel of the Proto-Semitic singular perfective kataba / yašib was lost in Hebrew (kaatab) and in Aramaic (katab), but is preserved in Arabic kataba and sometimes appears in UA:

(3) Northwest Semitic sg perfective *yašiba ‘sit, reside’ > UA *yasipa ‘sit, reside’

(87) Arabic Šgz / Šagaza ‘to age, grow old (of women)’ > Tr wegaca- ‘grow old (of women)’

(94) Hebrew ršš ‘act wickedly, be guilty’ > UA *tasawa ‘be/do bad’

(580) Semitic qr’ / qara’a ‘call, cry out’ > UA *koyowa ‘yell, shout’

Of course, not all UA forms are so fully formed; many are shortened.
(576) Hebrew ’aatåʔ / ’atii- ‘come’; Arabic ’ty / ’ataaʔ ‘come’; Syriac ’ita / ’eta > UA *wica > wie ‘come’

Final vowel -uu of the Semitic plural -uu sometimes appears in UA and is sometimes specified as plural in the Tep branch:

(50) Hebrew -ibašu ‘put on (garment), clothe (oneself)’ (-lb > -bb > -kw-) > UA *kwasu ‘dress, shirt’
(3) Most UA forms reflect sg pfv yašiba, but pl pfv *yašibu ‘sit, reside, pl’ > UA/Tep *yasipu ‘sit, reside’
(99) Hebrew rakb-uu ‘they mounted, climbed’ > UA *ți’pu ‘climb up’

Syriac rakb-uu-hi ‘they climbed it’ > UA *ćiCpuhi ‘climb’; Mn cibuhi ‘climb with arms and legs'

(528) Semitic bayt-uu ‘they lie down, pl’ > PYp veetu ‘lie, be situated, inan pl’; both even agree in plural.
(1034) Hebrew nqm, Arabic naqama ‘avenge o.s., be angry’, pl naqamu > Wr nehkmā- ‘be angry’
(1068) Hebrew hi-qšib ‘listen, prick up ears’, impfv: (ya)-qšēb, pl: -qšēbu / -qšēbuu > UA *kipu ‘hear’
(1258) Hebrew plural: Īlūu ‘they stood up’; while the two forms of Tbr were / velo ‘estar, estar en pie’

align with singular and plural, the Tepiman forms align with a reduplicated plural UA *wīwīlu-ka ‘stand, pl’

(221) Egyptian sg wr ‘big’ and pl wrw/wrrwr > UA *wīwīru ‘big’

Note how often Tepiman verbs (often pl in Tep also) reflect Semitic plural forms: 3, 221, 528, 1258.

The Hebrew conjugation called hiqtiil in the form of hi-CCiiC is also found in UA:
(810) Hebrew hiìkíir ‘recognize, know, know how to’ (hiqtiil of nkr) > Tr iki- ‘know, be aware of.’
(838) Hebrew npš ‘breath’; nepš ‘breath, life, soul’; unattested *hippiš > UA *hikwis ‘breath, spirit/ heart’
Imperfective (impfv) 3\textsuperscript{rd} person prefixed verb forms, both masculine (ya/-yi-) and feminine (ta-/ti-), are also throughout UA: impfv prefix ya-/ta- from Semitic-p vs. yi-/ti- from Semitic-kw.

**Semitic-kw yi-/ti-** (e.g., 20, 1313, 84, 797):

(20) Hebrew/Phoenician *ti-barr ‘select, choose’ > Ls čikwáyi- ‘to choose, select’ is from Semitic-kw (1313) Semitic yi-kaNVS ‘be humble’ > CN ik‘oa ‘to be humane, compassionate, humble’

(814) Hebrew šmḥ / šamḥ ‘sprop, grow’ (< Semitic *damaNa), impfv: *yi-šmḥ (< *ya-dmax):

CN camawa ‘to grow, become big’ is of Semitic-kw as is the impfv below in 84:

(84) Hebrew šmḥ, impfv: *yi-šmḥ (< *ya-šmax) > UA *yama ‘sprop, grow’; UA *yama ‘up, over, above’.

We see the Semitic-kw perfective in CN camawa, because ș > UA c and pharyngeal h > w, and we see Sem-kw imperfective in UA *icmo ‘sprop, grow’ because the first consonant of the cluster is prominent, yi-prefix, and ħ > o; in contrast, Sem-p UA *yama ‘sprop, grow, up’ loses the first consonant of the cluster, shows Sem-p ya-prefix, and did not round the final vowel, because keeping final x, though lost, is not pharyngeal and so would not round the final vowel.

**Semitic-p prefixes ya-/ta-** (e.g., 1035, 567, 560, 561, 796):

(1035-p) Hebrew qmṣ ‘take a handful, be miserly, stingy’, impfv *ya-qmuṣ > UA *yamuC ‘angry, stingy’

(567-p) Hebrew ya’amiin ‘he believes, 3\textsuperscript{rd} m sg impfv’ > UA *yawaiMIN ‘believe’

Hebrew ya’amiin-o ‘he believes him-it’ > UA *yawaiMIN-o ‘believe him-it’

(560-p) Šemitic *ya-bka ‘he/it weeps, cries, m.sg.’ > UA *yaCkaC > *yakka / *yaka ‘cry’

(561-p) Semitic *ta-bka ‘she/it weeps, cries, f.sg.’ > NP taka (< *takka) ‘cry, vi’.

(796-p) Hebrew *to’kal ‘she/it eats, f.sg.impfv’ > UA *tikkaC ‘eat’ of Sem-p as V-l > A C retains vowel a

(797-kw) Hebrew impfv: *yo’kal ‘he/it eats, m.sg.impfv’ > UA *yī’iki ‘swallow, taste’ of Sem-kw as V-l > i-

Like the ya-/yi- difference in Sem-p vs. Sem-kw prefixes, respectively, UA *nihya also shows two features that align it with Semitic-kw, having ni- (instead of na-) and no rounding or sign of the glottal stop:

(991-kw) Phoenician/Hebrew ni-qra ‘he/it is called/named’ > UA *nihya ‘call, name’

Another feature of Semitic morphology apparent in UA are the pfv vowelings. Most Semitic verbs have the pfv voweling CaCaCa. However, some verbs, perhaps less than 10%, have a voweling of CaCiCa, and loss of 1\textsuperscript{st} C in a cluster:

(1313) Hebrew šmḥ, impfv: *yi-šmḥ (< *ya-šmax) > UA *yama ‘sprop, grow’; UA *yama ‘up, over, above’.

We see the Semitic-kw perfective in CN camawa, because ș > UA c and pharyngeal h > w, and we see Sem-kw imperfective in UA *icmo ‘sprop, grow’ because the first consonant of the cluster is prominent, yi-prefix, and ħ > o; in contrast, Sem-p UA *yama ‘sprop, grow, up’ loses the first consonant of the cluster, shows Sem-p ya-prefix, and did not round the final vowel, because keeping final x, though lost, is not pharyngeal and so would not round the final vowel.

**Semitic-p prefixes ya-/ta-** (e.g., 1035, 567, 560, 561, 796):

(1035-p) Hebrew qmṣ ‘take a handful, be miserly, stingy’, impfv *ya-qmuṣ > UA *yamuC ‘angry, stingy’

(567-p) Hebrew ya’amiin ‘he believes, 3\textsuperscript{rd} m sg impfv’ > UA *yawaiMIN ‘believe’

Hebrew ya’amiin-o ‘he believes him-it’ > UA *yawaiMIN-o ‘believe him-it’

(560-p) Šemitic *ya-bka ‘he/it weeps, cries, m.sg.’ > UA *yaCkaC > *yakka / *yaka ‘cry’

(561-p) Semitic *ta-bka ‘she/it weeps, cries, f.sg.’ > NP taka (< *takka) ‘cry, vi’.

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(769) Hebrew tpq ‘to overtake, v’; Aramaic tøqep ‘be strong’; the 2\textsuperscript{nd} vowel of Aramaic means it is from Proto-Semitic *taqipu (sg), *taqipu (pl), exactly as the UA forms:

UA *takipu / *takipu ‘push’: KH/M06-ta9: Wr takhipúna ‘empujar muchas veces [push many times];

(3) Semitic yašiba (sg), yašiibu (pl) > UA *yasipa, *yasipu

(1521) Semitic *kapina ‘be hungry’; Aramaic(S) kappiin ‘hungry’; Syriac kāpen / kapin ‘be hungry’;

Gb kovi ‘be hungry’.

(649) Hebrew ḥaataa ‘miss (a mark), do wrong’ shows the later change, but Arabic xaṭi’a ‘be mistaken, to err’ shows the original voweling, as appears in the Sem-kw form in UA *wa(C)tiC ‘lose, lost, misled’

UA shows both the huqtal participle and the huqtal perfective of the verb nky below:

(52) Hebrew mukke ‘smitten’ (hoqtal participle) > UA *mukki ‘die, be sick, smitten’

(53) Hebrew hukke ‘was smitten’ (3\textsuperscript{rd} sg huqtal pfvt) > Tb hookii ‘deceased grandfather, grandson’

Semitic conjugation patterns are very specific. Only one full Semitic sg paradigm exists in UA, and that is in the Nahuacl singular pronouns deriving from the Aramaic verb hawaa ‘to be’:

1\textsuperscript{st} őe/-a- ‘I (verb)’ ni/-na- ‘we (verb)’ ni- ‘I verb’ ne’wa / nehwa ‘I’
2\textsuperscript{nd} ti/-ta- ‘you sg (verb)’ ti/-ta- ‘you pl (verb)’ t- ‘you verb’ te’wa / tehwa ‘you, sg’
3\textsuperscript{rd} yi/-ya- ‘he (verbs)’ yi/-ya- ‘they (verb)’ y- ‘he verbs’ ye’wa / yehwa ‘he’

The Classical Nahuacl (CN) singular pronoun series—nehwa (I), tehwa (you), yehwa (he)—parallels the imperfective of the Aramaic ‘be’ verb—‘ehwe, tehwe, yehwe. Though the Nahuacl 1\textsuperscript{st} person (nehwa ‘I’)

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differ from Semitic ‘e-, the n- of the CN form is analogically like the fundamental n- of most Semitic ‘I/me’ forms. In fact, the Maghribi Arabic dialect did the same thing, that is, analogized the impfv verb prefixes to be n-, t-, y- (Goldenberg 2001, 86), like the Classical Nahautl singular series did also—nehwa, tehwa, yehwa.

Keep in mind that full paradigms hardly exist in the ancient Hebrew corpus either. Yet several verbs are found in UA exhibiting two or three or four shapes or conjugated forms of a Semitic verb’s paradigm. Consider some of the groups of items exhibiting various parts of a Semitic conjugation:

(1420) Semitic **nwr** ‘to make/become light’ with infinitive and imperfective: -**nuur**(u), and perfective **naar**; UA has both in Eu and Tr: UA **nur** / **nar** ‘aclarar el día [to dawn, become light]’: Eu nurú ‘aclarar el día’; Tbr nare ‘aclarar el día’.

(679) UA ose (< Hebrew pfv: ,:] or prtepl ‘soose’) and (680) UA yo’ose (< Hebrew impfv: -]y swear / -]ey say)

<table>
<thead>
<tr>
<th>Hebrew root ktš ‘grind’</th>
<th>UA</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1094) impfv -ktš (&lt; *ktusu) ‘pound, grind’</td>
<td>*tusu ‘grind’ with loss of 1st C in a cluster</td>
</tr>
<tr>
<td>(615) *kitte (&lt; *kittaš) ‘grind’</td>
<td>Yq kitte / kittaš ‘grind’</td>
</tr>
<tr>
<td>(614) makte ‘mortar, grinding stone’</td>
<td>*ma’ta ‘mortar, grinding stone’</td>
</tr>
</tbody>
</table>

(559) Hebrew bky/ baka ‘cry, weep’ (perfv); yV-bkv (imperfv); Syriac bakaia / baca ‘UA *paka’ ‘cry, v’

(24) Hebrew bky/ bakaa ‘cry, weep’ > UA *kwikī/*o’kī ‘cry’ (Sem-kw) vs. 559 *paka’ of Sem-p

Because bilabials as first element in a cluster disappear (-bk- > -k-), the imperfective 3rd person masculine singular stem Hebrew *yVbkV ‘weep’ with imperf prefix originally *ya- (later yi-) also matches UA *yanka (560) Semitic *ya-bka’ ‘he/it weeps, cries, m.sg.’ > UA *yaCkC > *yaka ‘cry’

(561) Semitic *ta-bka’ ‘she/it weeps, cries, f.sg.’ > NP taka (< *takka) ‘cry, vi’.

NP has both m and f 3rd sg of *ya-bka’ > yanka and *ta-bka > UA *takka ‘cry’ and consistently geminates/doubles the middle consonant in both as well. So UA has both the m.sg *ya-bkay > UA *yanka and the f.sg. *ta-bkay > UA *takka, and also the perfective stem in UA *paka’ of Sem-p and also Sem-kw’s *kwikī/*o’kī.

Hebrew ‘kl shows various conjugated forms in UA: Hebrew *’akal ‘(he) ate (perfect), *to’kal ‘she/it eats’; *yo’kal ‘he/it eats’; *akol / *akol (infinite):

(798) Semitic ‘akal ‘eat/ate’ > UA **aki ‘open mouth, eat, take/pout into one’s mouth’ of Sem-kw

(976) Hebrew **to’kal ‘she/it eats, f.sg.impfv’ > UA *tikkaC ‘eat’ of Sem-p as V-l > aC retains vowel a

(797) Hebrew impfv: *yo’kal ‘he/it eats, m.sg.impfv’ > UA *yīkī ‘swallow, taste’ of Sem-kw as V-l > i-

(1177) Arabic ‘kl / /akala ‘eat, eat away, corrode’; Hebrew ‘kl / /aakal ‘eat, savour, have sense of taste, enjoy love’; from Hebrew infinitive ‘akol, and a semantic shift from ‘eat, enjoy’ to ‘desire’ > UA *ukol ‘want’

Note both the Hebrew pfv laaqāḥ and the impfv yi-qqāḥ in UA:

(695) Hebrew lqḥ / laaqāḥ ‘take (in hand), take as wife’; Arabic lqḥ / laqaḥa ‘to impregnate’;

Hopi lōōqō-k( ) ‘(for a bride) to go to the groom’s house to begin the wedding ceremony’;

Hopi(Seaman) lōoqō / lōoqō ‘she married’; Hopi(Seaman) lōhoqna/ lōoqokna they gave her in marriage, he married her.

(969) pre-Hebrew *ya-lqḥ > Masoretic Hebrew *yi-qqāḥ; final pharyngeal rounded UA vowels: Hebrew *yi-qqāḥ > UA *yokoC ‘to copulate’, Azt yekoaa ‘taste, copulate’.

(1465) Hebrew lqḥ, imperative forms: qḥ and qoḥaa > Hps nī’a ‘grab, catch’; Wmut gūū / kūū- ‘grasp, catch, get, take, vt’; Kw ku’u ‘catch, get, receive’.

(1031) Hebrew qn ‘be jealous’, impfv: -qa > UA *nawa ‘be jealous’ of Sem-p, as > w, and no n, with loss of first C of the cluster -qn-

(1032) Hebrew qn ‘be jealous’, impfv: -qa > LS n ‘get even’; My na’ibūke ‘is jealous’. My na’i- aligns well with LS n, because Sem-kw shows q > n, 1st C prominence, NUA n > SUA n, no rounding for ‘.

(1033) Hebrew qn ‘jealous’; Hebrew qannaa ‘zealot, jealous one’ > Kw kūnii-gā-dī ‘one covetous’
Three different morphological shapes of the root Semitic kbd ‘be heavy, honor, sweep’ appear in UA: Semitic/Hebrew kabbed ‘to honor, sweep/clean, make respectable’ (qattel ‘intensive’); and impfv: *-kbudu / *-kbad; Hebrew hikbad / hikbid ‘to sweep’.

(1353) Semitic *-kbudu / Hebrew *-kbad > UA *poci ‘sweep’
(1354) Hebrew *hikbad- ‘sweep’ > *(hi)paca ‘sweep’
(1355) Aramaic(J) -kabbed ‘to clean, sweep’ > UA *kaper ‘be clean, good’

(1126) Hebrew yshb or yshg (hiqtiil means ‘to set, place’) or yshf / Arabic wašaša ‘lay, put down, set, place’ UA *yaca ‘set, put’ and (1127) UA *moci ‘set, put’ reflect the qal perfect and hiqtiil participle, respectively

Hebrew ʕlw / ʕly, pfv: ṣala’ ‘ascend, go up, grow’; and Hebrew impfv: ṣafal: ‘it/she grows, goes up’:

(681) UA *wila/i ‘grow’: Ca wél ‘to grow, rise up high’; Cp wele ‘to grow’; Ls wola/i ‘grow (of plants or anim subj)’; and part of Hp wîwâ ‘grow, grow up’ (-lw- > -w-)
(682) UA *tiwil ‘grow’: Cp tewa ‘to grow of plants’; TO čîwil-him ‘to grow’. Tb wilaa’lat ‘climb, climb on’

(1258) Hebrew plural: šalu ‘they stood up’; while the two forms of Tbr were / weło ‘estar, estar en pie’

Aramaic gømal / Hebrew gaamal ‘complete, ripen, wean’ (cognate to Arabic *gømula ‘be beautiful’) is found in the the protective (936, 937, 939) and in the imperfect (1175) and in a waw-consecutive conjugation (938). In the imperfective (1175), its first consonant can be expected to be lost because the pattern or conjugation sets it as first consonant in a cluster:

(1175) Hebrew gml, impfv -gmol ‘to complete, ripen, wean’ > *møli ‘ripen’

(936) Note 3 meanings in both Semitic and UA: Semitic: ‘complete’ and ‘beautiful’ and ‘be proper, befit’ > UA ‘quit/stop (when complete)’ and ‘look good’ and ‘be proper, fit, wrap (in garment/blanket)’.

Tr gamea ‘1 to be able, 2 to look good to, like, 3 to fit, be enough’ (intervocalic liquids r/l often lost in Tr); Tb(v) kam’- (ut) ~ ‘it fits’; Tb(H) kam’mut, pfv ankam’ ‘to fit, be proper’ (l > ’ in Tb cluster); Ca qami (before C), qamñ (before V) ‘to leave, quit, stop’.

(937) Wr kemá; Tr gemá; Tr komabi / gemabi ‘wrap oneself in a blanket’; Tr gimi-mea ‘wrap oneself as with a blanket’; CN keemi ‘put on, wear (clothes)’; CN keemi-tl ‘garment’; Pl kimilua ‘wrap, cover, vt’; CN kimilli ‘bundle of clothes, blankets’; CN kimilooa ‘wrap in a blanket, vt’

(938) Hebrew wayyigammel > Numeic wi kām ‘mi ‘put on, cover/-wrap in blanket’; for same SNum languages with m 2nd & liquid 3rd C, see ðmr > ðm’ma ‘bury’. 939 is Sem-kw perfective.

Semitic *psx has both the impfv (*-psax) and an adjectival form (*pissex) which appear in UA:

(639) Hebrew pš ( < *psx) ‘be lame, limp’; Arabic fsx, ya-fsxu ‘dislocate, disjoin’; from the imperfective stem *-psax, and bilabials (b, p) disappear as first consonant in a cluster, so *sakV is what we would expect in UA and is what we see in CU, and WMU assimilated/raised the vowel from a > ü: CU sakí ‘to limp, v’; WMU súg-y / súg-y ‘to limp, be lame, vi’.

(640) Hebrew pš ( < *psx) ‘be lame, limp’; Hebrew pisse’h ‘limping’, pl: pissíim (/ piskíim) ‘limping’ (verbal adj) > UA *piski / *pisiki ‘bad, rotten’

Sets 540-543 show four different morphological shapes of the root bṭh ‘trust, believe’:

540 Hebrew bṭh ‘trust, v’; Hebrew bṭḥa(t) ‘trusting’; Hebrew *bāṭtīh ‘trusted’ > UA *pittiwa ‘believe, be true/real, trustworthy’
541 Hebrew baṭṭuḥ ‘trusting, confident’ > UA *paso ‘true, consider true, believe, truly, indeed’!
542 Hebrew bṭ ‘trust, v’, from the impfv stem -bṭḥ we expect UA *eawa ‘believe’ and loss of -b
543 Hebrew baṭṭuḥ ‘trustful, confident’ UA *puttwa ( > *putucuwa) ‘know’

Nouns often become verbs, or many Semitic nouns appear in UA as denominalized verbs:

(63) Syriac sir?q-aa ‘comb-the, n’ > UA *cika ‘to comb, sweep' (denominalized verb)
(35) Aramaic bikia ‘blessing’ > UA *kwiqa ‘sing’ (denominalized verb)
(86) Hebrew šašaqaa ‘yelling, screaming, call for help, n’ > UA *coaka ‘cry, v’ (denominalized verb)
(1162) Hebrew šaṭīṣa ‘sneeze, noun fem.’ > *ha’t(ways) ( > *ha’(N)kwisa) ‘to sneeze, vi’

(138) Instead of the Egyptian verb bṣ ‘to vomit’, the noun bṣw ‘vomiter’ is made a verb with the verbalizing suffix -ta in UA *piso-ta ‘to vomit’; likewise,

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(170) Instead of the Egyptian verb txx ‘to drink, be drunk’, the noun txx ‘drunkard’ is made a verb ‘be drunk’
(1274) Syriac kaub-aa ‘star-the’ > Sr kupa’ (<< kuppaa) ‘to shine (of stars)’
(178) Egyptian x’t ‘disease’; Egyptian x’yt ‘slaughter, corpse-heap’ > UA *ko’ya ‘fight, kill, die’
(581) Hebrew ’ar-aa ‘earth-ward, to the earth’ > UA *wic’ > Num *wi’i ‘fall
(614) Hebrew makteš ‘mortar, grinding stone’ > UA *ma’la ‘mortar, grinding stone’ but Ca *mattaš ‘crush, squash’
(942) Hebrew qiinā ‘funeral song, dirge’ > Ls ḥinānā ‘feel sorry for, be broken hearted’ (kwSem q > ḫ)

More examples could be assembled here.

Two-word sequences typical of Semitic or Egyptian are sometimes found in UA. For one word, with its three, four, five, six, or more sounds of the word, to align with that number of the corresponding sounds of the related language’s word is one thing, but for two words—and in the same order—to align both sounds and syntax and for a longer length is more notable, and even less probable by chance. Examples follow:

Egyptian su ‘he/it’ (is) p’st ‘quail’ > su-p’st ‘quail’ > UA *supa’awi ‘quail’ (475-6)
Egyptian iqrt-pw ‘skillful, excellent, capable, intelligent’ (is) ‘he/she’ > LS *yikelvu ‘intelligent’ (122, 219)
Aramaic *tikk-aa ‘cord-the’; with pw, *tikk-aa-pw ‘cord-the-it is’ > UA *tikapu ‘rope, thread’ (122, 1146)

Egyptian’s prefixed definite articles—p ‘the, masculine’; t ‘the, feminine’; n ‘the, plural’—appear in UA as well, and are also in prefixed position in UA, and they match the gender of the noun that they are prefixed to, though they are not recognized as definite articles in UA; examples are found at 174, 185, 339, 357, 373-380

yry / yoore (m) / toore (f) ‘instruct, teach’ (hiqṭiil 3 sg impfv), toore le/la ‘teach to him/her’

> Tb tooya ‘teach (him/her)’ (1344)

Semitic daqar panaa-w ‘till/dig its surface’ > UA *tekipanawa ‘work’ (827)
pny / bosome ‘on the surface of’ > UA bepān ‘on, on top of, over’ (1398-p)
bā-taxat ‘at-under’ > UA *pitaha ‘under’ (1390-p)

Also in UA, we see forms aligning with Hebrew vav-consecutive forms, a perfective or past-tense construction—wa-pronoun prefix-jussive verb in—938, 1215, 1518.

At 609 and in section 7.7, Syntax are discussed and the grammatical particle Hebrew ha- ‘interrogative particle’ and UA *ha- ‘interrogative particle’.

7.4 Basic Vocabulary (animal terms, body parts, basic nouns of nature) from the Near-East tie are numerous, as well as most pronouns (not listed here, but see 101-114). Animals are listed first, roughly from largest to smallest (insects), then birds, then reptiles and fish. The Near Eastern tie provides two terms for antelope, two terms for mountain lion, two for dogs, two for foxes, two for squi, four for lungs, four for hair, etc. Body parts are listed generally from top (hair) to bottom (feet), then man and woman. The basic nouns of nature start in the sky (sun, moon, 4 terms for star) and come down to earth. All of these are necessarily abbreviated from the numbered set, which can be checked for details:

(604) Aramaic ra’emaa-aa / reemaan-aa ‘antelope-the’ > UA *timina ‘antelope’
(29) Hebrew šaivi ‘gazelle’; Arabic ša-by; Aramaic šaby-aa ‘deer, gazelle’ > Hp cóövi-wi ‘antelope’
(147) Egyptian m’t ‘lion’ > UA *mawiyaa ‘mountain lion’ (>* w of Sem-p)
(566) Hebrew ’ari ‘lion’ > UA *wari ‘mountain lion’
(803) Hebrew kafir (< *kapiir) ‘young lion’ > PYp kaper ‘wildcat’; We kapiwi ‘bobcat’
(618) Aramaic di’b-aa ‘wolf-the’ > UA *ti’pa ‘wolf’
(406) Egyptian b ‘buck, ram, soul’ > UA *pa’aC / *pa’a ‘bighorn sheep’; UA *pa’a ‘all living creatures’
(734) Hebrew ma-suudat ‘net, prey, game’ > UA *masot (<< *masuta) ‘deer’
(638) Semitic *rakel ‘ewe’ > UA *tiiC ‘deer’: Mn t’iyaa ‘old buck’; Mn t’iihha ‘deer’, and genders match
(1025) Aramaic guurya-taa / guur-taa ‘cub (female), young of animal (lion or dog)’ > UA*koCti ‘dog’
(711) Hebrew keleb, kalb- ‘dog’; Arabic kalb- ‘dog’; pl: kilaab = *kiloob > Tb(V) *kilooba-l ‘fox’; Tb(M) yekaloba-l ‘grey fox’
(447) Egyptian twt wap (fox, dog)’ > UA *woci ‘dog’
(129) Egyptian wn’ ‘jackal’; wn’ ‘jackal, F’; pl: wnsw ‘Wolfs-hund’ > UA *wancio / wancia ‘fox’
(391) Egyptian isb ḥakal, fok > UA *isa’a(N)pa ‘coyote’
(580) Hebrew/Arabic/Aramaic qr / qara ‘call, cry out’ > UA *koyowa ‘yell, shout’; *koyoC ‘coyote, fox’
(756) Hebrew šn ‘hate’; *šnna ‘enemy, hating one’ > Ch(L) šnaawavi ‘Mythic Coyote, the pre-human, immortal personage’; UA *šna’a-/*šnawa ‘coyote, trickster/cosmic hater/enemy of mankind (Sem-p)

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(675) Arabic ḥn ‘be pigeon-toed, walk with toes inward’ (like Arabic ḥnţaab ‘toctoise’) > UA *hunû ‘badger’
(613) Hebrew *doobôt ‘bears, f pl’, unattested *d’tbœtec ‘bears, construct pl’ > UA *pôc / *pôs ‘bear’
(724) Hebrew paršô ‘flea’ (jumper, Hebrew prš ‘jump’) > UA *paro’osi ‘jackrabbit’
(596) Hebrew ‘arnê bèt ‘hare’; Arabic ‘a’nâb ‘hare, rabbit’ > UA *wa’nâ ‘rabbit net’
(1088) Arabic xuld ‘mole’; Syriac ḫld ‘to burrow, drive a mine underground’; Aramaic ḫld-aa ‘cave-dweller-the’

Proto-Semitic *x > UA k, so *xuld-aa / *xild-aa > UA *kita ‘groundhog’
(88) Hebrew šalûqa(t) ‘leech’; Arabic šalâqa; Syriac šîlaq ‘leech, anything clammy or sticky’ > UA *wala ‘snail’
(728) Egyptian s’t ‘quail’; Hebrew *syt ‘quail’ > UA *sâk ‘quail’
(386) Egyptian ṣí ‘fish’ > UA *kicu / *kuc ‘fish’
(395) Egyptian s’t ‘falcon’ > *pik ‘hawk, sp’
(390) Egyptian wr(t) ‘fly’ > UA *siti ‘mosquito, gnat’

Birds:
(381) Egyptian s’t ‘scratch’; Arabic šr ‘scratch, scratch’; Aramaic šrâta ‘scratcher, crab, crayfish’ would be
Hebrew šartoôn > CU sîčû-či ‘crab’ and CU sîčû-pî ‘fingermail’; UA *sîCuN / *sîCuN ‘claw, nail’
(1409) Aramaic kókay / kókîy ‘bird’ > UA *kukkâ ‘bird’
(1409) Aramaic kúkyy-aa ‘bird web’ > Hopi kókoyaw ‘bird’; Ls düxînîš ‘black widow spider’
(87) Egyptian bit ‘bee’ > UA *piṭa / *piṭi / *piça/piça

Snakes / Reptiles and Fish:
(115) Egyptian sbk ‘crocodile’, Greek Sóbek > UA *supak / *sipak ‘crocodile’.
(332) Egyptian qrêt ‘serpent spirit’ / qrh ‘friend/partner’ > UA *koNwa ‘snake, twin’
(201) Egyptian ḏnwwt ‘snake species’ > UA *sinawi ‘snake’
(1055) Syriac ‘aamâqat-aa ‘lizard-the, n.f.’ > UA *makkaktha(Nka)-ci ‘horned toad’
(9) Arabic ḏab-V ‘lizard’ > UA *cakwa ‘lizard’ (Sem-kw)
(365) Egyptian Ḫgw / Ḫdww ‘fish, coll. pl’ > UA *kicu / *kucu ‘fish’
(168) Egyptian ṭm ‘fish’ (Coptic rame, often in the pl rmw) > Tr ṭamû ‘small fish’

(339)
Egyptian bnty ‘fish’ > UA *(pa)-topa ‘fish’
(234) Egyptian nhty ‘fish (collective), lit. swimmers’ > UA *muti ‘fish’
(455) Egyptian swr ‘fish, sp.’ > CN šowil-in ‘catfish’
(456) Egyptian šnty ‘fish, sp.’ > Wr so’ći ‘fish’
(185) Egyptian ḫt sw ‘lizard’ > UA *hoto- ‘lizard’:
(1239) Aramaic yall-aa’ / yarl-aa’ ‘lizard’ > UA *yul ‘lizard, sp.’; Ls yulū ‘lizard, sp’
(298) Egyptian šbnx ‘frog’ > *wapkan > UA *wakaN-ta > *wakatta ‘frog’
(1378) Hebrew špardeš ‘frog’ > UA *kwa’ro ‘frog’

Body Parts, Man, Woman

(89) Hebrew šēṣa’ar ‘hair’; Arabic šaṣr / šaṣ’ar ‘hair’; Arabic šaṣ’ira ‘be hairy’ > UA *suwi ‘body hair’
(1132) Hebrew péraṣ ‘hair, locks’; Arabic fariṣ < *parṣ- ‘long hair’ and Arabic farw-u < *parw-u (nom) / parw-a (acc) ‘fur, skin, pelt’; Syriac perṣ-aa ‘bud, shoot, blossom-the’ > UA *pi’wa ‘hair’
(1133) Syriac baṣw-aa ‘camel hair-the’; i.e., animal fur/ hide > UA *po’wa / *poCwa ‘hair, fur, hide, skin’
(742) Hebrew šemär ‘wool’ > UA *comi / *comya ‘hair’
(1098) Hebrew qubbnaa; Aramaic qibb-aa ‘vault, dome, tent’; Syriac qbb ‘to stand on end, bristle (of hair), to over-arch, form a dome’ > UA *kuppa ‘hair of head, head’
(1099) Hebrew gōbāh ‘height (of a man), height of other things’; Arabic gūb ‘to stand on end, bristle (of hair), to over-arch, form a dome’ > UA *kuppa ‘hair of head, head’
(93) Hebrew roos ‘head’ (< *ra’s); Arabic ra’s- ‘head’ > SNu *toCci ‘head’
(1078) Arabic musx- ‘brain’; Akkadian musxu ‘skull’; Hebrew moṣ ‘marrow’ > UA *mo’o ‘head’
(511) Egyptian ḫ ‘back of the head, back side’ > UA *ho’o ‘back’
(851) Hebrew panaa- (w) ‘face-(his’) > UA *pana ‘cheek’
(245) Egyptian xnt ‘face, n; in front of, prep’ > Tbr kota ‘face’
(532) Arabic baṣṣārat ‘eye’, Hebrew buosser ‘eye’ > UA *pusi ‘eye’
(1279) Aramaic yagar (< *yagar) ‘hill, heap of stones’ > UA *yakaC / *yakaR (AMR) ‘nose, point, ridge’
(1070) *na-qṣāb ‘what is perked up, the ear’ > NUA *na(N)kapa / Aztec *nakas
(617) Semitic diqin- ‘chin’ > UA *ti’na ‘mouth’
(508) Egyptian mn ‘row of rowers’ > UA *raman ‘tooth/teeth’; Wr(MM) tāmē ‘jaw, jawbone’; see 508
(698) Arabic *lahgat ‘tongue’, unattested NW Semitic plural *lahgoot > UA *laŋi / *laŋu ‘tongue’
(563) Hebrew saapa(t) ‘lip, edge, shore’ > UA *sapala (< *sapata) ‘lip’
(137) Egyptian(F) bbyt ‘region of throat’ > UA *papi ‘larynx, throat, voice’;
(962) Aramaic qooš-a ‘throat, gullet, windpipe-the’; qooš-i-k ‘neck-your’ > UA *kuwi ‘throat’
(1014) Syriac qadaal-aa ‘neck, nape of neck’; Arabic qadaal ‘occiput’ > UA *kuta / *kura ‘neck’
(999) Hebrew gaaron ‘throat, neck’ (Sem-kw) > UA *iyO ‘back of neck, nape of neck’
(56) Hebrew šḵm ‘shoulder’ > UA *šiša ‘arm’ / *šikuN ‘shoulder’
(51) Hebrew *kaatep ‘shoulder’ > UA *kotap / *kotapo ‘shoulder’
(188) Egyptian nḥbt ‘neck, back of the neck’ > UA *nohips > npi ‘arm, hand, arm’
(925) Semitic *agap ‘wing, feather, arm, shoulder’ > UA *aŋapu ‘wing’ (Sem-kw)
(926) Semitic *agap ‘wing, feather, arm, shoulder’ > UA *wakapu > *wakaC/*wiki ‘wing, feather’ (Sem-p)
(1234) Hebrew zaroš ‘arm, forearm, power’; Arabic dirāš ‘arm, forearm’ > UA *toC ‘with the hand’
(523) Egyptian mn ‘hand-arm’ > UA *man ‘hand’
(746) Hebrew ‘šeshº-oot ‘fingers’; Syriac sib-ata ‘finger’ > Hp civot ‘five’; *c(ipo in TO hítaspo ‘five’; and -sop in Nv utasco ‘cinco’ point to *cipo / *cipu (Tep s < *c); Aztec *cikwa (Sem-kw)
(262) Egyptian šnt ‘nail, claw’ > UA *wati ‘claw, finger’
(1056) Syriac ḥḍāy ‘breast-the, n.f.’, pl: ḥḍāawaat- > UA *tawi ‘chest’
(7) Semitic *bhatam ‘back’ > UA *kawhami ‘back’ (Sem-kw)
(910) Hebrew gab ‘back, elevation’; Syriac gabiib-aa ‘hunchbacked’ > Ls ḥāva-yaš ‘stooped, as old man’
(281) Egyptian sm’w / zm’w ‘lungs’ > UA *somwo > *soo’o ‘lungs’
(282) Egyptian w ‘lungs’ (Coptic wof) > Tbr wopa’s ‘lungs’
(1421) Arabic saḥr- / suhr-; pl: suhuur ‘lungs’; Arabic masaḥbir ‘lungs’ > SP soo-wi ‘lungs’; Tb mošooha-t ‘lungs’
(1428) Syriac ra’aa / raatta ‘lung(s)’ > Cora ta’atime ‘lungs’
(337) Egyptian r-t ’rib ‘stomach’ > *to’i ‘bone, belly’; *topa ‘belly, stomach’
(218) Egyptian swn ‘to suffer, know’ > UA *suna ‘to suffer, heart’ / SUA *sura ‘heart, seed’
(139) Egyptian bnty ‘breast(s, pair of)’ > UA *pici ‘breast’
(140) Egyptian šnbt ‘breast’ > UA *sanaC- ‘breast’ in Tb piišana-t ‘breast’
Nouns of Nature

(163) Egyptian rFW `sun' > UA *tawa `sun, day';
(1077) Semitic *manzial `star, moon', Hebrew maazzaal `star' > UA *mîcaC / *macaC `moon';
(154) Egyptian sb `star' > UA *sti pu / *su `star';
(1408) Syriac dinh-aa `suns, morning star' > *tinuN- of Nomic *tatinuN-pi `star';
(156) Egyptian gnt `a (particular) star' > SP kana `morning star'.

(1165) Semitic bahr `sea/water' > UA *pa (with pharyngealized vowel) / *paw`i `water';
(229) Egyptian mw `water'; Egyptian mwy `waterery' > UA *mowa-ti `be wet, moist';
(491) Egyptian pFwr `water' > UA *parawa `juice, soup, stew';
(98) Hebrew rF `beaout'; Hebrew raqiiV `extended surface, sky' > UA *tukuN-pa `sky, metal';
(264) Egyptian sîrmt `bow', pl: smrwt `bows' > UA *ko-samalo `rainbow';
(683) Syriac fntm `become dark, cloud over, be obscure' > UA *(w)umac / *(w)maca `rain';
(709) Arabic tI / tala `spray, sprinkle, rain a fine rain, drizzle, bedew'; Hebrew tI `night-mist, dew';
(19) Arabic al`g `snow'; Arabic al`g `snow' > UA *sik `snow';
(603) Aramaic rymh / riim `large stone'; rima-ta `large stone-the, n.f.'; Syriac ryaam-ta `large stone-the' > UA *timm-ta > *tin *(PV) `rock'.
Trees:

(743) Aramaic tuumr-aa ‘palm-the/ date-palm-the’ > UA *tu/ya ‘type of palm tree’
(569) Hebrew t’egooz ‘nut tree’; Aramaic ‘emguzz-aa ‘nut-the’ > UA *wokoN / *wo(N)koC ‘pine’
(74) Egyptian tabua’at(t) ‘produce, yield from the land, harvest’ > UA *típi’at ‘pinion nut’
(92) Arabic yášar ‘wood, forest’ > UA *yuyIC ‘evergreen sp’
(892) Palestinian Arabic šanavbar ‘pine sp.’ > UA *šalâC / *šana‘a ‘pitch, gum’; Sh sanawap-pin ‘pine tree’
(1166) Hebrew šezeet (< *zipt-) ‘zaapet ‘pitch’ > UA *kopí ‘pitch, torch’
(582) Aramaic ‘arz-aa ‘cedar-the’ > UA *wa’aC / *wa’aN ‘juniper or cedar tree’
(867) Hebrew šarafěr ‘juniper tree’; Arabic šarŷr ‘juniper’; Samaritan šarŷr > UA/Tr gayorí / kaorí / kawarí / aorí / aborí / waorí / awarí ‘juniper’
(599) Hebrew ‘iyil / ‘eel ‘mighty tree’; ‘yl ‘tree and sometimes oak’ > UA *iyal ‘poison oak’ (Sem-kw)
(1337) Hebrew ‘ayil ‘mighty tree’; Arabic ‘ayyil / ‘iyyl > UA *wi’a(N)/wiya(N) ‘acorn, oak’ (Sem-p)
(1012) Hebrew šeqa(t) ‘sycamore tree’; Syriac šeqma(t) > UA *šinâ(C) ‘cottonwood and/or aspen tree’
(174) Egyptian sít ‘field, country, pasture, willow, n.f.’ > UA *sakat / *šaka ‘willow’
(961) Hebrew dźqal ‘date-palm’; Arabic daqal ‘palm tree’ > UA *taq ‘palm tree’
(227) Egyptian m’m ‘dom-palm (tree)’ > UA *mahawa / *ma(C)wa ‘palm tree’:
(489) Egyptian xt ‘wood, stick, tree’ > UA *kut ‘tree, wood, firewood’
(666) Arabic ḥaṭāb ‘firewood’ > UA *hucakwa / *husaba ‘pitch’ > *’usaba ‘pitch’

Other plants:

(266) Egyptian šnw ‘hair, grass’ > UA *soni / *sọpọ ‘grass, straw, blanket’
(644) Arabic xudar ‘vegetation, greenery, meadow’; Semitic xdr > ḥdr > UA *husa ‘grass’
(73) Akkadian dašu > dišu ‘grass, spring’; Hebrew ďeshe ‘grass, vegetation’ > Hp āsí ‘weeds’
(720) Hebrew nebêl ‘skin-bottle, skin’, Syriac nbl / nbl > Nahuatl no’pal ‘cactus fruit made alcohol’
(400) Egyptian sfr ‘thorn bush(es), thorny undergrowth, thicket’ > UA *sawaro ‘saguaro cactus’
(198) Egyptian d’ét ‘bitter gourd’ > UA *sawara ‘gourd’:
(987) Arabic qarṣ- ‘gourd, pumpkin’ > UA *kuwa ‘gourd’
(267) Hebrew twr ‘reed’ > UA *toli > *(to)i ‘reed, cattail’; CN tool-in ‘reeds’
(1216) Hebrew qaane ‘reed, stalk’ > UA *kana ‘willow’
(1135) Hebrew qaane ‘reed, stalk’; Aramaic qanyaa ‘reed, stalk’ > UA *pa-kaN ‘reed, phragmites’
(1136) Hebrew ‘ēbh ‘reed, papyrus’; Arabic ‘baa ‘reed’ > UA *wapi ‘foxtail’

7.5 Unusual Semantic Combinations in Egyptian/Semitic Preserved in Uto-Aztecan

(98) Egyptian rqs ‘stamp, beat (metal) out, spread out’; Hebrew raqiiš ‘extended surface, expanse, sky’ > UA *tukuN / *tukuN-pa ‘sky’ and ‘metal’ in the Takic languages.
(283) Eg qm ‘create’ and ‘mourn’ > UA ‘make, create’ and ‘mourn’
(332) Egyptian qfr ‘serpent’, without fem -t is Egyptian qfr ‘friend, partner’ > UA/CN kòw ‘snake, twin’
(406) Egyptian b ‘ram, soul’ > UA *pa’a ‘mountain sheep, all living beings’
(411, 412) Egyptian b ‘body’ and ‘joy’ > UA *hôq ‘cheerful, contented’ and ‘body’
(289, 292) Egyptian phr ‘turn’ and (290) ‘medicine’ > UA ‘turn’ and ‘medicine’
7.6 Uto-Aztecan Often Preserves Egyptian Phonology Better Than Coptic Did

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Egyptian</th>
<th>Uto-Aztecan</th>
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<tr>
<td>še</td>
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<td>Sobek</td>
<td>sbk</td>
<td>*supak</td>
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<td>sobt</td>
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<td>mui</td>
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<td>siu</td>
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<td>*sip’i / *si’pu / *su’</td>
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<td>hotpe/hotep</td>
<td>ḥtp</td>
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<td>tebi</td>
<td>db’</td>
<td>*si’pu (&lt; *sip’i)</td>
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<td>too’be</td>
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<td>neme</td>
<td>nbi</td>
<td>*napi</td>
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<td>soote</td>
<td>st’</td>
<td>*suti’i</td>
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<td>šopš</td>
<td>xpš</td>
<td>*kapsi</td>
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Egyptian, like its Afro-Asiatic parent language, originally had three basic vowels—a, i, u. Most languages, with time, would naturally develop more than three, like Classical Hebrew did its seven or so, but notice in the list above how often the UA reconstructions show only the same three basic vowels of Afro-Asiatic—a, i, u—as opposed to Coptic’s variety.

