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Türkic Substrate in English

Turkism (or Turkizm) is a word in any language that comes from Türkic languages, directly or indirectly. The adjective Turkic/Türkic applies not to an individual language, but to the whole linguistic family. Unlike the structured pairs Celtic - Celt, Turkish - Turk, British - Brit, in English the adjective Turkic/Türkic does not have a standard counterpart noun, since the word “Turk” is already used as a counterpart for “Turkish”. In the following, for clarity, the complementary terms Türkic and Türk are used as collective designations.

Language abbreviations

Alb.	Albanian	Fr.	French	Lett.	Lettish	Rum.	Rumanian
Ang.	Anglian	Fris.	Frisian	Lith.	Lithuanian	Rus.	Russian
Anglo-Sax.	Anglo-Saxon	Gael.	Gaelic	Lat.	Latin	Sax.	Saxon
Av.	Avesta	Gaul.	Gaulic	Luz.	Luzian	Scand.	Scandinavia
Az.	Azeri	Gk.	Greek	M	Middle	Serb.	Serbian
Balt.	Baltic	Gmc.	Germanic	MHG	Middle High German	Skt.	Sanskrit
Beng.	Bengal	Grm.	German	MLG	Middle Low German	Sl.	Slavic
Blr.	Byelorussian	Goth.	Gothic	MM	Middle Mongol	Sloven.	Slovenian
Boh.	Bohemian	Gujr.	Gujrat	Mod.	modern	Slvt.	Slovak
Bosn.	Bosnian	Hebr.	Hebrew	Mong.	Mongol	Sp.	Spanish
Bulg.	Bulgarian Slavic	Hitt.	Hittite	N	North	Sum.	Sumerian
Cat.	Catalonian	Hu.	Hungarian	Norw.	Norwegian	Sw.	Swedish
Ch.	Chinese	Icl.	Icelandic	O	Old	Tat.	Tatar
Chuv.	Chuvash	IE	Indo-European	OCS	Old Church Slavonic	Tr.	Türkic
Cimr.	Cimbrian	Ir.	Irish	OE	Old English (Anglo-Saxon)	Turk.	Turkish
Croat.	Croatian	It.	Italian	OHG	Old High German	Turkm.	Turkmen
Dag.	Dagur	Khak.	Khakass	OT	Old Türkic	Tuv.	Tuvinian
Dan.	Danish	Khal.	Khalka Mongol	P	Proto-	Ukr.	Ukrainian
Du	Dutch	Kirg.	Kirgiz	Pers.	Persian	V	vulgar
Eng.	English	Kor.	Korean	Phryg.	Phrygian	W	West
Est.	Estonian	L	Late	Pol.	Polish	Yak.	Sakha
Fin.	Finnish	Latv.	Latvian	Pruss.	Prussian		
Flem.	Flemish						

Summary

Archeological and genetic works demonstrated migrations, amalgamations, and replacement of populations in the Western Europe, where the Germanic branch of the Indo-European (IE) languages occupies a prominent place. Linguistic works demonstrated that Germanic branch contains a substantial layer of non-Indo-European substrate. The English language is a prominent member of the Germanic branch. The sources of the Germanic substrate remain debatable, with numerous candidates explored and rejected. With the insights provided by archeology and genetic, and based on their converging contention

that until the middle of the 1st millennium BC, the Türkic (Proto-Türkic) linguistic field dominated the whole Eurasia reaching the Atlantic Ocean on one end and Pacific Ocean on another end, a concept was formulated and substantiated that the non-Indo-European substrate of the Germanic branch was rooted in the Türkic (Proto-Türkic) linguistic field. The groundwork for this linguistic concept has already been established, the concept is a necessary corollary of the positively proved migratory flows. The concept explores the Türkic–English morphological and lexical correspondences, and finds substantial traces of the Türkic substrate in English, potentially exceeding 30% of the English words used in the daily life. Of the English suffixes, 63% descend from the Türkic origin and remain morphologically active in forming English words. The concept touches on the substantial trace of the Türkic–Latin–English correspondences, linguistically corroborating the thesis that the Kurgans' circum-Mediterranean path via the Pyrenees to the Continental Europe brought about the Beaker Culture, ancestral to the Pra-Celts and Pra-Italics.

The results of the study corroborate the archeological and genetic conclusions, on the example of the English and Latin languages providing a salient amount of linguistic evidence in their favor. The results introduce solutions for lingering questions, raise questions about adopted dogmas, and open gates for multi-discipline studies of the questions raised.

Introduction

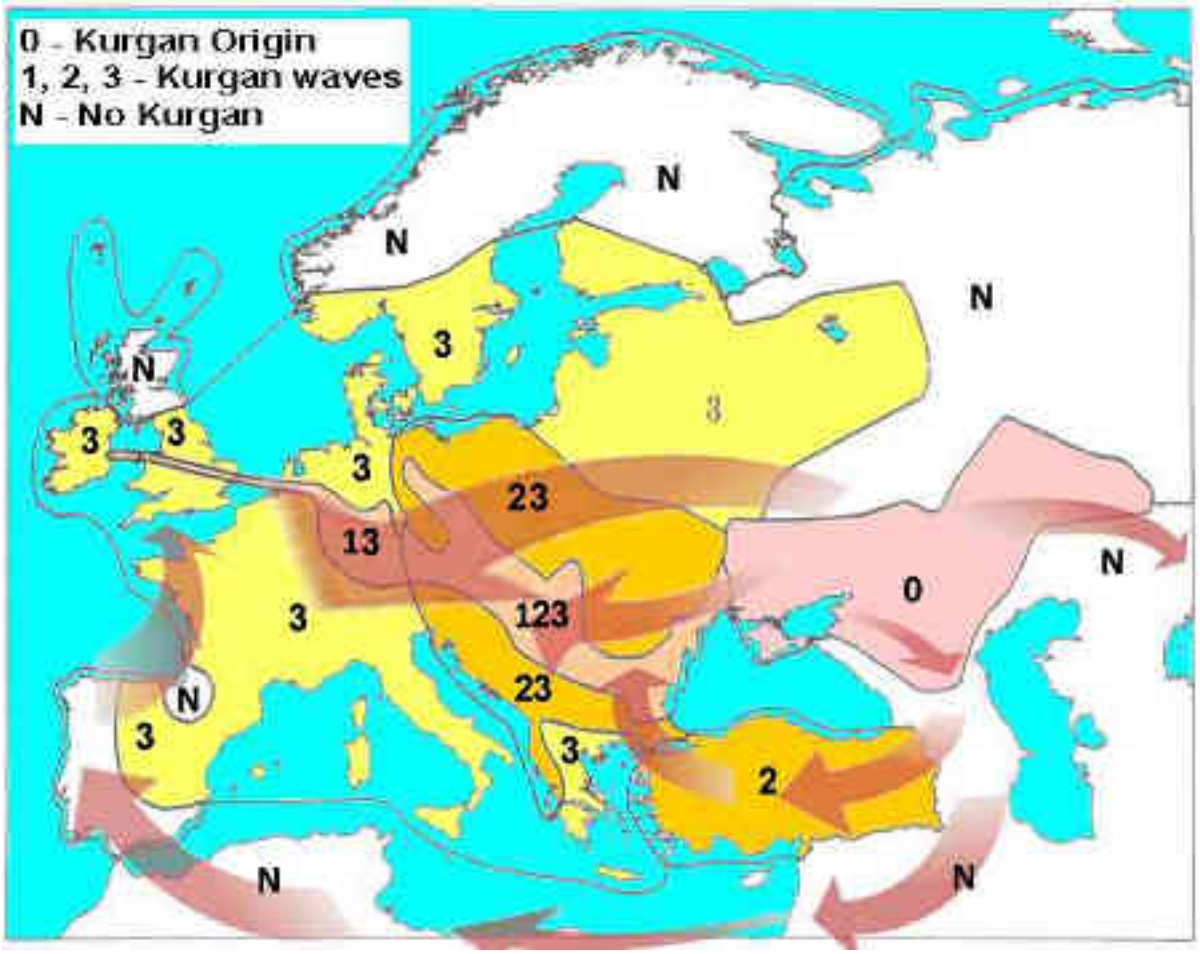
The observation that Germanic languages have a non-Indo-European substrate did not start with Forrer (1934), who raised it to a scientific discussion. The problem remains a tag-of-war between competing linguistic opinions. An unexpected development came from the genetic studies that confirmed nearly complete wipe-out of the “Old Europe” population by the 3rd mill. BC, and its replacement by the mounted Kurgan nomads, long stipulated by the archeologists. The “Old Europe” populations found a refuge in the Eastern Europe, from where in the 2nd mill. BC their descendants migrated to the South-Central Asia, and in the 1st mill. BC their other descendants bounced back to the Western Europe. The IE migration to the South-Central Asia from the Eastern Europe is reflected in the diminished IE element in comparison with the Germanic languages (Prokosch 1939). The migratory flows, marked by distinct archeological traces, are independently corroborated by the genetics; their corollary defines the linguistic situation in the Eastern and Western Europe in the course of the 5th-1st mill. BC, they laid a substrate for the following migrations preceding to and during the period of the Great Migration of People in the 1st mill. AD. Genetics helped to clarify the phenomenon of the Celtic migration, it corroborated archeological understanding of the Celts coming from Africa to Iberia at about 2800 BC, and traced their migration in a circum-Mediterranean movement to its source in the Eastern Europe of the 6th-5th mill. BC. Some linguistic elements, shared by the Eastern European languages in the 6th-5th mill. BC, survived both the overland and circum-Mediterranean movements of the Kurgans, and along with the later migrations and local vernaculars, they formed the Germanic substrate now found as linguistic vestiges.

Among potential Germanic substrate donors were suggested Finnic, Uralic (Wiik, 2002), Semitic (Vennemann, 2003), Tyrsenian (Steinbauer, 1999), but due to the episodic nature of the linguistic parallels, none of them gained an acceptance. Consensus remains with the S.Feist assessment that about one third of the Proto-Germanic lexemes originated from a non-Indo-European substrate, and that the Germanic languages were a result of creolization and pidginization of that substrate with the later adstrate. Based on the combination of the archeological, genetic, and linguistic indicators, a concept was formulated and substantiated that the substrate of the Germanic languages was or were languages of the

Türkic linguistic family, whose male speakers had a frequent marker of the haplogroup R1b, and who amalgamated with the local populations marked by the predominant male haplogroups I and N. The haplogroup I is identified with the native European populations, in particular the Balkans dating to 2300 ybp, and the haplogroup N is identified with the northern Eurasian Fennic populations. The haplogroup R1b is identified with the Kurgan cultures, noted for their horse nomadic husbandry, high mobility, and high military aptitude.

The converging genetic dating allowed to trace genetic markers in space and time, and draw observations about their migration, spread, and timing. According to Klyosov 2010, "*The modern Uigurs, Kazakhs, Bashkirs, and some other peoples of Siberia, Central Asia and the Urals descend in part from the ancient R1b1 branch, and by now retain the same haplogroup for 16,000 years. The "Türkic-lingual" haplogroup R1b expanded from the South Siberia, where it formed 16,000 years ago, across the territories of the Middle Volga, Samara, Khvalynsk (in the middle course of river Volga) and the Ancient Pit Grave ("Kurgan") archaeological cultures and historical-cultural complexes (8-6 thousand years ago and later, the common ancestor of the ethnic Russians with the haplogroup R1b1 lived 6,775 ± 830 years ago), northern Kazakhstan (for example Botai culture dated by the archaeologists 5,700 - 5,100 years before present (BP), in reality much older), passed through the Caucasus to Anatolia (6,000 ± 800 BP by the dating of R1b1b2 haplogroup of the modern Caucasians), and through the Middle East (Lebanon, 5,300 ± 700 BP; the ancient ancestors of the modern Jews, 5,150 ± 620 BP), and Northern Africa (Berbers of the R1b haplogroup, 3,875 ± 670 BP), crossed over to the Iberian Peninsula (around 4,800-4,500 BP, present day Basques 3625 ± 370 BP) and further on to the British Isles (in the Ireland 3,800 ± 380 and 3,350 ± 360 BP for different populations), and to the continental Europe (Flanders, 4,150 ± 500 BP, Sweden 4,225 ± 520 BP).*" According to the archeological evidence systemized by M. Gimbutas, 1994, Europe also experienced three major Kurgan overland migration waves, some of them were repeat migrations into the same areas. The dating of the Kurgan migration waves, produced by archeologists using radiocarbon analysis, is in concert with the genetical dating: wave 1 at c. 4400-4300 BC, wave 2 at c. 3500 BC, and wave 3 soon after 3000 BC; the circum-Mediterranean Celtic wave reached Europe independently at 2800 BC. Along its route, the circum-Mediterranean wave remains archeologically unexplored. It is reasonably expected that the waves, separated by the timespans on the order of millenniums, were likely composed of linguistically differing tribes of the same linguistic family but complemented by different allies, were impacted by the specifics of their migration routes and their durations, and were bringing to the new territories their particularly distinct vernaculars. Although belonging to the same nomadic horse-breeding Kurgan historical-cultural complex, they possessed different technologies, starting with the Neolithic, and ending with the metals.

Conceptual map of Kurgan westward waves with datable genetic markers (arrows)
(background R.R.Sokal et al. 1992 and M. Gimbutas 1994)



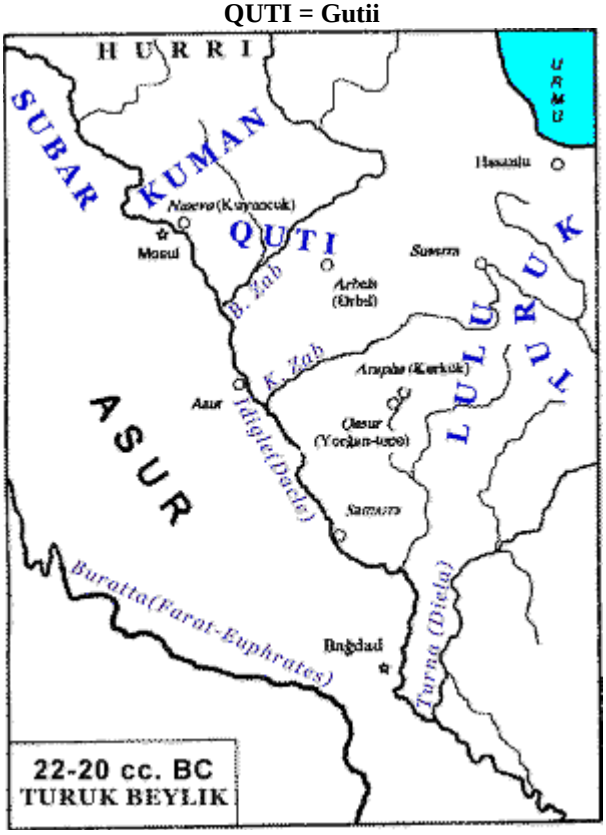
This detailed genetic picture provides an impetus for the linguistic studies. Presently, English is credited with approximately 800 Türkic cultural loanwords of mostly medieval Ottoman and Kipchak origin (Bikkinin I., 1998), of them about 250 are found in common English dictionaries, and are listed in the Wikipedia "List of English words of Turkic origin". According to the Türkic substrate concept, a deeper linguistic layer forms the substrate layer of the Germanic languages, and particularly of the English language.

English has estimated 500,000 words, absorbed from every imaginable language. The substrate of the Türkic origin may number only few hundred words, but they are the most important words: *I, do, this, my, make, talk, eat, write, tell, kill, earth, time, day, dawn, body*, and the little affixes that make English the English. So far, most of the Türkic words meet etymologists' blank eye, many appear from nowhere in the records of the late Middle Ages as a "folk speech", which what they precisely were, the speech of the ingenious English folk little affected by the Latin influence. Quite remarkably, some of these basic words echo in the Chinese, demonstrating their spread from one end of the Eurasia to another, which only the horse-mounted Kurgan nomads could feasibly achieve. That common thread once propelled a suggestion of Sino-Caucasian superfamily. We do not know the names of the Kurgan nomads before 2200 BC, we know some names of these nomads from the Assyrian tablets ca 2200 BC: Guties, Turuks, Komans, Kangars; ca 1600 BC in China they are called Juns (Rongs) and Jous (Zhou); at approx. 800 BC in N.Pontic and Asia Minor they are called Cimmerians and Scythians; ca. 200 BC north of China they are called Huns, Juns, Tokhars (Yuezhi), Usuns, Saka, Kangars, and Tele; and in 200-400 AD they are called

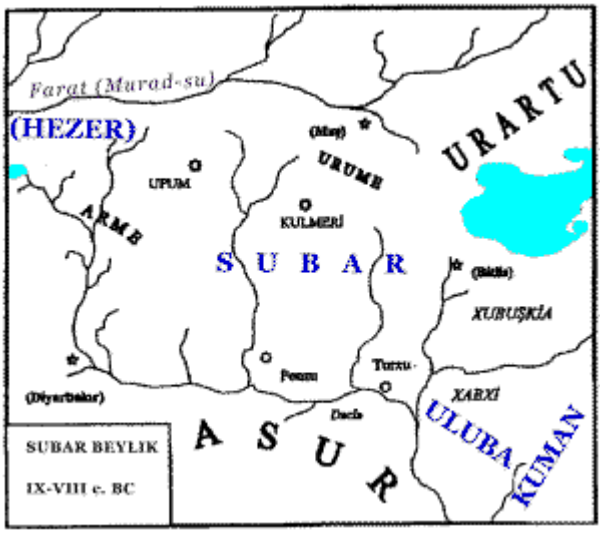
Huns in the west, in India, and across the eastern Eurasia, and Kangars and Usuns in the center of the Asia. After that, they continue to rush around Eurasia and build kurgans for their deceased for another 1,000 years, coming into the present.

N. Mesopotamian Türkic areal in 20th-23rd cc. BC by Firidun Agasyoglu

QUTI = Gutii



N. Mesopotamian Subar area in 9th-8th cc. BC by Firidun Agasyoglu



General

The English substrate words of Türkic origin are scattered in numerous works of mostly non-linguistic nature, where they are accidental to the topic of the work. A few of them are picked up from the linguistic work of G.Shuke 2010, who compares substrate lexicons of the Latvian and Russian vs. the Türkic, and unwittingly cites numerous English cognates in the Latvian and Russian Türkic-based substrates. Numerous Christian terms of the Türkic origin are analyzed in the work of Yu.N. Drozdov, 2011. The Old Türkic Dictionary (OTD, Moscow, 1969), though extracted from the eastern Türkic languages, includes numerous words of the Türkic-English substrate lexicon, and hints at more words, of which only derivatives or some particular forms were recorded, leaving the stems to be produced by truncating their word-forming suffixes. In contrast with the flexive IE, the Türkic stems are not readily changeable. Generally, the romantic IE unattested **reconstructions* of the English substrate lexicon are leaving a bad taste; not too numerous conjectured IE **stems* are intentionally left out. The whole body of the

documented Türkic substrate words in English can comfortably stand on its own without any non-attested stem forms.

The role of the Türkic substrate in English speech can be evaluated with the help of the word frequency listings, as for example are given in http://en.wiktionary.org/wiki/Wiktionary:Frequency_lists/TV/2006/1-1000. In such a test, using a 2000-word frequency list and 450-word substrate word list, 129 more frequently used words found a match, producing a combined number of 26.9%. The results of the test indicate that allowing for the remaining 300 unmatched words a conservative another 3.1% frequency, it can be assumed that about 30% of the English daily lexicon is retained or is based on the lexical base that originated in the Türkic linguistic family. So few words constitute such a huge portion of the language because we have to use them continuously to keep English the English. Considering the volume of the texts sampled for the frequency listings, in this case 26,376,342 words of text, statistically the results are fairly accurate, and would fall into this ballpark number at any similarly structured test, even if some correspondences are disqualified. Considering that the western Türkic languages are severely underrepresented, with only a few chance citations by the Classical authors, that they do not have dictionaries or texts compatible in scope with that of the OTD, and that numerous old languages are classified provisionally or for various reasons misclassified, it is very safe to assert that a huge portion of the western Türkic lexicon is not available for comparisons, with a considerable portion of the Türkic substrate lexicon remaining unexplored, and their English counterparts remaining either "of unknown origin" or are dubiously etymologized.

Table 1. Frequency listings for Türkic–English correspondences

orthography is adjusted for phonetical clarity; *ɣ, ŋ*, and *x = kh* are retained
The column "Rating" reflects relative sequential standing by frequency

No	English	Türkic	Rating	Frequency	No	English	Türkic	Rating	Frequency	No	English	Türkic	Rating	Frequency
1	you	-üŋ	1	4.63%	44	bad	bäd	219	0.07%	87	bill	bil	901	0.01%
2	I (arch. ic)	es	4	3.99%	45	baby	bebi	233	0.06%	88	short	qïrt	942	0.01%
3	that	şu	7	1.57%	46	mind	ming	243	0.06%	89	Earth	Yer	989	0.01%
4	not	ne	8	1.57%	47	house	kosh	255	0.05%	90	box	boɣ	992	0.01%
5	me	min	10	1.18%	48	jack	cak-	256	0.05%	91	mama	mamü	1012	0.01%
6	this	şu	14	0.95%	49	money	manat	268	0.05%	92	Adam	adam	1023	0.01%
7	yes	yea	15	0.90%	50	son	song	275	0.05%	93	bag	bag	1028	0.01%
8	my	-m	20	0.80%	51	girl	kyr	285	0.05%	94	key	kirit	1053	0.01%
9	do	tu-	24	0.74%	52	hurt	sert	312	0.04%	95	crime	krmshuhn	1056	0.01%
10	be	buol-	25	0.73%	53	kill	kelle	322	0.04%	96	joke	elük	1068	0.01%
11	was	var-	28	0.70%	54	car	köl-	326	0.04%	97	boss	bosh	1093	0.01%
12	we	ös	29	0.69%	55	truth	dürüst	352	0.04%	98	brain	beini	1129	0.01%
13	so	aša	32	0.64%	56	wife	ebi	364	0.03%	99	hide	quyqa	1130	0.01%
14	all	alqu	34	0.60%	57	use	tusu	366	0.03%	100	age	aga	1141	0.01%
15	are	-ar	36	0.58%	58	heart	chäre	376	0.03%	101	faith	vara	1154	0.01%
16	she	şu	50	0.42%	59	case	kečä	390	0.03%	102	yep	yah	1223	0.01%
17	can	kanata	51	0.41%	60	turn	tön	393	0.03%	103	bunch	buncha	1230	0.01%
18	think	saq-	54	0.39%	61	trust	dörs	397	0.03%	104	cash	kečä	1257	0.01%
19	go	git	57	0.38%	62	check	chek	398	0.03%	105	king	kengu	1290	0.01%
20	how	qalï	60	0.33%	63	brother	birader	413	0.03%	106	foot	but	1379	0.01%

21	see	süz	68	0.29%	64	question	kushku	457	0.03%	107	tree	terek	1391	0.01%
22	as	aδïn	73	0.26%	65	hit	it-	481	0.02%	108	butt	büt	1417	0.01%
23	time	timin	77	0.25%	66	cut	kes-	539	0.02%	109	cry	qïqïr-	1420	0.01%
24	mean	many	82	0.23%	67	sick	sök-	543	0.02%	110	guard	qur-	1429	0.01%
25	tell	tili	83	0.23%	68	eat	ye	547	0.02%	111	cake	kek	1434	0.01%
26	hey	ay	84	0.22%	69	lie	yalgan	598	0.02%	112	cup	kap	1451	0.01%
27	yes	yah	89	0.21%	70	body	bod	620	0.02%	113	taste	tat-	1454	0.01%
28	some	kim	98	0.20%	71	worse	uvy	625	0.02%	114	land	elen < el	1460	0.01%
29	say	söy	101	0.19%	72	touch	toqï	680	0.01%	115	band	ba-	1526	0.01%
30	take	tut-	103	0.19%	73	cold	xaltarä	692	0.01%	116	ought	ötä	1544	0.01%
31	us	ös	106	0.19%	74	food	apat	696	0.01%	117	bastard	bas + tard	1551	0.01%
32	make	-mak	108	0.17%	75	act	aqtar-	737	0.01%	118	guest	göster	1563	0.01%
33	too	de	111	0.16%	76	top	töpü	741	0.01%	119	jerk	jul-	1591	0.01%
34	man	men	130	0.14%	77	swear	vara	748	0.01%	120	cousin	qazïn	1603	0.01%
35	uh	yah	130	0.14%	78	less	es-	761	0.01%	121	skin	saγrï	1612	0.01%
36	much	muncha	139	0.13%	79	till	til-	773	0.01%	122	dumb	dumur	1661	0.01%
37	talk	tili	152	0.11%	80	till	teg	773	0.01%	123	bear	bori	1683	0.01%
38	God	kut	154	0.11%	81	eye	ög-	786	0.01%	124	scare	qor	1703	0.01%
39	call	qol	164	0.10%	82	court	qur-	815	0.01%	125	tie	taŋ	1723	0.01%
40	other	ötürü	175	0.09%	83	wake	vak	832	0.01%	126	sea	si	1759	0.01%
41	day	dün	185	0.08%	84	message	mushtu	836	0.01%	127	coat	gömlek	1799	0.00%
42	kind	keŋ	209	0.07%	85	write	'rizan	865	0.01%	128	beg	bag	1839	0.01%
43	care	qorq	218	0.07%	86	early	ertä-	867	0.01%	129	master	bash+er	1884	0.01%

It has been estimated that the English lexis consists of 70% Romance lexicon, and the balance of Germanic, Celtic, and unknown. However, in the basic vocabulary of, say, 2000 words, Romance holds a considerably more modest place, and still smaller place in a base lexicon of, say, 1000 words, and a miniscule place in the usage frequency of the daily vocabulary. The above frequency test shows that a mere 6.5% or 129 words of the 2000-word basic vocabulary pull disproportionate 26.9% of the usage frequency, significantly contributing to the daily lexicon at the expense of the Romance components, while leaving enough room for the prehistoric Germanic and Celtic languages of the Northern Europe.

Comparing lexicons and trying to get to the prehistoric level is fraught with lots of white noise. Linguistics has devised a system of checks and balances to filter the noise out. Computer literacy brings acceptance of mathematical methods in linguistics, abhorred by the old linguistic schools. For quantitative analysis of the established kinship in the lexicon is used Swadesh method, equally applicable to the romantic Genetic Tree and the Wave models; reasonable criteria for establishing kinship were formulated by G.Doerfer 1981 and evaluation of statistical chance resemblances is offered by M. Rosenfelder 2002 . These criteria do not apply to the morphology, but with consistent transparency in application and similarity in function, it would be difficult to deny morphological continuity between the Türkic *aγrï**üt*** English *aggra**vate*** and Lat. *aggra**vare***, or Türkic *baiy**ar***, Russian *boy**ar***, and Indian *Boy**ar*** caste. In all fairness, each etymologized word should be assigned a credibility or confidence weight, equally applied to the proposed IE and non-IE etymologies. Such weighting would allow comparison between alternate etymologies, and would enable to calculate a summary probability for the suggested etymologies for each set of the words.

A couple of examples of complete phrases would illustrate the concept. An arsenal of about 500 words in the present study, constituting statistical 30% of the English daily vocabulary, allows to compose many kinds of phrases where the English text is closely mirrored in the Türkic text, recognizably resembling each other in spite of incompatible syntaxes and discrepant morphology Illustrations are staple phrases, cited in English, Türkic, and Slavic (Russian) adjusted for the modern Türkic syntax.

Eng.	to be or not to be – this is the question	I do argue, making others feel bad
Türk.	bul(mak) ya da bulma(mak) - işte alqu (gamu) kuşku bu	Ötürü bäd hissettiren, ben arqu(mak)
Slavic.	быть или не быть - есть все сомнение вот	Других плохо чувствовать делая, я аргументы делаю
Sl. transl.	to be or not to be - is all (gamut) question be	Others bad feel making, I argue(make)

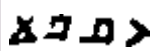
Lining up word for word, the English-Türkic-Slavic match looks like this. Few words shown in **bold** do not have direct correspondence. Square brackets stand for words indicated by agglutinated morphology, round brackets enclose affixes and suggest synonyms. Experimenting with other Gmc. languages would bring resembling results.

	to be or not to be – this is the question						
With Türkic syntax	to be (be'd)	**or**	not to be	is	all (gamut)	question	be
Türkic (transliterated)	bul(mak) ya	**da**	bulma(mak)	ishte	alqu (gamu)	kushku	bu
Russian Cyrillic	быть	**или**	не быть	есть	**все** (гамма)	**сомнение**	вот
Russian Romanized	byt	**ili**	ne byt	est	**vse** (gamma)	**somnenie**	vot
	I do argue, making others feel bad						
With Türkic syntax	others	bad	**feel**	making	I	argue	do
Türkic (transliterated)	ötürü	bäd	**hissettiren**	[mak]	[Es]	arqu(мак)	tu(mam)
Russian Cyrillic	других	**плохо**	**чувствовать**	делать	Я	аргументы	делат
Russian Romanized	drugih	**ploxo**	**chuvstvivat**	delat	ya	argumenty	delat

A cross-comparison of Slavic, Baltic, and English Turkisms helps to detect less obvious Turkisms in English. Dating is problematic, it is vaguely anchored to the archeologically detected known historical events, confirmed by the genetic allele dating.

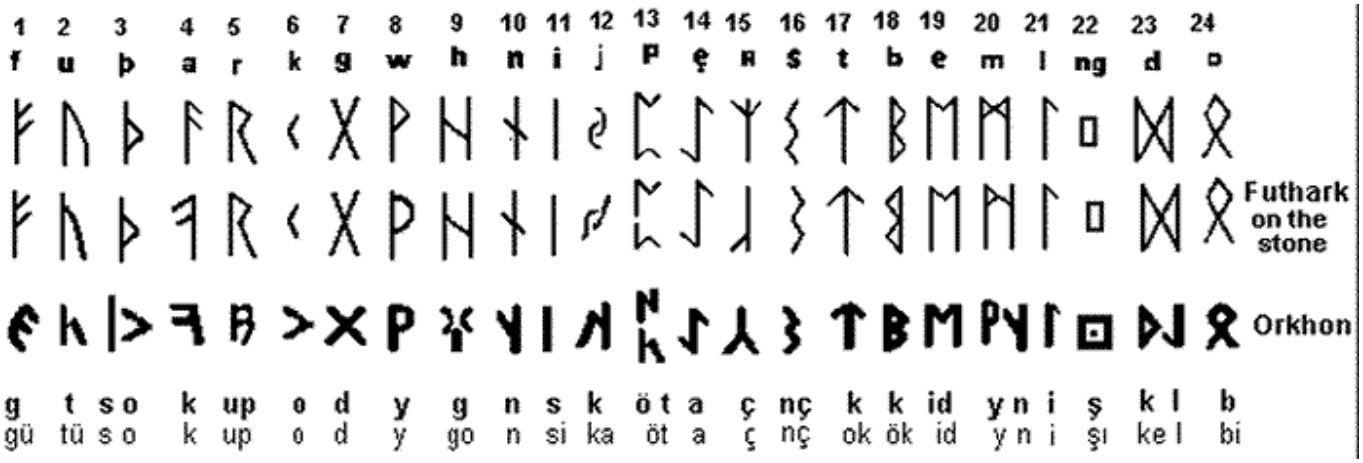
The OE (Old English) is a euphemism for the Anglo-Saxon language, used to create periodization without turning to the historical people who brought the English over to the isles. Whether called OE or Anglo-Saxon in the etymological references, it is still the same old Anglo-Saxon language, documented mostly between 700s and 1050s, after the encroaching of Christianization, and before the Norman conquest. At its dawn, the Anglo-Saxon English used runic script; a modern codified version, that probably does not include all real non-codified graphemes, still contains a number of graphemes that display a genetic connection with the Horezmian (Turanian) and Orkhon versions of the Türkic alphabet (similarities are highlighted), and also few Roman or Greek letters. The formal transition of Anglo-Saxon literature from the runic to the Latin alphabet took place in the first two centuries in the new lands.

(Ref. Mukhamadiev Azgar, *Ancient Coins of Kazan, Kazan*, Tatar Publishing house, 2005, ISBN 5-298-04057-8)

Lat.	Turanian letters	Türkic letters	Unicode Türkic	Anglo-Saxon	Lat.	Turanian letters	Türkic letters	Unicode Türkic	Anglo-Saxon
a, ä					*o, u*				
č					*p*				
i					*s*[1]				
j[1]	-				*t*[1]				

Lat.	Turanian letters	Türkic letters	Unicode Türkic	Anglo-Saxon	Lat.	Turanian letters	Türkic letters	Unicode Türkic	Anglo-Saxon
l[1]					*th*		-		
m			Tur.		*x*[1]		-	*ič*	
n[1]									

Even more striking is the cross-comparison of the whole alphabet sets. Each grapheme of the Anglo-Saxon alphabet finds an exact counterpart in the Orkhon alphabet, with seemingly random shuffling of phonetics. Such a coincidence between two alphabets that reportedly have no connection whatsoever, and are localized at two different ends of the Eurasia, must be ascribed to no less than a miracle, it can't be sanely explained within the framework of the prevailing postulates. If it can be even more miraculous, the shape of the grapheme for interdental *th (ð, δ* of the OTD*)*, not found in other European alphabets, is identical in the Middle Asian (Turanian) and the Germanic Futhark alphabets. Statistically, a chance coincidence of the same form and sound from two unrelated alphabets, selected from a limited subset of the forms of all alphabets compiled by humanity during its whole history, is so small that it would require many tons of paper to place all preceding zeroes. The connection between the Türkic alphabets and the Futhark alphabet is undeniable, the question is only on the mechanism of that connection.



(sited in: Halvorsen I.,2004, http://www.sunnyway.com/runes/origins.html)

Latin and Türkic Languages

Numerous English words are ascribed to the Latin and Latin via French, implying that either the English did not have words for such concept at all, or that the Anglo-Saxon (OE) lexicon was fully supplanted. Numerically, the Romance strata in English is estimated to be on the order of 70%. However, an assessment of the set of the 450 Türkic-English cognate words cited below finds that much of the corresponding Latin vocabulary is related to the same Türkic substrate that formed the English lexis. Historically, such continuity is consistent with the thesis that most of the “Old Europe” population was vanished by the 3rd mill. BC, and from the 3rd mill. BC to the 1st mill. BC it was replaced by various Türkic populations and their varieties of the Türkic languages. Then, the Latin lexicon of the Türkic origin was superimposed, supplanted, and conflated with the same English innate lexicon of the Türkic origin, forming a local version of something like a European Türkic-based Sprachbund layer. The following table presents English-Latin-Türkic correspondences; it does not pretend for a full coverage of

the apparent Turkisms in Latin; rather, it is a statistical indicator of the Türkic-Latin lexus (127 words) vs. the Türkic-English lexus (400 words): 32% of the sample. This number can't be applied to the whole body of the Romance in English, which is expected to be much diluted, and be smaller by an order of magnitude. Only in the context of the Türkic-Latin-English commonality it is a very significant number; the visible indicators point to the Latin and English Turkisms originating from much different versions of the Türkic vernaculars, likely also separated by a timespan measured in millennia, planted on completely different substrates, and compared with the geographically far remote OTD lexus recorded for a time period one millennium later in the English case, and a few millenniums later in the Latin case.

In all cases, a borrowing from Latin and English into Türkic is positively impossible, especially in case of the Central Asian and Far Eastern Türkic languages. In case of Uigur, for example, Uigurs are continuously attested in the Central Asia-Far Eastern region from the 3rd c. BC, before the rise of the Roman Empire on the other end of the Eurasia. Numerous Türkic tribes are attested still further east of the Uigurs. Neither Romans, nor English possessed the mobility of the mounted Türkic tribes, used the steppe belt as a transportation corridor, or are known for their mass migrations across Eurasia to effect such borrowing.

Table 2. Türkic–Latin–English correspondences

No	English	Latin	*Türkic*	English	Latin	*Türkic*
1	abundant (adj.)	abundantem	*abadan (adj.)*	glut	gluttire	oglït- *(v.)*
2	acid (n.& adj.)	acidus	*ačï- (v.)*	guest	hospes	*göster*
3	act (v.)	actus	*aqtar- (v.)*	hah	ha ha	*qatur (v.)*
4	age	aetas	*aga*	hash	ascia	*ash*
5	aggravate	aggravare	*aɣrï*	heap	chupa	kip
6	alms	eleemosyne	*almak*	heart	cor	*chäre*
7	anger (v.)	angustus	*özak (adj.)*	I (arch. ic)	ego	*es*
8	anguish	angustus	*özak (adj.)*	joke	iocus	*elük*
9	apian	apianus	*arï*	juice	ius	*jü*
10	aptitude	aptus	*apt*	key	clavis	*kirit*
11	arch	arcus	*arca*	kin	gignere	*kun/kün*
12	ardent	ardens	*arzu (n.)*	leak	libare	*liš*
13	argue (v.)	argutare	*arqu- (v.)*	mama	mater	*mamü*
14	Arthur	Arturius	*artur (v.)*	master	magister	*bash+er*
15	astute (adj.)	astutus	*asurtɣuq (adj.)*	mental (adj.)	mens	*meŋtä (adj.)*
16	Augean	Augeas	*aqür*	message	missus	*muştu*
17	augur (v.)	augur	*ay- (v.)*	mind	mens	*ming*
18	bat (v.)	battuere	*pata* (v.)	moisture	mador	*mayi*
19	be (v.)	fui	*buol (v.)*	monastery	monasterium	*manastar*
20	bear	ferus	*bori*	(ob)turate (v.)	(ob)turare	*tiy- (v.)*
21	bellow (v.)	mugire	*belä (v.)*	ogle (v.)	oculus	*ög- (v.)*
22	belt	balteus	*bel*	omen	omen	*aman (adj.)*
23	beetle	vaboli	*bit*	onus	onus	*önüs (adj.)*
24	body	tegus	*bod*	owl	ulula	*aba(qulaq)*
25	boil	bullire	*bula- (v.)*	papa	papa	*baba/babai*
26	bore (v.)	forare	*bur- (v.)*	ration (v.)	ratio	*ruzi (v.)*

No	English	Latin	*Türkic*	English	Latin	*Türkic*
27	brother	frater	*birader*	quality	qualitas	*qïlïɣ*
28	bull	bovis	*buqa*	quantity	quantitas	qalaŋɣur
29	bursary	bursar	*bursaŋ*	quarrel	querella	*qaršï*
30	calamus	Acorus	*igir*	sage	sagax	*sag*
31	calumny	calumnia	*čulvu*	salary	salarium	*salɣa (v)*
32	candle	candela	*kandil*	saliva	saliva	*liš*
33	cap	cappa	*kap*	sanity	sanitas	*san- (v.)*
34	capture (v.&n.)	captura	*hapset*	sanitary (adj.)	sanus	*esan (adj.)*
35	car	carrus	*köl- (v.)*	sapient (adj.)	sapientem	*savan (adj.)*
36	carpus	carpus	*qarï*	sapphire	sapphirus	*sepahir*
37	castigate (v.)	castigare	*kast* (v.)	satisfy (v.)	satisfacere	*satsa (v.)*
38	castle	castrum	*kishlak*	satyr	satyrus	*satir*
39	category	categoria	*qatïɣ (adj.)*	savant	sapere	*savčï (v.)*
40	cavalry	caballus	*qavčï (v.)*	say (v.)	inseque	*söy (v.)*
41	cemetery	coemeterium	*semäklä- (v.)*	secede	secedere	ses- *(v.)*
42	chalk	calx	*chol*	sector	sector	*chektür*
43	chip	cippus	*čïp*	sever (v.)	separare	*sevrä- (v.)*
33	chisel (v.)	caesellum (n.)	*čiz- (v.)*	sepia	sepia	*sepi- (v.)*
34	circle	circulus	*sürkülä (v.)*	sin	sons	*cin (jin)*
35	collect (v.)	collectus	*kolar (v.)*	sip (v.)	suppa	*syp (v.)*
36	cork	cortex	*kairy*	so (adv.)	suad	*aša (adv.)*
37	crime	crimen	*krmšuhn (v.)*	son	sunus	*song*
38	crow	cornix	*karga*	suck (v.)	sugere	*saɣ- (v.)*
39	crust	crusta	*kairy*	suave	suavis	šuvlaŋ
40	cry	quiritare	qïqïr- *(v.)*	suture	suere	*sač*
41	cup	ciphus	*kap*	swear (v.)	verus	*vara (n.)*
42	curt (adj.)	curtus	*qïrt (adj.)*	take (v. & n.)	tolle	*tut- (v. & n.)*
43	day	dies	*dün*	tariff	tarifa	*tarïɣ*
44	dementia	dementare	*dumur*	taste (v. & n.)	taxare	*tat- (v.)*
45	derma	derma	*deri*	tavern	taberna	*tavar*
46	durable	durabilis	*dür- (v.)*	terrain	terra	*ter (v.)*
47	duration	durationis	*dür- (v.)*	tend	tueri	*taya*
48	duress	duriciam	*dür- (v.)*	testicles	testiculis	*tasaq*
49	ea (OE)	aqua	*aq-* (v.)	theriacum	theriacum	*tiryak*
50	eat (v.)	edi	*ye (v.)*	this that	huius	*şu*
51	elbow	ulna	*el*	throne	thronus	*tören*
52	eligible (adj.)	eligibilis	*elïg (v. & n.)*	toll	telonium	*tol*
53	elm	ulmus	*ilm*	touch (v. & n.)	tangere	*toqï (v.)*
54	endure	durare	*endür- (v.)*	tremble (v.)	tremulus	*četre (v.)*
55	enge (adj.) (OE)	angustus	*özak (adj.)*	ululate (v.)	ululatus	*ulï- (v.)*
56	ether	aether	*äsir*	unite (v.)	unitus	*una- (v.)*
57	exhaust	exhaurire	*qoxša- (v.)*	us (pronoun)	nos	*ös (pronoun)*

No	English	Latin	*Türkic*	English	Latin	*Türkic*
58	eye	oculus	*ög- (v.)*	use (v. & n.)	uti	*tusu (v. & n.)*
59	false	falsus	*al- (v.)*	valerian	Valeriana	*pultäran*
60	fart	bombulum	*burut- (v.)*	voe	vae	*uvy (interj.)*
61	flask	vasculum	*baklaga*	vouch (v.)	vocitare	*buč- (v.)*
62	foot	pes	*but*	we (pron.)	nos	*ös (pron.)*
63	faith	fides	*vara*	worse (adj.)	vae	*uvy (interj.)*
64	frog	varde	*baga*			

Germanic and Türkic Languages

There goes around a notion that Türkic-IE connection does not exist, that the IE could and was solely impacted only by the Ugro-Finnic group. In that scheme of geographical ethnography, Altai is too far from the European arena to possibly pass any borrowings into the IE languages. As a principle, alternate explanations are not considered, facts are adjusted for preconception. This myth is solidly supported by a thorough disregard of linguistic reality. . In contrast with the IE etymologies, most of the Türkic borrowings, or rather sharings, are so transparent, it takes a certified blind to pretend not seeing them with a naked eye. The etymology of the Türkic substrate in English practically does not exist, most of the Türkic words in English are left without any, even most flimsy, explanation. Etymological dictionaries and encyclopedias state with a straight face an "unknown origin", or at best lead to OGk. or OLat., like if they were there on the first day of creation.

The reality is much simpler than it is popularly presented, and at the same time much more interesting.

