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ON THE AFINITIY OF NOSTRATIC AND NAKH LANGUAGES

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Abstract

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

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

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

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

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Keywords: Nostratic languages, Chechen language, Proto-language, Proto-Nakh language, Dagestani, reconstruction of proto-language.
1. Introduction

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

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

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

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

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

2. Problem Statement

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

3. Research Questions

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

4. Purpose of the Study

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

5. Research Methods

Comparative historical and comparative typological research methods were used.
6. Findings

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

6.1. Pronouns


Proto-Nostratic *wa- / *we- ‘1a’ personal pronoun stem’ (Bomhard, Kerns, 1994):

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

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

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

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

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


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

~ PIE. *k[a]- / *k[a]- demonstrative pronoun stem: Hititite ki-i ‘this, that’, Greek *ke in keinos ‘that’, L ce in cedo ‘give here’, ci in cis ‘this world’, Gothic hi- pronominal stem in himma, hina, hiri ‘come here!’ (Pokorny, 1959; Walde, 1927-1932; Watkins, 1985).

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

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

~ Proto-Nakh *qa demonstrative pronoun stem: Chechen qu / haq ‘this’ (Erg. pl. qâra / hoqâra ‘these’; Dat. pl qârma / hoqârma), Ing. uaq(a), Bac. oqu ‘of this’ (Vagapov, 2011).
Proto-Nostratic *sa-/*sa- ‘this, that’ (Bomhard & Kerns, 1994); PIE. *sa- ‘demonstrative pronoun
this, that, it’: Sanskrit sa-h demonstrative pronoun ‘that’, Greek ὁ, Gothic sa ‘that’, Old Icelandic sa, su
‘that’, OE. se ‘that, one, he’, OHG si ‘she’; Tocharian A să- demonstrative pronoun (Pokorny, 1959; Walde,
1927-1932; Watkins, 1985) ~ Proto-Afroasiatic *sa- demonstrative pronoun; Proto-Ugrian *să- ‘he, she,
it’: Finnish han (< *san) ‘he, she’.

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

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

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

~ Proto-Afroasiatic *ma-/*me- interrogative and relative pronoun stem: Proto-Semitic ma-/*mi-

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

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

6.2. Names of body parts

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

Proto-Nostratic *t’al-/*t’al- ‘to stretch out, to extend’: PIE *t’el-/*t’ol-/*t’l- ‘to stretch out,
extend, lengthen’: Sanskrit dirghah ‘long, tall, deep’, Greek dolixos ‘long’; Hittite da-lu-ga-e-es ‘long’,
da-lu-ga-as-ti ‘length’, Old Church Slavic dslots ‘long’, Avestan dasom ‘property, possessions, belongings’
(Pokorny, 1959; Bomhard & Kerns, 1994), Rus. доль ‘length’, доло, долна, Proto-Slavic *doltn ‘hand,
palm’ or *dolb ‘lowest part (arm)’, E. doll ‘a doll’ (< ‘hand, arm’), cf. dial. doll ‘arm’ (Makovsky, 2004).


~ Proto-Afroasiatic *klʰan- / *klʰam- ‘to do, to make right, to establish’; Arabic kana ‘to be, to exist; to happen, to make’, Hebrew kun ‘to be correct, right, proper, prepared’ (Bomhard, Kerns, 1994).


Proto-Nostratic *klʰar- ‘hard, strong, firm’ (Bomhard & Kerns, 1994):


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


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


~ Proto-Nakh. *phar ‘arm, hand’ > *phar ‘arm, hand’ > Ch. phar ‘expert, master’, phars ‘arm, forearm’ (Vagapov, 2011).


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

~ Dravidian: Tamil viri ‘to expand, spread out, open’, Malayalam viriyuka ‘to expand, open’, virivu ‘expansion, breadth’ (Bomhard & Kerns, 1994).


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

6.3. Names of persons

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


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


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


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


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


~ Sumerian gan ‘to bear, to bring forth, to give birth to’.

~ Proto-North-Caucasian *k’an ‘bottom, home; uterus’: Proto-Nakh *k’an ‘home; uterus’ > *c’an ‘home, kin’ in Chechen c’a ‘home; uterus (home of child)’, Dat. c’ien-na; c’ieno ‘home, house’, pl c’ienoš, k’ant ‘boy, son’, c’onga ‘navel’; Avar. k’ino, Lak ḷ’an, Lezgin k’an ‘bottom’, Khinal. c’va ‘home’, k’an ‘bottom’; Arči c’c’an, Avar c’c’in ‘navel’; Proto-Adige *c’a, Proto-Abkhaz-Abaza c’a ‘bottom’ (Vagapov, 2011).