Other patterns are consistent in the Egyptian-UA connection itself. For example, initial i/y is consistently lost in stems of more than three consonants. Such a loss of initial consonants does happen in Egyptian itself: Egyptian itnw or Egyptian itnw ‘be difficult’; Egyptian igr/igrt or gr/ght ‘furthermore, moreover’, and the UA forms usually lack that initial i, but reflect the rest quite consistently:

Egyptian irtt ‘milk’ > UA *riți/*rići ‘milk’ (306)
Egyptian i’by ti ‘left’ > UA *opoti ‘left’ (300)
Egyptian irtyw ‘blue’ > UA *iriwayi/*tirayi ‘blue/green’ (307)
Egyptian isdd ‘sweat’ > UA *sul/*sul ‘sweat’ (308)
Egyptian itrw ‘river’ > UA *tt(w)V/*tiv ‘river’ (309)

Also note the consistent pattern of Egyptian Ctt > UA *Coti (C = any consonant):
Consistencies in semantic patterns also occur. What might be dubbed the UA semantic shift down the UA arm—from ‘neck/shoulder’ to ‘arm’ to ‘hand’—happened in UA with Hebrew škm and with Egyptian nhbt, but also happened in Egyptian, though less dramatically, with Egyptian rmn ‘shoulder’ > ‘arm’ and Egyptian qš ‘shoulder, upper arm’ > *qḥ > Cpt keh ‘arm.’

7.7 Syntax, Word Order, and Verbal Nouns

Word order was introduced on pages 15-17. Some people may want to claim it significant that UA and perhaps most Native American languages show basic SOV order while some Semitic languages more often show VSO order. However, the facts are that (1) most languages can vary their order due to emphasis (topicalization) or other things, regardless their most frequent or basic order; (2) Hebrew can also have SOV order though more often it has VSO order; (3) much of the book of Daniel in Aramaic has SOV order; (5) and while most UA languages have SOV order, some show VSO order as well as SVO, and (6) for languages to change their basic order when in the midst of languages with a different order happens often and can do so quickly. So basic word order is not a very stable measure or feature of language relatedness. Nevertheless, it is good to look at such syntactic matters to see how certain changes may have occurred.

Though some Semitic languages, like Hebrew and Arabic, often exhibit VSO order, such is not always the case. Hebrew can also exhibit SOV order:

Judges 17:6 ‘īš ha-yyāsār bā-šeenaa-w ya-šase ‘Each man does what is right in his own eyes.’

Man the-right in-eyes-his he-does (subject-object-verb)

While most UA languages show basic SOV order, some exhibit VSO order like Hebrew and Arabic.

Cr Verb-Subject-Object (Casad 1984, 168)

TO čīkpan o hegai uwi ‘That woman is/was working’.

work is/was that woman

TO hahu’id o g ban g ċüwi ‘The coyote is/was chasing the rabbit.’

chase coyote rabbit

The change from Semitic prepositions to UA postpositions is similar to the change within Semitic itself, a change from prepositions to postpositions in Semitic (Goldenberg 107-8). In UA, the change appears to entail preposition-noun > noun preposition-it, which looks like noun-postposition. For example, the UA postpositions often correspond to Semitic preposition + pronoun: taxt-e ‘under-it/him’; qereb bo ‘midst-in it’.

A good example is (562) UA bobica ‘wait for’ from Hebrew -bbiṭ b-o ‘look at in/for-him/it’ with its constituents reversed, the very kind of order expected in such a change as -bbiṭ b-o ‘look at-him’ > bo bica ‘at-him look’ or ‘prep-object-verb’ syntax. Much more detailed study remains to be done in this area.

7.8 The Widespread Uto-Aztecan Words

Of some 2500 cognate sets in UA, only 45 appear in 25 or more of the 30 UA languages or in seven or eight of the eight branches. Yet 26 of those 45 most widespread UA words are in this work—about 60%.

4 Hebrew baashaL ‘cook, ripen’ > UA *kwasiC ‘cook, ripen’
5 Hebrew baashaar ‘flesh, penis’ > UA *kwasi ‘tail, penis, flesh’
56 Hebrew šekem ‘shoulder’ > Num šikum / UA *šika ‘shoulder, arm’
78 Hebrew ḥeš ‘arrow’ > UA *hue ‘arrow’
570 Hebrew ‘axar ‘follow, another, after’ > UA *wakay ‘two, after’
1077 Semitic *manzal ‘star, moon’, Hebrew maazaal ‘star’ > UA *macaC / *macaC ‘moon’
531 Hebrew boo ‘coming, way’ > UA *pow ‘road, path’
532 Arabic baasirat ‘eye’, Hebrew *boosser ‘eye’ > UA *pusi ‘eye’
565 Hebrew makar ‘sell’ > UA *makaC ‘give, sell, feed’
616 Arabic/Hebrew *dakar ‘male, man’ > UA *taka ‘man, male, person, self, body’
The Semitic Liquids and Velars / Uvulars in Uto-Aztecan

One of the most common sequences among Semitic roots is initial q-, k-, or g- and second consonant liquid -r- or -l-. So addressing them together is convenient and again provides data for further analyses.

The liquids as initial consonants have been largely treated in the body of the book: initial r- at sets 93-100, 600-604, 887-889, and initial l- at 695-708. The liquids’ behaviors in consonant clusters are treated at 7.2 on consonant clusters. Here we list the initial l- forms, but mainly address the intervocalic liquids. Intervocalic l- is more straightforward, more often remaining each language’s liquid. However, intervocalic -r- > -r- or -y- or other. Uto-Aztecan’s nasal-liquid spectrum is introduced at 1.45-46 (pp. 52-56).

Among NUA languages, Numic has -r-, and Tb and Tak languages have -l-, all presumed to be from intervocalic PUA *-t-, many of which are, but not all. Hopi has both -r- and -l-, but many Hopi l align with PUA *w, but not all, and some -r- seem to be from intervocalic stops. A few NUA -n- correspond to SUA liquids. Many SUA languages have only one liquid: e.g., CN has l, but not r, and Eu has r, but not l. However, many SUA languages have both -l- and -r- or show separate reflexes for the two: My, Yq, Wr, Tr, Tbr. Significant is that in those languages that have both liquids, Semitic-p’s -r- usually reflects as -r- and -l- as -l-. For example, in (724), Semitic par′ōš ‘flea (jumper)’ from the verb pršš ‘jump’ > UA *par′osi / *par′ōsi ‘jackrabbit’, most languages (Op, Eu, Yq, My, PYp) show -r-, one (Tr) has -l- and Wr has variants with each. Notice in the several items listed below that most reflexes show -r- < *-r-, and -l- < *-l-, though liquid reversals also happen and are common in other language families as well. Even in Numic (below) we see Semitic -r- > Num -r-, though it has been reconstructed as intervocalic *-t- becoming -r-.

The following two My terms are evidence of a distinction between Semitic-p’s -r- and -l-:
(527-p) My bérok-te ‘to lightning’ (< Semitic brq ‘lightning’ verb and noun)
(549-p) My béloh-ko ‘to shine’ (< Semitic blg ‘shine’)
The two Semitic-p forms in My are in identical environments with -r- in 527 and -l- in 549, and the -r- and -l- of UA align with Semitic -r- and -l-, and the definitions match perfectly as well.

**Initial *l*- > **l-:
**l- ‘to/for’; Aramaic le ‘to/for him’ > UA *li ‘to, for’ (1187)
lo ‘to him/it, has’ > UA lo (1026)
l’y / loo’e ‘grow weary/tired’ > UA *loi ‘be tired’ (705)
lahgat ‘tongue’, pl: *lahgoor > UA *laŋi / *laŋu ‘tongue’ (698-kw)
lwz / lawz ‘almonds’ > UA *lawas ‘pine nut cache’ (702)
lwy / laawaa ‘turn, bend, twist’ > UA *liwa/i ‘be tightly twisted’ (706)
lmd / loomed ‘learn’ > UA *lɔmi ‘know’ (699)
lumm ‘learned, trained, taught’ > UA *luna ‘good, beautiful, fit, nice’ (700)
lmm ‘gather, collect, befall, overcome’ > UA *fimimí ‘burn, fall in (a structure)’ (703)
lqalq ‘stork’ > Ca la’la’ ‘goose’ (704)
In contrast, Semitic qr' / *qara' 'call, cry out, announce' > UA *aya 'call'

Velars and Uvulars
Let us examine the transfer of Semitic initial velars and uvulars into UA, whose 2nd consonant is often a liquid. Semitic-p generally preserves initial q-, k-, and g- as PUA *k-, though Takic more finely distinguishes *qa and *ka as qa and ka (see at 6.6). Semitic-kw, in contrast, seems to have lost initial q-, k-, g-, except in Takic, where Semitic-kw initial q- and g- both correspond to Takic initial ŋ (see at 5.13), but seem to have been mostly lost in the other branches.

Semitic-kw initial g/ q/ k- > ŋ

(981-kw) gáz 'bird of prey', gáz-aa ‘falcon-the’ > UA/Tak/Tb *’asa-wîr ‘eagle’
(973-kw) gêled ‘skin’ > Tep *‘ilida ‘skin’
(984-kw) gullaa / gullat- ‘basin, bowl, ball’ > SUA *ola ‘ball’
(1137-kw) góm ‘papyrus’ > UA/Eu/Wr *oma ‘reed’
(999-kw) gaaron ‘throat, neck’ > UA/NUM *ïyoN ‘back of neck, nape of neck’
(1057-kw) gursiptu ‘butterfly’ > UA *asiNp (tonki) ‘butterfly’
(974-kw) kakkar ‘valley’ > UA *aki ‘arroyo, canyon, valley’
(980-kw) klm ‘address s.o.’ > LS ‘ulômi ‘call s.o. names’
(993-kw) kwusoot ‘locks (of hair)’ > UA *woC ‘hair’
(982-kw) qall / qaliil ‘be small, insignificant, light’ > Tep/Cah/Wr *ali ‘little’; Tak añii
(1217-kw) qaal ‘be small, contemptible’; *qillal / qalal ‘be small, contemptible’ > UA *asi’a ‘bark, peel, shell, n’
(972-kw) qippoz ‘arrowsnake’ > Tr aposini ‘venomous serpent’
(990-kw) qr ‘/ qara’a ‘call, cry out’ > UA *aya ‘call’
(991-kw) nî-qara’ ‘he is called/named’ > UA *nihya ‘call, name’
(975-kw) qèreb ‘inward part, midst’ > UA *irapa ‘inside’
(976-kw) qarob ‘near’ > Tr ayobe ‘soon, near in time’
(977-kw) qariib ‘near’ > Tep/PYp *alip ‘soon’
(593-kw) qardammu ‘enemy, opponent’ (Akkadian) > UA *timmu ‘opponent’
(971-kw) qarduun-aa ‘louse-the, nit-the’ > UA *CtiN ‘louse’
(998-kw) qeren / gern- ‘horn, corner, tip’ > SP yinni ‘crown of the head’
(997-kw) karaa’s ‘lower leg’ > *kuVu’u > UA *yi’u ‘leg’
(988-kw) qaar- ‘gourd, pumpkin’ > UA *ayaw ‘squash’
(989-kw) qaar- ‘gourd, pumpkin’ > UA *ayoc / *ayocC ‘turtle’
(1272) qśîr ‘to peel, shell, derind, debark, skin, husk’, f. impfv ta-qśîr > UA *asi’a ‘bark, peel, shell, n’
(969-kw) qeṣet, qašt- ‘bow, weapon’ > UA *acTa ‘atlatl, bow’

Some q > Hp h
(1010-kw?) qlp ‘to peel, shell, scrape off, strip off’ > Hp hàapo(-k-) ‘get loosened, chipped’
(1009) qmt ‘draw together, lay hold of, take, contract, shrank, shrivel’ > Hp homi- ‘grab, shrink, draw together, shrivel’
(1008-kw) qrb ‘approach, be near’, qariib ‘near’, Syriac qarib ‘come near, draw nigh’ > Hp hayîn- ‘draw near’
Several etyma seem worth contemplating as feasibly from qr’:

(992) Semitic qr’ / *qara’ ‘call, name, cry out, shout, announce’ > Hopi eyoyo-ta ‘ring, peel (bell)’; LS ’uuyâ ‘feel bad, sad’ (i.e., cry); LS ’uuyi ‘howl’; LS hááyi ‘scream’; Km yu ‘cry, buzz, sing’ of impfv pl yV-qra’u ‘they call/cry’?; SP qwarava-ya’i ‘cry from pain’ vs. SP oronwi ‘roar, growl’; WMU orôgâ’ni ‘groan’; CU orôgâ’ni ‘suffer’

In contrast, Semitic-p kept initial q-, g-, and k- (see also 6.6); some examples follow:

(717-p) qlp ‘peel off, shell, rub away’ > UA *kilipi ‘shell, shuck, degrain, v’
(1409-p) kuuky-aa(’) ‘spider-the’ > UA *kuukyanw ‘spider’
(575-p) kama ‘truffle’ > UA *kamo’ta ‘sweet potato’
(755-p) kutónet ‘shirt-like tunic’ > UA *kutuni ‘shirt’
(803-p) kapiir ‘young lion’ > PYp kaper ‘bobcat’

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Turning now from initial velars/uvulars to our main focus: intervocalic liquids. Intervocalic Semitic -l- seems to be surprisingly consistent as -l- in UA (or -r-, especially in languages lacking -l-) in etyma from both Semitic-kw and Semitic-p: Semitic-kw -l- > UA -l-, and Semitic-p -l- > -l-; and to -l-, -r-, or -d- in the Tepiman branch; sometimes doubled -ll- > -n-; and some items are not yet clear. Details can be sought at each set, but below is a rough listing of data with intervocalic -l-:

<table>
<thead>
<tr>
<th>branch</th>
<th>Hopi</th>
<th>Tep</th>
<th>Num</th>
<th>Tep</th>
<th>Eu</th>
<th>Tr/Wr</th>
<th>Cah</th>
<th>Tbr</th>
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**Intervocalic *-r-**: Intervocalic *-r- changed somewhat differently in Semitic-kw vs. Semitic-p. The most common or general rule is that Semitic-p *-r- > UA *-r-, Tep *-d-, but Semitic-kw *-r- > UA *-y-, Tep *-d-. (Likewise, Proto-Mayan *r > y in branches of Mayan; and in Egyptian also, *-r- > *-y/i-.) Many UA liquids in clusters were nasalized in Numic. Some overlap and exceptions also dot the data.

**Semitic-kw intervocalic *-r- > UA *-y-** in most branches, > Tep d/d (see details at numbers listed): (19/20-kw) Semitic brr / brr(a) ‘land, choose’ > UA *kwiya ‘earth, choose/take’; but the Yq pl and Tbr kwira show -r- (64-kw) Semitic krr ‘circle, dance’ > UA *kiya ‘have a round dance’ (65-kw) Semitic mrr ‘go’ > UA *miya ‘go’ (976-kw) Semitic qrb ‘approach, draw near’; Hebrew qaraob ‘near’ > Tr ayobe/ayowe/ayowi ‘soon’ (1367-kw) Syriac mrr ‘rub off, scour, polish, cleanse, vt’ > Sr miy’-kin ‘1 wipe out, 2 cause to shimmer’
(914-kw) Semitic grr ‘ruminate (chew cud), saw’ > UA/Tak/Hp ɡyayaya ‘do circular/back-and-forth motion’
(920-kw) Hebrew gšr ‘drive out’ > UA ɡoya ‘chase’
(932-kw) Aramaic gwr / gwr-a ‘traveling away from home’ > ɡoya ‘leave, go away, go/home’
(643-kw) ɡ’afar / ɡ’afar ‘back, behind’ > UA *(a)hoi ‘back, follow, return’
(66) m’t / maamar, impfv: ɡoomer / goomer ‘say’ > UA *umay / *may ‘say’
(933-kw) gwr / *ya-gyayar ‘to commit adultery’ > Hopi yonayā-χ ‘be adulterous, have an affair (with)’
(950-kw) garaamaw-a ‘bones-his’ > UA/Hp *ŋya(m) ‘clan, relative’
(999-kw) gaaron ‘throat, neck’ > UA/SNum *iyoN ‘back of neck, nape of neck’
(1483-kw) dwr ‘to go round, turn, revolve, move in a circle’ > UA/Hp/Yq *ryuya ‘roll, turn, twist’
(868) twr / tuur-a ‘rock, hill, mountain-the’ > UA toya ‘mountain’
(605-p) twr / tuur-a ‘rock-the’ or Samaritan Aramaic shor-a > Tep hoda < UA *soya ‘rock’
(623-kw) zr / zaara(‘sow (seed)’); Arabic zarara ‘sow, plant’ > CN cayawa ‘sow, scatter seed’
(625-kw) zrəa ‘seed, offspring, descendants’; Arabic zarə ‘seed’ > Hopi cayó ‘child’
(1156) ḧr / ḥaruka ‘set in motion, move, stir, be agitated’ > UA *huyuka ‘move’
(670) ḥrəs ‘earthenware, vessel, potsherd’ > Ca wayisma-l ‘plate, dish’
(1037-kw) yoor ‘to water, send rain’ (< *yawri) > UA/Tak *yawya / *yuyu / *yaw ‘rain, snow’
(728) yr / yiira ‘(he/it) fears’; yir(a)t ‘fear, n’ > UA *iya-paka ‘fear, v’
(1344) yry / yoore (m) / toore (f) ‘instruct, teach’ (hiqtiil 3 sg impfv), toore /le /la > Tb tooyla ‘teach (him/her)’
(997-kw) karaa ‘lower leg’ > UA *yi:* < *Vyu* ‘leg’
(941-kw) -ns’re ‘shake, grunt, roar’ > *nɔy‘ ‘shake, be dizzy’
(62) srq / sq ‘to comb’ > UA *suyuk / *cyiyu ‘to comb’
(727) swr ‘turn, revolve, dance’ > UA *suyuyu ‘spin, whirl’
(1167-kw) para(‘fly’ < *prx) ‘to fly, depart, flutter, a blossom’ > UA *piyaw ‘feather, to fly’
(726-kw) pqr / paraq ‘drag away, tear away’ > UA *piyık ‘pull, drag’
(1164) šfr ‘dry up, become yellow’ > UA *sa’wa / *sawari / *sawiya ‘yellow’
(67-kw) ʃaara(‘skin disease, leprosy’ > CN siyo-tl ‘rash, scab, leprosy’
(991-kw) mi-qra ‘the/it is called/named’ > UA/Num *niyɑ ‘call, name’
(1478) Hebrew šar ‘enemy’ > UA *sy- ‘enemy, opponent’; NP sai ‘enemy’; Wr sahi ‘opponent’; Tr saye/sayi-ra ‘enemy’, pl: na-sayira; Tr na-sayé ‘confront each other’; My sayyο ‘enemy’.
(990-kw) qr / qara’a ‘call, cry out’ > UA/NUA *aya ‘call’
(580-p) qr / qara’a ‘call, cry out’ > UA/Azt/TrC *koyowa ‘yell, shout’
(1357) qr / qara’a ‘call, cry out’; many Semitic bird words from this root > UA/Num/Hp *kuYu / kuYuN ‘turkey’
In contrast to Sem-p (987-p) qar/= ‘gourd, pumpkin’ > UA *kuyaw ‘gourd’ Tr/Wr/Tb all -y-, Semitic-kw has
(988-kw) qar/= ‘gourd, pumpkin’ > UA *ayaw ‘squash’
(989-kw) qar/= ‘gourd, pumpkin’ > NUA/Azt/Tbr/Wc *ayaC / *ayoC ‘turtle’
(976-kw) qarob ‘near’ > Tr ayobe ‘soon, near in time’
(977-kw) qarib ‘near’ > UA *alip ‘soon’
(1008-kw) qrb ‘approach, be near’, qariib ‘near’, Syriac qariib ‘come near, draw nigh’ > Hp hayinj- ‘draw near’
(1489-kw) qrb ‘approach, be near’ > Ls nãya ‘be close, be near’
(975-kw) qereb ‘inward part, midst’ > UA/Tep *irapa ‘inside’
(964) qærn / qar- ‘horn’ > CN koyooniaa ‘perforate’
(998-kw) qer / qar- ‘horn, corner, tip’ > SP yinN ‘crown of the head’
(730) šr ‘to move completely’; Hebrew šrep(a) ‘fire’ > UA/Tep/Wr *sayyα / *saya ‘to burn’

Semitic-kw final -Vr > -i, or -ar > -ay

(5-kw) Hebrew baasaar ‘flesh, penis’ > UA *kwasiC / *kwasiy ‘tail, penis, meat’ (all 8 branches)
(885-kw) Semitic naar ‘fire’ written na r / naar ‘fire’ > UA *na’ay / na’ay ‘fire’ -y in Tr/Wr/My, -d in Tep
(651-kw) ḥoṭer ‘rod’ > UA *(h)uči ‘tree, stick’
(1372-kw?) dbr ‘turn one’s back’; dubr / dubur ‘jump, back(side), buttocks’ > Ktn tihi-p ‘loin, back’; in contrast is Sem-p (606-p) dubr / dubur ‘jump, back(side), buttocks’ > UA/Tep *tupur ‘hip, buttocks’
(607) dober ‘pasture, vegetation’ > UA *tupi ‘grass, vegetation’
(610) daabaar ‘speech, word > thing, matter’; Hebrew haddaabaar ‘the thing, the word’ > UA *(hi)-tapi(ri) ‘thing’
(611) dbr ‘speak’; daabaar ‘speech, word, discourse, saying, report, tidings’ > UA *tapay(a) / tapi ‘speak’
(81) ḥabēret ‘marriage companion (feminine), wife’ > UA *hupi ‘woman, wife’
(974-kw) kakkar ‘valley’ > UA *akī ‘arroyo, canyon, valley’
(92-kw) ṣa’ar ‘wood, forest, roadless terrain’ > UA *yuuN ‘ponderosa pine’
(89) šeēa’aar ‘hair’; Arabic ša’ar / ša’ar ‘hair, pelt’ > UA *suwi ‘body hair’
(1245) šeēa’aar ‘hair’; Arabic ša’ar / ša’ar ‘hair, pelt’ > UA *suwi ‘jackrabbit’
(985) ksr / kasara ‘break’ > UA/Tr/Wr *kasi ‘break’
(742-kw) šemer ‘wool’ > UA *comi / *comya ‘hair’
(79) ḫmr ‘to pitch, cover, smear’ (with s.th.); ḫmarr ‘to color or dye red’ > UA *humay ‘smear, spread, rub, paint’
(1181) šmr ‘keep, watch over, have charge of, restrain (within bounds)’ > UA *summay / sumiya ‘think about’
(10-kw) šabar ‘break, break in pieces’ > UA *sak ‘break, ruin’

Semitic-p intervocalic *-r- > -r-
(28-p) šurur / šurur / šaršur ‘cricket’ > UA *cocror ‘cricket’
(527-p) baraq ‘lightning’ > UA *pirok ‘lightning’ / My berok- ‘lightning’, Tbr viriki-t
(566-p) āriy / ārii ‘lion’ > UA *wari ‘mountain lion’
(875-p) boqer ‘morning’, baqar-iam ‘mornings’ > UA *pi’ari ‘tomorrow’
(1496-p) brd ‘be cold, to hail’, barad/baarad ‘hail, n > UA/Tr * bar- ‘be cool, time of rains’
(660-p) ḥaram / ḥurmät / ḥariim ‘woman, wife’ > Wr oerume / oreume ‘woman’
(1401-p) bhr ‘flee, slip away, pass through, glide past’ > My bóroh-te ‘tiene diarea’
(1180-p) gabr-aa, pl: gabr-iam/im ‘great man’ > UA *kiri ‘man, old man, elder’
(1499) zry (< *dry) ‘to scatter, sow’; Aramaic dry / dora ‘to winnow, scatter’, verbal n: darea / dārī > Tr/Wr *tari ‘seed’
(723) tariya ‘to be juicy, moist, fresh’ > UA/Wr *-cori ‘wet/moist’
(1038-p) yoore ‘to water, send rain’, pvf: hoora, inf: hooroot ‘watering’ > UA/Tr *hora / *hor ‘rain’
(1396-p) kpr, impfv: *-kpor ‘cover’ > Tr pora ‘cover’
(803) kṣūr (< *kṣūr) ‘young lion’ > UA / PY p kaper ‘boccat’
(1420-p) nwr, impfv: nuurt(u), pvf: naar ‘make/become light’ > UA/Eu *nur / *nar ‘become daylight’
(1202-p) ʁwr > ṣaara / yā-ṣwaru ‘be/make blind, go away with (s.o./s.th.)’; IV ṣaara ‘lend, loan’ > UA/Te *wara ‘sell’
(745-p) ʃr ‘be bright, clear’; Arabic ẓhr ‘appear, arise’ > UA *cihari / *ci’ra/i, Num si’aN ‘sunrise, east, morning’
(1222) ʃpr ‘to whistie, hiss, chirp’ > UA/Tr *ciporika ‘whirlwind’
(1250) ʃrg / ʃrq ‘slip, slide’; or ʃr / zlq ‘slip, slide, glide’ > NUA/Tr *siro ‘slide, slip’, CN -l-
(1266) ċpr / -tcp ‘to sow together’ > UA/Tr*C *pura/i ‘tie’
(1016-p) qbr ‘bury’ > UA *kopor ‘dig’, *kopa ‘(make) a hole’
(725) toor ‘turtle-dove’ > SUA *tori ‘domestic bird’, CN-l-

Even Numic and the rest of NUA show intervocalic -r- (< *-r-) in Sem-p items (though formerly understood as lenited intervocalic *-r- by previous Uto-Aztecanists):

(674) ɣhr ‘lay waste, destroy’; impfv ye-ɣhr ‘massacre’, or hoqtal impfv: *yuhrab > SP yurava ‘be overcome’
(1322) ḫr / ḫarāa ‘be hot, burn’, Ethiopic/Arabic ḥarr ‘be hot’ > UA/Tr*C *uru / Num *ir ‘hot’
(1399-p) ʁhr (< bhr) ‘test, choose, be/make choice’; Amorite bexero ‘elite soldier’ > UA *bhīri ‘expensive, opponent’
(1015-p) kbara ‘be older, great, big, grow, increase’ > UA/Num *kparaC ‘long, tall’
(1484-p) dwr ‘to go round, turn, revolve, move in a circle’ > UA/ Hp/SNum *turu ‘whirl, roll, twist’
(667) ḡwr / ḡur ‘look, behold, gaze’ > UA/Tak *huru ‘come up, look in/over’
(655-p) ʃxr / xarra ‘to snore’ > Ls xaráá ‘ya ‘to snore’
(1297-p) prk ‘crush’ > SP puruqqwi ‘to break to pieces’
(1066-p) ʃr (< *dr) ‘be weak, lean, emaciated’, verbal nouns ḏr, duruṣ > UA *corowa / *corwa ‘co’ be hungry’
(737-p) ʃīrā / xarā ‘horns’ > UA *saša ‘yellowjacket, stinging one’
(1299-p) ʃhr ‘groan, cry out’ (< *ṣr) > UA *isoroN ‘snore’, UA *sork
(1138-p) ʃor ‘navel, navel cord’; Arabic suwr ‘navel cord’ > Sr suwr ‘navel’
(1511-p) ʃrd ‘to quake, be terrified’ > Ktn sārī ‘trembling’
(1201-p) tsmura ‘exchange, substitution’; ha-tsmumaa ‘what is exchanged, exchanging’ > Num *timmī ‘buy, trade’
(729-kw) ʔebeer-aa / ʔeb-aa ‘limb, arm, wing, pinion, male member’ > UA *pi‘a ‘arm, right arm’
(1440-kw) ʔr ‘be on the road, wander’; Hebrew ‘ora ‘way, path’ (Akkadian ʔuru) > Ch ʔuru-a ‘travel, go, walk’

Semitic-p final -ar > -a, as final -r does not raise the preceding vowel like Semitic-kw final -a does:

(565-p) mkr / maakar ‘sell’ (3rd masc sg pfv) > UA *maka / *makaC ‘give’
(1331-p) kr / akara ‘till (the ground)’; ‘ikkaar ‘agricultural worker’ > UA *wika ‘digging stick’
(550-p) Aramaic baśar ‘flesh’ > UA *pisa ‘penis’
(616-p) dakar ‘male, man’ (Aramaic) > UA *takaC / *takana ‘man, person, body’
(631-p) xamarr ‘wine’; Arabic ximīr ‘drunkard’ > UA *kamaC ‘drunk’
(789) ʔhr / ṣحار ‘be clean (dietarily, of animals/food)’ > UA *cahar ‘fork(ed)’
(1072-p) ʔyātar ‘wood, forest, roadless terrain’ > UA *yuwa ‘open country, outside’
(90-p) na‘ar ‘boy’ > UA *nowa ‘son’
(1022-p) mahawar ‘next day, tomorrow’ (< *ma‘xar) > UA mawa, moosta, muu’a, mowawusu ‘tomorrow’
(1421-p) sahr- / suhr-, pl: suhuur ‘lungs’; also masaaqir ‘lungs’ > Tb msooha-t / mosooha-t ‘lungs’
**Puzzles** include the Hp and SP forms in 921 below: in Sem-kw, we would expect Hp ɲayọ and SP (q)ayu, and in Sem-p, we might expect qarọ / qoro for both, but each shows a characteristic of Sem-kw and another of Sem-p. (921-kw) grm ‘gnaw, break/rupture (bones)’, inf: garom

> Hp ɲarọ- ‘crunch down on’; SP Ɇayọ ‘grind up (like a dog chewing bones)

**Semitic-p forms showing some -r- > -y- in NUA is puzzling**

(1373-p) Arabic drr ‘strew, spray’ > Ktn tīyiṭy ‘drizzle (weather)’ (Sem-p, Semitic ḏ > t);
(1365-p) ‘gr / aqar ‘to hire, harvest’ > Tb waahay ‘work’ (-r- > - y-)
(570-p) ‘axar ‘behind, after’; *‘axer ‘other/another’ > UA *wakay/waxay ‘two, after’
(1486-p) ṭk ‘be long (time or space/length)’ > UA wīyak ‘long’
(994-p) ṣqr ‘uproot, weed, heal’ > UA/Tak *qaya/i ‘uproot, weed, clean, wash, heal’
(1515) ṣrq ‘flee, escape, shun, avoid’ > UA/Tak/Hp *wayaq ‘go out (fast)’

**Final -/r- > CN -l, though lost in other UA languages:**

(60-p) Arabic muskur ‘alcoholic beverage’; unattested *ma-škar / *mi-škar > CN meškal-li ‘mezcal, alcoholic drink’
(866-p) tnr ‘hide, bury, cook underground with coals’ > UA *timal- (tamal-li) ‘what is baked underground’
(720-p) n’bl / nebel ‘skin’
(866-p) ‘gr / ‘agar ‘to hire, harvest’ > Tb waahay ‘work’ (Manaster 1967), was followed by finding Egyptian xpš ‘thigh’ to match *kapsi perfectly, with the 1st and 3rd consonants supported by several other sets showing the same correspondences, as well as a dozen other sets exhibiting the same behavior of p > o as first consonant in the medial cluster (4.3).

Similar to English debt, pronounced det, the bilabial stops as first element of a cluster were lost in pronunciations (-B-/pC- > C-) as noted in 294, 295, 296, 297, 298, 299, 300, 486, 757, 794 at p. 124, *kapsii among them. In fact, the loss of bilabial stops as first element in a cluster was so consistent that it took 80 years to discover and reconstruct *kapsii, while a possible tie with Hebrew and Egyptian reveals a similar and consistent pattern in a dozen other cases. Whether due to clustering or not, Coptic lost many medial bilabial stops as well: Egyptian sbg ‘Mercury, the planet/bright star’ > swg’ > Coptic sowke; Egyptian ṭbwt ‘sandals’ > later Egyptian twt/twy; Egyptian sb ‘star’ > Coptic siu.

Another consistencies is that as 3rd consonant, Egyptian final -i quite consistently yields UA *-iya:

- 147 Egyptian m’i ‘lion’; Coptic mui > UA *mawiyia ‘mountain lion’
- 180 Egyptian ḥbi ‘be festive, make festival’ > UA *hupiya ‘to sing, song’
- 165 Egyptian rwi ‘to dance’ > UA *tawiya / *tuwiyia ‘to dance’
- 387 Egyptian ḥwi ‘fliessen, fluten [flow, flood]’ > UA *huwiyC ‘canyon, water way’ (slightly shortened)

In addition, the final *-i/y stands as a consonant in producing gemination of the next consonant in NUA.

Another consistencies is Tara-Cahitan’s and especially Wr’s anticipation of a glottal stop to precede the consonant it formerly followed: 154 sb’ > si’u ‘star’; 199 db’ > si’u ‘clothing’; 157 it’ > i’u ‘take’; 724 Hebrew paršos ‘flea (jumper)’ > *pa’rosi ‘jackrabbit’.

Also quite consistent within the Semitic-UA tie is some pre-classical Hebrew phonology. The vowelings match very early Northwest Semitic vowelings patterns, as noted in (1), (2), and (3). Consistent with that earliness are two consonant distinctions that are earlier pronunciations than those reflected by the 23 letters of the Biblical Hebrew text: the Proto-Semitic pharyngeal Ɇ and *x merged to ḥēt, ʕ and *g > ŋ, and Proto-Semitic *d and *z merged to Hebrew z. However, there is evidence in UA that the Semitic-p language
and it can be seen that $w > v$ within UA itself though other times we see $PUA \ast w > v \in UA$. ‘moist, saturated with liquid’ Aramaic, an actual $b \rightarrow v$ is an alternate form due to strengthening of $w > b$: Aramaic(J) raabe, f: raabaa

Semitic $x > UA \ k$ (also Semitic $x >$ Semitic $k$), and $r > t$, initially at least. (strengthening) also occurs

Examples of $bhl$ $bahiya \ ‘empty, vie, compete’ \rightarrow Hp \ kwahi \ / kwàyya \ ‘suffer loss’; kwaha- ‘deprive of, take at expense of’ (38-kw) $baqiya \ ‘stay, be left behind’ \rightarrow Hp \ kwattyaa- ‘behind’ (954-kw) $snw \ ‘gleam, shine, be beautiful’ \rightarrow Hp \ soniwa \ / sonwa $baqiya \ ‘stay, be left behind’ > $bahiya \ ‘empty, vie, compete’ \rightarrow Hp \ kwahi \ / kwàyya

Other consistencies and patterns:

Weak third consonants, like $y$, $w$, and $\hat{v}$, in Semitic verbs are more often lost or not apparent in the Semitic conjugations. However, in UA they often appear though not expected in Semitic:

$sly \ / salla \ / saliya \ ‘think no more on (s.th.), forget, comfort, delight, take pleasure in’; Hebrew $\hat{s}lala \ ‘rest’$ $\rightarrow Hp \ salayti \ ‘be gratified, fulfilled, pleased by/from’ (1501)

$bahiya \ ‘empty, vie, compete’ > Hp \ kwahi \ / kwàyya \ ‘suffer loss’; kwaha- ‘deprive of, take at expense of’ (38-kw) $baqiya \ ‘stay, be left behind’ > Hp \ kwattyaa- ‘behind’ (954-kw) $snw \ ‘gleam, shine, be beautiful’ > Hp \ soniwa \ / sonwa- $be beautiful, pleasing, bright’ (13) $bky / Syriac pfv bakaa / bakaa \ ‘be beautiful, pleasing, bright’ (13)

Examples of $bhl$ $bahiya \ ‘empty, vie, compete’ > Hp $kwahi \ / kwàyya \ ‘suffer loss’; kwaha- ‘deprive of, take at expense of’ (38-kw) $baqiya \ ‘stay, be left behind’ > Hp $kwattyaa- ‘behind’ (954-kw) $snw \ ‘gleam, shine, be beautiful’ > Hp $soniwa \ / sonwa- $be beautiful, pleasing, bright’ (13) $bky / Syriac pfv bakaa / bakaa \ ‘be beautiful, pleasing, bright’ (13)

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Some of the below include problematic / inconsistent data to think about and for future study.

-h- is well preserved in Semitic-kw:

ggg ‘be cured, healed, freed, bend’ > Sr $\nghâàh \ ‘go around a bend’; Hp $\nghâa \ ‘untie’, Hp $\nghâ \ ‘remedy’ (909-kw) $khh / kehah \ ‘be inexpressive, dim, dull, colorless, disheartened’ > Ktn ‘a-khâhik ‘sad’ (903-p or 907) $bahiya \ ‘empty, vie, compete’ > Hp $kwahi \ / kwàyya \ ‘suffer loss’; kwaha- ‘deprive of, take at expense of’ (38-kw) $bhl \ ‘cease, become quiet, tranquil, calm, gentle’ > $kwahe \ ‘1. tamed, 2. peaceful, tranquil, gentle’ (39-kw) $bahamat \ ‘back, hill, high place’ > UA $kwahama \ ‘back’ (7-kw)

Examples of -w- > -v-: While lenition (weakening) is the more common kind of consonant change, fortition (strengthening) also occurs in language change. We have already noted other instances of strengthening in Semitic $x >$ UA $k$ (also Semitic $x >$ Semitic $k$), and $r > t$, initially at least. We see that $w > v$ occurs also.

I’ve heard some Arabic speakers say $v$ for Arabic $w$, and in Modern Hebrew, the original $w$ is pronounced $v$. Hebrew $rwy \ / ravaa (\rightarrow ravaas in some dialects) ‘drink one’s fill’, impfv pl: $yivrâyuun$. In Talmudic Aramaic, an actual $b (\rightarrow v)$ is an alternate form due to strengthening of $w > b$: Aramaic(J) $raabe, f: raabaa ‘moist, saturated with liquid’. Also Hebrew $\varepsilon r\varepsilon v\varepsilon w\varepsilon a / \varepsilon r\varepsilon v\varepsilon a s$ has as its cognate Samaritan irba. Likewise, in UA, Semitic $w > UA \ v$ occurs often enough, and intervocalic $v$- is then re-interpreted as from $PUA \ *p-\$, though other times we can use $PUA \ *w > v$ in only a few languages, such that $-w-$ occurs in most UA languages, and it can be seen that $w > v$ within UA itself.

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Note examples of intervocalic */-w- > -v-/, often causing UA forms to seem from UA */-p- instead of */-w-: (147) UA *mawiyah 'mountain lion': *mawiyah > mavid in some Tep languages and in Eu. [Egyptian m‘i ‘lion’]
(1287) UA *na-wakay 'four': most languages show */-w- in reflexes of *na-wakay, but */-w- > */-v- in Eu návoi.
(1037) UA *yuvín / *yúvin ‘ponderosa pine’ (in Num) and > */yuy ‘conifer sp’ (in Tak), and w > v happens often enough in Num: Kw yíví-‘ponderosa or yellow pine’; Ch yuvimpí ‘pine sp’; CU yíví-pí ‘pine tree’.
(569) UA *wokó(N) ‘pine’ > Eu vokót/gökót. [Hebrew ‘egooz ‘nut tree’]
(286) UA *pi’wi ‘clean, vt’ > Eu pigwide/pivide. [Egyptian px ‘purge, clean’]

UACV-1730 *wokin ‘drag’: Tb wūgūm–īwūgūm ‘drag it’; Hp lōlōkinta ‘drag, pull behind’; *w > v in Sr vôökín ‘pull, drag’; even if Tb’s first vowel does not agree, 4 of the 5 segments agree in Tb and Hp with identical semantics: */wVkin.
UACV-1873 *awa ‘tell’: TO aag(a); TO aagi; UP ‘aagî; LP ‘aagi; NT á‘aga; ST ‘a’aga; Eu áwa; My hiáwa ‘decir’; Tbr amwâ / omwâ; Tb aawinat–aawinn ‘tell to’; Hp aa’awa, awin–awinn ‘tell, inform, relate, announce’; but Sr aa’v ‘tell a true story’ seems to show */-w- > */-v- in Sr again.
(575) UA *kamo- ‘a sweet potato’: Cr kámwah; CN kamo-‘tli; ST kamav ‘camote’ with > w > v. [kam- ‘truffle(s)’]
(347) UA *wiru ‘play a reed flute’: Ca wiru; Ls wiru; Sr wiru’în ‘play a reed flute’; Sr wiru’în ‘treat flute’; WMU viyu’/eviyu’i ‘flute’ is very similar to Sr except w > v. [Egyptian wr ‘reed flute’]
(165) UA tawiyah / tuwyiah > *tuya ‘dance’; redup */tu(w/Vt)/: AYq tatawiilo ‘turn around, vi’; Sr tuhtu ‘dance, vi’; Kt tuhtu ‘dance, vi’; Kt tuhtuhit ‘dancer, n’; Ls tóvtu-s ‘guardian spirit, person who performs a certain dance, the tatahuila’; Gb tóvtu’ax ‘tatahuila; kind of dance’; Gb tóvtu’ar ‘the tatahuila dancer’; Kt tôviti ‘certain type of dancer’; CN itootiaa ‘dance, v’; CN mi’to-tli ‘dance, n’; Pl ihtutia ‘dance, vt/refl’; */tuya > PYp tuuda ‘dance, vi’; TO čuud. [Egyptian wri ‘dance, v’]
(799) UA *yaway > Tbr yavá-n ‘river’ at ‘canyon’ [Hebrew ya’or ‘river’]
UACV-845 UA *sawi ‘fear’ > Eu sevive ‘tener miedo, v’ at ‘fear’ *sawì
UACV-1413 UA *yaway(a)w / *yawayo ‘lung’: CN mimiyawayo-tl ‘lungs’; Ca yàyavaya ‘lung, liver’
(322) Egyptian q’yt ‘high land, hill’ > UA *kawi ‘mountain’: Eu kavit / kawì(t) / hawi ‘hill’
(163) Egyptian w’re ‘sun’, day’ > UA *tawa > Eu tavi ‘sun’; Numic tava
(566) Semitic ‘ari ‘lion’ > UA *wari > Tbr wawi / vawi ‘mountain lion’; Cr wâbè ‘coyote’; Eu bo’i / wo’i
(1512) *tiwa > Eu tive ‘tener vergüenza’
(756) Hebrew *sa‘nna ‘enemy, hater’ > UA *sina’a / *sina ‘Num sinâva-vi ‘coyote’ as the trickster often representing the cosmic ‘hater’ or ‘enemy’ of mankind; Eu zinâva ‘get angry’
(719) Hebrew towlid ‘bear a child, fem impfv’ > Ls tôvli ‘to bear a child, lay an egg’
(1061) Semitic rwy ‘drink’ hirwiy > UA hivi (< *hipi?) ‘drink’
(1464) Hebrew sá’or ‘soup (leavened) dough’; Araamic sé’i/ur / sy’wr > UA cívu (< *cipu?) ‘bitter’
(738) Hebrew qayjí < UA *kuwís ‘summer’: Eu kuvés-rawa ‘summer’; Tr kuwésa ‘be summer’
(758) Hebrew ši’l ‘ask’ > UA *šũ’vi and Ls šûvini ‘ask for’
(689) Semitic šár ‘juniper’ > UA *wa’iri > wa’ori > abori ‘juniper’
(381) Egyptian wr hâq ‘buzzard’ > UA ShirkuN ‘buzzard’: Wc wîkëki; Cr vësikë ‘buzzard’
(1046) Araamic šagort-aa ‘girdle’ > UA *wikosa ‘belt’: Eu wikosa/vikosa
?*yawaya > SP nayava/naya’pa ‘seem, look like’

** Liquids */I/r > s in a cluster with or when adjacent to a voiceless consonant**
(381) Egyptian wr(t) hâq ‘turkey buzzard’ > UA *wiruku in most UA languages, but r > s in Hp wisoko, Tb, and Cr
(1279) *yager ‘point’ > UA *yaka ‘nose, summit’ Hopi yakan- (combining form)
(91) Araamic *nawar-taa ‘girl’ > UA *nawis-t ‘girl’
(1301) Semitic mlk ‘to lead’ > Tb mškît ‘to lead, vi’; Tb(H) mškip ‘in front’
(778) Hebrew tabbu ‘navel’ > Tb šappû ‘belly’
(290) Egyptian t-prt ‘medicine’ > Tb tipuhiš-t ‘medicine, herb medicine’
UACV-918 Hp mëmosplâ ‘honey’ and PYp mamur ‘bee’; Hp also devoices r > s as in buzzard, necklace, etc.
(1422) Syriac kmr / *kamar ‘be sad’ > Tb hammašat ‘be sad’
(1022) Hebrew maḥar ‘next day, tomorrow’ < *ma’xar (what is after) (Brockelmann); Hebrew mohora’tar ‘tomorrow’; Araamic maḥ̄r, maḥ-‘next day-the’ > CN moosta ‘tomorrow’. In CN, -r- > -s- in a cluster with a voiceless C.
(1046) Araamic šagort-aa ‘girdle’ > UA *wikosa ‘belt’: Eu wikosa/vikosa; Cəh wikosa. -rt- > -s- as also the -rhr- > -s- in ‘turkey vulture’ as in both cases clustering with a voiceless consonant causes devoicing of r > s, like Nahuatl y > s.