Forrer (1894–1986) advocated that IE was composed of two unrelated languages (Forrer E., 1934, *Neue Probleme zum Ursprung der indogermanichen Sprachen.* "Mannus", B. 26).
- Also, Feist, Sigmund (1865–1943), 1932, *"The Origin of the Germanic Languages and the Europeanization of North Europe"*. Language (Linguistic Society of America) 8 (4): pages 245–254. doi:10.2307/408831. http://jstor.org/stable/408831
- Also, John A. Hawkins (1990), *Germanic Languages, in The Major Languages of Western Europe*, Bernard Comrie, ed. (Routledge). ISBN 0-415-04738-2
- Also, Edgar C. Polomé (1990), *Types of Linguistic Evidence for Early Contact: Indo-Europeans and Non-Indo-Europeans*. In: Markey-Greppin (eds.) *When Worlds Collide* 267-89.

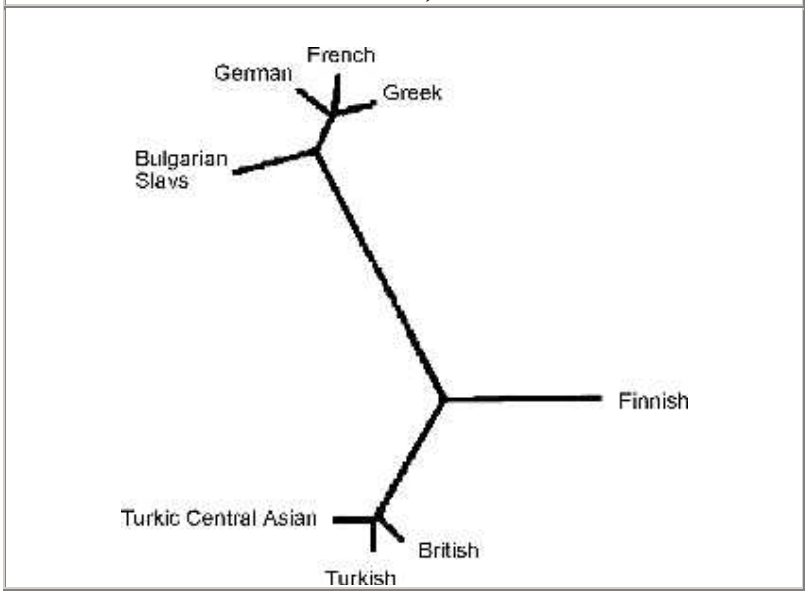
The list is going on and on.

Notably, in reconstructive phonology, "*The development of vowels in German languages shows a feature resembling the reconstructed development in Altaic: the reflexation of vowels (in particular the short ones) in stem-initial syllables strongly depends on the vowels of the following syllable(s)*", which allows reconstruction of Germanic phonology using Altaic parallels (A.V. Dybo, G.S. Starostin, 2008, *In Defense of the Comparative Method, or The End of the Vovin Controversy*//Aspects of Comparative Linguistics 3, p.139, Moscow, RSUH). One has to climb a Türkic ledge to reconstruct the Pra-Germanic phonology. The same applies to the Russian language, its vowel lineup also closely parallels that of the Türkic. Is not this an ultimate insult to the IE pedigree and philologists who were solemnly lodged on an island, unsuspecting that they are perched on a peninsula.

In English is visible a blending of three unrelated languages, and some attentive eye would detect that the historical development of English differs from the bulk of the Germanic languages, pointing to a separate, yet related, source. Sufficient indicators point to languages with their own version of lexicon and morphology. The commonalities between the English and Germanic languages are nevertheless enduring, for example the difference between the front rounded morpheme *u* (muse, ü) and back morpheme *u* are consistently retained going all the way to the pra-pra-language, though graphically they are frequently camouflaged by the attempts of various writers to present the front rounded *u* distinctly from the back *u: you, iou, ui, ull* vs. *u, ou, oo, oue, ul*; same with the front *i* vs back *i*: *ea, ee, ei, ei* vs. *i, y*. In the pra-pra-language the difference was semantical and critical, carried on as far as it was needed, but the creolized English mostly lost that semantic function, as well as the ancient affixes, and the retention of the once critical differences is purely inertial.

In 2004 came out the Hatice Mergen et al., *Mitochondrial DNA sequence variation in the Anatolian Peninsula (Turkey)* that surprised the world with the results of genetic connection between the British and Turkish mamas. The linguistics, which ordinarily is at a loss with the genetics, unwittingly got a shot in the arm: the genetically closest kins of the Anatolian Turkish mamas turned out to be the gelding-riding nomadic Central Asian Türkic mamas (no surprise there) and the British mamas (what a surprise!). And where the mama goes, there goes the language [Hatice Mergen, Department of Molecular Biology, Science Faculty, Hacettepe University, 06532 Beytepe, Ankara, Turkey. E-mail: mergen@hacettepe.edu.tr]. The male Y-DNA R1a and R1b, ubiquitous among the Türkic papas, do not hurt either.

Figure 4. Neighbor-joining tree of European, Turkic central Asian and Turkish (Anatolian) populations constructed from HVS I sequences
(Hatice Mergen et al., *Mitochondrial DNA sequence variation in the Anatolian Peninsula (Turkey)*//Journal of Genetics, Vol. 83, No. 1, April 2004)



Latvian is held to be the most archaic language in the N.Europe, and accordingly it is cited as closest to the pre-IE languages of the N.Europe. It also happens to be the only N.European language that was examined for substrate languages, and viola, one of them turned out to be Türkic. The substrate lexicon, morphology, syntax, phonetics of vowels and consonants, even the agglutinative suffixes, all find their roots in Türkic, and they are yet quite compatible with the modern Turkish, although the Turkish belongs to the Oguz branch, and the Latvian demonstrates features and has historical links that point to the Ogur branch. The difference must be on the range of Hittite vs. modern Italian, and still the volume of evidence is more than overwhelming to demonstrate intimate genetic connection. A close look at Latvian also allowed discerning that its substrate Türkic lexis substantially differs from the Türkic substrate lexis of the Slavic languages; Latvian and Slavic use numerous different synonyms in their languages, evidently coming from different Türkic phyla. And If the Latvian is archaic, what about its substrate?

Close to the 3rd millennium BC, at about 3500 BC or somewhat later, Europe was invaded by the Kurgan wave 2, and soon after that, at about 3000 BC, came the Kurgan wave 3. These waves, archeologically associated with the cultures dubbed Battle Ax and Corded Ware, first migrated to the right banks of the river Dnieper, and then farther on to the Central Europe. How numerous was the part of the ancient Türkic tribes and which Türkic tribes passed through the Dnieper area is a moot matter. Most of them amalgamated with the local aborigines, that is amply attested. A part of them moved to the Central Europe, roughly coinciding in time with the Celtic expansion to the Central Europe, wrecking there a havoc known as the Central European "killing fields". Both invader flows were marked by R1b haplogroup, the survivals marked by an alphabetical soup of the male haplogroups fled to the E. Europe. Of the invaders, only two Türkic tribes, that of the ancient Bulgars and Akathirs, retained their ethnic identity; the Celts were too far remote from their roots. The female-perpetuated creole languages, augmented by diverse admixtures, became the Celtic languages that reached the literate times. The Bulgar-descendent tribes of the Tatars, Chuvashes, and Balkars in their languages have preserved some idiosyncrasies that better resonate with the European Latin, Germanic, and English languages; of all the Türkic languages, some cognate lexemes are attested exclusively in the Chuvash. Many Latin Turkisms can be alternatively attributed to the Celtic or Türkic influence. The ancient Greek Turkisms differ from those of the Italics, they did not have the Celtic influence. The Greek and Latin Turkisms, at times also attested in India, are now classed as PIE vocabulary.

Perusing the body of the words of the "possibly pre-IE Mediterranean language", of the "uncertain origin" words, and a mass of dubious IE and Germanic **asterisked* conjectures, gives an impression that most of the "uncertain origin" IE **reconstructions* are simply fancifully (or unskillfully, or primitively) distorted Türkic stems and derivatives. On the other hand, excepting conjectures that are too imaginative or semantically too far afield, the IE conjectures do end up resembling their Türkic siblings: a round peg forced through a square hole comes out squarish. A statistical value of the **reconstructions* is nil: they are not independently calibrated, are not corroborated with later discoveries, and their only utility is to mold the past. In most cases, a basic understanding of the morphology of the Türkic languages would greatly alleviate the scholarly puzzlement, too often linguists confuse affixes with parts of the stem. Filtering English vocabulary on the "of unknown origin" and the like readily supplies a listing of candidates, and the base words of 2000 years-old life make it easy to locate the Türkic substrate originals with close phonetics and exact or nearly exact semantics.

Morphology

Türkic languages are agglutinative. They form semantical expressions by adding affixes to the root stem. The English, via Anglo-Saxon, lost most of the Türkic affixes, and added some to its morphology. The modern Turkish retained most of the affixes, reactivated some that were out of use, and simplified orthography, collecting some phonetically close phonemes under a common symbol. The following listing of the Turkish affixes allows to highlight modern English affixes genetically connected with the modern Turkish affixes. The modern Turkish language is a product of amalgamation of numerous Türkic languages, which in varying degree contributed to the modern Turkish language. A closer examination of the lexicons of 42+ languages (the vague number reflects the current state of affairs, not the actual number) would likely produce forms that are genetically closer to the historical and current English forms. English was already heavily creolized when the Anglo-Saxons brought it over to the Albion, but the traces of its substrate are still fossilized in the lexis and morphology, and the agglutinated suffixation is an ingrained and burgeoning part of its morphology.

The IE etymology tends to follow a path of deriving verbs from nouns. The Türkic linguistic tendency is the opposite, the prime stem is verbal, the noun semantic is a derivative. The difference is of a cardinal nature for understanding the IE lexicon of the Türkic origin.

Overwhelming majority of the Türkic vocabulary is produced internally, from the basic, mostly verbal, stems of the language. Signally, some Old Türkic words bear unmistaken indicators of being borrowings: they are stand-alone entries without extensive nest of derivatives and without a transparent base stem. These borrowings are a class of the words separate from the class of the religious borrowings from the Buddhist (Skt.. Prakit, Hindi) and Islamic (Arabic, Persian) lingo. This class has few words smacking of the European extraction; the path from the Old Europe to the Old Türkic, which is a collection of exclusively eastern lexicons without any of the western languages, is unclear.

In Türkic linguistic family that numbers 42+ languages, stem defines notion, and grammatical constructs are formed by agglutinating affixes specific for parts of speech. With some exceptions; English lost many affixes at some pra-English stage; thus the Türkic generic stems became English verbs and nouns without functional markers; in English, they are used at random as verbs, nouns, and verbal or noun adjectives, and then they develop various verbal and noun derivatives. In Türkic, the verbal form of the stem is predominant in forming nouns and other derivatives, which in turn may develop verbs from the derivative nouns and adjectives. With time, some Türkic affixes waned from active use, remaining active relicts, while the replacement affixes rose; parallel usage of relict and active affixes is normal, with different forms at times acquiring differing semantics. In some cases, the English substrate and loanwords stick out because they carry imbedded vestiges of the long-gone affixes.

A syntactical feature shared by the English and Türkic is the wide use of paired words - idioms, frequently used as compound words: horsetail and horse tail, bluegrass and blue grass, etc. Some words have dozens of such pairs, in English *blackback, blackball, Blackbeard*, etc., in Türkic *qara ačı, qara baš - qarabaš, qara boγuq*, etc. Phonetically, the compounds and paired words are indistinguishable, the spelling is purely conventional. And all languages have polysemantic words; English and Türkic lexicons contain thousands of them; and miraculously, frequently the specific polysemantic meanings survived from the substrate Türkic into the modern English: *yer/earth* are both land and dirt, *tili/talk* are both a communication process and a story, etc. This mechanical transfer of polysemantic word from a language to language complete with the word's polysemantic meanings is a main indicator of the genetic connection, in contrast with the loanwords, which are borrowed with a specific semantic meaning when a receiving language adopts a word with only a meaning it needs to fill in. Below are cited numerous examples of polysemantic meanings carried over to English.

An univocal syntactical feature shared by English and Türkic is the use of predicate nouns with marker of belonging instead of accusative case: in Türkic “my uncle” with agglutinated affix, in English “my uncle” with a pronoun instead of an article; thus “father loves her”, but “she loves *her* father”, and not “she loves father” or “she loves *the* father” ~ “ella ama a su padre” (Romance), but “she loves father” ~ “она любит отца” (Slavic); in Türkic Huar-Ases (Suar-Ases) > Chorasm > Horesm ~ “(land) of River People”; *-m* is the Türkic possessive marker, a forerunner of the English “my”.

Another notable univocal feature that until 19th c. was shared by the English and Türkic is the now forgotten English passival reflexive form, where progressive aspect of a verb (Eng. *-ing*, Tr. *-inç*) was used in active voice with passive semantics (“breakfast eating” ~ being eaten), equivalent to the reflexive forms apparently ascending to the European Sprachbund vernaculars that existed in the Central Europe

before the crucial events of the 3rd mill. BC. Relicts of that form are preserved in Eng., Dan., Sp., It., Lith., Serb., Pol.: pre- or postposition *self/sig/se/si/save/se/sie* (ascending to the Tr. *öz* "self") respectively, and suffix *sya* in Russ., all meaning "self" and forming reflexive semantics were the objet is the subject. This now lost English form was creolized very late, in the 19th c.; in the Shakespearean time it was still active, and Johnny could be bathing (i.e. bathing himself), house could be building (i.e. building itself ~ to be under construction), breakfast could be eating (i.e. eat itself ~ be consumed), and lovers could be kissing ((i.e. kissing themselves ~ kissing each other). In Türkic, the passival form is formed with the affixes *-m/-ïm/-im/-um/-üm* and nearly universal stem *öz* "self", all denoting "me, mine, self". The *öz*, grammatically pre- and postposition, is a forerunner of the English possessive *-'s*, and European variations of pre- and postpositions "self".

The following **Table 3** provides a cross-reference between the Türkic and English suffixes; it demonstrates a morphological continuity between Türkic, Latin, and English suffixation. The table lists nearly all active and productive English suffixes, allowing to discern the relative extent of the heritage and innovations. The fields that do not have Türkic entries are loan forms and/or innovations. Quite a significant proportion of the English suffixes is shared between Türkic, Germanic, and English languages. Of the 76 English suffixes, 48 or 63% were inherited from the Türkic mother lode, either directly, or via a Lat./Fr. intermediary.

English has abandoned the complexity of agglutination recorded in the Anglo-Saxon speech. Mastering agglutination allows to express relationships and nuances that without agglutination require a descriptive form. Among the lost suffixes are *-u* and *-an, -isc, -e, -re, -an (gen.), -a, -ra, -na, -as* (pl.), *-an*, *-an$_g$* (negation), *-m* (poss.); adding these 13 vanished suffixes to the list would make the respective numbers in the Old English 89 and 61, and rise the Türkic suffix component in the Old English to 69%.

Table 3. Türkic–English suffixes and combining forms

Suffix	English Sample	English Usage	English Etymology	Türkic
-a	loanwords: bandana	perceived as a part of the stem		-a, forms nouns of verbal stems for result of action named by the stem: *yar - yara* (cleave - wound)
-able	enjoyable; lovable; suitable	forms adjectives from verbs with sense of "capable or susceptible of being"	Lat. -abilis, -ibilis > Eng. -able, -ible, conflated with "able" (adj.)	-bilä ("ability") after -a/i forms adjectives expressing 1. likeness, reciprocity, proximity 2. instrumental(ity) 3. temporality Ultimately from stem bil- "know"
-al (1)	national; historical	forms adjectives with sense "of the kind of, pertaining to, having the form or character of"	Fr. -alis, Lat. -alis	-al, ultimately fr.-alqu "all": *ulus - ulusal (nation - national); -al/-il* "with"
-al (2)	refusal; denial; arrival	forms nouns of action from verbs	ME -aille, Fr. -aille, Lat. -alia	Ditto
-an	terranean, american	forms adjectives from nouns	Fr. -ain, -en, Lat. -anus	-an instr. case
-ance	appearance; clearance	forms nouns from verbs with sense "characterized by or serving in the capacity of"	Fr. -ance, -ence, Lat. -antia, -entia	Ditto

Suffix	English Sample	English Usage	English Etymology	Türkic
-ant (1)	contestant; servant	forms nouns with a sense of being someone	OFr., Fr. -ant, Lat. -antem	Ditto
-ant (2)	lubricant; deodorant	forms nouns with a sense of being something	Ditto	Ditto
-ant (3)	distant; dormant; pleasant	with a sense of doing or being something	Ditto	Ditto
-ar (1)	burglar; scholar	forms various nouns including occupations	Lat. -arem, -aris	-ar/-er “man”
-ar (2)	circular; singular	forms adjectives with sense “of the kind of, pertaining to, having the form or character of"	Ditto	-ar active voice
-ate (1)	consulate (n); elaborate (adj)	forms nouns & adjectives with various meanings	OFr., MFr. -at, Lat. -atus, -atum	-t abstract noun
-ate (2)	populate (v)	forms verbs with various meanings	Ditto	-t verb voice
-ce	once; twice; thrice	forms numeric terms indicating a multiplying effect	OE -ce, adverbial genitive affix.	-ča/-čä (-cha/-chə) adverbial genitive affix
-cy	delicacy; piracy	forms abstract nouns from adjectives	Lat. -cia, -tia, Gk. -kia, -tia, from stem ending -c- or -t- + -ia abstract ending	-č (-ch) abstract noun affix -y/i - v. > n.
-ed (1)	counted; worked	forms past tense and past participle of verbs	OE -ed, -ad, -od > ME -ed, ONorse -tha, Goth. -da, -ths, OHG -ta, Grm. -t; Lat. -tus, Gk. -tos, Skt. -tah	-da/-ða/-ta(čï), dä/-ðä/tä(či) (-də/-ðə/-tə) participle affix
-ed (2)	winged; bearded	forms adjectives from nouns indicating attributes	Ditto	-da/-ða/-ta(kï), dä/-ðä/tä(ki) (-də/-ðə/-tə) adjective affix
-en (1)	wooden	forms adjectives from nouns indicating attributes	OE -nian, ONorse -na, Lat. -ine, Sl.-an, Latv. -na, ne	-an/-än (-ən) noun instrumental affix
-en (2)	broken; rotten, written	forms adjectives from verbs indicating attributes	OE -nian, ONorse -na, Sl.-an, Latv. -na, ne	-an/-än (-ən) verbal adjectival affix (passive voice)
-en (3)	children; oxen	forms plurals for some nouns	OE -nian, ONorse -na	-an/-än (-ən) obs. pl.
-ence	abstinence; difference	a noun suffix equivalent to “-ance", corresponding to the suffix "-ent" in adjectives	Fr. -ance, -ence, Lat. -antia, -entia	-an/-än (-ən) instr. case
-ent (1)	different; absorbent	forms adjectives with a sense of doing or being something	Fr. -ent, Lat. -entem	-an/-än (-ən) obs. verbal adjectival affix
-ent (2)	deterrent; adherent	forms nouns with a sense of being something	Ditto	-an/-än (-ən) noun instrumental affix
-er (1)	teacher; fisher	forms adverbs & adjectives of comparison	Grm. -er, Herr “man”, OE -ere, ONorthumbr. -are “man who has to do with”, Sw. -are, Dan. -ere	-ar/-er “man”
-er (2)	older; faster, better, elder	forms adverbs & adjectives of comparison	Anglo-Sax. -ra (masc.), -re (fem., neuter), Goth. -iza, OSax., OHG -	-raq/-räk high (absolute) or higher (relative) degree of quality in adj.

Suffix	English Sample	English Usage	English Etymology	Türkic
			iro, ONorse -ri, -iro, Grm. -er	and adv.
-er (3)	soccer, primer		English innovation recycling -er (1), 1860s	
-ery	fishery; perfumery; shrubbery	forms abstract nouns from other nouns	ME -erie, Lat. -arius	Türkic yer, yeri (Eng. earth) “place, location” ~ “fish place” -y/i - v. > n.
-ess	stewardess; actress; waitress	forms feminine nouns	OE -icge, Fr. -esse, LLat. -issa, Gk. -issa	
-est	oldest; hottest; sexiest	forms superlatives	Goth. -sts, Du. -st	
-ful (1)	doubtful; peaceful; beautiful	forms adjectives with a sense of “characterized by"	OE -full, -ful,“full” (adj.).	
-ful (2)	cupful; spoonful	forms nouns with a sense of “fullness"	Ditto	
-fy	beautify; simplify	forms verbs with a sense of “to make, to become, cause to be"	Fr. -fier, Lat. -ficare “make”	
-hood (1)	neighborhood; brotherhood; falsehood	forms nouns of things with sense of “character, nature, condition, etc."	OE -had, Grm. -heit, Du. -heid, from hade “condition, position, manner, quality”	-qut/-ɣut/-gut/-qüt/-ɣït/-güt plural, alp “shooter” ~ alpaɣut “retinue”, bai “rich person, sing.” ~ baiaɣut “rich (people, pl.)”
-hood (2)	priesthood; womanhood	forms nouns of persons of a class or character	Ditto	Ditto
-hood (3)	childhood; adulthood; boyhood	forms nouns indicating a time period in life	Ditto	Ditto
-ible	credible; horrible; contemptible	forms adjectives (equivalent to “-able" suffix)	Lat. -abilis, -ibilis > Eng. -able, -ible, conflated with “able” (adj.)	-bilä after -a/i adjectives expressing 1. likeness, reciprocity, proximity 2. instrumental(ity) 3. temporality
-ic	poetic; scientific; artistic	forms adjectives with sense of “aptitude, characteristic of, in the style of”	Fr. -ique, Lat. -icus, Gk. -ikos	-g/-ɣ/-ag/-aɣ/-ïg/-ïɣ/-ig/-iɣ/-ug/ -uɣ/-üg/-oɣ/-ög forms nouns, adj.
-ical	electrical; historical	forms adj similar to “-ic" suffix, with sense of “having ability or characteristic of ” or “in the style of”	Ditto + -al	
-ile	docile; volatile	forms adjectives with sense of capability or characteristic	Fr. -il, Lat. -ilis	-ile “with”: “with docility”, “with volatility”
-ing (1)	smiling; crying	forms present participle verbs that may be used as adjectives	OE -ende, Grm. -end, Goth. -and, Lat. -ans, Gk. -on, Skt. -ant	-an instr. case
-ing (2)	building; sewing	forms nouns from verbs expressing the action of the verb or its result, product, etc.	OE -ing, -ung, ONorse -ing, Du. -ing, Grm. -ung	
-ion	contrition;	forms nouns denoting	Fr. -ion, Lat. -ionem	-ön/-ön$_g$ “space, in front of” > -

Suffix	English Sample	English Usage	English Etymology	Türkic
	suspicion; creation	condition, process, action, etc.		ion
-ish	yellowish; childish, British	forms adjectives with sense of “somewhat, rather so, characteristic of"	OE -isc, ONorse -iskr, Grm. -isch, Goth. -isks, Gk. -iskos (dimin.)	-g/-ɣ/-ag/-aɣ/-ïg/-ïɣ/-ig/-iɣ/-ug/-uɣ/-üg/-oɣ/-ög forms nouns, adj; -ča/-čä (-cha/-che)
-ism	consumerism; alcoholism	forms nouns denoting action or practice, state or condition	Fr. -isme, Lat. -isma, -ismus, Greek -isma	
-ist	dentist; conformist; conservationist	forms nouns that denote a person that is concerned with something or holds certain principles	Fr. -iste, Lat. -ista, Gr -istes	
-ity	capability; diversity; disability	forms abstract nouns expressing ability, state or condition	OFr. -ite, Lat. -itatem	
-ive	active; corrective; restive	forms adjectives & nouns expressing tendency, disposition, function, condition, etc.	OFr. -if, Lat. -ivus	
-ize	customize; fantasize	forms verbs with a sense to make, convert into, subject to; give a special character or form	Fr. -iser, Lat. -izare, Gr -izein	
-let	booklet; droplet; eyelet	forms nouns with a sense of smallness or triviality	?	
-ling	duckling; hatchling; underling	forms nouns with a sense of smallness or being diminutive	OE -ol, -ul, -el; + -ing	
-ly (1)	casually; carefully; gladly; hourly	forms adverbs with sense of “how done or when done"	OE -lic, OFris. -lik, ONorse -ligr, Du. -lijk, OHG -lih, Grm. -lich	-lig/-lan “like”
-ly (2)	weekly; fully; locally	forms adverbs with sense of similarity	OE -lice, OFris. -like, ONorse -liga, OSax. -liko, Goth. -leiko, Du. -lijk, OHG -licho, Grm. -lich, cognate with “like” (adj.)	-lig/-lan “like”
-ment	agreement; judgment; ailment	forms nouns denoting an action, condition, product, result, etc.	Fr. -ment, Lat. -mentum	
-ness	kindness; correctness	forms abstract nouns denoting quality, state or condition	OE -nes(s), OSax. -nissi, Goth. -inassus, MDu. -nisse, Du -nis, OHG -nissa, Grm. -nis	
-or (1)	actor; creditor; juror	forms nouns denoting a person who does something or who has some particular function	OFr. -our, Fr. -eur, Lat. -orem, -atorem	-ar/-er “man”
-or (2)	error; pallor; squalor	forms nouns denoting action, state or condition, quality or property	OFr. -our, Fr. -eur, Lat. -orem, -atorem	
-ous	dangerous;	forms adjectives with a	Fr. -ous, -eux, Lat. -osus	

Suffix	English Sample	English Usage	English Etymology	Türkic
	glorious	sense of having a certain quality		
-ry	bravery; jewelry	forms abstract nouns from other nouns & adjectives	ME -erie, Lat. -arius.	
-ship	friendship; censorship	forms nouns denoting condition, character, office, skill, etc.	OE -sciepe, Ang. -scip "state, condition of being", OFris. -skip, ONorse -skapr, Dan. -skab, Du. -schap, Grm. -schaft, cognate with "shape"	
-sion	decision; invasion	nouns denoting condition, process, action, etc.	Lat. -s + -io	-ta, -te (locatve "in") + ön/ön$_g$ "space, in front of" > -taön, -taön, -taön$_g$, -taön$_g$ ~ "in space, in place" > -sion
-t	crept, slept, burnt	forms past participle of weak verbs	OE -ed, -ad, -od > ME -ed, ONorse -tha, Goth. -da, -ths, OHG -ta, Grm. -t; Lat. -tus, Gk. -tos, Skt. -tah; d/t alteration	-da/-ða/-ta(či), dä/-ðä/tä(či) (-də/-ðə/-tə) participle affix
			Lat. -t/-te	-ta, -te locatve "in"
-th (1)	birth; death	forms nouns of action	OE -ðu, -ð, ~ Skt. -tati-, Gk. -tet-, Lat. -tati-	-ta, -te locatve "in"
-th (2)	length; depth; width	forms abstract nouns denoting quality or condition	OE -ðu, -ð, ~ Skt. -tati-, Gk. -tet-, Lat. -tati-	Ditto
-th (3)	fourth; sixth	forms ordinal numbers	OE -ða, ~ Skt. -thah, Gk. -tos, Lat. -tus	Ditto
-tion	alteration; location	forms abstract nouns	Lat. -t/-te + -io	-ta, -te (locatve "in") + ön/ön$_g$ "space, in front of" > -taön, -taön, -taön$_g$, -taön$_g$ ~ "in space, in place"
-ty (1)	loyalty; purity	forms adjectives denoting quality, state, condition, etc.	ME -tie, -te, OFr. -te, Lat. -tatem ~ Gk. -tes, Skt. -tati-	-te, -ta (locatve) > Gk. -tes
-ty (2)	twenty; sixty	forms numerals denoting multiples of ten	Goth. tigjus, ONorse tigir "tens, decades"; OE -tig, Du. -tig, OFris. -tich, ONorse -tigr, OHG -zug, Grm. -zig	
-ure	departure; failure	forms abstract nouns denoting action, result, agent, instrument or apparatus	OFr. -ure, Lat. -ura	-r/ur/ür/ir/ïr verbal analytical intrans. base > depart + ur > departure
-y	cloudy; dreamy; juicy	forms adjectives with sense of "characterized by, inclination, condition"	OE -ig, Grm. -ig) ~ Lat. -icus, Gk. -ikos	-ig/-iɣ/-ik/-ïg/-ïɣ/-ïk - verbal adjectives -y/i - v. > n.
Plurals				
-an			OE -as	-an (pl.)
-s	books	forming plural nouns	OE -as, Du. -s plurals, Scand. -r plurals (rhotacism)	-s (obs.)
-es	ashes	forms plural nouns		
-ies	armies	forms plural nouns		
-ves	calves	forms plural nouns		

Suffix	English Sample	English Usage	English Etymology	Türkic
3rd Person Singular Verbs				
-s	makes; creates	forms 3rd person singular verbs	OE -es, -as, Northumbr. -eð (-eth, voiced)	-sa/-sä (sə) predicate of subordinate clause
-es	touches; finishes	forms 3rd person singular verbs	Ditto	Ditto
-ies	defies; cries	forms 3rd person singular verbs	Ditto	Ditto

Lexicon

Unlike the Norse peoples, England has not preserved its sagas, unlike the Slavic folklore she did not incorporate Türkic history and folklore in her literary inheritance, and the most outstanding relict of its linguistic substrate remains the name *cockney*, in Türkic spelled *köken* - "motherland, native place, ancestral land". Sticking out through the fluff of the later fantasies, the earliest reference to the Cockney is a "mythical luxurious country, first recorded in 1305", a clear reference to the "ancestral land", which turned out to be not that luxurious, since its inhabitants ended up in the distant foggy Albion and speaking a creolized mixture of Türkic, Norse, and Romance.

The IE etymology is built on the Family Tree model, oblivious to the complex historical processes that were cardinally changing the face of the European peninsula during the last 5 millennia, it is little suitable to describe the dynamic linguistic situation during Neolithic and Metal Ages. Numerous vestiges of the past events either do not find reflection in the IE etymology, or are etymologized with most unsuitable phonetical resemblances to force them into the faulty model. The first category leaves about a third of the Germanic lexis classed as "of unknown origin", the second category artificially creates misleading evidence that distorts the past. Most IE etymologies are circular, departing and arriving at unknowns, with some phonetical manipulations in-between. In the practice of the Family Tree model, the asterisked conjectured words dissolve like the seeds of the trees, without a trace. In real experience, some words survive for millennia unchanged, passing from language to language like precious stones, with all facets intact. In numerous instances Türkic words survived practically in their original forms, and in some instances still retain their Türkic suffixes, allowing to expose delusory etymology and provide a credible authentic source. In many instances examination of cognates provides no additional leads, and serves purely a perfunctory function.

The Romance borrowings in English are attested historically, and they do not need to be specifically examined to determine the direction of borrowing. The Germanic substrate in English is also attested historically, and does not require such examination. The remaining part of the English lexis needs such examination, and the results are not always obvious. A common criteria in such examination is the distribution of the cognates: a word is considered to belong to a linguistic family if most branches of the family have cognates of the examined word. If a word does not appear in the majority of the branches, it is held to be a loanword from another family. In case of far separated branches, like Germanic and Indo-Iranian, a word should belong to both separate parts, otherwise it is held to be a loanword from another family. The same criteria is applied for borrowings between branches, a word should appear in most languages of the branch to be considered to belong to that branch, and a branch that has it in a minority of its languages is held as a receiving branch. Traditional assumptions on the direction of borrowing at times fail such tests. In most cases, a comprehensive listing of cognates clearly defines the direction of the borrowing, and the density of the borrowings between languages, branches, and families is a good

indicator of the cultural penetration or influence. Other indicators are semantical meanings. A generic meaning that turns into specific application (e.g. snake vs. cobra), and polysemantic word that retained only a partial meaning indicate that the specific meaning is a loanword. A nearly mechanical transfer of a polysemantic word complete with its numerous discrete meanings indicates assimilation.

In the process of linguistic amalgamation, because any languages have numerous totally unrelated homophonic lexemes, the receptor languages gain homophones from the donor languages, adding semantic meanings to the indigenous words. Traces of such amalgamation are found in nearly all languages, and the Türkic languages, due to the nomadic economy that necessitated amalgamation across Eurasia, are especially endowed with polysemantic vocabulary, frequently passed along during following amalgamation cycles, and that includes the English. Numerous homophonic words in English have diverse origin. Attempts to etymologize them within the ideology of the Family Tree model are overtly artificial and subject to criticism.

Random examples of linguistic layers in English and sister languages deeper than the Middle Age cultural borrowings are compiled in the **Table 4,** with comments appended; a thorough examination of the English lexicon should locate many more; only semantically distinct verbal, noun, or adjective forms are listed, so an expanded listing with complementary forms and derivatives would be 3-5 times more extensive. The specifically Chuvash cognates are explicated following V.Stetsyuk, 2003. Chuvash is variously classed as Oguric and as independent branch.

The orthography, taken from different incompatible sources, is adjusted for phonetical clarity: *č = j* in ***j****et*, y = i in s**i**t, *ü = u* in *m**u**le*, *ä*, *ə = a* in ***a****pple*, *ö = o* in *champign**o**n*, *š = sh* in ***sh****e, ɣ =* voiced guttural *g* (***g****o), ŋ = ng* in *pi**ng,*** *δ* = voiced interdental ***th***.

Table 4. Türkic–English lexical correspondences

	English	***Türkic***	**English**	***Türkic***	**English**	***Türkic***	**English**	***Türkic***	**English**	***Türkic***
1	abundant (adj.)	*abadan (adj.)*	caginess	*qïjïm*	eat (v.)	*ye (v.)*	man	*men*	soak (v.)	*saɣ- (v.)*
2	ache	ačï	calamus	*acor*	elbow	*el*	massif	*basɣuq*	sonjis *(Goth.)* "truth"	*čïn [chyn]*
3	acid (n.& adj.)	ačï- *(v.)*	call	*qol*	eligible (adj.)	*elïg- (v. & n.)*	master	*bash+er*	sorrel (adj.)	*sary (adj.)*
4	acorn	*yaɣaq*	calumny	*čulvu*	ell	*el*	matt (adj.)	*mat (adj.)*	squeeze (v.)	*qis- [qys-] (v.)*
5	act (v.)	*aqtar- (v.)*	cake	*kek*	elm	*ilm*	me (pron.)	*min (pron.)*	stair	*šatu*
6	ad	*öt*	can	*kanata*	endure	*endür- (v.)*	mead	*mir*	subliminal (adj.)	*sumlîm (adj.)*
7	Adam	*adam*	candle	*kandil*	enge (adj.) (OE)	*özak (adj.)*	mean (v.)	*many (mahny)*	suck (v.)	*saɣ- (v.)*
8	agaze	*ög- (v.)*	cap	*kap*	-er	*er (morph.)*	mental (adj.)	*meŋtä (adj.)*	suave	*šuvlaŋ*
9	age	*aga*	capture (v.&n.)	*hapset*	Erbse (Grm.)	*arpa*	mengir	*meŋgü*	sure (adj.)	*sürek (adj.)*
10	aggravate	*aɣrï*	car	*köl- (v.)*	Erik	*erk*	message	*muştu*	surrender (v.)	*süründi- (v.)*

	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*
11	all (n.& adj.)	*alqu* (n. & adj.)	caragana	*qaraqan*	elite	*elit- (v.)*	mind	*ming*	suture	*sač*
12	Alban	alban (n. & adj.)	care	*qorq*	essen (Grm.)	*ash*	Mohn (Grm.) "poppy"	*mäkän*	swear (v.)	*vara- (n.)*
13	alms	*almak*	carnival	*kerme*	ether	*äsir*	moisture	*mayi*	tab	*tap- (v.)*
14	amen (adj.)	*ämin (adj.)*	carpus	*qarï*	exhaust	*qoxša- (v.)*	monastery	*manastar*	tag	*toqu*
15	amorous	*amran-*	carve (v.)	*kert- (v.)*	eye	*ög- (v.)*	money	*manat*	take (v. & n.)	*tut- (v. & n.)*
16	-an (pl.)	*-an (morph.)*	case	kečä	faith	*vara*	much	*munča (adv.)*	tale	*tili-* (v. & n.)
17	analogue	*anlayu (adv.)*	cash	kečä	false	*al- (v.)*	murky (adj.)	*mürki (adj.)*	talk (v. & n.)	*tili-* (v. & n.)
18	anger (v.)	*özak (adj.)*	cast (v.)	*kus- (v.)*	fare (v. & n.)	*faqr(lïq)*	my	*-m*	tambourine	*tambur*
19	anguish	*özak (adj.)*	castigate (v.)	*kast- (v.)*	fart	*burut- (v.)*	not (interj.)	*ne (part.)*	tariff	*tarïɣ*
20	antler	*anten*	castle	*kishlak*	flask	*baklaga*	oath	*ötä- (v.)*	tasse (Grm.)	*tas/taz*
21	apian	*arï*	category	*qatïɣ (adj.)*	food	*apat*	obturate (v.)	*tiy- (v.)*	taste (v. & n.)	*tat- (v.)*
22	aptitude	*apt*	cavalry	*qavčï- (v.)*	foot	*but*	ofett (OE)	*apat*	tasty	*tati (adj.)*
23	arch	*arca*	cave	*kaba*	frog	*baga*	ogle (v.)	ög- *(v.)*	tavern	*tavar*
24	ard	*or*	Celt	*kel- (v.)*	gaffe	*ɣafillïq*	omen	*aman (adj.)*	tell (v.)	*tili (v. & n.)*
25	ardent	*arzu (n.)*	cemetery	*semäklä- (v.)*	gaggle (v.)	*qaɣ quɣ- (v.)*	once	ön (adv.)	terrain	*ter- (v.)*
26	are (v.)	*-ar (v.&n.)*	chagrin	*qadɣur*	gain	*gänʒ*	onus	*önüs (adj.)*	tend	*taya*
27	argue (v.)	*arqu- (v.)*	chalant (adj.)	*čalaŋt (adj.)*	gamut (adv.)	*qamit (adv.)*	other (adj.)	*ötürü (adj.)*	testicles	*tasaq*
28	Arthur	*artur- (v.)*	challenge (v.)	*čališ- (v.)*	garden	*karta*	otter	*ätär*	that	*şu (pron.)*
29	as (adv.)	*aδïn (adv.)*	chalk	*chol*	gaze (v.)	*giz- (v.)*	ought	*ötä*	theriacum	*tiryak*
30	As	*Yazï*	chastise (v.)	*kast- (v.)*	gird (v.)	*qur- (v.)*	owl	*aba(qulaq)*	thick	*sik*
31	asp	*äväs*	champ (v.)	*čap- (v.)*	girl	*kyr*	ox	*öküz*	thief	*tef*
32	asquint	*qïŋïr (n., adj.)*	Charlemagne	*Charla-mag*	glut	*oglït- (v.)*	papa	*baba/babai*	think (v.)	*saq-*
33	assess	*asiɣ*	chat (v.)	*satula- (v.)*	go (v.)	*git*	peace	*barısh*	this	*şu (pron.)*
34	astute (adj.)	*asurtɣuq (adj.)*	check	*chek*	God	*kut*	penny	*peneg*	thread	*telu- (v. & n.)*
35	Augean	*aqür*	cheek	*čaak*	Gorgon	*qörq-*	phlegm	*balgam*	throne	*tören*
36	augur (v.)	*ay- (v.)*	cherub	*čebär*	guard	*qur- (v.)*	pour (v.)	pür	tick (v. & n.)	*tiki*
37	aurora		chintz	*čit*	guest	*göster*	quake	*četre- (v.)*	tie (v. & n.)	*taŋ- (v.)*

	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*
38	awe (v.)	*ö- (v.)*	chip	*čïp*	gut	*kut*	quality	*qïlïɣ*	till (v.)	*til- (v.)*
39	awhile (adv.)	*äwwäl (adv.)*	chirp (v.&n.)	*čïlra (v. & n.)*	hack (v.)	*kes- (v.)*	quantity	*qalaŋɣur*	till (adv.)	*teg (adv.)*
40	baby	*bebi*	chisel (v.)	*čiz- (v.)*	hador (OE)	*xatär*	quarrel	*qaršï*	time	*timin (adv.)*
41	bad (adj.)	*bäd (adj.)*	chop (v., n.)	*čop- (v.)*	hah	*qatur (v.)*	question	*kuşku*	tit for tat (phr.)	*tite tit (phr.)*
42	bag	*bag*	chute	*čüm- (v.)*	hag	*karga*	queue	*kü*	toll	*tol*
43	baize	*bez*	circle	*sürkülä (v.)*	hash	*ash*	quaver (v.)	*četre (v.)*	too	*de (adv.)*
44	bald	*bül (adj.)*	clan	*oglan/ulan*	haze	*häzl*	quim	*em*	tool	*tolɣa- (v.)*
45	band (v. & n.)	*ba- (v.)*	clinch (v.)	*qïlinč* (v.)	heap	kip	rate	*ruzi- (v.)*	tooth	*tiš*
46	bane	*< pata*	coach (v.)	*köch* (v.)	heart	*chäre*	ration (v.)	*ruzi- (v.)*	top	*töpü*
47	barge (v.)	*bart (adv.)*	coagulate (v.)	*qoyul- (v.)*	Heimat (Grm.)	*xajmatläx*	regal (adj.)	*arïɣ (adj.)*	topple	*topul*
48	bark (v.)	*ver*	coal	*kül/köl*	herd	*kert*	robe	*rop*	tor	*tärä*
49	bark	barq	coat	*gömlek*	hey (interj.)	*ay (interj.)*	-s (pl.)	*-z (morph.)*	touch (v. & n.)	*toqï (v.)*
50	barn	*ambar*	cockney	*köken*	hide	*qujqa*	-'s (poss.)	*-si (morph.)*	tower	*türma*
51	bastard	*bas + tard*	cold	*xaltarä*	hit (v. & n.)	*it- (v.)*	sack	*sak*	tree	*terek*
52	bat (v.)	*pata* (v.)	collect (v.)	*kolar (v.)*	homeland	*xajmatläx*	saga	savag- *(v)*	tremble (v.)	*četre (v.)*
53	bath (v.)	*bat (v.)*	colon	*kolon*	hooligan	qïčür- *(v.)*	sagacity	sag	trust	*dörs (t)*
54	battle	*pata-* (v.)	coney, cony	*kuyan*	host	*göster*	sage	*sag*	truth	*dürüst*
55	bazaar	*baz*	cork	*kairy*	house	*koš/quš/xüžə*	sail (v.)	*salla (v)*	tsk	*a click*
56	be (v.)	*buol- (v.)*	corset	*qursa*	how	*qalï*	salary	*salɣa (v)*	tuck (v.)	*takın- (v.)*
57	bear	*bori*	count	*köni*	howl (v.)	*ulï- (v.)*	saldo	*salɣa (v)*	turkey	*turuhtan*
58	beetle	*bit*	courage	*kür (adj.)*	hue	*tü*	saliva	*liš*	turf	*ter- (v.)*
59	beg (v.)	*bag- (v.)*	court	*qur- (v.)*	hurt	sert	sallow (adj.)	*sary (adj.)*	turn (v.)	*tön (v.)*
60	Belgi (adj.)	*Belgü (adj.)*	cousin	*qazïn*	hut	*koš/quš/xüžə*	sane	*san- (v.)*	twat	*tat*
61	bellow (v.)	*belä- (v.)*	crime	*krmšuhn (v.)*	I (arch. ic)	*ič*	sanity	*san- (v.)*	uh	*yah (interj.)*
62	belt	*bel*	crow	*karga*	idle	*ytla*	sanitary (adj.)	*esan (adj.)*	ulan	*oglan/ulan*
63	berm	*bürma*	crunch (v.)	*qurt (v.)*	ilk	*ilk*	sapient (adj.)	*savan (adj.)*	ululate (v.)	*ulï- (v.)*
64	bill (v. & n.)	*bil- (v.)*	crust	*kairy*	-ish	*ča/čä*	sapphire	*sepahir*	un-	*an- (morph.)*
65	blade	*baldu*	cry	qïqïr- *(v.)*	itch (v., n.)	*ĸichi (v.)*	sari	*sarïl (v.)*	unite (v.)	*una- (v.)*
66	blend	*bulɣa- (v.)*	cuddle (v.)	*koy- (v.)*	jack (v., adj.)	*cak- (v.)*	satisfy (v.)	*satsa (v.)*	undies	*andarak*
67	bodega	*butïq*	cue	*kü*	jam	*jem*	satyr	*satir*	us (pronoun)	*ös (pronoun)*