6.4. Varia

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


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

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


Proto-Nostratic *sʰin- / *sʰen- ‘to change, to deteriorate, to grow old’ (Bomhard, Kerns, 1994):


Proto-Nostratic *pʰəw* ‘bull, steer’ (Bomhard & Kerns, 1994), PIE. *(s)teur- ‘bull, ox’ (Iran. staura ‘big domestic animal’; German *steur-: OE. staora, E. steer ‘young bull’; Latin taurus, Lith. tauras,
Old Church Slavic turn, Albanian tarok, Gall. tarvos, Old Irish tarb ‘bull’ (Pokorny, 1959), Semitic *stur ‘strong, firm, hard, stalwart’.

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

6.5. Verbs


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

~ Proto-Afroasiatic *kan- / *kən- ‘to observe, to perceive’: Somali -qin- / qaan, Yaaku geen- ‘to know’.

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

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

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

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


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

Proto-Nostratic *məh / *məh- ‘middle, in the middle of, with, among’: (Bomhard, Kerns, 1994): PIE. *mēh / *məh- ‘middle, in the middle of, with, among’: Greek meta ‘in the midst of, among’, Avestan mat-
\[ \text{Note: The original text is not directly translatable due to its complexity and the use of diacritical marks. It appears to discuss historical and etymological relationships between words in various languages.} \]

- \( \text{Proto-Afroasiatic} \) *mat* \( h / *\text{mat}\) \( h\) \( *\text{middle}, \) \( \text{in the middle of}, \) \( \text{among} \) \( ; \) \( \text{Semitic: Arabic} \) *matn* \( \text{\`middle of the road}; \) \( \text{Egyptian} \) *mt* \( \text{\`middle}, \) *mtw* \( \text{\`with}; \) \( \text{Coptic} \) *meta* \( \text{\`middle}. \)

- \( \text{Proto-Nakh.} \) *met* \( \text{\`middle}: \) \( \text{Chechen} \) *muott* \( \text{\`tongue; place, bed}; \) \( \text{gen.} \) *mettan* \( < \text{mnt-in}, \) *mettamuott* \( \text{\`center, den, lair}; \) \( \text{Ing.} \) *muott, Bac. mot* \( i \) \( (\text{Maciev, 1961; Vagapov, 2011}) \).

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

- \( \text{Proto-Nostratic} \) *saw- / *swaw* \( \text{\`to be dry, arid, withered} \) \( (\text{Bomhard & Kerns, 1994}) \); \( \text{PIE} \) *swaw-s- / *swa-s- \text{\`dry}; \) \( \text{Sanskrit} \) *sasa-h* \( \text{\`dry, withered}; \) \( \text{Greek.} \) *ayos* \( \text{\`dry, withered}; \) \( \text{OE} \) *sear* \( \text{\`dry, withered}; \) \( \text{Old Irish} \) *sam* \( \text{\`summer}; \) \( \text{Lithuanian} \) *sasas* \( \text{\`dry, arid}; \) \( \text{Old Church Slavic} \) *saw* \( \text{\`dry} \) \( (\text{Pokorny, 1994; Walde, 1927-1932; Watkins, 1985}) \) \( \sim \text{Proto-Kartvelian} \) *sw-er / sw-r* \( \text{\`to dry, to become dry} \) \( (\text{Klimov, 1964}) \) \( \sim \text{Afroasiatic: Egyptian} \) *šwy* \( \text{\`to be dry, arid, hot}; \) \( \text{Coptic} \) *šowe* \( \text{\`to dry up, to dry}; \) *šow* \( \text{\`dry} \) \( (\text{Vagapov, 2011}) \).

- \( \text{Proto-Nakh.} \) *sasua* \( \text{\`to swell, swell out, distend}; \) \( \text{Chechen} \) *savsa* \( \text{\( (\text{Maciev, 1961}) \); Ing.} \) *sovsa, sapsa* \( \text{\`hollow, porous}; \) \( \text{\`lung}; \) *saw* \( \text{\`to sleep, fall asleep} \) \( (\text{Avestan} \) *saw* \( \text{\`summer}; \) \( \text{Persian} \) *šuš* \( \text{\`lung}; \) \( \text{Xotanosak} \) *swā* \( \text{\`lungs}; \) \( \text{Ossetian} \) *šus* \( \text{\`lungs} \) \( \sim \text{Proto} \) *saw* \( \text{\`to swell} \) \( (\text{Abaev II 381; Edelman, 1986}) \); \( \text{Sanskrit} \) *śvas* \( \text{\`to breathe, make hoarse sounds}; \) \( \text{Latvian} \) *sau-w* \( \text{\`dry}; \) *sust, susu* \( \text{\`become dry}; \) \( \text{OHG} \) *suson* \( \text{\`to hiss, buzz}; \) \( \text{Germ.} \) *sausen* \( \text{\`to noise, whistle}; \) \( \text{PIE} \) *sau* \( \text{\`dry up}; \) \( \text{consume}; \) \( \text{blow}; \) \( \text{become dry} \) \( (\text{Vagapov, 2011}) \).