** Sibilants, especially ʂ > ’ in Nemic**
(581) Hebrew *ars-aa ‘earth-ward, to the earth’ > UA *wiči > Num *wi’i ‘fall
(748) Hebrew šībeš, šībaš- ‘to weave patterns’ > SP sikwa’a ‘to braid’
(33) Hebrew bisar ‘make inaccessible’ > UA/Num *kwi’ay / *kwi’a’t ‘surround, fence’

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(1020) Syriac bšš ‘to bud, blossom’ > Ca če-šwala’an ‘open (eyes or mouth)’
(532) Hebrew *booster(ıt) > UA *puši ‘eye’ > Numic *pú’i

**Samech s > c** (the c vs. s results of the four Semitic sibilants (s-like sounds) await more research)
(1255) Hebrew sgd, impfv: -sgd ‘bow down, kneel’, infinitive sgd > UA *cako ‘knee, kneel’
(1037) Hebrew nes ‘flag, standard, ensign’ > UA *naci ‘standard outside kiva’
(895) Hebrew *hi’sep ‘be gathered, die, be put in family cemetery’ > UA *hi’acapa ‘bury, grave’ > Tep hi(’)asapa
(1462) Hebrew šapat ‘lip, speech, edge, shore (of sea), bank (of river)’ > UA *capa- ‘ridge, edge’

**Egyptian w > Tepiman w**: normally PUA *w > Tep g, but instances of *w > Tep w do occur and may be loans, but collecting such samples to look at (more than these exist) may tell us something:
Egyptian (226) wnm ‘eat’; (147) ní ‘lion’.

**Initial ‘h in Sem-kw?**, which is merely initial devoicing of the first vowel when glottal stop is negligible:
(1220) Syriac ‘etqaraš ‘to shade’ > *hikya ‘shade’
(1463) Hebrew nes ‘flag, standard, ensign’ > UA *naci ‘standard outside kiva’

**Afro-Asiatic and PUA *h > Tep h**: the usual correspondence is PUA *h > Tep ‘yet Tep sometimes retains
h within UA itself (and two) and also in the Near-East to UA tie (the last four):
UACV-560e *ihozo (> Tep ‘ihozo’) ‘to cough’: B.Tep314 *i’hôggi ‘cough’; TO i’hog; LP ihoga/ihosana; PYP i’osin
UACV-789 *hay-y ‘edge, shore, end’: Cp häyye ‘end, edge, shore’; Cp häye ‘finish, tire of’; Ca häyya ‘edge, end’;
Ls háylu / háyla ‘edge, end’; like Cp häyye ‘finish, tire of’ is PYP had ‘finish, tire of’ (UA *y > Tep d)
(184) Egyptian htp ‘set (of sun)’ > Tep huru ‘set (of sun)’ and Eu hurun, but Eu h not from *s like Tep
(208) Egyptian ḫnw ‘glisten, Libya’ (the glistening desert) > TO tohono ‘desert’
(895) Hebrew *hi’sep ‘be gathered, die, be put in family cemetery’ > UA *hi’acapa ‘bury, grave’ > Tep hi(’)asapa
(463) Egyptian ḫw / ḡvw ‘body’; Egyptian ḫw / ḡvw ‘body’; Egyptian ḡvwt / ḡwvt ‘joy, rejoicing’; Egyptian ḡv ‘body’;
TO hó ‘body’; PYP hona ‘body’; LS hêcna ‘happy’. The cluster of -sw> -n-
(824) TO hoohi ‘mourning dove’ (< *howi < UA *hayowi ‘dove’) with consonant harmony (*howi > hoohi),

**In UA, w > kw (many more to be gathered)**
*suwi > Mn sukwí ‘pubic hair’
*wacuwi > Mn wahcikwitu ‘four’

**Hebrew Semitic-p non-initial -t- > -c- or -s-**
(1195) Arabic qimma(t) ‘top, summit, peak’ > UACV-2368 *kumisa ‘top, tuft, crest’
(613) Hebrew dVbbooteey ‘bears’ > Tep *posi, CrC *huce, with loss of first syllable of short unvressed V
(594) Hebrew ‘axoootee’ ‘sisters’ > UA *kooci / *koosi
(633) Semitic xaataan / xooten ‘in-law, father-in-law’ > UACV-1791 *kusana ‘sibling-in-law’;
Ktn-kuhana ‘sister-in-law’ (< *kusana); Gb kusna ‘brother-in-law’.
(1462) Hebrew šapata(t) ‘lip, speech, edge, shore, bank’ > UA *capa- ‘ridge, edge’: Eu zápsi (capsi) ‘loma [hill]’
(1046) Hebrew/Aramaic ḥagort-aa ‘girdle’ > UACV-177 *wikosa ‘belt’; the -rt- > -s- as also the -rh- > -s- in ‘turkey
vulture’ such that in both cases clustering with a voiceless consonant causes devoicing of r > s.
(1386) Syriac qa qa ‘laugh’: Aramaic qtaq / qaqa ‘to laugh’ > UA *kasi ‘smile’: Ca kaskási ‘smile’
(381) Egyptian wr(t) ḡq ‘turkey buzzard’ > UA *wiruku in most UA languages, but r > s in Hw wisoko, Tb, and Cr
(1400) Syriac baatār ‘after, following’ (< *b-atar, which equates to Hebrew b-‘ašer); Hebrew ba‘ašer ‘because’;
Arabic ‘ašar ‘track’; Arabic ‘ašar ‘immediately after’; these three language forms are cognate in Semitic, and
the UA form is phonologically like Hebrew, but semantically like the more original meaning in Arabic
and Syriac, i.e., ‘in the track of’ or ‘after, behind’: AYq veasi ‘behind, beside, on the other side of’.

Masoretic e = UA a: (614) makteš ‘mortal’ > UA *maCta / *mattas ‘mortal’;
(851) paane ‘front, face’ > UA *pana ‘cheek’; (592) ‘abnet, pl: ‘abnet-im ‘sash, girdle’ > UA *natti ‘belt’; 1198;
(1307) Hebrew nes ‘flag, standard, ensign’ > UA *naci ‘standard outside kiva’
Occasional *x > h, not usual *x > k:< Eu kawi(t) / hawi ‘hill’ and 655, 1007, 1008, 1009, 1010, 1011,
Semitic-kw medial *-mm- > -(m)m- in Numic (820, 830, 936, 938) and *-nn- > -(n)n- (22, 715, 945)
7.11 Measuring up to Methods for Establishing Language Relationships

In *Language Classification: History and Method*, Campbell and Poser (2008) enumerate several requirements for establishing language relationships: morphological resemblances, established sound correspondences among some basic vocabulary, sorting loans from cognates by sound correspondences, and hopes for morpheme lengths of enough segments to eliminate chance resemblances.

**Morphology**
Throughout, Campbell and Poser (2008, but especially in Chapter Five, 74-86) put a premium on morphology, the examples being from Indo-European, which is packed with specific morphology, especially the older or better preserved languages, with fully conjugated verbs and elaborate noun declensions of case, gender, and number. Morphology is indeed important, which makes securing relationships more difficult for language families lacking rich morphologies, such as those with non-conjugating verbs and undeclined nouns void of case, gender, etc. Polynesian languages are good examples of morphological scarcity. Even morphologically rich languages often lose that richness. In English, for example, verbal conjugation is greatly reduced, case marking remains only in pronouns, grammatical gender is lost, and its plural is generalized, with only a few archaic plurals remaining (oxen, children, brethren). This does not mean, however, that language connections cannot be firmly established for languages without rich morphology.

There is yet another matter regarding morphology. Consider the fact that Yiddish is classified as a Germanic language because it is mostly German; however, in Yiddish the Semitic infusion inserts Semitic roots into the Germanic grammatical machinery. So Yiddish is excused from retaining Semitic conjugations and morphology, even though it began with Hebrew-Aramaic speaking Jewish peoples entering central and northern Europe to gradually take on substantial amounts of German vocabulary and morphology; even its pronouns and basic vocabulary, like body parts, are mostly from German.

**Tendency Toward Fossilized Morphology**
Uto-Aztecan, like Yiddish, is also a language mix or an infusion into unrelated languages. However, unlike Yiddish, UA retained the Semitic pronouns and much basic vocabulary, much more than Yiddish did. Furthermore, UA, in spite of its mischsprache status, has retained a surprising quantity of the Near-East morphology (see 7.3), often in a fossilized state: UA has four Semitic plural suffixes, one Egyptian plural prefix, four Egyptian stative/passive suffixes, and one Hebrew passive/reciprocal prefix. Semitic-p contributes many Aramaic nouns whose citation forms include the suffixed definite article (see 7.3 and 8), which articles are also included in the citation forms of some Aramaic dialects, and for ‘deer’ (638) are found the feminine suffix for female deer and the masculine suffix for bucks. UA also has a great number of fossilized Semitic verb forms of the following types: 3rd person perfective verb forms, both singular and plural; Semitic 3rd person imperfective/prefixed forms mostly with the 3rd masc prefix ya-/yi-, some with the fem prefix ta-/ti-, and a few with both the masc and fem forms (560-561), and others of the impfv stem without a prefix. For some verbs, both the perfective and imperfective exist, like camawa (< *šamaḥa) (814) and icmo (< *yi-šmah) (84) and laaqah > looqo (695) and *yilqaḥ > Hebrew yi-qqaḥ > UA yoko (696). Some imperatives appear (1459, 1465), but no regular 1st and 2nd person forms, only 3rd person forms or impfv stems without any person prefixes, which package of forms is quite as expected. No complete paradigms exist, except perhaps the 1st, 2nd, 3rd sg impfv series of the Aramaic verb ‘to be’ in the Nahuatl sg pronoun series nehwa, tehwa, yehwa (111-112).

If a language with Semitic percentages comparable to Yiddish were found in the Americas, would its connection with Semitic be accepted? The traceable history of Yiddish and its same-continent geography allow its Semitic infusion to be accepted without question. Yet UA has a higher percentage of Semitic vocabulary than Yiddish has, and more grammatical parallels, but the intervening oceans may discourage assent. But should it be so? If so, then the matter is not being decided by hard language evidence, but by paradigmatic bias.
**Sound Change**
The sound correspondences that Semitic-p and Egyptian have in common with UA underlie a sizable vocabulary, including much of it basic vocabulary. The set of sound correspondences of Semitic-kw with UA differ from those of the Egyptian-and-Semitic-p set, which identifies Semitic-kw as a classic loan source of another sizable amount of data/etyma, a loan source more like Phoenician in contrast to Semitic-p with its Aramaic tendencies. In addition, Semitic-p shows some pre-exilic sound distinctions (5.7, 5.8, 5.9) while the Phoenician-like Semitic-kw does not, consistent with the Phoenician alphabet lacking those distinctions.

**Morpheme Length**
Also among matters mentioned is morpheme length (Campbell & Poser 7.10, pp. 200, 171). As explained on page 13 of this work, the probabilities for chance correlations of morphemes of CV length is high, maybe 1/30 or 1/50, or for CVC length 1/500 or much less (1/100) if sounds that are “close” are accepted. That is, 1000 CVC items in two languages could have 2 to 30 similarities by coincidence. Items of CVCV length have smaller chance probabilities, and thus a sufficient number of them make a decent case, but they are still subject to probabilities such that a limited number of CVCV or 4-segment items can be suspect. However, as we begin finding items 5, 6, and 7 segments long, as well as hundreds of 4-segment matches, how do we logically dismiss it?

Items 7 or 8 segments long:
(853) Aramaic hîppûšît ‘beetle’ > UA *wîppusî ‘stink beetle’ (both with geminated -pp-)
(567-p) Hebrew ya’amîn-o ‘he believes him/it’ > UA *yâwâmîn-(o) ‘believe (him/it)’
(381) Egyptian wr(t) ḥq’w ‘buzzard, lit: great (of) magic’ > UA *wîrhûkûN ‘buzzard, turkey vulture’

Items 6 segments long:
(1246) hassîm’âl ‘the left’ > UA aašînân ‘left’
(87) Arabic ǧgz / ḡagaza ‘to age, grow old (of women)’ > Tr wegeca- ‘grow old (of women)’
(604) Aramaic rô’emaan-aa / reemaan-aa ‘antelope-the’ > UA *tîmînâ ‘antelope’
(1045) moškât ‘bracelet, fetter, belt’ > Tb mohkat ‘belt’
(57) Arabic singaab ‘squirrel’ = Hebrew *ṣiggoob ‘squirrel’ > UA *ṣîkkûC ‘squirrel’ (-gg> -kk-)
(381) Ṣalaqát ‘leech’ > UA *walaka ‘snail’
(892) šanawbar ‘stone pine’ (type of pine) > UA *sanawap ‘pine tree’
(832-p) *sârtoon ‘scratcher, crab’ > *sâCtûn > sîCtûn / *suCtûn ‘claw, nail, crab’
(28-p) šûrsûr ‘cricket’ > UA *corcor ‘cricket’
(864-p) quppat, pl *quuppoot ‘large basket(s)’ > UA *koppot ‘basket’ (both with -pp-)
(603) rymh (= riimaa) / riim-taa ‘large stone-the’ > UA *tîmî-ta ‘rock’
(99-p) Syriac râb-uu-hî ‘they climbed it’ > UA *tippuhi ‘cippih’ (‘climb’ (–kb– > –pp–)
(1274-p) kookb-aa(’) ‘star-the’ > UA *kuppûa ‘to shine (as of the stars)’ (–kb– > –pp–)
(796-p) to/kal ‘she/it eats’ > UA *tîkkaC ‘eat’
(1446-p) bar kabaan-(aa) ‘belt’, kbn ‘gîrd’ > UA *pakkaC ‘belt’
(778-p) tîbûuru / tibûuur ‘nâvel’ > Tb šâppûšî ‘belly’; NP sibudu ‘nâvel’; Cr sipu; Hp sîvon-(658-kw) *-hâbbîl (< *hbl) ‘bind, tie together’ > SP wîkkwînta ‘to wrap around, coil’
(614) makteš ‘mortar’ > UA *maCta ‘mortar’ and Ca *matâsh ‘crush, squash, vt’ (with *tt- and -â)

Items 5 segments long:
(1409) Aramaic kûuky-aa ‘spider-the’ > UA *kuukya ‘spider’
(926-p) *âgap ‘wing, pinion, arm, shoulder’ > UA *wâkapu ‘wing, feather’
(925-kw) *âgap ‘wing, pinion, arm, shoulder’ > UA *anâpû ‘wing, arm’
(617-p) diqan-aa ‘beard-the, chin-the’ > UA *ti’nà ‘mouth’
(675) ḥnûp ‘be pigeon-toed, bow-legged w/ toes pointing in, turtle, lizard’ > UA *hunap ‘badger, bear’
(52) mûkke ‘smitten’ (*mû-nkay > mûkke) > UA *mûkki ‘die, be sick’
(677) ṣâqol ‘round’ > UA *wâkol ‘round’
(683) šîm’t ‘cloud over, become dark’ > UA *(w)umaC / *(w)îmaC ‘rain, be cloudy / overcast’
(1130-p) pâgr-aa ‘corpse, body’ > UA *pîkyaC ‘skin, animal hide, flesh’
(182) Egyptian hotpe ‘peace(able)’ > UA *hûppî ‘peace(able)’

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Semitic correspondences, and the exceptions are included to contemplate potential explanations; furthermore, ‘be autumn’; NP yïbano; TSh yïpani; Sh(C) tïhïya 'horse'; Kw tïhïya; Ch tïhíya; SP tïhïya 'toenail'; Kw taši 'hoof, nail'. (832) Egyptian wrt *ca'ïku / *caCCïku 'cocoon': Wr ca'égori 'rattles of cocoon'; Tr ca'ïkiri 'cocoon'. In 1408 below, a cognate for ‘buzzard’ exists in most UA languages and in 7 of 8 branches. An intervocalic liquid -l/r- appears in most UA languages, but Hp, Tb, and Cr show -s-. Yet no correspondence of -l/r- with -s- has been proposed for those 3 languages, though in this case the suggested Egyptian source with a cluster of -r-lh- may explain the devoicing of r > s preceding two voiceless consonants.

(381) Egyptian wrt ḥq w ‘buzzard, literally: great (of) magic’; the attested Egyptian form is the feminine wrt ḥqw, but the syncopated cluster -r-lh- became the liquid -r-l/ in most UA languages, but -s- in Hp, Tb, and Cr: UACV-343 *wirukuN 'buzzard, turkey vulture': Hp wisoko; Tb wišokombiš-t 'song of the turkey buzzard'; Sh(M) tacï’ïm-pin ‘star’; TSh taciumpi ‘star’; Sh(C) taci’ïm-pin ‘star’; Ch tasíco'o 'toenail', masico'o 'fingernail'; SP *ca'ïku 'cocoon attached to a tree'. Tr and Wr do not have a 'y correspondence, though -y- from a cluster of an alveolar pair -rn- is natural enough.

Similarly, in the closely related Central Numic languages in 1408 below, two of them show -n-, two show -s-, and one shows neither, yet no one has suggested a correspondence of -n:- -s- in CNum or anywhere. (1408) UA *ta(C)tinuN-pi 'star'; Mn tazinópi 'star'; TSh taciumpi 'star'; Sh(C) tacï’m-pin/itaC 'star'; Sh(M) tacï’im-pin ‘star’; Cr taciuupi ‘star’.

In 381 below, a cognate for ‘buzzard’ exists in most UA languages and in 7 of 8 branches. An intervocalic liquid -l/r- appears in most UA languages, but Hp, Tb, and Cr show -s-. Yet no correspondence of -l/r- with -s- has been proposed for those 3 languages, though in this case the suggested Egyptian source with a cluster of -r-lh- may explain the devoicing of r > s preceding two voiceless consonants.

Another periodic inconsistency in UA itself is variation in which some UA languages show doubled or geminated consonants while others do not. In 832 below, Sh and the SNum languages show reflexes of a doubled consonant (like its Semitic source), but most languages have lost that gemination (a few are listed): (832) sartoön ‘scratcher, crab’ > UA *saCtuN ‘claw, nail, scratch, crab’ (Hebrew o > UA u): Sh ta-sittun ‘toenail’; Kw ta-šito’-bő ‘toenail’; Cs aši’o ‘toenail’, masiço ‘fingernail’; SP šiču, mašičiño’-N; CU šiču-či ‘crab’; CU šiču-ppi ‘fingernail’; but the Takic languages lost that gemination, showing only a single intervocalic -t- > -l: Ca sălu-l ‘elaw, nail’; Ca saluku ‘scratch’; Cs šul’a; Gb čur ‘hoof, nail’.

In ‘deer’ we see medial *-h- in all languages except SP showing *-k-:

(638) Semitic *raxel ‘ewe’: Mn tìhiya ‘old buck’; Mn(L) tìhihta ‘deer’; NP tìhidda; TSh tìhiya(n); Sh tìhiyan; Cm tìhiya 'horse'; Kw tìhiya; Ch tìhiya; SP tïgi (< *tikiá) ‘deer’. All show -h-, but SP -g- < PUA *-k-.

In UACV-995, we see *-p- > *-kw- like Semitic-kuw b > UA kuw: *yïpanaC ‘autumn’. Mn yibano ‘be autumn’; NP yibano; TSh yipani; Sh yipani; Kw yitana; SP yívannaC / yíwannaC; Cu yuvwa- / yëgwa-.

In spite of exceptions in UA itself, 95% of the Semitic-UA sets accord with the proposed correspondences, and the exceptions are included to contemplate potential explanations; furthermore, the Semitic-to-UA percentage is at least as high as the percentage of UA correspondences within UA itself.
8 The Aramaic Leaning of the Semitic-p Language

Curiously, Semitic-p exhibits considerable affinity with Aramaic, a Northwest Semitic language closely related to Hebrew and also spoken in Palestine at various times. Some vowelings of Sem-p are more like Aramaic than Hebrew. For example, Hebrew bášaar ‘flesh’ is apparent in Sem-kw as UA *kwasi (5), but the vowels of Aramaic básár ‘flesh’ appear in Sem-p’s UA *pisa (550). UA words for finger not only show the Sem-p expected s instead of c for the sibilant, but also show a vowelizing only found in Aramaic dialects, like Syriac sebâa (> UA siwa). Hebrew would show rounding for an initial aleph: Hebrew ’ešbaḵ would be something like UA *wicpo, but nothing like that exists in UA. In addition, UA’s absolutive suffix *-ta is found throughout much of UA and is quite identical to Aramaic’s feminine definite article *-tāa, which is also a suffix and is also dropped when the noun is possessed, as in UA:

(1273) Aramaic *-tāa ‘the’ (feminine suffixed definite article, dropped when possessed) > *UA *-ta ‘absolutive suffix (dropped when possessed).
(1274) Aramaic(S) kookb-aa‘/kookb-aa‘ ‘star-the’; Syriac kaukab ‘star’; Syriac kauk-b-aa‘ ‘star-the’; Sr kupaa ‘to shine (as of the stars)’ (a verbalized noun, even with final glottal stop). All as expected: vowels generally rise from Semitic to UA (o > u); and Aramaic’s suffixed definite article causes the last two consonants to cluster, and Sr-p- instead of -v- shows that a cluster underlies it, such as -kp-.

<table>
<thead>
<tr>
<th>Hebrew/Semitic sg</th>
<th>Hebrew/Semitic pl</th>
<th>maghrib Arabic</th>
<th>Classical Nahuatl</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>'e/-'a-</td>
<td>'I (verb)'</td>
<td>ni/-na-</td>
</tr>
<tr>
<td>2nd</td>
<td>ti/-ta-</td>
<td>‘you sg (verb)’</td>
<td>ti/-ta-</td>
</tr>
<tr>
<td>3rd</td>
<td>yi/-ya-</td>
<td>‘he (verbs)’</td>
<td>yi/-ya-</td>
</tr>
</tbody>
</table>

The Classical Nahuatl (CN) singular pronoun series—nehwa (I), tehwa (you), yehwa (he)—parallels the imperfective of the Aramaic ‘be’ verb—’ehwe, tehwe, yehwe. Though the Nahuatl first person singular (I) form (nehwa) differs from the verb form, the n- of the CN form is analogically like the fundamental n of most Semitic ‘1/me’ forms. In fact, the maghrib Arabic dialect did the same thing, that is, analogized the impfv verb prefixes to n-, t-, y- (Goldenberg 2001, 86), just like the Classical Nahuatl singular series—nehwa, tehwa, yehwa. The Hebrew pattern is ’ehye, tihye, yihiye, with y vs. the w of Aramaic. So UA better matches the Aramaic pattern. Reflexes of Aramaic *hawa occur elsewhere in UA also:

At (1345) Aramaic hwaay / hawaa ‘exist, be, become’; Syriac hawaa > UA *hawa in Ls and Tb. Aramaic hawaa contrasts with Hebrew hayaa, and the UA forms are like Aramaic, not Hebrew. At (101) Uto-Aztecan *ni’ ‘I’ does not align with Hebrew ‘ani, because final -i is Uto-Aztecan’s favorite final vowel, so if Hebrew ‘ani ‘I were the source, there would not be a change in the final vowel. However, Uto-Aztecan *ni’ ‘I’ does align very well with Arabic, Aramaic, and Syriac ‘ana’ with loss of the 1st unstressed vowel, as happens in Syriac as well: *’anaa’ > Syriac naa’—and 2nd V centralized *a > ī. WMU and other UA languages even have the final glottal stop as do written Arabic, Aramaic/Syriac. At (105/106), Tr tumu / tumuhu (ustedes, vosotros, subj) and SP njumi ‘you, your, pl obj pronoun’ both resemble the Aramaic vowels of Aramaic antun ‘you pl, subj’ and -kon ‘you (obj), your pl’ after earlier Semitic *m > n.

In contrast to Hebrew/Phoenician z and Arabic/Proto-Semitic *d, UA *t < Aramaic d:
(616) Semitic *dakar ‘male, man’/ Aramaic dakar > UA *taka ‘man, male, person, self, body’
(618) Aramaic di’b-aa ‘wolf-the’ > UA *ti’pa ‘wolf’ (vs. Hebrew haz-za’eb ‘the-wolf’)
(617) Aramaic diqna ‘beard-the, chin-the’> UA *ti’na > *ti’ni ‘mouth’
(in contrast to Hebrew zaaqaan ‘beard, chin’)

In addition, two of those three forms match perfectly the Aramaic form with definite article suffix, but not the Hebrew forms at all. In fact, besides Aramaic’s suffixed feminine definite article *-tāa, many UA forms include Aramaic’s suffixed masculine definite article also *-aa. In fact, in some Aramaic dialects, the citation form would include the definite article. Also in Tb, Voegelin translates the Tb citation forms as ‘the’ whatever. In fact, notice how well the Western Numic languages’ (Mn and NP) words for ‘deer’ reflect both the feminine -ta ‘deer’ and the masculine -a ‘buck deer’ as a distinction in Mn and NP.

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At (638) Semitic *raxel ‘ewe’ > Mn tihīta ‘deer’; Mn tihīya ‘old buck’; Mn(L) tihīta ‘deer’; NP tihidda ‘deer’; NP(B) tih’ya ‘deer’. So Mn has both and the genders match. The NP dialects show one of each as a general word, but NP(B) tihīda when possessing s.th.’

At (604) Aramaic(J) ra’emaan-aa / reemaan-aa ‘antelope-the’ > UA *tîmîna ‘antelope’

At (618) Aramaic di‘b-aa ‘wolf-the’ > UA *tîpa ‘wolf’ (vs. Hebrew haz-z’eb ‘the-wolf’)

At (617) Aramaic(J) diqan-aa ‘beard-the, chin-the’ > UA *tî’na > *tî’ni ‘mouth’

(in contrast to Hebrew zaqaan ‘beard, chin’)

At (1130) Aramaic pagr-aa ‘corpse-the’ > Hp pîkya ‘skin, fur’ (vs. Hebrew hap-peger ‘the-corpse’)

At (1403) Syriac šigr-aa ‘drain, ditch, gutter-the’

> Hp sikya ‘small valley, ravine, canyon with sloped sides’.

At (1405) Arabic šqr ‘be of fair complexion, blond, fair-haired, color of fire’

> Hopi sikya- ‘yellow’; Hopi sîkva-ŋ-pî ‘yellow(ish) thing’; Hopi sikya-qa’ō ‘yellow-corn’.

At (1046) Hebrew ḥgr ‘girdle (self)’; Hebrew ḥ’goraa ‘girdle, loincloth, n.f.’; Aramaic *ḥagor-taā

> UA *wikosa ‘belt’. The -r- devoices next to voiceless t, then the whole cluster goes to -s-.

At (743) Aramaic tuumr-aa ‘palm-the / date-palm-the’ > UA *tu’ya ‘type of palm tree’:

Wr tu’ya ‘palmilla’; Tr Ṯu’ya ‘kind of palm tree’. It fits Aramaic, but not Hebrew taamaar.

At (889) Hebrew rkb ‘to mount, climb up’; Aramaic rkb-aa ‘upper millstone-the’; Syriac rkb-aa ‘upper millstone-the’ > UA *üppa ‘mortar, pestle’: TO ĕpā ‘hole in bedrock for mashing mesquite bean’; ST topaa ‘mortar’; Ls tóópa-l ‘mortar for grinding’ (Ls o < *ī)

At (794) Aramaic ‘ibr-aa ‘penis-the’ > UA *wi’aC ‘penis’

At (1025) Aramaic guuryo-taā / guur-taā ‘cub (female), young of animal (lion or dog) > UA ko’ti ‘dog’:

Sr koči’; Tr koči. Ktn guci; Wr ku’či ‘puppy’.

Longer Aramaic words of 3 and 4 syllables often lose the first syllable in UA:

At (1054) Aramaic raq bub-aa ‘moth-the’ > UA *…kupīpika / *(C)Vkupīpika ‘butterfly’

At (1055) Syriac ‘amaqqat-aa ‘lizard-the, n.f.’ > UA *makkaktaa(Nk)a-ci ‘horned toad’

At (1056) Syriac ḫa’dy-aa ‘breast-the, n.f.’, pl: ḫ’dawaaat- > UA *tawi ‘chest’; UA aligns with the Aramaic plural with loss of the first short unstressed syllable of the plural.

When the 3rd consonant is Semitic y or ’ in Syriac/Aramaic (CCy/CC’), it is often not apparent in the Semitic perfect *CaCaγ > CaC’aa, but UA sometimes shows the final glottal stop of Aramaic:

At (559) Hebrew b’ky / baka’ ‘cry, weep’ (perf stem); Syriac baka’ / baka’ > Hopi pak- ‘cry’;

Tb pahaa’at / ‘pahaa’ ‘cry, bawl, howl’ (Tb h < *k); Ktn paka’ ‘ceremonial yeller, clown who shouts all day to announce a fiesta’.

Sometimes the final glottal stop of Aramaic’s definite article suffix seems evident in UA, whether it is the masculine -aa’ or feminine -ta’a’:

Aramaic *ḥaberet > UA *hupi > Cr hii (because *u > Cr ī, and -*p- disappears in Cora, so

Aramaic *ḥabaret-taaa ‘woman’ > Cr hūtā’a ‘woman’ (Casad 1984, 161) is a very good match;

(1409) Aramaic kuuky-aa ‘spiderweb’ > Hopi kooki’aw ‘spider’; even Cp kūk- ‘black widow spider’ shows a final consonant where that glottal stop would be; otherwise, the absolutive suffix would be -l, instead of -t.

(1055) Syriac ‘amaaqat-aa ‘lizard-the, n.f.’ > NP makaca’a ‘horned toad’ (with echo vowel after -a’) (967) Aramaic quš-aa ‘bow-the’ > UA *kuCta-pi ‘bow’; Cp kútapi-s; Gb -kúčap (poss’d); Ls kútupi-s ‘ash tree, bow’; AYq kuta wiko’i ‘bow’. A reconstruction of *kuCtaC with a consonant cluster is needed given Takic intervocalic *-tt- (as -*t- > -l-). Aramaic form quštaa ‘bow’ is identical except for the usual loss of s in a cluster, and final -pi < Egyptian p’y ‘his’. Tak -p- (instead of -v-) is again evidence that the final glottal stop of the Aramaic definite article was originally pronounced in UA.

Like many other matters remaining for future study, we ought to do a precise numerical count of the number of UA forms that better match Aramaic than other Semitic forms. The results may be significant.
9 Conclusions

Though a first introduction, this initial investigation into Uto-Aztecans ties to Near-Eastern languages yields numerous consistencies, morphological parallels, and several hundred lexical similarities for each dimension. Some inconsistencies remain to be clarified or tossed, and questions to be answered—remember this is an exploratory study—yet the proposed tie answers many previous questions. Many language relationships/families have been established with one-tenth of what is presented here. Some Semiticists might question an assumed lack of the common Semitic words. I say assumed, because many common Semitic words do appear in UA, though less common ones became more prevalent. Some are indeed missing—Hebrew yad ‘hand’ and šmā ‘hear’—but for others, it is reversals of prominence rather than lack: e.g., the common Hebrew ḥayn ‘eye’ does have rare appearance in UA, while the rare Semitic bšr ‘see/eye’ serves as the common UA word for ‘eye’; the common Hebrew ʾiš ‘man’ and ʾišā ‘woman’ are found in UA, but not as prominently as Semitic *dakar ‘male, man’ > UA *taka ‘man’ and Hebrew ṣhaberet > UA *hupi ‘woman’, which are more common in UA.

Some may question the citing of cognate forms from various Semitic languages instead of only one. We addressed this matter at 1.25, page 33, and mentioned that we know next to nothing of some ancient dialects and even what we have of Classical Hebrew vocabulary in existing texts is but a fraction of what existed in the spoken dialect(s); so when a match with the expected Hebrew reflex of an existing Arabic form is found, for example, there is little reason to doubt its existence in the ancient spoken cognate language Hebrew. In fact, that is what the philologists who compiled the Hebrew lexicons have always done: validate the Hebrew terms based on cognate terms. We mentioned the lack of a word for squirrel in the Hebrew Old Testament (page 33), yet we find two Arabic words for squirrel in UA, whose sound correspondences match unattested Hebrew cognates. Another example is Semitic *km ‘truffle’ (575) found in both Arabic to the south and Ugaritic (of Northwest Semitic) to the north, so the term’s existence in Hebrew, located between the two, would be likely, even though Old Testament authors had no occasion to talk about truffles either.

Of interest are the Aramaic features (at section 8), Aramaic vocabulary, and many nouns with the Aramaic masculine definite article suffix -aa’ fossilized into the forms, besides the productive UA *-ta suffix which resembles and behaves similarly to Aramaic’s feminine article suffix *-taa’ ‘the’. Regarding Semitic-kw and Semitic-p, we might try to assign the Phoenician/Hebrew similarities to one and the Aramaic to the other; however, both seem to have some items with Aramaic morphology, but Semitic-p more so. Data on most dialects of Northwest Semitic is limited, if available at all; nonetheless, some scholars (Young 1993, 54-62, 85-86) see an Aramaic influence or substrate among the dialects of ancient Israel, especially northern Israel. What is not known is the degree or extent, though it may have been more significant or pervasive than presently known. The data of this work are relevant to that void in present knowledge. Marsha White (1997), in a review of Young 1993, summarizes Young’s substance more clearly and concisely than either I or Young might: “Young … suggests that Biblical Hebrew goes back to the adaptation of the pre-Israelite Canaanite prestige language…. Thus, from the beginning of Israelite history there were two linguistic strata: literary/formal and dialectical/colloquial. This situation of diglossia persisted throughout pre-exilic Israelite history…. The best explanation for … so many Aramaisms in the early literary language is that they were in the lower (i.e., spoken) form of the language, and that Archaic Biblical Hebrew was open to elements from the underlying dialects. The strong presence of Aramaisms in the oldest Biblical Hebrew undermines the theory that Aramaisms equals late” (White 1997). Spolsky (2014, 30) also mentions a possible Israelite diglossia in which the daily vernacular may have been closer to Aramaic and cites other sociolinguistic examples of peoples’ writing in one language while speaking another, their own but differing colloquial (Spolsky 2014, 36).

This all aligns well with the likelihood of Aramaic substrata serving as underlying dialects to the literary language of Canaanite / Hebrew, perhaps throughout the Northern Kingdom’s centuries. What language did the mothers (Leah and Rachel) of the 12 tribes speak? Aramaic! In addition, Aramaic was somewhat a lingua franca throughout most of the area through most centuries. So did the Israelites really set aside Aramaic upon entering Canaan? Or did they adopt degrees of bilingualism while adding the Phoenician / Canaanite literary language? The latter is likely nearer the case in some areas, if not most. Rendsburg (1997) refers to “Israelian [northern kingdom] Hebrew as a dialect bundle, because almost certainly there were minor differences … the Galilean variety no doubt shared many features with
Phoenician and with Aramaic too. However, the available data generally do not allow us to isolate such minor differences” (Rendsburg 1997, 67). I might add that the differences may not all have been minor.

Relative to the Semitic-kw and the Semitic-p infusions, we have a good start in sorting the two (pp. 239-41), but that process is not complete. Their separate sound correspondences (Appendix A) in many instances have helped to distinguish many lexical items’ affiliation, whether of Sem-kw or Sem-p. Yet as both have similar correspondences for some sounds (s, t, m, etc), some items resist sorting; thus, the matter remains opaque at times. Given this body of data, anyone wishing to, can continue work on and contribute to the sorting. The availability of this sizable corpus of raw data provides potential for many studies.

As to the original look of these diffused elements transplanted into the Americas, much remains to be figured out about the processes involving the language mixing, fossilizations, trimming, and molding into this unique result called Uto-Aztecan. Of course, every language mix is a unique product, though the processes toward such results often share commonalities. We have mentioned Yiddish, for example.

Yiddish yields noteworthy parallels to Uto-Aztecan. One parallel is that in both Yiddish and Uto-Aztecan, the Semitic items fit into a larger non-Semitic grammar. Kerler (1999, 9) explains that “the Germanic derivational machinery sets the major patterns for the morphological and to some degree syntactical integration of the other components” (of Yiddish). Likewise, in UA the fossilized Semitic pieces have largely been put into a larger non-Semitic grammar to a great degree. Bakker and Muysken (1995) explain that it is typical in language mixes that the vocabulary of one language largely fills the grammatical framework of another. In Uto-Aztecan, a sizable Near-Eastern vocabulary fills whatever grammar, fitting the description of language mixes better than Yiddish does, for in Yiddish, German provides both most of the framework and most of the vocabulary and pronouns, while in UA, the Semitic infusions contribute much basic vocabulary and most of the pronouns.

Another parallel is that both involve a smaller Semitic-speaking population transplanted into a foreign land amidst other larger populations. Larger languages normally exert a heavy influence on a smaller language, at the least, if not lead to language loss via the complete adoption of the larger language(s). Examples are many. Native American languages have been heavily subject to the recently arrived European languages: English, Spanish, Portuguese or French. Many have succumbed to language loss, and even the surviving languages show the effects of two to four centuries of European language influence. Yiddish, the language of central European Jews (originally Mediterranean Jews), results from the original Hebrew-Aramaic idiom being subject to many centuries of mostly German influence, as well as Slavic and other languages, collecting words from various stopping places along the way. Kriwaczek (2006, 40-48), Weinreich (1980), and Harshaw (1990, 5-7) outline its evolution from Roman Empire times, spreading from Greece, Italy and France into Slavic- and German-speaking areas and elsewhere by the first millenium’s end. Harshaw (1990, 32) and Weinreich (1980, 34) note Leo Wiener’s percentages as 70% German, 20% Semitic, and 10% Slavic. Other estimates similarly put the Semitic component to be between 15-25%, so the great majority of the vocabulary is from outside influences, mostly German. Kriwaczek (2006, 114) cites Wexler’s (1993) view that much of the Hebrew might be of later adoption from written sources via Judaic religious instruction, education, and culture. If so, the implication is that without written sources, much less or very little Semitic would have survived to the present.

Uto-Aztecan’s percentage of Near-Eastern components remains to be determined and tallied. Nevertheless, at first glance, Uto-Aztecan’s percentage of Near-Eastern components seems to exceed Yiddish’s Near-Eastern percentage considerably. Uto-Aztecan: A Comparative Vocabulary (2011) includes some 2700 Uto-Aztecan cognate sets. Those with substantial similarity to Semitic or Egyptian, and according to the proposed sound correspondences, are about 30%. But for common words or the more widespread/frequent UA words, about 60% align with Near Eastern etymologies.

In 7.4 we see a large amount of the common vocabulary (animals, body parts, nouns of nature) in UA from the Near Eastern sources. As for other vocabulary, among the 2700 Uto-Aztecan cognate sets, the vast majority of those sets have cognates or reflexes, that is, descendant words in less than half of the 30 UA languages. Only 45 cognate sets have reflexes in 25 or more of the 30 UA languages or appear in 7 or 8 of the 8 UA branches. Yet 26 of those 45 sets appear in this work (see 7.8). That amounts to about 60% of the widespread UA words. In other words, Semitic and Egyptian seem prominent in the origins of UA.

In fact, all three of the idioms mentioned (Semitic-kw and Semitic-p and Egyptian) appear to have contributed to common UA words found in all or nearly all branches. From Semitic-kw are (4) UA *kwaśi
‘cook, boil, ripen’ and (5) UA *kwasi ‘tail, penis’; from Semitic-p are (532) UA *pusi ‘eye’ and (531) UA *pow ‘road’; and from Egyptian are (280) UA *omwa ‘salt’, (284) *kumCa ‘husband’, and (508) UA *t/ra ‘tooth’*. It appears that all three were present in what is called Proto-Uto-Aztecan, the original mixture from which the UA languages descend. Some may object, citing glottochronology’s presumed time-depth of 5,000 years for UA, but holding fast to glottochronological estimates is more a hobby of anthropologists, archaeologists, and non-specialists than of linguists. Most linguists know better and view glottochronological estimates like colds—they usually pass with little permanent damage.

Language mixture may also explain many final vowels in UA, a final vowel added to the traditional Semitic form. The phonology of some languages do not allow ending words with consonants, but must end with a vowel and thus a vowel is added to consonant-final foreign words. Arends, Kowenberg, and Smith (1995, 103-4) note such a tendency (to add final vowels) for most Surinam creoles: sneki ‘snake’; poti ‘put’.

One might also wonder how verb-initial languages like Hebrew and Egyptian (VSO) could spawn verb-final languages like UA. First of all, Biblical Aramaic is largely a verb-final language. What’s more, such changes are not unusual, but, in fact, frequent in language change. Perhaps the three most common causes of such change seem to be the case for UA as well. First, topicalization as a fronting tool can help bring nouns (subjects and objects) to the front, turning original verb-initial patterns into noun-initial syntactic patterns. This actually happened in the history of Egyptian—changes away from VSO (verb initial) in later Egyptian due to topicalization patterns. Second, UA’s use of the Hebrew ha- ‘interrogative prefix’ may be an example. The Hebrew ha- ‘interrogative prefix’ is first element in Hebrew yes-no questions, while the UA *ha- ‘interrogative particle’ is usually second element in UA sentences, and interestingly the first element is always a noun. Both facts are quite consistent with each other, because a topicalization of a noun followed by a question about it essentially reveals the Hebrew structure, yet also explains its consistent second position in UA: My sandal—is it in the house? Third, being among (neighbors to, surrounded by) verb-final languages (SOV) would change most languages to become SOV before long, and SOV is probably the most frequent word order among North American Indian languages. White Mesa Ute changed to English word order in a century or so. Fourth, there are non-SOV and even VSO patterns in some UA languages.

As mentioned, a salient implication suggested by the data is that Egyptian and two dialects of Northwest Semitic and other unknowns, likely of American origin, had merged by Proto-Uto-Aztecan times. Such is admittedly a strange combination, but many languages are strange combinations—like English. Modern English kept only 15% of the Old English vocabulary (Baugh and Cable 1978, 55), having replaced the other 85% with infusions from French and Latin, etc. In fact, after the Norman French conquest of A.D. 1066, a thorough mixing of Norman French with Old English resulted in Modern English being as much a mix of Old English and Norman French as border Spanish or “Spanglish” is a mix of English and Spanish. Though most of our common words are from Old English, the percentages of a printed page would contain comparable amounts of French, and an unabridged dictionary would show much more Latin and French in modern English than what survived from Old English into modern English. Though the details differ from language to language, many languages are mixtures to varying degrees.