	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*
68	body	*bod*	culture	*kültür- (v.)*	jag	*čak(k)*	savant	*savčï (v.)*	use (v. & n.)	*tusu (v. & n.)*
69	bog	*bog*	cup	*kap*	jaggery	*yaɣïz (adj.)*	savory	*saɣur (v.)*	valerian	*pultäran*
70	bogus (adj.)	*bögüš (adj.)*	curdle (v.)	*qoyul- (v.)*	jar	*jart*	say (v.)	*söy (v.)*	vat	*but*
71	boil	*bula- (v.)*	curt (adj.)	*qïrt (adj.)*	jar (v.)	*jar- (v.)*	scare	*qor*	Vesen (Grm.) “bran”	*pečen*
72	bold	*palt*	curve	qarvï *(adj.)*	jaw	*jaŋaq*	schabracke (Grm.)	*cheprak*	voe	*uvy (interj.)*
73	bong	*böŋ*	curse	*qur- (v.)*	jeer (v.)	*jer- (v.)*	sea	*si*	vouch (v.)	*buč- (v.)*
74	boot	*bot*	curtain	*qur- (v.)*	jerk (v.)	*jul (v.)*	secede	ses- *(v.)*	voucher	*vučuŋ*
75	booze (v.)	*buz (v.)*	cut	*kes- (v.)*	jig (v.)	*jïq (v.)*	secret	soqru	wake	*vak*
76	bore (v.)	*bur- (v.)*	cytren (OE)	*xitren*	jog (v.)	*jag (v.)*	sector	*chektür*	ware	*tavar*
77	Boris	*böri*	damp (adj.)	*dymly (adj.)*	joke	*elük*	see	*süz- (v.)*	was	*var- (v.)*
78	boss	*boš (adj.)*	day	*dün*	jolly (adj.)	*yol*	select	*seč- (v.)*	wax	*avus*
79	botch (v.)	*boδu (v.)*	dawn	*tan$_g$ (taŋ)*	journey	*jorï (v.)*	sepia	*sepi- (v.)*	we (pron.)	*ös (pron.)*
80	bouillon	*bula- (v.)*	dementia	*dumur*	juice	*jü*	sever (v.)	*sevrä- (v.)*	Wermut (Grm.)	*armuti*
81	boutique	*butïq*	derma	*deri*	key	*kirit*	shake	*silk- (v.)*	wife	*ebi*
82	bow	*boq- (v.)*	diadem	*didim*	kill (v.)	*kelle (v.)*	sharp (adj.)	*süvrä (adj.)*	wise	*vidya*
83	box	*boɣ*	dick	*dik (v.)*	kilter	*kel- (v.)*	she (pron.)	*şu (shu) (pron.)*	wormwood	*armuti*
84	brain	*beini*	dip, deep	*dip*	kin	*kun/kün*	shield	*čyt (chyt)*	worse (adj.)	*uvy (interj.)*
85	brother	*birader*	do	*tu-*	kind (adj.)	*keŋ (adj.)*	shilling	*sheleg*	write (v.)	*'rizan (v.)*
86	bucket	*but*	don (v.)	*ton- (v. & n.)*	king	*kengu*	short (adj.)	*qïrt (adj.)*	'd (would)	*yu*
87	bud	*buqüq*	dumb (adj.)	*dumur*	laber (OE) “thistle”	*läbär*	sick (v. & n.)	*sök- (v.)*	yacht	*yaɣ- (v.)*
88	bull	*bola*	dune	*dun*	land	*elen < el*	sicker (v.)	*sarq (v.)*	yah (interj.)	*yah (interj.)*
89	bull	*buqa*	durable	*dür- (v.)*	language	*luɣat*	sin	*cin (jin)*	yard	*qur- (v.)*
90	bunch (v. & n.)	*bunča (adv.)*	duration	*dür- (v.)*	leak	*liš*	sinew	*siŋir*	yeah	*yah (interj.)*
91	bundle (v.& n.)	*bunča (adv.)*	duress	*dür- (v.)*	less (adv.)	*es- (adv.)*	sip (v.)	*syp (v.)*	yep	*yah (interj.)*
92	burg	*balïq*	ea (OE)	*aq-* (v.)	lie (v.)	*yalgan (v.)*	skin	*saɣrï*	yes	*yah (interj.)*
93	burl	*burnï*	earl	*yarlïqa- (v.)*	lull (v.)	*ulï- (v.)*	skull	*kelle*	you (pron.)	*-üŋ (pron.)*
94	bursary	*bursaŋ*	early (adv.)	*ertä- (adv.)*	lullaby	*balu baju*	so (adv.)	*aša (adv.)*	Yule	*yol*
95	butt	*büt*	earn	*ar- (v.)*	make	*-mak*	some	*kim*	youth (n. &	*yaš (adj.)*

	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*	English	*Türkic*
								(morph.)	adj.)	
96	cage (v.)	*qač -(v.)*	Earth	*Yer*	mama	*mamü*	son	*song*	yummy (adj.)	*yemiš (adj.)*

Σ = 480

Etymological notes

Categories:

1. General 2. Morphology 3. Verbs 4.1 Body 5. Adjectives 6. Other
4.2 Dress
4.3 Social
4.4 Religious
4.5 Dwelling
4.6 Life

Tatsiz türk bolmaz bašsïz börk bolmaz
No Türks without aliens as no hats without head
Нет Тюрок без иноземцев, а шапки — без головы
(MK II 281);

Some common linguistic terms:
anlaut - first sound of a word or syllable
auslaut - last sound of a word or syllable
inlaut - middle sound of a word or syllable
lexicon - a set of words in the language
lexis - all meaningful word forms and grammatical functions of the language
morphology - practice of forming words
syntax - arrangement of words in sentences

1. General *(few salient words present in any language)*

English dawn ~ Türkic tang from the Türkic root “tang” (and toɣ, taŋ) “dawn”. Sunrise had a primary role in Türkic societies, it was a morning prayer in a celestial dome. In Chinese, 旦 “dan/dang” is also “sunrise, morning”, and though for a 3-phoneme word this coincidence statistically may not be overly impressive, other then a chance coincidence, the only reasonable link connecting the Gmc. and Sino-Tibetan languages is the overreaching mobility of the Türkic languages, and even that would need a superb penetrating cultural capability to make that happen, aside from the Forrer's unstated surmisal about Türkic being a substrate component of the Grm. branch of the IE family. Considering that SE Asia had its own path of peopling, totally isolated from the Middle East path of peopling, this lexical continuity, complemented by a total absence of biologically genetic connections, should raise some loaded questions. The Chinese word is likely a reflex of the Scythian Zhou component in the Chinese language. The Türkic *dün* ~ Eng. *day* appear to ascend to the same stem *tang/taŋ/toɣ* “dawn”. See **day**.

English day ~ from Türkic dün "yesterday", toɣ- "sunrise". Cognates: OE *dæg*, OSw., MDu., Du. *dag*, OFris. *dei*, OHG *tag*, Grm. *Tag*, ONorse *dagr*, Goth. *dags* "day"; Balt. (Latv.) *diena* > Slavic *den*; Lat. *dies*. Transition from Türkic *dün* to Balt. *diena* and Slavic *den* is quite apparent; the Fris. and Eng. *dei/day*, and the Grm. *dag/tag* appear to ascend to different dialects. Notably, transition of the Türkic labial vowels to diphthongs in the Baltic languages is systemic, the transition *ü => ie* is one such systemic transition, with subsequent reduction of diphthongs in Slavic languages, which is one of the diagnostic parameters for the direction of the linguistic substrate process: Türkic > Baltic > Slavic. Another form for *day* in Türkic is *kün*, the word for sun, which is still active; the semantics of sun is preserved in Turkic "south", "midday"; reflexes of the Türkic *kün* with dialectal *k/d* alteration are also preserved in Skt. *dah* "to burn", Balt. (Lith.) *dagas* "hot season," OPrus. *dagis* "summer". The presence of the Skt. cognate, and the presence of both still active forms in Türkic indicates that the split into *kün/dün* versions happened before the eastward march of the Aryan agriculturists ca. 2000 BC. See **dawn**.

English -er ~ Türkic er/ir/ar "man", English ending indicates a man: teacher, butcher etc., from the Türkic root *er/ir* "man", Anglo-Sax *wer* "man". But the link does not end there, in Chinese "err" is a male child, boy (as far as Chinese can articulate "rr")**:** N.Bichurin, "Collection", Vol.1, p. 46, Note 3. Both in English and Türkic the word *-er* "man" serves as an affix forming a noun, as in worker, servicer. And Herodotus' time Scythians called their man "er", cited in the word Eorpata, *eor* = man. The Sumerian form *bir-*, *ber-* and the Scythian *pata* "strike" also survived in English as the word *bat*. The Scythian phonetic form *eor* reflects the Ogur *yer/yir/yar*, with prosthetic *y-/j-* in the anlaut, rather than the Oguz form *er/ir/ar*. The Sumerian form *bir-/ber-* is attested fr. the 3rd mill. BC. See **bat**.

English I "pronoun 1st pers. sing."~ Türkic ič (es) "I, pronoun 1st pers. sing." (OTD p. 201). Cognates: English is a 12th c. contraction of OE *ic*, first person singular nominative pronoun, OFris. *ik*, ONorse *ek*, Norw. *eg*, Dan. *jeg*, OHG *ih*, Grm. *ich*, Goth. *ik* < Tr. *ič*; Balt. (Lith.) *aš*, (Latv.) *es* < Tr. *es;* Sl. *ja* < Tr. *ič;* Lat. *ego* (source of Fr. *Je*), Gk. *ego* < Tr. *ič;* Skt. *ah(am)* < Tr. *es*; Hitt. *uk* < Tr. *ič*. The archaic Lith. and Latv. forms point to the original source form *es*, most of the European forms acsend to the form *ič* . Skt. form points to the *s/h* alteration in the Middle Asia area. The Hitt., Türk., and Gk. forms may point to the Nostratic origin, termed IE in radical linguistics. In agglutinative languages like Türkic and Sanskrit, the 1st, 2nd, or 3rd pers. is indicated by modifying verbs with corresponding affixes, and the use of the 1st pers. sing. pronoun is minimal. In Türkic, personal pronoun is morphologically an individual lexeme and an affix marker, used individually or in combination depending on the syntax of the sentence. With a switch to the syntax of the flexive languages arises a need to separate the agglutinated pronoun affixes into individual lexemes.

A note on Nostratic.

The concept of Nostratic was formulated in the early 20th c. as a pra-language that originated most of the Eurasian languages, from IE to Sino-Caucasian. The concept was formulated exclusively on the linguistic cognates found in very diverse languages on the continental geographical scale and with the implied Family Tree model, before the development of the Kurgan waves concept, understanding of the continental-scale migrations, and methods of genetical tracing and dating. In conceptual dating, and under the Family Tree model, the Nostratic concept envisioned times as remote as 30-20,000 ybp. Correcting for the later developments, the Nostratic idea contracts to the linguistic layer disseminated across Eurasia by the Kurgan waves during pre-Kurgan and Kurgan periods that started in the Neolithic and

continued till and including Middle Ages. Some pre-Kurgan Nostratic spread started around 10,000 BC, it intensified around 6,000 BC, greatly intensified around 4,000 BC, and reached India and China during 3,000-2,000 BC.

English Earth ~ Türkic Yer. Cognates: Grm. *Erde*, from the Türkic root *er (yer)* which produced Grm. noun *ertho*, and ultimately Grm. *erde*, Du. *aarde*, Dan. and Sw. *jord*, and English *earth*. Related cognate forms include Gk. *eraze* "on the ground"; Welsh *ddaear/daear* "earth", *erw* "field", Bask *lurra*; Skr. *thira*, Lat. *terra*. The anlaut consonant common to the European reflexes in Welsh, Bask, and Lat. probably reflects the early form brought over to Iberia in Europe by the circum-Mediterranean Kurgan migrants from the Pontic steppes 4800 ybp, and the Skt. reflex brought over from the Pontic steppes to India 3600 ybp; the anlaut consonant probably was not prosthetic, but represents the original archaic form preserved in the Ogur languages with the consonants *g-* and *d-*, and semi-consonants *j-* and *y-*: *ger/der/jer/yer*, it was also recorded in the Scythian Oguric form *Gerra*; the Oguz branch lost the anlaut consonant: *er* and Gk. *er*. Another migration path from the Pontic steppes was direct to the Balkans and C. Europe connected with the Kurgan migrations. The word *-er* "man" must be an archaic semantical relative of the *er* "earth"; the forms with the anlaut *t-* ascend to the Türkic derivative *ter* "pasture land". See **-er, terrain, turf.**

English land ~ Türkic *elen* < *el*. English "land" has nearly identical forms in all other Gmc. languages. PIE etymology for "land" does not exist, Tr. *el* "land, country" > *elen* "smb's land, possession". The Grm. form "land" is semantically literal form of Tr. *elen*: "a definite portion of the earth's surface owned by an individual or home of a nation", adopted as a compound of the root *el* and affix of possession *en*. Even more clear is the Tr. El in the expression "Île-de-France", where the root El is used directly under its meaning "land".

English language "conventional system of sounds for verbal communication", "dialect" ~ Türkic luɣat "language, dialect, vernacular", like in M.Kashgari "*Divanu luɣat at-Türk*" ~ "*Collection of Türkic languages (*or *dialects)*". Cognates: OE (13c.) *langage* "words, statement, conversation, talk", OFr. (12c.) *langage*, Lat. *lingua* "speech, language", "tongue". No IE cognates, the *language* <=> *tongue* is a dead-end circular logic. Both Eng. and Türkic have 3 semantically close terms: *langage* < *luɣat* "language", *say* < *söy* "to say", *tell* < *tili* "speech", mutually confirming the unity of the origin. The stand-alone stance of English *language* vs. Gmc. languages points to a separate path, whether directly from Türkic, or via Lat. > Fr.

English -like "like" ~ Türkic affix -lig/-lan "like". Like English *-like*, Türkic *-lig* is agglutinated to the stem to express a notion of similarity: alike, adultlike, ape-like, wave-like (gesture), etc. ~ Tr. *artuqlan* "tresspass-like", *tolquqlan* "blown-up-like", *teŋlig* "measured-like (manner)", *tepizlig* "marsh-like". Another Tr. allophonic affix is *-laju/-läjü* (phonetically *-laü*) "like" *adiɣlaju* "bear-like". Apparently, in *-laju* the auslaut consonant was truncated, replaced with semi-consonant, typical for European Ogur languages. Cognates: Anglo-Sax. *-lic*, OE *gelic* "like, similar", OSw. *gilik*, Du. *gelijk*, Grm. *gleich*, Goth. *galeiks* "equally, like" are built on the Türkic model with numerous synonymic expansions for the notion "like": *osuɣ**luɣ**, jölästürgü**lüg**, anču**laju**, munču**laju***, and more, which can be viewed as the model for the Grm. anlaut g-, or it could be a reflex of the Ogur prosthetic anlaut consonant. The Anglo-Sax. affix *-lic* is an exact twin of the Tr. affix *-lig*. Both in Türkic and in English, the compound form serves as a noun- or verb-derived adjective. The phonetical, semantical, syntactical, and morphological similarity is

persuasive, in contrast to the IE artificial and superficial attempts to derive the English *-like* from the similar but totally unrelated "body", "corpse".

English man ~ Türkic men, from the Türkic root men/min "I, me", and postpositive pers. marker in nominal and participle compound predicates. In Chinese *běn* is "I, myself, personally" ~ Türkic *ben/men* "I" (*m/b* alteration). This is another English/Türkic/Chinese peculiar coincidence. In English, like a postposition in Türkic, man also serves as an affix of a noun, as in workmen, serviceman, with some peculiarities, for example alteration *man/men* to indicate plurality is impossible in Türkic agglutinative languages. A standing IE objection is that the "man" and "I, me" are semantically incongruent, but the actual practice of the IE etymology regularly allows much wider semantical fields than this (e.g., see above "body", "corpse" for "like").

English no (nah, nay, neither, nope, nor, not) (interj.) "not" ~ Türkic ne "negative, negation" (part.). Cognates: OE *na* (adv.) "no, never, not at all", ONorse, OFris., OHG *ne*, Goth. *ni*, Grm. *nein*; Sl. *net (нет)*; Romance *no* "no, not"; but Welsh *eto*, Sw. *annu*, Balt. (Lith.) *dar*, (Latv.) *vel*, Hu. *meg*, Fin. *vielä, etc.*; the demarcation line between allophones of the Türkic *ne* and a variety of differing stems is clearly visible. The English *no* is used as noun, adjective, adverb, and interjection; the Türkic *ne* is an universal intensifying negation particle for direct negation and for idioms like "ne... ne..." ~ "neither... nor..."; the flexive morphology of the IE languages freed the Türkic negation from the rigid structure of the agglutinative languages, allowing it to expand across the grammatical functions. English, like Türkic, has numerous allophones and spellings; in the usage frequency rating, these allophones occupy a very prominent place (**Table 1**, 2000 word list, rating and frequency are shown in parentheses): no (18, 0.81%), not (23, 0.74%), neither (948, 0.01%), nope (1496, 0.01%), for a total of 1.57% usage frequency, or about every 60th word of the daily language; in the frequency listing table, they are summarily shown under less frequent, but more formal entry *not*. For the English - Türkic pair *ne* - *no*, the semantic and phonetic equivalence are absolute, for the other allophones the common origin is perfectly clear. The IE etymological fantasy can't be called etymology, it goes in circular logics *no* < *na* < *no* +*a*, uses a compound of unattested PGmc. and PIE reconstructions to come up with natural allophonic variations, at the end still reverting to the basic Türkic stem *ne*.

English quality "temperament, character, disposition" ~ Türkic qïlïɣ "behavior, character, temper". Cognates: Lat. form *qualitas*. The IE etymology passes on a folk etymology, connecting it with the Lat. *qualis* "what kind of a?" and then jumps to pronominal "who", referring to the unattested PIE pronominal **kwo*-, and cites Cicero as an inventor of the word, a most imaginative explanation. With the near-perfect phonetical and semantical concordance with the Türkic *qïlïɣ*, no farfetched patriotic concoctions are needed.

English quantity ~ Türkic qalaŋɣur "increase, multiply, suffice". The IE etymology passes on a folk etymology, connecting it with the Lat. *quantitas* "relative greatness or extent" and Lat. interrogative adverb *quantus* "of what size? how much? how great? what amount?", then jumps to pronominal "who", referring to the unattested *PIE pronomial **kwo*-, a most imaginative explanation. The closest semantical cognate to *quantity* is "count", which has a corresponding Türkic noun *köni* "measure" (n.). The noun *qalaŋɣur* consists of the stem *qal* + abstraction affix *an*- + affix *ɣur-/gür-/qur-/kür-/qïr*- applied to nouns and verbs as descriptive and causative modifier; the whole contraption refers to quantity of something, and is phonetically and semantically consistent with the English form *quantity* and its European forms. Notably, the Tr. stem *qal* is found in the Tr. attested interrogative pronoun *qaltï/ɣaltï* "how?, which way?

what extent?" used substantively and adjectivally, conceptually matching the unattested nonsensical "PIE pronomial" *who*, and helping to visualize a complete etymological path without imaginative contrivances.

English so (adv.) "such, to such degree" ~ Türkic aša (asha) (adv.) "excessively, very" . Cognates: OE *swa, swæ* "in this way", OSax., MDu., OHG *so*, ONorse *sva*, Dan. *saa*, Sw. *så*, OFris. *sa*, Du. *zo*, Grm. *so*, all "so", Goth. *swa* "as, like, such"; OLat. *suad* "so", Gk. *hos* "as, like, such"; Hindi *accha* (adj.) "good". The Hindi word parallels other Turkisms: *grhas* "house", *ghira* "encircle", *sari* "wrap". Instead of explaining etymology, the IE etymology "constructs" an unattested phonetical proto-form. A colloquial interjection in Türkic form is preserved in Rumanian *ot asha!* "like this!, like so!". Functionally, the adv. *so/aša (asha)* is mirrored in the ubiquitous Christian religious term *amen* "like this!, like so!, so be it!" of the Tr. stem *amin* of the same semantics. See **amen, gird, sari**.

English terrain "ground for training horses" ~ Türkic ter- (v.) "to pasture". The origin of the verb *ter-* must ascend to pre-domestication times, when pasturing animals were a prime target of hunter-gatherers, and accordingly it is spread far and wide, and it became a focus of daily life in the pastoral economy and a most productive stem, with allophones based on interchangeability of back and middle vowels *a-e-o-u* > *tar-ter-tor-tur*. The semantic fields derived from "to pasture" and a noun derivative "pasture" develop into "stop-over", "stay over", "dwelling" (Eng. *tower*), "land tract", "flat land", "land" (*terra, territory, terrain*), "dry land", "valley", "tarry", "earthwork", "soil-tilling", "hard labor", and so on. Most of these derivatives have reflexes and innovations in Indo-European languages. Taken as a group, these "Indo-European" derivatives do not find a common etiological stem, they wonder like a tipsy sailor crew on the way to its ship, veering to posts and fences when a need arises. Cognates tend to congregate in the European languages, with few reflexes in the Asian area. The paths of the cognates and derivatives to English do not make etymologies easy; some came directly from the substrate language, and usually are denoted as "of uncertain origin"; others came from Lat. directly or via French, and thus stop at Lat.; some more are linked to unattested IE **word* forms of dubious relevance. The English cluster includes numerous words with the *t*r* stem: *tarry, terra, terrace, terracotta (earthenware), terracy, terrace. terrain, terrene, terrestrial, territory, tower, turf (*"surface of grassland", *aka Turfan* "pastureland"*)*. See **Earth, terrain, turf.**

English till (prep.) "up to, before the time, until" ~ Türkic teg (postp.) "up to, before the time, until". Cognates: OE (Northumbrian), ONorse, Dan., OFris.; possibly related to Grm. *Ziel* (n.) "limit, end, goal" and Sl. *do (ðo)* "until"; the attested distribution is limited to the Gmc.-Sl. family. Other Türkic forms include semantically identical *tegi, tegïn, teginč, tegü*, all obvious variations of *teg*; in Türkic languages the auslaut hard *g* tends to be dialectally articulated with semi-consonants *y/j*, which in Gmc. case apparently reverted to dialectal liquid *l*. The IE etymology for the time notion "untill" appeals to the phonetical allophones of "convenient" (Goth.), "scope", "death", "end of life" (Icl.), the case of last two is obvious the Icl. derivative form *aldrtili* of the Türkic noun *öl* "death", with the part *tili* being either a reflex of the Türkic verb *til-* "to scratch" (See **till (v.)**), or the *till* "until", which makes the Icl. noun compound *aldrtili* either a "stroke of death" or a phrase "until death" with the *til* "to, until". In addition, the IE etymology attempts to confuse the time notion "until" with the notion "to plow" of the homophonic verb *till* "to plow", which is an allophone of the Türkic verb *til-* "to scratch", all these speculations are semantically dubious. See **till (v.)**

English too (adv.) "in addition, in excess", "also" ~ Türkic de (adv.) *(da/dä (də)/de/deg/teg)* "in addition, in excess"; lit. "also, too (like in *me too*)" serving as intensifying particle. Cognates: Du. *te*, Grm. *zu*; Lat. *etiam*, It. *tanto*, Sp. *tam* (in *también*), Port. *tam* (in *também*); Balt. (Lith.) *taip* (in *taip pat*);

Hu. *tul* (in *túlságosan*); Cz. *též, také*, Bulg. *ito*, Bosn. *isto*; Alb. *tepër*. The bifurcated semantic, so apparent in the Türkic and English, is also retained in other linguistic families; the spread among diverse linguistic families and linguistic subfamilies, and the accidental appearance in the subfamilies are the hallmarks of linguistic borrowing. The IE etymology does not even attempt to address the origin to fancy some asterisked trace.

English tsk "utterance of disapproval" ~ Türkic clicking sound expressing negative response. This Türkic negative utterance is an unvoiced click, non-phoneticized, and it is phoneticized in English as "tsk", "tut", and "tut-tut", in both cases the written depiction does not relay the nearly invisible motion to the side, facial shrug, and the sound. This is exclusively Middle Asian areal "Sprachbund", usually not understood by uninitiated outsiders who are waiting for an answer long after the answer was given. This non-verbal language could only be physically brought over from the Middle Asian steppes to the British islands, and passed from generation to generation by non-verbal example.

English turf "grassland" ~ Türkic ter- (v.) "to pasture". Türkic noun forms center around pastoral semantics "pasture" and "habitat" ~"stop-over", "stay over", "dwelling" (Eng. *tower*): *turaɣ. turuɣ, turaq. turuq* dwelling, encampment, residence; pasture; shelter, refuge, den; *tura* fortified habitat, tower; *Turan* Pasturelands; *taraɣ, tarïɣ* grain, cereal, millet; agriculture, tillage; *turmaq* stay, staying. Cognates: OE *turf, tyrf* "grassland", Dan. *tørv*, ONorse *torf*, OFris. *turf*, OHG *zurba*, Grm. *Torf;* Fr. *tourbe* "turf"; Skt. *darbhah* "bale of grass". The root *ter-* "to pasture" stands at the base of the family tree that produced a rich crop of the modern linguistic terms in a large geographical swath; hypothetically, it can ascend to the dawn of the producing animal husbandry in the 6th mill. BC. See **Earth, terrain**.

English wife ~ Türkic ebi- or ebe- "engender, birth-giving" woman (emi- or eme- with *m/b* dialectal variation); *evenug* is pregnant. Cognates: Grm. *wib*, Grm. *Weib*, Sw. *viv*, OE *wif* "woman", OSw., OFris. *wif*, ONorse *vif*, Dan., MDu., Du. *wijf*. The Grm. and Sw. forms clearly show tracing to the original *-b/-v* form, and point to the source of the *-f* form. The initial prosthetic *w-/v-* is consistent with numerous other similar examples in the Northern European languages. The Türkic *Ebe* "foremother" is a perfect match for the Biblical Eve, and a proper Türkic complement for the Türkic *Adam* "man". Ultimately, *ebi-* or *ebe-* are derivatives of the stem *eb-/em-* that stands for female genitalia, "pudenda", still preserved in the European Türkic languages and in Kashgar/Kucha *kwipe, kip* "female pudenda" (mislabeled Tocharian in Eurocentric scholarship), and cited in the dictionary of M.Kashgari. In Slavic languages, *ebi/ebe* retained its direct Türko-Slavic verbal meaning "to fuck" *ebat/ibat*, and is a most popular word in the Russian verbal lexicon. The IE unscholarly "of uncertain origin" is a most stupid or dishonest conclusion, given the abundance of the converging meanings and phonetical forms from Atlantic to Taklamakan. No IE parallels, and the geographical spread points to the movements of the specifically Türkic mounted nomadic tribes across Eurasia. Notably, the Northeastern Europe uses the word for *wife* originating from a synonymous Türkic word *jena* of apparently more eastern provenance, from the Turkic stem *jeŋ-* "win", reflecting the ancient Turkic tradition of pre-marriage competitions, where the pretender is wrestling with his chosen maiden and must win to get her as a prize; Balt.: Lith. *jmona*, Pruss. *genno* "Woman!"; Slav.: Ukr. *jona, jinka*, Blr. *jena*, Bulg. *jena*, Croat *jena*, Sloven. *žena*, Czech., Slvt. *žena* "woman, wife", Pol. *żona*, Luz. *žona*. Skt. *janiṣ* "wife, woman", *gna* "goddess", Av. *gəna-, ɣəna, ɣna, ǰaini* "woman, wife"; Goth. *qino, qens* "wife, spouse"; Ir. *ben*; Gk. *gune ɣυνή*; Arm. *kin*; Kashgar, Kucha *sän, sana* "woman". Even more fascinating, the Latvian word for *wife* is *sieva*, which is a form of the Turkic *sevig* "love, beloved, loving, darling", from "*sev/seb* to love". These 3 forms are not random, in Türkic they carry quite different connotations: utility wife, statutory wife, and favorite wife respectively. Combining

understanding of the three European forms for *wife* goes a long way in alleviating scientific myopia. Probably, our idiom "prize wife" is a calque of the Türkic *jena*. Try to calculate probability of 3 Türkic words, with their Türkic affixes, creating a constellation of European and Asian terms for *wife*, plus the above Slavic verb, by pure random coincidence; statistically it would be on the level of accidentally bouncing your wife from the bed to the moon. See **Eve, quim**.

English yeah (ay, aye, huh, uh, uh-huh, yah, yea, yeah, yes, yep, yup) (interj.) "affirmative, affirmative response" ~ Türkic yah, ye(h) (interj.) "affirmative, affirmative response". Cognates: Eng., Grm., Dan., Norse, Sw., Sloven. *ja*, Serb., Croat, Russ., Ukr. *da*; Other European forms: Fin. *kyllä*, Hu. *igen*, Bask *bai*; Lat. *imo*, Fr. *oui*, Sp., It. *si*, Port. *sim*; Slovak *ano*, Lith. *taip*, etc. In the Europe, the Gmc. and Sl. are the only groups that follow the Türkic trail, the others each march to their own tune; there is no common IE "yes". The English, like the Türkic, has numerous allophones and spellings; in the usage frequency rating, these allophones occupy a very prominent place (**Table 1**, 2000 word list, rating and frequency are shown in parentheses): *yeah* (47, 0.46%), *yes* (89, 0.21%), *uh* (130, 0.14%), *huh* (199, 0.08%), *yep* (1223, 0.01%), for a total of 0.9% usage frequency, or every 100th word in a daily language; in the frequency listing table, they are summarily shown under less frequent, but more formal entry *yes*. For the English - Türkic pair *yeah - yah*, the semantic and phonetic equivalence are absolute, for the other allophones the common origin is perfectly clear. The Sl. cognate *da* with the anlaut consonant betrays its Oguric origin. The IE etymology offers a preposterous origin (for the Eng. "yes" only, not for the IE "yes") from a compound of "so" + "to be" > *gea, ge + si* > *yea*, a desperately unrealistic origin.

English you (pron.) ~ Türkic -üŋ, -uŋ (pron. affix). The Türkic affix *-üŋ, -uŋ* is used for 2nd pers. pl. and 2nd pers. sing. respectful, semantically exactly its usage in English, although in English 2nd pers. sing. respectful by 1450s became a general norm, and the form *thou* gained connotation of disrespect or intimacy. If not earlier as a dialectal norm, the loss of the nasal consonant and transition from an affix to a separate word occurred on transition to the IE phonetics and syntax. Cognates: ONorse *yor*, OSax. *iu, ye*, OFris. *iuwe*, MDu., Du. *u*, OHG *iu, iuwih*, German *euch*; Hu. *ön*, Fin. *sinua*; Sp. *usted*. Essentially, no citable IE cognates from other IE branches, in addition to the Türkic languages distribution is limited to the Gmc. zone and its vicinities. The influence of the Fr. *vous* probably affected the usage. Outside of the literary usage, the pronoun *thou*, a cognate of the Türkic *ti*, continued in dialectal daily use till present.

Phrases

English tit for tat "equivalent pain given in return" ~ Türkic *tite tit*, lit. "pain for pain", a Türkic idiom. The IE etymology does not have a sensible answer for this mysterious English expression. See **tooth for tooth.**

English tooth for tooth "equivalent given in return" ~ Türkic *tiše tiš* (tishe tish, Turkish *dişe diş (*dishe dish)), lit. "tooth for tooth", a Türkic idiom. In the literate era, these idioms are internationalized by the spread of literature. See **tit for tat.**

English eye for an eye "equivalent given in return" ~ calque of the Türkic *közasa közas*, lit. "eye for an eye".

The English *flea market* "street market" ~ calque of the Türkic *bit bazary* "flea market". Grm. *der Lausemarkt*, Fr. *marché aux puces*.

Anglo-Sax. *eorðscrafu* "earth cave" ~ easily recognizable Türkic compound *yerkaba*, lit. "earth cave"

2. Morphology *(comparing a few of English and Türkic morphological elements)*

English suffix -an (pl.) ~ Türkic suffix -an (pl.). Both Türkic and English denote plurality of objects or subjects, defined in English as "weak" nouns category because they used the *-an* suffix, with the affix *-an*. The Anglo-Sax. (OE) plural affixes *-u* and *-an* are not active any more, victims of continued creolization, they were replaced with the plural marker *-s*, which has been extended to singulars in the old collective sense formerly modified with the suffix *-an*: babes, sweets. See **-s**.

English -er ~ Türkic er/ir/ar, English ending indicating a man: teacher, butcher etc., from the Türkic root *er/ir* "man". But the link does not end there, in Chinese "*err*" is a male child, boy (to a degree as the Chinese can articulate "*rr*")**:** N.Bichurin, "Collection", Vol.1, p. 46, Note 3. Like the word "man" in English, likewise in Türkic, *-er* also serves as an affix of a noun, as in worker, servicer. And Herodotus' time Scythians called their man "*er*", cited in the word Eorpata, with *eor* "man". The Scythian *pata* "strike" also survived in English as the word *bat*. The phonetic form *eor* reflects the Ogur *yer/yir/yar*, with prosthetic *y/j* in the anlaut, rather than the Oguz form *er/ir/ar*. See **bat**.

English -ish ~ Türkic -ča/-čä (-cha/-che), both Türkic and English affixes form adjectives, Eng. small > small**ish**, Tr. kičig (kichig) > kichig**ča,** Eng. Turk > Turk**ish**, Tr. Türk > Türk**čä**. Cognates: Anglo-Sax. (OE) *-isc*, ONorse *-iskr*, Grm. *-isch*, Goth. *-isks;* Gk. *-iskos*. The absence of this affix in other IE languages (except Slavic-Russian, which retained exactly both phonetical and morphological function of the Türkic *-ča/-čä*) excludes Nostratic pedigree, and the Gk. form and function is just another Gk. adoption (or retention) of Türkic linguistic elements.

English suffix -s/-es (pl.) ~ Türkic suffix -z (pl.), Chuvash -sem. Both Türkic and English affixes denote plurality of objects or subjects; the Türkic *-z* is archaic and now is present only in some words, like I vs. we. Other archaic Türkic plural markers are *-t/-ty*, and *-an (-lan)* denoting collectivity, Türkic *ogul* "boy", *oglan* "boys"; in English it is found in the cognate *clan* from the same Türkic stem used in *ogul*. Cognates: the OE form was *-as*, nominative and accusative plural for "strong" masculine nouns: *dæg* "day" ~ *dagas* "days"; Du. *-s* plurals and Scandinavian *-r* plurals (rhotacism): Sw. *dagar* "days". In Türkic, rhotacism is connected with the Ogur (Western) languages: Scythian, Sarmatian, Hunnic, Bulgar, Tatar, Halaj/Alat, etc. Both Türkic and English also denote plurality of objects or subjects with the affix *-an*, defined in English as "weak" nouns category because they used the *-an* suffix. The OE plural affixes *-u* and *-an* are not active any more, victims of continued creolization. The process is not over yet, the plural marker *-s* has been extended to singulars in the old collective sense formerly modified with the suffix *-an*: babes, sweets. Both Türkic and English did not use plural markers if plurality was conveyed by other means: 3 sheep, 6 o'clock, 2-pound note, 7-year period; the continued creolization tends to add plural marker *-s* to these plurals: 3 sheeps, 6 o'clocks, 2-pounds note, 7-years period. See **-an**.

English -'s ~ Türkic -si, both Türkic and English affixes indicate belonging of an object or subject to a 3rd person singular: Tr. anne**si** - Eng. "mother's", Tr. baba**sı** - Eng. "father's". The affix *-'s* is a contraction of OE *-es* < Tr. *-si*. Other OE affixes *-e, -re, -an (gen.), -a, -ra, -na* (pl.) etc. have vanished.

English un- ~ Türkic -an (an_g), affix of negation (MK I 40). With the ancient English language speakers switching to the morphology of the new language(s), the old negation affix moved to become a prefix, and the original negation affix *-an* (an_g) have vanished. The set of *an* and *ma* appear to have Nostratic pedigree, they appear as prefixes and affixes depending on the typology of the languages, and include uncounted allophones and transpositions. See **me, my**.

English demonstrative pronoun this/that and she ~ Türkic şu (shu) "this/that". The English neuter demonstrative pronoun and adj. this/that, like the Türkic "şu", is genderless. The English "that" reportedly emerged ca.1200. The Anglo-Sax. (OE) *thæt* (pronounced "that"), neuter sing. of the demonstrative pronoun and adj. (corresponding to masc. *se*, fem. *seo*, also cognates of the Türkic "şu"); Skt. *ta-*, Lith., OCS *to*, Gk. *to* "the," Lat. *talis* "such" point to the Nostratic origin. Balt. (Latv.) preserved supposedly archaic form *šis (shis).*

English personal pronoun me ~ Türkic min "me". Cognates: OE oblique cases of I *me* (dative), *me, mec* (acc.), ON, Goth. *mik*, OHG *mih*, Grm. *mich*; Balt. (Latv.) **"**me" *manis* (gen.), *man* (dat.), *mani* (acc.). The Balt. (Latv.) forms match the modern Turkmen (Oguz) forms of the personal pronouns *I* "men": *me* menin (gen.), mena (dat.) *me*, meni (acc.). Skt., Av. *mam*, Gk. *eme*, Lat. *me*, OIr. *me*, Welsh *mi* "me". Dative agglutination is preserved in *meseems*, *methinks*. See **my, un, us**.

English personal pronoun my "of me" ~ Türkic possessive affix *-m* "of me, mine". Semantically identical, both pronouns indicate belonging to the 1st person. The Türkic pronoun suffix *-m* moved to become a prefixed particle *my*, and the original pronoun suffix *-m* have vanished: ačï**m** (achy**m**) > **my** ache (**my** ayk). The old form is preserved in Grm. cognates: OFris., OSax. OHG *min*, MDu., Du. *mijn*, Grm. *mein*, ONorse *minn*, Goth. *meins*, identical to the Türkic pronoun *min* "me". The form *my* is a contracted form of the Grm. *mine*; the Türkic affix *-m* is likely also a contracted form of the affix *min*. The semantical and phonetical parallels point to Nostratic origin. See **me, un, us**.

English some "unspecified, unknown" ~ Türkic kim (morph.) "unspecified, unknown". Like *some* in English, the Türkic *kim* is a service word in constructions denoting indefinite pronouns as "something does", "somewhere is", and negative indefinite pronouns as "no one did", "nowhere does". Mostly known from eastern Türkic languages, *kim* still remains in some western Türkic languages that did not replace it with innovations: Karachai *kim ese da, qaida ese da*, Tatar *ber-kem (de), (ber) kaida da* "someone", "sometimes", etc. The phonetical differences between the forms *some (sam)* and *kim* are consistent with other differences between Ogur and Oguz languages: *k/s* alteration, *i/a* fluidity. The IE supposition equates *some* with *same*, semantically not credible. The compound *somebody* appears to be a dialectal version of the Türkic compound *sam bod* (unattested, Ogur) ~ *kim bod* (unattested, Oguz), ditto for compounds *awesome, someday, somehow, someone, someplace, something*, and paired compounds *some number, some tea, some friends, some time, some distance*, etc. Functionally, English *some* is equivalent to Spanish indefinite pronoun *lo* in phrases like *Yo lo se* "I *(this, whatever)* know".

English personal pronoun us "accusative and dative plural of we" ~ Türkic ös/öz "self (we, us)". Cognates: OE *us*, OSax., OFris. *us*, ONorse, Sw. *oss*. The *-n-* form was active in Gmc., Celtic, Lat., Gk., Sl., Skt., and Hittite languages: Du. *ons*, Grm. *uns*; OIr. *ni*, Welsh *ni* "we, us"; Lat. *nos* "we, us"; Gk. *no* "we two"; OCS *ny* "us," *nasu* "our"; Skt. *nas*, Av. *na*; Hittite *nash* "us"; the IE etymology conflates the *-s-* and *-n-* forms into an unattested phantom **ns*. Distribution of the *-s-* and *-n-* form allophones in Europe, Asia and across Eurasia is consistent with N.Pontic serving as a refuge for European refugees from the carnage inflicted during the 3rd mill. BC on the old European farming populations marked by Y-DNA haplogroups G2a, E1b-V13, I1, I2, and R1a, from where started migration of the peculiar *-n-* form to the south-central Asia (Skt.) and back to Europe (Lat., Gk.). The OIr. and Welsh *-n-* form points to the presence of the *-n-* form in the N.Pontic as early as the start of the Celtic circum-Mediterranean migration in the 6th-5th mill. BC. See **me, my, un**.

3. Verbs

English acidify (v., n. & adj.) "turn sour", acid (n.) "sour" ~ Türkic ačï- (achi-) (v.) "turn sour". While the Türkic innumerable grammatical forms descend from the verbal stem *ačï-*, in English the verb was apparently a derivative of the noun, or possibly from adjective. Both English and Türkic have uncounted number of derivatives with unbound semantics, extending to attitude, character, appearance, culinary, chemistry, and so on: acid, acetone, acete (oil), etc. In addition to the full complement of the Türkic languages, the word has widespread usage in the Middle East, Caucasus, and Central Asia as a noun derivative *adjika*, a staple hot spice in every household of all imaginable languages reached by the Türkic horses. The Türkic allophones and spellings for "turn sour" and derivatives come in a slew of forms: *ajy, açıkh, ačy, aši, aččyk, ajyg, ahyy, aji, ačuu*, and more, from the Mediterranean to the Pacific. Semantics "of vinegar taste" came to English fr. Fr. *acide*, Lat. *acidus* "sour, hot (sharp)", *acere* "sour". Sorry, the IE unattested root **ak-* "sharp, pointed" is a patented nonsense. See **ache**.

English act (v.) "doing or done" ~ Türkic aqtar- (v.) "dunk, plunge". The IE etymology goes as far as Lat: Lat. *actus* "a doing, a driving, impulse", pp. of *agere*, with a circular logics and a unattested PIE stem **ag-*, derived from various derivatives in Lat., Gk., and Skt. Cognates: ONorse *aka* "to drive", MIr. *ag* "battle", OFr *acte* "document" etc., all obviously of derivational origin. In English, the derivative *-act* grew into a powerful affix: contract, impact, react, transact, etc., with a slew of their verbal and object derivatives, and in one or another form, the word gained universal acceptance in most languages of the modern world.