- \( \text{Proto-Nostratic} \) *swa- / *swaw* \( \text{\`to sleep, rest} \) \( (\text{Bomhard & Kerns, 1994}) \); \( \text{PIE} \) *swe-p / *swep- / *swa-p \text{\`to sleep}; \) \( \text{Sanskrit} \) *swapiti* \( \text{\`Vedic} \) *swapati* \( \text{\`to sleep, fall asleep}; \) \( \text{Avestan} \) *xap- \text{\`to sleep}; \) \( \text{Greek.} \) *impos* \( \text{\`sleep, slumber}; \) \( \text{Latin} \) *socio* \( \text{\`to put to sleep}; \) \( \text{OE} \) *swefan* \( \text{\`to sleep}; \) \( \text{Old Icelandic} \) *sofa* \( \text{\`to sleep}; \) \( \text{Lithuanian} \) *sapnas* \( \text{\`dream}; \) \( \text{Old Church Slavic} \) *swan* \( \text{\`sleep} \) \( (\text{Pokorny, 1994; Walde, 1927-1932; Watkins, 1985}) \) \( \sim \text{Proto-Kartvelian} \) *saw-en* \( \text{\`to rest} \) \( (\text{Klimov, 1964}) \) \( \sim \text{Afroasiatic: Egyptian} \) *swh* \( \text{\`to spend the night}; \) \( \text{Semantic development from} \) \( \text{\`to wobble' \`to sleep}. \)

- \( \text{Proto-Nakh.} \) *hup- \text{\`breath, whiff}; \) *hup-āla* \( \text{\`to blow (on hot water etc.).} \) \( \text{Imitative stem, literally \`to \text{\`wup}-say'. \ Chechen} \) *hup* \( \text{\`breath, whiff}; \) *hup-āla* \( \text{\`to blow}; \) *hup bāxa* \text{iter. \`to blow} \( (\text{Maciev, 1961}) \).

Semantically development from \text{\`to wheeze, to breathe' \`to snore, to sleep}. \text{Cf. Gus, \text{\`conem} \text{\`to wheeze', dia. \`to blow}. \)

- \( \text{Proto-Nostratic} \) *wig* / *weg* \( \text{\`to carry, convey} \) \( (\text{Bomhard, Kerns, 1994}) \); \( \text{PIE} \) *weg(h) / *weg(h) \text{\`to carry, convey, weight'; \} \( \text{Sanskrit} \) *vahati* \( \text{\`to carry, transport, convey, lead, conduct, rob}; \) \( \text{Latin} \) *veho* \( \text{\`to carry, convey'} \) \( \text{Gothic} \) *wigan* \( \text{\`to convey}; \) \( \text{OE} \) *vegan* \( \text{\`to carry, weigh'; \} \) \( \text{OHG} \) *vegan* \( \text{\`to move, shake, weigh'; \} \) \( \text{Greek} \) *oxia* \( \text{\`}, \) \( \text{Lithuanian} \) \( \text{(Pokorny, 1994; Walde, 1927-1932; Watkins, 1985}) \).

- \( \text{Proto-Afroasiatic} \) *wag* / *weg* \( \text{\`to carry}; \) \( \text{Arabic} \) *wazara* \( \text{\`to take a heavy burden upon oneself and carry it'; \} \) *wir* \( \text{\`heavy burden, load'; \} \) \( \text{Hebrew} \) *wazar* \( \text{\`criminal, guilty} \) \( \sim \text{Proto-Finno-Ugrian} *wig* \text{\`to bring, to carry, to convey}. \)

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

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


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

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


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

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


~ Proto-Nakh *v-aqqan ‘wake up’ (< ‘to break dream’): Chechen v-âqqan ‘wake up’ in sama-vâqq ‘wake, wake up’, past p. vaqqina ‘waking’, Ing. v-aqqan, Bac. v-aqâ ‘wake up’ (Maciev, 1961). The same verb with gender mark d- represented in Chechen d-âqqan ‘to cut; take, take off, take out; extract; seize,
occupy; take a photograph’ (Maciev, 1961; Nichols & Vagapov, 2004), having correspondences in Caucasian (Avar baqize ‘take off’, Karatin b-oqal’a ‘take off, draw out; take, extract, derive; take / spend time; take a photograph’) and Indo-European languages: PIE. *dekh- // *tek- ‘to take; to cut > to burn’: Icelandic taka ‘to win’, Old Nordic taka, Goth. tekan ‘to touch’, OE. tacan, E. take (Watkins, 1985; Vagapov, 2011)

7. Conclusion

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

Table 01. Similarities between Nakh and Nostratic languages

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<th>Proto-Indo-European</th>
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References