Of course, much more investigating, data-collecting, sorting, cross-checking, and analyses must yet take place, and objective discussion is welcome. Let the open-minded add to the refining scrutiny and help truth emerge. Academicians claim to be seekers of truth, and minus a few duped by reality-challenged philosophers deeming truth to be ever relative or non-existent, the rest of us should work toward it.

Academicians supposedly encourage open-minded, independent thought or critical thinking, yet they often construe critical thinking to mean rethinking the values system of one’s upbringing, apparently confident that students will ‘see the light’ and be ‘liberated’ from the presumed ‘mythologies’ of religion or traditional values, but academics’ responses are less than enthusiastic should such an investigation confirm what they were sure could not be so. When evidence is presented to suggest conclusions outside their paradigms, such as pre-Columbian transoceanic crossings or Semitic speakers in ancient America, many of their reactions show their paradigms to be as dogmatic as they think religious ones are.

A very interesting difference between Sem-p and Sem-kw is that Sem-p kept ŋ and ŋ̣ distinct, and kept ŏ and x distinct, whereas Sem-kw did the known Canaanite mergers of ŋ̣ and x to ŏ, and also the merger of ŋ̣ and ŋ̣ to ŋ̣. Among some Israelites, if not all, this merger occurred later, that is, sometime between 300 BC and the first centuries AD (Kutscher 1982, 13-18; Sáenz-Badillos 1993, 81; Blau 1998, 12, 30). The fact that Sem-p shows the distinction in contrast to Sem-kw having merged them, losing the distinction, could be
interpreted as a difference in time depth—that Sem-p separated earlier from the Near-East and Sem-kw later. However, that would not need to be the case. The fact that the Phoenician alphabet has two letters for the four sounds suggests that the merger had already taken place in Phoenician by the development of the Phoenician alphabet (1500-1200 BC), whereas Israelite Hebrew bore with using some symbols to represent two sounds each (ס/ג, ח/י) and, like English uses th for both th (this, Heather) and θ (think, Timothy). Thus, the Phoenician merger of the four Proto-Semitic consonants to two happened a millennium before the Israelite merger of the four to two. If the Semitic-kw speakers came on a Phoenician vessel, that would explain their merger and much else.

Much remains to be worked out, but less than remained to be figured out in UA previously, as these data explain much that was not explainable before (6.1-6.7). As well, the specific Egyptian and Semitic data may eventually help identify the Old World times and places from whence the dialects came.

This corpus may provide enough promising data for varieties of other analytical studies. For example, the Semitic-p *ṭiˈna ‘mouth’ (< Aramaic diqn-aa, 617) vs. Semitic-kw ca’lo ‘chin’ (< Hebrew zaaqn-o ‘chin-his’, 628), from the same Semitic cognate pair, offer a potential to illuminate much. Several other pairs of the same word, one from each, provide examples of the potential.

If these proposed ties are as viable as the statistical probabilities suggest, they provide a leap forward in explaining scores of previous unknowns, only some of which might have been attainable after many more decades of comparative UA work. Keep in mind, as if 1500 matches were not enough, that there is another way to know whether this is a valid case or not: if it be truth, then this is only the beginning of findings.

APPENDIX A: Sound Correspondences of the Semitic and Egyptian Infusions in Uto-Aztecan from Semitic-K”, Semitic-p, and Egyptian: C- (initial), -C- (medial), C (all environments)

<table>
<thead>
<tr>
<th>Semitic, Egyptian</th>
<th>UA terms from</th>
<th>UA terms from</th>
<th>UA terms from</th>
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<tr>
<td></td>
<td>Semitic-kw in UA</td>
<td>Semitic-p in UA</td>
<td>Egyptian</td>
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<tr>
<td>b</td>
<td>kw</td>
<td>b/p</td>
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<tr>
<td>p</td>
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<td>o/&quot;</td>
<td>w/&quot;</td>
<td>w/&quot;</td>
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<td>ʃ (&gt; ʃ Phn)</td>
<td>hu/w</td>
<td>hu</td>
<td>hu</td>
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<td>x</td>
<td>w/o/&quot;</td>
<td>w/o/u</td>
<td>w/o/u</td>
</tr>
<tr>
<td>ʃ (&gt; ʃ Phn)</td>
<td>w/o/&quot;</td>
<td>k</td>
<td>-- (not in Egyptian)</td>
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<td>s</td>
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<td>t</td>
<td>c/s</td>
<td>t/c</td>
<td>-- (not in Egyptian)</td>
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<tr>
<td>t</td>
<td>t-, medially -r/-l-</td>
<td>t-, -r/-l-</td>
<td>t-, -r/-l-</td>
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<tr>
<td>d</td>
<td>t-, medially -r/-l-</td>
<td>t-, -r/-c-</td>
<td>k</td>
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<td>k</td>
<td>o-, -k-</td>
<td>k</td>
<td>k</td>
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<td>g</td>
<td>o-, -k-, but Tak η</td>
<td>k, but Tak q</td>
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<td>h/ø</td>
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<td>l</td>
<td>-- (not in Middle Egyptian)</td>
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<td>r</td>
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<td>t-, -r/-y-</td>
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<td>θ (&gt; ʃ Phn)</td>
<td>s/c</td>
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<td>s₁ (&gt; ʃ)</td>
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<td>s₂ (&gt; ʃ)</td>
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<td>s₃ (&gt; s)</td>
<td>s/c</td>
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</table>

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APPENDIX B: English Index to Cognate Sets

Able: 219 Egyptian ʾiqr ‘capable, intelligent’ > UACV-1280 ʿiyar ‘knowing, intelligent, able, good’
Able: 936 Hebrew ʾmgil / ʾgaamal ‘complete’ > Tr gamea ‘1 to be able, 2 to look good to, like, 3 to fit, be enough’
Above: 887 Semitic rkb ‘mount, climb up on’ > CN ʾilakpa-k ‘above, on top’
Accompany: see buy
Acorn: 367 Egyptian ḥtwy ‘pea’ > Wr ṭōḥi ‘acorn’
Address: 980 Arabic ʾklm ‘address s.o.’ > Ls ʿulōmi ‘call s.o. names’
Adhere: XX Arabic ʾdabiqa ‘stick to, attach, adhere’ > UACV-2181 ʿcupa ‘adhere’
Adhere: XX Hebrew ʾdbiq ‘cling to, stick to’ > UA ʾtapuka ‘cover’
Adobe: 200 Egyptian ʾgbt ‘brick’ > UACV-2 ʿsupa- ‘adobe’
Adultery: 933 Syriac ʾyayyar ‘to commit adultery’ > Hopi yovyay-ty ‘be adulterous, have an affair (with)’
Afraid: 1318 Hebrew ʾgvr / ʾyaagor- / ʾyooger ‘to be afraid’ > Ca ʾyuki ‘get scared, be afraid’
Afraid: 1458 Arabic ʾbd ‘be wild, untamed, shy, run away, to last, endure’ > UACV-853 ʾikwiya ‘be afraid’
After: 1400 Syriac baatar ‘after, following’ > AYq veasi ‘behind, beside, on the other side of’
Alarm: 1366 Syriac twh / ttwah ‘be alarmed, startled’ > Sr tahiba ‘hurry up, vi’
Alcohol: 181 Egyptian ḥntq ‘beer’ > UA ḥunaka ‘drunk, alcohol’
All: 241 Egyptian nb ‘any, every, all’ > UACV-20 ʾnupi ‘all, every’
All: 1029 Hebrew maanaa ‘divide, count’ (inf ʾmanoot ‘counting’) > UA ʾman(n)u ‘all, every, the count (off)’
Also: 354 Egyptian ʾgrw ‘also, further’ > Wr ʾgari ‘also’
Also: 1329 Hebrew ʾap ‘also, yea, even’ > TO ʾep ‘again, also, too, another one, somebody else’
Angry: 1289 Hebrew ʾgt ‘be raging, mad’ > CN ʾṣikoa ‘be jealous, be angry, be displeased’
Ankle: 858 Hebrew qarsol ‘ankle’ > UACV-40 ʾ-ki–winc– in UA ʾ-ak-(k)wi(n)–ko-ankle’
Another: 570 Arabic ʾaaxar ‘another, one more’ > PUA ʾwakay/waxay ‘two’
Ant: 1460 Modern Arabic sikwana ‘ant’ > UACV-44 ʾsiku ‘ant’
Antelope: 29 Hebrew ʾxvi ‘gazelle’ > Hp ʾkōvī-wī ‘antelope’
Antelope: 604 Aramaic ʾr’emaana-aa / reemaana-aa ‘antelope-the’ > UACV-51 ʾtümīna ‘antelope’
Anus: 358 Egyptian ʾkns ‘pubic region’ > Wr ʾkoḥsi ‘anus, vagina’
Arise: 713 Arabic ʾls ‘to arise, come up’ > Tb tuluʾi–la- ‘to get up from sitting’
Arm: 188 Egyptian ʾnbht ‘neck, nape of the neck’ > UACV-1120 ʾnophi > nopi ‘hand, arm’
Arm: 1234 Hebrew ʾzrōḥ ‘arm, forearm, power’ > UACV-1124 ʾtoc ‘with the hand, instr. prefix’
Arm: 729 Aramaic ʾcēbaar-aa ‘limb, arm, wing, male member’ > UA ʾpīra ‘arm, right arm’
Around: 370 Egyptian ḥ ‘behind, around’ > UA ḥwī ‘around’
Around: 1305 Hebrew sbb ‘to turn self around, go around, surround’ > Ca suvvey ‘to whirl around’
Around, go: 333 Egyptian ʾqd ‘go round’ > *koti / *kuri ‘turn, go around’
Arrive: 863 Arabic ʾqbd (l) ‘seize, grasp, collect’ > UACV-57 ʾhaʾsi / ʾhapse ‘arrive, reach, catch up to’
Arrow: 78 Hebrew ʾheq / ʾheši ‘arrow’ > UACV-63 ʾhuc(a) > ʾhuC ‘arrow’
Arrow: 752 Arabic sahm-, pl: ʾsuhum ‘arrow, dart’ > UACV-64 ʾsu huma ‘arrow’
Ask: 270 Egyptian ʾdhb ‘ask for, beg’ > UACV-70 ʾtiwiwa / ʾṭīniN’ask’
Ask: 758 Hebrew ʾš ‘ask’ > UACV-74 ʾsuwiwi ‘ask for’
Ask: 1036 Hebrew tnt / naatan ‘give’; impfv: -tten, vi-tten ‘he gives’, ti-tten ‘she gives’ > UACV-71 ʾtani ‘ask for’
At: 1113 Syriac siid ‘to, with, at’ > UACV-84 *-ci / *-cī’at’
Attentive: 1068 Hebrew qāšebe / ḥi-qāšebe ‘they heard’ > UACV-99 ʾki ṭī ‘hear’
Baby: 25 Hebrew ʾbkv / ʾbakaa ‘cry’ > UACV-147 ʾkwāki ‘baby’
Back: 7 Semitic *bahamat ‘back, hill, mountain ridge, high place’ > UACV-99 ʾkwahama ‘back’
Back: 511 Egyptian ḥ ‘back of the head’ (Allen 2010, 87) > Mayo ʾhoo ‘back’
Back: 910 Hebrew ʾgab ‘back’ > Ls ʾgya-ʾnya-š ‘stooped, as an old man’
Back: XX; Arabic nwād ‘swing back and forth’ > UACV-455a ʾyola ‘circular, bend, go/turn back’
Back: 1035 Hebrew ʾšwāb / ʾšub ‘turn back, return’ > Tb ʾšiub ‘back again’
Back: 1075 Hebrew ʾgabb / ʾgabb ‘back’ > UACV-803 ʾkakwa / ʾkappi / ʾkapkwa ‘egg’
Back: 1356 Hebrew maatn-aim ‘loins, dual’; Arabic matnat-ānī ‘loins, dual’ > Ls ʾmāda-ʾa ‘back’
Back: 1372 Arabic ʾdbr ‘turn one’s back’ > Ktn ʾṭhipi-ʾc ‘loin, back’
Bad: 94 Hebrew ʾrs’ ‘act wickedly, be guilty’ > UACV-101 ʾtasawa ‘be/do bad’
Bad: 1217 Semitic qalal ‘be small, contemptible, despise’ > UACV-104 ʾalal ‘bad, wrong’
Badger: 675 Semitic ḥnp ‘have turned in feet, limp’ > UACV-107 NUA ʾhunap- ‘badger’
Bald: 276 Egyptian ʾk n ‘shorn man’ > UACV-2056a ʾpīkka / ʾpīNka ‘smooth, bald’
Ball: 984 Hebrew gullaa ‘bowl’ (< Hebrew ʾgl ‘roll’ niqtal: ‘be rolled together’) > UACV-431 ʾola ‘ball’
Ball: 1374 Sem-p Syriac huundoq-aa ‘ball, globule, sphere-the’ > SP ʾpito ‘round, spherical’
Ball: 1375 Sem-kw Syriac huundoq-aa ‘ball, globule, sphere-the’ > UA ʾkwinu ‘ball’
Bird

Blanket: 1129 Arabic l’m / la’ama ‘bandage, fit (clothes)’ > UACV-255 *talamù / *talumaC ‘blanket, garment’
Banner: 70 Hebrew degel ‘standard, banner’ > Wr tekela ‘stripe, hat band, pole at the bottom edge of the roof’
Bark: 841 Hebrew pišṭel ‘skin, peel (abax from sticks), decorticate’ > UACV-2020 *calai / ‘bark, shell’
Bark: 1272 Arb qsr ‘to peel, shell, derind, debark, skin, husk’ > UACV-2019a *asi’a ‘bark, n’ (SNum)
Bark: 1248 MHebrew qasišta ‘a standard value, coin, jewel’; Syriac qest-aa ‘measure’

> UACV-2016 *koCti / *koCta ‘bark, shell, money’
Basket: 161 Egyptian ʿqr ‘basket’ > UACV-1520 *wari ‘basket’
Basket: 404 Egyptian ḥ’dt ‘basket’ > UACV-118 *hoCCa / *kuCta ‘basket, jar’
Basket: 864 Hebrew quppa’at ‘basket, tub, ball’ > UACV-119 *koppo ‘basket’
Basket: 1005 Hebrew qaṣwaa ‘jar’ > TO qghot ‘carrying basket’
Bat: 249 Egyptian ʿsnw ‘species of bat’ > the *so’- in UACV-125 *so’-paCti ‘bat’
Bat: 784 Hebrew t’allep ‘bat’; Aramaic t’allep-aa ‘bat-the’ > UACV-126 *ho’napi ‘bat’
Bathe: 671 Arabic ḫmm ‘to heat, bathe, wash’ > Hp paa-homa ‘to wash, bathe, v.t.’

Beautiful: 13 Arabic snw ‘gleam, shine’; Ethiopic snw ‘be beautiful’ > Hopi sōntwa ‘be beautiful, pleasing, bright’
Beautiful: 571 Aramaic yaa’ya ‘beautiful’ > UACV-154 *yawa / *yy’a ‘beautiful’
Beautiful: 714 Hebrew pl ‘to be extraordinary, wonderful’ > Ca pālaw ‘be pretty’
Be: 502 Egyptian ūw ‘is/are’ > Kw-yu ‘same-subject contemporaneous’
Be: 1011 Semitic ʾkw / kmn ‘be, exist, make’ > UACV-681a *hannt ‘do, make’
Be: 1345 Aramaic hwy / hawaa ‘exist, be, become’ > Ls ʿdaw ‘be (in a place), live, dwell (sg animate being)’
Bead: 1376 Hebrew sor ‘flint’; Akkadian surru ‘obsidian, flint’ > SP ēoC ‘bead’
Bean: 847 Hebrew pol ‘bean(s)’ > UACV-132 *(ā-ī-)pol ‘bean’
Bear (n): 613 Hebrew *dubbou ‘bears, f pl’; *dobbou-te ‘bears, construct pl’ > UA *posi ‘bear’
Bear (v): 719 Hebrew tōlid ‘bear a child, fem impfv’ > Ls tōli ‘to bear a child, lay an egg’
Beat: 718 Hebrew npi ‘fall, be born’ > UACV-138 *puli ‘to fall, give birth, daughter’
Beat: 1028 Hebrew yooliid (< *yowi/lid) ‘cause to be born, hatch, vt’ > UACV-13 yoli ‘live, alive, bear, be born’
Beat: 629 Arabic x̱bt ‘beat, strike, knock, rap’ > UACV-1196 *kappica ‘clap, slap’
Beauty: 1392 Syriac paayuat (< *pa’auat) ‘beauty, comeliness, elegance’ > Tr ba’ā ‘beauty’
Bee: 141 Egyptian bit ‘bee, feminine noun’ > UACV-161 *pita / *piti > *pica/pici/picu ‘bee, wasp’
Bee: 1231 Assyrian mtq ‘be sweet’ > UACV-918 *mumu/hv ‘bee’
Bee: 1349 Hebrew dobaš ‘honey’ > Wc tādāši/ikāri ‘small black bee’
Beatle: 853 Aramaic S hjppuš-aa ‘beetle-the, n.f.’ > UACV-317 *wippusi > *pippusi ‘stink beetle’
Beget: 624 Hebrew zr’ / -zriit ‘bear a child’ > CN ciwā ‘beget, gender’
Begin: 545 Arabic bd ‘begin, start’ > UACV-170 *piwat(t) ‘first, begin’
Behind: 643 Semitic/Hebrew *xr > ʿhr ‘be behind, after, to the back’ > UACV-1237 *aya ‘follow’
Behind: 954 Arabic baqiya ‘stay, be left behind’ > Hp kwayyya- ‘behind’
Behind: 1394 Hebrew bāšid ‘behind, through, round about, for’ > Tr bo’o / ko’o ‘from/at/on the other side of’
Believe: 567 Hebrew ya’ami-n-o ‘he believes him/it’ > UACV-172 *yawa’m-in-o ‘believe (him/it)’
Belly: 1003 Arabic kir / kariš ‘stomach, paunch, belly’ > UACV-2195 *kiča ‘belly, waist’
Belt: 592 Hebrew abnet, pl: ‘abnet-im ‘sash (KB), girdle (BDB)’ > UACV-178 *nati ‘belt’
Belt: 1045 Hebrew *moskāt / moskoot (sg or pl) ‘bracelet, fetter, belt’ > UACV-181 *mo ‘belt’
Belt: 1046 Hebrew hgu ‘to gird, gird (self)’; Aramaic *hagor-taa ‘girdle, what’s girded’ > UACV-177 *wikosa ‘belt’
Belt: 1048 Aramaic zswt- ‘belt’ > UACV-182 *sukta ‘belt’
Belt: 1446 Aramaic / Syriac bar kobaan-(aa) ‘belt’ (CAL), kb’n ‘gird’ > UACV-180 *pakkaC ‘belt’
Bend: 694 Hebrew šv ‘stoop, bend, incline’ > Wr cucuwi ‘be hunched over, on all fours, face down, hanging’
Berry: 1049 Aramaic qnqw(ḥt) ‘grape vine creeper’ > UACV-184 *kunuki ‘elderberry’
Between: 1270 Hebrew (*haiyn >) been ‘between’ > UACV-2565 *kwun ‘with’
Bewitch: 18 Assyrian zabaabu ‘be in a frenzy, act crazily’; zabbu ‘type of ecstatic’ >

UACV-203 *sawko > *sikwo/sikwi ‘witch, bewitch’
Big: 221 Egyptian wr ‘much, many, big’ > UACV-204a *wuru > *wiṭwur ‘big’
Big: 979 Hebrew gbr ‘be superior, increase’ > UACV-206 *ap’a ‘much, big’
Big: 1492 Hebrew mugdal ‘big’ > Ls mukā-t ‘big, large’
Big: 1414 Syriac sgy ‘be many, great’ > Hopi hoskaya ‘large, huge, enormous’
Bird: 658 Hebrew ḥbl ‘bird, pledge’ > SP wikkwinta ‘to wrap around, coil’
Bird: 30 Hebrew sippoor ‘bird, small bird’ > UA *cipuri ‘bird’
Bird: 725 Hebrew toor ‘turtle-dove’ > UACV-216 *tori ‘domestic bird’
Bird: 878 Hebrew šayt / šet ‘bird of prey’ > UACV-209a *wiCtiki ‘bird’
Bird: 953 Arabic ṭuqqaq ‘eagle’ > UACV-344 *yupapi ‘buzzard’
Bird: 960 Arabic qarqara ‘rumble, grumble, gurgle, coo (pigeon)’ > UACV-1749a *kakkara ‘quail’
Break: 10 Hebrew šībber, impfv šābur ‘break, break in > UA *sakwayi/sikwa ‘break, ruin’
Break: 399 Egyptian s w ‘break (to pieces), demolish’ > UACV-298 *sī ‘break to pieces’
Break: 985 Arabic kasara ‘break, shatter, fracture’ > UACV-286 *kasi ‘break’
Breast: 139 Egyptian bnty ‘pair of breasts’ > UACV-300 *piCti(C) ‘breast’
Breast: 140 Egyptian ṣnḥt ‘breast’ > UA *sanaC ‘breast’
Breast: 1056 Syriac ḥady-aa ‘breast-the, n.f.’ pl ḥyddaawat > UACV-425 *tawii(C) ‘chest’

Breath: 838 Hebrew npš ‘to breathe’ *hinepiš > UACV-302 *hikwis ‘breathe, spirit, heart’
Breath: 1174 Hebrew yinnapes ‘breathe freely, recover’ infinitive: *hinnapes > My hiabite ‘breathe, rest’

Brick: see adobe

Bright: 745 Hebrew šhr ‘be bright, clear’ > UACV-2235a *ci’ali / *ci’ari ‘sunrise, east, morning’

Bring: 512 Egyptian ini ‘bring, fetch, carry off, reach, buy’ > Hp ini ‘contents of an open shallow container’
Bring: 806 kW-Hebrew pfv: hebibi / hebaa ‘bring’ > UACV-1324b *hakwa / *hakwi ‘lift’
Bring: 805 p-Hebrew hebii/hebaa ‘bring’ > UACV-1324a *hi’ipi / *hapaia ‘get up, vi; lift/pick up, vt’

Brother: 130 Egyptian śn ‘brother’ > UACV-659 *sīnu ‘another, different’
Brother: 880 Hebrew ḥḥ (< *’ax) ‘brother’ > UACV-307 *wanda‘a ‘younger brother’


Brother, younger: 1051 Hebrew tap ‘little children’ > UACV-311 *cipi / *cippiyi / *cippili ‘younger brother’

Brown: 77 Hebrew ‘dm ‘be red’ > UACV-312 *nTim / *nTna(N/C) ‘brown’

Buffalo: 735 Hebrew *muṣaad ‘game, what’s hunted’ (< *muṣayyd) > UA *musayit / musayyd ‘buffalo’

Bundle: 1338 MHebrew kbl ‘to fetter’ > UACV-115c *muka ‘carry a bundle, carry on the back’

Bundle: 1402 Egyptian mx ‘make fast, tie, bind, fetter, v’ > UA *maqo‘i- ‘bag, bind, wrap, blanket’

Burn: 172 Egyptian mw ‘burn, singed’ > UACV-523 *noko ‘to roast (often meat), v’

Burn: 450 Egyptian rkh ‘fan into flames, burn, vi, be on fire’ > UACV-879a *taha / *taka ‘burn’

Burn: 730 Hebrew šr ‘to burn completely’ > UACV-890 *sayya ‘to burn’

Bury: 865 Aramaic tmr ‘hide, bury’ > UACV-527 *ti‘ma / *ti‘ama ‘roast, bake (under ashes, under ground), bury’
Bury: 867 Syriac tmar ‘hide or bury under the earth, cover with earth’ > UACV-324 *ma’a / *mahi ‘bury’
Bury: 895 Hebrew *hi‘asep ‘be gathered (to one’s people), buried, died’ > UACV-323 *hi‘acapa ‘bury, cover, grave’
Bury: 1016 Hebrew qbar / qabar / qabar- ‘bury’ > UACV-666a *kopa ‘dig’

Butterfly: 854 Hebrew saas ‘clothes moth’ (< *sws) > UACV-328 *soso-kimara ‘butterfly’

Butterfly: 1054 Aramaic raqhubit-aa ‘moth-eaten, moth-the’ > UACV-330 *…kupiška / *(C)Vkupiška ‘butterfly’

Butterfly: 1057 Akkadian gursiptu ‘butterfly’ > UACV-333 *asNpu(tonki) ‘butterfly’

Buttocks: 295 Egyptian ypd ‘buttock’ > UA *kupta ‘buttocks’

Buttocks: 606 Arabic dabribdubur ‘back(side), buttocks, rear, hindpart’ > UACV-339b *tupur ‘hip, buttocks’

Buttocks: 1383 Arabic qaṣada ‘sit down’; Arabic qaṣdatu ‘sitting, backside, buttocks’ > Hp kiri ‘buttocks’

Buy: 265 Egyptian śm ‘follow, accompany, bring, present’ > UA *samsa ‘buy’

Buy: 1200 Hebrew g‘l ‘redeem, buy back’ > UACV-2398 *kowa ‘buy’

Buy: 1201 Hebrew tamuuraa ‘exchange, n.f.’ > UACV-2399a *timiri ‘buy’

Buy: 1308 Hebrew nḥl / nḥl, -nḥal ‘to maintain as a possession, take possession’ > TO nolawt ‘buy, buy from’

Call: 580 Hebrew/Arabic/Aramaic qr’ / qara ‘call, cry out’ > UACV-570 *koyowa ‘yell, shout’

Call: see search

Call: 990 Semitic qr’ / *qara ‘call, name, cry out, shout, announce’ > UACV-1492 *aya ‘call’

Call 991 From Semitic qr’ / *qara ‘call, name, cry out, shout, announce’ > UACV-1490 *nihya ‘call, name’

Call 992 Semitic qr’ / *qara ‘call, name, cry out, shout, announce’ > UACV-613 *otoNkowa ‘groan’

Call: 1067 Hebrew bmy / baša‘ ‘enquire, search’ > UACV-1491 *paya ‘call’

Call: 1425 Arabic ndw / nadaa ‘invite, call together’ > UACV-609 *nata / *nara ‘cry’

Call: 134 Arabic qbb ‘cool; calm, quiet, cool breeze’ > UA *koppa ‘quiet, calm’

Camp: 1407 Hebrew mahhe < *mahane ‘camp, people of the camp’ > UACV-2085 *moCna ‘son-in-law, male in-law’

Canyon: 387 Egyptian ḥw ‘flow, flood’ > UACV-367 *huwiC ‘canyon, water way’

Canyon: 401 Egyptian hmt/hnw ‘watercourse, swampy lowland’ > UACV-372 *huwiC ‘canyon’

Canyon: 974 Hebrew kikkar ‘vicinity, district, valley > UACV-362 haki ‘waterway, canyon, valley’

Carry: 40 Hebrew sbi ‘carry’ > Hp ikiwil-ta ‘put on the back to carry’

Carry: 275 Egyptian j’ ‘raise, lift up, carry, support’ > UA *po‘i / *po‘iy ‘take s.th. away, dispossess’

Carry: 314 Egyptian ḫp ‘load (cargo on animal or ship) > UACV-388 *hitapa ‘carry’

Carry: 438 Egyptian iw ‘carry away, take forth’ > UACV-382 *pa‘iw ‘pa‘iw ‘fetch water’

Carry: 1400 Arabic ḥml / ḥamala ‘carry, lift, pick up, load up and take along’ > UA ḥoma ‘take, carry’

Carry: 1352 Hebrew he-qim ‘lift’ > Hp ki-ma ‘bring, take, carry pl objs’

Carry on shoulders: 753 Aramaic ktp ‘carry on the shoulders’ > UACV-407 *kucupu ‘carry on the back/neck’

Catch: 1009 Syriac qmt ‘lay fast hold of, take, shrink, shrivel, wrinkle’ > Hp hōm-ta ‘try to grab / catch things thrown’
Drown, sink: 233 Egyptian mhí ‘drown, be drowned, overflow’ > UACV-1997 *muCta ‘sink, be in water/liquid’
Drum: 145 Egyptian bn ‘harp, f’ (> Coptic boine) > UACV-1986 *pona ‘to play music, play drum’
Drunk: 58 Hebrew šikkoor, pl: šikkoor-im ‘drunken’: UACV-11 *sikuri ‘peyote, intoxicat-ed/ing’
Drunk: 170 Egyptian twi ‘be drunk, drink deep’, txw ‘drunk one’ > UACV-10 *tiku ‘drunk’
Drunk: 601 Syriac rawwaay-aa ‘drunken one-the’ > UACV-8a *tawana ‘drunk’
Drunk: 720 Hebrew nebal ‘skin-bottle’; Syriac nbl / nbl ‘be senseless, foolish’ > PUA *napai ‘accoholic drink, drunk’
Dry: 360 Egyptian šw ‘dry, dried’ > Tbv šwu ‘dry, vt.; Tb(M) suu’at ‘hang up to dry’
Dry: 1004 Hebrew qšš ‘be old, dried up’ (BDB) > CN(S) košon-ki ‘dry, crushed, ground’
Dry: 1062 Hebrew yaaběš ‘dry’ > UACV-721 *-pasa ‘dry’
Dye: 1438 Hebrew sbf ‘to dye’ > UACV-736 *pu ‘dye’
Dust: 665 Aramaic hirgaa ‘saw-dust’; Aramaic(CAL) hirgaa ‘dust’ > UACV-764 *huCkuN ‘dust’

Eagle: 15 Arabic baaz ‘falcon’ > UACV-37a *kwasa ‘eagle’
Ear: 1070 Hebrew qaššebt ‘attentive’ *naqsab > UA *naqap ‘ear’
Ear: 1071 Related to *naqsâb ‘ear’ > UACV-1297 *naCkapí ‘leaf’
Early: 1232 Arabic bakara ‘set out early’ (Sem-p) > UACV-1021 *pakay(N) / *pakiN ‘walk (away), sg’
Earth: 150 Egyptian t ‘earth, land, ground, country’ > UACV-760 *tiwa ‘sand, dust’
Earth: 591 Hebrew ‘adaama / “adaama’earth’ > UACV-759 *tîma ‘earth’
Earth: 1275 Syriac hesil-aa ‘field-the, open country-the’ > UACV-1830 *oka / *(/h)oka ‘sand, earth, rock’
East: 1166 Hebrew gedem / gedem ‘in front, east’ > UACV-2102 *kitam ‘south’
Eat: 449 Egyptian qq / q’ ‘eat’ > UACV-779 *koki ‘graze, v’
Eat: 707 Hebrew le’ekol ‘to eat’ (the infinitive form): ṣp ḫyêke ‘to eat’
Eat: 796 Hebrew akal ‘(he) ate (perfect), *to kal ‘she/it eats’ > UACV-782 *tikkaC ‘eat’ (Sem-p)
Eat: 797 Hebrew impfv: *yo kal ‘he/it eats’ > UACV-783a *yi̲ki ‘swallow’ (Sem-kw)
Eat: 798 Hebrew akal ‘(he) ate (pfv)’ > UACV-784 *aki ‘open mouth, eat, take/put into one’s mouth’
Eat: 1177 Arabic ‘kl / akala ‘eat, eat away, corrode’ > UACV-2472 *ukol ‘want’
Edge: 557 Syriac harb-aa ‘sword, blade, dagger’ > UA *hapus ‘edge, shore, end’
Edge: 1462 Hebrew shepatat(t) ‘lip, speech, edge, shore (of sea), bank (of river)’ > UACV-788 *capa ‘ridge, edge’
Egg: 556 Hebrew baysaat(t) / beesaat(t) ‘egg’ > UACV-809 *piyso ‘testicle’
Egg: 1525 Egyptian išnwi ‘testicles’ > UACV-804 *no(y/h)o/a ‘egg’
Egg: see back
Elderberry: 324 Egyptian k ‘sycamore’ > UACV-1803 *ku / *kuhü ‘elderberry’
Elderberry: 325 Egyptian k-n ‘vineyard’ > UA *kuCkapí ‘elderberry’
Empty: 38 Semitic baihia; Hebrew bohuu ‘emptiness, wasteness’; > Hp kwahi / kwâyya ‘suffer loss of s.th. of value’
Empty: 1039 Hebrew yay ‘throw, shoot’ > UACV-2319a *yu’ri (be) empty’
Enclose: 915 Hebrew gnn ‘enclose, surround, protect’ > Hp nôn-ta ‘wear s.th. around the neck’
Enemy: 446 Egyptian qm ‘tw ‘enemies’ > UACV-658 *kìmaN / *kîma ‘a different, enemy’
Enemy: 486 Egyptian xify(w) ‘enemy(ies), opponent(s)’ > UA *katnu ‘enemy, opponent’
Enemy: 593 Akkadían qardammu ‘enemy, opponent’ (Sem-kw) > UACV-818 *timmu ‘opponent’
Enemy: 1478 Hebrew sar ‘enemy’ > UACV-817 *say ‘enemy, opponent’
Enemy: see coyote
Enjoy: 302 Egyptian xnm ‘eat (food), enjoy’ > UACV-777 *kuCmai / *kumni (Kaufman)/ *ku’mV ‘chew, nibble’
Entangle: 935 Hebrew glhm ‘wrap up, fold, fold together’ > UACV-2333 *nyalam / *nyalim / *naliC ‘entangle(d)’
Enter: 464 Egyptian q ‘to enter’; Egyptian q-w ‘pl’ > UACV-1247 *wakiuC ‘enter, pl’
Enter: 1085 Hebrew hlk, impfv sg: yelek, pl: elku > UACV-1022 *yiCka ‘enter (sg/pl)?’
Ephod: 584 Hebrew epod ‘epod, priestly garment, shoulder cape or mantle’ > UACV-480 *ipura ‘skirt’
Ephod: 583 Hebrew ‘epod ‘enemy, shoulder cape or mantle’ > UACV-176 *wipura/*wipula ‘belt’
Escape: 793 Semitic płt ‘escape’ > UA *puCti ‘escape’
Evening: 1442 Hebrew Šrb (< *grb) ‘become evening’ > Tr ariwa-ma ‘to become evening’
Evening: see dark
Exchange: 539 Hebrew baadal ‘divide’; Arabic badda ‘substitute, exchange’ > UACV-664 *pat’a ‘(ex)change’
Extinguish: 876 Hebrew dik ‘be extinguished’ > UA *tuka / *tuku / *tuki ‘fire go out, dark, black, night’
Eye: 532 Arabic bsr ‘look, see’; Hebrew *booser(eth) ‘eye’ > UACV-824 *pusi ‘eye’
Eyes, close: 831 Syriac šims / *šimis; šammes (<*šammis) ‘close, shut (eyes)’ > UACV-470b *mucu(C)-ka ‘close eyes’
Eyes, close: 897 Hebrew sp ‘to gather (harvest), collect’ > UACV-992 *cupa / *cuppa ‘gather, close eyes’
Eyes, close: 830 Hebrew šym / *šim ‘to shut one’s eyes’; Semitic impfv: ya-ď̄mmu ‘draw together, close’
> UACV-470a *cu’mi / *cumma ‘close eyes’
Eyes, close, gather: 897 Hebrew sp ‘to gather (harvest), collect’ > UACV-992 *cupa / *cuppa ‘gather, close eyes’
Eyes, open: 533 Arabic bassara ‘open one’s own eyes’ > UACV-2459 *pusaC (AMR) ‘wake up, open eyes’
Fair complexion: 1405 Arabic ١٢٤١٠٠٠٠٠٠٠٠٠‘fair complexion, blondness, redness’ > Hopi sikya- ‘yellow, yellow(ish) thing’
Falcon: see eagle, hawk

Father: 237 Egyptian ١٢٤١٠٠٠٠٠٠٠٠‘bear, give birth, be born, create’ > UACV-852 *masi ‘father’

Fall: 857 Hebrew ١٢٤٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠‘pass over, fade away’ > Wr yuipa ‘be worn out’

Fail: see weak

Fall: 247 Egyptian ١٢٤٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠‘fall’ > UACV-837a *kuri ‘fall’

Fall: 581 Hebrew ١٢٤٠٠٠٠٠٠٠٠٠٠٠٠٠٠‘earthward, to the earth’ > UACV-833a *wâ‘î ‘fall, be born, v’

Fish: 1410 Syriac ١٢٤٠٠٠٠٠٠٠٠٠٠٠٠٠‘fall in a stupor, become unconscious’ > UACV-834 *culawa ‘fall, pl’

Far: 821 Hebrew ١٢٤٠٠٠٠٠٠٠٠٠٠٠‘far, from afar’ > UACV-842a *miCka / *mîhka ‘far’

Fast: 1102 Hebrew ١٢٤٠٠٠٠٠٠٠٠٠٠٠‘swim to fast’ (i.e., not eat) > UACV-1231 *suma ‘hungry’

Fat: 652 Hebrew ١٢٤٠٠٠٠٠٠٠٠٠٠٠٠٠‘fat’ > UACV-844 *wîp / *wiCp / *wi’p (> *wi’i) ‘fat’

Feet: 237 Egyptian ١٢٤٠٠٠٠٠٠٠٠٠٠٠‘bear, give birth, be born, create’ > UACV-852 *masi ‘father’

Fall: 247 Egyptian ١٢٤٠٠٠٠٠٠٠٠٠‘fall’ > UACV-837a *kuri ‘fall’

Fall: 581 Hebrew ١٢٤٠٠٠٠٠٠٠٠٠‘earthward, to the earth’ > UACV-833a *wâ‘î ‘fall, be born, v’

Fish: 1410 Syriac ١٢٤٠٠٠٠٠٠‘fall in a stupor, become unconscious’ > UACV-834 *culawa ‘fall, pl’

Far: 821 Hebrew ١٢٤٠٠٠٠٠٠‘far, from afar’ > UACV-842a *miCka / *mîhka ‘far’

Fast: 1102 Hebrew ١٢٤٠٠٠٠٠‘swim to fast’ (i.e., not eat) > UACV-1231 *suma ‘hungry’

Fat: 652 Hebrew ١٢٤٠٠٠٠‘fat’ > UACV-844 *wîp / *wiCp / *wi’p (> *wi’i) ‘fat’

Father: 237 Egyptian ١٢٤٠٠٠٠٠٠‘bear, give birth, be born, create’ > UACV-852 *masi ‘father’

Fall: 247 Egyptian ١٢٤٠٠٠‘fall’ > UACV-837a *kuri ‘fall’

Fall: 581 Hebrew ١٢٤٠٠٠‘earthward, to the earth’ > UACV-833a *wâ‘î ‘fall, be born, v’

Fish: 1410 Syriac ١٢٤٠٠‘fall in a stupor, become unconscious’ > UACV-834 *culawa ‘fall, pl’

Far: 821 Hebrew ١٢٤٠‘far, from afar’ > UACV-842a *miCka / *mîhka ‘far’

Fast: 1102 Hebrew ١٢٤ِ‘swim to fast’ (i.e., not eat) > UACV-1231 *suma ‘hungry’

Fat: 652 Hebrew ١٢٤‘fat’ > UACV-844 *wîp / *wiCp / *wi’p (> *wi’i) ‘fat’

Father: 237 Egyptian ١٢٤‘bear, give birth, be born, create’ > UACV-852 *masi ‘father’

Fall: 247 Egyptian ١‘fall’ > UACV-837a *kuri ‘fall’

Fall: 581 Hebrew ١‘earthward, to the earth’ > UACV-833a *wâ‘î ‘fall, be born, v’

Fish: 1410 Syriac ١‘fall in a stupor, become unconscious’ > UACV-834 *culawa ‘fall, pl’

Far: 821 Hebrew ١‘far, from afar’ > UACV-842a *miCka / *mîhka ‘far’

Fast: 1102 Hebrew ١‘swim to fast’ (i.e., not eat) > UACV-1231 *suma ‘hungry’

Fat: 652 Hebrew ١‘fat’ > UACV-844 *wîp / *wiCp / *wi’p (> *wi’i) ‘fat’

Father: 237 Egyptian ١‘bear, give birth, be born, create’ > UACV-852 *masi ‘father’

Fall: 247 Egyptian ١‘fall’ > UACV-837a *kuri ‘fall’

Fall: 581 Hebrew ١‘earthward, to the earth’ > UACV-833a *wâ‘î ‘fall, be born, v’

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Fat: 652 Hebrew ١‘fat’ > UACV-844 *wîp / *wiCp / *wi’p (> *wi’i) ‘fat’

Father: 237 Egyptian ١‘bear, give birth, be born, create’ > UACV-852 *masi ‘father’

Fall: 247 Egyptian ١‘fall’ > UACV-837a *kuri ‘fall’

Fall: 581 Hebrew ١‘earthward, to the earth’ > UACV-833a *wâ‘î ‘fall, be born, v’

Fish: 1410 Syriac ١‘fall in a stupor, become unconscious’ > UACV-834 *culawa ‘fall, pl’

Far: 821 Hebrew ١‘far, from afar’ > UACV-842a *miCka / *mîhka ‘far’

Fast: 1102 Hebrew ١‘swim to fast’ (i.e., not eat) > UACV-1231 *suma ‘hungry’

Fat: 652 Hebrew ١‘fat’ > UACV-844 *wîp / *wiCp / *wi’p (> *wi’i) ‘fat’

Father: 237 Egyptian ١‘bear, give birth, be born, create’ > UACV-852 *masi ‘father’

Fall: 247 Egyptian ١‘fall’ > UACV-837a *kuri ‘fall’
**Flesh, corpse:** 1130 Hebrew peger ‘corps’ > Hp pîkya ‘skin, animal hide, flesh’