English age (v.) "grow old", (n.) "long indefinite period" ~ Türkic aga (aɣa, akha, aha) "aged, elder, older, older brother", also a respectful appellation implying a senior in position. Cognates: OFr. *aage, edage*, Fr. *âge* "age; life, lifetime, lifespan; maturity"; Spanish *edad*, Italian *eta*, Port. *idade* "age"; Fin. *ikä, ikäinen* "age, aged"; Du *oud*; Celtic forms *oedran, oed, aois, daois, aldri, eldri, eldri, aldrinum*, Bask *adina, adintsua*; Lat. *aetatem* (nom. *aetas*) "period of life, age, lifetime, years", *aevum* "lifetime, eternity, age"; Bengali *agraja* "elder", probably from *aga raja;* Sum. *akka* "senior". The word has Eurasian distribution, from Pacific to Atlantic. Its allophones are found in nearly every language in the Eurasia, save for relatively few and remote from the Eurasian steppe belt. The onomastic footprint is as impressive as the geographical spread, from the Agamemnon to Achaemenid to the modern Aga Khan and the church, village, or society elders. The Celtic, Iberian, Italic, and Bask forms point to the circum-Mediterranean arrival of the word ca 2800 BC with the Bell Beaker Culture in the form *ada*, with later innovation *alda* (Gmc. languages), while the Asian forms retained the form *aga*, which was preserved in the English *age* and the Fr. *âge*. See **old.**

English aggravate "make heavy, burden down" (v.) ~ Türkic aɣrï- (v.) "be sick, make sick". The Türkic stem is most productive, applied with anything unpleasant, and in that respect closely parallels the English "sick". With the loss of the unaccented first vowel, in the European languages it produced a host of derivatives: grave, grief (~aggrieve), grim, grimace, grime, graveside, gravity, gravitate, gravel, and all their derivatives with semantical meaning of "burden, pain, trouble". The Lat. immediate cognate is *aggravatus, aggravare* "make worse", but the bulk of the cognates come from the Gmc. languages, pointing to two independent etymological paths, via Gk.-Lat., and from the Grm. vocabulary. Even the latest derivatives, like the modern noun "gravity", carry an echo of the proto-root "pain". The Türkic linguistic nest has *aɣrïɣ* "pain, sickness", *aɣrïɣlïɣ* "sick, painful, suffering from disease", *aɣrïɣučï* "suffering person", *aɣrïmaqlïɣ* "painful", *aɣrïn* "suffer pain", and so on. The IE etymologies for the huge raster of the derivatives are few and far between, with imaginary *PIE reconstructions for some derivative forms, and without cited actual cognates in the Asian IE languages.

English anger (v.) “feeling toward some grievance, vex” ~ Türkic özak (adj.) “narrow”. The attested link is Türkic *özak* “narrow” > Goth. *aggwus* “narrow” > OE *enge* “narrow, painful” > English *anger* (v.) “to irritate, annoy, provoke”. The semantic shift happened in front of our eyes, otherwise no etymologist would come up with such unruly phonetic transformation and disconnected semantic transformation. The Türkic *özak* (adj.) is a derivative of *öz* (n.) “valley, pass between mountains”, hence a narrow passage, narrows. The semantic of “narrow” is also preserved in MDu. *enghe*, Lith. *ankshtas*, Lat. *angustus*, Sl. *uzkii, vuzkii*, Arm. *anjuk*, Skt. *aihus, aihas*, Av. *azah*- “need”. Before undergoing semantic innovation in English, the word spread with its original meaning of the Türkic *öz* “narrow pass” to the South-Central Asia at about 1600 BC, and with the Kurgan or Sarmatian waves to the NE Europe and SC Europe (Lat. *angustus* “narrow, tight”). The syllable *öz* comes in numerous flavors, *öd, öδ, öz, üz*, making the Goth. form *aggwus* and Sl. *uzkii, vuzkii* just another attested dialectic forms, clearly of separate linguistic branches. The IE etymology does not dig to the base stem of the IE forms, stopping at a limited sampling of allophonic forms. The Lat. derivative *angustia* “narrowness, tightness, straitness” of the Türkic *özak* (adj.) produced the English *anguish*. See **anguish, narrow**.

English are (v.) present plural indicative of be ~ Türkic affix -ar (v. & n.) with meaning “be, to be”. The origin of *are* is supposed to be a puzzle, a screaming enigma in the IE paradigm; it does not fit any scholastic IE schemes; it is an irregular verb with all verbose conjectures befitting a great scientific conundrum. The origin, however, lays on the surface, it is the same process that created *AD*, and probably a few of other applications: an agglutinative affix that produced positive derivatives expressing a being of a property, action, or a trait, in flexive surroundings converted to a stand-alone application. In Türkic, the affix forms *-ar-/-är-/-ur-/-ür-/-ir-/-ïr-* produce derivatives of the type *X-be*, still preserved in English in the forms “that be” (e.g. “powers that be”), “we be”, “us be”, “blessed be”, “boys be”, and the like; the Türkic applications are *tutar* “caught be /be caught” < from *tut*- “catch”, *kelir* “come be/bring/convey ~ came” < from *kel*- “to come”, *ketär* “depart be/take away” ~ remove < from *ket*- “leave, depart”. Cognates: OE *earun* (the form *ear*- may reflect dialectal variation of the vowel), *aron*, also ONorse cognates; and no IE cognates whatsoever. Apparently, *be* and *are* in OE were used interchangeably, depending on the analytical semantics of general vs. singular. The origin reliably points to the substrate language with incompatible grammatical structure. See **be, make.**

English argue (v.) “make reasoned statements to prove or refute” ~ Türkic arqu (v.) “discord, disagreement, strife”. Cognates: OFr. *arguer* “maintain an opinion or view; harry, reproach, accuse, blame”; Lat. *argutare* “”blabber”; Türkic *arqula* “to sow discord”, the affix *-la* makes an instrumental verb; by now it is an international word via *argument*. Absence of cognates in the eastern IE languages indicates that the word is a local borrowing from a another language.

English augur (v.) “predict” ~ Türkic ay- (v.) “tell, talk, explain, interpret”. Cognates are limited to Lat. *augur* “religious official” foretelling events, and correspondingly IE etymology stops at the single instance, citing few nonsensical phonetical examples (*avis* “bird”, *garrire* “talk”, *augos* “increase”). The Türkic 3rd person form is *ayur/aygur/ajar*, semantically and phonetically a perfect match for the Lat. and Eng. *augur*.

English awe (v.) “to be inspired” ~ Türkic ö- (v.) “think, reflect, delve, understand”. Like in English, Türkic verb has a noun derivative ög (n.) “mind, thought, understand”, OE *aghe, ege* “fear” ONorse *agi* “fright”, OHG *agiso* “fright, terror”, Goth. *agis* “fear, anguish”. Although the early literary examples are connected with religious admiration and fright of God, the simple modern “awesome” has nothing to do with fear, “awesome” are kittens, shoes, and manners, anything worthy of admiration and inspiration to

impress your mind. The standing IE etymology ignores mental inspiration and explores its fear utility, connecting *awe* with Gk. *akhos* αχος "pain, grief, ally", which does not make sense in respect to kittens, shoes, and manners. The English spelling quite clearly attempts to render the labial *ö* in *ö-* and *ög* with available means (*w* is a labial voiceless phoneme), and the spellings with auslaut *-g* faithfully render the Türkic noun *ög*. Mind you, IE languages do not have single phoneme verbs and nouns, only some interjections and prepositions, and any self-respecting linguists in search for etymology should avail themselves of that unique for the western Eurasia fact. The Türkic has two single phoneme words, "think" and "eat", which probably ascend to the very beginning of the human abstract thought. English has inherited and preserved both words, in less bigoted science that would be acknowledged and celebrated.

English band (v. & n.) "bind, tie, ring" ~ Türkic ba- (v.) "bind, tie, bound". A transitive form of the verb *ba-* is *ban-* (v.) "bind, tie, to be bound", which produced the forms ONorse *band* "tie strip", OHG *binda*, Goth. *bandi, bandwa*, Ang-Sax. *bindan*, MIr. *bainna* "bracelet", OFr. *bande*, ONFr. *bende*, Fr. *bander, Sp. bandana*; Skt. *bandhah*. The absence of Lat. cognate indicates particular north-west and south-east paths, the Skt. form dates the word to the migratory split time before 1500 BC; the OFr. form allows to suggest Burgund-Provence source, the ONFr. form points to Alans (Amorican Alans) of the 5th c. AD, the MIr. distinct semantics suggests 2800 BC circum-Mediterranean route if not an acquisition. The intransitive form *ba-* of the verb have not survived in the European languages, but the transitive form of the verb *ban-* not only survived together with its agglutinated Türkic grapheme *-n-*, but blossomed into uncounted derivatives in numerous languages. The semantic and phonetical derivatives of the Türkic intransitive verbal stem *ba-* "bind, tie, bound" in English are extremely numerous, from band, bind, bound to military and social bands to the commodities like Band-Aid.

English barge (v.) "suddenly break into, crash heavily into" ~ Türkic bart (adv.) "suddenly". The IE etymology on purely phonetical homophony confuses the verb *barge* with semantically incompatible noun *barge* "small vessel" and its verbal derivative *barge* "travel by barge". The Türkic stem *bart* (adv.) with suitable affixes can be used as a verb, noun, and adjective, it is a perfect stem for English *barge* (v.) with the semantics "sudden intervention".

English bark (of dogs) (v. and n.) ~ Türkic (Chuv.) ver- (v.) "bark (of dogs)". The Chuvash form, which is an allophone of Türkic forms *üjrek, ürü, üjürge, örü, hur, eerer, ür, üre, ürüü*, is the one that went westward to Atlantic; the other forms extend all the way to Pacific. No IE etymology, a supple stipulation is "of echoic origin", which is as far from etymology as it gets. Chuvash belongs to the Ogur branch, which dominated Eastern and Central Europe for a millennia, from before the turn of the eras to beyond the 10th c. AD, and English dog *bark* is consistent with other Oguric traces in Gmc. and English languages.

English bat (v. and n.) "to beat, a club"~ Türkic and Scythian *pata* "to strike, to kill" was explained by Herodotus IV. 110 as Scythian word for "kill" in the compound *eorpata* - those who are killing their husbands (Türk. *er* "man, husband"), Anglo-Sax. *beot* and (rarefy) *beoft* "to beat, to strike, thrust, dash, hurt, injure, tramp, tread". It is incompatible in Avesta, where *pada* "heritage, offspring". Only Gmc. languages have cognates of this Türkic and Scythian word, among the cognates is *bane* ~ OE *bana* "killer, slayer, murderer; devil", OFris. *bona* "murderer", ONorse *bani*, OHG *bana* "murder", OE *benn* "wound", Goth. *banja* "stroke, wound"; Lat *battuere* "strike repeatedly". The Scythian *eorpata* in Türkic is *erpata*, in Anglo-Sax. *werbeot*, clearly related reflexes. But... Sumerian *badd* is "to thresh with sledge", it is the oldest record for *bat* (v. and n.), in this case "to thresh" is clearly "to beat", and "with sledge" is clearly "with bat". This word corroborates the Türkic Bulgar folklore story of their descent from Sumerians,

linking Türkic with Sumerian > Scythian > Germanic > English. The Isfahan Codex in Erevan with Hunnic grammar and wordlist from the 5th century AD gives Hunnic *batten* "push", apparently with a semantic shift produced by ancient or modern Armenian translators, but still in the ballpark. See **battle**.

English bath (v.& n.) ~ Türkic bat (v.) "immerse in water". Cognates: OE *bæð* ", mud, etc.," also "quantity of water, etc., for bathing", ONorse *bað*, MDu. *bat*, Grm. *bad*. No suitable IE parallels. Bathing was associated with hot water, especially with hot springs. The Somerset city in England, the Anglo-Sax. (OE) *Baðun*, called so for its hot springs, exhibits ancient Türkic-Celtic symbiosis. Another form is Grm. *Baden*.

English battle (v. and n.) "open clash" ~ a derivative ultimately from Türkic and Scythian *pata* "to strike, to kill", explained by Herodotus IV 110 as a Scythian word for "kill" in the compound *eorpata* - those who are killing their husbands (Türk. *er* "husband"). The word is incompatible in Avesta, where *pada*" heritage, offspring". Cognates: OFr. *bataille*, LLat *battualia*, *battuere*, Hunnic *batten*, all derivatives of *bat*-; the word is ultimately known from Sumerian, see **bat**. The Isfahan Codex in Erevan with Hunnic grammar and wordlist from the 5th century AD gives this Caucasian Hunnic *batten* "push, i.e. clash", apparently with semantic shift produced by ancient or modern Armenian translators, but still in the ballpark. See **bat**.

English be (v.) ~ Türkic buol-, bol- (v.) "be". OE. *beon, beom, bion* "be, exist, come to be, become, happen", OHG *bim* "I am", *bist* "thou art", Grm. *bin, bist*; OIr. *bi'u* "I am"; Lat. *fui* "I was"; Gk. *phu*- "become"; OCS. *byti* "be"; Balt. (Lith.) *bu'ti* "to be", Rus. *byt* "to be", etc.; Av. *bu*-; Pers. *bu*-; Skt. *bhavah* "becoming", *bhavati* "becomes, happens". In Türkic: OT *bol*-, Chuv. *pol*-, Tat. *bul*-, Yak. *buol*-, Kirghiz *bol*-, Khak. *pol*-, Yugur *pol*, Turkish *bul*- 'be, become', MM. *bol*-, Khal. *bol*-, Buriat *bolo*-, Dag. *bol*-, Mogol *bolu*. Historically, all non-Türkic ("IE" and Mongolic) examples are contiguous with the Great Steppe, and either contain, or used to contain sizable Türkic component. In linguistic terms, the word points to Nostratic origin. In English, some paired compounds with *be* seem to preserve intact, cf. English "be abundant" ~ Türkic *abadan bol* "be (become) crowded, populous" > OE *beon, beom, bion abadan > be abundant*. Another Türkic verb stem for "being (v.)" *var-/bar-/par*- is preserved in Goth. and daughter languages, incl. English, as *var* and *was*. See **abundant, was.**

English beg (v.) "plead for something" ~ Türkic bag/baɣ (v.) "to look pleading, to plead", with numerous English derivatives: OE *bedecian* "to beg", beggar, beg pardon, beg for mercy, possibly "don't bug me" for "don't annoy me", "beg the question". OFr. *begart (beggar)*. No sound etymology, no viable Grm. connection, and no IE parallels. This could be an Alanian word of the Amorican Alans, who moved into Brittany in the 5th c. AD, or of the Brits of Brittany with Sarmatian, or Scythian, or even Cimmerian via Frisian connections. In the English lexicon *beg* is known from ca.1200. In the Middle Age society, pleading with the lord must have been a daily affair, keeping the word alive.

English bellow (v.) "sound of an animal" ~ Türkic belä- [belə] (v.) "sound of a sheep". English has variations *bawl* "cry loudly", *yowl* "utter shrieks", *holla* "sound of an animal", *bylgan* (OE) "to bellow", pointing to ubiquity of the distribution, and different paths of acquisition. The IE etymology abstains from parallels, apparently suggesting echoic origin from numerous sources; in respect to echoic origin that apparently would be true and beyond our horizons, but the extant phonetic forms allow to suggest more specific sources: Celtic/Grm. *bVl > bVr* (Fr. b*eugler/hurler*, Gael. *berrar*, It. *barrito*, Grm. *brüllen*, Da. *brøle*, Norw. *brøle*, Sw. *vrala*, Balt. (Latv.) *baurot/maut*), Eastern European with *m/b* alteration (Latv. *baurot/maut*, Lat. *mugire*, Fin. *mylviä* (< *myl/byl*), Port. *mugir)*, Middle Asian, specifically Turkmenistan

area (Masguts/Massagets, Alans, Horezmians) with *h-* alteration (Fr. b*eugler/hurler*, Bask *behean*, Lat. *mugire* (*h- <=> g*), Port. *mugir, Eng. holla*). The form *bVl* is faithfully reproduced in English *bellow, bawl, bylgan*; Balt. (Lith.) *bliuti/baubti*, Sl. *bleyat*, Du. *blaten*, Gk. *velazo (βελάζω)*. Other cognates are Slov. *bučat*, Welsh *beuo*. Notably, the OE *bylgan* has preserved the Türkic affix *-gan/-ɣan/-an (-än, -ın; -gän; -qan, -kän)* that creates verbal noun from the verbal stems: *belä- (v.)* "to bellow" > *belägän (n.)* "bellow *(n.)*" > OE *bylgan (n.)*, indicating a close temporal transition from the Türkic to the OE usage. The allophonic *bellows* (n.) from *bag (n.)* is genetically unconnected. See **bag (v. & n.)**.

English bill (v.) "advertise, publicize" ~ Türkic bil (v.) "find out, learn". While Türkic, with its morphological mechanism for producing grammatical forms, has both active and passive voices, English has a preference for passive voice verbs: "he is billed as an expert" means "he is said to be an expert"; in Türkic *billüg* "found out, known", with extension to "famous"; the meaning of "advertise, publicize" in Türkic is formed with causative tense affix *-dur* > *bildur* "notify, inform". A derivative of *bill* (v.) is *bill* (n.), made quite famous with the Bill of Rights, and followed up with thousands bills approved annually by Congress; there is a billing system in each enterprise, we get daily, weekly, monthly, and annual bills, we used to billet militia and army, we carry bills of different denomination in our wallets, we are billed with billables, overbilled and underbilled. The "learned", usually translated as "wise", in the form *Bilge*, was a popular title of the Türkic Kagans, including the famous hero of the Bilge-Kagan inscription. With all these learning-based activities, there is not even a hint of IE cognates or a clue about the origins of this so dear to us existential and linguistic wealth.

English blend "combine, add together" ~ Türkic bulɣa- (v.) "stir, mix; roil; vex, annoy, sadden, harm; stir discontent, stir unrest". On top of the *bulɣa-* polysemantic, numerous derivatives refer to the types of the mixing action, constituting independent verbs: *bultas-* "shake, loose (integrity); mixture, blend (n.), slipslop"; *bulnuq-* "mix up", etc. Cognates: OE *blandan, blondan*, ONorse *blanda*, OSax., OHG *blantan*, OFris. *blenda*, Goth. *blandan*, MHG *blenden*; Grm. *Blendling* "bastard, mongrel"; Lith. *blandus* "troubled, turbid, thick", OCS *blesti* "go astray", *bludit* (блудить) "get lost". The IE etymology is pure nonsense: "to shine, flash, burn", "bleach", "blind, blunder, dazzle"; in most generous assessment these suggestions are remote figurative derivatives or phonetical conflations of the base meaning: "to blend two liquids". The PIE conjectures blend a pile of derivatives and truncate them to an unattested **b(h)lend-*; the peculiar distribution of the phonetics and semantics in the Eurasian steppe belt and the Northern Europe goes unaddressed. The Orkneys *bland* "buttermilk (kumis) diluted with water", ONorse *blanda* "diluted hot whey" (Türkic *bulɣama*), Sl. *boltanka* (болтанка) "soup or drink with suspended ingredients", *burda* (бурда) "suspicious drink mixture", etc. relay the applications of the blending. Notably, the wide semantical field of the Türkic verb is semantically echoed in the numerous Northern European reflexes.

English boil (v.) "boil, bubble up, seethe" ~ Türkic bula- (v.) "boil, steam, simmer (about food)". The IE etymology ascends to "bubble, of echoic origin", which clearly points to a circular logic and absence of sound etymology. Cognates: OFr. *bolir* "boil", Fr. *bouillir*, Lat. *bullire* "to seethe", which obviously are forms of the Türkic *bula-* "boil". The phonetical and semantical concurrence of the Türkic substrate form is absolutely perfect. See **bouillon.**

English botch (v.) "destroy or ruin", botcher (n.) ~ Türkic boδu (v.) "fasten, hook, stick", boδučï (boduchi) "doer: fastening, hooking, sticking => "fastener", "hooker", "sticker"". Alternative phonetics is with *-d-*: *bodu, bodučï*; the figurative meaning of *bodu* is "to do something well, skillfully". *Boδu/bodu* is in turn a derivative of *bod* = body, with semantics "embody, implement, make real", see **body**; other derivatives of *bod* = body also parallel usage in English, like the "botched job" parallel the sarcastic

semantic of “doer”, Grm. “Macher”. The English form *botcher* may be a direct derivative of *bodu*, instead of deriving from its semantical twin *boδučï*, by first contraction of *boδučï to botch* (doer => deed), and then modifying *botch* by agglutinating *-er* in accordance with English morphology, see **-er**. In English the word *bocchen* is documented from late 14 c. with literal Türkic semantics “to repair”; the semantic shift occurred later to “spoil by unskillful work” (1520s), noun from ca.1600. The origin is claimed to be “of unknown origin”, there must be a dearth of dictionaries caused by extreme monetary poverty among the late and alive English linguists. No IE cognates whatsoever, no restored IE *$*bodhe^hwchiuw^h$* to go around. See **body, -er.**

English booze (v. & n.) “drink a lot” (v.), “strong drink” (n.) ~ Türkic buz- (v.) “misbehave, rampage, crush”. Like all other Türkic words, it goes under “of unknown origin”, which in practice appears to be frequently synonymous with “Türkic”. A more specific synonym would state “Anglo-Saxon” or “Sarmatian”. Cognates: ME *bouse*, MDu. *busen*; Sl. *buzit*, “drink heavily”, plus in Sl. “misbehave, rampage, amuck”. The Sl. *buzit (v.)* < *buza (n.)* < Tr. *buz (beer, alcoholic drink)* points to another semantics of the same stem. Notably, in the eastern Türkic languages *buz* (v.) is attested as a verb, and in the western Türkic languages *buz* (v.) is attested as a noun; there are no obstacles in either branch to use the stem as a verb or a noun, just use an appropriate suffix. Apparently, *booze* is a late distribution, after 2nd c. AD, since it is unknown in the older Balto-Slavic languages.

English bore “drill a hole” (v.) ~ Türkic bur- (v.) “drill a hole”, a subset of a generic meaning “twirl, spin, twist” applicable in non-bore related sense, like twisted vines, etc. Various allophonic forms include *ebir-, egir-, evir-, evür-* with a front prosthetic vowel. Cognates: OE *borian* “to perforate”, ONorse *bora*, Sw. *borra*, OHG *boron*, MDu. *boren*, Grm. *bohren*, “to drill”; Lat. *forare* “to drill”, Russ. *buravit (буравить)* “to drill”; Bosn. *buše-*, Serb. *bush- (буш-)* “to drill”; Baltic languages have their own words; Sl. languages have their own words (e.g. allophones of “*vrt-*”); Celtic languages have their own words (e.g. allophones of “*drill*”); Fin. *porata*, Est. *puurida*, Hu. *furni* “to drill”; distribution of the term “bore” is very specific, limited to a specific selection of languages, consistent with distribution of other words of Türkic origin.

English bunch (v. & n.) “gather into cluster” (v.), “large number” (n.) ~ Türkic bunča (buncha, adv.) “so many, so much”, from Türkic stem *bun-/mun-* + equitive adverbial affix *-ča* fr. noun; a normative noun form of the stem is *bunaz/munaz*. Notably, the English word *bunch*, as well as the form *much*, have preserved the Türkic equitive adverbial affix *-ča.* The unity is perfect, except for expected grammatical shift (in Türkic, grammatical definition is done by agglutinating affixes, so any part of speech can be formed from a single stem; In English, affixes are dropped, and grammatical function is primarily defined by SVO structure, e.g. “a store bunch flowers” vs. “a bunch store flowers”) and minor semantical shift. Predictably, no IE etymology, and the only possible cognate is Flemish *boud* “bundle”, which would be a transparent derivative from the Türkic *bunča* (maybe its cognate of the form *bun-* + some affix), and a clone of English *bundle*. And again predictably, because of dialectal *m/b* alteration, *bunča* has twins *munča* (muncha, adv.) and *mïnča* (myncha, adv.), with about the same meanings: “so/thus, such a number of, so many”, which should have found their way into English and possibly earlier vernaculars; and surely, English has *much*, and Spanish has *mucho*, with as much IE etymology as for *bunch*. See **bundle, much.**

English bundle (v. & n.) “gather into cluster” (v.), “cluster” (n.) ~ Türkic bunča (buncha, adv.) “so many, so much”. *Bundle* is a predictable innovation, a derivative of the Türkic *bunča* via English *bunch*. See **bunch, much.**

English cage (v.), cagey (adj.) “evasive, reticent” ~ Türkic qač (qach) (v.) “avoid, shun, escape”. Türkic *qač* has numerous derivatives, best recorded is “escape” from enemy, due to the character of surviving records. No IE parallels, no surviving Grm. parallels.

English call (v.) ~ Türkic qol- (v.) “ask, call for, beg”. OE *ceallian* “to call, shout,” Du. *kallen* “to talk”, ONorse *kalla* “to cry loudly,” OHG *kallon* “to call”, *kalzen, kelzen* “talk, brag”, *klaga*, Grm. *Klage* “complaint, grievance, lament, accusation”; OIr. *kalla* “calling, singing”, Welsh *galw* “call”; Cimr. *galw* “calling”; OCS *glasit* “say” *glagolit* “speak”; Skt. *garhati* “bewail, criticize”. English has an assembly of 25 of just the verbal semantic meanings. The Gemanic forms with *-g* in auslaut appear to be allophones of Türkic form *qolɣ* with affix *-g-/ig/-yg* to produce nouns. The Türkic stem *qol-* is apparently a derivative of the noun *qulaq* “ear. ” It is clear that the word has been around for quite a while: Cimmerians of the 10th c. BC look like kids against Skt. in 16th c. BC and Celtics in 28th c. BC. The Germans are just newborns against their dated counterparts. What unites these diverse people is that they all are living on the outskirts of the great steppe, bordering, occasionally including, and at times being the Türkic tribes. The word is clearly non-IE, most of the IE languages do not have parallels, and those that have, have historically or biologically documented Türkic links. The IE etymology, both English and Slavic, using O. Maenchen-Helfen's favorite expression, is pure *galimatia*, piling up all allophones in one uncouth heap.

English capture (v., n.) “take” ~ Türkic qapsa- (v.) “surround, encompass all sides” from *qap-* (v.) “seize, grab”, *hapset-/hapis* “capture (v. & n.)”. Cognates: Lat. *sario, sariere, captura* “take”, OE *hæftling* (n.) “taken”, *hæft* “take”, Sl. *hapat-* “capture” with dialectal variations. The Lat. *captura* and *captus* “taking” (especially of animals) attest to direct borrowing or inheritance from Türkic. Geographical distribution and ancient forms indicate ancient Turkic lexicon in the area of the Italic, Grm., and Slavic branch of Baltic languages, possibly of Hunnic period, with Lat. ascending to much older acquisition. The phonetical homophony is striking, and semantic match is perfect. The term ascends to the traditional Türkic encircling hunt methods. Türkic has numerous terms and derivatives related to encircling hunts, attesting to the ancient (hunter-gatherer society) origin and geographical spread of the terminology. An IE etymology is non-existent. Anlaut reflections *h-, c-(k-), ch-, x-* indicate transmission of Turkic initial glottal *h- (q-)* with dialectal variations, and the Grm. *-ft* may reflect the original Turkic form *hapset-/hapis* presently spelled *-pset* in Romanized transcription. OSl. form *hap**yash**te* preserved Turkic verbal noun suffix *-č*. Only uncompromising Vasmer suggests invented unattested IE **-khar*. The hunting word *qapsa* “encircle, surround on all sides” is etymologically connected with the English “circle”. See **circle**.

English carve (v.) “cut by chipping away at a surface, engrave” ~ Türkic kert (v.) “incise, carve a mark, engrave”. OE *ceorfan, cearf, corfen* “to cut, cut down, slay; to carve, cut out, engrave”, OFris. *kerva*, Du. *kerven*, Grm. *kerben* “to cut, notch”; Gk. *graphein* “to write,” originally “to scratch” on clay tablets with a stylus. All various forms are consistent with the Türkic *kert* phonetically, and perfectly consistent semantically. The auslaut consonant variously takes forms *-t/-f/-v/-b/-ph*, probably adopting a consonant to the local phonetic conditions. See **cut, curt**, **short.**

English cast (v.) “send forth” ~ Türkic kus- (v.) “eject, disgorge, throw up”. Cognates: ONorse *kasta*, NFris. *kastin*, Sw. *kasta*, Dan. *kaste* “to throw”. The IE etymology is of routine “of uncertain origin”. Both Türkic and English have applications for the sense “send forth” in all walks of life: cast off, throw off, throw up, cast dice, cast javelin, cast fate, cast to the wind, etc. The prominence of *cast* (v.) in Eng. is demonstrated by the OED's finding of 42 distinct noun meanings and 83 verbal meanings, with many sub-definitions, by far exceeding the universality of the pretty universal stem *kus-* and its derivatives in Türkic. Apparently, the Eng. *cast* is a compound of *kus* + Türkic auslaut affix *-t*, an agglutinative marker

found in most of the dialectal forms, related to grammatical person and tense, and in particular forming adjectival participles: cast (iron, object).

English castigate (v.) “censure severely”, chastise (v.) “censure severely” of the same root, “from Lat. *castigare*” ~ Türkic kast “bad intention, spite, evil”. Reference to Lat. may indicate that Lat. propagated the word, not necessarily that it is a Lat. loanword. The English “cast aside” is probably a calque of a Türkic form meaning “cast aside (something bad)”.

English challenge (v.) “confront” ~ Türkic čalïš (chalish) (v.) = a call to fight, challenge to hand to hand match, from the stem *čal-* “fight” with affix *-ïš*. The ascribed etymology is unconvincing: challenge “a calling to fight” is recorded in English from 1520s, accurately mirroring the Türkic *čalïš* that corresponds to bar-room invitation “let's step outside”; the etymology is ascribed to Lat. *calumnia* “trickery” via VLat. *calumniare* “to accuse falsely” to OFr. *chalonge* “calumny, slander; accusation, claim, dispute”, all with little semantical and phonetical connection to an invitation for a clash. No IE etymology, so the Fr. *chalonge* hangs up in the air and likely ascends to the same Türkic *čalïš*, with Gallic articulation. The preserved auslaut affix *-ïš*, reflected in English *-enge* and Fench *-onge*, in the substrate language could have had allophonic form *-ïch/-ïj/-ïg/-ïk/-ïkh* etc., it is an affix of reciprocity, transmitting the sense “let's” (go, fight, eat, etc.).

English champ (v.) “chew noisily” ~ Türkic čap- (chap-) (v.) “chew noisily”. The IE etymology is “probably echoic”, and it is likely true, but the absence of this champing echo in other IE languages points to the specifically Türkic echo: Romance *mordendo, ronge, Kauen*, etc. The Grm. *Kauen* is a form of the Türkic *kev-*, *kevsa-* = chew (v.) preserved with somewhat derisive meaning, nowadays supplanted by regular *beißen*. The origin of the Türkic *čap-*, which comes in the attested forms *čap-, čat-, čïb-, čub-* and probably more, is to “whip, lash, click”, in the sound sense it means “chat, click”, and the *champ* corresponds to the original Türkic semantics of chatting and clicking associated with a whipping sound to control herds. The Balto-Slavic form *chav- (chavkat)*, active in the Sl. languages, also descended from the same Türkic verb, likely brought over to the British Isles with the Anglo-Saxon invasion.

English chastise (v.) “censure severely”, “from Lat. *castigare*” ~ Türkic kast “bad intention, spite, evil”. Reference to Lat. may indicate that Lat. propagated the word, not necessarily that it is a Lat. loanword. The English “cast aside” is probably a calque of a Türkic form meaning “cast aside (something bad)”. See **castigate**.

English chat (v.& n.) “small talk, gossip” ~ Türkic satula (v.) “talk non-stop”. The alteration *s/sh/ch* is a regular dialectal event in Türkic languages, the s- <-> ch- transition likely occurred within Türkic dialects. Grm. cognates Du. *koeteren* “jabber,” Dan. *kvidre* “twitter, chirp” point to an original anlaut consonant that could develop into affricate or plosive.

English check (v. & n.) “secure, verify” ~ Türkic chek- (ček-) (v.) “separate, identify, mark with markers (dots etc.)”. Routinely confused with *chess* “check” ~ “threat, attack”. Numerous derivatives semantically connected with “secure, verify”: bank check, hat check, checking account, hotel check in, checkup, raincheck, double-check, spell check, checkout, checklist, checkpoint, paycheck, unchecked, checker, etc, completely distinct from the Türkic “check” ~ “threat, attack”. Cognates are OFr. *eschequier* "chessboard," from MLat. *scaccarium*. No IE parallels.

English chirp (v. & n.) “high-pitched sounds” ~ Türkic čïlra (v. & n.) “jingle, clink, ping”. OE *cearcian* “to creak, gnash”, ME *chirken* “chirp”. The same word is in Slavic - *chirikat (чирикать)*, pointing to a common, likely initially echoic, origin.

English chisel (v.) “carve” ~ Türkic čiz- (chiz-) (v.) “draw, draw lines”. Cognates: Sl. *cher- (чертить,черта)* “draw, draw lines, line”, Chroat *chr- (crtanje)*, Serb. *tsr- (цртање)* “draw, draw lines”, Slov. *kre- (kresli)*, all Ogur-type with Ogur/Oguz *r/s* rhotacism. The path of forming English *chisel* (n.) is fairly clear: *čiz-* (v.) (Tr.) “scratch” > *chisel* (n.) (Eng.) “scratcher” > *chisel* (v.) (Eng.) “to scratch”. Reputedly fr. OFr. *cisel*, Mod. Fr. *ciseau* “chisel” (n.), cognate of “scissors, shears”, fr. Lat. *caesellum, caesus, caedere* “to cut”. The Lat. stops there, it did not borrow the word from the IE languages that have no cognates, the IE etymology is left high up in the air, while the Türkic etymology is consistent and rational.

English chop “cut into pieces”, “(lamb) chop” (v., n.) ~ Türkic čop (chop) “piece (of meat)”. The OTD does not list *čop* as a verbal stem, but there is little doubt that *čop-* is a verbal stem that did not get recorded in the OTD sources, and even if it did not exist in the area and period literature of the OTD, like for all other Türkic stems, that does not preclude the verbal usage outside of the OTD purview area and period. Cognates: MDu. *kappen*, Dan. *kappe*, Sw. *kappa* “to chop, cut”, ONFr. *choper*, OFr. *coper*, Fr. *couper* “to cut, cut off”; the three somewhat different phonetic forms indicate three different paths to English, Germanic, and Romance groups; no IE links whatsoever, the IE etymology does not reach even the Lat. In Europe, this word is associated with the area populated by R1b Y-DNA-marked haplogroup, in the Eurasia this word is associated with the Türkic people marked with different mixtures of the R1b and R1b Y-DNA haplogroups. The English *chap* “crack, split, burst open” appears to be a dialectal allophone of the Türkic stem *čop-*.

English coach (v.) “drive, ride a coach”, coach (n.) “carriage” ~ Türkic köch (v.) “ride a coach”, coach (n.) “carriage, wagon”. In the nomadic society, *coach* must have been a most popular word that defined the economy and daily life, and included a most wide semantical spectrum, still found in most of the languages with former nomadic component or directly affected by steppe neighbors. For millennia, coach was a pinnacle of progress, a transportation, a home, a homely hearth, a focus of life, a way of life. IE cognates: “MFr. *coche*, Gmn. *kotsche*, Hu. *kocsi* (Seker), from a name of a Hu. village”. This IE etymology is most uncouth, not to say dishonest, for a word that still occupies a major place in the European vocabularies, from transportation to home furnishings to tending to home itself. Cognates of a single derivative “driver” include: Gmc. – Eng. *coachman*, Dan. *kusk*, Du. *koetsier*, Gmn. *Kutscher*, Norse, Sw. *kusk*; Balt. – Latv., Lith. *kučieris*; Fennic – Est. *kutsar*, Fin. *kuski*; Sl. – Bosn., Croat *kočijaš*, Sl. Bulg. *kochiyash (кочияш)*, Czech *kočí*, Ru., Serb., Slov., Slovt., Ukr. *kucher (кучер)*, Romance – Cat. *cotxer*, Fr. *cocher*, Galician, Port. *cocheiro*, It. *cocchiere*, Sp. *cochero*; Bask. *kotxezainak*, Ch. *ganche* 赶车. Another slew of the derivative “driver” include European and Asian derivatives of the Türkic *köl-* for the “car”. The Ch. form *ganche* ascends to the earliest known form *kang*, recorded in Sum., an allophone of the form *köch* known from Mesopotamia to the lake Balkhash and transported to the Far East; the Ch. *kangchi* stands for the “coachman”, adopted in Ch. complete with the instrumental suffix *-chi*. The Ch. name *Gaoche* for the northern nomads is also a form of the compound *köch + -chi* meaning “coachman”. The abundance of the unacknowledged cognates in all diverse Eurasian linguistic families attests to the grubbiness and manipulations within the IE linguistic cohort. Considering the depth of the attestations related to the carriage industry in the Eurasia, the distribution of the cognates and variety of the phonetic forms attests to the antiquity and the diversity of the borrowing paths.

English crunch (v., n.) “crackle” ~ Türkic qurt (v.) “produce crunching sound, crunch”. Etymology: no original source, “probably of imitative origin”. Probably it is of imitative origin, and the Türkic *qurt* (*ɣurt* with glottal *ɣ*-) suggests the source of the imitation, further supported by numerous Sl. reflexes: *khrust, chrąst, chrasc*, Balt. (Lith.) *skrudeti* “crack, flake”, Balt. (Latv.) *skraustet* “creak, rattle”. The appearance of prosthetic anlaut *s*- in some forms is consistent with process of adaptation into Baltic family of other loanwords. The Pol. form *chrasc (xrasch)* is closest to the English *crunch*, probably it was an Anglo-Saxon form before it became a Pol. form.

English circle (v., n.) “ring, encircle” ~ Türkic sürkülä- (v.) (*sürkïla*-) “pursuit” from sür- (v.) “lead, drive, pursuit”. The phonetical allophony is striking, and the terms “drive, pursuit” are obvious terms of traditional Türkic encircling hunting methods, providing both phonetical and semantical unity. Türkic has numerous terms and derivatives related to encircling hunts, attesting to the ancient (hunter-gatherer society) origin and geographical spread of the terminology: *abla-, avla-, er-, ir-, qačrus, qapsa, qov-, sayïr, sür-, sürkïla-, sürkülä, sürus*, and probably many more. Cognates: Lat. *circulus* “small ring”, Gk. *kirkos* “ring”, with no IE predecessors. The speculated IE derivation of “circle” from “circus” is unattainable, IE etymology is non-existent. The hunting word *qapsa* “encircle, surround, surround on all sides” is etymologically connected with the English “capture”. See **capture**.

English clinch (v.) “clench” ~ Türkic qïlinč (v.) “tie, link, brace, girdle, clinch”, from a stem *qïlïn*- “to come about, arise”: be made, formed, appear, arise. The word fell from the blue sky in 1560s, with no IE or any other origins. The intellectual cultural influence of the Ottomans or Mongol-Tatars can be sensibly excluded, most likely it survived in its pristine form in the context of the wrestling matches, an eternal Türkic tradition along with the game of polo.

English coagulate (v.) “turn from liquid to thickened or solid state” ~ Türkic qoyul- (v.) “thicken, inspissate (liquid); curdle, coagulate (of milk)”. Cognates: MFr. *coaguler*, Lat. *cogere* “curdle, collect”, *coagule*, *coagulare* “cause to curdle”, Gael. *gruth*; Icl. *hlaupi*; Grm. *gerinnen*; Azeri *çürü- (chürü-)*. “Coagulate” became an international word in every European language, but many languages from different linguistic groups retained their own terms for “thicken, curdle”, pointing to the pre-historical usage of milk (Celtic, Fennic, Gk., Alb., etc). The English *curd/curdle* is such a relict. Türkic has allophonic forms that correspond to Lat. and Gmc. versions, *qoyul*- and *çürü*-. The semantical coincidence is perfect, the phonetical correlation is expected with liquid *-r-/-l-* alteration. Clearly, the paths from *qoyul*- (Ogur form *qogul*-) to Lat. *cogere*, and Eng./Gael./Grm. from *çürü*- to *curd/curdle/gruth/gerinnen* are separate in space and time. Like the Lat. form, the Icl. form *hlaupi* is connected with the Türkic *qoyul*-, but points to a separate path for historical reasons: sheep herding was a main Norman means of subsistence, they did not need a Lat. loanword to be borrowed, and the opportunities for such borrowing did not exist. See **curd**.

English collect (v.) “gather together” ~ Türkic kolar (v.) “collect, accumulate”. The Türkic verb is associated with water accumulating in lakes and depressions, the semantical extensions to payment collection and collective enterprises like collector, collective, and collection are mush later developments, and not on the Türkic soil. Lat. *collectus*, *colligere* “gather together”, albeit quite old, already constituted innovations spread around with the Roman culture. With no IE cognates, and excepting Lat. borrowing from the Ottoman Turks, this is just another Türkic word the Latins were endowed with during the Scythian times. In English, it may be just another Türkic word lurking in the local vernaculars that gained visibility under Roman influence.

English cry (v., n.) “shout sudden loud utterance” ~ Türkic qïqïr- (v.) “cry (utterance)”. Cognates: OSax. *hragra*, Gael. *gairm* “a cry”, theoretically one of candidates for Eng. “cry”, Cimr. *crych*, OIcl *skríkia*; Romance group: OFr. crier, VLat. *quiritare* “wail, shriek”, It. *gridare*, OSp. *cridar*, Sp., Port. *gritar*; Gr. *kríke (κρίκε)*; Balt. (Lith.) *kryksti*, Balt. (Latv.) *krika*, Sl. *krik (крик)*. In spite of abundance of cognates clearly pointing in one direction, the IE etymology holds it “of uncertain origin”. The distribution traces the spread of the Celtic people from Iberia, their incursion to the Apennines, and an independent overland path from the steppe belt to the Baltic and on toward Albion, a distinct path of the Kurgan people. The sense of weeping is a much later innovation, probably on religious grounds. The OSax. and similar forms are distinct reflexes of the Türkic *qïqïr-* with its dialectal allophones.

English cuddle (v.) “nuzzle, embrace for comfort, hug” ~ Türkic koy- (v.) “lay in embrace”, from *koy* (n.) “breast, bosom, embrace, hug”. Türkic has dialectal allophones of *koy* (n.) in the forms *qon, qoyïn, qoyun*, Turkish has two forms, apparently coming from two dialectal groups, *koynuna* and *kucak (kujak)*, originating from the same root, all with a meaning “breast, bosom, embrace, hug”. Cognates: OE *cull, coll* (v.) “to embrace”. No IE etymology, the best not too enlightening and not too insightful attempt suggests “at first a nursery word”; on closer inspection, the English pra-mothers had Türkic bosoms and gave Türkic hugs to their nestlings. As with other attempts to fancy up a pra-mother asterisked word, these linguistic exercises are nothing more than reconstructing potato from a choice of potato soups gathered from an arbitrarily defined linguistic territory.

English curd (n.), curdle (v.) “coagulated liquid, milk” ~ Türkic qoyul- (v.) “thicken, inspissate (liquid); curdle, coagulate (of milk)”, Azeri *çürü- (chürü-)*. The Azeri form points to its Ogur origin (*r-/-l-* alteration). Cognates: MFr. *coaguler*, Lat. *cogere* “curdle, collect”, *coagule, coagulare* “cause to curdle”, Gael. *gruth*; Icl. *hlaupi*; Grm. *gerinnen*. Many languages from different linguistic groups retained their own terms for “thicken, curdle”, pointing to the pre-historical usage of milk (Celtic, Fennic, Gk., Alb., etc). The English *curd* is such a relict, see **coagulate**. The Türkic allophonic forms correspond to the Lat. and Gmc. versions, *qoyul-* and *çürü-*, the semantical coincidence is perfect, the phonetical correlation is expected with liquid *-r-/-l-* alteration. The paths from *qoyul-* (Ogur form *qogul-*) to Lat. *cogere*, Icl. *hlaupi*, and the Eng./Gael./Grm. from *çürü-* to *curd/curdle/gruth/gerinnen* are separate in space and time. See **coagulate**.