**Flesh:** 5 Hebrew baasâr ‘flesh, penis’ > UACV-2271 *kwastC ‘tail, penis, flesh’ (Semitic-kw)

**Flesh:** 550 Biblical Aramaic basâr ‘flesh’; Hebrew bââsâr ‘flesh, penis’ > UACV-1618 *pisa ‘penis’ (Semitic-p)

**Flint:** 426 Egyptian fnr(t) ‘flint’ > UACV-65 *wi’naC ‘flint, arrowhead’

**Flint:** 1376 Hebrew sor ‘flint’; Akkadian surru ‘obsidian, flint’ > SPT *ćoiC ‘bead’

**Float:** 1163 Syriac qopp ‘collect, gather in heaps, swim on the surface’ > Ca qipi / qipi ‘be marked, float’

**Flow:** 1450 Arabic sabiib ‘poured out, blood, sweat’ > CN(RJC) esipika ‘blood flow out’

**Flow:** see canyon

**Flower:** 326 Egyptian xw ‘plants, flowers’ > Tb kau-l ‘yellow flower’

**Flower:** 457 Egyptian yrrt ‘flower’ > UACV-909 *huya ‘bud, branch’

**Flower:** 1230 Hebrew šoošaa / šušaa / šoošanaa(t) ‘lily’ > UACV-907d Azt *soci ‘flower’

**Flower:** 818 Hebrew šuš ‘bud, blossom, bloom’ > UACV-865 *caya ‘feather headdress’

**Flower:** 1020 Syriac bld ‘to bud, blossom’ > Ca če-čwâla ‘an ‘open (eyes or mouth’)

**Flute:** 648 Semitic *xl: Hebrew ḫaṭṭil ‘flute, pipe’ > Tb ‘uluulu’ ‘play a flute’

**Flute, reed:** 347 Egyptian wr / wl / wr r ‘reed flute’ > UACV-912 *wiru ‘play a reed flute’

**Fly:** 215 Egyptian it ‘fly up’ > UACV-929 *yiitti (sg) / *yoti (pl) ‘fly, jump’

**Fly:** 1027 Arabic wbh, impfv: yaltiba ‘jump, hop, jump up, start’ > UACV-928 *yasa ‘fly’

**Fly:** 1167 Aramaic porah ‘to fly, depart, flutter’ > UACV-864 *piyaw ‘feather, to fly’

**Fly:** 17 Semitic *Dkb Hebrew zbb ‘fly, flies’; *zabbot > UA *sikwoti / *sikwlo ‘fly’

**Fly:** see also bee

**Follow:** 1104 Hebrew šayaad ‘hunter’ > UACV-1238 *caya ‘follow’

**Foot:** 403 Egyptian rd ‘foot, leg’ > UACV-937 *tara ‘foot’

**Foot:** 418,419 Egyptian rd ‘foot, leg’, dual: rdwy ‘feet’ > UACV-1768 *taru ‘roadrunner’

**Footprint:** 685 Hebrew ṣaqaeb ‘heel, footprint’ > Hp kik-laqvi ‘tracks all over’

**Footprint:** 1197 Hebrew ṣaqaeb ‘heel, hoof, footprint’ > UACV-2392 *woki / *woku ‘i’ track, footprint’

**Footwear:** 209 Egyptian ḫbl / ḫw ‘sole of foot’, sandal, foot’ > UACV-1959 *tapat-ta ‘footwear’

**Forehead:** 1099 Arabic ḡuḥa(t) ‘forehead’ > UACV-958 *kopa is ‘forehead’

**Forest:** 1072 Hebrew yāṭ ‘wood, forest, thicket’ > UACV-756 *yuwa > *yuwa ‘open country, flat land, outside’

**Forbidden:** 1333 Hebrew m ‘n ‘refuse’ > Hp meewaan ‘forbid, warn’

**Forge:** 908 Hebrew gabal (II) ‘to forge’ > UACV-800 *nayaC ‘sharp(en)’

**Forge:** 318 Egyptian smx ‘forget, ignore’ > UACV-962 *sima ‘forget’

**Fork:** 789 Hebrew ḥlr / ṣaḥar ‘be clean (dietarily, of animals/food)’ > UACV-964 *cahar ‘fork(ed)’

**Forward:** 45 Semitic qbl ‘go forward’, -qbiil ‘confront aggressively’ > Hopi kwila-(k) ‘take a step, to step forward’

**Four:** 345 Egyptian ḥw ‘four’ > UACV-2627 *wattiwi ‘four’

**Fox:** 129 Egyptian wnś ‘wolf-jackal’ > UA *waciso / wacisa ‘fox’

**Fox:** 711 Hebrew kelec, kalb- ‘dog’ > UACV-575 *kalop ‘fox’

**Freeze:** 1336 Arabic taqrasu / Il taqrasara ‘freeze’ > UACV-514a *ta’aiC ‘freeze’

**Freeze:** 1493 Hebrew qerah ‘ice, frost, crystal’ > Tr koro-ch ‘freeze (water)’

**Fright:** 637 *pzd > Hebrew pa’d ‘shiver, tremble, be startled (with horror)’ > Ktn pokat-ik ‘get frightened’

**Frog:** 298 Egyptian ḡbn ‘frog’ > *wakpan > UA *waka(-t) ‘frog’

**Frog:** 1377 Hebrew ṣārād ‘frog’ > UACV-975 *simko / *sibó ‘tadpole’

**Frog:** 1378 Hebrew *ṣparde’s ‘frog’ > UACV-976 *kwa’ro ‘frog’

**Fruit:** 269 Egyptian dq ‘fruit’ > UACV-979a *taka(C) ‘fruit’

**Fruit:** 1454 From Hebrew bsl ‘grow ripe’ > UACV-351 *kwasi ‘fruit, prickly pear’

**Full:** 1520 Hebrew pws ‘to spread, disperse, overflow’ > Wr poci ‘to be full’

**Fungus:** 676 Arabic *paq ‘intense whiteness, species of fungus’ > UACV-1480 *paka ‘mushroom, fungus’

**Gamble:** 1080 Hebrew tqp ‘overpower’ > UACV-1691 *takopi ‘gamble’

**Garment:** 316 Egyptian ḫbs ‘garment, covering’ > UA *up ‘wedding robe’

**Gather:** 896 Hebrew ‘sp, impfv: *ya-’sop / ye-’esop ‘to gather’ > SP sooppaqaga ‘to be assembled’

**Gather:** 897 Hebrew ‘sp ‘to gather (harvest), collect’ > UACV-992 *cupa / *cuppa ‘gather, close eyes’

**Get:** 160 Egyptian t ‘take up, seize, snatch’ > UACV-395 *to / *tu ‘fetch, go get, go do’

**Get up:** 1257 Hebrew ʿala ‘he stood up, arose’ > Tb(H) oll ‘get up’

**Girl:** 91 Hebrew natsraa / natsrat (< *natsrat) ‘girl’ > UACV-2586a *nawiC ‘girl’

**Girl:** 1480 Hebrew natsraa ‘girl’ > UACV-2586b *na-a ‘girl, boy’

**Give:** 501 Egyptian imi ‘give! place! cause!’ (imperative) > UACV-969 *himi ‘give (perhaps pl. obj’s)’

**Give:** 678 Arabic ḥan ‘give, present to’ > UACV-1005 *uttu ‘give’

**Give:** 697 Hebrew *hiqqa ‘cause to take, that is, give’ > Wr ihko- ‘to give as a present’

**Go** (see also walk, run, leave): 131 Egyptian ṣm ‘go, walk, set out, leave’ > UACV-1011 *sim ‘go’
Go: 1086 Aramaic šaqlā ‘take, take (self away), depart’ > UACV-1029 *saka ‘go, leave’
Go: 1459 Hebrew haabao > haavaa ‘come on, let’s (do s.th.), go to, grant that …’ > SP īvī ‘go ahead!’
Go out: 1515 Syriac šrāq ‘flee, escape, shun, avoid’ > UACV-1020 *wayak ‘go out (fast)’
God: 800 Hebrew Yahwe > Yehovah, God of the Israelites > UACV-1803 *ya‘u / *ya‘wV ‘leader, deity’
Good: 785 Hebrew ha-tōb ‘the good (thing/one), good (abstract)’ > UACV-522a *ayu ‘good’
Good: 786 Hebrew toob ‘good’ > UACV-522b UA *topi ‘good’
Good: 900 Hebrew nām ‘be lovely, pleasant, delightful’ > UACV-157 *numa > *noma ‘good, good-looking’
Good: 1368 Syriac ʾattāb / ṣib ‘do good, treat well’ > UACV-1038a*attip-na ‘good’
Goose: 395 Egyptian ngh ‘cackler, gander/male goose’ > UACV-732 *naki ‘goose’
Grass: 704 Arabic laqlaq ‘stork, n’ > Ca la-la’ ‘goose, greyish with a long white beak’
Grind: 198 Egyptian ʿgr ‘bitter gourd’ > UACV-2140 *sawara ‘gourd’
Gourd: 987 Arabic qarš ‘gourd, pumpkin’ (Sem-p) > UACV-2135 *kuyawi ‘gourd’
Grasshopper: 988 Arabic qarš ‘gourd, pumpkin’ > UACV-2141 *ayaw < *aravV ‘squash, gourd’
Grass: 989 Arabic qarš ‘gourd, pumpkin’ UACV-2422 *ayaC / *ayoC ‘turtle’
Gourd, vessel: 919 Hebrew gm ‘swallow’; Ethiopic gmēse ‘vessel’ > Hp gamo- ‘hoya ‘pumpkin / melon- little’
Grain: 287 Egyptian px ‘kind of grain’: Wr pa’wa ‘spike or point or unopened leaves in the center of a plant’
Grain, ear of: 392 Egyptian k ′wwt ‘ear (of grain)’ > UACV-536 *mura ‘ear of grain’
Grandfather: 590 Hebrew ‘bootee’ ‘fathers of (of)’ > UACV-1049a *poci / *kwoci ‘paternal grandfather’
Grasp: 537 Hebrew bs ‘gather figs’; Arabic balas ‘kind of fig’ > UACV-193 *palasi ‘(wild) grapes’
Grasp: 8 Arabic dabba ‘grasp, lock, Hebrew *sbb > UACV-400a *cakwa ‘catch, grasp’ (see also ‘collect’)
Grasp: 1465 Hebrew lāq, -qād > UA *niha / *nihi ‘grasp, catch’
Grasp, collect: 44 Hebrew qbs ‘collect’ > UA *kwisV ‘take, carry, grasp’
Grass: Hebrew deše ‘grass, vegetation’ > Hp tīsi ‘weeds in a cultivated field’
Grass: 266 Egyptian snw ‘hair, grass’ > UACV-1061 *soni / *sojo ‘grass, straw, blanket’
Grass: 644 Hebrew ḥaṣir ‘grass’ > UACV-1058 *(h)usa ‘grass’
Grass: 1090 Hebrew snmh ‘sprout, grow (of plants, hair)’ > UACV-1057a *(pa)-samaC / *samuc ‘grass’
Grass: 1091 Hebrew snmh (< *smx) ‘sprout, grow (of plants, hair)’ > UACV-1057b *(pa)-soho ‘grass’
Grasshopper: 68 For Hebrew gebim ‘locust’ > note SP qīwī ‘grasshopper’
Grasshopper: 816 Hebrew saašaam ‘locust’ > UACV-1066 *coho / *co’o ‘grasshopper’
Grasshopper: 1321 Hebrew ḥargol ‘type of locust’ > Tr urugi-pari ‘type of grasshopper’
Grease: 1120 Hebrew yishar ‘oil’ > UACV-845 *yuwu ‘grease’
Great: 97 Hebrew rab, rabbaa (f.) ‘great, large, many’ > UACV-1386 *tīpi / *tapu ‘long, tall’
Green: 430 Egyptian ʾs w ‘vegetation, field plants, flowers’ > UACV-262 *sakwa ‘blue, green’
Green: 870 Syriac bhwšn( ) ‘green herbs’ > UACV-1075 *puhC ‘green’
Green: 1093 Semitic yrq ‘green’ > UACV-1078 *yora ‘green’
Green: 1412 Arabic xdr ‘be green’ > Tb(H) hul/hulat ‘be/become green’
Griddle: 959 Syriac qml ‘suffer from leanness’ (that is, be thin) > UACV-902 *komal ‘griddle, thin’
Grind: 615 Hebrew kšs ‘pound, pound fine, bray, v’ > Yq kitte / kitassu ‘grind, mash’
Grind: 773 Syriac ūn ‘grind, pound’ > UACV-621 *to’na(C) ‘hit, pierce, stab’
Grind: 815 Hebrew pt ‘smash, make crumble’ > UACV-1079 *pot ‘pound, grind’
Grind: 1094 Hebrew kšs ‘pound (in a mortar), pound fine, bray, v’ > UACV-1081 *tusu ‘grind’
Grind: 1304 Arabic *pgr ‘to cleave, break up’ > UACV-1080 *piqā ‘grind’
Grind: 1395 Hebrew pš ‘thin plate(s) of metal’ > Tr piwe- / piw- / piw- ‘grind well, pulverize’
Grinding Stone: 614 Hebrew *maktesh ‘mortar, grinding stone’ > UACV-1082 *ma’tal / *maCta ‘grinding stone, mortar’
Grinding Stone: 889 Hebrew rikhbaa ‘riding, verbal noun’ > UACV-1083 *típpa ‘mortar (and/or) pestle’
Groom: 1299 Syriac šř ‘groom, cry out, crackle (of fire, lightning)’ > UACV-2072 *osoroN(i) ‘snore’
Grind: 417 Egyptian ḥy ‘groom, husband’ > Yq hú ‘male member, penis’
Groundhog: 1088 Arabic xuld ‘mole’ > UACV-1043 *kita ‘groundhog’
Grind: 586 Arabic abala ‘grow green/tall/abundantly’ > UACV-547 *apali ‘elote, new/fresh ear of corn’
Grind: 681 Hebrew lhw / lhy / šālaa ‘ascend, go up, grow’ > UACV-1100a *wīla / *grow’
Grind: 814 Hebrew snmh / sašma ‘sprout, grow’ > ČN camawa ‘to grow, become big’
Grind: 1096 Semitic šy and šx ‘grow (plants, vegetation)’ > UACV-1077 *swi(C) ‘green growth’
Grind: 1229 MHebrew *stih ‘growth’ > UACV-907a *si’C ‘grow’
Grind: 892 Arabic šanawbar ‘stone pine’ (type of pine) > UACV-1634 *sanaC ‘pitch, gum’
Hail: 1496 Hebrew brd ‘to hail’ > Tr bara- ‘be the time of rains’
Hair: 89 Hebrew seeša ‘hair’ > UACV-1106a *suwi ‘body hair’
Hair: 389 Egyptian ʾrr ‘hair (of hide), side-locks (of hair)’ > UACV-1112 *yulV ‘hair, head’
Hair: 742 Hebrew ʿsemr ‘wool’ > UACV-1107a *comi / *comya ‘hair’
Hair: 993 Hebrew qawwsot ‘locks’ > UACV-1111 *woC ‘hair’
Hair: 1132 Hebrew poras ‘loosely hanging unplaited hair on the head’ > UACV-1110 *pi’wa ‘hair, fur, body hair’
Hair: 1133 Syriac baa’ar ‘camel hair-the’ > UACV-1109 *po’wa / *poCwa ‘hair, fur, hide, skin’
Hand: 523 Egyptian mni ‘arm and hand’ > UACV-1119 *man > *ma ‘hand’
Hang: 1247 Hebrew tly ‘hang’ > UACV-1128 *yula ‘hang’
Happen: 1435 Arabic fjdl / hadalat ‘to happen, come to pass’ > WMU ura’a-y / ara’a-y ‘be’; CU ur-’ay ‘be, exist’
Happy: 549 Arabic blg / baliga ‘be happy, glad’; Hebrew hi-bliig ‘cause to flash, become cheerful, brighten up’

>Hq bali-ria ‘joy, gladness’ AYq véloqka ‘bright, shining’; AYq yalepo ‘desire, will’
Happy: 712 Hebrew impfv: -hallel ‘admire, praise, exclam halleluia’ > UACV-1136 *hala / halala ‘happy’
Happy: 807 Hebrew saameh ‘happy, filled with joy’ > UACV-1284 *sim ‘laugh’
Harp: see drum
Harvest: 226 Egyptian wnm ‘eat’ ‘of harvest’ > UACV-636 *wínima ‘to dance, v’
Harvest: 656 Hebrew hórep ‘harvest-time, autumn’ > TO od ‘to harvest’
Harvest: 787 Hebrew qtp ‘break off, pluck’ > UACV-1001 *kitta ‘harvest, v’
Harvest: 1006 Hebrew qsr ‘to reap, harvest’ > Wr kacuri ‘a kind of sweet corn’
Haste: 1323 Hebrew hpez ‘make haste’ > UACV-2540 *wîpaC / *wîppaC ‘whip’
Have: 473 Egyptian p’y ‘that of, possessive article’ > UACV-1702b *pa’i ‘have’
Have: 1026 Hebrew lo ‘to it/him, has’ > the -lo of Tbr kowa-ló ‘egg-has’
Hawk: 142 Egyptian bîk ‘falcon’ > UACV-749 *pîk ‘hawk, sp’
He: 107 Hebrew/Semitic hu/huwa ‘he’ > UACV-2668 *hu ‘that’
Head: 93 Hebrew roos ‘head’ (< *ra’s) > UACV-1157 SNum *toCci ‘head’
Head: see brain
Head, crown of: see dome
Headdress: see blossom
Heat: 909 Hebrew ghl ‘depart, be cured, healed’ > Hp yahî ‘medicine, remedy’
Heat: 1235 Hebrew rp / raapad ‘to heal’ > UACV-1158a *yowa / *yopa ‘cure’
Heat: 1302 Arabic fîl < *pîl ‘to do, act, have an effect on, have an influence on’ > Hp powa-ta ‘to cure, tame’
Heat: 911 Hebrew gadiîs ‘heap of sheaves’ > UACV-601 *nittas ‘tight(en)’
Hear: see attentive
Heart: 217 Egyptian ib ‘heart, midpoint, center’ > UACV-1167 *pihiwîC / *pihiyîC ‘heart’
Heart: 947 Arabic qalb ‘heart, middle, center, core’ > Cp nilvenilva’a-š ‘nook, corner’
Heart: 1312 Hebrew hal-lebb ‘the heart’ > Hp ìnawwa ‘heart, life, battery’
Heart, suffer: 218 Egyptian swa ‘suffer’ > UACV-1165 *suna ‘suffer, heart, inner part, seed’
Heat: 260 Egyptian st ‘to warm, heat up, make hot’ > UACV-2247 *taku-sito ‘i ‘sweat’
Heavy: 812 Aramaic pity / pt ‘be wide’ > UACV-1168 *pûtiya / *pàtiya’a ‘(be) heavy’
Hedgehog: 1089 Hebrew qippod ‘hedgehog, short-eared owl’ > UACV-1044 *kîNpa ‘prairie dog’
Helm: 1100 Arabic kàtib ‘knot, knob, joint, ankle, anklebone, heel’ > UACV-1171e *tikap ‘heel’
Herd: 1358 Hebrew rû ‘to pasture, tend, graze’ > Hp laa-layi ‘to herd, drive (animals)’
Here: 495 Egyptian t ‘‘here, there’’ > Wr i’wâ ‘here’
Here: see come
Hew: 186 Egyptian wî ‘hew (stone)’ > Hopi wahô(-k-) ‘for particulate matter to spill’
Hidden: 1429 Arabic kmm ‘be hidden, concealed, latent’ > UACV-2036 *kum(an) ‘sleep’
Hide: 158 Egyptian iti ‘take, rob’ > UACV-1133 *iti-î ‘hide’
Hill: 7 Semitic bahamath ‘back, hill, mountain ridge, high place’ > UACV-99 *kwahaha ‘back’
Hiss: 1222 Arabic spr ‘to whistle, hiss, chirp’ > UACV-2259 *cîporika ‘whirlwind’
Hit: 362 Egyptian sxi / xxi ‘hit, smite, v’ > UACV-2318 *sîk ? or *sok ‘beat, throw (with power, furry)’
Hit: 952 Hebrew pgs ‘meet, attack, confront, assault’ > UACV-1200 *pônâ / *pônô ‘hit, pound’
Hip: 634 Hebrew halasa-ayim ‘loins’ > UACV-1183 *kaca-pawî ‘hip’
Hole: 207 Egyptian gph ‘hole, den, hole of a snake’ > UA *tâpu ‘hole’
Hollow: see pit
Hoop: see bowl
Horizon: 912 Hbr hwg / hwug ‘circle, horizon’ > Ls huq-la ‘the wind’
Horizontal: 687 Arabic šadîd ‘cross- (in compounds), horizontal’ > Hopi lëesi- ‘horizontal’
Horn: 964 Hebrew qeren / qarn ‘horn’ > CN koyoonaa ‘perforate, pierce s.th.’
Horn: 998 Hebrew qeren / qarn ‘horn’ > SP ìnîn ‘crown of the head’
Horned toad: 1055 Syriac ‘aamaaqat-aa ‘lizard-the, n.f.’ > UACV-1374 *makkaCta(Nka)-ci ‘horned toad’
Hornet: 737 Hebrew širâa ‘hornets’ > UACV-163 *sana ‘yellowjacket, stinging one’
Hot: 285 Egyptian t’w ‘heat, n’ > UACV-1211 *kuttitu ‘hot’
Mouth: 617 Aramaic dign-aa ‘beard-the, chin-the’; Mandaic zignaa > UACV-1469a *ti‘na > *tî‘ni ‘mouth’

Move: 949 Semitic gdl II ‘band together, roam about’ > UACV-1945 *gīrīr ‘move, move over’

Move: 1156 Hebrew hrk ‘set in motion’ (BDB) > UACV-1926 *huyuC ‘move’

Much: 850 Hebrew mo‘od ‘strength, very, very greatly, exceedingly’ > UACV-15 *mu‘i ‘many, much’

Mucus: 772 Hebrew tame ‘(be) unclean’ > UACV-1474a *co‘ma ‘mucus, have a cold’

Mucus: 1109 Aramaic mhw-t-aa ‘mucus, n.m.’ > UACV-1475 *mīt… ‘snot, mucus’

Mud: 448 Egyptian sq’h ‘to whitewash (building), to mud (s.th.),’ > UACV-761 *sokoC / *coka ‘earth, mud’

Mud: 1226 Aramaic ṣsyn-‘ / ṣṣīn-aa ‘mud-the’ > UACV-765 *pa-sakwinC ‘mud’

Mud: 1363 Aramaic hl(’)/ hal-aa ‘dirt, mud-the’ > UACV-2522 *hala ‘moist/wet soil’

Murmur: 1348 Aramaic lmlm/llemli-llem ‘murmur’ > Ls lamú-lama-xi-š ‘suffering from rheumatism’

Mushroom: 1110 Aramaic ard-aa ‘mushroom-the, m.‘ > UACV-1482 *hitto ‘oC / wítto ‘oC’ mushroom

Mushroom, fungus: 676 Arabic *paqš ‘intense whiteness, fungus sp.’ > UACV-1480 *pakuwa ‘mushroom, fungus’

Nail: see finger

Name: 1059 Arabic ḏw / ḏa‘aa ‘to call, name’ > UACV-1489 *ṭi(N)wa / *ṭinwa (AMR) ‘name’

Name: Hebrew ni-qar ‘he/it is called/named’ > UACV-1490 *nihya ‘call, name’

Navel: 777 Hebrew tabbuur ‘navel’ > UACV-1495a *ṣikuN / *ṣik ur ‘navel’

Navel: 1138 Hebrew ṣor ‘navel, navel cord’; Arabic surr ‘navel cord’ > Sr ṣur ‘navel’

Near: 386 Egyptian tkn ‘be near, draw near’ > TSh òīkīnnaa(cci) ‘close to, near to, nearby’

Near: 1008 Hebrew qrb ‘approach, draw near’ > Hp ḥāyiyyw- ‘draw near’

Near: 1489 Semitic qrb ‘approach, be near’ > LS nāya ‘be close, be near’

Near: 975 Hebrew qrb ‘approach, draw near’ > UACV-1243 *ṭirapa ‘inside’

Neck: 349 Egyptian ṣ ‘neck’ > CN ḫoski-tl ‘throat, voice’

Neck: 385 Egyptian ḥint ‘neck’ > Eu *poicika ‘nape of neck’

Neck: 632 Sem-p ḫnq (< *xnq) ‘strangle, put/be around neck’ > UACV-1505 *konaka ‘necklace, collar, string of beads’

Neck: 962 Aramaic qof-aa ‘throat, gullet, windpipe-the’ > UACV-1515 *kuwi ‘throat’

Neck: 999 Hebrew gaaron ‘throat, neck’ (Sem-kw) > UACV-1516 *yovN ‘back of neck, nape of neck’

Neck: 1014 Syriac qdaal-aa ‘neck, nape of neck’ > UACV-1501 *kutaC ‘neck’

Neck: 1092 Aramaic qof-aa ‘throat, gullet, windpipe’ > UACV-1512 *yoho ‘neck’

Negative: 423 Egyptian wwy ‘who… not, which … not, one without, a not-haver’ > Kw yuwa‘i ‘negative’

Nest: 1242 Hebrew rbs ‘lie down (ofen of animals), rabsa ‘tawsa > UACV-1518a *tosa ‘nest’

Nest: XX Hebrew rbs ‘lie down (ofen of animals),’ -rbo > UACV-1517 *koa / *koeca ‘nest’

Net: 317 Egyptian i’d ‘net’ > UA *yuta: Ls yúúla-pi-š ‘rabbit net’

Net: 384 Egyptian inq ‘net, n.f.,’ > UACV-1519 *ikkaC / *iCkaC ‘carrying net’

New: 546 bidh-V ‘new, original, unprecedented’ > UACV-1523 *pūtC / *pūtuC / *pūwua ‘new’

Night: 355 Egyptian grh ‘night’ > UACV-2610 *kii(C)uNwi / *kiyawi / *kiāw ‘yesterday’

Night: 873 Hebrew *yu ‘pal ‘become dark, be gone down (light)’ > UACV-1532a *yo ‘al ‘night’

No, not: 146 Egyptian bi ‘no’ > UACV-1535 *pi ‘no’

No, not: 1112 Arabic maa ‘no, not’ > UACV-1537 *ma ‘no’

No, not: 202 Egyptian tm ‘negative, no, not’ > ST čam ‘no, not’, WTr ta ‘me ‘no, negative’

No, not: 690 Arabic gāyr- ‘other than, different from, unlike, no, not, non-, un-‘ > UACV-1533 *kaY / *kaC ‘no, not’

Noise: 893 Arabic daqqa ‘be thin, crush, knock, rap > Hp rīkë / rīkë-ta ‘make grating noise, make rasping sounds’

Nook: see heart

Noise: 1279 Aramaic yogar ‘hill, heap of stones’ > UACV-1546a *yaCka / *yaCkaR (AMR) ‘noise, point, ridge’

Not: 202 Egyptian tm ‘negative, no, not’ > ST čam ‘no, not’, WTr ta ‘me ‘no, negative’

Not: 690 Arabic gāyr- ‘other than, different from, unlike, no, not, non-, un-’ > UACV-1533 *kaY / *kaC ‘no, not’

Now: 1157 Syriac haakeel ‘now’ > UACV-2352b *a-pi ‘now’

Numb, poison: 877 Syriac sammem ‘to poison’; Arabic smm ‘to poison’ > UACV-2521 *samm ‘be wet, numb(ing)’

Nut: 702 Arabic lawz ‘almonds (collective) (root hwz)’ > Tb ḥalwa-t ‘pine nut cache’

Nut: 1115 Arabic ḡauza(t) ‘nut’ > UACV-1562 *kuZi ‘oak’

Oak: 599 Hebrew ayil / eel- ‘mighty tree’ > UACV-1555 *iyal ‘poison oak’

Oak: 1337 Hebrew ayil ‘mighty tree, oak’ > UACV-1556b *wi‘a(N) / *wiya(N) ‘acorn, oak’

Oar: 472 Egyptian hpt ‘oar’ > UACV-1596 Tak *ipa < UA *opa ‘wooden paddle’

Ocean: see water

Oil: 144 Egyptian b’q ‘oily’ > Cr pu ‘učira ‘a ‘fat, adj’

Old: 151 Egyptian i’w ‘old man’ > UACV-1566 *yo‘o / *yu ‘’old’

Old: 891 Syriac s‘b ‘to age’; Syriac sa‘ib (m.) ‘old one, old man’ > Tb(H) šo ‘ibit / šoobit / šoobith ‘old woman’

Old: 1019 Hebrew zaqen ‘be an old man, be an old woman, grow old’ > UACV-1569 *cukuC ‘old’

Old: 1292 Hebrew šyb ‘be grey-headed, old’ > Wt ahsēba ‘reach or be so many years old’
Old (woman): 87 Arabic ḥeḏ / ṣagaza ‘to age, grow old (of women)’ > Tr ṣegaca- ‘grow old (of women)’
On: 852 Hebrew *panee ‘face, surface’ > UACV-77 *pani/pana ‘on, on surface of’
On top: 1398 Hebrew ba-paane ‘on the surface of’ > Eu vepān ‘encima, sobre’; AYq vepa ‘on top of, more than’
One: 496 Egyptian sm ‘to unite, put together’ > UACV-2618 *ṣūm / *ṣīmī ‘one’
One: 538 Hebrew baadad ‘solitude’ > UACV-2620a *pirī / *parī / *pura ‘one, negative’
One: 1288 Semitic -i ‘one/someone/something from (an area/place)’ > UACV-2702 *i / *ya ‘person from’
Open: 1169 Hebrew pṭḥ / paataḥ ‘to open, open up’ > UACV-1578 *piṭīwa ‘open, uncover’
Open: see blossom
Opponent: 1399 Amorite beheru ‘elitest soldier’ > UA *biḥīrī ‘expensive, opponent’
Order: 350 Egyptian ʿisw ‘commander’ > UACV-1853 *iša ‘order, v’
Ore: 465 Egyptian bi ‘ore, metal, iron’ > UACV-1268a *payu / *papayuC (redupl) ‘ceremonial staff’
Other: see brother and another
Out: 1243 Nabatean preq ‘let out, liberate, redeem’ > UACV-1586 *pa’ku ‘out’
Outside: 471 Egyptian wr/iw ‘outside’ > UACV-1584 *tītā (< *tuta) ‘outside’
Overcome: 674 Hebrew ye-hrab / yu-hrab ‘destroy(ed)’ > SP yuvara ‘be overcome’
Overpower: see gamble, defeat, prevail, overcome, and strong
Owl: 321 Coptic mulaj ‘owl’ > UACV-1590 *muhuN / *muham ‘owl’
Owl: 1117 Aramaic kwkky > UACV-1589 *kuku ‘ground/burrowing owl’
Owl: 1361 Modern Western turoyo; Syriac/Aramaic papaku ‘owl’ > UACV-1595 *poko ‘burrowing owl’
Pain: 224 Egyptian wxa ‘be painful, suffer, endure’ > UA *okoti ‘be in pain, suffer, sorrow’
Palm: 804 Arabic *saṣata’ ‘palm leaves’ > UACV-1608 *caupali ‘palm sp’
Palm tree: 227 Egyptian m’m ‘dum-palm (tree)’ > UACV-1605 *mahawa / *ma(C)wa ‘palm tree’
Palm tree: 743 Semitic taamaar / tumr-aa ‘date palm tree’ > UACV-1605 *tu’ya ‘palm tree, sp’
Palm tree: 961 Hebrew dqaq ‘date-tree, palm’ > UACV-1606 *tuku ‘palm tree’
Pant: 1052 Hebrew s’p ‘pant’ > HN ṣošopaaka ‘make an inhaling noise’
Pay: 945 Hebrew qny / qanaa ‘acquire, buy’ > UACV-2405 *ŋani / *ŋina ‘pay’
Pea: see acorn
Peace: 182 Egyptian htp ‘be at peace, rest, set (of sun), pacify’ > UACV-1616 *huCpi ‘peaceable’
Peak: 507 Egyptian p ‘head, chief, main, point, tip, peak’ > MnL topo ‘peaked, pointed, sticking up or out’
Peel: 717 Aramaic /Syriac qlp ‘peel off, shell, rub away’ > UACV-1893 *kilipi ‘shell or shuck corn, v’
Peel: 843 Hebrew pīsels, impfv: -pāṣel ‘skin, peel away (from sticks)’ > UA *paccâ ‘to shell’
Peel: 1419 Syriac sāgn ‘remove from its place, alter, transform > Hopi siiŋi ‘peel, shed skin (as of a snake)’
Pelican: see crane
Pelt: see jackrabbit and skin
Penetrate: 536 Arabic bqr ‘split open’; Syriac bqr ‘penetrate, investigate’ > UACV-617 *pukul ‘pin on’
Penis: 5 Hebrew bāsāār ‘flesh, penis’ > UACV-2271 *kwasiC ‘tail, penis, flesh’ (Sem-kw)
Penis: 550 Aramaic bāṣār ‘flesh’, bīsr-aa ‘flesh-the’ > UACV-1618 *pisa ‘penis’ (Sem-p)
Penis: 794 MHebrew āber ‘member, penis, part, arm’ > UACV-1619 *wi’āC ‘penis’
Penis: 415 Egyptian hmm ‘penis, phallus, male member’ > UACV-1564 *ḥun ‘penis’
Penis: 417 Egyptian h y ‘groom, husband’ > Yq hū’i ‘male member, penis’
Perfect: 420 Egyptian twt ‘perfect, complete’ > UACV-156 *tutuli ‘beautiful’
Perish: 928 Hebrew gwš / gaawš ‘pass away, perish’ > Kt nūh-wik ‘get worn out, vi’
Person: 1524 Egyptian ḱt / ḱt ‘people’ > UACV-1420 *wiṭ ‘person, man’
Person: 573 Hebrew ‘iš ‘man, person’ > Ca-iš ‘person who does (the verb)’ (Sem-kw)
Person: 572 Hebrew ‘iš ‘man, person’ (with negatives ‘no one’) > UA *wiši ‘person’ (Sem-p)
Pick: 788 Hebrew qtp, impfv: -qtq ‘break off, pluck’ > UACV-996 *tupi ‘pick, gather’
Pick: XX Hebrew dbq ‘cling, cleave to, hold to’ > UA *tupuk ‘pick, gather’
Pierce: 72 Hebrew dqr / daaagar ‘pierce, v’ > UACV-615 *tiṣa / *tiṣi / *tiṣiy ‘cut, stick in’
Pierce: 124 Egyptian tks ‘pierce’; Coptic tooks > UACV-616 *tiṣo ‘pierce, poke’
Pierce: 194 Egyptian d ‘i ‘pierce, transfix,’ > UACV-622a *sowa ‘pierce, prick’
Pierce: 445 Egyptian ḫbs ‘prick, stab, pierce’ > UACV-629a *tapusa ‘pierce’
Pierce, penetrate: 536 Arabic bqr ‘split open’; Syriac bqr ‘penetrate, investigate’ > UACV-617 *pukul ‘pin on’
Pierce: see horn
Pile: 1118 Arabic akamat ‘hill, reef, heap, pile’ > UACV-1624 *wikka ‘pile’
Pillar: 416 Egyptian ḫn ‘pillar’ > Ls hūna ‘sit up straight, vi, raise, lift, vt’
Pine: 569 Hebrew egooz ‘nut tree’ > UACV-1626a *wokoN / *wō(NT)koC ‘pine’
Pine, gum: 892 Arabic sanawbar ‘stone pine’ (type of pine) > UACV-1634 *sanawC ‘pitch, gum’
Rain: 683 Syriac  sns ‘become dark, cloud over, be obscure, concealed’ > UACV-1764a *(w)uMaC / *(w)īMaC ‘rain’
Rain: 1037 Hebrew yōore ‘to water, send rain’ > UACV-2076 *yuya (< *yōwa) ‘snow, v/n’
Rain: 1038 Hebrew yyy, hiqil impfv: yōoreh ‘to water, send rain’ > UACV-1765 *hōro ‘rain, fall’
Rain: 1457 Arabic ṣabbā ‘to pour’ > UACV-1766 *ṣikwā ‘rain, v’
Raise, lift: 440 Egyptian  ḫr ‘raise, lift up’ > UACV-463 *tīcayi ‘raise, elevate, cliff’
Rat: see mouse
Rattle: 31 Hebrew  ṣl ‘to tingle, quiver’ > UACV-1929c *cili ‘jingle, make rattling sound
Read: see count
Red: 587 Hebrew ṣargaama ‘purple, wool dyed with red purple’ > UACV-1774 *aNkaC ‘red’
Red: 1350 Semitic ᵐḏ / ᵐḏ ‘grow rusty’ > Ṣr šīrī ‘k become red, turn red’ > UACV-1776 *ṣī̀la / *ṣit ‘red’
Red: 77 Hebrew ḍm ‘be red’ > UACV-312 *oNtaM / *oNta(N/C) ‘brown’
Red: 1134 Aramaic tikla ‘purple-blue wool’ > UACV-1777 *tīk ‘‘red pigment, clay’
Refuse, forbid: 1333 Hebrew m ‘n ‘refuse’ > Hp meewan- ‘forbid, warn’
Reed: 267 Egyptian ṣw ‘reed’ > UACV-1783 *tō ‘< *toli ‘water plant sp., cattail’
Reed: 1135 Hebrew qaان ‘reed, stalk’ > UACV-1778 *pā-kaN ‘reed, phragmites’
Reed: 1136 Hebrew ḍēb ‘reed, papyrus’ > UACV-1781 *wāpi ‘foxtail’
Reed: 1137 Hebrew gōmer(‘) ‘papyrus’ > UACV-1786 *ōma ‘reed’
Reed: 1216 Hebrew qaane ‘reed, stalk’ > UACV-2553 *kana ‘willow’
Reject: 191 Egyptian ṭh ‘go astray, transgress, reject’ > UACV-1304 *toḥa ‘leave’
Remain: 135 Egyptian mn ‘remain, dwell’ > UACV-1317c *mana ‘put (flat/lying down)’
Remain: 525 Egyptian ṭsq ‘linger, wait for, vi; hinder, vt’ > UACV-2177 *ṭqa / *ṭk ‘remain, be in a place, let lie’
Remedy: 290 Egyptian phbt ‘remedy, prescription’ > UACV-1160a *puha ‘supernatural power, medicine, healing’
Remedy: 428 Egyptian ṣmx ‘be conscious of’ > Ktn wīnka ‘remember, v’
Remove: 458 Egyptian ḟk ‘denude, reveal, take off, remove’ > UACV-1000 *kappīwa ‘degrain grain from ear’
Rheumatism: see murmur
Rib: 252 Egyptian spr ‘rib’ > Cp  asimesi-l ‘rib’
Rib: 744 Hebrew seelaas / ᵐaf- (construct/possessed) ‘rib’ > UACV-1809a *cawā ‘rib’
Rib: 1526 Egyptian ḏm ‘rib (no longer used in the Middle Kingdom)’ > UACV-1808 *amattāN ‘rib’
Ridge: 1279 Aramaic yōgar ‘hill, heap of stones’ > UACV-1546a *yakaC / *yakaR (AMR) ‘nose, point, ridge’
Ridge: 7 Semitic  bhamat ‘back, hill, mountain ridge, high place’ > UACV-99 *kwahama ‘back’
Right: 801 Hebrew ḍayyamīn ‘the-right hand/side’ > UA *(h)ayamin- ‘right’
Righteous: 1145 Hebrew sadoq ‘just, righteous’ > UACV-1864 *sitoka / *sīroka ‘be sad, suffer’
Ripe: 4 Hebrew bāṣel ‘cooked, boiled, ripe’ > UACV-521 *kwasiC ‘cook, ripe(n)’
Ripen: 1175 Hebrew ḡml, impfv -gmol ‘to complete, ripen, wean’ > UACV-1815 *mo(y) ‘ripen’
Rise: 273 Egyptian ᵐw ‘rise early’ > UACV-2237 *tō ay ‘rise, come up/’
Rise: 1210 Hebrew qwm, prfv: qaam ‘rise, stand up’ > UACV-2504 *kam ‘water to rise, make wave’
Rise: 1326 Arabic dāriga ‘rise, advance step by step’ > TO(M) ƙiƙiƙ(ƙ) ‘climb, rise, reach the top’
River: 309 Egyptian twr ‘river’ > UACV-1818 *pa-tiwa / tawi ‘river’
River: 799 Hebrew ḍο ‘river’ > UACV-364a *yaway ‘river, canyon’
River: 1351 Hebrew ḏaq ‘split, cleave, valley’ > UACV-1819 *pakowa ‘river, current’
Roadrunner: see foot
Roar: 1341 Hebrew ṣm ‘to rage, roar’ > SP tom ‘mu ‘to make a big noise, thunder’
Roast: see burn, boil
Rob: 320 Egyptian xpq ‘rob’ > UA *kīpik ‘take’; Yq kepëk-ta ‘take, grasp’
Rock: 603 Aramaic ᵢyhm (= riimh) ‘large stone’ > UACV-1825 *tîm-ta > *tū-(pV) ‘rock’
Rock: 605 Hebrew swr / suur ‘rock, rocky ground, rock face, rocky hill, mountain’ > UACV-1829 *soya ‘rock’
Rock (v): 1155 Arabic ḍahas ‘wave, rock, make tremble’ > UACV-1925 *hīya ‘rock, shake, swing’
Romp: 506 Egyptian  ṣp ‘romp about, jump on’ > Mn noh ‘(of animals) to scramble with, jump on’
Root: 948 Hebrew ṣiqaq ‘root’ > UACV-1835 *ga-kaw ‘root’
Rope: 167 Egyptian ṣw ‘cord, bow-string, (as a plural) sinews’ > UACV-1844 *tiśa ‘rope’
Rope: 1111 Hebrew .bold ‘bowstring, tent rope’ > CN maatla-t ‘net, sling’
Rope: 1146 Aramaic ṭkk ‘to squeeze, press (between), twist, twine’ > UACV-1845 *tikapu ‘rope, thread’
Rot: 1142 Aramaic yV-ballet ‘shut eyes, be worm-eaten, moth-eaten, rot’ > UACV-1848 *yipali ‘rotten’
Rot: 1143 Arabic ya-psuda ‘rotten, decayed, putrid, spoiled’ > UACV-1852 *sora ‘rot, go to waste, throw away’
Rot, difficult: 861 Hebrew qyy / qasay ‘be heavy, hard, difficult’ > UACV-239 *kiṣa ‘sour’
Round: 677 Hebrew ṣagol ‘round’ > UACV-436 *wakol ‘round(ed)’
Round: 1303 Hebrew plk ‘to be round’ > Hp pōlā-ṣ-pī ‘round as a ball’

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Separate: 519 Egyptian wp ‘open, part, separate, divide (goods)’ > Tb(H) woopaanat ‘divide in two, cut in half’
Servant: 762 Hebrew šl̄ ‘stretch out, send, despatch’ > CN sooloo-tl ‘page, male servant’
Set, sun: 184 Egyptian ḫp ‘to set, of sun’ > UACV-2243a *huru- ‘set (of sun), v’
Sew: 1264 Hebrew tr’ / taapar ‘stitch together’ > UACV-2332a *tappiCta ‘tie’
Sew: 1265 Hebrew *-tupparr ‘sown together’ > UACV-2332b *tappa ‘tie(d)’
Sew: 1411 Arabic nasaga, impf-nsugu ‘to weave’ > UACV-2511 *su ‘sow’
Shade: 183 Egyptian ḫp ‘rest place’ > UACV-1922b *hīpāpa > *hapa ‘shade’
Shade: 1220 Syriac etqaraš ‘to shade, put in the shade’ > UACV-1922 *hikka / *hikya ‘shade’
Shadow: 263 Egyptian šw ‘shade, shadow’ > CN seewal-li ‘shade’
Shake: 250 Egyptian st ’y ‘tremble, v’ > UACV-1933 *sowa (< *sawa) ‘shake’
Shake: 359 Egyptian kit ‘quiver, v’ > Wc kace/kaci ‘tremble, shake’
Shake: 481 Egyptian ši ‘shake’ > UACV-1928a *wiwi-puku ‘tremble’
Shake: 941 Hebrew nfr ‘shake off/out, shake self’ > UACV-677 *niy ‘shake, be dizzy’
Shake: 1189 Hebrew ygf ‘grow weary, labor, struggle’ > UACV-1932a *yowa ‘shake’
Shake, Tingle: 31 Hebrew šll ‘to tingle, quiver’ > UACV-1929c *cili ‘jingle, make rattling sound
Sharp: 253 Egyptian spd ‘sharp’ > UACV-799 *sipaC ‘point’
Sharp: 271 Egyptian dm ‘be sharp, sharpen’ > Ca tama ‘be sharp, v’
Sharpen: 908 Hebrew gabal (II) ‘to forge’ > UACV-800 *napaC ‘sharp(en)’
Shave: 341 Egyptian ḫq ‘shave’ > Hp hēewi ‘scrape out, scrape clean’
Shave: 1339 MHebrew šippaa ‘to make smooth’ > UACV-1892 both *sipa and *sippa ‘scrape, shave’
Shell: 1248 MHebrew q̄aṣiṭṭa ‘a standard value, coin, jewel’; Syriac qest-aa ‘measure’
Shell: > UACV-2016 *kotii / *kōCua ‘bark, shell, money’
Shine: 13 Arabic snw ‘gleam, shine’; Ethiopic snw ‘be beautiful’ > Hopi soniwa ‘be beautiful, bright’
Shine: 462 Egyptian ḥm ‘be shining’, sparkle, glitter, shine > UACV-1207 *tōja ‘hot, (of) sun/day, shine’
Shine: 1274 Aramaic kauk-aa / kook-aa ‘star-the’ > UA *kuppa ‘> Sr kupaa ‘to shine (of the stars)’
Shiny: see desert
Shirt: 755 Hebrew kutōmer ‘shirt-like tunic’ > UACV-488 *kutun ‘shirt’
Shirt: 869 Syriac taan / ta’n ‘body of a shirt’ > UACV-495 *taa ‘shirt, clothing’
Shoe: 482 Egyptian wx’ti ‘pair of sandals’ > UACV-1955 *wakaC ‘shoe’
Shoe: 1280 Aramaic mooq ‘felt-stock or stocking’ > UACV-1958 *moko ‘footwear’
Shoe: 1281 Syriac pant-aa ‘upper leather of a shoe, instep of the foot-the’ > UACV-1957 *paNca ‘shoe’
Shoe: see also sandal
Shoot: 95 Hebrew rebb ‘shoot (an arrow)’ > UACV-2310 *rikwa ‘hit by striking or throwing, shoot (arrow)’
Shoot: 96 Hebrew rby ‘shoot (bow and arrow)’ > UACV-2309a *tapa / *tapi ‘throw, hit’
Shoot: 736 Hebrew swd / syd ‘to hunt’ > UACV-2327 *ṣir ‘shoot, hunt’
Shoot: 782 Arabic ify / tābā ‘to hurl, shoot’ > Wt cēw ‘to throw or hit with a missile’
Shoot: 1128 Hebrew rby / rabbā ‘shoot (arrow)’ > UACV-1743a *tapi ‘put’
Shoot: 1183 Syriac mhy / mḥa ‘to strike, smite, wound’ > UACV-2314 *mu/i ‘/mu(k)/V ‘shoot (arrow)’
Shoot: 1184 Syriac qaṣêt ‘shoot an arrow with a bow’ > UACV-2321 *kwaCti ‘shoot’
Shore: 1074 Arabic saabl ‘coast, seashore’ > UACV-792 *suwil ‘edge, shore, border’
Short: 1382 Aramaic qapīdūt-aa ‘shrinking, shortness’ > Sr qapūc ‘short’
Shoulder: 51 Hebrew *kaatep ‘shoulder’ > UACV-1966 *kotapa / *kotap ‘shoulder’
Shoulder: 56 Hebrew šekem ‘shoulder’ > UACV-1967a *ṣika ‘shoulder, arm, armpit’
Shout: 483 Egyptian w’g ‘shout with joy, call, cry’ > UACV-1975a *wa’aN-ki ‘shout’
Show: 1519 Syriac fayyen ‘to eye, perceive, point out, show’ > Kn ‘aeyn ‘show s.o. s.th.’
Shrimp: 1249 Arabic qaqrāīd ‘shrimp’ > UACV-577 *pa-koCti ‘shrimp’
Shrink/shivel: 1009 Syriac qmt ‘take hold, shrink, shrivel, wrinkle’ > Hp homi(k-) ‘shrink, draw together, shrivel up’
Shrivel: 1380 from Semitic fgr ‘uproot, be sterile’ > UACV-720 *waki ‘dry, shrivel, thin’
Shroud: 148 Egyptian ṭyt ‘shroud’ > UACV-256 *tawwayi ‘wrap around’
Shy: 1512 Hebrew ḥrd, impfv: yeherad / ḥ-ḥērerad ‘tremble, worry’ > UACV-1949 *tiwa ‘shy, embarrassed’
Sick: 630 Hebrew ḥole (< *xole) ‘be sick, hurting’ > UA Sem-p *koli ‘be sick, hurt, vi’
Sick: 1284 Hebrew dwy / daawe ‘faint, sick, menstretuating’ > UACV-1978 *tiwoya / *tīoy / *ti’mo ‘sickness(ess)’
Side: 1463 Hebrew ṣaquari ‘lip, speech, edge, shore (of sea), bank (of river)’ > UACV-1981 *sap / *sīp ‘side’
Silent: 750 Hebrew tmh / tammah ‘become speechless in the face of terror, v’ > Tb tehmāt ‘be silent’
Sing: 35 Hebrew brk ‘to bless, praise’; birkaa ‘blessing, praise’ > UACV-1982 *kwika ‘sing, song’
Sing: 408 Egyptian g ‘sing’ > SNum *ka ‘sing’
Sing: 958 Hebrew qiynaa ‘funeral song, dirge’ > Hopi kiyna ‘begin singing a song, start a song’
Sing, lament: 1021 Hebrew nhy / nahaa’ ‘to lament’ > UACV-1944 *ni’i’ ‘sing’
Sink, flood: 254 Egyptian smhy ‘flood, drown, sink, vt’ > UACV-1994 *sum ‘sink’
Sink, drowned: 233 Egyptian mhî ‘drown, be drowned, overflow > UACV-1997 *muCta ‘sink, be in water/liquid’
Sink: 1159 Hebrew tbî ‘sink down (quittal, hoqatal) > UACV-1993 *cuppa ‘sink, submerge’
Sink: 1320 Hebrew tbî ‘sink down’ > Hpl cîhokya ‘quickands, quicksand area, swampy sediment’
Sister: 954 Aramaic ‘axaat-aa (the) (rather than *axoot) > UACV-2002 *wakati ‘younger sister’
Sit: 3 Hebrew yšb ‘sit, dwell’ > UACV-2005 *yasa / *yasiba ‘sit, dwell’
Sit: 329 Egyptian qa ‘go round’ > UACV-2006 *katî / *kattî ‘sit’
Sit: 951 Arabic ǧlî / ǧilasa ‘sit down’ > Ca  nhā / na’s ‘sit down, settle down (live or camp)’
Sit: 1158 Hebrew yǒoshîm ‘sit, pl’ > UACV-2009 *yukkwî ‘sit, pl’
Skin: 973 Hebrew gelled ‘skin’ > UACV-2022 *išl… > Tep * ‘išl’dá ‘skin’
Skin, hide, corpse: 1130 Syriac paghra ‘body-the, flesh, carcass’ > Hpl pîkya ‘skin, animal hide, flesh’
Skin: 1131 Syriac paghra ‘body-the, flesh-there, a carcass’ > UACV-2027 *tipîhî ‘hide, skin’
Sky: 98 Hebrew rqî ‘beat, stamp, beat out, spread out > UACV-2032a *tukuln-pa ‘sky, up, above’
Sleep: 1415 Semitic rdm ‘sleep’ > Th(H) culumtar ‘sleep, vi’
Sleep: 1430 Arabic ǧâqaa (a(t) ‘slumber, nap’ > UACV-2034a *ippîwi / *iCpiCi / *piwi ‘sleep’
Sleep: see also hidden
Slide: 765 Hebrew hlq ‘be smooth, slippery’; Semitic/Arabic xaluqa > UACV-2039 *kalu ‘slide’
Slide: 1250 Aramaic šrq / šrq ‘slip, slide’ > UACV-2037c *sîro ‘slide, slip’
Slope: 255 Egyptian sqd ‘slope (of pyramid)’ > UA *šikiC ‘slanted (terrain), side’
Small: 692 Arabic  ṣgr /  ṣagwra /  ṣâgîra ‘be small, little, scanty, young, dwindle’ > UACV-1365 *cako ‘small’
Small: 1466 Hebrew mît ‘be few, be too small’ > UACV-1362 *mi’a ‘small’
Small: see also child
Smear: 79 Hebrew hmû ‘to cover or smear’ > UACV-2381a *humay / *humar ‘smear, spread, rub, paint’
Smitten: 52 Hebrew mumkî ‘smitten’ > UACV-655a *mukki ‘die, be sick, smitten’
Smoke: 1491 Hebrew participle mašale ‘cause (smoke) to rise’ > UACV-2050 *mola/i ‘be smoke, give off smoke’
Snake: 201 Egyptian dnnwî ‘snake, front-snake’ > UACV-2062 *sinawi ‘snake’
Snake: 240 Egyptian nîw ‘serpent’ > UACV-583a *muyû ‘a ‘to crawl, as a snake, v’
Snake: 278 Egyptian fnt ‘snake, intestinal worm > UACV-2064 *siktaput ‘red?-snake’
Snake: 332 Egyptian qhr ‘serpent spirit’ > UA *koNwa ‘snake’
Snake: 972 Hebrew qippoz ‘arrowsnake’ > Tr aposini ‘venomous serpent’
Snake, deceiver: 1198 Hebrew qab ‘seize by the heel, betray, deceive’ > Hpl lōlōgaw ‘bullsnake, gopher snake’
Sneeze: 1162 Hebrew taṭišaa ‘sneeze, n.f.’ > UACV-2071a *ha’t(w)isa (>*ha(‘)kwisa) ‘sneeze, vi’
Sneeze: 654 Arabic xrr / xarra ‘to sneeze’ > LS xarā-d-ya ‘to sneeze’
Sneeze: 1299 Syriac qgh ‘groan, cry out, crackle (of fire, lightning)’ > UACV-2072 *osoroN(i) ‘sneeze’
Snow: 760 Hebrew šleg ‘snow’ > UACV-2078 *sîk ‘snow’
Snow: 1276 Aramaic taîg-aa ‘snow-the’; Syriac taîg-aa ‘snow-the, n’ > UACV-2077 CNum *takka ‘snow’
Snow: see rain and numb
Soft: 1311 Hebrew mwg / muug ‘to melt, soften, dissolve, faint’ > TO moik(a) ‘to be soft’
Some: 1335 Semitic ‘âḥd ‘one’, Hebrew pl: ‘âḥdîdim ‘a few, some’ > Tr ahare ‘some, certain ones, others’
Son: 206 Egyptian ūy ‘male, man’ > UACV-139a *tuwaC / *tu’aC ‘to bear, son, child’
Son: see also boy, child, and brother, younger
Soon: 976 Hebrew qrb ‘approach, draw near’ > UACV-2356 *ayopi ‘soon [i.e., near in time]’
Sorry: 942 Hebrew qi’naw ‘funeral song, dirge, fem m.’ > LS ninânta ‘feel sorry for, feel compassion towards’
Sound: 1064 Uguritic kstå / kstå ‘whispering’ > UACV-1539a *kusu ‘make sound (characteristic of the animal)’
Sound: 1471 Hebrew rqî ‘sound/blow (horn)’ UACV-1977 *tokowa ‘crow, (animals) to make their respective noise’
Sour: see bitter, rot, and difficult
South: 1166 Hebrew qedem / qedem ‘in front, east’ > UACV-2102 *kitam ‘south’
Sow: 623 Hebrew zrî / zaarat ‘sow (seed)’; Syriac dorar ‘scatter, sprinkle > CN cayawa ‘sow, scatter seed’
Sow: 1499 Hebrew zry ‘to scatter, sow’ > UACV-1920 *tari ‘seed’
Speak: 11 Hebrew dîbbîr / dâbbîr ‘to speak’ > UACV-1876a *tikû ‘say’
Speak: 611 Hebrew daabaar ‘to speak’ > UACV-1881 *tavây ‘speak’
Speak: 684 Hebrew šesaa ‘advice’ > UACV-1870 *na-wîsa / *na-oça (> nooca) ‘speak’
Speak: 1151 Syriac etpakken ‘to jaw, gabble’ > UACV-1879 *aCpaka- ‘talk’
Speak/groan: 1147 Hebrew nq, na’aqat ‘groan’ > UACV-1869 *ni’oka ‘speak’
Spear: 1291 Hebrew sek ‘thorn’; Hebrew sukkaat(t) ‘barb, spear’ > SP sîgi / sîki ‘spear’
| Suffer: | 218 Egyptian swn ‘suffer’ > UACV-1165 *suna > SUA *sura ‘suffer, heart, inner part, seed’ |
| Summer: | 738 Hebrew qaṭis / geys ‘summer’ > UACV-2228 *kuwā ‘summer’ |
| Sun: | 361 Egyptian šw ‘sun, sunlight’ > UA *šiwa ‘hot’ |
| Sun: | 1379 Egyptian rš + mrr ‘sun-go’ > UACV-2230e *ta-miya ‘sun, day, sun-going’ |
| Swallow (n): | 6 Hebrew bīl ‘swallow, v’ > UACV-785 *kwīlū ’swallow’ |
| Swallow (v): | 46 Hebrew bry, impfv: -bre ‘consume food’ > UACV-775 *kwa’a ‘swallow, eat’ |
| Sweat: | 308 Egyptian ʾissd ‘sweat’; > UA *pa-sur ‘sweat, v’ |
| Sweep: | 515 Egyptian ʾxi / iʾxi ‘sweep together’ > UACV-2256a *wak ‘sweep, comb’ |
| Sweep: | 1353 Aramaic kabbad / *khbō ‘to honor, to sweep, make look respectable’ > UACV-2254 *poci ‘sweep’ |
| Sweep: | 1354 Hebrew hikbād / hikbiy ‘to sweep’ > UACV-2257 *(hi)pacā ‘sweep’ |
| Sweep: | 1355 Aramaic kabbad ‘to sweep’ > PYp kaviltēdā ‘to clean house, vt’ |
| Sweet: | see bee |
| Swell: | 553 Hebrew bsq ‘to swell’; Arabic basqat ‘raised spot’ > UACV-2263 *posa ‘swell’ |
| Tadpole: | see frog² |
| Tail: | 5 Hebrew bašaʿar ‘flesh, penis’ > UACV-2271 *kwāsiC ‘tail, penis, flesh’ |
| Tail: | see dog |
| Take: | 158 Egyptian iti ‘take, carry off, rob’ > UA *iṣi ‘steal, take’ |
| Take: | 159 Egyptian iʾu ‘take up, seize, snatch > UACV-998 *tiʾwi / *tuʾwi ‘to gather seeds, harvest’ |
| Take: | 369 Egyptian nḥm ‘take away, carry off, save, rescue’ > UA *nuʾ / *nuk ‘take’ |
| Take: | 834 Hebrew ḫp / yaddaʾ (< ʾxad) ‘take, grasp’ > UACV-392 *uʾ... / *uʾAw ‘take, carry’ |
| Take: | 835 Hebrew impfv yeʾeḥoz (< *yaʾxud) also impfv yooḥez > UACV-386 *yaʾi / *yaʾwi / *yaʾwi ‘carry, grasp’ |
| Talk: | see speak and say |
| Tall: | 387 Egyptian witi ‘tall, be big, grow’ > UACV-1389 *òti / *utu / *uta ‘long, tall’ |
| Tall: | 1015 Hebrew kabbīr / *kabarā ‘strong, mighty’ > UACV-1391 *kaparāC ‘long, tall’ |
| Tamale: | 866 From Semitic ṭmn > ṭmr ‘hide, bury’ > UACV-284 *ṭimal-‘ tortilla, tamale’ |
| Tame: | 1330 Hebrew ḫp ‘to learn, accustom oneself to, to be tame’ > TO oip ‘to be around, to stay around a place’ |
| Tame: | 1302 Arabic f/l < *f/l ‘to do, act, have an effect on, have an influence on’ > Hp pōwā-ta ‘to cure, tame’ |
| Taste: | see chew, kiss, and eat |
| Teach: | 1344 Hebrew yoore (masc) / toore (f) ‘instruct, teach’ (hiqtiil 3 sg impfv) > Tb(H) tooyla ‘teach, vt’ |
| Tear (v): | 965 Hebrew qrt ‘rip/tear to pieces’ > Cp giwe ‘tear’ |
| Tears (n): | see cry |
| Tell: | 1148 Aramaic tanni ‘relate, tell’ > UACV-1877b *tīni / *tiNV ‘tell, teach, ask’ |
| Tell: | 1149 Hebrew (yo/to/no)-diš ‘inform, tell’ > UACV-1878a *tīwa / *ta(hV)wa ‘say, advise’ |
| Tell: | 1309 Arabic nḥ, Il nabbaʾa ‘to tell, inform, let s.o. know about s.th.’ > Hp nava-ta ‘to know, learn by hearing’ |
| Tell: | 1310 Hebrew ngd, hiqtil: higgid ‘propose, announce, inform’ > TO ‘aagiḏ ‘to tell s.o. s.th.’ |
| Testicle: | see egg |
| The: | 1193 Hebrew haC- ‘the’ > UACV-2671 *a- ‘that’ |
| The: | 1273 Aramaic *taa ‘the’ > UACV-2678 *ta ‘non-possessed/absolute suffix’ |
| There: | 461 Egyptian im ‘there’ > UACV-1175 *ama(ni) ‘there’ |
| There: | 913 Aramaic iy / it (there) is/are’ > Yq kitāa ‘there is not’ |
| They: | 109 Hebrew hum/hem ‘they’ > UACV-2666a *hīmV ‘they’ |
| Thick: | 1387 Arabic pg/l ‘be thick and soft or flaccid’ > Hp pōōnala ‘thick (in size)’ |
| Thigh: | 294 Egyptian xps ‘foreleg, thigh’ > UA *kapsi ‘thigh’ |
| Thigh: | 301 Egyptian Aramaic mnty ‘thighs, dual’ > UACV-945 *macci / *macCii ‘thigh, upper leg’ |
| Thigh: | 1282 Aramaic ʿatma ‘thigh, n.f.’ > UACV-946b *uma ‘thigh, upper leg’ |
| Thin: | 894 Arabic raqqā ‘be thin, fine, delicate’: Arabic rakiik ‘weak, thin’ > UACV-2279 *takki ‘thin’ |
| Thin: | 959 Syriac qmt ‘suffer from leanness’ (that is, be thin) > UACV-902 *komal ‘griddle, thin’ |
| Thing: | 610 Hebrew haddāʿāḥar ‘the thing, the word’ > UACV-2281 *(hi)-tapi(rī) ‘thing’ |
| Thing: | 612 Hebrew ze haddabar ‘this [is] the thing, this is it; Is this it? Is this the thing?’ > UACV-2282 *tiʾita ‘thing’ |
| Think: | 487 Egyptian tm ‘think’ > UACV-2288 *tama ‘remember’ |
| Think: | 1262 Aramaic ḏakara ‘remember, mention’ > UACV-2286 *tikay ‘think’ |
| Think: | see keep |
| Thirst: | 691 Hebrew ršb / raʾsēeb (< *raʾɡība / *raʾɡūba) ‘be hungry, suffer famine’ > UACV-2293a *takC ‘thirst(y)’ |
| This: | 497 An Egyptian ip ‘these, those’ > UACV-2667a *i- ‘this’ |
| Thread: | 657 Hebrew hwj / huṭ ‘thread’ > UACV-1843 *wit > ‘string, rope, hemp or fiber plant for making rope’ |
| Throat: | 137 Egyptian hhōv ‘region of throat’ > UACV-1508 *papi ‘larynx, throat, voice’ |
| Throat: | 962 Aramaic goos-aa ‘throat, gullet, windpipe-the’ > UACV-1515 *kowi / CN kookoʾt lan ‘neck, throat’ |
| Throat: | see neck |
Weave: see braid and spider

Weed: 994 Hebrew šqr 'uproot, weed' > UACV-2489 *kayayi 'uproot, weed, clean, wash'

West: 470 Egyptian t-'imrit 'the west' > UACV-1544 *timinim 'north, west'

West: 229 Egyptian mw 'water' > UACV-2523 *muwaa/i 'water'

What: 315 Egyptian ptpy 'who, what?' > UA *piri 'what'

What: 767 Hebrew ma 'what? interrogative/relative pronoun' > UA *ma 'subordinating conjunction, relative pronoun'

What: 1192 Syriac 'aynaa 'who, what, m'; Syriac 'aydaa 'who, what?' > UACV-2525 *haim-ta 'what?'

Where: 1190 Syriac 'aykaa 'where' > UACV-2538b *haka (Sapir) Sh hakka 'where? somewhere'

Where: 1371 Aramaic ay + be 'where-at/in it?' > Ktn hayyp(ea) 'where?'

Where from: 1214 Hebrew mee-ayn 'from where?' > Tb maa'ayn 'where from'

Whirlwind: 1222 Arabic spr 'to whistle, hiss, chirp' > UACV-2559 *ciperika 'whirlwind'

Whistle: 1215 Hebrew wayyiśroq 'he whistled, hissed' > UACV-2542 *wisuko 'whistle'

White: 494 Egyptian t-hadr 'whiteness, brightness' > UACV-2543a *tosaC 'white'

White: 48 Hebrew bws / buas; ptv: baas 'be white' > UACV-2545 *kwaya 'white' (< *kwaca?)

White: 558 Semitic bws / byid 'be white' > UA *pos 'white'

Whitewash: 54 Hebrew taapel 'whitewash' > UACV-758 *tiip-c 'white clay'

Who: 1213 Hebrew mii 'Who?' > UACV-2530a *mi 'wh-base'

Who: 1370 Semitic ay + mi 'which who?' > Ktn hamit(c) 'who?'

Wide: 504 Egyptian wsx 'broad, wide' > Sr wiisä 'be wide'

Wide: 1168 Aramaic pataa'aa 'width; wide, open place' > UACV-205 *patawa 'wide'

Wide: see heavy

Wife: 339 Egyptian t-hjmt 'the-wife' > UACV-2585 *rihima 'spouse'

Wife: 660 Arabic haram 'wife, something sacred' > UACV-1796 *way / *waym 'marry in a religious ceremony, v'

Wife, take: 695 Hebrew lyh / laaqaq 'grasp, take as wife' > Hopi lóóqó-(-k-) 'bride) go to groom’s house for wedding'

Willow: 174 Egyptian sxt 'field, country, pasture, willow, n.f.' > UACV-1055a *sakat / *sakac 'willow'

Willow: 577 Aramaic aas-aa 'myrtle willow-the' > UACV-2555 *wasV 'willow'

Willow: see reed

Win: see prevail

Wind: see horizon, hurricane

Wind: 912 Hbr hwg / huug 'circle, horizon' > Ls huug-la 'the wind'

Wind: 925 Aramaic 'agap 'wing, pinion, arm, shoulder' > UACV-861 *anapu 'wing' (Semitic-kw)

Wind: 926 Hebrew/Aramaic agap 'wing, shoulder' > UACV-866 *wakapu > *waki / *wiki 'wing, feather' (Semitic-p)

Wine: 405 Egyptian sbx 'wine [wine]' > UACV-195 *sipi 'berry tree'

Wine: 414 Egyptian irp 'wine' > Ch ìyayí 'wild grape'

Wine: 631 Aramaic hamar (< *xamr) 'wine' > UACV-9 *kamaC 'drunk'

Wise: 1293 Hebrew hìskal- 'to understand, have insight, to make wise' > CN iskaliá 'be discreet, prudent'

With: 246 Egyptian xr / isr 'by, through, under' > UA *sikar 'with, using (instrumental)'

With: 1397 Hebrew *been / beeenee- 'between, among, with' > UACV-2563b *piina 'with, unite/go with friend'

Wither: 721 Hebrew nbl 'wither, decay, wear oneself out' > Hopi na'pala 'contract a disease or undergo change'

Wolf: 619 Hebrew xa'eb 'wolf'; Arabic di'b 'wolf' > UACV-2569 *ci'i 'wolf'

Wolf: 618 Hebrew xa'eb 'wolf'; Aramaic di'b-a 'wolf-the' > UACV-2570 *ti'pa / *tu'apa 'wolf'

Woman: 43 Hebrew bâhuura (< baxuura / bxr) 'young woman' > Sh khwihi 'wife'

Woman: 340 Egyptian hmt 'woman', pl: hmtwt > UA(Cahitan) *hamut 'woman'

Woman: 574 Hebrew 'ïsaa / 'eset / ëst- 'woman, wife of' > Hp wiiti / wihti 'woman, wife'

Woman: 1043 Arabic mar'at(ûu) 'woman, wife' > UACV-2583a *mama 'u woman'

Woman: 1271 Hebrew naaš-îim 'women, pl' > UACV-2574 *nos-tu 'old woman'

Woman: 1436 Hebrew 'îsaa, 'eset 'woman' > TSh wa'îppî (< *waC-pî) 'woman, female'

Woman, old: 87 Arabic 5g / Sagaza 'to age, grow old (of women)' > Tr wegeca - 'grow old (of women)'

Woman: 1334 Hebrew naaš-îim 'women' > UACV-87 *nîsa 'aunt, mother's older sister'

Wood: 92 Hebrew yâ'îar 'wood, forest, thicket > UACV-1627a *yuyîC 'evergreen sp.'

Wood: 489 Egyptian xt 'wood, stick, rod, tree, forest' > UACV-2408 *kut (AMR) 'tree, wood, firewood'

Wood: 791 Hebrew matte 'staff, rod, branch' > Hopi komaci 'kindling, small sticks or chips of wood'

Wood: 1204 Hebrew šâah 'item of wood (uncertain term)' > UACV-2413 *wopîN (< *wapaC?) 'wood'

Wood: see branch

Work: 1365 Akkadian agaru 'hire' > Tb waaht 'work'

Worm: 23 Syriac bilîtu- 'boring worm-the, teredo xylophagus'; > UACV-2592a *kwic 'worm, feces-snake'

Worm: 311 Egyptian dftp 'snake, internal bodily worm' > UACV-2596a *sipulu > *sipuyV 'worm'

Worm: 1224 Aramaic 'arqa-taa / 'arqa-taa 'fluke worm' > UACV-2593 *wó'a 'worm'
Whip, hasten: 1323 Hebrew ḥpq ‘make haste’ > UACV-2540 *wipaC / *wippaC ‘whip’
Wrap: 16 Aramaic blm ‘to mizzle, wrap up, restrain’ > UACV-383 *kulma ‘put arm around, carry under the arm’
Wrap: 225 Egyptian wr ‘bandage, bind, v.’ > UACV-253 *wita ‘tie, wrap’
Wrap: 407 Egyptian nb ‘plait, wrap up’ > NP nobia, nanobi’a ‘wrap, roll up blanket’
Wrap: 829 Hebrew kns ‘gather, wrap’ > UACV-473 *kina ‘cover’
Wrap, entangle: 935 Egyptian glm ‘wrap up, fold, fold together’ > UACV-2333 *yalam / *yalim / *yaliC ‘entangle(d)’
Wrap, shroud: 148 Egyptian t’y shroud’ > UACV-256 *tawayi ‘wrap around’
Wrap: see also cover and compassion and cotton
Write: 431 Egyptian b’k(t) ‘document’ > UA *po’oki/ po’oci ‘write’
Write: 679 Hebrew fsy ‘make (write) books, create’ > UACV-711 *osa/i / *oswa (Tb, Eu) ‘paint, draw, write’
Year: 823 Hebrew ba-yame‘ in the year of, lit: days of’ > *payami > UACV-2603 *pami ‘year’
Year: 1097 Hebrew *ya-syah or *ya-sihi / *ya-siwh ‘to grow (plant growth)’ > UACV-2604 *yasayawa ‘year’
Yell: 83 Hebrew šr ‘cry, roar’ > UA *cayaw ‘yell’
Yellow: 331 Egyptian qny ‘be yellow’ > Cp kenekeene ‘š yellow’
Yellow: 669 Arabic ërīda ‘to be yellow’ > Tr ura-kame ‘pale yellow’
Yellow: 1164 Arabic šhr XI ‘dry up, become yellow’ > UACV-2606a *sa’ wa ‘yellow’
Yellow: 1405 Arabic šqara(t) ‘fair complexion, blonness, redness’ > Hopi sikya- ‘yellow, yellow(ish) thing’
Yes (emphatic, truly): 1225 Hebrew ‘abaal ‘truly, indeed’ (later it means: but, however) > Tr ahe ‘yes, an emphatic’
Yes: 1225 Hebrew ‘abaal ‘truly, indeed’ (later it means: but, however) > Tr ahe ‘yes, an emphatic’
Yoke: 189 Egyptian nb ‘to harness, to yoke animals’ > UACV-405 *noC / *noCop ‘carry on back’
You (singular): 104 Semitic -ki ‘you sg’ > UACV-2659a *t’i ‘you sg’
You (pl): 105 Semitic -ki/t ‘you masc pl’ > UACV-2659a *im/t ‘you pl’
You (pl): 106 Semitic -tum ‘you masc pl, subject’ > UA tumuhe ‘you pl subject’
Young: 164 Egyptian mn ‘young one, of animals’ > UACV-146 *tana ‘offspring’
Young: 244 Egyptian ax ‘to be a child’ > UACV-1098 *nakana ‘grow’

Grammatical Affixes and Particles
Accusative suffix: 1286 Semitic -a ‘accusative suffix’ > UACV-2683 *-a ‘accusative suffix’
Accusative suffix: 1451 Syriac -ay ‘accusative pl ending’ > Ktn -ay, -iy, -iy ‘accusative or object suffix’
Dual suffix: 905 Hebrew -ayim / -aym ‘dual suffix’ > NU and WMU -im/-ym/-aym ‘dual suffix’
Emphatic pronoun: 122 Egyptian pw ‘this/it’ later ‘he/they’ > UACV-2664 *pu ‘he, she, it, 3rd sg’
Future suffix: 232 Egyptian mr ‘want, wish, love’ > UACV-2695 *-irim ‘future suffix’
Instrumental suffix: 1384 Aramaic -be ‘with it, in it, by means of it’ > Hp -pi ‘instrumental’
Interrogative affix: 609 Egyptian ha- ‘interrogative in yes-no question’ > UACV-2528 *ha- ‘interrogative particle’
Interrogative: 216 Egyptian in ‘yes-no interrogative particle’ > UACV-2532 *ina ‘introduces yes-no questions’
Negative circumflex: 410 Late Egyptian bn … w ’ negates verbs > SNum ka … wa
Negative verb: 213 Egyptian inm ‘negative verb’ > UACV-1536 *im ‘no’
Passive suffix: 117 ‘Egyptian passive’ verb-w/-iw > UA verb-wal verb-iwa
Passive suffix: 118 ‘Egyptian passive’ verb-w/-iw > UA verb-tu / verb-tuwa
Perfective suffix: 116 ‘Egyptian old perfective/statite’ verb-i > UA verb-i ‘intransitive/ passive/ stative verb’
Plural suffix: 1 Northwest Semitic *iima > UACV-2673 *ima
Plural suffix: 904 Hebrew feminine plural suffix -oot / -ootee’ > UACV-2674 *-ti ‘plural suffix’
Plural suffix: 1417 Aramaic -ayaa ‘the’ definite plural suffix > Hopi -ya ‘a non-singular (plural) suffix’
Plural suffix: 500 Egyptian -w ‘plural suffix’ > Cp -we ‘present plural suffix on verbs’
Possessive suffix: 906 Hebrew -w ‘his/its’ > UACV-1647 *wa/ -wV ‘possessed suffix’
Possessive suffix: 1124 Hebrew -o ‘his’ > UACV-1703 *-wa ‘possessed suffix’
Present suffix: 499 Egyptian -i ‘present’ > UACV-2698 *-i / */y(1) ‘present’
Pronouns, see 101-114 and 1528
Reciprocal prefix: 2 Semitic na- > UACV-2675 *na- ‘reciprocal/reflexive/passive prefix’
Relative pronoun: 1343 Hebrew ‘asr ‘which, relative pronoun’ > Th(H) aš ‘when, to, how to, in order to’
Respectful suffix: 1295 Hebrew sw ‘to be modest, humble, retiring’ > CN cinoa ‘a verbal suffix of respect or love’
Stative suffix: 119 Egyptian ‘stative suffix’ verb-ti > UA verb-ti
Appendix C: Index to Semitic Terms in Alphabetical Order of Hebrew Consonants after Pronouns and Grammatical Morphemes

'aana 'I' (Arabic); Aramaic 'ana'(') 'I'; Syriac 'inan' / naa' 'I' > Uto-Aztecan *ni 'I' (102)

-i 'my' > Hopi i- 'my' (101)

-ni 'me' (object suffix) > UA *ni 'me' (object suffix) (103)

-ai / -ay 'me, my' (possessive pronoun suffixed to pl nouns), also as in my-verbing > Sr -ai 'I'm (verbing)' (1423)

-ka/-ki 'you/your, sg' > i 'you/your, sg' (104-kw)

-kem 'you/your, pl' > i'm 'you/your, pl' (105-kw)

Aramaic -tum 'you, pl subject' > UA tumu 'you, pl subject' (106-p)

hu / huwa 'he, it, acts as connecting copula verb between nouns' > UA hu / huwa 'he, that' (107)

hu / huwa 'he, it, acts as connecting copula verb between nouns' > UA hu 'be/is' (108)

-w 'his/its' > UA *wa 'possessive suffix' (906)

hum / hem 'they' > UA *(h)jm / um 'they' (109)

-am 'them, their' (object or possessor suffix) > UA *am 'them, their (object or possessor suffix)' (110)

plural: -iim 'early NWSemitic pl suffix' > UA *-ima (1)

plural: -oote' Hebrew feminine plural suffix' > UA -itt 'plural suffix' (904)

plural: -aaya 'Aramaic definite masc plural suffix' > -ya 'plural suffix' (1417)

dual: -ayim / -aym 'dual suffix' > NU and WMU -im/-yim/-ayom 'dual suffix' (905)

na- 'early NWSemitic passive/reciprocal prefix' > UA *na- 'reciprocal/reflexive prefix' (2)

ha- 'interrogative particle prefix in a yes-no question' > UA *ha- 'interrogative particle' (609)

-t-a 'the' (Aramaic, drops when poss'd) > UA *-a 'absolutive suffix (drops when poss'd) (1273-p)

-a 'accusative suffix' > UA *-a 'accusative suffix' (1286)

-i / -iya 'one from a place or people, m / f' > UA *-i / *-ya 'person from' (1288)

UTC

'aab 'father', pl: 'aabboot, poss'd: "bootee' 'fathers' > UA *apu / *(h)aputiti 'father, parent, mother' (588-kw)

"bootee' 'fathers of' > UA *poci 'paternal grandfather' (590-p)

'bd 'be wild, untamed, shy, run away' > UA/Tep *iibida 'be afraid' (1458-kw)

'ebh 'reed, papyrus'; Akkadian abu / apu 'reed, papyrus' > UA *wapi 'foxtail' (1136-p)

'abaal 'truly, indeed' (later it means: but, however) > Tr abe 'yes, an emphatic' (1225-kw)

'abnet, pl: 'abnet-im 'sash, girdle' > UA *natti 'belt' (592-kw)

'eebaar-aa / 'eebr-aa 'limb, arm, wing, pinion, male member' > UA *pira 'arm, right arm' (729-kw)

'eebaar-aa / 'eebr-aa 'limb, arm, wing, pinion, male member' > UA *wi'aC 'penis' (794-p)

'e(N)gooz 'nut tree' > UA *wokoN / *wo(N)koC 'pine tree' (569-p)

'gli 'to hesitate, wait, linger' > Tb wiihi ~ iiwiih 'to wait' (1332-p)

'agap 'wing, pinion, arm, shoulder' > UA *wakapu 'wing, feather' (926-p)

'agap 'wing, pinion, arm, shoulder' > UA *anapu 'wing, arm' (925-kw)

'gr / 'agar 'to hire, harvest' > Tb waahay 'work' (1365-p)

'aadaam 'man' > UA *otami 'man, person' (76)

'dm 'be red', 'aadam 'reddish-(brown), tawny' > UA *onTam / *(o)Nta(N)C 'brown' (77)

'aadaamaa / *'admaaa 'earth' > UA *tima 'earth' (591-kw)

'zy / 'dy, 'idaa 'harm, damage, hurt' > UA *iaca(C) 'harm wound/sore' (1388-kw)

'ah(< *ax) 'brother'; Aramaic 'ah-aa 'brother-the' > UA *wan'a 'younger brother' (880-p)

'ahoot (< *axoot) 'sister' > UA *ko(')ti / *ko'ci 'older sister' (594-kw or p?)

'axaat-a-a 'sister-the' > UA *wakati 'younger sister' (595-p)

'ahād 'one', pl: 'ahādīm / 'ahādee 'a few/some (of) > Tr ahare / ohare / wahare 'some, certain ones, others' (1335-p)

'hz / 'ahaz (< *xd) 'take, grasp' > UA *uNwa 'take, carry' (834-kw)

'hz / 'ahaz (< *xd), impfv yoohēz (< *ya'hiz) 'take, grasp' > UA *yawi / ya'wi / yanji 'take, carry, (835-kw or p?)

'h'h 'cough' > UA *ohooho 'cough' (661)

'axar 'behind, after'; *axer 'other/another' > UA *wakay/waxay 'two, after' (570-p)

'ahare' / *aahoor 'back, behind' > UA *(a)hooyi 'back, follow, return' (643-kw)

maa'h 'next day, tomorrow' (< *ma'xar) > UA mawa, moosta, muu'a, mowahuwu 'tomorrow' (1022-p)

'aykaa 'where' > UA *haka 'where' (1190)

'ay + be 'where-at/in it?' > Ktn hayp(ea) 'where?' (1371)

'ay + mi 'which who?' > Ktn hami(c) 'who?' (1370)

'ayil / 'eel 'mighty tree'; 'eela'a 'oak, terebinth' > UA *iyal 'poison oak' (599-kw)

'ayil 'mighty tree, oak' > UA *wi'a(N) / *wiya(N) 'acorn, oak' (1337-p)
'aynāa 'who, what, m'; Syriac 'aydāa 'who? what?' f (< *'ayn-taa) > UA *haynta 'what' (1192)
'ak 'surely, entirely, yet, but, only' > CN ok 'still, yet, for now, first, in addition' (1328)
'aakal, *to'kal 'she/it eats' > UA *tikkaC 'eat' (796-p)
'aakal, *yo'kal 'he/it eats' > UA *yī'i ki 'swallow' (797-kw)
'aakal 'eat/he ate' > UA *aki 'open mouth, eat, take/put into one's mouth' (798-kw)
'aakal 'eat/he ate', inf: *'okol 'eat' > UA *ukol 'want' (1177-p probably)
'aakal 'eat/he ate', Syriac 'akl-aa 'weevel, eater-the' > UA *akal 'moth, butterfly' (1178)
'aakal 'eat/he ate', Syriac 'akl-aa 'weevel, eater-the' > UA *pi'aki 'caterpillar, worm' (1179-kw)
'akamat 'hill, reef, heap, pile' > UA *wikka 'pile' (1118-p)
'kr / 'akara 'till (the ground)'; 'ikkaar 'agricultural worker' > UA *wika 'digging stick' (1331-p)
'alima 'to experience grief', 'almaanaa 'widow' > UA *o'mana 'sad, suffering' (1144)
'lp 'to learn, be familiar/acclimated, tame' > TO ioip 'to be around, to stay around a place (of animals)' (1330)
'em 'mother', 'imm-aa 'mother-her'; 'imm-o 'mother-his' > Tb imïïi- 'mother' (1346-kw)
'aamaqqt-aa 'lizard-the' > UA *makkaCt(Nka)-ci 'horned toad' (1055)
'iši 'man, person' (with negatives 'no one') > UA *wiśi 'person' (572-p)
'iši 'man, person' > Ca -iš 'person who does (the verb)' (573-kw)
'išaa / 'išt- 'woman, wife of' > Hp wišt / wihti 'woman, wife' (574-p)
'eset 'woman' > *wa'iC-pi 'woman' (1436-p)
'mn / ya'amii 'he believes'; ya'amii-o 'he believes him/it' > UA *yawamin-(o) 'believe (him/it)' (567-p)
'mn / he:man 'he believed' > Ca ħe'an 'believe s.o., agree on s.th.' (568)
'mr / 'aamar, impfv: yoomar / yoomar 'say' > UA *umay / *may 'say' (66)
'aas-aa 'myrtle willow-the' > UA *wasV 'willow' (577-p)
'sp / hi'asep 'be gathered (to one's people), die, be put in family cemetary' > UA *hi'acapa 'bury, cover, grave' (895)
'sp / impfv: - sop 'gather, collect, gather in (legs)' > UA *cupa 'gather, close eyes' (897)
'ap '(denotes addition) also, yea, even' > TO ep 'again, also, too, another one, somebody else' (1329-kw)
'epod-aa 'ephod-the, priestly garment, shoulder cape or mantle' > UA *wipura 'belt' (583-p)
'pd 'to put on an 'epod' > Tr opata 'put on a shirt' (785)
'pl / tu'pal 'get dark, (sun, planet) go down' > UA *cuppa 'fire go out, get dark' (871)
'pl / ru'pal 'get dark, (sun, planet) go down' > UA *yuppa 'fire go out, get dark, black' (872)
'pl / ru'pal 'get dark, (sun, planet) go down' > UA *yu'wal 'night, get dark' (873)
'pl 'ru'pal 'get dark, (sun, planet) go down' > UA *yu'pala 'go down, stopp' (874)
'argaaman 'purple, red-purple'; Akkadian argamanunu 'purple' > UA/Num *NaC 'red' (587-kw)
'ard-aa 'mushroom-the' > UA/Num *hitto'C / *witto'C 'mushroom' (1110-kw?)
'arz-aa 'cedar-the' > UA *wa'aC 'juniper / cedar tree' (582-p)
'rđ 'be on the road, wander'; Hebrew 'oraθ 'way, path' (Akkadian urxU) > Ch ùru'a- 'travel, go, walk' (1440-kw)
'ariy / 'arīi 'lion' > UA *wari 'mountain lion' (566-p)
'rk 'be long (time or space/length)' > UA wīyak 'long' (1486-p)
'arnēbet; Akkadian 'arnabu; Arabic 'arnab 'hare, rabbit' > UA *wanna / *wa'na 'rabbit net' (596-p)
'arnēbet; pl: *'māboot 'hare, rabbit' > UA *taput 'rabbit' (597-kw)
'arnēbet; pl: *'māboot 'hare, rabbit' > UA *topi 'rabbit' (598-kw)
'ars-aa 'earth-ward, to the earth' > UA *wići, NUA *wiyi, Num *wiți (581-p)
'arqa-ta / arqa-ta 'fluke worm, parasite worm' > UA/Num *wo'a 'worm' (1224)
'ašer 'which, relative pronoun > Tb aš 'same subject subordinator, when, to, how to, in order to' (1343)
bo-'ašer = Syriac b-atar / baatar 'after, following' > UA beasi 'behind, beside, on other side of' (1400-p)
'istaawar-aa / 'istaawar-aa 'ankle, a portion of the lower leg' > UA *wiCt(C 'calf of leg, lower leg' (1084-p)
'oottii 'me' (objective/acceessive pronoun) > Tr ti 'me' (1497)
'ty / 'aatii / -iti 'come' > UA *wiC 'come' (576-p)
'atar 'place'; Aramic 'atar d- 'place where, wherever, where' > UA *tīr / *tiri 'place where' (1191)