English cut (v., n, adv., adj.) ~ Türkic kes- (v.) “cut”. The word fell from the blue sky, with no IE origins. Cognates: OE *ceorfan (keorfan)*, Sw. dial. *kuta* “cut”. Cognates also include derivatives of “cut”: *cutter, cutlery*, ONorse *kuti* “knife”, OFr. *couteau* “knife”, Rum. *kutsit* “knife”; Türkic derivative *kert* (v.) “incise, carve a mark, engrave” ~ English *carve* (v.) “cut by chipping away at a surface, engrave”, OT *kingirak* (Gk. form *akinak*) “knife”, *kezlik* (dimin.) = small knife worn by women. The absence of cognates in Celtic languages attests the origin of the term is independent of the post-4800 ybp (2800 BC) arrival of the Neolithic Celtic carriers of the R1b Hg to Iberia via Near East and N.Africa; and is probably connected with the waves of the Kurgan nomads to the Central Europe starting 6300 ybp (4300 BC) with near-total population replacement, and continued addition of Kurgan nomads Cimmerians, Scythians, Sarmatians, and Huns into the Central Europe from 2800 ybp (800 BC) to 1500 ybp (500 AD). The spread of sources in time and different ethnic groups indicates a wide variety of allophones and cognates. See **carve**, **curt, short.**

English dip (v.), deep (n.) ~ Türkic dip “bottom”, with a slew of derivatives that includes a verb “submerge”, “go under water”. OE *diepan* “immerse, dip”, and ultimately “to deep”. The word has cognates in all Gmc. languages, but an earnest etymology stops there.

English do (v.) “make, act, perform, cause; to put, to place” ~ Türkic tu- (v.) “act”. Cognates: OSax. *duan*, OFris. *dua*, Du. *doen*, OHG *tuon*, Grm. *tun*; Chuv. *tu*. There are no actual IE cognates, a dreamed up *IE **root* is a flight of fantasy derived solely from the Gmc. roots. The Türkic stem *tö-/tü-* serves in numerous derivatives expressing semantics of “make, made”: *törü-* “happen to occur, emerge, be born, appear, give birth”, *törüt* “create”, *törči* “happen, occur, undertake, initiate”, *törči* also serves as auxiliary verb exactly like English *do*, with a similar complement of functions: “make, engage, carry out, carry on, get done, proceed, cause to happen, engage in, comport, execute, finish, complete action” with idioms and nuances, *tükät* “completeness, completion of action”. Like the compound of the type *hairdo, doable, do-gooder*, English has a compound *kindred* “related” that appear to be a transposition of the Türkic compound *törkün* “my clan, my tribe, house of blood relatives” = *tör + kün* ~ do + kin > *kin + dred* > *kindred*; in this case the English and Türkic components in the compound are identical, *tör ~ do* and *kün* (like in the ethnonym Hun) ~ *kin*. Even wider range of Türkic derivatives is developed with the agglutinated affixes. See **make, kin**.

English don (v.) “put clothes on” ~ Türkic ton- (v. & n.) “put clothes on” (v.), “clothes” (n.). Cognates: Anglo-Sax (OE) *(onscry)dan* “to clothe”, *(scry)dan* “vestry”; taken from the church lingo, *scrydan* is “sacral vestments”. Nearly forgotten, the word is pretty much active in idiomatic expressions: “it donned on me”, “why don't you don the evening dress”, etc. The phonetical and semantical concurrence is perfect. No IE etymology; the offered folk-type etymology “contraction of *do on*” is spurious and laughable. The *t- (OTD)/d- (Eng.)* shift is strictly dialectal variation, both forms coexisted from early times. Curiously, like the Türkic generic *agach* “tree” became the Gk. *acacia* for a specific type of trees, so the Türkic generic *ton/toŋ* “dress, clothing” became Gk. *toga* for a specific type of dress.

English earn (v.) “deserve by efforts or actions” ~ Türkic ar- (v.) “tire, weary”, by agglutinated extension “get tired, get weary”, i.e. “after hard labors”. Cognates: OE *earnian* “deserve, earn, get a reward for labor”, OFris. *esna* “reward, pay”; Sum. *ir*, Hu. *érni* “to be worth, deserving”. By phonetic resemblance, the verb with the semantics “garnered” was etymologically confused with the noun “harvest” and its verbal version “to harvest” conflated with “autumn”: OE *ern* “harvest”, ONorse *önn* “work in the field”, OHG *arnon* “to reap”, *aren* “harvest, crop”, Grm. *Ernte* “harvest”, Goth. *asans* “harvest, summer”, OCS *jeseni*, Russ. *osen*, OPruss. *assanis* “autumn”, all unrelated to the notion “deserve, garner, gain through efforts”. The Sum. *ir* and Hu. *érni*, like the Türkic “having labored hard”, not only provide a direct semantical correspondence and phonetical match, but also take the word *earn* from the confines of peasant labor to the larger world of contracts, mercenaries, and obligations that reflect the substance of the word: “earned salary”, “earned living”, “earned trust”, “profited from laborious activity”. In the antiquity and middle ages, the literary examples of the notion “earn” regularly deal with politics and military affairs, and never refer to any harvests or autumns.

English eat (v.)“to eat, devour, consume” ~ Türkic ye, ash. Cognates: OE *et* (v.) “eat”, OFris. *ita*, OSw. *etan*, MDu. *eten*, Du. *eten*, OHG *ezzan*, Grm. *essen*, ONorse *eta*, Goth. *itan*; modern Türkic forms are *ij-, či-, i-, e-, ije-,'im-, em-, em-, če-, cie-, či-*. Baltic forms are *êst, īst, ėmi, ę̄du*; Slavic forms *isti/ests/jecmu/jėsti/jisti/jesc*; OIndian *atti*, Arm. *utem* (1st pers. sing), Gk. *edo ἔδω, esthio ἔσθίω, estho ἔσθω*; Lat. *edi*; Chinese 吃 (*chi*). The Türkic prosthetic consonant *ch-/j-* in *ye, či, če, cie, či*, Slavic j*ecmu/jėsti/jisti/jesc*, and Chinese form 去 (*shi*), with Türkic transposed prosthetic in *ij, ije* points to Ogur form *i/e > ye/chi/che*, vs. Grm., Balt., Slavic, OIndian, and Arm. unadulterated *i/e* forms; the Türkic auslaut affix *-ta/-tan/-ten/-zen/-sen* is agglutinative marker related to grammatical person and tense. The Grm. form *essen* (v.) arises to the Türkic noun *ash* = food, verb *asha* = eat. The uniformity of forms

across families points to Nostratic origin. The Chinese word is likely a reflex of the Scythian Zhou component in the Chinese language.

English endure (v.) "live through hardship, suffer" ~ Türkic endür- (v.) "lower, bend; suppress, oppress". The Türkic word is a compound of *en + tür-/dür-*, where *en* is "bottom, downhill", and used in direct and numerous oblique senses indicating lower state; and *tür-/dür-* is a stand-alone polysemantic verb "be, reside; dwell; stand; stay, stop; get up, rise; intention, willingness to do something", adverb for "continuity of action or state", and an simulative affix; essentially the *tür-/dür-* semantics transmits prolonged state in various grammatical forms; the best rendition of the Türkic *endür-* (v.) is "to endure". English has numerous cognates that are direct derivatives of "endure" and borrowings from the neighboring languages that are oblique versions of the same Türkic stems *endur* and *dur*: endurance, endurable, durance, duress, obdurate, etc. The word filtered through the Lat. and French, and their cognates Lat. *durare* "to harden", *durus* "hard", OF. *endurer*, and the derivatives that carry the same underlying Türkic semantics of prolonged sustainability in adverse (lower, depressed, oppressed) conditions. The speculation on unattested *PIE **deru* for "firm, solid, hard" is utterly unnecessary. See **duress, duration, durable.**

English exhaust (v.) "deplete", exhaustion (n.) "depletion"~ Türkic qoxša- (qokhsha) (v.) "emasculate, languish, get exhausted". From "emasculate" and "languish" to "depletion" is a long way, and so the forms vary greatly, but they tend to retain a stem *koC/goC/hoC/choC*, with various prefixes and affixes, with C standing for the consonants found in: Welsh *dihysbyddu, gwacáu*, Bask *agortu, agortzen*, Grm. *erschöpft, erschöpfen*, Cat. *esgotat, esgotar*, Sp. *agotado, agotar*, Port. *esgotado, esgotar* "exhausted, exhaustion". These forms do not necessarily originate in the Lat. *exhaurire* "draw off, take away, use up", from *ex-* "off" + *haurire* "to draw up (as water)". Rather, the Lat. *exhaurire* neatly falls into the formation with the other forms with a prefix + stem + affix, which demonstrate a large latitude of independence. In the Türkic case, the consonant C is depicted as *χch*, with plenty of room for phonetical modifications. The Turkish *egzoz* "exhaust" could be either a reverse borrowing *qoxša* > *exhaust* > *egzoz* (Norse *eksos*), or a dialectal variation *qoxša* < > *egzoz*. The Sp. *consado* "tired, exhausted" also falls into the same derivative process from a stem *koC*. Notably, this Türkic stem does not cover the Asian IE languages, it is common only to the Europe and the steppe belt.

English fare (v.) getting along, status, state of affairs" ~ Türkic c faqr(lïq) "need, poverty". The English verb *fare* apparently conflated with derivatives of *far, forward*, that indicate travel and movement, and ended up as payment for transportation or regularly consumed food, semantically unrelated to the degree of affluence and needs of daily life. The Türkic cognate comes in Arabic transcription, which may include a prosthetic inlaut *-q-*, or semantical contamination; the Arabic record *fa(q)rlïq* is an adjectival derivative of the verbal stem *far-* with adjectival affix of possession *-lïq* => "with need, with needs, needing" (Eng. *-like*). The cognates of the verb *fare* are expressions like "How you are faring?" "How you are doing?" and affairs "matters of personal concern", "needs"; the cognates of the Türkic "needs" ~ English *fare* "state of affairs" are unrelated to travel, they describe status: welfare, warfare, farewell. Contamination comes from OE *faran* "to journey", with its derivative verbs and nouns for tickets and food. The IE etymology skips on the "state of affairs" side and instead dwells on the ticket-travel side.

English fart (v. & n.) "expel intestinal gases through anus" ~ Türkic burut- (v.) "smell badly, expel intestinal gases through anus". Cognates: OE *feortan*, OHG *ferzan*, ONorse *freta*, Balt. (Lith.) *perdzu*, Russ. *perdet*, Gk. *perdein*, Skt. *pard*. The IE etymology gives imbecilic "of imitative origin". The Türkic

bu, bur is vapor, gas, hence the Sl. *par* = vapor, stream, gas; the verb *burut-* is a derivative of the stem *bu, bur*, no need for "imitative origin". Phonetical modifications correspond to the recipient linguistic families, Gk. and Skt. spread the word southwest and southeast in the 2nd mill. BC, the Kurgans took it to Central and Western Europe. The Lat. *bombulum* also belongs to this lexical cluster derived from some 4th-3rd mill. BC forms of *bu, bur*, and *burut-*.

English gaggle (v., n.) "goose talk" ~ Türkic qaɣ quɣ (v., n.) "goose talk". Cognates: Middle English *gaggle*, ONorse *gagl*, Du. *gagelen*, OIcl. *gagl*, MHG *gagen*; Sl. *gogotat*, Balt. (Lith.) *gageti*, *gagu*, Ltv. *gagat*, all referring to geese and by extension to female talk. The IE etymology offers inconceivable "one of the many artificial terms invented in the 15th c.", an etymology even less convincing than that "of unknown origin", given that the cognates are spread across Europe and congregated in area demarcated by particular historical distinctions. The notation "possibly of imitative origin" for *gaggle* is not any better, the question is not the highly enlightened news of the echoic origin, but where this echoic origin came from, and where it spread to.

English gain (v., n.) "obtain something desirable" ~ Türkic gänʒ (ganj, geinj) "treasury, riches, booty", exemplified in modern Turkish with truncated semantical field as *ganimet* "booty, loot, trophy, prize, plunder". Essentially, *gain* means "harvest", it is not a result of production but rather of a collection. Cognates: ME *gaignage* "profit from agriculture" is a later semantical expansion in the agrarian environment; OFr. *gaaigne* "gain, profit, advantage; booty, prey; arable land", *gaaignier* "to gain"; Chinese *獲 hou* (Pyn.) "received" with semantics of *gain* is also phonetically not too far off. The semantics of the word reflects the lifestyle of the Türkic mounted tribes in the pre-industrial age, sufficiently documented by historians and chroniclers from the incipiency of writing, and geographically from the Mediterranean to the Yellow Sea. Both the phonetical form and semantical nuance are well preserved from the earliest documented originals long predating the European records. The allophonic Chinese form ca. *ge, gei* > *hou* may reflect a form of Türkic *gänʒ* from the Zhou times.

English gird (girt) (v.) "put a waistband on or around", girdle (n.) "sash, waistcloth" ~ Türkic qur- (v.) "arrange, build, line up, gather, stretch", qur (n.) "sash, belt". Cognates: Anglo-Sax. (OE) *gyrdan* "put a waistband, belt on or around; encircle, surround", *geard* "hedge, enclosure"; ONorse *gyrða*, OSax. *gurdian*, OFris. *gerda*, Du. *gorden*, OHG *gurtan*, Goth. *gards, garths*, OIcl. *gerði*, Grm. *gürten*; Welsh *gwregysa*; all Gmc. and Sl. cognates of *garden, court, yard*, and *curtain*; Sl. *grad (гpaд), gorod (гopoд), gorodit (гopoдumь)* (v.) "enclose, surround, enclosed, surrounded"; Chuv. *karta* "fence"; Alb. *garth*; Balt. (Lith.), OSax. "enclosure"; Gk. *korthílai (κορθίλαι)*; cognates in OHindi *grhas* "house", *ghira* "encircle", Av. *gərəδo* "cave", Arsi oasis (aka Tokhar B) *kerciye* "palace", Phryg. *gord*, all related to "enclosure"; Türk. derivatives and allophones *yarïndaq, qur, qursaɣ* "sash, belt", *kurgan* "built tumulus", *qurla-, qursa-* "to girdle", *qursaɣïl* "be surrounded, enclosed", etc. The Anglo-Sax. (OE) *begyrdan* "to gird, clothe" is lit. a compound of 3 Türkic lexemes: *be (bol) + gird (qur) + dan (don)* ~ "to don a gird". The widely shared and still active agglutinated Türkic affix *-t* forms abstract nouns; the distribution of the allophones and derivatives point to an origin of of the verb *qur-* to at least 5th mill BC (Celtic in Europe 2800 BC, departure from N.Pontic before 5th mill BC, migration to Indian Peninsula 1500 BC, Phrygian migration 1200 BC), and accordingly dates the Türkic abstract noun affix *-t* to at least 5th mill BC, i.e. to the early stages of nomadic expansions to Europe. The *gird* and *belt* are parallel constructions from their respective stems *qur-/gur* and *bel* "waist" respectively. See **belt, court, curtain, garden, garland, guard,** and **yard.**

English go (v.) ~ Türkic git/kit/ket (v.) “go”. Grm. cognates are OE *gan* “to go, advance, depart; happen; conquer; observe”, OE past tense *eode* and *gaed*, OSw., OFris. *gan*, MDu. *gaen*, Du. *gaan*, OHG *gan*, Grm. *gehen*, Goth. *iddja*; others suspicious are derivatives OIndian *eti* = goes, Skt. *jihite* “goes away,” Av. *ēiti*, OPers. *aitiy*, Gk. *εἶμι/εἶσι/ἴμεν/ἴᾶσι*. In modern English, *be* and *go* take past tenses from entirely different verbs. The Goth. *iddja* is identical with Sl. forms *idya/ida/iti/idu/isi/issti* and Balt. forms *eĩti/eimì/iêt/eimu/iêmu/ēit/ēisei*. The Türkic prosthetic consonant *g-/k-* points to Ogur form *it* > *git*, from which developed Grm., Skt. and Chinese *去(shi)* forms; the Türkic auslaut affix *-t* is is agglutinative marker found in most of the dialectal forms, related to grammatical person and tense. The Goth., OIndian, Av., OPers., and Gk. forms point to a Nostratic form *i-/e-*. Both Eng. and Tr. have preserved a semantics of intention: “I am going to do something”. The PIE speculation **ghe-* “to release, let go” belongs to the ether theory. The uniformity of forms across families (Türkic, Skt. and Gk. forms) points to pre-2000 BC N.Pontic origin. The Chinese word is likely a reflex of the Scythian Zhou component in the modern Chinese language.

English gaze (v.) “stare” ~ Türkic *göz-*/koz- (v.) “look”, giz- (gez-/giz-/kez-) (v.) “walk, wander, roam, travel”; the semantics of *gezer/gizer/kezer, to gaze* is quite natural, especially so since the prime meaning of the verb *gez-/giz-/kez-* is “travel, wander”, nowadays called tourism. Cognates: Norse, Sw. *gasa* “to stare”, Turkish *gözünü* “to eye (look)”. No IE etymology whatsoever; the Türkic origin is quite obvious. Things like *gazed, stargazing* are later local innovations.

English hack (v.) “chop, cut away” ~ Türkic kes (v.) “cut”. Türkic has numerous allophones, attesting to antiquity and geographic spread: *kes, xas keserge, kisü, kesu, kestir, kys, kizerge, kesüü*, and more. Cognates: OE *haccian*," OFris. *hackia*, ONorse *höggva*, OHG *hacchon*, Du. *hakken*, Grm. *hacken*, Ugric *hache*, Hu. *hasit*, Chuv. *has (xas)*, Bashkir *kicheü*. The areal distribution clearly points to the central and northern belt of Europe, unrelated to Romance and Indo-Iranian branches. The conundrum is clear, either Northern European, or Southern European (Lat. *trucidabunt*), or Indo-Iranian version (Pers. *boridan*) can be held as IE, but not all three. The western Chuvash and Bashkir forms clearly are allophones of the *kes* with *k/h/x* and *s/sh/ch* transitions; these were the western Türkic branches, collectively called Sarmats, that carried the form *hach/hack* to the Northern Europe and to the Ugrian languages. The transition *k/h* is regular between the OT (Oguz) forms and Gmc./Eng. forms, e.g. *gird ~ hilt.*

English haze (v.& n.), hazing (v.) “subject to cruel horseplay” ~ Türkic häzl (n.) “joke”. Tradition of hazing must be older than cavalry horse riding, the word may be as old as organized armies, but the absence of its cognate in Celtic languages excludes its coming to England via circum-Mediterranean route in the 4th mill. BC. Absence of its cognate in Romance languages excludes its coming to England via Scythian or Etruscan route. That leaves Cimmerians, Sarmats/Alans/Ases, and Huns as possible source. The near perfect phonetical and perfect semantical concordance does not leave any room for doubts of its Türkic origin. The Old Türkic Dictionary (1969) gives only recorded form for the noun, but Türkic morphology allows to accept that with any verbal affix the word can be used as a verb. The OE form *hawze* “terrify, frighten, confound”; the MFr. form *haser* “irritate, annoy” may point specifically to Alans. Supposedly, English *haze* “horseplay” is “of unknown origin”, which is an euphemism for giving up on a default IE origin. The semantically distinct homophonic English *haze* “moisture, dust, or smoke” in OT is *ïs* “haze, fog, murk” with perfect semantics, which tentatively could allow etymological linkage with prosthetic *h-* and a shift of laryngeal vowel *ï*, but unless it can be demonstrated that some of 42+ Türkic languages have a form closer to *haze*, the phonetical link is too shaky; on the other hand the “unknown origin” of the English *haze* “fog” leaves room to also suspect the Türkic origin. The stipulation that “The

English differentiation of haze, mist, fog (and other dialectal words) is unmatched in other tongues, where the same word generally covers all three and often "cloud" as well" is false, Türkic also has three separate stems for these words, but only one of them is found in English. It could be that some forms of Türkic *häzl* and *ïs* conflated either in English or on the road to English.

English hit (v. & n.) "afflict suddenly" ~ Türkic it- (v.) "push, thrust". Cognates: Sw. *hitta*, Dan. *hit*, Grm. *hauen*; Icl. *högg*; Fr. *heurter*; Balt. (Lith.) *atsitrenkti*; Gk. *epitychia/ktypi̱ma/chtypo̱/ktypo (επιτυχία/κτύπημα/χτυπώ/κτυπώ),* all etymologically connected. The word apparently has no IE etymology, in spite of the Gk. forms, not even "of unknown origin". The prosthetic *h-/k-/ch-* allows to suggest an Oguric origin, like Sarmat, Hunnic, and Bulgar for the northwestern European zone and Gk. forms, and Oguz for Lith. form; the prosthetic consonant in the northwestern European cognates of the Türkic lexicon is consistent with numerous other cognate forms. The perfect semantical match makes a random phonetical coincidence between the numerous European languages and even more numerous Türkic languages confidently impossible.

English howl (v.& n.) "long loud crying, howling" ~ Türkic ulï- (v.) "wail, moan, bellow". See **ululate, lull.**

English itch (v., n.) "dermal irritation" ~ Türkic kichï- (v., n.) "scratch, tickle; lichens, scabies". Other recorded OT forms are *kashı/qashï*, the allophones closely match the oldest recorded English and Grm. forms: OE *giccan* (v.) "to itch", *gicce* (n.) "itch"; MDu. *jöken*, OHG *jucchen*, Grm. *jucken* "to itch". No suggested *IE concoctions. The distribution points to Sarmatian origin: Vandals, Burgunds, Thurings, Alans, and the like "Wonderers".

English jack (v., adj.) ~ Türkic cak- *(jak-)*. The Türkic stem *cag-/cak-/caɣ-/caq-, jag-/jak-/jaɣ-/jaq-/jaq-* has innumerable derivatives connected with negative notions of masculinity, animosity, demonic nature, and assault: *cak- (jak-)* "to hit, to beat, to hit out, to cut out"; *jaɣ-/jaq-* "to approach, to come", *jaɣï* "enemy", *jaɣïčï* (adj., with personal affix *-či*) "militant", *jaɣï* (adj.) "vile, despicable", *jakšï (jakshy)* "something demonic"; it is as hard to nail down the precise meaning of the Türkic *jak-* as is hard to clearly define the English *jack*: in both instances no precise meanings exist. Accordingly, the IE etymology beats all over the bushes, in each instance coming up with disparate and unconnected propositions. The vagueness and universality of the term served well in both languages, allowing versatile usage and innovations, especially fruitful at the junction of incompatible substrates and adstrates. The English derivatives signal a non-bookish origin, and pass the notions of masculinity, strength, surprise, and negativity or unpleasantness, mirroring the much older Türkic notions: j*ack-knife, jackass, jackanapes, jackboot, jack (hoist), Jack* "any common fellow", *jack (cards), jack (signal flag), jackhammer, Jack-pudding, jacks*, and other unexpected applications used in all grammatical functions. As a proper name, *Jack* "common fellow" conflated with *Jacques*, a Fr. version of *Jacob*, and before that still on the continent the Fr. *Jacque* probably conflated with the Lat. *Jacobus*. In both Türkic and English the stem and its notions remain active and productive.

English jag (v.) "make jagged edge, cut teeth into" ~ Türkic yaɣ-, čak(k) "stick up" (v.), jaɣïrla- scar (v.), jaɣïr scar, (torn) wound (n.). The Türkic stem *yaɣ- (yag-)* is polysemantic, e.g. covers numerous meanings: *jaɣïrla-* scar (v.), *jaɣïr* scar, torn wound (n.); come (rain), fall (luck), pour (sand); approach; sacrifice; *yaɣï* enemy, *jaɣïčï* militant (adj.), *yaɣïla-* to war, to fight; hostile. In the IE etymology *jag-* (v.) is confused with the assembly of its independent meanings, with the etymology "of unknown origin" and some wayward speculations:

1. English *jaeger* “predatory seabird”, Gmc. *jäger, jager* “type of troops” < *Tr. yaɣï* enemy, *yaɣïla-* to war, to fight, which produced Gmc. *jäger* “type of troops”, and other related cognates: “riflemen”, “sharpshooter”
2. Gmc. *jäger* “sharpshooter”, “huntsman” < Türkic compound *ya qur-* “tension a bow”, with cognates in other Gmc. languages: OFris. *jagia*, Du. *jagen* “to hunt”; the compound *ya qur-* and *yager/jäger* are easily confused and conflated
3. ONorse *jaga* “to drive, to move to and fro” < Türkic *yaɣ-* “come (rain), fall (luck), pour (sand), approach”, the notion of movement (see **yacht**)
4. OE (ca1400) *jaggen* (v.) “cut or tear unevenly, pierce (v.), slash (v.), cut (v.); notch (v.), nick (v.)” < Türkic jaɣïrla- scar (v.), jaɣïr scar, torn wound (n.)
5. English *jag* “smth. sticking out, like teeth”, *jag* (n.) “sharp projection on an edge or surface” < Türkic *jaɣïrla-* scar (v.), *jaɣïr* scar, torn wound (n.), with extended semantics “pile, heap, chunk”.

English jar (v.) “harsh, grating sound” ~ Türkic jaru- (v.) “illumine” (as of dawn aurora), jaran- (v.) “exultingly revere, truckle, holler, rasp, plea gratingly”. The Türkic stem *jar-* is extremely productive, with uncounted semantics, of which “illumine” and “eagerly revere” are but spot derivatives, with semantical extensions of “grace” (i.e. “Your Grace”, “Illustrious Prince”, etc.), “piety”, and “exulted emotions”. No IE cognates, but *jar-/yar-* is widely used in Sl. languages: *yarost (ярость)* “rage, fury, wrath”, hence the historical personalities *Yaropolk, Yaroslav*, etc., *zarevo (зарево)* “dawn aurora”, etc.; curiously, *Yaroslav* almost perfectly matches the Türkic epithet *jaraślaɣ* “honorable, respectable” of the same stem *jar-*. In Lat. the form *jaru-* (v.) “illumine” turned into the allophone *aurora*, presently an international word. Semantical extension to the type of sound is a reflection of the Türkic religious practices. The anlaut semi-consonant *j-/g-* is a trait of the Ogur languages, while the Oguz languages start with the vowel *ya-*, hence the *jar-* vs. *yar-* forms. In religious application the word denotes exulted piety, illustrated by the Sl. adaptations “Saintly Commander” (*Yaropolk*), “Saintly Slav” (*Yaroslav*). The speculation on echoic or imitative origin is totally baseless. Relation to the words *jar* (n.) “vessel” and *earl* “title” is purely homonymic. See **aurora, earl, jar** (n.)**.**

English jeer (v.) “ridicule with contempt and derision” ~ Türkic jer- (v.) “deride, dismiss, reject, repel; slander, disparage”. In some semantic meanings, it is synonymous with the stem *hool-* in the word *hooligan*. Cognates: OE *gyr* “to deride, to mock”, Grm. *scheren* “to plague, vex”. The anlaut consonant points to the Ogur subfamily, the Oguz counterparts do not use a consonant in the anlaut: *er*; the Oguric forms could have produced *der/jer/ger/ɣer/her,* and the like. Not a trace of IE etymology, even a most fanciful, the best is “of uncertain origin”. See **hooligan**.

English jerk (v.) “abrupt movement” ~ Türkic jul (v.) “jerk, pull”, in English with a connotation of slang, an illegitimate word, but first recorded in 1570s as “sudden sharp pull”. The Türkic verbal form, like the English variety, has numerous derivatives associated with abrupt move, unsteady affect, clinching action. The semantic coincidence is perfect, the phonetical correlation with liquid *-r-/-l-* is credible, the *-k/-g* suggest a version with Türkic affix *-k/-g/-ɣ* or their modifications. The Grm. *Zuck* and *Ruck* with various Grm. variations point to a wide phonetical dispersion of the verbal stem with numerous derivatives. The English derivatives “perform male masturbation” (*jerk off*), “masturbator, tedious and ineffectual person” (*jerk*, n.), adjectival “inferior, insignificant” have Slavic allophone *droch* with similar derivatives. IE rated “of uncertain origin, perhaps echoic”. No *IE concoctions offered . The geographical spread of the allophonic forms suggests an early scatter, pointing to the Kurgan Culture waves or the Sarmatian waves from the E.Europe; the initial consonant *j-/z-/d-* also points to the Ogur-type languages of the Sarmatians, Huns, and Alans.

English jig (v.) “jerking effort” ~ Türkic jïq- (v.) “fell, crush (by blow)”. No IE or any other etymology whatsoever. English spelling comes in two flavors, *jig* and *gig*, reflecting Ogur anlaut consonant; in Oguz version the word starts with semi-consonant or vowel *yig-*.

English jog (v., n.) “walk or ride” ~ Türkic jag (v.) “go, fall, run” ~ event goes, snow falls, time runs ~ related to movement. IE rated “of uncertain origin, perhaps used in horsemanship”. No *IE concoctions. See **jag, yacht**.

English journey (v., n.) “travel” (v., n.) ~ Türkic jor, jorï (v.) (*yor, yorï, yürï, jürü*, with semantical extensions) “go, walk, move” ~ go this way, walk this way, move this way. The IE etymology from VLat. *diurnum* “day” does not fit the bill neither phonetically nor semantically. The verb came to light in 12th c., linked to OFr. *journee* (v., n.), if that is so, it became a European word fr. the Alanian, Burgund, or Vandal lexicon. The prosthetic *j-* points to Scythian, Sarmatian or Hunnic origin; in the Oguz languages it is pronounced with anlaut *y-*: *yor, yorï*, Typically for lexemes coming from different sources, *journey* is synonymous with *voyage* from LLat. *viaticum* “journey”, *traverse* from Lat. *transversare* “journey, pass across”, and its contracted derivative *travel* “journey”. The noun *journal* “daily ledger” may have derived from the noun “journey” or from LLat. *diurnalis* “daily (ledger)” conflated with “journey”. The Türkic etymology is direct and straightforward, the IE etymology is artificial and tenuous.

English kill (v.) ~ Türkic kelle (v.), from the Türkic root “kelle” “head”. The transition from the “head” to “kill” is via Türkic agglutinated negation, a la “behead”. Türkic *kelle* “head” > general Scandinavian *skulle/skult* < Eng. *kill*. See **skull**.

English lie (v.), liar (n.) ~ Türkic yalgan (yalγan) (adj. & n.) “deceitful, false, deception, lie/lies”. Cognates: OE *leogere* “liar, false witness”. The original form(s) of the word is indicated by Slavic form *lgat (лгать)*, Balt. (Lith.) *luginaite*, Goth. *liugan*, Grm. *lugi*, *liogan*, and Irish *log-*, all pointing to contraction *yalg > lg*, more typical to Oguz vs. Ogur languages. Türkic has a noun for *lie*, but not for *liar*, Türkic *liar* is an adjectival paired compound *yalγan ar (* “lying man”*)*, hence the English contracted form *liar*. The *-ie* part of *lie*, in light of the Goth. and Grm. forms, is a modification of *eo/u/iu/io* rounded labial vowel *ü*. The word does not have IE parallels, and etymological speculations do not go too far; neither English nor Slavic etymologies deeper than Balt. and Goth., with a long list of etymologists offering some diverse nonsense instead. In the archaic Türkic culture, lying was among greatest human vices, so the word had grave connotations; vestiges of that attitude still survive in the British culture, to much lesser degree in the American culture, and fairly well in the modern Türkic cultures.

English lull (v.& n.) “hush to sleep, hum a lullaby” ~ Türkic ulï- (v.) “wail, moan, bellow”. The *lull* is an obvious derivative fr. *ululate*. Cognates: OE, MDu., Grm. *lullen, lollen* “hush to sleep” (actually, the same word with an affix), Sw. *lulla*, Skr. *lolati* (actually, the same word with an affix), Sl. *lulukat, lyalya* (люлюкать, ляля). The semantics “quiet period” is English innovation. See **ululate, howl.**

English make (v.) ~ Türkic -mak (mek) “make (v.)” = verb marker affix. In Türkic, any stem with affix *-mak* becomes a verb: stem-mak = stem-make, like ab**mak** = hunt-**make**, ak-**mak** = white-**make** = stream. Cognates are Gmc.: OE *makian*, OSw. *makon*, OFris. *makia* “to build, make”, MDu. *maken*, OHG *mahhon*, Grm. *machen*; Korean *-mida* morphologically is used analogous to the Türkic *-mak*. IE does not have cognates; the suggested *IE cognates do not make sense, they obviously can't predate such basic word as *make*, and any idea of a semantic shift for *make* is clearly preposterous. The English word is

probably of Sarmat origin, and Korean word is probably of Zhou origin; the linguistic traces of the Türkic-speaking Scythians are left on the opposite ends of the Eurasian steppe belt. See **do**.

English obturate (v.) "block (passage)" ~ Türkic tiy- (tïd-) (v.) "obstruct, hinder". The form *obturate* points to obvious passage via Lat. *obturare = ob- + turare* "close up", but the Lat. borrowing undoubtedly ascends to the early antiquity, bringing another ancient Türkic word into English literary lexicon. Probably, the Lat. and English versions reflect the form *tïd-*, with *-d > -r* shift. That the Türkic has two parallel forms point to the Ogur-Oguz division, where the form *tïd-* belongs to the more westerly Ogur branch.

English ought "should" ~ Türkic ötä "perform, fulfill" (v.). The OE form *aught* transmits the initial rounded *ö* sound even better than the current spelling *ought*, it was conflated with the allophonic *ot* spelled *aught* "little, nothing, something". No IE etymology, not even the standard refrain "of unknown origin". See **oath**.

English pour (v.) "spill, strew, fill" ~ Türkic pür "pour, full, fill, fully". Cognates: OFr. (Flanders) purer "sift (grain), pour out (water)"; no cognates in the Gmc., Balto-Sl., and Sl. languages. Semantically it is unrelated to the homophonic Lat. *purare* "to cleanse", a cognate of Engl. *pure*. the IE etymology notwithstanding. The word *pour* popped out from nowhere in the 1300s, like many other Türkic words in English. The recorded OTD Türkic form is semantically adjectival, related to the result of action, which only can be a derivative of a verb.

English quake (v. & n.), quaver (v.) "vibrate, tremble" (v.) ~ Türkic stem četre- (chetre-) (v.) "twitch (of body parts)"; the Chuv. form *četre* "to tremble" produced the Germ. *zittern, quabbeln* "to tremble" (*tebrä-* is eastern Oguz form, *črtre-* is western Ogur form) via *cwavien* "to tremble, shake", which mirrors the Chuv. form *četre.* The IE "onomatopoeic" etymology is clear nonsense, given the Türkic forms and meanings, and the Türkic stem is a derivative that consists of a prime stem and agglutinated affix.

English quaver (v.) "vibrate, tremble" (v.), quake (v. & n.) ~ Türkic stem četre- (v.) "twitch (of body parts)"; the Chuv. form *četre* "to tremble" produced the Germ. *zittern, quabbeln* "to tremble" (*tebrä-* is eastern Oguz form, *četre-* is western Ogur form) via *cwavien* "to tremble, shake", which mirrors the Chuv. form *četre.* The IE "onomatopoeic" etymology is clear nonsense, given the Türkic forms and meanings, and the Türkic stem is a derivative that consists of a prime stem and agglutinated affix.

English ration (v. & n.) "fixed allowance"; rate "payment per unit" ~ Türkic ruzi "share, daily bread, daily subsistence, lot". The dictionary spelling transliterates Türkic word from Arabic transcription, which allows allophones *rudi/ruði/ruði/ruti/ruthi* that are closer to the modern forms *ration* and *rate*. The stem is *ra-/rat-*, the *-tion* is a compound affix of *-t-* and *-ion* used in Romance languages, a form of the Türkic compound affix *-taön/-taön/-taöng/-taöng* ~ "in space, in place". Likely, the word *ration* is a derivative of the English word *rate*, which is the same Türkic stem *ruzi*, either directly, or via the Lat. *rata, ratio* "fixed (amount)". The suggested IE etymology is convoluted, clearly dubious semantically, and deadlocks at Lat. No IE cognates. The Romans, Greeks, and Persians widely used Scythian, Sarmatian, etc. Türkic mercenaries paid by diem, so the word *ruzi* must have been well familiar to them, even if it does not come from the substrate language.

English sail (v.) "travel on water" ~ Türkic salla- (v) "sail on a raft, cross on a raft". Cognates: OE *segl* (v.) *segilan* (n.), ONorse *sigla* (v.), *segl* (n.), OFris. *seil*, Du. *zeil*, OHG *segal*, MLG *segelen*, Grm. *segeln*, Sw. *segel*, Grm. *Segel*. The Ir. *seol*, Welsh *hwyl* "sail" are supposedly Gmc. loan-words, "of obscure

origin with no known cognates outside Gmc.", which turns things upside down. The IE fantasy root *sek- "to cut" is unreal. The phonetics and semantics of *sail - salla* is nearly perfect, in a way closer than the other Gmc. cognates, and much closer than the Celtic cognates; the Celtic forms indicate an independent parallel development, consistent with trifurcate migration of the word: 2800 BC circum-Mediterranean route, 4000-1000 BC overland route, and 100BC overland route, all from the Eurasian steppe belt extending from Sayans to Pannonia. The difference between the Celtic form and the OT form is the result of the pra-form's bifurcated parallel development for about 3,800 years, for a genetic distance of 7,200 years, a calibrated gift to the glottochronological timing; the case between English and Celtic forms adds another millennium to the third leg of the fork, for 8.200 years of independent parallel development; and all three brunches of the fork passed through vast territories with innumerable unknown different people speaking numerous unknown languages, diffusing through the alien lands via divergent paths; the migration picture differs so much from the glottochronological model of internal development that it a priory rejects any oversimplified constructs.

English satisfy (v.) "meet requirements or expectations" ~ Türkic satsa (v.) "suitable", from Türkic stem *sat-*, stem for sell (v.), sale (n.), *satɣa (satga)* "satisfy payments, payoff". Lat. *satisfacere* "discharge fully, comply with, make amends," lit. "do enough", from *satis* "enough". Both English *satisfy* and Lat. *satis* reflecting Türkic *satsa* likely are inherited from the same substrate language. See **salary, saldo.**

English say (v.) ~ Türkic söy/söjle/suj/söle/süle/sülä (v.) "say", with verbal and noun derivatives in English and Türkic. OE *secgan* "to utter, say", OSw. *seggian*, ONorse *segja*, OFris. *sedsa*, MDu. *segghen*, Du. *zeggen*, OHG *sagen*, Grm. *sagen* "to say", Hitt. *shakiya-* "to declare", Balt. (Lith.) *sakyti* "to say", OCS *sociti* "to vindicate, show", OIr. *insce* "speech", OLat. *inseque* "to tell, say", Chinese 说 *(shua)* = say, tell, talk, Slavic *skaz*. The Chinese 说 *(shua)* = say, tell, talk is likely a reflex of the Scythian Zhou component in the Chinese language. The Gmc. and Lat. forms point to Ogur Türkic source with *y<=>g* alteration. The unattested "PIE *sokei-, probably from root *seq-" reverts back to the forms of the Türkic verb *söy/suj* = sprechen, speak (v). Notably, the Türkic verb is shared by all Türkic languages, from Chuvash and Gagauz to Khakass and Uigur, quite a contrast with the English *say* manifested exclusivity within the IE languages, which excludes a Nostratic origin.

English secede "splinter, break away, separate, detach" ~ Türkic ses- (v.) "separate, segregate, detach". The basic semantic of the Türkic *ses-* (v.) is "unravel, untie, untangle", all other derivatives ascend to that semantics. No IE cognates, the closest Lat. *secedere* is a stand-alone among IE families. It would be nice to turn the tables so that the word *secedere* would be borrow from Lat., which then would be a prefix *se + cedere* (v.) "yield", and have it later developed into huge semantic clusters in numerous Türkic languages. That would have been unconscionable, given the Eurasian spread of the 42 Türkic languages with no immediate Lat.-Türkic interaction, the emergence of the verb definitely preceding the emergence of the Lat., the presence of the Lat. counterpart *separ*, the semantical conflict between the Türkic "splinter or untangle" and the Lat. "to yield", and the inner development of Lat. *cedere* (v.) "yield" from a more basic verb stem (supposedly from unattested PIE root *ked- "to go, to yield, way"). The absence of IE cognates is striking, since the semantics of "separate" (v.) was needed from the dawn of humanity. English cognates *secession, secessionism, secessionist* are common European innovations, completely absent in the Asian IE languages that evolved in the last 3500 years, and in the Türkic languages that developed them from different stems. That also shows impossibility of Lat. to Türkic borrowing, a random coincidence of *cedere* (v.) with *ses-* (v.) with perfect semantic congruence is an infinitely long shot with negligible probability, and the chances of the Lat. compound *se + cedere* propagating to all Türkic

languages and gain identical generically meaningful stem are totally improbable. The inevitable conclusion is that whether the English path was via French/Lat. or direct, ultimately both English and Lat. forms ascend to the Türkic.

English see "observe, perceive by sight" (v.) ~ Türkic süz- (v.) "to look", lit. "to clarify, to make clear". Cognates: OE *seon*, OSax. *sehen*, OFris. *sia*, ONorse *sja*, OHG *sehan*, MDu. *sien*, MHG, Grm. *sehen*, Goth. *saihwan*. The perverse IE options suggest "to follow" and "to say", obviously semantically impossible, while the OE semantics "observe, perceive, understand; experience, visit, inspect" exactly matches the Türkic semantics "to clarify, to make clear".

English select (elect) (v.) "choose" ~ Türkic seč- (sech-) (v.) "select, elect", sečil (sechil) (v.) "be selected", sečim (sechim) (n.) "selection". The IE (Lat.) scholarly etymology would have appeared to be suitable (Lat. *se-* "apart" + *legere* "to gather, select"), if not for the fact that selection was a part of the daily life before, during, and post-Latin times. The IE etymology leaves voids in the before and during periods, but people had to choose animals to use, maidens and lads to marry, seeds to plant, etc., and do it in a verbalized fashion inherent to humans. This void is filled with one of the Grm. forms, *aussuchen*, which is a far cry from *select*, but appear to be a derivative of the *seč-/sech-*. The alternate Grm. word for "select", Dan. *vælg*, Germ. *wählen*, Norw. *velg*, Sw. *välj*, appear to either have Fennic roots, or a form of expressed will.

English shake (v.) "sway, energetically vibrate" ~ Türkic silk- (v.) "shake, swing". Cognates: OE *sceacan*, ONorse *skaka*, Dan *skage*, Sw. *skaka*, with close semantics "shake, swing, brandish, tremble, glide, hasten, flee, depart". No cognates outside Germanic, the suggested IE cognates are phonetic resemblances possibly derived from a second semantic meaning of the verb *silk-* recorded for its Türkic synonym *tebrä-* "move, motion, twitch": OCS *skoku* "leap", Welsh *ysgogi* "move". See **tremble**.