B
baa 'in/at it/her (femininte) > UA *pa 'in/at' (848-p); Aramaic be 'in/at him/it (masculine') > UA *pi 'in/at' (849-p)
be 'with it, in it, by means of it' > UA *-pa 'instrumental suffix' (1384-p)
bo'or 'pit, cistern, well' > UA *kwi'C-ki) 'be hollow and round' (41-kw)
bdg 'deceive, hide'; bèged / baaged 'garment, clothing' > UA *paki / paki 'enter, put on (clothing)' (530-p)
bèged / baaged 'garment, clothing' > UA *pakati > *pakki / paki 'shirt' (529-p)
bd 'invent, devise, lie, loose talk' pl: bad'uU > UA *paru 'bad, say bad about' (544-p)
bd 'invent, devise, lie, loose talk' > UA *beewa 'non-sense, gibberish' (548-p)
bad'a 'start' > UA *piwa 'start' (545-p)
bd 'begin, start'; bada'a 'start(ed), began' > Kīt puycu 'begin' (547-p)
gullaa / gullat- ‘basin, bowl, ball’ > SUA *ola ‘ball’ (984)
glm ‘wrap up, fold, fold together’ > UA *kolum ‘cover’ (934)
glm ‘wrap up, fold, fold together’ > UA *nalum ‘entangle, fasten’ (935-kw)
góme ‘papyrus’ > UA *oma ‘reed’ (1137)
gml ‘complete, beautiful, to fit’ > UA *gamea / ‘quit, look good, be proper, fit’ (936-p)
gml ‘complete, beautiful, adorn, to fit’ > UA *kíma ‘put on, wear, wrap, blanket, garment’ (937-p)
gml ‘complete, do to completeness/fully’ > Hp njíman- ‘to grind fine (939-kw)
gml, impfV: gmol ‘to complete, ripen, wean’ > UA *mo(y) ‘ripen’ (1175)
gnb / ganba ‘side, beside, near’ > UA nákwa ‘side, by, near’ (21-kw)
gnn ‘enclose, surround, protect’, pftV: ganno- > Hp nön-ta ‘wear s.th. around the neck’ (915-kw)
gfl ‘make, put, place, lay’ > Ls gáw-lá-ś ‘mattress, mat, bed’ (917-kw)
grm ‘gnaw, break/crush (bones)’, inf: garom > Hp garo- ‘crunch down on’;
SP qayu ‘grind up (like a dog crushing bones)’ (921-kw)
gsaraamaa-w ‘bones-his’ > UA/Hp *nyá(m) ‘clan, relative’ (950-kw)

gaaroon ‘throat, neck’ > UA/SNum *iyaN ‘back of neck, nape of neck’ (999-kw)

gaaroon ‘throat, neck’ > UA *karu ‘sandhill crane’ (1360-p)
grr ‘to runminate, to saw, to drag’ > UA/Tak *jáva ‘to move side to side, do side to side circular motion’ (914-kw)
gursiptu ‘butterfly’ > UA *asíNpu(tonki) ‘butterfly’ (1057)
grs ‘drive out’ > Hp nöy-ta ‘pursuing, chasing after’ (920-kw)
gš / gašš “rub / graze the skin, scratch’ > UA *jaska ‘be rough, scratch’ (1487-kw)
gšš ‘touch’; Arabic *gassa ‘touch, feel’ > UA *jisi ‘touch, feel cautiously’ (907-kw)

D

doboot (< *dabbootee) ‘bears, f.pl’ > UA *posi ‘bear’ (613-p)
dabber (< *dabbar) ‘speak’ > UA *tiikwi ‘say’ (11-kw)
yá-dabber ‘he speaks’ > UA *yikí ‘say’ (12-kw)
dubr / dubur ‘rump, back(side), buttocks’ > UA *tupur ‘hip, buttocks’ (606-p)
dbr ‘turn one’s back’; dubr / dubur ‘rump, back(side), buttocks’ > Ktn típhi-c ‘loin, back’ (1372-kw?)
dober ‘pasture, vegetation’ > UA *tupi ‘grass, vegetation’ (607)
daabaar ‘speech, word > thing, matter’; Hebrew haddaabaar ‘the thing, the word’ > UA *(hi)-tapi(ri) ‘thing’ (610)
dbr ‘speak’; daabaar ‘speech, word, discourse, saying, report, tidings’ > UA *tapay(a) / tapiya ‘speak’ (611)
daabbar ‘lead, drive, take, drive away’ > UA *tappi ‘pull, drag’ (1121-p)
dregel ‘standard, banner’; digl-aa ‘carrying pole’ > Wr tekela ‘stripe, hat band, pole at bottom edge of roof’ (70)
dwy / dawaya / daawe / danwaa ‘be miserable, faint, sick’ > UA *tiwoya / *ti’oy / *ti’mo ‘sick(less)’ (1284)
dwy ‘sick’; madw / madvé ‘menstrual blood flow’ > Ktn míví ‘menstruate’ (1285)
dwy ‘sick’; madw / madvé ‘menstrual blood flow’ > *hnamadwe > UA *híNwe > *hnikwa ‘blood’ (1522-kw)
dwr ‘to go round, turn, revolve, move in a circle’ > UA/Hp/Yq *ruya ‘roll, turn, twist’ (1483-kw)
dwr ‘to go round, turn, revolve, move in a circle’ > UA/Hp/SNum *turu ‘whirl, roll, twist’ (1484-kw)
daayeq ‘bulwark, siege-wall’; Assyrian daayiq ‘bulwark’ > Hopi tiyyiqa- ‘wall’ (71)
dkk / dakk ‘make flat, level, smooth, stall, crush’ > UA *takka ‘flat’ (1103)
dkk / dky ‘crush’; Hebrew -dakke ‘crush’ (qittel of dky) > UA *takki ‘mano for metate’ (1223)
dll / dalal ‘to hang, be lost, languish, weak, poor’ > Hp tilili ‘tremble’; CN toli-nia ‘suffer, be impoverished’ (715)
dlq / dalaq ‘to blaze, flame, shine like fire’ > UA *tala ‘be light, v, light, n’ (716)
dmy / damaa ‘to be like, resemble’ > TO -dma ‘to be like or look like’ (751)
dś / daśa ‘to call, name’ > UA *tí(N)wa ‘name’ (1059)
dśk ‘be extinguished (fire)’ > UA *tuku / tuka ‘fire go out, dark, black, night’ (876)
dopi ‘blemish, fault’; Aramaic dopy-a ‘damage to reputation, reproach’ > UA *tífpa ‘dotted, striped, checkered’ (1434)
daqal ‘kind of palm tree’ > UA *taku ‘palm tree’ (961-p)
daqaa ‘be fine, crush, knob, rap, strum (instrument)’ > Hp ríki- ‘make grating noise, rasping sounds of a ríkínpí’ (893)
dqr ‘pierce, dig’; dqáqr ‘sharp tool or weapon, pick, mattock’ > UA *tíka / *tíkí / *tíkiy ‘cut, stick in’ (72)
dqr ‘pierce, dig’, dqáqr panaa-w ‘till its surface’ > UA *takirpanawa ‘work, cut’ (827)
dqr ‘rise, step, tread, advance step by step’ > UA/Tep/Wr *tíy(k) / *tí’ki ‘climb, step, make thump noise’ (1326)
déšé ‘grass, vegetation’ > UA *tísi ‘grass, weeds, meadow’ (73)

H

haC- ‘the’ > UA *a- ‘that’ (1193)
huharaa / hohar-a-a ‘net, trap for birds or fish-the’ (< Akkadian xuxaaruu ‘bird trap’) > UA *hiyáC ‘trap’ (1203)
hauqaa ‘hurricane, tornado’, pl: huug; hauqaa / huqaa > hugaw > UA *híka / *híkawá ‘wind, blow’ (1219-p)
hwy / hawaa / hawaa he’it was, became, reside’ > UA *hawa ‘be, exist, dwell (at a place)’ (1345)
hwy / yehwe ‘he is’ (Aramaic) > UA *yíhwa ‘that, he, she’ (112)

396
hwy / Yahwe ‘Yehovah, God of the Israelites’ > UA *ya’u / *ya’wV ‘leader, deity’ (800)
hwn / hu’n ‘be endowed with reason, be rational, intellectual, be wise’ > UA *huna / hu’una ‘know’ (1107)
hazza ‘to shake (s.th.), swing, wave, rock’ (as UA *-e- > -y- in NUA) > UA *hiyə ‘rock, shake, swing’ (1155)
haakeel ‘now’ > UA *a’i-pi ‘now’ (haakeel > *a’i) (1157)
hal-aa ‘dirt, mud-the’ > UA *hala ‘moist/wet soil’ (1363)
hlk, impfv sg: yelek / yelku / *yelka ‘go’ > UA *yInka ‘enter, move, travel’ (1085)
hillal- / -hallal ‘praise, exclaim halleluia’ > UA *hala / *halala ‘happy’ (712)
henaa ‘hither, toward here’; Arabic hunaa ‘here’ > Wr ena ‘come’; Tr enai / ena ‘here’ (1324)
hinné ‘behold!’ > UA ne ‘look! So then’ (1325)
hukkr ‘was smitten’ (< *hu-nkay) > Tb hookii ‘deceased grandfather / grandson after death’ (53)
hikkir ‘recognize, know’ > Tr iki ‘know, be aware of’ (810)
har ‘mountain’; pl: haree ‘mountains (of)’ > UA *huya / *huri ‘mountain’ (1119)
-hattel (< *-hattil) ‘to mock’ > UACV-1282 *atti / *ata / *aCti ‘laugh’ (809)
W
-w / -o ‘his/its’ > UA *wa ‘possessed suffix’ (1124)
wa- ‘and’, also prefixed to change impfv to pfv / past) > UA *wa/-o- ‘prefix for past tense’ (1494)
Z
zbb ‘be in a frenzy, an ecstatic’ > UA *sakwo / sikwo ‘witch, bewitch’ (18-kw)
*zabboot ‘flies’ > UA *sakwoti ‘fly, bee’ (17-kw)
zgg / zagga, impfv *-zaggu ‘throw, squeeze, force, cram’ > UA *cukka/i ‘crowded, mixed’ (622)
zwst- ‘belt’ > UA *sutka ‘belt’ (1048)
žḥl ‘creep, crawl’ > Ca cawa-y ‘to crawl, climb’ (627)
žkk ‘be bright, clean, pure’; zak ‘pure, clean’; zky / zaka ‘be pure, clean’ > Ca cexi ‘to clear up (sky, water)’ (621)
zépt (< *zipt-) / zaapét ‘pitch’; Syriac zapt-aa / zept-aa ‘pitch’ > UA cope / copi ‘pitch’; UA co’re ‘pitch’ (1116)
azqo- ‘chin-his’ > NUA *ca’no ‘chin, jaw’; SUA *ca’lo ‘chin, jaw’ (628-kw)
zaaqen / zaqaa (< *dqa’n) ‘be/grow old’ > UA *cukuc ‘old’ (1019-p)
žř / zaara ‘seed (seed)’; Arabic zaṛa ‘sow, plant’ > CN cayawa ‘sow, scatter seed’ (623)
žř / -zrii ‘bear a child’ > CN ciwa ‘beget, gender’ (624)
zéra ‘seed, offspring, descendants’; Arabic zaṛ- ‘seed’ > Hopi cayo ‘child’ (625-kw)

**d (of proto-Semitic), Aramaic d**
di’b-aa ‘wolf-the’ > UA *tīpa / *to’apa ‘wolf’ (618-p)
di’b-aa ‘wolf-the’ > UA *tī-i′i ‘wolf’ (619-p)
*daboot (ee′) ‘flies’ > UA tapputi ‘flea’ (620-p)
dakar ‘male, man’ (Aramaic) > UA *takaC / *takaN ‘man, person, body’ (616-p)
dkr / dakar ‘remember’ > UA *tikay ‘think’ (1262-p)
žř’ ‘rise, shine’ (< Semitic dṛẖ); Syriac dinẖ-aa ‘sunrise, light, star’ > -tinuN- of UA *tatinuN-pi ‘star’ (1408-p)
diqn-aa ‘beard-the, chin-the’ > UA *ti’na > *ti’ni ‘mouth’ (617-p)
zoroō ‘arm, forearm, power’; Arabic dira’i ‘arm, forearm’ > UA *tocr ‘with the hand’ (1234-p)
zy (< *dry) ‘to scatter, sow’; Aramaic dry / dorra ‘to winnow, scatter’, verbal n: daree / dori > Tr/Wr *tari ‘seed’ (1499)
drr ‘strew, spray’ > Ktn tīyīiy’ ‘drizzle (weather)’ (1373-p)

**h**
hbl (< *xbl) ‘spoil, mar, corrupt’ > UA/Hp *hupala ‘waste, disharteen’ (645-kw)
*h-habil (< *hbl) ‘bind, tie together’ > SP wikkwinta ‘to wrap around, coil’ (568-kw)
ḥabaqa ‘to pass air, break wind’ > Hopi hovaqtį ‘have an odor, smell bad, stink’ (672)
ḥabaré ‘marriage companion (feminine), wife’ > UA *hupi ‘woman, wife’ (81)
ḥgg / ḥagga ‘overcome, defeat’ > Hp hoyvi ‘strong, sturdy, durable’ (955-kw)
ḥhz ‘hinder, block, detain’ > Hp oṣo-(k-) ‘collide with, reach an impasse, get blocked in one’s plans’ (956-kw)
ḥagor-taa ‘girdle, loincloth’ > UA *wikosa ‘belt’ (1046-kw)
ḥaadaaś ‘new, fresh’; ḥḍs ‘happen, be/become new’ > UA *uta’a ‘be’ (1435)
ḥady-aa ‘breast/chest-the’, pl: ḥḍydaawat- > UA *tawii(C) ‘chest’ (1056)
ḥzy ‘see, perceive, notice’ > UA *husi / ẖ̱asi ‘look, peek at’ (82)
ḥotar ‘rod’ > UA *(h)nuci ‘tree, stick’ (651-kw)
ḥṯ (< *xati’a) / ḥaataa ‘miss (a mark), do wrong’ > UA *waCtiN / *waCtiC ‘lose, lost, misled’ (649-kw)
ḥṯ (< *xati’a) / ḥaataa ‘miss (a mark), do wrong’ > Ktn ‘ačaw ‘miss (the mark)’ (650-p)
ḥaṯab ‘firewood’ > UA *hucakwa / Tep husaba ‘pitch’ (666)
ḥyw / ḥuug ‘circle, horizion’ often in the sense of ‘atmosphere, firmament’ > Ls hup-la ‘the wind’ (912-kw)
ḥwt / ḥuut ‘thread’; Arabic xyt ‘to sew’, xayt ‘thread, twine, cord, string’ > UA *wit > *wi(C)- ‘string, rope’ (657-kw)
ḥyl / maḥloolā ‘a dance in a ring, n’ > UA *mulawa / mulawi ‘a dance, n’ (826)
ḥwr / ḥuurr ‘look, behold, gaze’ > UA *hura ‘come up, look in/over’ (667)
ḥws / ḥus, impfv: *ya-hws; (hiqtil) yahjiš ‘hurry, hasten’ > TSh yawi(sin) ‘quickly, fast, in a hurry; hurry up!’ (1433)
ḥy / ḥayaa, impfv: yi-ḥye ‘to live’ > Wr ohee / ohee ‘to live’ (1437)
ḥayil / ḥail / ḥeel ‘strength, ability’ > UA *wil ‘strong, able’ (653)
ḥool ‘sand’; Aramaic ḥaal-aa; Aramaic pl: haalaat-aa ‘sand, sandy area’ > UA *(h)ola (Tep) / *otta (Num) ‘sand’ (1141)
ḥeleb ‘fat’ < *ḥil > UA *wip / *wiCop / *wi;p (=*wi’i) ‘fat’ (652-p)
ḥl ( < *xll) / γα-l ḥellēl ‘play the flute’; ḥalla’il ‘flute, pipe’ > Tb luulu’–’uuluulu’ ‘play a flute’; Ca yulil ‘pipe’ (648-kw)
ḥlp, impfv: y-ḥlVp ‘come by turns, pass on, pass over, fade away’ > Wr yuip ‘be worn out’ (857)
ḥml / ḥamalā ‘carry, pick up, load and take along’ > UA *homa / *hu’ma ‘take, carry’ (1040)
ḥml / ḥamalā ‘carry, take along’, impfv: -ḥmol / -ḥml, infinitive ḥamol > Ca hāmulku ‘wrap around’ (1041)
ḥmm ‘heat, bathe, wash’ > UA *homa ‘wash, bathe’ (671)
ḥms > Aramaic ḥnš ‘to ferment, leaven, mix’ > Hopi homo-ṭa ‘be mounded, bulged, convex’ (1278-p)
ḥmr ‘to pitch, cover, smear’ (with s.th.); ḥmmar ‘to color or dye red’ > UA *humay ‘smear, spread, paint’ (79)
ḥnk ‘train up, dedicate’ > Ca huneke ‘to take an Indian bath’; Yq hünakte ‘sentence, direct, train/raise’ (673)
ḥnn ‘to favor, have compassion on’ > -wen- of Eu na-wencem ‘pity’ (662)
ḥnp ‘be pigeon-toed, walk bow-legged with toes pointing inward, turtle, lizard’ > UA *hunap ‘badger, bears’ (675)
ḥny / mah’ne < *mahnē ‘camp, people of the camp’ > UA *mo’ona ‘son-in-law, in-law’ (1407)
ḥpž / *ḫippaz ‘to urge, press, to hasten, incite’ > UA *wîpaC / *wîppaC ‘whip’ (1323)
ḥpp ‘to rub off, wash’ > UA *up[p]a ‘bathe, wash, rub’ (80)
ḫippuṣit ‘beetle’ > UA *wippusi ‘stink beetle’ (853-kw)
ḫaql-aa ‘field-the, open country-the’ > UA *oka ‘sand, earth, rock’ (1275)
ḥqq ‘cut in, inscribe’ > UA *wîk ‘cut’ (659)
ḥeš / ḥeši ‘arrow’ > UA *huc(a) > *huC ‘arrow’ (78)
ḥsr ( < *xdr) ‘be green, verdure, vegetation’ > UA *husa ‘grass’ (644-kw)
ḥsr ( < *xdr) ‘be green, verdure, vegetation’ > Tb hu’llulatu ‘be green’ (1412-kw)
ḥb ‘lay waste, destroy’; impfv ye-ḫraḥ ‘massacre’, or hoqal impfv: *yuḥrāb > SP yrava ‘be overcome’ (674)
ḥqpga ‘dust’ > UA *huCkûn ‘dust’ (665)
ḥargol ‘type of locust’; Arabic ḥargal / *hurstgul ‘locust’ > Tr uruγi-pari ‘type of grasshopper’ (1321-kw)
ḥrk / ḥrakua ‘set in motion, move, stir, be agitated’ > UA *huyuka ‘move’ (1156)
ḥram / ḥrmat- / ḥrîmim ‘woman, wife’ > Wr oruμe / orume ‘woman’ (660)
ḥrēq ( < *xrrp) ‘harvest-time, autumn’ > UA *or ‘to harvest’ (656-kw)
ḥrp / ḥrppa ‘shame, mutilation, reproach, deficiency’ > Hp ōōpri ‘sickly, wounded, invalid, one with disability’ (663)
ḥradi ‘be yellow’; Syriac ḥrââqā ‘gold-colored’ > Tr ura-kame ‘pale yellow’ (669)
ḥreṣ ‘earthenware, vessel, potsherd’ > Ca wayisma-l ‘plate, dish’ (670)
ḥrt / ḥaraa ‘be hot, burn’, Ethiopic/Arabic ḥarra ‘be hot’ > UA *uru / *iɾi ‘hot’ (1322)
ḥtr ‘to dig’ > UA *hotaC ‘to dig’ (664)
X (of proto-Semitic x)
*xhb ‘beat, strike, knock, rap’ > UA *kappica ‘clap, slap’ (629-p)
*xbt ‘be low’ (e.g., *xabit ‘flat cakes’; *maxabat ‘flat plate, griddle’ > UA *kapal / kapar ‘flat’ (635-p)
*xbt ‘be low’ (e.g., *xabit ‘flat cakes’; *maxabat ‘flat plate, griddle’ > NUA *kapat ‘low, dish’ (636-p)
*xdl / xdal ‘cease doing, stiffer, become rigid’ > Hg hiri-ti ‘come to a stop, harden’ (1007-p)
*xds ‘scratch’, verbal noun: xads ‘scratching’; Arabic xads ‘a scratch, scratch mark’ > UA *kîca ‘scratch’ (1490-p)
*xalqua ‘be smooth’; Hebrew ḥq ‘be smooth, slippery’ > UA *kulu ‘slide’ (765-p)
*xamar ‘wine’; Arabic xamīr ‘drunkard’ > UA *kamaC ‘drunk’ (631-p)
*xuld / *xuld-aa ‘mole, cave dweller-the’ > UA *kita ‘groundhog’ (1088-p)
*xole ‘be sick, hurting’ > UA *koli ‘be sick, to hurt’ (630-p)
*xnq ‘put around neck’; *xnawaq-aa ‘band, collar, ropes/chains around neck’
> UA *konaka ‘necklace, collar, string of beads’ (632-p)
*xarb-aa ‘sword, blade’ > UA *haypa ‘edge, shore’ (557-p)
*xansatnu (Akkadian); Mandaic ḥalsā / ḥasā; Syriac ḥasā; Arabic ḥasār- ‘hip, haunch, waist’ > UA *kaça ‘hip’ (634-p)
*xrd > Hebrew ḥrd, impfv: te-ḥrd ‘tremble, worry’ > UA *tiwa ‘shy, embarrassed’ (1512-kw)
*xrr / xrra ‘to scrape’ > Ls xara-y ‘to scrape’ (655-p)
*xsika ‘to fear’, Arabic maxsaaaf ‘fear’ > UA *makasi ‘to fear’ (881-p)
*xatan-aa ‘in-law’ > UA *kusana ‘in-law’ (633-p)
T
ṭaan / ṭa’n ‘body of a shirt’ > UA *taa ‘shirt, clothing’ (869)
‘atib / ‘atjib / ḥattīb ‘do good, treat well’ > UA *attip ‘good’ (1368)
ṭbl ‘dip s.th. into’ (quttal: ṭubbal) > UA *cuppa ‘sink, submerge, dip’ (1159-p)
yá ’isaa ’wall, f’ (Syriac)
ynq ’to suck’, impfv: yiinaq; yaaanq

ba ‘give birth, lay eggs’ > UA *yoli ‘good’ (< *acu) (786)

yld ’to spread, coat, besmear, over-lay’ > Wr cuhca ‘1 to rub, 2 to hang up, put on clothes’ (779)

yâs or ys or yñ ’lay, put down, set, place’ > UA *yaca ‘put, set down’ (1126-kw)

yâšar ‘oil’ > UA *yahu ‘grease’ (1120)
yr’ / yiira‘ ‘(he/it) fears’; yir’a(t) ‘fear, n’ > UA *iya-paka ‘fear, v’ (728)

yry / yoore (m) / toore (f) ‘instruct, teach’ (hiqtiil 3 sg impfv), toore le/la > Tb tooyla ‘teach (him/her)’ (1344)
yrq ‘be green’ > UA/Tep/TrC *yora ‘green’ (1093)
yś / yasiiba ‘sat/dwelt’ > UA *yasiba ‘sit, reside’ (3)
yś / yooysīm ‘sit, pl’ > UA *yükkwi ‘sit, pl’ (1158-kw)
yś ‘sit, dwell’ ≈ Arabic wth ‘jump, hop, jump up, start’ > UA *yasa ‘fly’ (1027)

Aramaic ‘yt / iit (there) is/are’ > UA *ka’ita ‘there is not’ (ka = ‘no’; so -ita = ‘there is’ (913)

K

kbd ‘be heavy, honor, sweep’, impfv: -kbsd > UA *poci ‘sweep’ (1353-p)

kbd ‘be heavy, honor, sweep’, hiqiitil: hi-kbad > UA *(hi)pacaa ‘sweep’ (1354-p)

kbd ‘be heavy, honor, sweep’, qattel: kabbed > UA *kapir ‘(clean) house, good, well’ (1355-p)

kbl ‘bind, braid’ / makabbal ‘bound, tied up’ > CN mekupal-li ‘tumpline, carrying net’ (1338)

kabara ‘be older, great, big, grow, increase’ > UA *kaparaC ‘long, tall’ (1015-p)

khh / kehah ‘be inexpressive, dim, dull, colorless, disheartened’ > Ktn ‘a-kihähiik ‘sad’ (903-p or kw?)

kaukb-aa(‘) ‘star-the’ > UA *kuppaα: Sr kupaa ‘to shine (as of the stars)’ (1274-p)

kwkby / kuukkbbay ‘owl’ > UA *kuku ‘burrowing owl’ (1117)

kuuky-aa ‘spider-the’ > UA *kuuky / *kukkaC ‘spider’ (1409-p)

kakkar ‘valley’ > UA *aki ‘arroyo, canyon, valley’ (974-kw)

keleb, kalb- ‘dog’ > UA *kalop ‘fox’ (711)

kly ‘complete’; koliyi ‘untensil, tool, weapon, vessel’ > UA kiyii- ‘complete, arrowhead, liquid in container’ (1314)

koliit / koliit ‘kidney’ > UA *kali ‘kidney’ (1105)

klm ‘address s.o.’ > Ls ‘ułomi ‘call s.o. names’ (980)

kam’ / kama aatum ‘truffles’ > UA *kamo-ta ‘sweet potato’ (575-p)

kamoo ‘like, as’ > UA *kim ‘how’ (1212)

kmn ‘be hidden, concealed, latent’ > UA *kuman ‘sleep’ (1429)

kann ‘shelter, house, nest’ > UA *kanni ‘house’ (890)

kwn / knn / be-kannu ‘prepare, make ready, fix s.th.’ > UA *hanni ‘do, make’; Hp/Tak -kin ‘causative’ (1011)

kns ‘gather, wrap’ > UA *kina / *kanas ‘cover’ (829)

knf / yikkanék ‘be humble’; hi-knañ ‘humble vt’ > CN ikno-teka ‘be/make humble’, ikno-nemi-tia ‘live humbly’ (1313)

koeken / kapin ‘be hungry’ > UA kopii ‘be hungry’ (1369)

ksy ‘cover’; Hebrew kisaa / kisii- ‘cover’ > UA *ki / *kiCsi ‘shade’ (1154)

ksr / kasara ‘break’ > UA/Tr/Wr *kasi ‘break’ (985)

kpr, impfv: -kpor ‘cover’ > Tr pora ‘cover’ (1396-p)

kofiiir (< *kapiir) ‘young lion’ > UA / PYS kaper ‘bobcat’ (803)

krr / krrk ‘go in circles, dance’ > SP kiya ‘have a round dance’ (64-kw)

karkara / qaraqara ‘coo (pigeon), grumble, gurgl’ > UA *ka(k)kara ‘quail’ (960)

karaa ‘lower leg’ > UA *yi/u < *kvuku ‘leg’ (997-kw)

kirí / kiriš ‘stomach, paunch, belly’ > UA *kiča ‘belly, waist’ (1003)

kutoné ‘shirt-like tunic’ > UA *kutuni ‘shirt’ (755)

kaatep / kapat / katp-aa ‘shoulder’ > UA *kotapa / *kotapo ‘shoulder’ (51)

kt ‘carry on the shoulders’ > UA *kucupu ‘carry on the back’ (753)

koota/aa ‘wall-the’ > UA *köwli / *kori ‘wall’ (1206)

ktš, makteš ‘mortar, grinding stone’ (< kts ‘grind’) > UA *maCta / *mattas ‘grinding stone, mortar’ (614)

ktš ‘pound, pound fine, bray’; unattested *kitše (< *kitša) > Yq kita / kitasu ‘grind, mash’ (615)

ktš / -*ktušu ‘pound, bray’ > tusu ‘grind’ (1094)

L

l- ‘to/for’; Aramaic le ‘to/for him’ > UA *li ‘to, for’ (1187)

l’y / looe ‘grow weary/tired’ > UA *loi ‘be tired’ (705)

l’m ‘to bandage, wrap, dress’ > UA *taluma ‘blanket, garment’ (1129)

lebb, hal/lan-lebb ‘the heart’ > Hp ïna ‘heart, life’ (1312-kw)

lb / -lašš-uu ‘put on (garment), clothe (oneself)’ (lb- > -bb- > -kw-) > UA *kwasu ‘dress, shirt’ (50-kw)

lahgat ‘tongue’, pl.: *lahgoot > UA *lanji / *lanju ‘tongue’ (698-kw)

lo ‘to him/it, has’ > UA lo (1026)

lwz / lawz ‘almonds’ > UA *lawas ‘pine nut cache’ (702)

lwy / laawaa ‘turn, bend, twist’ > UA *liwa/i ‘be tightly twisted’ (706)

llyy / lājīy ‘chin, jawbone’; Arabic lahj- ‘jawbone’ > Hopi ōyi ‘chin’; Ls ’óóyi-l ‘jaw, chin’ (1431)

lx / *-lxusu-uu ‘whisper, mutter sounds’ > UA *kusu ‘make sound (characteristic of species)’ (1064)

lxš / *-lxusu-uu ‘whisper, mutter sounds’ > UA *kus(pi) ‘throat, croak’ (1065)
lmd / loomed ‘learn’ > UA *lomi ‘know’ (699)
lumad ‘learned, trained, taught’ > UA *luma ‘good, beautiful, fit, nice’ (700)
-lmad ‘learn’ > UA *mata / mati ‘know’ (701)
lmm ‘gather, collect, befall, overcome’ > UA *limm ‘burn, fall in (a structure)’ (703)
lappiid-aa ‘torch-the, light pot-the’ > pita ‘fire’ (883-p)
läqläq ‘stork’ > Ca la’la ‘goose’ (704)
lqä / laaqä ‘take (in hand), grasp, take as wife’ > UA *loko ‘marry’ (695)
lqä / *ya-lqä ‘*yi-qaq ‘take, take as wife’ > *yike / *yokoc ‘copulate’ (696)
lqä, -qaqä; imperative forms: qaq and qoqa > UA *ñha / *ñhi ‘grasp, catch’ (1465)

M
ma ‘what, relative pronoun’ > UA *ma ‘what, which, that, relative pronoun’ (767)
möd ‘strength, very, very greatly, exceedingly’ > UA *mu ‘850-kw
mn ‘refuse’ > Hp meewan ‘forbid, warn’ (1333-p)
mw / muug ‘to melt, soften, dissolve, faint’ > TO moik(a) ‘to be soft’ (1311)
mwq, pfv: *maaq ‘mock’ > UA *mak ‘laugh, tease’ (808)
mooq / mooq ‘to feel’ > UA *ma ‘head’ (1019)
maqqa ‘to strike, hit’ > UA *ma ‘strike, be active’ (627)
ma ‘what, relative pronoun’ > UA *ma ‘what, which, that, relative pronoun’ (767)
Mlq ‘staff, rod, branch’ > Hopi komaci ‘kindling, small sticks or chips of wood’ (Hopi ko)
laqlaq ‘stork’ > lummad ‘learned, trained, taught’ > lmd / loomed ‘learn’ > UA *mata / mati ‘know’ (701)

N
-bbiit ‘look’ (< *-nbbit) > UA *pici / *pica ‘look, see’ (562-p)
nbl / nebél ‘skin-bottle, skin (of wine)’ > no’pal- ‘prickly pear cactus fruit’ (often fermented to alcohol) (720-p)
naan-aa, written naa’-aa ‘louse egg-the’ > UA *no’pa / noppa ‘egg’ (1076-p)
nq / na’aqat ‘groan’ > UA *ni’ok ‘groan’ (1147)
nar ‘fire’ written na’r / na’ar ‘fire’ > UA *na’ay / na’aya ‘fire’ (885)
nb / nabba ‘a to tell, inform’; naba ‘news, report’ > Hp nava-to ‘to know, learn by hearing’ (1309)
ng / higgid / haggid / (yi/t/)... ‘tell, announce, inform’ > TO ‘aagid ‘tell s.o. s.t.’; Hp ki-ta ‘say’ (1310-p)
gs / ti-ngas ‘she/it touches’; Aramaic t-ngis ‘Hp too’-k- ‘come into contact with, touch, reach’ (1196)
naga / niggais ‘approach’ > Ca nēq- ‘come’ (1018-p)
nad / nadaa ‘invite, call together’ > UA *nata / *nara ‘cry’ (1425)
lh / nahaa ‘to lament’, Hebrew nahi / nahi ‘lamentation’ > UA *nih ‘sing’ (1021)

401
ragîba 'to desire, wish, want, crave' > UA *taku*C 'thirsty' (691-p)
sağura / sağira 'be small, little, scanty, young, dwindle' > UA *cako 'small' (692-p)

P

ppy 'be comely', *pa’yuut 'beauty, comeliness' > Tr ba’ô- / ba’ôre- / bayôre ‘beauty’ (1392)
pâ’r- 'mouse' > UA *pa’i 'mouse' (578)
pâ’r- 'mouse' > UA *pa’wiN 'mouse' (579-p)
pɡ̂ 'meet, attack, confront, assault' > UA *pogo 'hit, pound' (952-kw)
pɡl 'be thick and soft or flaccid' > Hp pôôŋala 'thick (in size)'; Num pohon- 'thick' (1387)
pagr-aa 'corpse, body' > UA *pikaya 'skin, animal hide, flesh' (1130-p)
ɡp 'tocleave, break up' II 'to split, cleave' > UA *pija 'grind' (1304-kw)
paddaan (*paddoon) 'plow, yoke of oxen'; Syriac paduuw ‘iron bar, club, mace, axe’ > UA *poto 'digging stick' (1060)
pws 'spread, disperse, overflow' > UA *puca 'blow' (840-kw)
pws 'spread, disperse, overflow' > UA *pyaa 'full' (1520)
phd (< *pxd) and Akkadian paxaadu 'be startled, tremble' > Kt pokat- 'be frightened'; Numic *-paka- 'afraid' (637-p)
ptə傍 'firstborn' < *pətə- > UA *pa’ti / *paCti 'older sibling' (837)
ptš 'make broad, flat and spread wide'; ptajjuw 'forge-hammer' > UA *patta / *pata 'flat, level, smooth, slippery' (1227)
pakken / etpakkan ‘speak much, chatter, gossip’ > UA *anpaka- 'talk' (1151-p)
pol 'bean(s)' > UA *(tïp)pol 'bean' (847)
plpl 'sprinkle with blood' (< *palpil) > UA *paC / *pap 'blood, bleed' (1449)
pl 'to be extraordinary, wonderful' > UA *palaw 'pretty' (714-p)
pl̃ 'escape', pl participle: polichun > UA *putCi 'escape' (793)
plk 'to be round'; Hebrew pelek 'whirl of a spindle, circle' > Hp pòlâ-ŋ̃pi 'round as a ball' (1303)
pyn / *puna 'turn, look', participle poone > UA *pun 'turn, look, see' (754)
pyn 'turn, turn head, look'; *-penniy 'turn (something), direct' > UA *pânui 'pull, drag' (1122)
pyn / *penniy 'have s.o./s.th. turn in a direction' > UA *puna 'put in' (1123)
pyn / *puna-w 'face-his, surface-its' > UA *pâna 'cheek, face' (851)
pyn / *pâna 'front, face, surface', pl: *pânim, panee> - *pâniw 'face, surface of' > UA *pânui 'on, on surface of' (852)
pyn / *pó-aney 'on the surface of' > UA/pTrC bepán 'on, on top of, over' (1398-p)
pant-aa 'upper leather of a shoe, instep of the foot' > UA/Num *pacca / *paCnea 'shoe' (1281-p)
ptl 'do, make, work' > UA *puay / *puiI 'do' (825)
ptl 'to do, make, accomplish, have an effect / influence on' > Hp pówa-ta 'to cure, tame' (1302)
ptl / pIal 'daily labor, deed, wage'; Hebrew püullat( ) 'work, action, wage' > UA *puval 'count' (1467)
ptñ 'step, pace, foot', ptm ptm 'step by step' > puma- of Kw pumake'e 'stomp in regular beat, beat (of heart)' (902)
pṣy / pFSv: pâgya 'inquire, seek' > UA *paya 'call, summon' (1067-p)
papuke 'owl' > UA *poko 'burrowing owl' (1361)
pḍ̣ / pâqa 'to open (eyes), to blossom' > UA *paka 'open'; Ls pâqa- 'to sprout thru ground'; Ca pûqi 'bloom' (1340)
p̣q5 'species of fungus' > UA *pakuwa 'mushroom, fungus' (676)
pasada, impfv ya-psudu 'go bad, rotten, decayed, putrid, spoiled' > UA *sora 'rot, go to waste, throw away' (1143)
pṣh / *pissex, pl: pîxsîm 'limping' > UA *pisika / *pikka 'bad, rotten, infected, limping' (640-p)
pϡ / *pxs, impfv *pxs 'limp' > UA *sakki 'limp' (639-p)
pṣl / psál / *-psVL 'skin, peel off (bark), strip layers', pásaalaa 'striped (of sticks)' > UA *cala 'bark, shell' (841-kw)
pṣl / psál / *ps- 'skin, peel off (bark), strip layers' > UA *cïla 'to shell, hatch out' (842-kw)
pṣl / bșl 'peel, strip' > various UA forms (843-846)
pṣ 'wound, injure, bruise, squash, squeeze' > UA *paca 'squeeze, smash' (1228)
pṣs 'break into pieces' > UA *pâsa 'pound', Hp píšiš-ta 'be a continuous drumming or pounding sound' (1095-p)
parɑ ( < *pr) 'to fly, depart, blossom' > UA *piyâw 'feather, to fly' (1167-kw)
prx 'to flower' (Egyptian); Hebrew hi-priiθ (< *hi-priix) 'cause to spout, bloom' > UA *hVpiNKA 'bloom' (1500-p)
pry / paraa 'to bear young, to bear fruit' > SP pia 'mother, female' (1298)
pkr 'crush' > SP puruqqwi 'to break to pieces' (1297)
parɑ / *pavr-aa 'hair' > UA *piwa 'hair, hide, fur' (1132)
prš 'jump' / paršеш 'flea (jumper)' > *parosi / *parosi 'jackrabbit' (724)
prq / paraq 'drag away, tear away' > UA *piyok 'pull, drag' (726-kw)
prq 'separate from, depart, go away' > SUA *pa'ku 'out' (1243-p)
prq 'separate from, depart, go away' > *piyaC / *piC 'leave, save' (1244)
pšt 'spread out'; Syriac paśât 'stretch out, extend, spread out' > Tr pesâ 'stretch, spread' (1391)
pty / pataa / pata 'be enlarged, wide, broad' > UA *pittiya / *pît(t)i'ā 'be (be) heavy' (812)
pțaat'aa / ptaawaa 'wide, enlarged' > UA *patawa 'wide' (1168)
ptl̃ 'to open, open up' > UA *pîwãa 'open, uncover' (1169)
ptt, impfv stem: -pott ‘smash, make crumble’ > UA *pot ‘pound, grind’ (815)