English sever (v.) "to cut off, separate" ~ Türkic sevrä (sevrə) (v.) "decrease, diminish, rid, get rid of". English has numerous homophonic words: *severe, sewer, swear*, and more, but none is connected with removing parts of a whole; Lat. has allophonic *separare* (v.) which produced English *separate* (v.) and noun, adj., and adv. derivatives; there are no IE cognates. Phonetically, *sever* (v.) can't be derived from *separare* (v.) or *separate* (v.), the English doublet ascends to the Türkic *sevrä* (v.) and its dialectal allophones, and the Lat. doublet may ascend to the Türkic *sevrä* (v.), or be a conflated form from the compound *se + para* with the Türkic *sevrä* (v.) A random coincidence of *sever* (v.) with *sevrä* (v.) with perfect semantic congruence is a terribly far shot with negligible probability, and chances that the Lat. compound *se + para* could propagate to all Türkic languages and be phonetically distorted to *sevrä* (v.) while gaining a generically meaningful stem (*cut off* is a semantical contraction of *decrease, diminish*) is totally improbable.

English sick (v., n., adj.) "vomit" ~ Türkic sök- (v.) "destruction of some kind", "have diarrhea". Cognates: OE *seoc*, ONorse *sjukr*, Dan. *syg*, OSax. *siok*, OFris. *siak*, MDu *siec*, OHG *sioh*, Goth. *siuks* "sick, ill", all transparent allophones of the Türkic *sök-*. In English *to sick* "to destroy (him), set upon (him)" parallels Tr. semantics; a derivative of *sök-* (v.) is *sökal* (n.) "sick person", formed with poly-functional suffix *-al* still active in Türkic and English, in this case *sökal* is "to turn sick", which is equivalent to English "is sick, turned sick". Türkic *sök-* also has a verb *sökmak*, lit. "make *sök*" - equivalent to "to diarrhea (v.)". The IE etymology goes standard "of uncertain origin", a euphemism for "we poor linguists do not have a clue". English has plenty of semantical innovations, while Turkish uses the stem *sök-* to form an innovation "patient".

English sicker (v.) “ooze, percolate, trickle” ~ Türkic sarq (v.) “ooze, seep, leak”. In English, *sicker* “ooze” is rated as a provincial talk, with no etymology; it does not even merit to be included in standard dictionaries, and has no date of first record. Cognates: Sl. *sochitsya, sok, sochnyi* “to ooz, juice, juicy”, also with no established etymology and apparently no Balto-Slavic cognates. The Slavic lost *-r-* in comparison with Middle Asian Türkic, and English transposed *-rq-*, pointing that the Western Türkic source probably was not exactly of the Middle Asian form. The likeliest source for both the English and Slavic forms is Sarmatian, since Sarmats covered both Anglo-Saxon and proto-Slavic areas.

English sip (v.) “drink small mouthfuls at a time”, sip (n.) “small mouthful of drink” ~ Türkic syp- “by drops”, syp (n.) “drop (of liquid)”. Cognates: OE *supan* (WSax.), *suppan, supian* (Northumbr.), ONorse *supa*, MLG *supen*, Du. *zuipen*, OHG *sufan*, Grm. *saufen* “to sip”; Hu. *chepp* “drop”; Sum. *sheks* “drop”. Like Türkic, the Hu. and Sum. agglutinate affixes to the stem to produce derivative verbs and nouns. The IE etymology is funny, it circles and blunders, turning to notions from “press out juice” to “juice”, “rain”, “to suck”, “flowing sap”, OE *seaw* “sap”, “eat the evening meal”, and finally OFr. *super* and *soupe* “broth, soup” “from a Gmc. source”, thus completing a full circle from enigmatic Grm. into the bushes and back to enigmatic Grm. The Grm. form *sup* and Eng. *sip* are allophones with precisely the same semantics. Ultimately, the notion of a *sup ~ sip* “drop” is connected with water, in Türkic *su/suv/sub*, and must be its early derivative. The same Türkic *su/suv/sub* must have also originated the enigmatic Grm. *sup* and its Fr. version *soupe* “broth, soup”, MDu. *sop*, Lat. *suppa*. The Eng. *sap* also belongs to the same circle of derivatives, with cognates OE *sæpm*, MLG, MDu, Du. *sap*, OHG *saf (sav)*, Grm. *Saft* “juice”, Ir. *sug* “sap”, Balt. (Lith.) *sakas* “tree-gum”, Sl. *sok* “sap”, Skt. *sabar-* “sap, milk, nectar”. The numerous derivative semantics and a collection of allophones, with the Sumerian cognate dating to the 4th mill. BC, all point to the Eurasian continental-wide distribution of the root *su/suv/sub*, and a slew of derivatives long preceding the Indo-Arian migration to India in 1500 BC and the birth of Latin.

English smile (v. and n.) “sweet facial expression” ~ Türkic (gülüm)seme (n.), gülümsemeye (v.) “smile”. Cognates: OE *smerian* “to laugh at”, OE *smearcian* (modern *smirk*), Dan. *smile*, Sw. *smila* “smile”, OHG *smieron* “to smile”; Balt. (Latv.) *smiêt, smeju, smêju, smaidît, smîdinât, smĩnêt*; Sl. derivatives via the Balt. (Latv.) *smekh (смех);* Skt. *smayatē, smayati, smēras, smitas*. The Latv. *smaidīt* “to smile” – *smaid**īg**s* “smiling” preserved the reflex *-īg* of the Türkic affix *-gen* used to form qualitative adjectives from verbal stems; the Skt. forms point to E.European origin prior to ca. 1500 BC. The Türkic *seme* has a connotation of “beginning, genesis, seed”, as opposed to a full laugh, so the word was truncated at some point from its original form resembling *(gülüm)seme*. The IE unattested **smoisos* was derived from the Türkic reflexes in Grm./Slavic languages, with telling absence of parallels in Romance branch of the IE family. Distribution of the word points to Nostratic origin, Türkic > Grm. > Slavic, with Skt. forms budding off after initial European development.

English soak (v.) “imbue with liquid” ~ Türkic saɣ- (v.) “soak in, absorb”. The dictionary form is *saɣur*, which is a derivative of the verb *saɣ-* with core meaning “suck, suction” > *saɣ- + -ur (active voice marker)* ~ “(it) soaks, (it) absorbs”. Cognates: WFlem. *soken*, which betrays the Ogur origin with Ogur version of the affix *-en* vs. Oguz *-ur*. No IE cognates, the unattested IE root **seue-* “to take liquid” is bravely modeled after the Flem. *soken*. (See **suck**).

English squeeze (v.) “press firmly” ~ Türkic qis- (qys-), sïq- (syg-) (v.) “squeeze, press”. Both Türkic verb forms *qis-* and *sïq-* could produce Gmc. and English forms. The word has a cancellation of semantical and grammatical derivatives, all developed from the semantical field “squeeze, press”. Cognates: OE *qwysan* “squeeze”, Grm. *quets[chen]* “squeeze”, predictably “of unknown origin”, with no

IE cognates whatsoever. Most of the English derivatives likely came together with the verb, *squeeze* "coerce", "intimidate", "fit", "force", "grip", *squeeze by* "barely manage" (v.), *squash* (v.) and obsolete *squiss* (v.) "squeeze or crush", "grip", "tight situation (money etc.)", "impassable situation (money etc.)", "pressed situation (social etc.)", *squeegee* (n.) "wooden scraping instrument with a rubber blade", *squeezers* (n.) "pinchers". Türkic has a number of synonymous allophones that open gate for all kinds of semantical and phonetical innovations: *qarish, qavir, qavur, qurul*, and phonetically more remote cognate synonyms. The Grm. form points to either the English anlaut *s-* being a prosthetic innovation for a particular stem, or to an areal and probably temporal dialectic preference for one or the other form.

English suck (v.) ~ Türkic saɣ- (v.) "suck". Cognates: OE *sucan*, OSw., OHG *sugan*, ONorse *suga*, MDu. *sughen*, Du. *zuigen*, Grm. *saugen* "to suck";OIr. *sugim*, Welsh *sugno* "to suck"; Lat. *sugere* "to suck",*succus* "juice, sap"; Sl. *sosasat, sosu, soska, sosok, sosunok (сосать, сосу, соска, сосок, сосунок)*. In nomadic ranching society, the origin of the word and its main meaning are obvious, "milk", and as natural are the numerous derivatives that correspond to English "suction", "sucking", "sucker", "suckling", and so on to no end. Dictionaries do not list meanings like *fellation*, but they can be suspected to be there and survive through millennia and upheavals. The OTD gives 40 derivative forms found in Middle Age literature, probably at least as many did not get on the paper. Across 42+ Türkic languages and uncounted dialects can be numerous slightly different forms: *sak/sag/saq*, and the like. The phonetics and semantics show perfect match. English preserved some derivatives together with their Türkic affixes: *sucan = sak + -an* (verbal affix to produce noun), *suckling = sak + lïg* (*lyg*, noun affix to produce abstract, collective, or specific semantics). The confluence of Gmc. and Celtic forms points to deja vu of circum-Mediterranean and overland routs separated by 2 to 3 millennia, and the Lat. words joins numerous others that testify to common Türkic roots of Lat. and English lexises The IE unattested **sug-/*suk-* with primitive "of imitative origin" was derived from the Türkic reflexes in western European languages, without pondering on the Slavic cognates, which obviously descended from the same Türkic root with *s/k* alternation or with Eastern European endemic palatalization. Notably, one of Türkic derivatives is *saɣur* "soak, absorb", mirrored in English *soak* with unreal IE unattested etymology of P.Gmc. **sukon* modeled on attested and real WFlem. *soken*, reputably "from (unattested) IE root **seue-* "to take liquid", but in reality ascending to the same Türkic root *saɣ-*. (See **soak**).

English surrender (v.) "to give up" ~ Türkic süründi (adj., n.). The stem of the Türkic word is the polysemantic universal verb *sür-* "lead, chase, drive, strip off, pull off", and derivatives "scatter(ed), mush(ed)" the affix *-ündi/-undï/-ündi* is verbal affix forming adj., noun of type of action, result of action: "lead away, chased away, driven away, displaced, expelled, stripped off, pulled away" (n.), or "be lead away" (n.) etc., or "(one that is) lead away, taken, seized, scattered, mushed" (adj.) etc. Cognates: OFr. *surrendre* "to give up". The IE etymology makes it a circuitous construction: stem *der (dare)* "give" > *rendre = ren + dre* "give back" > *surrendre = sur + ren + dre* "over, above, beyond, in addition" + "back, again" + "give", which suits the modern legal semantics of "turning something back over", like surrendering a property, but is in conflict with the underlying meaning of "going to captivity", "stop resisting, fighting", present in the original and the Türkic semantics. The Türkic also has a very specific derivative noun *süründi* (n.) describing a disenfranchised and expelled potential successor (heir) to the throne, fief, and the like. The Slavic calque *izgoi* relates the Türkic semantics with the Slavic vocabulary: an offspring ineligible for succession, since the early Slavs followed the Türkic Lateral Succession Order.

English swear (v.) "take an oath" ~ Türkic vara (n.) "piety, reverence (fear) of God". Forms and cognates: Anglo-Sxon (OE) *swerian* "take an oath", OSw. *swerian*, ONorse *sverja*, Dan. *sverge*, OFris.

swera, MDu. *swaren*, OHG *swerien*, Grm. *schwören*, Goth. *swaren* “to swear”; Av. *var-* “believe”, *varəna-* “faith”, OGrm. *wara* “truth, faithfulness, grace”, *war* “truthful, loyal”, OIr. *var* “vow, solemn promise”, *fir* “true, veracious”, Lat. *verus* “veracious, true”, Goth. *tuzwerjan* “to doubt”, *unwerjan* “discontented”. In this listing, all entries are straightforward, clear, and consistent, e.g. “Under fear of God's penalty, I swear...”, except that in few cases a more accurate translation could be selected, and Av. and Goth. need clarification. Av., like Türkic, is an agglutinative language with master stem and affix modifiers, thus all grammatical forms of verbs and nouns can be obtained from a single non-flexive stem; “I faithfully swear” ~ “I take an oath” is one-word construct. The Goth. *tuzwerjan* is transparent rendition of the inverted Türkic *veransiz*: *ver + an* (noun affix, rendered *yan) + siz* (negation affix, rendered *tuz*) ~ “faith (n.) without” ~ “infidelity” => Goth. *tuz + wer + jan*; both the inversion and the translation are suspect, but inversion is theoretically possible; however, neither “doubt”, nor “infidelity” are synonymous with “oath, take an oath”, as the august IE advocate M.Vasmer would want us to believe, in fact it means the opposite. The Goth. *unwerjan* “discontented” is a similar case, the inverted Türkic *veranaŋ*: *ver +an (noun affix*, rendered *yan) +aŋ* (negation affix, rendered *un*) ~ “faith (n.) none” ~ “infidelity” => Goth. *un + wer + jan (See **un-**)*; both the inversion and the translation are suspect, but inversion is theoretically possible; only the “infidelity” translated as “discontented” is out of line and unrelated to taking oath under fear of God's punishment. M.Vasmer lists these two Goth. words under the entry of Sl. *vera* “faith”, a Türkic word in Sl. lexicon. Notably, the Lat. *fides* is a rendition of the same Türkic *vara* (n.) “faith”, with all its Lat., English, and international derivatives: *fidelity*, Lat. *fidelitatem, fidelitas, fidelis, fides* “faithfulness, adherence, faithful, true, faith”; *faith*, Lat. *fides* “faith”, and so on. With Türkic *vara*, there is no need for manufactured IE unattested **bheidh-* to come up with English, Grm., and Slavic forms for swear and faith. (See **faith, ought**).

English take (v. & n.) ~ Türkic tut- (v. & n.). This is undoubtedly one of the most popular words and verbs in any language. The cognates are limited to the Gmc. group: OE *tacan*, Sw. *ta*, ONorse *taka* “take, grasp, lay hold”, MLG *tacken*, MDu. *taken*, Goth. *tekan* “to touch”; Lat *tolle*. In Türkic, the stem *tut-* has numerous usages: take = catch, capture, grab, grasp, hold, keep, hold talks, hold speech, and a ton of other semantically close usages, facilitated by the wealth of affixes and the use of the stem as a verb, noun, adjective, adverb, paired compound, and so on. It was used in the only surviving Hunnic phrase of the 4th c: *Süčy tiligan, Pugu'yu tutan* ~ “Army-man would order (to march, go), Pugu (he) would (be) capture(ed)”. Actually, the Hunnic phrase said at the capture of Luoyang in 328 in the future China, contains three English cognates: *tili* = tell, order; *tut* = take, capture; and *'yu = would, 'd*, like in “He would like ~ He'd like”; in English, the conditional *would* divorced the verb, and migrated to the noun/pronoun, while in Türkic it remained faithful to the verb but both have that affixal for *'yu ~ 'ud = 'd*. The English *take* is rated “of uncertain origin”, and unfitting for the IE perspective. Most likely, the word originated form the Sarmatian/European forms of the Ogur-type Türkic languages, a group of languages shared by Burgundians, Vandals, Goths, and their ancestors. See **would, talk, tell**.

English talk (v. and n.) ~ Türkic tili/tele/dili (n.) “language, tongue, speech”, with verbal derivatives. Related to *tell* and *tale*. Cognates: OE *talken*, ME *tale* “story,” East Frisian *talken* “to talk, chatter, whisper”, Du. *taale* “language”, Du. *taal* “speech, language”. Ironically, the unattested PIE root **del-* “to recount, count” reverts back to the Türkic verb *tili/tele/dili*, the absence of Indian/Iranian cognates notwithstanding. Apparently, the Türkic concept *tili* “speech” is a later development compared with *söy = say*, which is reflected in Chinese as a reflex of the Scythian Zhou component in the Chinese language. See **tale** for noun.

English tangle (v.), better known as entangle (v.) ~ Türkic taŋ (tang) (v.) “tie, fasten, bandage”. Cognates: OE *teag* “tie”, *tagilen* “to involve in a difficult situation, entangle”, ONorse *taug* “tie” *tygill* “string”, Sw. cognate *taggla* “to disorder (entangle)”, ONorse cognate *thongull* “seaweed”. The unattested PIE root **deuk-* “to pull, to lead” is semantically unsustainable. The vowel rendition *-ea-, -au-, -y-* point to attempts to render the original laryngeal *-a-*. Close phonetics and exact semantics validate the Türkic origin. See **tie**.

English taste (v. & n.), tasty (adj.) ~ Türkic stem tat- (v.) “taste, savor” to derive verbs, nouns, adj., adv.: Türkic *tatit* (n.), *tati* (adj.) = taste (n.), tasty, to be pleasant (adj.), verb *tat-* (inf. *tatmak*) taste, *tatgan* to like the taste. Cognates: noun, OFr. *tast* (Mod. Fr. *tat*); verb, OFr. *taster* “to taste”. Conventional etymology ascends to Lat. *taxtare*, a frequentative form of Lat. *taxare* “evaluate, handle”. Apparently, English, Frisians, and Latins are oddball among the Europeans and IE Asians in using this Türkic word. The Chinese *味道 hui ta* = taste is phonetically similar to its graphical depiction “Uigur way”, which may be a chance coincidence.

English tell (v.) ~ Türkic tili/tele/dili (n.) “language, tongue, speech”, with verbal derivatives. Related to *talk* and *tale*. Cognates: OE *tellan* “to reckon, calculate, consider, account”, OSw. *tellian*, ONorse *telja*, OFris. *tella* “to count, tell”, Du. *tellen* “to count, reckon”, OSw. *talon* “to count, reckon”, Dan. *tale* “to speak”, OHG *zalon*, Grm. *zählen* “to count, reckon”. Possible derivatives known as Fr. *conter* “to count”, *raconter* “to recount”, It. *contare*, Sp. *contar* “to count, recount, narrate”; Grm. *zählen* “to count,” *erzählen* “to recount, narrate”. Ironically, the unattested PIE root **del-* “to recount, count” reverts back to the Türkic verb *tili/tele/dili*, the absence of Indian/Iranian cognates notwithstanding. Chinese reflex *说 (shua)* = say, tell, talk is likely a reflex of the Scythian Zhou component in the Chinese language. See **tale** for noun.

English think (v.) ~ Türkic saq (v.) “think, consider, take for smth”. Cognates: OE *thencan, thohte, gethoht* “conceive in the mind, think, consider, intend”, OFris. *thinka*, OSw. *thenkian*, OHG *denchen*, Grm. *denken*, ONorse *thekkja*, Goth. *thagkjan*; OE *thencan* is the causative form of the distinct OE verb *thyncan, thuhte gethuht* “to seem or appear”; Grm. *dünken, däuchte*. Supposedly from IE unattested root **tong-* “to think, feel”. The OTD spelling *saq* (MK I 85) may be somewhat distorted, since the Russ. Cyrillic does not allow for interdental phonemes, which may affect the rendition; the OTD is using only a voiced form *δ*, and no unvoiced symbol; if this is correct, the Makhmud Kashgari form may be *thaq*, which would be much closer to the English phonetics. The Türkic semantics is perfect, notably with the additional semantics of “to seem or appear”. In English, *think, sane* and *sanity*, and *mind* form a cluster that ascend to the identical Türkic cluster of *san-* “think” and *ming* “brain”. See **sane, sanity, sanitary, mind.**

English tick (v. & n.) “clicking or ticking sound” ~ Türkic tiki “sound, noise, murmur”, tikir “make light cracking, crunching, ticking sounds”. Cognates: Du. *tik*, Germ. *zic*. No IE cognates. Identical word is Sl. *tikat* (тикать), pointing to a common, likely echoic, origin.

English tie (v. & n.) ~ Türkic tüg-, taŋ- (tang) (v.) “tie, fasten, bandage, wrap”. Cognates: OE *teag*, ONorse *taug* “tie,” *tygill* “string”, Ang.-Sax. *teag, tiegan* “tie, bind”, *tan* (in *becnyttan* “to knit, tie, bind”); Sl. *tük* “bundle”, *(za)tyan(ut) (затянуть)* “tighten (bundle)”, *tugoi (тугой)* “tightened up” and corresponding reflexes in other Sl. languages; Tr. derivatives *tüglun-* “wrap into bundle” and *tüglüš-* “tied with knots” preserved the original stem *tüg-* and the narrow semantic of tying/tightening a bundle. The absence of cognates in Baltic languages indicates a later borrowing into Sl. No IE cognates, the unattested

PIE root **deuk-* "to pull, to lead" is semantically and phonetically unsustainable. The OE and ONorse forms point to an effort to render the phonetics of the rounded *-ü-* with the limitations of the novel Roman alphabet, the vowel rendition *-ea-, -au-, -y-* point to attempts to render the original rounded *-ü-*, also present in the Sl. forms, or the laryngeal *-a-*. The close phonetics and exact semantics validate the Türkic origin. The phonetic contraction of *ŋ > g* probably reflects the local Türkic languages or dialects. The Türkic cognate *taia-* (v.), closer to the English form *tie-* (v.), means "to support, to brace", like in "tied with braces", a perfect semantical and phonetical match; that form may have propagated into the modern English. The Türkic compound *kurultai*, made famous by the Chingiz Khan, uses the word *tie/tai* in a sense "family ties", *kurultai* lit. means "be cured (family) ties". In the same same sense the word *tai (sai)* is used in the names of the Scythian eponymic ancestors *Targitai, Koloksai, Lipoksai*, there *tai (sai)* refers to the clan ties. The variety of forms indicate antiquity of the term, probably ascending to the pre-horse husbandry times of foot hunters and backpacks, 6th mill. BC. See **tangle**.

English till "harrowing, plowing" ~ Türkic til- (v.) "slit into narrow strips". The word *till/til-* is intrinsically connected with the Türkic allophone of the *ard* "scratch plough", and refers to breaking the earth before planting. Cognates: Anglo-Sax. (OE) *tilian*, OFris. *tilia*, OSax. *tilian*, MDu., Du. *telen*, OHG *zilon*, Grm. *zielen*, all connected with cultivation; Türk. *tilgä* "strip of land". OE used *tile* for "bricks", semantically also connected with striping, and that was conflated by the etymologists with the origin of *till* "harrowing, plowing", although the stems and the paths of these two words are obviously separate, with English *tile* and Fr. *tuile* "tile" related to Du. *tegel*, ONorse *tigl*, Lat. *tegula* "tile" fr. Lat. *tegere* "roof", which ultimately may ascend to the Türkic *til-* "slit into narrow strips" for roofing. The distribution of both terms focused in Gmc., with Lat. outlier, points to separate paths, one via Celtic migration, the other via overland Türkic migration.

English topple (v.) "tumble down", "to tumble or roll about" ~ Türkic topul (v.) "rip, rupture, open wide, punch". Like the English *top* is *töpü* in Türkic, the English derivative *topple* (v.) from *top* is *topul* (v.) derivative from *töpü* in Türkic. The semantical, grammatical derivative, and phonetical parallel are absolute, *topple* is pronounced *tó-pul*; the *-l* in Türkic is a now obsolete (inactive) transitive verbal affix: *tusu* "use, usage" > *tusul* "to use", in English the *-le* in *topple* is explained as a frequentative suffix, quite unsuitable for a noun to verbal derivative suffix *top > toppl*; this is one of the cases when derivative is adopted with its native functional affix. The root *top* has no IE connections outside Gmc. and Roman words, and the few Roman words probably are borrowed from Gmc. See **top, use.**

English touch (v. & n.) ~ Türkic toqï (v.) "beat, hit, knock". Cognates: OFr. *touchier* "touch, hit, knock", *touche* "touching" (n.), Sp. *tocar*, It. *tocca*re, Lat. *tangere* "touch" (n.); Sl. *tykat* (тыкать) "poke", as *tkati* (тъкати), *tkat* (тъкать), *tkac* (тъкач́) it is preserved in all Sl. languages complete with the Türkic semantical meanings; there is a notion of striking church bells. The standing "etymology" is below decency: "perhaps of imitative origin". The usage pointedly refers to knocking, striking meaning paralleling that of the Türkic *toqï*. The polysemantic of the Türkic word (8 meanings) is more than matched by its English counterpart (15 meanings), semantical expansion in English to "stirred emotionally", "affecting emotions", "get or borrow money" and the like are very late developments, and the expansion is still continuing. A second meaning of *toqï* (v.) is "weave", in the Sl. it is preserved along with *tykat* "poke" as *tkat* "weave" and its many derivatives. Positively no IE parallels.

English tremble (v.) "twitch (of body parts)", "shake, shiver, jerk involuntarily", trembler (n.) "quaker" ~ Türkic tebrä-, četre (Chuv.) (v.) "to tremble", "twitch (of body parts)". Cognates: OFr. *trembler*, It. *tremolare*, Sp. *temblar*, Lat. *tremulus, tremere* "to tremble, shiver, quake"; Gk. *tremein*; Balt.

(Lith.) *trimu*; OCS *treso* "to shake". Tr. conjugations *tebrän-* reflexive of *tebrä-*, *tebrät* imperative of *tebrä-*. The *tebrä-* also produced English *quaver* (v.) and *quake*, see **quaver, quake**; and in the Chuv. form *čětre* "to tremble" produced the Germ. *zittern* "to tremble" (*tebrä-* is eastern Oguz form, *čětre-* is western Ogur form). No Gmc. cognates. The amateurish IE etymology is purely phonetical and semantically accidental, the IE **trem-* "to tremble" is a clear concoction, produced by reverse engineering of borsch to arrive at cabbage; the eastern IE languages do not have meaningful cognates, incontrovertibly pointing to a loanword into European languages. The close phonetic and perfect semantic congruency does not allow doubts on the Türkic origin of the word. The skewed distribution, shared by Türkic, Romance and Balto-Slavic groups, points to the Eastern European origin of the Romance loanword, apparently brought to the Romance group with the reverse migration back to the Central Europe in the 1st mill. BC. Geographical spread points to the movements of the Türkic mounted nomadic tribes across Europe, the two different forms point to the eastern Hunnic (*tebrä-*) and western Sarmatian (*čětre-*) heritage. See **quaver, quake, shake**.

English tuck (v.) "fit snugly, gather in folds" ~ Türkic takın- (v.) "put on, cover, tuck in". The phonetic and semantic concordance is perfect, down to the Türkic verbal affix *-in* in the word *tuck in*. Probably, Türkic mamas kept this word alive, *tucking in* their kids from generation to generation. The IE etymology dead-ends at MLG or MDu *tucken* "pull up, draw up, tug", OE *togian* "pull", leaving a wide path to the Türkic origin.

English turn (v.) ~ Türkic tön- (*tür-*) (v.) "turn, return". Semantical application is completely identical, the Türkic *tön-* as a verb includes connotation of *return*, found in later English. Semantical clusters of the word in both languages include figurative abstract extensions like "convince" => "turn somebody around", "refuse" => "turn down", "influence, bend, tilt somebody" => "turn", "repulse" => "turn off", *turnaround, turnabout, turn upside down, turn over*, and the like, each language using its own morphological tools. The inlaut *-r-* (*tön- > turn*) seems to have been used to transmit the phonetics of the labial *-ö-*, later fossilized and articulated. The difference between the Türkic labial *ö* and English *u* most likely came about reflecting that in Türkic *ö* and *ü* are not clearly differentiated, most of the words have forms with both vowels, like *kök* and *kük* both standing for "blue", sometimes in the same text; thus the English *turn* (v.) ~ Türkic *tün-* (v.) "turn, return" is equally applicable. The stipulated etymology from a unattested IE root **tere-* "to rub, rub by turning, turn, twist" is just laughable.

English ululate (v.) "long loud crying, howling", ululation (n.) "long loud emotional utterance" ~ Türkic ulï- (v.) "wail, moan, bellow". Cognates: Lat. *ululatus, ululare,* Norse. *hyle, ule*, Dan. *hyle*, Sw. *howl, yla*, Du. *huilen, huilt, gehuil*; Sl. (Russ.) *ululukat* (v.), *ululukanie* (n.); Skr. *lolati;* Hu. *üvölteni*; Sum. *i-lu, e-lu, u-lu* (v.); Heb. *urla-*; all obviously dialectal variations of the Türkic stem *ulï-*, carried by different paths to different areas in Europe. Gmc. languages have prosthetic anlaut *h-*, probably a relict of the Türkic Ogur dialects; Slavic languages have forms with prosthetic anlaut *v-*; thus, Gmc. languages have form *howl*, while Slavic languages have form *voi* (n.), *vyt* (v.). Apparently, some Türkic languages had forms with consonants *-d-*, *-b-* instead of *-l-*, which produced essentially the same forms that differ only in the second consonant. Some post-Lat. languages added prosthetic *-r-* in the inlaut, e.g. It. *urlo, urla*. The universally near perfect phonetical and perfect semantical concordance does not leave any room for doubts of the Türkic origin of all these dialectal forms, including the form *howl*. The Skr. word attests to the presence of this word in the N.Pontic lexicon prior to the 2nd mill. BC, unless it was delivered to the Indian subcontinent directly in the course of pre-Arian migrations. See **howl, lull**.

English unite (v.) “join for common purpose, action, ideology or in shared situation” ~ Türkic una- (v.) “agree”. Both English and Türkic have uncounted number of derivatives with semantics “agree on”: union, unanimity, united; uniting, disunited, unionize, reunite/reunion, communion, etc. The IE etymology deduces *unite* fr. Lat. *unitus* “to unite,” fr. *unus* “one”, LLat. *unionem, unio* “oneness, unity, uniting”, with semantics “to become one”, while the Türkic etymology arises to the root cause for uniting - “to agree”, qualitatively substantial difference. In favor of Türkic etymology attests the presence of stem *una-* in nearly all 42+ Türkic languages, many of them geographically quite distant from the Apennine peninsula: Enisei Kirgiz, Khakas, Uygur, Uzbek, Altaic, Kazakh, Tatar, Kumyk, Cuvash (a few Türkic languages use a Mongolic word), while in the IE family the word *un* for “one” has a distinct northern European flavor: OE *an*, ONorse *einn*, Dan. *een*, OFris. *an*, Du. *een*, Grm. *ein*, Goth. *ains*; OIr. *oin*, Breton *un*; Balt. (Lith.) *vienas*, Balt. (Latv.) *viens*, OCS *-inu, ino-*; Gk. *ένας (enas)*; Lat. *unus*; OPers. *aivam*. Both the Türkic and IE families may have inherited the Eastern European areal “Sprachbund” word of the 3000 BC, which at 2000 BC migrated toward Mediterranean, India and Middle East, and at 1000 BC migrated to the Northern Europe. The IE languages carried the notion of numeral “one”, while the Türkic languages carried the notion of “agreement, unity” across the steppe Kurgan area, and into the Mediterranean and Northern European fringes.

English use (v. & n.) “use, employ, practice, make use of” ~ Türkic tusu (v. & n.) “make use of”. Cognates: OFr. *user* (v.), OLat. *oeti* (n.), Lat. . *uti* (v.) “use”, *usus* “use”; OFr. *uss* (n.) “use, custom, skill, habit”. IE etymology “of unknown origin”, positively pointing to non-IE origin. The Tr. form that reached us has a seemingly prosthetic *t-*, but it as well could be the original form that produced a form with unarticulated *t-*. See **topple** for verbal derivative.

English was “past tense of to be ~ Türkic var- (v.) “to be” (i.e. in Eng. “was”, in Türk. “is”). Cognates: OE *wesan, wæs, wæron* (1st, 3rd pers. sing.), OSax. *wesan*, ONorse *vesa*, OFris. *wesa*, MDu. *wesen*, Du. *wezen*, OHG *wesen*, Dan. *var*, Icl. *var*, Norse *var*, Sw. *var;* Skt. *vasati*; Hu. *van*. In OE, *wesan* was a distinct verb that became used for the past tense of the 1st pers. form *am* of the verb *to be*, a process that also occurred in Goth. and ONorse. The Dan., Icl., Norse, Sw. form *var* has preserved the original phonetics, and matches exactly the Türkic form *var-* ; among its 42 languages, Türkic has numerous variations of the base form: *bar-* (Karachai, Kazakh, Kumyk, Tatar, Turkmen, Sakha), *pur-* (Chuv.), *var-* (Azeri, Gagauz), *boluu-* (Kirgiz), *bolur-* (Tuv.), wor (S.Altai), *bor-* (Karluk gr.), *par-* (Khakass). Historically, all non-Türkic (“IE” and Fennic) examples are contiguous with the Great Steppe, and either contain, or used to contain sizable Türkic component. The IE etymology ingeniously “restored” the Türkic real *var-/bar-/par-* as a unattested PIE root **wes-*, soundly ignoring the inconvenient Dan., Icl., Norse, and Sw. forms. See **be**.

English write ~ Türkic rizan (Turkish *resim*) = draw (picture). Cognates: OHG *rizan* “to write, scratch, tear”, Grm. *reißen* “to tear, pull, tug, sketch, draw, design”, OE *writan* “to score, outline, draw the figure of”, later “to set down in writing” (class I strong verb; past tense *wrat,* pp. *writen*); OFris. writa “to write,” OSw. *writan* “to tear, scratch, write”, ONorse *rita* “write, scratch, outline”, all variations of Türkic *rizan*. Slavic preserved the original Türkic semantics “to draw”: Pol. *rysowac* from *rîʒen/rîʒʒan* > Ukr. *risuvati (рисувати)* > Russ. *risovat, risunok* (n) (*рисовать, рисунок*), with numerous cognates and derivatives in every Grm., Slavic, and Türkic language. No non-senile PIE etymology, no similar word exists in any other Romance language. This is one of primary examples on impropriety of family tree model applied to real languages. In the compound *writer* both stems, *rit* and *ar* are Türkic: “draw” + “man”. “Write” is a cultural word, it is intrinsically connected with the appearance of the runic writing in

the NW Europe that coincided with the Sarmatian migration to the NW Europe, and temporally with the runic notations left in the Egyin Gol Hunnic royal kurgan cemetery (1st c.), Chinese records that Huns write on wooden planks (3rd c. BC), and Issyk runic inscription (5th c. BC).

4.1 Body

English ache "physical pain" ~ Türkic ačï (achy) "physical pain". Etymological origin of the Türkic idiomatic *ačï* comes from the *ačï* meaning "sour", like in the "sour mood, sour attitude, sour-tasting"; the Türkic poly-semantic *ačï* still has these two meanings, "pain" and "sour". Cognates: OE æce, Icl. ache, Gk. *akhos* "pain, distress". The phonetical and semantical congruence of the English *ache* and Türkic *ačï (achy)* is perfect, the use of the phoneme "k" for "ch" is a recent development ca. 1700, still reflected in the modern spelling. The complete absence of cognates in all branches of IE languages is a good indicator of a "borrowed" lexeme, in this case a survived vestige of the substrate language in English, and a borrowing from another time, place, and a Türkic group intio Greek. Unlike the *ačï* lit. meaning "sour" that nearly universally penetrated all European languages, the idiomatic *ačï* "unhappy" survived only in the descendent languages of the Vikings/Goths, and in the Türkic languages. See **acid**.

English asquint (askance, askant, cross-eyed) ~ Türkic qïŋïr (n., adj.) "slanting", from the Türkic root *qïŋ* "mean, hateful". Some cognates are in other Gmc. languages and in Fr.: Du. *schuinte*, Fr. *equinter*, *(e)squintar*, It. *scancio*. Both in English and Türkic, the semantic meaning is a triplet, 1. glance of disapproval directed to one side; 2. slanted; 3. cross-eyed. The Türkic root *qïŋ* points to the origin of the word: *mean* > *mean glance* > *asquint glance* > *askance*. The English inherited all three meanings, and developed new words, like *askew*. The Türkic has numerous allophones with related or close meaning: *kyi* "slanted cut", *qïjïq* "slanted (adj.)" , *qïŋu* "glance unfriendly, slanted, mean", and various derivatives; quite likely the close phonetics and semantics conflated some forms and developed a tree of variations, one of which was retained in English. No IE etymology, the etymology is rated "of obscure and contested etymology", but the phonetical and semantical congruence and continuity unambiguously connect the Türkic and English words.

English body "entire structure of an organism" ~ Türkic bod "body". Cognates: OE *bodig*, OHG *botah*, Turkish *beden*, Arab. *bädän* "body", Kor. *badi* 바디; these four forms belong to 4 linguistic families; another Eurasian-wide word is Türkic *ten* "body", with reflexes in Lat. *tegus*, Sl. *telo (тело)*, Hu. *test*, Sum. *teshti*, Ch. *di/ti* 体, this belongs to a different group of 3 Eurasian linguistic families. From the Türkic *bod* came the Türkic *budun* "a mass of bodies", generic for "people", which already in Herodotus time obtained a negative, lowly semantics of "human material", "chattel", i.e. Herodotus' "Budini" (aka Bodini) describes the human chattel of the Scythians; ditto "budun" of the Orkhon inscriptions. Except for the Türkic, the reflexes of the terms *bod* and *ten* are systematically anomalous in their reseptor linguistic families and branches, pointing to a status of a loanword in each of those languages. The IE etymology for the English "body" is a standard "of unknown origin", attesting that IE linguists are weak not only in history and Türkic languages, but in Semitic languages too. See **botch**.

English bald (adj.) "lacking hair" ~ Türkic bül (adj.) "bald". The Türkic term *bül* is denoted specifically in respect to horses and a bald patch on the head of a horse. Significantly, Celtic *bal* means the same, "white patch, blaze, especially on the head of a horse or other animal", attesting that the word existed at the time of the Celtic Kurgans' departure from the Eastern Europe in the 4th mill. BC, if not earlier. The "IE" etymology offers a range of unsuitable phonetical conjectures, essentially corroborating

the non-IE origin. Notably, the semantically distant homophonic English *bald* and *bold* originated from close, but certainly phonetically distinct Türkic stems, *bül* and *palt/bald*. See **bold**.

English brain ~ Türkic (Turkmen) beini "brain". Cognates: English *brain*, OE *brægen*", MLG *bregen*, OFris., Du. *brein*; Gk. *brekhmos*. Of the 13 most prominent Türkic languages, this word shows up only in the Turkmen, quite an oddity, with second runner-ups the Turkish *beyin* and the Chuvash *mime*, Chuvash form could be restored to *bine* (with *m/b* rhotacism and *m/n* alteration), and Kazakh and Kirgiz form to *beyit*. A deeper look may produce closer phonetic allophones, *meŋtä* "mental" > *beŋtä* > *beini*, see **mental**. With a complete absence of IE cognates, the forms *beini/beyin/bine/beyit* are the best phonetic match for the English *brain*. Frisian word may point to the Cimmerians, then the modern Türkic form is separated from the Middle Age Frisian word by combined 6,000 years distance, 2,000 years on the Frisian side, and 4,000 years on the Turkmen side. See **mental**.

English cheek ~ Türkic (Tuva) čaak (chaak) "cheek", a dialectal of OTD *jaŋaq/eŋäk (yaŋaq, yan$_g$aq/eŋek, en$_g$ek)* "side, cheek". The Türkic *jaŋaq* "cheek" is a derivative of *jaŋaq* "side", which explains its semantic. The Tuva form *čaak* appear to be a preserved in the Mongolian Türkic Hunnic form from the Syanbi period, ca. 150 AD, when a small Mongolic Syanbi grouping took over control of 500,000 Huns; with the Sl. *shcheka* it reflects the Hunnic word that did not reach us directly, it presents the best allophone for the English form. The *jaŋaq* "cheek", a derivative of *jaŋaq* "side", points to the ultimate origin; the juxtaposition of *yaŋ-* and *eŋ-* forms demonstrates a textbook example of Ogur CV- anlaut vs. Oguz V- anlaut; the English *cheek* is of the Ogur origin. The inlaut -ŋ- (-n$_g$-) is absent in the Tuva form, which points to the silent inner consonant, typical for Middle Asian forms and borrowings into Mong.: *jaŋaq* > *jaaq* > *chaak* > *cheek*; the middle vowels *a* and *i* are readily interchangeable; dialectal variations of anlaut semi-consonant to consonant are typical between Ogur and Oguz languages: *y-/dj-/g-* > *ch-*. The conventional etymology tends to confuse *jaw* and *chin* with *cheek*, presenting a jumble of guesses and little in terms of etymology; the best that is offered is that conflated forms for *jaw/chin/cheek* are not found outside West Gmc. milieu. The IE etymologists bravely declare that words for "cheek," "jaw," and "chin" tend to run together in IE languages, but cite only a single example, the Gk. *genus* "jaw, cheek" vs. *geneion* "chin", and under that guise endeavor to conflate the Gmc. lexicon, which stubbornly does not go along with conflation thesis: MLG *kake* "jaw, jawbone", MDu. *kake* "jaw", Du. *kaak* "jaw," with no conflation (See **jaw**). Probably, the uneducated dwellers of the European northern forests did not read Aristotle at the bedtime, who considered the chin as the front of the "jaws" and the cheeks as the back of them. The Anglo-Sax. (OE*) ceace*, *cece* "jaw, jawbone," also "the fleshy wall of the mouth" dubiously passes confusion from the modern IE linguists to the English culprits. The closest cognates to English *cheek* comes not from the Gmc. languages, but from Slavic: *shcheka* "cheek", pointing to separate independent developments for *chew* and *jaw* and *cheek*, and enlightening us to be mindful of our own confusion before we address others' confusion (See **jaw**). A transition from a closer form of *jaŋaq*, like *chanak* > *chaak* > *cheek*, with *j-* > *ch-*, *-a-* > *-i-*, and silent or contracted *-n/ŋ* is consistent with examples found within the Türkic languages. The same closer form of *jaŋaq* via the same mechanism effortlessly produces the Slavic (Russ.) *shcheka*, (Blr.) *shchaka*, and (Ukr.) *shchoka*. There is no common Sl. designation for the "cheek", pointing that the Eastern Slavic forms constitute a borrowing, apparently from the same underlying language as the English *cheek*, which also positively points to the Türkic original, since the early Slavic and especially early Eastern Slavic languages are more than saturated with Turkisms.

English carpus “anatomical assembly connecting wrist to forearm” ~ Türkic qarï “forearm part of arm”. Lat. *carpus* fr. Gk. *karpos (καρπός)* “wrist”. With such pinpointed semantics, the Türkic origin is beyond doubts.

English colon “large intestine toward anus” ~ Türkic kolon, Gk. *kolon,* “the part of intestine that ends with anus”, from Türkic *kilak* “stomach ache”. Cognates: Fr. *qolique,* Lat. *colica,* Gk. *kolike,* also from the same Türkic root “kilak”.

English derma, dermat-, dermato- “pertaining to skin” ~ Türkic deri “skin”. The origin of the word in English is ultimately ascribed to Gk. *derma* “skin”, *dermato- dermo-* in compounds, via MLat. *derma*. Hence, Greeks carried the Türkic word to the Latins. See **skin**.