§

še’a ‘dung, excrement’ (< *ši’a) > UA *si’a ‘urine’ (739)
še’a ‘dung, excrement’ (< *ši’a) > UA *sa’a ‘defecate’ (740)
šbb / šabbha (< *dabbha) ‘take hold, keep under lock’ > UA *cakwa / *cakwi ‘catch, grasp, lock’ (8-kw)
šbb / šabb (< *dabb) ‘lizard (under lock)’ > UA *cakwa ‘lizard’ (9-kw)
šbb ‘pour, gush, flow’; Arabic šabiib ‘poured out, blood, sweat’ > CN esipika ‘blood flow out’ (1450-p)
šbb / šabbha (< *šabbha) ‘to pour, gush, flow, drip’ > UA *cikwa ‘to drizzle, rain’ (1457)
šby / šibi / šiib ‘gazelle’ > Hp coövi-wī ‘antelope’ (29-kw)
šb / šbee ‘wish, prefer, be pleased with, delight in’ > UA *supiC ‘like, want’ (901-p)
šibš ‘-finger’ > UA *siwa / WMU *sipwa / Tep *ciapiwa ‘finger’ (747-p)
šibšt ‘-finger’ > UA *cipo ‘five’, *cikwa ‘five’ (746-kw)
šbšt ‘to dye’; *-šboš Arabic impfv ya-dbugu ‘to dye’ > UA *pu ‘dye’ (1438-p)
šbr / sabara ‘to tie, bind, condense (contain/restrict)’ > UA *cokwiya > Tep soobid ‘head off’ (833)
šgy ‘be many, great’; *hosgay ‘be made great’

ptt, impfv stem: -pott ‘smash, make crumble’ > UA *pot ‘pound, grind’ (815)
sarteen / *sarteen ‘scratcher, crab’ > *saCtun > siCtun / *suCtun ‘claw, nail, crab’ (832-p)
dirs ‘molar tooth’ (< Arabic drs ‘to bite’) > UA *cara ‘molar’ (1221)
surur / sururur / sururur ‘cricket’ > UA *corcor ‘cricket’ (28-p)
sararat ‘skin disease, leprosy’ > CN siyo-t ‘rash, scab, leprosy’ (67-kw)
sirra ‘horns’ > UA *saqa ‘yellowjacket, stinging one’ (737-p)
ṣř (< *drš) ‘be weak, lean, emaciated’, verbal nouns darš, duruš > UA *corowa / *corwa ‘cojo ‘be hungry’ (1066-p)
ṣṛh ‘cry, roar’ > UA *cayaw ‘yell’ (83-kw)
ṣṭh ‘groan, cry out’ (< *ṣṛx) > UA *isoroN ‘snore’; UA *sork (1299-p)

qe
qa’t-aa ‘pelican’ > UA *koto / *ko’ota ‘crane’ (1000-p)
qubbaa ‘dome, vault, tent’ > UA *kuppa ‘head, hair of head’ (1098)
qbbl, -qbiił ‘go forward’ > Hopi kwila: ‘take a step, to step forward’ (45-kw)
yiqqabes / ya-qbis ‘assemble, gather, meet’ > UA *yipisa ‘come’ (862-p)
qabbasi or (hit/yit)-qabbasu ‘gather, meet’ > UA *hapsi ‘arrive, reach, catch up to’ (863-p)
qbs (< qbd) / (ya)-qbis(V) ‘seize, take, grab, collect’ > UA *kwisiV ‘take, carry, grasp’ (44-kw)
qbr ‘bury’ > UA *kopor ‘dig’, *kap ‘(make) a hole’ (1016-p)
qbr ‘bury’, impfv: -*qbor > UA *kuy / kuC ‘bury’ (1017-kw)
qadal ‘neck, nape of neck’ > UA *kutaC ‘neck’ (1014-p)
qedem ‘in front, east’; qidmaa ‘(toward) east’ > UA *kitam ‘south’ (kw-Sem qid > kit vs -d > 1 ‘neck’ in p-Sem, 1166-kw)
qw / qilla ‘was said’ > CN kil ‘it is said that …’ (1001)
qawiñ ‘strings’ > Ls *qawina- ‘bowstring’ (1251)
qawayaa ‘loom, web’ > CA qawwi ‘get tied, hooked’ (1347)
qaw / qawl ‘speaking, word, speech, saying, verbal noun’ > Hp qaw ‘say, speak’ (1002)
qwm / qam ‘rise, stand up’ > UA *kam ‘water to rise, make wave’ (1210)
qoos-aa ‘throat’ > UA *kuwuC ‘throat’ / *ko- ‘throat’ (962)
qawusoot ‘locks (of hair)’ > UA *woC ‘hair’ (993)
qaataan ‘small, young’ > UA *kuci ‘child, girl’ (860-p)
qtp, Syriac qatap ‘pick, gather, harvest’ > UA *kitta ‘harvest, v’ (787)
qtp. impfv: -qtop ‘pick, gather, harvest’ > UA *tupu ‘pick, gather’ (788)
qy / impfv *-qyo ‘to vomit’ (loss of -q in cluster in *ya-qyo or infinitive q’yo) > UA *yo’a ‘vomit’ (1205)
qiyaa ‘funeral song, dirge’, qonen ‘to begin singing a dirge’ > Hp kinya ‘begin singing a song’ (958-p)
qiyana ‘funeral song, dirge’ > Tak ninaña ‘feel sorry for, be broken hearted, sad’ (942-kw)
qayis / qeyis ‘summer’ > UA *kuwis ‘summer’ (738-p)
qiir ‘wall, town’ > UA *kiC ‘house’ (986)
qalb ‘heart, middle, center, core’ / *galez? > Tak niänvä’aš ‘nook, corner’ (947-kw)
qäl / qalił ‘be small, insignificant, light’ > *aš ‘little’ (982)
qalal ‘be small, contemptible’; *qillal / qallel ‘declare accursed, consider bad’ > UA *alal ‘bad, wrong’ (1217-kw)
qal / qalaš ‘to sling, throw out (people from land)’ > Tak *jalaw ‘throw out, reject, fall/throw in a hole’ (946-kw)
qlp ‘peel off, shell, rub away’ > UA *kilipi ‘shell or shuck corn’ (717)
qlp ‘to peel, shell, scrape off, strip off’ > Hp háapo-(k-) ‘get loosened, chipped’ (1010-kw?)
qimma(t) ‘top, summit, peak’ > UA *kumisa ‘top, tuft, crest’ (1195-p)
qm ‘draw together, lay hold of, take, contract, shrink, shrivel’ > Hp homi- ‘grab, shrink, draw together, shrivel’ (1009)
qm ‘lay hold of, take’, participle qaamit; Hebrew qmt ‘seize’ > Tb kamiiC ‘to catch’ (1508)
qm ‘suffer from leanness, be thin’ > UA *komal ‘griddle, thin’ (959-p)
qm / impfv: *ya-smusu ‘take, be miserly, stingy’ > UA *yamuc ‘angry, stingy’ (1035-p)
qn / impfv -qna ‘be jealous’ > UA *nawa ‘jealous’ (1031-p)
qn / impfv -qna ‘be jealous’ > UA *naw ‘eternal, be jealous’ (1032-kw)
qn / qunna ‘jealous one’ > Kw kini-ga-dí ‘one who is greedy or covetous’ (1033)
qanquin ‘to chant, sing’ > Tak *nani ‘cry’ (943-kw)
qaninii ‘acquire, buy’ > Tak *nanjii / *nina ‘pay’ (945-kw)
qaanh ‘reed, stalk’ > UA *ka-kan ‘reed’ (1135-p)
qaanhn ‘reed, stalk’ > UA *kan ‘willow’ (1216)
qnqen(h/t) ‘grape vine creeper’ > UA *kunuki ‘elderberry’ (1049)
qa’daa ‘sitting, backside, buttocks’ > Hp kiri ‘buttocks’ (1383)
qfuul-a ‘expansive as the lungs’ > UA *qooqolVe ‘lungs’ (1385)
qipapa ‘oak tree’ (< qip, qip / qoqolVe ‘lungs’ (1385)
qop ‘draw together’, qaqq ‘roll up, curled up’ > UA *qapp ‘break (by bending)’ (1381)
qd ‘draw together’, et-qapped ‘be shortened, cut off, shrunk’ > UA *qappoc ‘short’ (1382)
quppat, pl *quppoot ‘large basket(s)’ > UA *koppot ‘basket’ (864-p)
qippoz ‘arrowsnake’ > Tr aposini ‘venomous serpent’ (972)
qpy / qpa ‘collect, swim on the surface’ > UA *qoppV ‘mark/strip, float’ (1163-p)
qaa’siir ‘branch(es)’ > UA *kusi ‘wood’ (963-p)
qsr ‘to reap, harvest’; qaasii ‘harvest, n’ > Wr kacuri ‘a kind of sweet corn’ (1006-kw)
q’ / qara’a ‘call, cry out’ > UA/Azt/TrC *koyowa ‘yell, shout’ (580-p?)
q’ / qara’a ‘call, cry out’ > UA/NUA *aya ‘call’ (990-kw)
ni-qra ‘he/it is called/named’ > UA *niiya ‘call, name’ (991-kw)
q’ / qara’a ‘call, cry out’ > some UA suspects at 992
q’ / qara’a ‘call, cry out’; many Semitic bird words from this root > UA/Num/Hp *kuyuC / kuyuŋV ‘turkey’ (1357)
qereb ‘inward part, midst’ > UA/Tep *irapa ‘inside’ (975-kw)
qarob ‘near’ > Tr ayoobe ‘soon, near in time’ (976-kw)
qarib ‘near’ > UA *alip ‘soon’ (977-kw)
qrb ‘approach, be near’, qarib ‘near’, Syriac qarib ‘come near, draw nigh’ > Hp hayiŋw- ‘draw near’ (1008-kw)
qrb ‘approach, be near’ > LS njāya ‘be close, be near’ (1489-kw)
qardamu ‘enemy, opponent’ (Akkadian) > UA *timmu ‘opponent’ (593-kw)
qarudun-aa ‘louse-the, nit-the’ > UA *ACtN ‘louse’ (971-kw)
qṛẖ ‘freeze’, qeraħ ‘ice, frost, crystal’; Syriac quzar-aa ‘cold, frost-the’ > Tr koro-cé ‘freeze (of water)’ (1493)
qerer / qar- ‘horn’ > CN koyooniaa ‘perforate’ (964)
qeren / qarn- ‘horn, corner, tip’ > SP yīmī ‘crown of the head’ (998-kw)
qarsal ‘ankle’ > UA *kwicno ‘ankle’ (858-p)
qarsul-aa ‘ankle-bone-the’; Akkadian kursinnu ‘region of the ankle-bone’ > UA *koci ‘ankle(bone)’ (859-p)
qre’ ‘rip/tear to pieces’, impfv -qaṛ > UA *kowV ‘to tear’ (965)
qar- ‘gourd, pumpkin’ > UA *kuyawi ‘gourd’ (987-p)
qar- ‘gourd, pumpkin’ > UA *ayaw ‘squash’ (988-kw)
qar- ‘gourd, pumpkin’ > UA *ayaC / *ayoC ‘turtle’ (989-kw)
qṛṣ ‘bite’ > UA *kiC ‘bite’ (1447)
qarra’dan ‘squirrel’ > UA *konji ‘squirrel’ (957-p)
‘etqaraš ‘to shade, put in the shade’ > UA *hiikka / *hiikya ‘shade’ (1220)
qaswa ‘jar, basket, f’; Hebrew pl: qasqoot > TO gjhot ‘carrying basket’ (1005)
qšt ‘divide, measure’; qاشيت ‘coin, weight, money’; qest-aa ‘measure-the’ > UA *koCta/i ‘bark, shell, money’ (1248)
qšt ‘divide, measure’; qاشيت ‘coin, weight, money’; qest-aa ‘measure-the’ > UA *pa-koCci ‘shrimp’ (1249)
qš / qšy / qashaa ‘difficult, severe (of smell), harsh (of taste)’ > UA *kisa ‘sour, harm(ed), bad’ (861-p)
qšb / qšeebuu ‘perk up (ears), listen’ > UA *kipi ‘hear’ (1068)
qšb / qšeebuu ‘perk up (ears), listen’, *na-qšab ‘what is perked up’ > UA *naqa / *nakap / *nakas ‘ear, leaf’ (1070-71)
qš ‘be old, dried up’; qas ‘straw, stubble, chaff’ > CN košon-ki ‘dry, crush’, CN košoni ‘resonate’ (1004)
qash-aa ‘bow-the’ > UA *kuCta-pi ‘bow’ (967-p)
p’y-qışt ‘his-bow’ > UA *pikoti ‘bow, bowstring’ (968-p)
qoṭ-o ‘bow-his’ > Tepiman *gaato ‘bow’ (970)
qasšet ‘shoot an arrow with a bow’ > UA *kwacC ‘shoot (arrow)’ (1184)
qasšet ‘shoot an arrow with a bow’ > UA *kuCkwic ‘shoot (arrow)’ (1185)
qeset, qașt ‘bow, weapon’ > UA *ACt ‘atlatl, bow’ (969-kw)
qatqet ‘burst out laughing, laugh loudly’ > UA *kasi ‘laugh’ (1386-p?)

R
r’y / raa’aa ‘see’ > UA *tīwa ‘find, see’ (600-p)
r’y / raa’aa ‘see’, ro’c’h ‘seer’ > UA *tī’a ‘have a vision or supernatural power’ (1139)
r’y / raa’aa ‘see’, ro’c’h ‘seer’ > UA *tīwi ‘deity, spirit, seer of supernatural means’ (1140-p)
r’y / raa’aa ‘see’; ra’oott(aa) ‘seeing (it), to see (it), infinitive/ verbal noun (w/object suffix)’ > UA *ta’uta ‘find’ (100)
r’y / raa’aa ‘see’; *na-r-e ‘be seen, appear’ > UA *ni(r) / *ni(r)/y ‘see’ (1269)
r’y / raa’aa ‘see’ > Wr re ‘appear, be seen’ (1406)
ra’emaan-aa / reemaan-aa ‘antelope-the’ > UA *tīmina ‘antelope’ (604)
roos ‘head’; Arabic ra’s ‘head’ > UA *toci ‘head’ (93)
ra’aa’taa / raataa ‘lung(s), n.f.’ > Cr ta’tame ‘lungs’ (1428)
rab ‘great, large, many’ > UA *típi / *tapi ‘long, tall’ (97)
rbb / *rabba ‘shoot (an arrow)’ > UA *tíkwa ‘hit by striking or throwing, shoot (arrow)’ (95-kw)
rby / raabaa ‘shoot (bow and arrow)’ > UA *tapa / *tapi ‘throw, hit’ (96)
tmh, Aramaic tmah ‘be astounded, speechless, freeze with fear’ > Tb tehmat ‘be silent’; Ktn tîmî-k ‘be afraid’ (750)
tmh, impfv: -atham ‘be astounded, freeze with fear’ -atham > UA *maha- ‘fear’ (749)
tmmy ‘be completed, finished, come to an end’ > UA *tama/i ‘finish’ (819)
tmmy / tumma ‘be finished, come to an end’ > UA *tuma / *tu’ma ‘finish’ (820)
tamuura ‘exchange, substitution’; ha-tamuuraa ‘what is exchanged, exchanging’ > Num *tîmîrî ‘buy, trade’ (1201)
Aramaic tuumr-aa ‘palm-the, date-palm-the’ > UA *tu’ya ‘palm tree, sp’ (743-p)
Aramaic tanni ‘relate, tell’ > UA *tînî ‘tell, teach’ (1148)
taap ‘whitewash’; Aramaic tëpel-aa ‘paste, plaster, coating-the’ > UA *tipî- ‘white clay’ (54)
tuup-aa ‘spittle-the’ > UA *cupa / *top ‘spit, vi’ (1252)
tpr / tupper < *tappir ‘sew together’ > UA *tappiCta ‘tie’ (1264)
tpr / tupper ‘sown’ > tupp ‘tie(d)’ (1265)
tpr / -tpor ‘sow together’ > UA/Tep/TriC *pura/i ‘tie’ (1266)
Hebrew tiqqen ‘make straight, straighten s.th.’ > Ktn tîken ‘straighten arrows’ (944-kw)
Aramaic tqa ‘set, lay’ > UA *tikaC ‘put lying down, stretched/spread flat’ (1023-p)
tqö ‘drive (peg, stake), thrust in (weapon), blow a horn’ > UA *takowa / *takawa ‘injure(d), damage(d), ruin’ (1469-p)
tqö ‘drive (peg, stake), thrust in (weapon), blow a horn’ > UA *takowa / *takawa ‘crow, cackle, make noise’ (1471-p)
tqö ‘drive (peg, stake), thrust in (weapon), blow a horn’ > Ktn tî’- tî’-k ‘drive in a stake or nail’ (1470-kw)
tqö ‘drive (peg, stake), thrust in (weapon), blow a horn’ > UA *tikowa ‘lord, master’ (1472-p)
tqö ‘drive (peg, stake), thrust in (weapon), blow a horn’ > UA *maC-takowa ‘palm of the hand’ (1473-p)
tqö ‘drive (peg, stake), thrust in (weapon), blow a horn’ > UA *takwa ‘meat’ (1474-p)
tqö / *taqipa (sg), *taqipu (pl) ‘prevail, overpower’ > UA *takipa / *takipu ‘push’ (769)
tqö ‘prevail, overpower’, tqqip ‘might, strength’ > UA *takip ‘gamble’ (1080)
tqö, impfv: -tqip ‘prevail, overpower’, tqqip ‘might, strength’ > UA *kopi ‘win/lose in a game’ (1081)
toor ‘turtle-dove’ > SUA *tori ‘domestic bird’ (725)
Appendix D: Index to Egyptian Terms in Egyptian Alphabetic Order of Consonants

After Pronouns and Grammatical Morphemes First

Egyptian p’y ‘this, that’ > UA *pa / *pi/pi’ / *pī/i ‘he/she/it, that, 3rd person sg’
-1 ‘old perfective/stative suffix’ > UA *-i ‘intransitive, passive, stative suffix’ (116)
-w/iw ‘passive’ > UA *-i-wa ‘passive’ (117)
-ti ‘passive’ > UA *-tw ‘passive’ (118)
-i ‘stative suffix’ > UA *-ti / -ti ‘adjective, stative suffix’ (119)
i- / i-p ‘plural prefix’ > UA i(C) - plural prefix’ (121)
-pw ‘this/it/he/they, often for emphasis’ > UA *-pu ‘he/she/it, also used on emphatic pronouns’ (122)
-w ‘masculine plural suffix’ > UA *-wa (500)
tmmw ‘mankind’ > UA *tammu ‘we’ (1526)

‘(aleph / glottal stop)

’wi ‘long, wide’; ‘wrt ‘length, space’; wti ‘tall, big’ > UA *otì / *uta ‘long, tall’ (468)
’xi / i’xi ‘sweep together’ > UA *waki ‘sweep, comb’; UA *wok ‘comb, sweep’ (515)
’sx ‘sickl e, off, mow, harvest, cut off/down’ > UA *sika / *siki ‘cut hair, clip, mow’ (444)
’tp ‘load (cargo, animal, ship); be heavy-laden’ (Coptic ootp) > UA *hitapa ‘carry (heavy load)’ (314)
’tp ‘box, case’ > UA *otapa ‘bedrock mortar’ (460)

Y/I

i/w ‘old (age/man)’ > UA *yo’o ‘old’ (151-2)
i/bty ‘east, left’ (Coptic yebt ‘east’) (*ya’baty? > *yo’boty) > UA *oCopi ‘left’ (300)
i’rt ‘hair’ > UA *yulu / *yu’ulu / *yu’UC; Ls yûû-la ‘hair, head’ (389)
i’dt ‘net’ (Coptic atec) > UA *yuta ‘rabbit net’ (317)
i’i ‘to wash, clean’; iwy ‘to water’ > UA *pa’iwi ‘get/fetch water’ (pa- ‘water’) (492)
iwn ‘2nd part of negative’ > wa ‘2nd part of negative’ (410)
iwty ‘who … not, which … not, one without, a not’ (Coptic ene) > ina ‘introduces yes’ (216)
i’rt ‘hair’ > UA *yul / *yu’u ‘head’ (389)
iw ‘old (age/man)’ > UA *yo’o ‘old’ (151-2)

Y/I

i/w ‘old (age/man)’ > UA *yo’o ‘old’ (151-2)
i/bty ‘east, left’ (Coptic yebt ‘east’) (*ya’baty? > *yo’boty) > UA *oCopi ‘left’ (300)
i’rt ‘hair’ > UA *yulu / *yu’ulu / *yu’UC; Ls yûû-la ‘hair, head’ (389)
i’dt ‘net’ (Coptic atec) > UA *yuta ‘rabbit net’ (317)
i’i ‘to wash, clean’; iwy ‘to water’ > UA *pa’iwi ‘get/fetch water’ (pa- ‘water’) (492)
iwn ‘2nd part of negative’ > wa ‘2nd part of negative’ (410)
iwty ‘who … not, which … not, one without, a not-haver’ > Kw yuwa’i ‘negative’; Kw yuwa-a-ti ‘negative’ (423)
i’rt ‘hair’; ib ‘wish, want’; ib-i ‘I want’ > UA pii / iba ‘I want’; Tep ibigada ‘hear’ (217)
i’b ‘dance, run’ > *yab’a/i > UA *yawa / *yawi ‘dance’ (296) (bilabial > ò as 1st C in cluster)
i’p ‘part of negative’ > Cp ‘part of negative’ (117)
i’m / i’n ‘there’ > UA *ama(ni) ‘there’ (461)
i’medi ‘negative verb’ > UA *im ‘no’ (213)
i’me ‘give’! > UA *himi ‘give, hand over’ (501)
t’-imnti ‘the west’ > UA *timnûmûn ‘north, west’ (470)
i’n / in ‘introduces yes-no questios’ (Coptic ene) > ina ‘introduces yes-no questios’ (216)
i’ni ‘bring, fetch, carry off, buy’ > Hopi ini ‘contents in container’; in-ta ‘go along carrying in a container’ (512)
i’nq ‘net’ > UA *ikkaC / *IÇkaC ‘carrying net’ (384)
i’r ‘do, make’ > UA *yara ‘do, make’ (214)
i’rep ‘wine’ > UA *iyaapi ‘wild grape’ (414)
i’tyw ‘blue’ > UA *layawi > *tiyawi > *tiyowi ‘blue/green’ (307)
i’tt ‘milk’ (Coptic eroo) > UA *riti / *riti ‘milk’ (306)
i’x/xr ‘by, through, with, under’ > UA *ikar ‘with, using (instrumental)’ (246)
isa ‘trestles’ (initial vowel and s in a cluster lost, leaving nwi) > UA *noyo ‘egg, testicle’ (1524)
ishb ‘jacket, fox’ > UA *isap / *isa’apa ‘coyote’ (391)
issq ‘linger, wait for’ (s lost in cluster, *isqV > *iska > *ika) > UA *ika / *ik ‘remain, be in a place, let lie’ (525)
nssd ‘sweat’ > UA *pa-sura ‘sweat’ (308)
i’q ‘skillful, excellent, capable, intelligent’ > UA *yikar ‘knowing, intelligent’ (219)
i’tro ‘river’ > UA *pa-tiwa / tawi ‘river’ (309)
i’t ‘take, carry, steal’ (Coptic oj ‘thief’) > UA *itu’i > i’tu ‘to steal, take’ (157)
i’t ‘take, carry off, rob’ > UA *ici ‘steal, take’ (158)
i’t ‘fly up’ > UA *yílti / *yólti ‘jump, fly’ (215)

Γ

Γν ‘to live, v, (living) person, n’ > UA *onka / *o’ga ‘baby’ (427)
ps̱h ‘bite, sting’ > UA *upcu ‘stinger’ (485)
ps̱št ‘mat (made of the ps̱ plant)’ > UA *ha-pūṭ ‘blanket’ (402)
pds ‘stamp flat, flatten, beat broad’ > Eu pitāsa ‘smash, flatten’ (293)

F
f’i ‘raise, lift up, carry, support’ > UA *po’i / *po’iy ‘take s.th. away, dispossess’ (275)
f’k ‘be bald, shorn’ > UA *piCka / *piNka ‘smooth, bald’ (276)
fnt ‘snake, intestinal worm’ (Coptic feet) > UA *-puti ‘worm, snake’ (278)
fx ‘loose(n), release, etc.’ > UA *pu’ta ‘loosen, untie’ (277)
fft / *fft ‘leap’; fftw ‘jumpers’ > UA *putta / *poci < *potti ‘jump’ (279)

M
m’ ‘see, look on’, ‘look, behold!’ > UA *mi ‘look!’; UA *mahay / *ma’y ‘see, find’ (480)
m’i ‘lion’ > UA *mawinya ‘mtan lion’ (147)
m’yt ‘sheath, vagina’ > UA *muci or *muti ‘vagina’ (235) (cf. mḥyt ‘fish’ > UA *muti ‘fish’)
m’m ‘kife’, p’t ‘insect’ > UA *matta / *maçı ‘tick’ (437)
mhr / mhi ‘want, wish, love’; mr ‘canal’ > UA *mīri ‘run, flow’; UA *mīra ‘future marker’ (231-2)
mfr / mhi ‘milkJar’ > UA *mu’i ‘milk’ (193)
mht ‘insect’ > UA *matta / *maći ‘tick’ (437)
mḥi ‘drown, inundate, be in water’; mḥt ‘swamp’; mḥtw ‘marsh dwellers’ > UA *muCtā ‘sink, be in water/liquid’ (233)
mḥt ‘fish (collective), literally: swimmers’ > UA *muti ‘fish’ (234)
mḥ ‘low-lying land’ > UA *mūra ‘be deep, of water’ (236)
mśi ‘bear, give birth, be born, create’ (Coptic mas ‘child’); mst ‘mother’; ms ‘creator’ > UA *masi ‘father’ (237)
mx ‘make fast, tie, bind’ > UA *maqo’i- ‘bag, bind, wrap, blanket’ (1402)

N
n’yt ‘weaving’ > UA *nawi ‘apron, skirt’ (442)
nyw (of, belonging to, pl possessions) > Ktn niw ‘possession, belongings’ (313)
nśi ‘travel, traverse’ or nwi ‘come’ > UA *nawi / *nai ‘go, come, move’ (239)
nstå ‘serpent’ (perhaps from Egyptian nśi ‘traverse’) UA as if from nståw > UA *nuyua ‘snake’ (240)
nståw ‘to mate, pair up’ > UA *nawi ‘together with, accompany’ (438)
w’see > Tr no- ‘observe, look at’ (424)
w’be weak (due to age)’ > Hp naawa-ta ‘groan, moan’ (518)
wxn ‘burn, singe, scorch, cook’ > UA *nook ‘roast (meat)’ (173)
rb ‘any, every, all’ (Coptic nim) > UA *napi ‘all, every’ (241)
rb ‘lord, master, owner’ > UA *pohi-napi ‘chief, i.e., medicine/magic-owner’ (242)
rn ‘flame, burn’ > UA *napi ‘fire’ (243)
rnm ‘knife’, p-nm ‘the-knife’ > UA *panomi ‘knife, iron, tool’ (466)
rnmi ‘travel, traverse, pass through’ > UA *nim ‘walk around, live’ (126)
rnmi ‘travel, traverse, pass through’ > UA *nim ‘Indian, one who lives walking around (hunting/gathering)’ (127)
rnmi ‘travel, traverse, pass through’ > UA *nami ‘cross (river), transpose (an area, etc.)’ (128)nmns ‘to clothe with the head-cloth’ > *noma / *nana ‘cover’ (441)nny ‘be weary, inert’ > UA *nina ‘bad, useless’ (429)
np’h ‘copulate’ > UA *na’pa ‘join/be together, copulate’ (192) see also 506
nhsi ‘wake up’ > UA *nIG ‘wake up’; TO nīhīm ‘wake up’ (s > TO h) (212)
np’h ‘harness, yoke animals’ > UA *noC / *noCop ‘carry on back’ (189)
np’h ‘neck, nape of neck’ > UA *nohopi / *nopi ‘arm, hand’ (188)
np’h ‘neck, nape of neck’ > UA *nopiC ‘house’ (190)
nhm ‘take away, carry off, save, rescue’ (Coptic nuuhm) > Tak *nuju ‘hold, carry’; SUA *nuk ‘carry, take’ (369)
ngx ‘be/grow old’ / nxn ‘child, youth’ > UA *nakana ‘grow’ (244)
nxt ‘strong, stiff, hard’ (Coptic nuuṣ) > *nokat ‘upper arm’ (336)
kn ‘copulate’ > UA *naka / *naki ‘copulate’; *naki ‘want, like, love’ (409)
ggg ‘goose’ > UA *naki ‘goose’ (395)

413
R
r'-ib ‘stomach’ > UA *to’i ‘stomach’ (337)
r’ / r’w ‘sun’ (Coptic ree) > UA *tawa ‘sun, day’ (163)
rm ‘dance’ > UA *tawiya / *tuwiya > *tuya ‘dance’ (165)
rmw ‘go away, depart’ > UA *tawa > *towa ‘leave, remain, wait’ (166)
rm ‘young one, of animals’ > UA *tana ‘offspring’ (164)
rm ‘fan into flames, burn, vi, be on fire’ > UA *taha / *taka ‘burn’ (450)
rm ‘fan into flames, burn, vi, be on fire’ > UA *takwa / *taxkwa ‘ceremonial official, fire tender’ (451)
r’ ‘foot, leg’ > UA *tara ‘foot’ (403)
r’dwy ‘feet, dual’ > UA *wiC ‘feet’ (168)
r’ ‘foot, leg’ > UA *tara ‘foot’ (403)
r’dwy ‘great/big/long (of) legs’ > UA *wiC(418)
r’di ‘give, put, grant’ > UA *tari ‘put’ (422)
r’di ‘give, put, grant’ > UA *tari ‘sell’ (422)
rm ‘give, put, grant’ > UA *tari ‘put’ (474)

h
h’y ‘groom, husband’ > UA *hu’i ‘male member’ (417)
h’ ‘come, come and go’ > Wr ho’i ‘walk’ (509)
h’i ‘mourn, wail’ > Wr ho’kewa ‘tears’ (510)
h
h’y ‘back of the head’ > UA *hoo’o / *howa ‘back’ (511)
h’y ‘behind, around’ > UA *huwi ‘around’ (370)
h’ti ‘cloak’; h’tyw ‘fine linen’ > ho’oti of Ayq taho’ori ‘clothes, clothing’ (503)
h’dt ‘basket’ > UA *huCta / *huCca ‘basket’ (404)
t’-hjimat ‘the-wife’ (Coptic hime) > UA *tihi’a ‘spouse’ (339)
t’-hjimat ‘the-wife’; pl hjwt > UA *hamut ‘woman’ (340)
h’d ‘body’ > ho’ga ‘body’ (411)
h’di ‘be glad, happy, rejoice’ > UA *ho’h > Ls heq-qa-wu-t ‘cheerful, contented’ (412)
h’d ‘boy, child’ > Ls heq-e-ma-l ‘boy’ (413)
h’w ‘foul, putrid, smell offensive, stink’ (Coptic how) > UA *hu’a / *hu’i ‘break wind, stink’ (187)
h’wi ‘to flow, flood’ > UA *huwiC ‘canyon, water way’ (387)
h’by ‘be / make festival’ > UA *hupiya ‘sing, song’ (180)
h’bs ‘garment, covering’ > UA *upa ‘wedding robe’ (316)
h’pt ‘oar’ > UA *ipa ‘wooden paddle’ could be from *hopa (472)
h’d ‘climb, rise’ > UA *hu(w)at ‘climb, rise’ (346)
h’m ‘majesty, king’; hmt ‘queen, ruler’s wife’ > Ktn wot ‘chief, male or female, or chief’s wife’ (505)
h’m ‘l’m ‘salt’ (Coptic hmu) > UA *omwa / *oja ‘salt’ (280)
h’n ‘pillar’ > UA *huna ‘sit up straight’ (416)
h’n ‘equip, command, charge s.o. with a task’ > UA *huna ‘send’ (477-8)
h’nt / hjw ‘watercourse’ > UA *hunuC ‘canyon’ (401)
h’nn ‘penis’ > UA *hun ‘penis’ (415)
h’nt ‘beer’ > UA *hunaka: Hp hoonaqa ‘drunkard, drinking habit’; Hp honaq-k’iy ‘alcoholic drink’ (181)
h’n’t ‘lizard’ (Coptic anbus) > UA *-hoto- ‘lizard’ (185)
h’nt’t ‘flower’ > UA *huwa ‘bud, branch’ (457)
h’t ‘smoke, vapor, cloudiness’ > UA *uci / *uti ‘dew, vapor, frost’ (397)
h’t ‘be gracious, at peace, set (of sun), pacify’ > UA *huCpi ‘peaceable, behave well, sink, go down’ (182-4)
t’-h’t ‘the-white’ a phrase for ‘white’ > *tosa ‘white’; Wr to’osa ‘white’ (494)

X
x’yt ‘slaughter, carnage’ > UA *ko’ya ‘fight, kill pl objects’ (178-9)
x’m ‘bow, bend, bend (arm), bow down’ > UA *ko’om / *kom(a) ‘bend, carry in arms’ (176)
x’m ‘bow, bend, bend (arm), bow down’ > UA *ko’om ‘down, low’ (177)
x’p ‘rob’ > UA *kipik ‘take, grasp’ (320)
x’pš ‘foreleg, thigh’ (Coptic šopš) > UA *kapsi ‘thigh’ (294)
x’pd ‘buttock’ > UA *kupta ‘buttocks’ (295)
x’pdw ‘buttocks’ > NP hopoto / UA *hupski ‘back, buttocks’ (371)
xfty(w) ‘enemies’ > UA *kaytu ‘enemy, opponent’ (486)
xnm ‘inhale, smell, enjoy, eat (food)’ > UA *kucma/i / *kunmi (Kaufman) ‘chew, nibble’ (302)
xnm ‘inhale, smell, enjoy, eat (food)’ > UA *kanmu / *kanma (Kaufman) *jackrabbit’ (463)
xnm ‘inhale, smell, enjoy, eat (food)’ > UA *kaNmu / *kanmï (Kaufman) ‘taste, have a taste like’ (303)
xnm ‘inhale, smell, enjoy, eat (food)’ > UA *kacma ‘cheeks, mouth’ (304)
xnt ‘face, n; in front of, prep’ > Tbr kota ‘face’ (245)
xr ‘fall’ > UA *kuri ‘fall’ (247)
xr ‘speak to, say’ > UA *kara ‘belch, croak, ring, play music’ (248)
x¿ ‘fire’ > UA *kut ‘fire’ (452-4)
x¿ ‘wood, stick, tree’ > UA *kut ‘tree, wood, firewood’ (489)
xd / xdd ‘fish(es), coll. pl’ > UA *kïcu ‘fish’ (365-6)
h ‘shave, shear’ > Hp hèewi ‘scrape out, scrape clean’ (341)
h ‘chew’ > UA *hiwa ‘taste’ (299)
S’s ‘son’; s’t ‘daughter’ > UA *piso’o ‘child, boy, children’ (153)
s’s ‘maggot’ > UA *sa’wa / *si’a ‘louse’ (310)
s’w ‘break (to pieces), demolish’ > UA *si’u ‘break to pieces’ (399)
s’xmw ‘species of bat’ > UA *soo-in / UA *soo-paCtï ‘bat’ (249)
s’n ‘clay’, sint ‘clay seal’; t’-sint > Ca tésnat ‘clay for pottery’ (520)
s’t ‘thorn bush(es), thorny undergrowth’ > UA *sawaro ‘saguaro cactus’ (400)
swn ‘suffer, experience/recognize, open’ > UA *suna ‘heart, core, inside, suffer, be sad/poor, escape’ (218)
swr ‘fish, sp.’ > CN šowil-in ‘catfish’ (455)
sw’d ‘loincloth, apron’ > Wr sa’wela ‘loincloth’ (338)
sp’ ‘centipede’ > UA *ma-siwa ‘centipede’ (*sipwa > siwa, bilabial > ø as 1st C in cluster) (297)
spr ‘rib’; (Coptic spir ‘rib’) > UA *sisve-in Cp amsisve-l ‘rib’ (252)
s’d ‘sharp, sharp-pointed’ > UA *sipaC ‘point’ (253)
s’m ‘lung’ > UA *sïmï ‘one’ (496)
Š

š*vegetation, pastureland* > UA *sawa / *sakwa ‘blue/green’ (430)
šy* ‘sand’ (Coptic šo) > UA *siwal > NUA siwaN ‘sand’ (162)
šš / šSyt *type of bread* > UA *sawa / *sawC ‘tortillas, make tortillas’ (488)
šw ‘dry, dried’ (Coptic šowe) > Tb šuu ‘dry, vt’ (360)
šw ‘sun, sunlight’ > UA *siw ‘hot’ (361)
šwt ‘shade, shadow’ > CN seewal-li ‘shade’ (263)
šm ‘go, walk, set out, leave’ > UA *sima ‘go, leave’ (131)
šmr ‘bow’, pl: šmrwt > *samaaloo-t in CN koo-samaaloo-tl ‘rainbow’ (264)
šms ‘follow, accompany, bring, present’ > UA *samsa ‘buy, sell’ (265)
šni ‘enclose, cover’; šni ‘hair, grass’; šnw ‘hair, grass’ > UA *soni / *sono ‘grass, straw, blanket’ (266)
šbt ‘breast’ > UA *sanaC ‘breast’ (140)
šnt ‘thornbush’ > UA *sacani ‘saguaro cactus’ (439)

q

q’yt ‘high ground, hill’; q’i ‘tall, high’ > UA *kawi ‘mountain, rock’ (322-3)
q*r ‘bundle, pocket’ > UA *kawaC ‘pocket, bag’ (327)
q*r ‘bundle, pocket’ > UA *kawaC ‘rat, packrat’ (328)
qbb ‘cool, calm, quiet’ > UA *koppa ‘quiet, calm’ (134)
qm* ‘create, beget’ > UA *kumma ‘create, make’ (283)
qm* ‘create, beget’ > UA *kumCa ‘husband’ (284)
qm* ‘color’ > UA *ma’ay / *mayï ‘color, be the color of, paint’ (393)
qm*twy ‘enemies, pl’, qm* ‘fight’ > UA *kimmaN-ci / *kima’a ‘different, enemy’ (446)
qnq ‘be yellow’; qnit ‘a yellow pigment’ > Cp kenekene’-š ‘yellow’ (331)
qrtr ‘cavern’ > Hp koro ‘small cavity, cave, or hollow in a cliff or wall’ (368)
qṛṭ ‘serpent, ally, partner’ > UA *koNwa ‘snake, twin’ (332)
qq / q’q* ‘eat’ > UA *koki ‘to graze’ (449)
qd / qdi ‘go round, walk about’ (Coptic koote); qdd ‘sleep’ > UA *koti / *kuri ‘turn, go around, stir, mix’ (333)
qd ‘go round, use potter’s wheel, pot’ (Coptic koote); qdd ‘sleep’ > UA *wakoti ‘pot’ (335)

K

k’w ‘sycamore figs’ > UA *ku’u / *kuhũ ‘elderberry’ (324)
k’p ‘close (eyes), cover, hide self, droop (eyebrows)’ > UA *kuppa / *kuCpa ‘close (eyes)’ (398)
k’pt ‘linen cover’ > Eu kapát ‘clothing’ (521)
k’mtt ‘ear (or grain)’ > UA *mura ‘ear of grain’ (392)
k’n ‘vineyard’ > UA *kunuki ‘elderberry’ (325)
k’f ‘hinder parts of bird, base, bottom (of jar)’ > Cp kopawe ‘hip’ (344)
k’f ‘take off, remove’ > UA *kappiwa ‘degrain grain from ear’ (458)
km ‘black’ > UA *kuma > *koma ‘dark, gray, brown, black’ (125)
kmt ‘a jar, n.f.’ > CN koma-tl ‘vessel, container’ (312)
kn ‘pubic region’ > Wr koheši ‘anus, vagina’ (358)
ktkt ‘quiver, v’ > UA *kaci ‘tremble, shake’ (359)

G

g* ‘sing’ > UA *kawa / *kaa ‘sing’ (408)
g*p ‘cut’ > UA *kappi ‘break, cut’ (434)
g*p ‘cut’ > UA *koppi ‘break’ (435)
gwn sack’ > UA *kuna ‘bag, sack’ (330)
gnn ‘weak, loose, limp, sluggish, inert’ > Eu kanánki ‘lame, limp, maimed’ (388)
gnht ‘a star’ > SP kaŋa ‘morning star’ (156)
gr ‘be silent, quiet, still’ > Tr kiri ‘tranquil, quiet’ (353)
gr / grt ‘also, too, further(more)’ > Wr gari ‘also’ (354)
grh ‘night’ (Coptic ƈoɔr) > UA *ki(C)aNwi / *kiaw ‘yesterday’ (355)
grh ‘complete, finish off’ > Tr gare/kare ‘be able, finish’; Wr kahu ‘finish, be able’ (356)
t* ‘ggt ‘the-kidney’ > UA *takkiC ‘kidney’ (357)

T

t* ‘earth, land, ground, country’ (Coptic to) > UA *tiwa ‘sand, dust’ (150)
t ‘be hot’ > UA *tu’ ‘hot’; UA *ta’ta ‘hot’ (285)
t’/p’n’ ‘the’ > UA tV-/pV-/nV- (373-380)
t'yt 'shroud' > UA *tawayi 'wrap around' (148)
twr 'reed' > CN tool-in 'sedgegrass, reeds'; UA *to'i 'cattail' (267)
tbs 'prick, stab, pierce' > UA *tapusa 'pierce' / *tupusi 'pierce' (445)
*th/tebb 'fish' (Coptic) > UA *topa 'fish' (204)
*tp 'head, point, tip, peak' > UA *topo 'peaked, pointed, sticking up/out' (507)
*tm 'negative, no, not' > UA *tam 'no' (202)
*tm 'close (mouth)'; Hebrew *tmm 'be complete, finished' > UA *tïmaC / *tïmam 'to close' (203)
*thi 'go astray, transgress, reject, deviate' > UA *toha 'go different directions, leave, abandon' (191)
*txi 'be drunk, drink deep'; *txw 'drunkard' > UA *tïku 'drunk' (170)
*t's 'spit out' > UA *tusaC / *tusiC 'spit' (382)
*tks 'pierce' > UA *tïkso 'pierce, poke' (124)
*t'y / t'w 'man, male' > UA *tawa / *tawi 'man, male' (205)
*t'y / t'w 'man, male' > UA *tuwa / *tu'a 'bear a son'; *tuwi / *tu'i 'boy, child' (206)
*t'w / t'y 'take up, seize, steal, collect, bring together' (Coptic *jïwe) > UA *tï'wi / *tu'wi 'to gather seeds, harvest' (159)
*t'w / t'y 'take up, seize, steal, collect, bring together' (Coptic *jïwe) > UA *to' / tu' 'fetch, go get, go to do' (160)
*twt 'perfect, complete' > tuti 'beautiful, attractive' (420)
*twt 'statue, standing image' > UA *tuC / *tutu 'be standing, pl inanimate' (421)
*twt 'sole, sandal, foot' > UA *tuti 'sandal, shoe' (210)
*t'p 'cavern, hole (of snake)' > UA *tapu 'hole' (207)
*t'm 'think' > UA *tama 'remember' (487)
*t'm 'connect, join' > UA *tama 'secure, tie tight' (498)
*t'ñ 'sparkle, shine, gleam'; *t'ñ 'be bright' > UA *tohono 'desert, plain' (208)
*t'ñ 'sparkle, shine, gleam'; *t'ñ 'be bright' > UA *tona 'hot, heat (of) sun/day, shine' (462)
*t's 'neck' > CN *toski-tl 'throat, voice'; CN *toskak 'throat' (349)
*t's 'tie, weave, order, arrange, marshal (troops)' > UA *tisa 'order, command' (350)
*t's 'tie, weave' > UA *tuCtusi 'spider' (351)
*t'si 'raise, lift up' > UA *tiCayi 'climb, raise' (440)
*t'sw 'commander, protector' > UA *tusu 'learn, know, be smart' (220)

D
*d' 'copulate' > UA *toC 'copulate' (394)
dw' 'rise early'; dw'yt 'dawn, morning' > UA *to'ay 'emerge, come up/out (especially sun, stars, etc)' (273)
dwn 'stretch, straighten' > UA *tuna 'straight' (526)
dbh 'ask for, beg' (Coptic *toobh) > UA *típiwa / *típiN 'ask' (270)
dm 'be sharp, sharp' (Coptic *toom) > UA *tama 'be sharp' (271)
dmr / dmi 'touch, reach' > UA *tam 'touch, feel' (272)
dnit 'a festival' > UA *tuniti 'do ceremonial singing' (372)
dr 'spread out, stretch out' > UA *ta'ra 'spread, stretch out' (526)
dhn't 'mountain top', pl: dhnwt > tonoC 'hill' (274)
dqr 'fruit' > UA *taka(C) 'fruit' (269)

d'1 'extend/cross, 2 pierce/transfix 3 devour' > UA *sowa / *so'a / *so'i 'pierce, thorn' (194)
d'1 'extend/cross (water, area), 2 pierce 3 devour' > UA *suwa 'eat up, consume' (195), Wr sueni 'cross (river)' (196)
d't 'bitter gourd' > UA *sawara 'gourd' (198)
d't 'scorpion' > UA *suyi 'scorpion, sting' (479)
d'b 'coal-black' > UA *so'opa 'black, dark' (197)
d'w 'mosquito' > UA *suti 'mosquito, gnat' (390)
d'b 'to clothe, garment > UA *sipu / *sipu 'underclothing' (199)
d'b 'leaf', pl: db'-w 'leaves' > UA *sawa 'leaf' (467) (bilabial > ø as 1st C in cluster)
d'b 'brick' (Coptic *to-be 'adobe') > UA *supa 'adobe' (200)
d'nnwtt 'snake' > UA *sinawi 'snake' (201)
dy'swt 'bitterness' > UA *sïhïw(kV) 'sour' (513)
d'ff 'snake, internal bodily worm' (Coptic *jaffe) > Sr sïvât-t 'body louse' (311)
Bibliography

Sources are listed by subject area: first, Egyptian sources, then Comparative Semitic sources, then Hebrew, Arabic, Aramaic, Ugaritic, Yiddish, non-UA linguistic sources, and last is the lengthy Uto-Aztecan bibliography. Abbreviations for the sources most frequently cited are to the right. Sources not showing an abbreviation are cited with a standard parenthetical note: e.g., (Blau 1976).

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**Aramaic and Syriac sources**


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L.Son André Lionnet’s Relaciones Internas de la Rama Sonorense (1985)
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KH.NUA Kenneth Hill’s Serrano Dictionary, with comparative notes relevant to NUA (2001)
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UACV Brian Stubbs’ Uto-Aztecan: A Comparative Vocabulary (2011)

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About the Author

Brian Stubbs became interested in languages after a two-year attempt to learn Navajo, which made all else seem easier. He was first a Semiticist, taking Hebrew, Arabic, and Egyptian courses while earning a B.A. from Brigham Young University. Then he began graduate work in Semitic languages (Hebrew, Arabic, Aramaic) at the University of Utah. A professor recommended that his program include a linguistics course or two, so he took David Iannucci’s “Introduction to Linguistics” and found it so fascinating that he switched to linguistics, and completed an M.A. in linguistics. The presence of Iannucci, Mauricio Mixco, Ray Freeze, and Wick Miller made U of U a primary center for Uto-Aztecan studies at the time, which provided Brian a good foundation in comparative Uto-Aztecan. During that time he could not help but notice a few hundred similarities between Uto-Aztecan and Semitic, with sound correspondences, etc. After an M.A. in linguistics, he resumed his studies in Near Eastern languages and completed the coursework and comprehensive exams for a PhD(ABD) in Semitic languages and linguistics, though his primary research interests remained in Uto-Aztecan. After publishing a few articles in the *International Journal of American Linguistics* and elsewhere (see Uto-Aztecan bibliography), he decided that articles are too haphazard a way of scattering one’s ideas to the four winds with hopes that subsequent scholars would have the patience to gather them together for a cohesive view of one’s thoughts on a matter—too optimistic and not likely. So he focused on finishing a three-decade effort to produce the comparative reference book *Uto-Aztecan: A Comparative Vocabulary*.

Over the years, the number of additional Near-East with Uto-Aztecan similarities that he noticed grew to dimensions difficult to ignore. Yet knowing how unwelcome such would be in the linguistic community and being a peace-loving recluse by nature, he was in no hurry to ignite the controversy. However, such a presentation, if shared at all, must precede one’s departure to spheres from whence no traveler returns to finish a book. So this is that book, to whichever successive edition it may morph in his time. As Brian says about all that he writes: “Only when I die do all drafts become final drafts.” Brian’s UA works preceding this book have been well received by other UA specialists. While the emergence of this Near-East tie with UA may have most wishing to ignore it, a brave few have voiced positive assessments.

Roger William Wescott, first in his Princeton class, PhD in linguistics, Rhodes Scholar at Oxford, President of the Linguistic Association of Canada and the United States, author of 500 articles and 40 books, calls Brian’s work “a strong link between the Uto-Aztecan and Afro-Asiatic languages.” David H. Kelley, Harvard PhD who published in anthropology, linguistics, Uto-Aztecan, and contributed to the decipherment of the Mayan glyphs, said upon receiving an earlier draft: “The thick thing came in the mail and I did not want to tackle it, but dutifully opened it, intending to look at a page or two. However, I started to read and ended up reading the whole book. It is the most interesting and significant piece of research I have seen in years.” Stephen Ricks, Paul Hoskisson, and other Semitists have endorsed Brian’s work. Mary Ritchie Key, and two PhD linguists specializing in UA, have all spoken well of it as well. John S. Robertson, a leading Mayanist and Harvard trained PhD in historical linguistics, also speaks highly of the strength of this case.