English elbow “joint between forearm and upper arm” ~ Türkic el “arm, forearm”. The Türkic element ***el*** starts the English ***el****bow*, OE ***el****nboga*, from ***ell*** “length of the forearm” + *boga* “bow, arch”; OI.. ***uil****en*, Cymmer. ***el****in*, Goth. ***al****eina*; Du. ***ell****eboog*, MDu. ***ell****enboghe*, Grm. ***Ell****enbogen*, OHG ***el****inbogo*, N. ***al****buen*, ONorse ***öl****nbogi*, Balt. (Latv.) ***el****konis*, Balt. (Lith.) *alkune*, Sl. ***l****okot* (*локоть*, with contracted *el*), all expressing compound arm + bend, with *bend* coming in two flavors: the Gaulic *kon* in Bask. *u****kon****doa* (probably contracted ***l****u****kon****doa*), Gujarati ***kon****i*, Hindi ***kohan****i*, Hu. ***kön****yök*, Balt. (Latv.) *el****kon****is*, Balt. (Lith.) *al****kun****e*, Sl. *lo****kot***; and the Grm. *bog* < *Tr. bük* in E. *eln****bog****a*, Du. *ellen****bog****he*, Sw. *arm****bag****e*, G. *elin****bog****o*, N. *öln****bog****i*. Of Gmc. languages, only Sw. changed the Türkic *el* to Grm. *arm*: *arm****bag****e*. In time, the Türkic *el* shows up in Cimmerian in the 10th c. BC, Indo-Iranian (Avesta, Skrt.) after 6th c. BC, and in Europe roughly Gaul/Irish > Goth. > Germ. > Balt. > Slav. Gk. (Hestius) reflects the Cimmerian Türkic form: ***el****in* > ***ol****ene ὠλένη* > Lat. ***ul****na* “elbow”. The part *bog* in various allophones is the Türkic *bük* “bend, twist, curl, wrench, contortion, wring”, which produced English *bow* < *boga* < *bük*; all Gmc. languages uniformly inherited the Türkic *bük, boq- (v.)* (in modern Turkish *bük(mek) (v.)* “bend, twist, curl, curl up, flex, fold”, *bükül(mek) (v.)* “twist, bend, curve, fold, spring, wind”, *bükme (n.)* “bend, twist, curl, wrench, contortion, wring”; the Türkic part *mek* is the English *make*, infinitive verbal affix agglutinated to the stem). The little *elbow* allows to trace two Türkic words from 6000 ybp in the Pontic steppes to the Mesopotamian Guties ~ Guzes 4300 ybp, to Mesopotamian Cimmerians 3000 ybp, via Balkans to Jutland Danes 2000 ybp, and into literate period; and on circum-Mediterranean route from the same Mesopotamian Guties ~ Guzes to Iberia 4800 ybp (Beaker Culture), and Celtic spread up to Western Europe, British isles and Ireland, and into the literate period. Two forms for “bend”, the Gaulic *kon* and the Grm. *bog* attest to two independent routs, circum-Mediterranean and overland via Balkans. The Gk. and Lat. forms attest to a third path to Europe, potentially connected with the population replacement of 6500 ybp, or with the Hellenic immigration 4000 ybp. See **bow, make**.

English eye (n.) “organ of sight” ~ Türkic ög- (v.) “to eye, penetrate, perceive”. Ultimately, the Türkic-Grm. *ög-* and the IE *ok-* is the same stem, distributed nearly equally to form grammatical forms for vision: OE *ege* (Mercian), *eage* (WSax.), OSax. *aga*, OFris. *age*, ONorse *auga*, Goth. *augo*, Sw. *öga*, Dan. *øie*, MDu. *oghe*, Du. *oog*, OHG *ouga*, Grm. *Auge*, all “eye”; the English *eye* closely follows the Dan. *øie: øie* > *øye* > *eye* via form *øğe*; (ğ may be articulated silently); nearly all of these Grm. forms preserved the tint of the rounded *ö* in the Türkic *ög-* and point to direct genetic connection; Skt. *akshi* “eye”, Gk. *opsis* “sight”, OCS *oko*, Balt. (Lith.) *akis*, Lat. *oculus*, Gk. *okkos*, Kuchean *ak, ek,* Armenian *akn*, all “eye”, the non- Grm. forms show separate paths; this would be a classical Nostratic stem. Obviously, all these forms were inherited via numerous independent paths, creating a spectrum of allophones; the Grm. allophones are notably closer to the Türkic version than to the Sl.-Balt.-Skt.-Gk.-Arm.-Indian (Kuchean) forms. See **ogle, agaze**.

English dementia, dement “drive mad” ~ Türkic dumur = atrophy, degeneration. Cognate of OE form *gemynd* "memory, thinking, intention” closest to the Türkic form, other cognates are explained from mind and memory, but not to the absence thereof: Goth. *muns* "thought," *munan* “to think;" ONorse *minni* “mind;" Grm. *minne* “memory, loving memory”. In Romance, M.Fr. *démenter*, LLat. *dementare* “to drive out of one's mind”; Lat. is explained as “de mente” out of mind, derived from “mens” mind, and then linked to mind and memory, but not to the absence thereof: Skt. *matih* "thought," *munih* "sage, seer”; Gk. *memona* "I yearn," mania "madness”, mantis "one who divines, prophet, seer”; Lat. *mens* "mind, understanding, reason”, *memini* "I remember”, *mentio* "remembrance”; Balt. (Lith.) *mintis* "thought, idea”, OCS *mineti* "to believe, think”, Rus. *pamiat* "memory”, all lacking semantics of degeneration. The Türkic **dum**ur, like the English **dumb**, can't be derived from Lat. “de mente”, but both *dement* and *dumb*, and other Grm. *dem-/dum-* cognates are derivatives of the Türkic *dumur* = atrophy, degeneration.

English dick “penis” (folksy) ~ Türkic dik (v.) “erect, stand straight”. The derivative slang senses are very old and naturally were not recorded in the surviving records. Meaning “penis” was first attested in the British army's slang, the slang for “fellow” is synonymous with “fellow, lad, man”. No parallels in Indo-Iranian languages, PIE, or even in the *PIE, but probably a daily term among Sarmatians, Goths, and other *Wendeln* tribes. As a straightly erected structure, erected posture, standing and protruding, the Türkic *dik* is found in Du. (*dyke*, *dike* = standing barrier), Spanish (*dique* - levee, upright wall, vertical rock stem protruding to the surface), and popular appellations that refer to exaggerated masculinity. No IE etymology.

English foot “lower leg” ~ Türkic but (bot). Cognates: OSax. *fot*, ONorse *fotr*, Du. *voet*, OHG *fuoz*, Grm. *Fuß*, Goth. *fot* “foot"; Fr. *pied*, It. *piede*, Sp. *pata*, Lat. *pes*, Gk. *pos*, Skt. *pad-*, Av. *pad-*, all “foot”, Balt. (Lith.) *padas* “sole”, *peda* “footstep”. It is obvious that “foot” belongs to an areal “Sprachbund” language, which at 3000 BC centered in the Eastern Europe, at 2000 BC migrated toward Mediterranean, India and Middle East, and at 1000 BC migrated to the Northern Europe. Apparently, the voiced bilabial stop *b* turned into voiceless *p* in the southern fringes, and into voiceless labiodental fricative *f* in the northern fringes. *Foot* belongs to the collection of the “Sprachbund” words common with the Türkic languages and geographically adjacent to the steppe Kurgan area.

English heart “muscular pump organ” ~ Türkic (Chuv.) chäre (chere). Cognates: Yak. *süreq*, Tuv. *chürek*, Khak. *chüräk*, OT *yürek*; OE *heorte* “heart”, figurative “breast, soul, spirit, will, desire; courage; mind, intellect”, OSw. *herta*, OFris. *herte*, ONorse *hjarta*, Du. *hart*, OHG *herza*, Grm. *Herz*, Goth. *hairto;* OIr. *cride*, Welsh *craidd*; Lat. *cor*; Gk. *kardia καρδιά;* Balt. (Lith.) *širdis*, Rus. *serdce* “heart”; Hittite *kir*. English form is closer to Chuv. form, but the other forms demonstrate a common origin of all Türkic forms. Essentially, all forms show an international European/Great Steppe word that probably was seeded by overland and circum-Mediterranean horse-mounted Kurganians. The English spelling of the first vowel -ea-/-*eo*-, and the Goth. -*ai*- point to attempts to render the quality of that vowel depicted as -*ä-/-ü*- in Türkic transcriptions, and approximated as -*e*- in Grm. versions: the -*ə*-.

English jaw ~ Türkic čügtä, čökdä (chugte, chokde) “jaw”. The Türkic term *čügtä, čökdä* includes the vertical joint of the jaw. The English *jaw* came from *jowl*, after ME *chawl* (late 14c.), *chavel* (early 14c.), Anglo-Sax. (OE *ceafl*, with the dates attesting not the usage in time, but records in time. English also preserved *jowl*, ME *cholle* for “fold of flesh hanging from the jaw”; MHG *kiver*, Grm. *kiefer*, ONorse *kjoptr* “jaw,” Dan. *kæft*, Flem. *kavel*, Du. *kevel* “gum”; OIr. *gop*, Ir. *gob* “beak, mouth”; they are phonetically as close to *jaw/ceafl* as the *čügtä, čökdä*, considering the vast geographical and time differences between these forms: the anlaut semi-consonants/consonants *j-/dj-/ch*- are fluid between

different dialects, the labial *ö* and *ü* are fluid between different dialects, and may be legitimately rendered *-ow-/-aw-* to show labial vowel, the final *-tä/-dä* may be reflected in the Dan. *-t* of the *kæft.* The closest cognates to English *jaw* comes not from the Gmc. languages, but from Slavic: *jevat* (жевать) "to chew". Slavic also has completely separate *chelust* "jaw", and *shcheka* (щека) "cheek", pointing to separate independent developments for *chew* and *jaw* and *cheek,* and enlightening us to be mindful of our own confusion before we address others' confusion. Among many allophones and polysemantic meanings, one that ties together jaw and *čügtä, čökdä* is the stem *čöq-* with semantics "bent, curved, knee-like", used to produce derivatives like *čügtä, čökdä* and *čögän, čoɣan* "polo mallet", pointing that initially the curved jaws of animals were used as tools and in games, forming nouns of the stem *čöq-* (with allophones *čök-, čög-, čöɣ-*) with verbal noun affixes *tä/dä/än/an* to make nouns meaning "hokey-stick shaped". Note that English *jaw* and *chin* are synonymic, *chin* has distinct Grm. roots, while *jaw* has cognates outside of the Grm. origin. In light of the forms clustering around *čöq-* "bent", a temptation to connect the forms *jaw* and *jevat* with the verb *ye* "eat" is not sustainable.

English mind "faculty of reason" ~ Türkic ming "brain" with a constellation of dialectal forms for brain: *meji/meŋä/meŋi* and *men/min/ben/bin* ((*m/b* alteration). Cognates: OE *gemynd* "memory, remembrance", ONorse *minni* "mind", Goth. *muns* "thought", *munan* "think", Grm. *minne,* originally "memory, loving memory"; Lat. *mens* "mind", Skt. *matih* "thought, mind". The abundance of phonetical variations points to a lengthy history of the word, the reduced *g* in n_g may be an archaic reflex of the affix *-k/-q/-g* signifying derivative nouns and adjectives. A presence of the Skt. word indicates either a time earlier than 2000 BC, or a later borrowing, the latter is likelier, since a brain is not necessarily connected with thought, take for example chickens and fish that have one but not the other. The dictionaries do not necessarily include all the extant, deviant, or archaic forms. The ancient forms with prefix *ge-/ga* must be Grm. innovations; the auslaut *-d* likely reflects the original Türkic dialectal form of the affix *ta/tä/da/dä/δa/δä*. In English, *mind,* and *sane* and *sanity* form a cluster that ascends to the identical Türkic cluster of *ming* "brain" and *san-* "think". See **sane, sanity, sanitary, mind, think.**

English phlegm "lung discharges" ~ Türkic balgam (balɣam) "lung discharges". The Gk., Arab. *phlegma* is etymologized as related to Gk. *phlox* "flame, blaze", but there is a long way from the Classical Greece to the S.Siberian steppes for a Gk. loanword to penetrate into Oguz languages. A Gk. borrowing from the Western Scythians, who brought the word from the north-eastern fringes of the Middle Asia, would appear to be a better scenario, but an absence of a suitable base stem, of which *balgam* would have been a derivative, makes the direction of borrowing a mute matter. The Gk. dissemination at a time of the Gk. domination of the South-Central Asia is a viable path.

English quim "vulva, vagina" ~ Türkic em "vulva, vagina". This is one of those eternal words that are transmitted before puberty, and never go away. The *m-/b-* dialectal alteration has apparently more westerly form *eb*. Cognate of innumerous derivatives, one of which is the Biblical Eve, Sl. *ebat/ibat* (v., n., derivatives) "to fuck". Supposedly "of unknown origin" See **Eve**, **wife**

English saliva "liquid in mouth" ~ Türkic liš (lish) "saliva, spit, mucus, phlegm". The Türkic word comes in numerous forms, attesting to the time depth and dialectal spread: *lešp/lisip/lisp/liš/salya (leshp/lisip/lisp/lish/salya),* and more. Cognates: MFr. *salive,* Lat. *saliva,* Ir. *seile,* Balt. (Latv.) *seiles,* Est. *sülge* "spittle", Sl. *sluna* "spittle", *sliz* "mucus, phlegm", etymology "of unknown origin". The Grm. word is *spit (spittle),* and apparently *saliva* and *spit* survived in English due to parallel usage. The recurrent element *sl* in numerous European languages points to a common *s-* form of the word that entered the

Europe from the west, the Celtic Kurgan circum-Mediterranean migration, and from the east with the Kurgan overland waves that started in the 4th mill. BC.

English sanity (n.), sane (adj.) "sound powers of mind" ~ Türkic san- (v.) "think, reflect, realize, to be aware, contemplate". The Türkic stem *san-* produces with agglutinated affixes active and passive verbs, nouns, adjectives, and any other grammatical form, with the affix *-mak/-maq* "make", for example, it produces the above verbal infinitives. The stem *san-* appears to be a derivative of a stem *sa-* "count, reckon", but it may be a reverse, with *sa-* being a contracted derivative of *san-*. The "IE" etymology gets it backward, deriving *sane* and *sanity* form the Lat. *sanitas* "health, sanity", *sanus* "healthy, sane", and then expanding to "soundness of mind" and "health-giving" *sanitorius*, while it is obvious that the Lat. semantics "healthy" is a semantical innovation of the Türkic *san-* that found its way to English independently of the meanings *sane* and *sanity*. The derivative *insane* was also initially developed in Lat. Neither the English, nor the Lat. forms have IE or independent Grm. cognates. In English, *sane* and *sanity*, and *mind* form a cluster that ascend to the identical Türkic cluster of san- "think" and *ming* "brain". See **sane, sanity, sanitary, mind, think**.

English sinew (n.) "sinew, tendon" ~ Türkic siŋir (n.) "sinew, tendon, nerve, blood vessel", fr. *siŋ-* "infuse" + *-ir* verbal affix. Cognates: OE *sionu, seonowe* "sinew"; OSw. *sinewa*, ONorse *sina*, OFris. *sine*, MDu. *senuwe*, OHG *senawa*, Grm. *Sehne* "sinew"; Welsh *gewyn* "sinew"; Skt. *snavah*, Av. *snavar* "sinew"; Balt. (Lith.) *sausgysles, sausgysliu;* Arm. *neard*, Gk. *neuron* "sinew, tendon"; modern Turkish *sinir*. Via Gk., the Türkic *siŋir* entered European languages for *nerve*. The credit of using the Gk. *neuron* for nerve may belong to Galen. The westward and eastward spread of the word *siŋir* can serve as a marker of migrations: northwestern into Grm., southwestern into Balkans and Romance, and southeastward to Skt. and Av. migration across Eurasian steppes between 4000 and 3600 ybp. The Balt. (Lith.) and the Welsh forms may point to the path around Mediterranean via Iberia to the Baltic zone starting at 4800 ybp. The IE etymology is notable for its choppiness, shallowness and creative inventions, and the abundance of forms in the European languages points to multiple independent sources of introduction the word "sinew" into the daily life.

English skin "animal hide, epidermis" ~ Türkic saɣrï "animal hide". The Türkic stem *saɣ* has connotations of an animal, and particularly of sheep, this stem produces words for milking, hunt, sheep, and the like. Cognates: Anglo-Sax. *scinn*, ONorse *skinn*, OHG *scinten*; Grm. *schind, schinden*, Flem. *schinde*, Breton *scant*, Dan., Norse *skjule*; Welsh *cuddio*; Sl. *shkura (шкура)*, Pol. *skora*; Gk. *skutos (σκῦτος)*, all referring to animal hide, fur, skin or outer cover (bark, fish scale). Sl. cognates retained the Türkic *r*, northern European switched *r* to *n*, among other allophones. The distribution of the word, from Mongolia to Atlantic, and its absence in the Asian IE areas, makes etymological association with the Kurgan people and Scytho-Sarmatians unavoidable. The IE etymology somehow connects *skin* with *cut*, which is semantically and phonetically unsustainable and, considering uniformity of allophones and their particular distribution, unnecessary. See **derma**.

English skull ~ Türkic *kelle* "head", a cognate of the ancient word form which produced English *skull* < general Scandinavian *skulle/skult* "head"; Slavic *glava* and *golova*: Türk. *kelle* > Balt. (Latv.) *galva* > Sl. *glava, golova, hlava, glowa, hlowa*; Aramaic *gul**gulta***, lit. "(place of the) skull", cognate with Heb. *gul**goleth*** "skull", the famous name for *Golgotha* where Jesus was executed; Armenian *gluχ* "head". The predominance of anlaut *g* and presence of Slavic anlaut forms *hl* point to original glottal stop phoneme */q/*, transmitted with local phonetical tools, with the Oguz Turkish *kelle* being only one of the dialectal forms. The spread of the word from northwestern Europe to Levant and Mesopotamia doubtlessly singles

out the horsed Kurgan riders as the source of the borrowings, and allows to assign terminal dates of the borrowing by following the traces of the migrants' genetic mutations and literary traces. Another notably shared feature is the use of the same root in numerous languages for the generic "kill", exemplified in English, where the word "behead" stripped the word "kill" from its origin, while in other languages the semantic "behead" from the *kelle* hjas survived, like the Russ. *obez**gla**vit (обезглавить)* "behead".

English testicles (n.) "scrotum purse (external pouch that contains testes), male penis with scrotum" ~ Türkic tašaq (tashaq) "scrotum, male penis with scrotum". No sane IE cognates, the Lat. *testis* "testicle" ascends to the same Türkic word *tašaq*. The OTD does not offer dialectal variations, but it is doubtless that among the 42+ extant Türkic languages, variations ascending to the pre-historical periods do exist, for example the Sw. *testiklar* is almost identical to the modern Turkish *taşaklar,* complete with the Türkic pl. ending *-lar*, and since the ancient Greeks with their presence in Central Asia and their *parastates* for "testicles" could not be the originators of the Far Eastern Türkic words, the only far-reaching candidates for transmission and dissemination remain the fluid Türkic mounted nomads.

English tooth, teeth ~ Türkic tiš "tooth", the oldest Goth. form is *tunthus*. This must be among the oldest known words of shared vocabulary.

4.2 Dresss

English baize "fabric resembling felt" ~ Türkic bez "baize (cotton, linen)". Cognates: ME *bayse,* Fr. *baies*. The Türkic word is recorded at least 500 years before its appearance in the French records. Any IE etymological speculations to extract this word from *IE *lexicon are pure fantasies, the Türkic pastoralists relied on products of animal husbandry for 8,000 years, and developed hundreds of terms connected with felt and its production; there is no need to derive English/French term from semantically unrelated phonetic resemblances.

English belt ~ Türkic bel "waist", the form *belt* "belt, girdle" comes as a derivative with agglutinated affix of place, direction. The form of another Türkic expression for belt, *belbat,* points to the mechanism of forming derivatives (Tale of Oguz-khan, 13th c.). The same mechanism is used in forming the Spanish *bolsa,* "something hanging at the waist". The loss of *-ba-* may point to Ogur languages, Herodotus on Sarmats noted distortion, and M.Kashgari on Bulgars noted that they truncate affixes. Cognates: OHG *balz,* ONorse *balti,* Sw. *bälte*; Lat. *balteus* "girdle, sword belt", said by Varro to be an Etruscan word. The Etruscan-Türkic correspondences is a separate subject, it was analyzed in detail by the former ambassador to Italy Adile Ayda, *Etrüskler (Tursakalar) Türk idiler,* Ankara, 1992 (In Turkish.), and numerous other scholars. The traditional and only Türkic attire, for men and women, was a left-lapelled caftan with a belt, described by all kinds of literati from early writings to the 19th c. and in places beyond that, and graphically immortalized on the carvings of the *mengir* funeral steles. Notably, as asserted by eminent sitting etymologists, the conspiratorial Latins passed the word only to the Grm. brunch, bypassing their own Romance branch, quite a circus trick on the grand European scene. From generation to generation, they must have uniformly used a codeword for *belt,* like a *cinturon,* in front of their toddlers, and disclosed the true word only at maturity, to be passed as a secret to their conspiratorial grandkids. The Latins did not limit their conspiracy to the word *belt,* a number of other words on the **Table 2** list also are shared only by Latins and Germans, presenting some heavily trotted mystical trail of conspiratorial evidence.

English boot “tall ootwear” ~ Türkic bot, but “leg, foot, thigh”, via OFr. *bote*, with corresponding words in Provencal (France) language and Spanish, of supposedly “unknown origin”, “perhaps from a Gmc. source”, originally for riding boots only, from Türkic root *bot* “leg” (cf. *leggings*). This word has a glorious Euroasiatic circulation: Besenyo and Kipchak *sapag/sapug* “boot with upper”, Est. *saabas*, Fin. *saapas*, Fr. *sabot* “foresten boot”, Karel *shoappoa/saappaga*, Latv. *zabags/zàbaks*, Balt. (Lith.) *sopagas/zopagas*, Manchurian *sabu*, Mong. *sab*, Sl. *sapog* and *chobot*, Sp. *zapata*, in all cases the part *sap-* is Tr. “sheathe”, i.e “sheathing boots”. Like the English *foot*, the Türkic *bot/but* is a very productive stem, it can form anything connected with or resembling legs: *butïq/butaq* “branch (tree)”, “sprout”, “shoot”; *butla* “kick a leg”, *butluɣ* “with legs (chair)”, etc. The Türkic origin of the words *sapog, zapata, boots* was a point of perennial contention and ridicule between Turkologists and advocates of the European primacy or exclusivity, for different reasons equally uncomfortable to both sides, and mostly caused by the timing of the term predating Mongol expansion.

English bull “sealed document” ~ Türkic bola “cord”. English has two words for cord, *bola* and *bull (bulla)*, the first is a cord worn around a neck as a decoration, the second as a document sealed with cord and signet. In Türkic *bola* is a cord (lace) used to lace something, like a baby in a cradle or to make a bundle package, bale. The IE etymology suggests semantically most unsuitable fantasies: “cheek”, “swelling”, “buttocks”, “bag”, “knob”, united by loosely construed phonetic consonance and a unattested PIE stem derived by linguistic reverse engineering.

English cap and cup ~ Türkic kap 1. “container, vessel, box”, 2. cover; and all the derivatives of the “vessel” and “cover”; the IE speculation is “likely via Etruscan and Lat. (Lat. *cappa* “cape, hooded cloak”, *ciphus* “goblet”)”, which brings etymology to two other speculative unknowns. Notably, two Türkic semantic meanings are duplicated in two distinct semantic fields in the European languages, “vessel” and “upper cover”. The productivity of Türkic *kap*, which produces 39 derivatives listed in a small Turkish dictionary, is mirrored in the European languages, from *cap* to *cup* and far beyond. Grm. *Kapf*, and Lat. *caput* for the “head” belong to the same cluster. The lexem is shared by different linguistic families. Moreover, derivatives like hood ~ bonnet cap, a trademark of the Scythian, Sarmatian, and Türkic dress across millennia called *kapşon (kapshon)* in Türkic, retained both its Türkic stem and its Türkic affix in the loanwords: Eng. *capuche*, Germ. *Kapuze*, Spanish *capucha*, Fr. *capuchon*, Lat. *kapuce*, Russ. *kapushon* (капюшон), Arm. *kapot (կապոտ)*, It. Church *capuccino* (Order of St. Francis), and so on.

English chintz “cotton fabric” ~ Türkic čit (chit) “cotton fabric”. The English term was borrowed from Hindi *chint*, a reflex of the Türkic *čit/chit* (cf. Türkic *sari* in Hindi). Chintz became an international word, due to the British learning in the India colony, “Hindu cotton fabric with bright prints and glaze”, used for sari. The original word likely referred to hemp fabric, and switched to mean a special type of cotton fabric after the advent of Türkic into Hindustan peninsula in the mid of the 1st mill. BC, permeating into Prakrit and Skt. Already in the Prakrit and Skt. time, the Hindu ladies wrapped themselves in a Türkic-derived *sari* made of *chint*. The word became international with the British industrial production and commercial spread in the 18th c. See **sari**.

English coat “outer garment” ~ Türkic gömlek “outer garment”, formed of the stem *ked-/keδ-/kej-/ket-* “to don, put on (clothing)”, with the dialectal form *ki-* found in the Middle Asia and in the European lexicon. Cognates: OFr. *cote*, OSax. *kot*, OHG *chozza*, Grm. *Kotze, Kittel*; Sp., Port. *cota*, It. *cotta*; Sl. *kitel (китель)*, all forms for outer, coarse, woolen garment. The English IE etymology proclaims the

routine "of unknown origin", but the Gmc. etymology connects *Kittel* and its Sl. version *kitel* with with the Türkic modern form *gömlek*. The Scottish/Celtic *kilt* and likely the Japanese *kimono* belong to the same series

English corset "close-fitting undergarment" ~ Türkic stem qursa- (v., n.) "to gird, to put sash", from the stem qur- "belt, sash"; the form *qursag* is synonymous with belt, see **belt**. The ascribed etymology from *cors* "body" < corps makes no sense neither phonetically nor semantically. The preserved Türkic affix *-t* makes abstract nouns, thus converting the stem *qursa-* into noun *corset* "something akin to belt, sash". The borrowing from OFr. *corsett* (13c.) "bodice" is probable, but not necessary.

English cowl (n.) "hood, bonnet hat" ~ Türkic kalpak "hood, bonnet hat", with the stem *kal-*. Cognates: OE *cule,* Anglo-Sax. *cug(e)le, cufel, cüfel, cufle, cuffle, cyfl, cuhle, oferhacele, scyfel, scyfele*; Hu. *csuklya*; Lat. *cucullus, cuculla*; Sl. *klobuk;* all "hood, cowl, bonnet hat". The Tr. *-pak* and Sl. *-buk* are allophones of the Türkic diminutive affix *-q/-k/-ïq/-ïk/-uq/-ük*. The IE etymology is a dead end "of uncertain origin". The recorded spectrum of the Anglo-Sax. forms illustrates that in the 5th-11th cc. all dialectal forms co-existed and were mutually understandable.

English diadem ~ Türkic didim "diadem, wreath of bride"; this term is missing from the new Türkic languages; it was borrowed into Mong. *udim*, Khal. *titem* "crown; graphical tooth in a crown", Sogd. *didm (δyδm)*, Gk. *diadema (διαδημα)*. From Khalkha to Greece: who else could seed this Türkic word across the Eurasia?

English robe ~ Türkic rop "female gown without sleeves". OHG *rouba* "vestments". The circuitous attempts to etymologize *robe* from the IE roots are pitiful.

English sari "Hindu female garment of a length of light material draped around body" ~ Türkic sarïl (v.) "coiled, wrapped". Sari became an international word, due to the British learning in the India colony. The word in English is recent, and derived from Prakrit *sadi* and Skt. *sati* "garment, petticoat", but that is no etymology: the word is derived from Türkic verb *saru-* (v.) "coil, wrap", *sarïl* is a passive voice of *saru-* "coiled, wrapped". Already in the Prakrit and Skt. time, the Hindu ladies wrapped themselves in a Türkic-derived *sari*. See **chintz**.

English shield "armor carried on the arm" ~ Türkic čyt (chyt), with eastern Türkic dialectal derivative form *yïsïr* (yyshir). Cognates: OE *scield, scild*, related to *sciell* (shell), ONorse *skjöldr*, OSax. *skild*, MDu. *scilt*, Du. *schild*, Grm. *Schild*, Goth. *skildus; Sl. shchit* "shield"; the Slavic form nearly exactly duplicates the Türkic form, and excludes the fanciful IE etymologies from the unattested *IE stem for "cut"; the Türkic word is a derivative of the verb *yas-/yus-/yis-* "death, damage, harm". The abundance of anlaut sc- in Anglo-Sax. (OE) is reminiscent of the Türkic ts-ing dialect, where the first consonants *ch-/j-/y-/dj-* were pronounced *ts-*, like in *scène* vs. *scene* (*stsène* vs. *seene*); in literate English, the ts-ing consonant phoneme is replaced with phonemes *s-* (*seene*) or *sk-* (spelled *sc-*, *scatter*), sometimes with *sh-* (*sciara ~ sharuu*); in Roman times, the *ts-* consonant was active and interchangeable with *k-* (*Caesar ~ Tsezar vs. Caesar ~ Kesar*). Admitting a ts-ing dialect for Anglo-Saxons would make many of their words closer to the Türkic forms: shield < scield. See **shell. scene.**

English suave (adj.) "smooth" ~ Türkic šuvlaŋ (shuvlañ) (adj.) "smooth". A version of *suave* is *suede* "suede leather with napped surface", a type of soft leather, made an international word by the modern commerce. Cognates: Middle Fr. *suave*, Lat. *suavis*. The name "from Sweden" appears to be a popular

etymology grown out of phonetical homophony (French *Suede* "Sweden"), a "suede jacket" in Sweden is "suede jacket", not a "Svenska jacket". Also badly problematic is to connect *suave*/*suede* with the Lat. *persuasionem, persuasio, persuadere* fr. *per*- "strongly" + *suadere* "to urge", which produced OFr. and English *persuasion*. These IE etymological ideas lead to nowhere, stopping far short of the smooth nature and smooth leather.

English tag "badge" ~ Türkic toqu "belt buckle". Belts were a part of Türkic traditional triad caftan-belt-boots attire for men and women, and the buckle had numerous utilities beyond keeping kaftan fastened, one of them was to be a badge to indicate official position, thus the *toqu* "belt buckle" is equivalent to the *tag* "badge". The word belongs to the numerous orphans in English with phonetical and semantical cognates in Türkic, with no IE connection, but probably with cognates in Afganistan, Pakistan, Indian, European Türkic and Eastern Siberian Türkic languages. The offered somewhat myopic etymology from the Norw. *tagg* "point, prong", Sw. *tagg* "prickle, thorn" of *tack* "nail or horse gear buckle connection may be not too far off, the horse gear is built of belts and buckles, *bantlar ve tokalar* in modern Turkish, and the Normans, Swedes, and English do share elements of the nomadic horse culture with vestiges still alive in Iceland.

English underwear, undies, Grm. Unterrock, from Türkic *andarak/andrak/antar* "short dress worn under caftan" (Dahl V. *Encyclopedic dictionary of live Great Russian anguage* [Толковый словарь живого великорусского языка], 1955), vol. 1, p. 78, in E.N. Shipova Türkisms in Russian, 1976, p. 33).

4.3 Social

English ace "skilful in some activity" ~ Türkic as "skilful in some activity". This word can't be a random coincidence, because of precision of its meaning, and tentatively could be a late reverse borrowing from the European languages, but its association with archery points to much deeper, unrecorded usage. Speculatively, originally it was an Etr. word, and then it can be added to the extensive list of Türkic - Etruscan cognates. At the same time, it may also be connected with the prime Türkic ethnonym *As*, expressing the most notable property of the Türkic military from pre-Classic times - "archers". The ethnonym *As* is known from the Assyrian records as an endonym of Scythians *As-kiji* = As People = *Ishkuza* or *Ashkuza* (*Ashkenaz*, *Ashkenazim*). Among very numerous derivatives of *as* are *asig*, *asil*, *ash*, and *ashil*, respectively benefit, substance, increase, and growth, all with connotations toward superlative. A notable cognate is *esi* "older male sibling, elder brother".

English Alban (people) ~ Türkic alban (n.& adj.) "dependent, tributary". Two peoples are known under name Alban, in the S. Caucasus at the turn of the eras, and in the Balkans from the Middle Ages, in the case of the Balkans, it is positively known as an exonym, since no ethnic group there called themselves "Albanians". The same applies to the Caucasus Albania, the term is used in the sources exclusively as a politonym. The ruling tribe in the Caucasus Albania was the Türkic tribe Kayi, who may have called the indigenous tributaries "albans", hence the Armenian and Gk. reflex "Albania". Both places at some time were dependent members and tributaries of the Türkic states.

English assess(ment) ~ Türkic asiɣ "interest, percent, benefit, profit". The Türkic verbal stem *as*-, of which the noun *asiɣ* is a derivative, has a meaning "desire, greed". In the IE languages the prime meaning is also verbal, with noun derivatives. The IE etymologies wind out to Lat. compound *ad- + sedere* (lit. "at sitting") a long shot both semantically and phonetically, while the Türkic etymology is direct and pinpointed. The IE etymologies also stop at Roman time and geography, with no attempts to recover PIE

**stem*. The need for a word goes much deeper than the rise of Rome, since trade, taxation, debts, and tributes are attested in the first written records, 3 mill. before the Roman times, and by the time the Romans organized their state, the word must have long been in circulation among most of the Europeans' and Asians' daily life. The IE derivatives *assign, assignation* also point to the underlying Türkic form *asiy*, the Lat. etymologies notwithstanding.

English Arthur ~ Türkic artur (v.) "donate, present, gift" (v.). Etymology of the King Arthur name has a long and wide trail with numerous offers that failed to suggest a Türkic etymology. The Türkic has two forms that ascend to the stem *art-* (v.) "increase, add, amplify" with semantics "to grow", derivatives *artur* "confer, present, gift, donate; entice, seduce" (v.) and *arttur* = causative of *art-* "increase, add, amplify". Semantically, both forms can be used for a title-name; in Türkic tradition the old name is abandoned at some point in life, and new name is given or taken, a custom still retained in the Chinese ethnology; outside of China, that custom disappeared with the switch to the new religions, where the name had to be "Christian", "Islamic", "Buddhist", and the like, to display conversion, and given for life. Traces of name change still linger in eastern Christian Orthodoxy, where baptized people have 2 birthdays with 2 names, one a home name, and the other the appropriate Saint name, whose day is celebrated as a birthday (*imeniny* in Russ., i.e. "name-day", *imya* "name"). In the uncluttered by allusions and surmises Türkic, the name *King Arthur* is direct rendition of *Kengu Artur* "King Conferred (by Almighty)", "King Bestowed (by Almighty)", etc. In undisturbed Türkic, the title should be at the end: *Artur-Kengu*, but English successfully parted with most of the Türkic morphology, and *Kengu Artur* is a viable form for the 6th c. A couple of ethnological traits corroborate the Türkic etymology: Türkic King was a position elected for life to preside over a counsel of nobles, and King Arthur is depicted as a presiding King of Round Table; King Arthur is held as buried under a kurgan (e.g. Bossiney mound, Wormelow Tump burial kurgan of King Arthur's son Amr, and more), his son Amr ~ Türkic *amra-* "love" (v.), *Amran, Amraq Amïraq* "loved" (adj.); his stallion Sigral is allophonic with *Sïpqa* = 2-year old stud. The etymology ascending to Lat. *Artorius/Arturius*, "of obscure and contested etymology" may be right, while also ascending to the Türkic *artur* "gift". The *o* and *u* in Türkic are interchangeable, both versions are fully consistent with the Türkic *artur*. In English, *amor* for love has a flavor of borrowing from Romance languages, and probably it was resuscitated via Romance. But it is very unlikely that Sakha/Yakut *amra* has anything to do with the Romance languages. Too bad that the present Queen, 32nd in line from Arthur, can't give us any of the King Arthur's Y-Chromosomes. (See **king, Amor, Boris**)

English As (tribe) ~ Türkic Yazï (tribe) fr. yazï "steppe, plain, flatland". The people *Ases* are known, in particular, from the Scandinavian sagas as conquerors and ruling elite of the Scandinavians, the dynasts of the the Scandinavian people; the mythological tradition is well-ingrained and richly embellished; *Ases* are extracts from somewhere in Asia. Besides Scandinavian sagas, *Ases* are known from the Assyrian texts as *Askuza* (also read as *Ishkusa*, *Ashkuza*), from the Hebrew Bible as *Ashkenaz* (pl. *Ashkenazim*), from Classical writers as conquerors of Bactria in 140 BC, as *Yuezhi* of the Chinese annals, and from many other sources and geographical locations. The part *-kusa* or *-guza* means "people", but no source gives an etymology of the name *As*, and scholarly suggestions, in addition to the *yazï*, offer other phonetically justified and semantically possible etymologies: *as, aš- (ash-)* "cross over, pass, climb over", "increase, grow", *az-* "go astray, err, get lost", "not numerous, small, few", "greedy"; in addition, from general considerations, the *as* is suggested and held as standing for "tribe". Because the names *As* and *Alan* were used interchangeably, and the words *yazï* and *alan* are synonyms, with the *alan* meaning "plain, flatland", and because the form *Yazï* is recorded in many toponyms and in the chronicles, the *As* standing for "steppe people, plain people" is most convincing. The idea that *Ases* were Ossetian-speaking

does not hold the water, the historical sources identified Ases (Yases) with Türkic Bulgars, and the very same Ossetians and Abkhazes identify Ases with their neighbors Balkars and Karachais, traditionally the same nomadic horse husbandry tribes as the historical Ases, while the Ossetians are traditional sedentary farmers.

English baby "child before walking or talking" ~ Türkic *bebi, beba, bebek, papak* (Chuv.), *pebek* (Chuv.) "child, baby". The cognate list is really short: OE (13c.) *baban*, with Türkic diminutive suffix -*an*; with such pinpointed semantics, a long-distance borrowing from OE into Türkic languages must be excluded.

English bastard (n.) "illegitimate child" ~ Türkic bas (n.) + tard (v.); bas "head" + tard "turn your head away"; In English reportedly via Fr., OFr. *bastard*, Mod.Fr. *batard*. The Türkic etymology closely follows the Türkic social tradition of gender equality: unmarried people, especially young, are not demonized about sexual encounters prior to marriage, but after marriage fidelity is absolute and no deviations are accepted. Marriages were monogamous. In spite of the millenniums of religious condemnations, in the northern Europe this social tradition has largely survived to the present. In a tribal society, within the framework of the tradition, out of wedlock flings and children are events extraordinaire, with severe social consequences, hence the euphemistic term for not recognizing the offence. The Türkic elite practiced polygamy, and all offsprings of such marriages were equal, except that only the children of the First Wife (Queen, Hatun) were eligible for succession to the throne, and no one was held as a bastard. The fanciful IE etymologies formalistically concentrate on details of the encounter, like *bast* as fill of a straw mattress or *barn* with the same connotations, without appreciation of the social environment and social context.

English brother "son of the same mother" ~ Türkic birader "son of the same mother". The Türkic word literally formulates "son of the same mother": *bir* = one, as an article *a ~ one* in English + *ad/at* = name, appellative + *er* = male, man (n.) > "male of the same name". Nothing even close can be found in the IE etymology, that mechanically lists cognates to demonstrate that many IE languages share this word. Cognates: OE *brothor*, ONorse *broðir*, Dan. *broder*, OFris. *brother*, Du. *broeder*, Grm. *Bruder*, Goth. *brothar*; Lat. *frater*, It. *fratello*, Gk. *phrater*; Balt. (Lith.) *broterelis*, OPruss. *brati*, OCS *bratru*, Czech *bratr*; Sanskrit *bhratar-*, OPers. *brata*; OIr. *brathir*, Welsh *brawd* of Kurgan migrants, all "brother". The myopic horizon of the IE-school linguists does not dip deeper than the migrations of the 2nd mill. BC. The loanword nature of the IE versions is attested by the preserved original synonyms, Gk. *adelphos*, Lat. *germanus*, Sp. *hermano*, and their counterparts in other European languages. Semantic expansion from "son of the same mother" to generic "son of the same parent(s)" apparently developed within polygamous societies, and is not connected with the offsprings of the second marriages, with every language finding its own way to define half-brothers and half-sisters.

English Boris ~ Türkic böri "wolf". Böri for wolf, bars/leopard, and bear (in different Türkic languages) was a popular name across Eurasia, before being replaced in the east by more orthodoxy-sounding Mohammeds and Abdullahs. Before that, Türkic names and titles based on animal names were a commonplace. In the West, the name kept its popularity, retaining an aura of upper aristocracy during the Middle Ages. See **king, Amor, Arthur**.

English cavalry (n.) ~ Türkic qavčï (v.) "assault, rush, attack". The *cavalry* < *cavalleria* became international word that during Late Antique times supplanted the Lat. *equites*, its origin comes from the Türkic *kobyla* > Lat. *caballus*, in Lat. a generic, and in Türkic a name for 4+ years mare that were preferred staple for the cavalry horses, which in turn may have originated from the verb *qavčï/kabčï*

(kabchy) (v.) > *kabï* + *-la/-lä* = *kabïla* "assaulter, rusher, attacker"; the accepted alternate based on the Gk. translations of the Scythian words is that the Türkic *kobyla* and Lat. *caballus* are forms of Türkic *yabu* and Scythian *ippa* = generic for horse (maybe also applied specifically to mare), complemented by derivative *ippaka* (*hippaka*) = cheese of mare's milk. From purely formal considerations, the verb *qavčï* is phonetically and semantically closer to the English *cavalry*, whatever was its path. In the *yabu* alternate, the Ogur form must have had a prosthetic consonant reflected in the Lat *caballus*. The non-IE origin of the word is beyond any doubts. It is also observed that the whole horse-related diverse and fractured lexicon of the IE languages ascends to the Türkic vocabulary.

English carnival "festival" ~ Türkic kerme "carnival, festivities, fair". Cognates: Du. *kermis*, Dan., *kermisattracties*, Icl. Sw. Norse, Grm. *karneval*; Fr. *carnaval*, It. *carnevale*. The Türkic *kerme* is traditionally adjunct to a market "bazar", but they are not the same, even if there is plenty of market activity at each *kerme*, like at any fair, carnival, or festivities. In the form *carnival*, known from the late Middle Age, it became a European international term, and in the 20th c. it became an international term across the globe. The folk etymology promulgated by the professional IE linguists is an origin from Lat. *carne* "meat, flesh" + *levare* "raise", with a fanciful twisted semantics "'flesh, farewell!". Connection with the Lent is also unsustainable, since in the Northern Europe *kerme* and *kermis* predate Christianity, they were conducted uninterruptedly annually a few times each year, plus a grand autumn fair. The part *-val* is apparently a variation of transparent modifications like *-terrain, -grounds, -attracties, -jörn, -valen, valer*, later *-borough* and *-ville*, etc. To the present, in its original Türkic form, the term apparently survived only in the North European Dutch and Danish.

English Charlemagne (king) ~ Türkic Charla-mag "call for glory", from *çağrı* (*ğ* is silent) "call", *-la* adj., adv. suffix + *maɣ* "glory, fame"*; çağrı+la + maɣ "(one) calling (for) glory" > Charla-mag (Charlemagne)*. In Sl. languages the proper name Charla turned into eponymic *korol, krol (король, кроль)* "king".

English clan "people related by blood or marriage" and ulan "young man, usually with military connotations" ~ Türkic "*oglan, uhlan, ulan*" (ğ = silent g). The *ulan* is an obvious recent (Middle Age) borrowing from Türkic, but the *clan* comes from the same word, only from the Early Classical Time, "likely via Etruscan". The obsolete reference to the Etruscan is based on the 20th c. reading of the Etruscan inscriptions, where *oglan* means "son", and before the concept of the Kurgan waves. In the last 3,000 years had developed a slew of meanings for *oglan/ulan*: "son" and its derivatives "offspring, youth, young man, hero, strongman, warrior, rider, cavalryman, militiaman, descendant, clan of descendants, clan, family, stock", and possibly hundreds more semantic derivatives in different linguistic families.

English cousin "relative, nephew, cousin", originally "mother's sister's son" ~ Türkic *qazïn* (OTD offers forms *qadïn, qaδïn, qajïn*) "relatives by marriage on female side" from the Türkic stem *qïz-* "girl", with possessive affix of 3rd pers. *-ïn* => female's (relative); also applies to *qaδïn* male relatives by marriage. Cognates: Lat. *consobrinus* "cousin", It. *cugino*; Dan. *kusine*; Pol. *kuzyn*; all directly from the same Türkic *qazïn*. Naturally, the word has a counterpart for the relatives on the male side *bösük, bisük*, expressed as *Buzuk* (likely, *Büzük*) in the Oguz tribal structure. The notion that French could educate English on the word *cousin* is laughable, the word was around much earlier than the French were; the French could pick it up from the Sarmatian Burgunds, Burgundian Cathars, or Franks; the IE's deriving *cousin* from its Lat. calque *consobrinus* "cousin", originally "mother's sister's son" is phonetically unsustainable. The loss of semantical specificity (male vs. female) is normal in adoption of the word into alien native languages. In English, *-i-* is not articulated, the same as *-ï-* in Türkic.

English crime “evil act” ~ Türkic krmšuhn (krmshuhn) (v.) “mercy, ask for mercy”. This is a most interesting case: OTürkic does not have a word for “crime”, instead it has names for specific transgressions: kill, steal, lie, betray, etc. The IE does not have a sensible etymology, Lat. *crimen* “charge, indictment, accusation; crime, fault, offense” from *cernere* “to decide, to sift” is clearly not defensible; a unattested IE **cri-men* for “cry of distress” is no better. In English, the word “crime” showed up only in 13th c. as “sinfulness”, which semantically harkens back to “forgiveness”, thus matching the Türkic word both phonetically and semantically. The Lat. *crimen* “fault, offense” also belongs to the semantic cluster “sinfulness, forgiveness, mercy, ask for mercy”. In Türkic, from the stem *krm-* can be produced practically any derivative connected with requirement for clemency. The loss of the part - *šuhn (shuhn)* or any affixes is reasonable, considering the distance between Eastern Europe and Western Europe, and probably way more than that with a millennium of propagation. The semantical expansions are consistent with other lexical transformations from the Türkic.

English culture “art, manners, knowledge, and values favored by a society” ~ Türkic kültür- (v.) “bind, fetter”. Astonishingly, this most significant cultural word does not have a PIE or IE etymology, tracing the origin of the word *culture* in IE leads to *colony (n.)* “settled land, farm, landed estate; husbandman, tenant farmer, settler in new land; to inhabit, cultivate, frequent, practice, tend, guard, respect” ~ pp. of *colere* “to till” > *cult (n.)* “worship, particular form of worship; care, labor; cultivation, culture; worship, reverence; tended, cultivated” > *culture (n.)* “tilling of land; cultivating, agriculture; care, an honoring”, with no attested IE or PIE cognates outside of the Europe area. The IE etymology must be given a full credit for concocting most incredible linguistic scenarios, if our furniture was made out of the IE linguistic tree, we would eat and sleep on the floor. The Türkic verb *kültür-*, in contrast, directly alludes to a shaped “art, manners, knowledge, and values” that may apply to the land cultivation, bound piece of land, and the prized social aspects of life like “art, manners, knowledge, and values”. To suggest that cultural refinement waited from deep antiquity to the 1500 AD to be named is abomination: in Türkic societies youngsters were traditionally turned over to the mother's father to be properly shaped in the art of life.

English earl ~ Türkic yarlïqa-(v.) “to rule”. Cognates: OE *eorl* “leader, chief”, Dan., ONorse *jarl* “under-king”, viceroys under the Dan. dynasty in England. Like English, Türkic has numerous derivatives from the word “rule”, more than one could produce an unattested title in Türkic, but a likelier path is adoption into other languages not as a generic “ruler”, but as a title “ruler”. Türkic derivatives: *yarlïg* (known from the Mongol times as an inscribed order, given on paper, copper, bronze, silver, or gold, now Russ. *yarlyk*, a written certificate; *yarlyks* were given to the Russian Czars to reign), *yarlïqamaq* behest, *yarlïqamaqlïγ* behested, *yarlïqančuči* clement, gracious, and more. The IE etymology declares “of uncertain origin”. Türkic did not preserve this word as a title, but its usage in Türkic is connected with ruling prerogatives (*tagri yarlïqaduqïn üčün... qagan olurtum* as Heaven behested, I sat a Kagan [Tonyukuk inscription]). The title is used in Anglo-Saxon poetry, and in ONorse sagas with allusion to the As rulers. See **king, As**.

English elite “of superior status” ~ Türkic elit- (v.) “lead, take away”. Cognates: Fr. élite “selection, choice”, OFr. *eslite* (12c.) “pick out, choose”, Lat. *eligere* “choose”. The IE etymology is winding: Fr. *élite* fr. OFr. *eslite* fr. *elire* via fem. past participle *elisre*, fr. Lat. *eligere*, without any extension to IE cognates. The Türkic etymology is direct: “elite” < “leader” < *elit-* (v.) “to lead”. The semantic and phonetic match is perfect.

English Erik (popular name) ~ Türkic erk “strength, will, might, power”. Erik used to be a very popular name among the Germanic people and within their neighborhood.

English gaffe “awkward act” ~ Türkic *ɣafillïq* “inattention, carelessness”. Cognates: Fr. *gaffe* “clumsy remark”, linked to OProvençal *gaf*, which in turn leads to the Burgundians, a Sarmatian horse nomadic tribe of Vandals, “Wonderers”, in the Classical sources (Theophylact Simocatta) identified with the Türkic Bulgars. The IE etymology piles up numerous unrelated homophones, semantically all wacky. All three Türkic forms (*ɣafillïq, ɣaflat, ɣaflet*) have Türkic affixes, indicating that the Arabic *ɣafillïq* is a loanword from the Türkic.

English girl ~ Türkic kyr (qyr, kyz, qyz, khyz, spelled kïr, kïz, qïr, qïz, χïz) “girl”. Cognates: OE *gyrle* “child” (of either sex), predictably “of unknown origin”; Low Grm. *gære* “boy, girl”, Norw. dial. *gorre*, Sw. dial. *gurre* “small child”; the attestation of use for male child is obscure and quite unlikely, historically the difference between male and female children was paramount; Sumerian *gal, gašan (gashan)* “girl” is attested fr. the 3rd mill. BC. The form *qyr* with auslaut *-r* is recorded in the derivatives *qïrnaq* “slave-girl, young slave-girl, concubine”, *qïrqïn* “slave-girl, concubine”; the form with auslaut *-d* is recorded in derivatives *quduz, quδuz* “previously married woman”, *quδurčüq* “doll”; the form with auslaut *-z* is recorded in *kïz, qïz* “girl”; the form with anlaut *χ-* is recorded in *χïz* “girl, daughter”; the form with auslaut *-z* is common in languages of Oguz-Kipchak branch. In English, *-i-* is not articulated, the same as *-ï-* in Türkic; the auslaut *-l* in *girl* is a diminutive suffix. On the status of the girls in Viking society we have testimony of Ibn Fadlan, the girls were maids and concubines of travelling princely traders; that status grossly contrasts with the status of girls in the pre-Islamic Türkic society, where females enjoyed full equality, girls had sexual freedom, and in the property matters females had a status higher than that of the males; the stories on Amazons and Scythians provide a glance into female warriors. However, the Viking girls of Ibn Fadlan may be of local Fennic extraction held as slave-maidens. In English and Gmc. languages, the term *girl* comes with the constellation of other Türkic terms for relatives, in English: *son, father, cousin, kin, papa, youth*; notable of that line-up, the term for “mother”, the Türkic *ana/ani,* is profoundly missing, pointing that Türkic males supplanted the local males, and for “mother” were used local terms. Such nearly complete displacement of local males has been detected by archeological studies, discriminating, for example, between the Early and Late Sarmatians. At the same time around 150 BC as the Early Sarmatian Uraloid males disappeared from the Urals area, new Sarmatian tribes of Vandal “Wonderers” popped up in the Baltics and Poland river valleys, and pressed on the Scythians in Ukraine and Rumania, changing again the demographical and cultural picture in the Central Europe. The Sumerian form attests to the temporal path Sum. > Türkic > English.

English guard “defender, protector, guardian” ~ Türkic garavul-, karaul- (v.) “guardian”, fr. *qur* (n.) “sash, belt”, “arrange, build, line up, gather, stretch”. Semantically, *guard* is a surrounding protection, akin to defensive wall (cf. Goth. *gards, garths* “enclosure”, Russ. *karaul (карaул)* “guard”. For cognates, etymology, distribution, and history see **gird**. See **court, curtain, garden, gird, guard,** and **yard.**

English guest “visitor” ~ Türkic göster, (n., v., adj., adv.), stem of *göster(mek)* = to demonstrate. Cognates: OE *gæst, giest* (Ang. *gest*) “guest; enemy; stranger”, OFris. *jest*, Du. *gast*, Grm. *Gast*, Goth. *gasts* “guest”; Gk. *xenos* “guest, host, stranger”; Lat. *hostis* “enemy”, *hospes* “host”; OCS *gosti (гостu)* “guest, trader, friend”, *hozyain (хозяин)* “host”. With agglutinated affixes, the Türkic stem produces both active and passive verbs, which in turn produce derivative nouns: *göstermek* = to show, *gösterdi* = to be shown, hence bifurcated semantics of noun *guest* and *host* retained in Gmc. and Sl. languages, in Lat., and

in Greek:, Slavonic also extended semantics to traders and billeting (postoi), hence the *gospodi* "lord, master", with connotation of strangers, and *hozayin = gospodi* = host. No parallels in the Indo-Iranian languages, pointing to the emergence of the term after ca 1500 BC. That might be an indicator on when along the Eurasian steppes an incidental trading turned into trading profession.

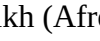
English hag "ugly evil-looking old woman" ~ Türkic karga/kharga/qarga etc., from Tr. *karga* = raven, with allusive meaning "old", "old woman" (Shipova, Radloff, Zelenin, Berneker, Vasmer). The Eng. *hag* is ugly evil-looking old woman; the Türkic *karga* is the same (still living in Russ. *Old karga = Staraya karga* = old desiccated-looking woman). English *Hag* supposedly and very doubtably comes from PGrm. **hagatusjon-*, where *-tusjon*" ~ *-tesse* was a (fem.) suffix, in reality the Eng. and Grm. versions are descendants of the same root and concept. No IE connection, Grm. group only, not in Romance group, predictably "of unknown origin".

English Urheimat, German Heimat "fatherland, motherland, homeland" in Urheimat ~ Türkic xajmatläx (Chuv.) "kindred". The same word in common Türkic would sound as *hünmäklïg.* The Chuv. composite consists of components *xaj + mat + läx*, or *kin (Hun)* + abstract noun suffix *-mat* (forms *-ma/-mä/-maq/-mäk/-mïr-/-mur*) + abstract noun suffix *-l*ig (forms *-lig/-liɣ/-lik/-lan*) "like", i.e. lit. "of the kinship"; the affix *-lic* is still productive in English, it is a part of the nouns "republic", "acyllic", etc.; the form *xaj*, as a colloquial form of the *kin/Hun*, is known from the Armenian endonym *Hai*, as a Caucasian designation of the *Hailandurk* Huns, and form the modern ethnonym *Haitak/Haitag* for the descendants of the Caucasian Huns. Notably, the OHG pra-form *heimoudil (hei-moud-il)* of the modern Grm. *Heimat* contains the Türkic root *-il-*, which stands for the "country, land, nation" i.e. lit. "of the kinship country". In English, the Grm. *Heimat* became popular in the compound *Urheimat*, widely used in linguistics in relation to the soil where the romantic tree of the Indo-European linguistics was gestated. It turned out, it was gestated in a wagon, on the road from the Balkans via N.Pontic to the Baltic. See **kin**.

English hooligan "troublemaker" ~ Türkic čolvu (cholvu) (n.), qïčür- (qychur) (v.) "slander, condemn, defame, disparage, scold, vilify, repudiate; vilify, bear malice, slander"; and qïčür (n.) "disparagement". Cognates: Goth. *holon*, OHG *huolian* "deceit, vilify", Sl. *hula* "slander, malice, vilify". Türkic has an assembly of allophones and synonyms: *čantur-, časur-, časut, čïndutur-, čolvu, čulbu, čulvu, jer-*, of which *čolvu/čulbu/čulvu* (n.) and *qïčür-* (v.) appear to be closest phonetical siblings; slander was a most powerful tool in the ancient Türkic political milieu, and the various forms of the word demonstrate its spread and importance. In English, the literary reference comes from Irish name *Houlihan* with connotations "troublemaker", and from the English court records. Both Gmc. and Sl. etymologies lead to absolutely nowhere, with Gmc. etymology reduced to reciting latest anecdotes, and Sl. etymology aimlessly wondering across the whole Sl. phonetic field. In dialects, the phonetic *č/q > h/ɣ* transition is observed as systemic. The Irish brought to us a derivative *houlihan* complete with the Türkic affix of instrumental noun outcome *-ɣan/-gän/-qan/-kän*. Not a whiff of the IE etymology. The synonym *jer-* "slander, ridicule" has also survived in English, with about the same semantics. See **jeer**.

English ilk (n. and adj.) "kind of person" ~ Türkic ilk (n. and adj.) "antecedent, outset", also "beginning" (n.). The Türkic semantics is turned toward the root, the English semantics is turned toward the branches, but both refer to some specific kind of generalized human line, be it descent, race, or attitudes. OE had a form *ilca* with the same connotation "same" (n. and adj.). The IE etymology cites Grm. cognates and builds some impossible pedigree using imaginative unattested *reconstructions. The Türkic etymology uses the same word for the same purpose (OTD p. 208). No IE connection, no cognates outside of the NGmc. group.

English kin ~ Türkic Hun/hün, kun/kün, from the Türkic root *hun/hün, kun/kün* "kin". OE *cyn* "family, race, kind, nature," OFris. *kenn*, OSax. *kunni*, ONorse *kyn* "kin", *kundr* "son", OHG *chunni* "kin", *kind* "child", Goth. *kuni* "family, race", Grm. *kind* "child", OE *cennan* "beget, create", OIr. *ro-genar* "I was born", Welsh *geni* "to be born", Balt. (Lith.) *gentis* "kinsmen", Lat. *gignere* "to beget," *gnasci* "to be born," *genius* "procreative divinity, inborn tutelary spirit, innate quality," *ingenium* "inborn character," *germen* "shoot, bud, embryo, germ", Gk. *gignesthai* "to become, happen", Skt. *janati* "begets, bears", *janah* "race", *jatah* "born", Av. *zizanenti* "they bear"; Urdu *huuni* in idiom "*huuni rishtey daar*, with Dari conterpart *tariin rishtey daar* "next of kin". In the Romance group, common roots for Grm. "kin" are *famil-* and *parent-*.

English king "monarch" ~ Türkic Kengu "king". The Türkic root is *kön* - "sun", not the Türkic *kun/kün* ~ English *kin*, as suggested by IE philologists, and with the Türkic suffix *-gu* it makes *kengu* "of sun", "descended from sun". Cognates: OE *cyning*, Du. *koning*, OHG, N. *konungr*, Dan. *konge*, Grm. *könig*; in Balto-Slavic Balt. (Lith.) *kunigas* "clergyman", OCS *kunegu* "prince", Rus. *knyaz*, Boh. *knez*,; Fin. *kuningas*. Note that the OCS has perfectly Türkic form *kengu ~ kunegu*, and since Gmc. and Hunnic tribes solidly divorced at about 453, this Türkic/Grm./Balto-Slavic shared word must have been shared before that. Apparently the people who made the appellation "illustrious" knew the meaning of the *kengu* king, later lost, and that also shows that the "*kun/kün/kin*" "relative" is a false etymology. A parallel title is *Herceg* (like in Hercegovina), formed identically, with parallel Türkic/Grm. meaning *Er + eg ~ Herr +ceg* = man + of = (Head, Leader) of men; the Balto-Slavic blindly borrowed both titles, and Grm. does not have *herceg* because it was a later Bajanak (Besenyo) title. *Kengu* shows up on the Late Antique Central Asian coins in Türkic runiform script, like on Athrikh (Afrosiab, 305-? AD) coin:  . See **earl, As**.

English lullaby "quiet song to lull child to sleep" ~ Türkic balu bayu (balubayu) "quiet song to lull child to sleep". Cognates: ME *lollai, lullay*, Sw. *lulla* "hum a lullaby", MDu. *lollen* "mutter child to sleep", Grm. *lullen* "sway (a crib)"; Sl. *bau bai (баю бай), baukat (баюкать) (v.)* "sing lullaby, sway a crib"; Est. *unelaulu*, Skt. *lolati* "sway (a crib)". The IE etymology suggests a primitive "probably imitative" without specifying who is imitated and who is imitating. The uniformity of the form and semantics, and the spread to disparate languages and language families indicates a common origin and numerous colloquial forms, carried over by mamas and fossilized over ages within family lines.

English mama (mammy) "informal for mother" ~ Türkic mamü "woman accompanying bride on her first wedding night". Cognates: Mediterranean Lat. *mater*; Gk. *meter*; Hindustan Skt. *matar-*; N. European Balt. (Lith.) *mote*; OCS *mati*; and OIrish *mathir* of the Kurgan migrants; the Grm. formal forms are formed of *mama* with an energetic affix: OSax. *modar*, OFris. *moder*, ONorse *moðir*, Dan. *moder*, Du. *moeder*, OHG *muoter*, Grm. *Mutter*, etc. The affix *-tur/-tür/-dur/-dür* is still active in Türkic languages to form an energetic notion (causative, energetic mood), and the traces of traditional Türkic formal appellation to the parents still linger in the Ukrainian society, where parents are called with a formal "you" in plural, in contrast with the Slavic and Slavicized traditions. Now *mama* is an international word, with a predominant form *mammy* in the English-speaking world. The semantical difference between the familiar *mama* and formal *mother* still exists in most European languages: a *mother* in the society is *mama (mammy)* at home, or *mother* in the 3rd person is *mama (mammy)* in the 2nd person. Türkic has numerous words and word forms for "mother", *aba, ana, ani, apa, hana, ög, uma*, and the *mamü* is just one specific form that belongs to the same semantical field. It was likely spread in Europe with the Kurgan waves, starting in the 4th mill. BC. The IE etymology starts at about 2000-1000 BC, when the IE

farmers, with already internalized Türkic form, have fanned toward Mediterranean, India and Middle East. See **brother**.

English master "man in control or authority", mister "unaccented variant of *master*", *mistress* "female teacher, governess" ~ Türkic composite mash/bash + er "headman = head + man". Cognates: late OE *mægester* "one having control or authority"; OFr. *maistre,* Fr. *maître,* Sp., It. *maestro,* Port. *mestre,* Du. *meester,* Grm. *Meister,* form influenced in MEng. by OFr. cognate *maistre;* Lat. *magister* (n.) "chief, head, director, teacher", *magis* (adv.) "more". The English *mister* and *mistress* are derivatives, *mistress* corresponds to the OFr. *maistresse* "mistress (lover); housekeeper; governess, female teacher" fem. of *maistre* "master". The Gk. *магос (μαγοσ)* "great" is squarely a phonetic variation of the Ogur Tr. form *mash* "head, leading, first, main, main man", it is reflected in the Sl. term *glava, golova (глава, голова)* "head" that is a calque of the Tr. words and expressions with the same semantics. The word *mash/bash* apparently penetrated European languages before the 1st mill. BC, and became an international word with generic semantics "main, first" that developed into numerous European derivatives тчат enabled a ready adaptation of the derivatives brought over by the lexicons of the later nomadic arrivals. The development of the words based on *mash/bash* = head went on in parallel with the words based on IE *cap* "head" with cognates Lat. *caput* "head", Skt. *kaput-* "head". The imagined PIE **kaput-* and PIE **mag-yos-* are theoretical backward projections of the documented developments. In English and Grm. cases the striking feature is the duplication of the Türkic compound word with the intact part of the *er* "man": *mash-er* > *mast-er, meest-er, Meist-er*. The compound "master" exactly follows such Türkic compounds as *Az-eri* = *Azeri* "As Man", *Mih-ar* = *Mishar* "Forest Man", or *Og-ur* = *Ogur* "Tribes Men".

English money "currency" ~ Türkic manat, "money". The term *money* belongs to the cluster of the Türkic monetary terms in English. Cognates: OFr. *monoie*. The semantical and phonetical congruence does not leave any doubts of the unity of the origin. The word does not have cognates in either Lat. nor Gk., but Lat. has *moneta* "mint", definitely connected with a notion of money, and reportedly coming from the title (not a surname, as asserted by some etymological experts who assign surnames to the Gods) of the Roman goddess Juno, whose prototype the Gk. Hera was a daughter of Saturn and had nothing to do with money. These early mythological stories are perfectly confusing for the experts, and citing them may help the etymologists, but does not help the IE etymology. Besides being generic for "money", *manat* is a modern unit of currency in the Azerbaijan and Turkmenistan. The semantical and phonetical match does not leave any chances for random coincidences, especially so considering the Anglo-Türkic triad of *money/penny/shilling ~ manat/peneg/sheleg*. See **penny, shilling**.

English oath "solemn promise" ~ Türkic ötä (v.) "perform, execute". The modern Russ. does not discriminate between *t* and *th,* the dictionary entry may in reality mean *th* instead of *t,* making the proto-form even closer. Cognates: ONorse *eiðr,* Sw. *ed*, OFris. *eth*, Du. *eed,* Grm. *eid*, Goth. *aiths* "oath"; OIr. *oeth* "oath"; the Irish as well might be a borrowing, unless other Celtic languages have cognates. All Grm. cognates are phonetically close to the Türkic form *ötä* and its derivative *ötäg,* with perfectly identical semantics. The variety of anlaut spellings points to the vestiges of attempts to render the labial *ö-*: *ei-, ee-, ai-, oe-*. The origin of the Türkic *ötä* ascends to verb *ič-/ach-/ish-* "drink", since the numerously recorded and depicted for the Scythians, Huns, and Türks act of pledging an oath was accomplished by joint drinking a mix of blood and dilutant of water or wine from a sacred dish, if possible made of a skull of a decimated enemy; in modern Türkic languages "to give oath" is still expressed as drinking: Kazakh "ant ishu", Azeri "ant ichmek" ~ "drink". Except for Gmc., no cognates whatsoever among IE 439 languages;

only Gmc. branch has cognates; both IE's Grm. **aithaz* and IE **oi-to-* are figments of aroused imagination.

English ogle (v.) "agaze, look at, peer" (v., adj.), ogler (n.) ~ Türkic ög- (v.) "to eye, penetrate, perceive". Ultimately, the Türkic-Gmc. *ög-* and IE *ok-* is the same stem, distributed nearly equally to form grammatical forms for vision: OE *ege* (Mercian), *eage* (WSax.), OSax. *aga*, OFris. *age*, ONorse *auga*, Goth. *augo*, Sw. *öga*, Dan. *øie*, MDu. *oghe*, Du. *oog*, OHG *ouga*, Grm. *Auge*, all "eye"; the English *eye* closely follows the Dan. *øie: øie > øye > eye* via form *øğe*; (ğ may be articulated silently); nearly all of these Gmc. forms preserved the tint of the rounded *ö* in the Türkic *ög-* and point to direct genetic connection; Skt. *akshi* "eye", Gk. *opsis* "sight", OCS *oko*, *oglyad*, *oglyan* (око, огляд-, оглян-), Balt. (Lith.) *akis*, Lat. *oculus*, Gk. *okkos*, Kuchean *ak, ek*, Armenian *akn*, all "eye"; this would be a classical Nostratic stem. Obviously, all these forms were inherited via numerous independent paths, creating a spectrum of allophones; the Grm. allophones are notably closer to the Türkic version than to the Slavic-Balt.-Skt.-Greek-Armenian-Indian (Kuchean) forms. The English *ogle*, Sw. *ögon(flirta)*, Norwegian *øgle*, Dan. *øgle*, Du. *ogen*, Low Grm. *oegen* with frequentative *oeglen*, all use the Türkic *ögl* with adjectival affix *-l* "agaze, staring (glance, man)". The *agaze* (adj.) is an obvious local derivative of the same stem *ög-*.

English papa (n.) "father" ~ Türkic baba//babai/papa/papai "father". Cognates: Eng. *papa*, Fr. *papa*, Lat. *papa*; Gk. *pappa* "o father", *pappas* "father", *pappos* "grandfather". Türkic root *baba/babai* is "father, grandfather". Cf. Scythian *Papai* "primogenitor. ancestor", Altaic, Chuvash, and Khakas "papai".

English peace "absence of war" ~ Türkic barısh "peace". Cognates: Anglo-Sax. *frið (frith)*, Gmn. *Friede*, Norse, Sw. *fred*, Icl. *frið*; Anglo-Fr. *pes*, OFr. *pais* (11c.), Fr. *paix*, Lat. *pax*, Provençal *patz*, Sp. *paz*, It. *pace*, Cat. *pau*; Hu. *béke*; Latv. *miers*, Sl. *mir (мир)*, Slvt. *mier*, Mong. *amar (амар)*; Hunnic *bejke*, Sum. *pag*, Ch. 和平 *hepíng*. The IE exercises notwithstanding, it is quite obvious that all these allophonic forms derived from the same source, recorded as a Sumerian cognate ascending to the 4th mill. BC, and split between *m/b* alteration versions, with the *b-* version further splitting into *b-*, *f- (v-)*, and *p-* versions: *bir-*, *fir- (vir-)*, and *pir-*. Other modifications include the well-documented prosthetic anlaut *h-* in and *m/n (ng)* alteration in Chinese, contraction *fir- > fr-* in Germanic languages, and ending variations -g, sh, th, ch, etc. The Balto-Slavic, Sl., and Mong. forms belong to the *m-* version: *mir, mier, amar*. The Türkic, Hunnic (Isfahan Codex), and Hu. retained the *b-* formant. The systemic changes allow to trace the separate paths, including those of the Burgund/Bulgar/Provence/Fr. *p-* form, a separate and older Lat. *p-* form, NW European *f- (v-)* form, separate paths for the Central European and Far Eastern *m-* form, and Eurasian steppe zone *b-* form. Tracing also carries time stamps: 4th mill. BC Sum. fr. 6th-5th mill. BC Kurgan migration to Mesopotamia, Chinese fr. Zhou Scythian Kurgans migration of 20th – 16th cc. BC, Burgund Vandal Kurgan migration of 2nd c. BC – 5th c. AD. It is clear that the Sum. version is a vernacular offshoot of the pre- 4th mill. BC western steppe belt Sprachbund that reflects, but not defines, the veriety of the allophonic forms of the time. The peculiar coexistence of the *m/b* alteration within the same communities endured for 7 millennia and has survived to the present times. See **frog**.

English penny "smallest unit of currency" ~ Türkic peneg, "small coin". Cognates: Anglo-Sax. (OE) *pening, penig*, OSax. *pending*, OFris. *panning*, ONorse *penningr*, OHG *pfenning*, MDu. *pennic*, Dan. *penge*, Sw. *pänning*, Grm. *Pfennig*; the Goth. recorded term is independent *skatts*, apparently reflecting the skins of the pelts in pelt money. The term *penny* belongs to the cluster of the Türkic monetary terms in English, Germanic, and now international lexicon. The semantical and phonetical congruence does not

leave any doubts of the unity of the origin, the English form *penig* and the Türkic form *peneg* are absolutely identical. No IE etymology, predictably "of unknown origin". See **money, shilling**.

English quarrel "altercation" ~ Türkic qaršï "enmity, discord, quarrel", ascending to *qaršu* "opposite, against, facing you". Another form of *qaršu*, in the Hunno-Bulgarian language, was *kötur* "behind, facing your behind", which gave its name to the Hunnic Western Wing ~ *Kutrigurs* in Gk. rendering. The path to English is described as going via OFr. *querele*, Lat. *querella* "complaint," *queri* "to complain, lament", which transparently ascend to the Türkic *qaršï*. No IE cognates whatsoever, no unattested *$q^{w}u^{h}{}_{w}eri$'es.

English regal (adj.) "related to supreme ruler" ~ Türkic arïγ (adj.) "noble, honorable; flawless, faultless; clean, unpolluted, pure". Cognates: Anglo-Sax. *-ric* "king", *rice* "rich, powerful", OE *rice* "kingdom", Goth. *reiks* "leader"; Gael. *righ*, Gaul. *-rix*, OIr. *ri* "king"; Lat., *rex* "king", *regere* "to rule", *regalis* "royal", OFr. *roi* "king", *regal* "royal"; Skr. *raj-* "king, leader". All these akin allophones carry a distinct semantics of the "nobility", "rule" and "ruler". The attested Gaul. and Anglo-Sax. forms are agglutinated to the name according to the Türkic syntax (e.g. Chingis-khan, Boarix, Bilge-Kagan, Gunderic, etc.). Eng. cluster includes "royal", "rex", "regalia", "regime", "regent", etc., all related to Fr. and Lat. sources supposedly derived from the Lat. stem *rex* "king", which is an allophone and semantical extension of the Türkic designation *arïγ* "noble, honorable", and is unrelated to the IE directional notions of "right" and "straight". Linguistic distribution indicates that the title was carried overland to the Northern Europe by the tribes of the Scythian, Sarmatian, and Hunnic circles, to the South-Central Europe by the circum-Mediterranean Celtic migrants who left the N.Pontic in the 6th-5th mill. BC, and to the South-Central Asia by the Aryan migrants between 2000 and 1500 BC. In the IE etymology, based on the phonetical resemblance, the dubiously compatible notions of "right", "straight", and "king" are conflated, and individual words are extracted from the mixed pile based on the opinions formulated by reverse projection. The distribution of the words with the directional semantics "right" and "straight" attests a parallel, but much later existence in the geographical area of the Eastern Europe of the directional lexicon that did not affect the Celtic circum-Mediterranean migrants. The directional cluster includes cognates that can be dated to the period much after 6th-5th mill. BC and before 2000 BC: OE *riht*, Goth. *raihts*, OHG *recht*, OSw. *reht*, ONorse *rettr* "right, correct"; Lat. *rectus* "right, correct"; Av. *raze-* "to direct", Pers. *rahst* "right, correct". The terms for "king" (Skr. *raj-*) and "direction" (Av. *raze-*, Pers. *rahst*) migrated from the Eastern Europe to the South-Central Asia after 2000 BC. The IE etymology is in conflict with the dating provided by natural science disciplines of archeology and genetics.

English salary (n.) "compensation, payment" ~ Türkic salγa (v.) "to pay off compensation, to zero off payment account", in both cases referring to periodical or final payment for regular or specific service. Cognates: OFr. *salarie*, Lat. *salarium* "salary, stipend" for "soldier's pay". Türkic mercenaries served in all armies from Mediterranean to Yellow Sea for as long as we have written history, everybody had to learn to pay *salγa*, including Romans, Greeks, Persians, and Chinese, among many others. The Alexander sarcophagus depicts Persian soldiers exclusively as Scythians in Scythian hats shooting Parthian shoot with composite bows, in the battle the Persians are nowhere to be found. Accordingly, the word *salγa* had to enter lexicon of all those farming states that employed Türkic mounted mercenaries. We have OFr. *salarie*, Lat. *salarium* "salary, stipend" for "soldier's pay"; The IE folk etymology for "salary" of "pertaining to salt" is totally incongruent: if the Türkic word for payment would have resembled *avis*, this same kooky etymology would have had it "pertaining to birds". The Türkic cognate of *salγa* is *salïγ* "taxes, dues, imposts" with the same notion of "you owe me, you pay me". The original

semantics, associated with payment for hired guns, and the phonetic similarity attest to the real origin. See **saldo**, **satisfy.**

English saldo (n.) "outstanding balance" ~ Türkic salγa (v.) "to pay off compensation, to zero off payment account". See **salary, satisfy.**

English saga "historical narration" ~ Türkic savga- (v) "tell the history, narrate". The verb is formed with (a rare in the eastern Türkic languages) imperative affix *-ga-* of the verb söy/söjle/suj/söle/süle/sülä/sav- "say". Cognates: OE *sagu* "a saying", ONorse *saga* "saga, story". In every case, semantical and phonetical match is perfect, and there is no trace of IE etymological attempts.

English sagacity (n.) "insightful, wise" ~ Türkic sag, sağ (*ğ* may be articulated silently) "wise, talented, foresighted", from the stem *sag-* "mind, intelligence, acumen". Cognates: MFr. *sagacité*, Lat. *sagacitatem, sagax* "sagacity", also "of quick perception, prophetic". The Romance and the English forms carry a trace of the Türkic agglutinated affix *-g/-ɣ/-ag/-aɣ/-ïg/-iɣ/-ig/-iɣ/-ug/ -uɣ/-üg/-oɣ/-ög* that forms nouns and adjectives, and produced a number of allophonic suffixes in Lat. The Romance form also retained the semantic derivatives of the Türkic *sag, sağ*. The confused IE etymology incredulously derives the English *sage* "wise (n.)" from the Lat. *sapere* "to taste", entirely ignoring the Lat. word *sagax* "sagacity", and then for some unspecified reasons uses *sage* < *sapere* "to taste" to etymologize *sagacity*. Go figure. See **saga, sage, say.**

English savant ~ Türkic *savan/saban* "prophetic, wise" (adj.), OTD form savčï/sabčï "prophet, messenger", a derivative of *sav/sab* (v.) "word, speech", which with the personal instrumental affix *-čï/-či (-chy/-chi)* produces personal noun with semantic "speaker, teller, talker, informant" that grew into "foreteller" and then to "prophet, messenger"; the instrumental affix *-an/-än (-am/-en)* produces object noun *savan/saban* with semantic "speaking, speech, telling, tale, informing, information" that grew into "foretelling, divination" and then to "prophetic, wise". Cognates: OE *sefa* "mind, understanding, insight"; OSw. *sebban* "perceive, note", OHG *seffen*; Fr. *savant* "learned man", Sp. *se, sabe* "to know", Lat. *sapere* "wise", *sapientem* "wise" from palatalized form *sab* > *sap*. Notably, English, Gmc. and Lat. have all preserved the Türkic substrate form with the Türkic non-animated adjectival affix *an/än*, attesting to the origin of the word; the ending *-t, -s*, etc. are individual modifications; English and other Grm. forms did not fall into the Lat. palatalized form *sap*, showing parallel independent processes of modification and innovation. All Türkic courts at all levels employed a staff of counselors whose duty was to know the future (cf. the Merlin). Since the "recall" of the ruler was swift and lethal, counselors' importance at the courts was immense, and their accountability for predictions and advice was life-crucial; their longevity was short, and their turnover was relatively high. At the Bulgar/Avar courts they were called *Boyars/Bolyars/Boils*, cf. Tonyukuk's title *Boila Baγa Tarqan*, *Boila* stood for "seer" and usually is translated "wise". The Türkic root forms *sav/sab/sag/sai* have a flavor of affixed derivatives of once one-syllable primal form *se/sa* that may be older than the haplogroups R or R1. The suggested IE etymology of *sap* "liquid in a plant" is as far from being relevant as it can get; no IE cognates whatsoever lay outside of the Grm.-Lat. circle. See **say, sage, sapient.**

English secret "hidden" ~ Türkic soqru "secret, hidden, covert". Cognates: Latv. *slepens*, Lith. *slaptas*; Slven., Serb. *skriv-*, Slvt. *skry-*, Bosn., Croat *skri-, skro-*; Lat. *celatum* and *secretum*, Fin. *salaisuus*, Est. *saladus*, Az. *sirli*. The Az. form allows development into both the *sVl-* and *sVr-/sVkr-* forms, covering the whole spectrum of the European *s-* forms with quite peculiar distribution in Balt.-Sl., Sl., Fennic, and Lat. The perfect semantical and near-perfect phonetical match practically excludes a random coincidence.

English shilling “one twentieth of a pound” ~ Türkic sheleg, “unconvertible, unexchangeable “non-ambulant” coin”. The term *shilling* belongs to the cluster of the Türkic monetary terms in English, Germanic, and now international lexicon (i.e. shilling in Austria, New Zeeland, Somalia, Tanzania, Uganda, etc.). Cognates: OSax., OFris., OHG, Dan., Sw. *skilling*, ONorse *skillingr*, Du. *schelling*, Grm. *Schilling*, Goth. *skilliggs;* OCS *skulezi*, Pol. *szelang*, Sp. *escalin*, Fr. *schelling*, It. *scellino*; first record is in the Gundobad's (474? - 516) Burgundian Code, after Burgunds extended to Savoi in 438. The Russian Primary Chronicle under the year 885 noted that Radimiches (Slavic group) paid Khazars a tribute of one *shilling* per household; thus, the eastward distribution of the term reaches the Volga river before the advent of the Varyags. The semantical and phonetical congruence does not leave any doubts of the unity of the origin, the form *shilling* comes from the nomadic Vandalic tribes. The word can't be sanely etymologized from the IE languages, predictably “of unknown origin”, and neither the Vandals nor the Khazars surely were not renowned Latin rhetoricians. The *shilling* is a component of the Anglo-Türkic triad of *money/penny/shilling ~ manat/peneg/sheleg*. See **penny, money**.

English son “male offspring” ~ Türkic song “end, after, then, trailing”, M. Kashgari: *söng* “offspring“, *sonsuz* “childless” (*-suz* is a negation affix). Cognates: Lat. *sunus*, Slavonic *syn*., all Gmc. languages In Chinese, “*sūn ~ sūnz*” is “grandson”, another peculiar English/Türkic/Chinese coincidence, with a spill into Romance and Slavic.

English tariff “tax, charge” ~ Türkic tarïγ “tax”, initially mostly in kind, later also in money, fr. *tarïγ* “grain”. The Türkic taxing system for dependent population and usually for settled traders, farmers, and transit goods developed extensive vocabulary to enumerate different obligations, different dependencies, and different native languages: *bert, čatipa, qalan, qatïl, saliγ, tütün* are a sampling documented in the OTD; *tütün* is a chimney tax (tütü “smoke”), *tarïγ* is tax in grains (*tarïγ* “grain”). Supposedly, the path to the English adopted form is It. *tariffa*, MLat. *tarifa* “list of prices, book of rates”, via Arabic *ta'rif* “information, notification, inventory of fees to be paid”. No IE cognates, and apparently the ancient Gmc. people used different words for august impositions (Anglo-Sax. *gafol*, Germ. *Steuern* conflict with Türkic phonetics, and generally speaking, the European taxing terminology is of relatively recent origin).

English tavern “public house - road restaurant, bar, inn, or any combination thereof” ~ Türkic tavar. The cognates are limitless: OFr. *taverne* “shed made of boards, booth, stall”, “tavern, inn”; Lat. *tabernaculum* “tent”, *taberna* “hut, cabin, booth”, “hut, shed”; Arabic *dabbar* “small cattle”; Russ. *tovarnik* “shed, barn, stowage”, the Russ. fem. form of *tovarisch* is *tovar**ka***, with fem. affix *-ka*, it points exactly where the male form came from; Scand. *die Waare/de Waare* “goods”, which produced OE *waru* and Eng. *ware* “manufactured goods, goods for sale” ~ Sw. *vara*, Dan. *vare*, OFris. *were*, MDu. *were*, Du. *waar*, MHG, Grm. *ware*, all meaning “goods”. The Türkic word apparently filled in a huge lacuna in the social and economic life of the Eurasia, its derivatives are spread everywhere in the Eurasia, and now are disseminated across the globe. The dictionary entries just for the Türkic term include:

1. article of commerce, sales
2. possessions, property, goods, acquisitions
3. supply train (military, with spillover to civilian), base camp
4. herd driven for sale
5. goods of processed leather
6. goods and *tabor (train of wagons, “tabor” is a derivative of “tavar”)* with goods, fortified camp, fortified convoy stopover
7. money, as an adjective of the word *“tavar”* = goodies for sale

8. related to supply train convoy and to its goods, an adjective
The derivatives pop out in most unexpected circumstances, for example the Biblical Tabernacle comes from a tent (yurt) used as a sales stand to display and sell goods carried by the convoy train, it is a cousin of the word “tavern”. The Russ. *tovarisch*, popularized after the Russian revolution, is a derivative to denote members of the convoy's cohort. The feeble IE etymologies all pull in different directions, coming up with individual and unrelated phonetical siblings for each derivative on ad hoc basis, frequently with the help of the unattested inventions, like **traberna*, from *trabs* “beam, timber”. Try to merge the Lat. “beam, timber” with the Arabic “herd of small cattle for sale” and the Hanseatic League “base camp, convoy”.

English tend “look after”, tutor “guardian" ~ Türkic taya “nurse, nursing”. The notion of “save, preserve, guard” is expressed in Türkic with a verbal stem *tut-*, which is an obvious candidate for all the English, Lat., and Türkic derivatives and cognates. English has an abundance of derivatives: attend, tender, tutor, and many others; Türkic has a matching variety of derivatives, all congruent semantically across languages. The Türkic cognates include: *taya-* (v.) support (a child); *tayjši* (*taishi*) mentor; *taytür* fine, refined; *tiun* steward; among the cognates is Ch. *tayshi* 導師, complete with the Türkic affix *-shi/-chi* of profession, trade, or involvement, apparently ascending to the Zhou tradition of mentoring the youngsters. In Türkic tradition, the honor and obligation of mentoring boys belongs to the grandfather on the female line, but with the Qin/Han takeover, the Türkic family tradition of tutoring was abolished, and tutors were appointed by officials or seniors. Likely, the Türkic notion of gentle support, a nurse, was a primary semantics that developed into notions of gentleness and tutoring, and ended up, among others, with English tending offers. The Lat. *tutor* (n.) “guardian, watcher” and *tutela* “guarding, watching” from the verb *tueri* “watch over” are direct reflexes of the Türkic *taya* “nurse, nursing”, complete with the Türkic affixes *-or* for “man” and *-la* to form adjectives and adverbs. The Hu. *dajka* “nurse” apparently is also a reflex of the Türkic *taya* “nurse”, possibly taken from the Ogur branch. Genetic composition of the Hungarians suggests that Magyars were a union with predominance of Türkic Sarmatian males and Fennic Uralian females, and the females carried their language into posterity. This belief is corroborated by the archeological observations in the South Urals in the Late Sarmatian period. The IE etymology is absent, in the IE-centered compilations any etymology is missing, the attribution is a standard “of unknown origin”. Curiously, while the *tend* does not have an IE etymology, the *attend* does, from a Lat. *tendere* “stretch”. If one can stretch *stretch* into *nursing* and *tutoring*, stretching *dinosaur* into *mama* is a child's play.

English thief “stealer”, derivatives and variations thieve, theft (n.) ~ Türkic tef “guile, deception”. Cognates: OE *theof*, *theofian*, OFris. *thiaf*, OSw. *thiof*, MDu. *dief*, Germ. *diob*, Grm. *dieb*, ONorse *thiofr*, Goth. *thiufs*; Balt. (Lith.) *tupeti* “to crouch”. For theft: OE *theofð*, WSax. *thiefð*, OFris. *thiufthe*, ONorse *thyfð*, with suffix *-itha*, which is the Türkic abstract noun affix *-č/-či/-ču/-čü* cognate with the same function Lat. *-ita*, Balt. *-ži*, Slavic *-ch/-ishch (-ч/-uų)*. Thus, the Türkic *tefč or thefč (tefch* or *thefch)* corresponds to OE *theofð* (*theofth*) etc. *Theft* is one of the cases where the modern English word, in addition to the stem, preserved the word intact the with agglutinated Türkic affix in its recognizable form.

English throne “monarch chair” ~ Türkic tören “celebration, ceremony”. Cognates: Lat. *thronus*, Gk. *thronos* “elevated seat, chair, throne”. The word throne became an international word with the same meaning in all European languages, and numerous idiomatic extensions in every language, mostly international calques. The Türkic traditional ceremony of physically raising to the throne on a felt carpet retained its echo in the idiom “raise to the throne”, and in the British bag of wool on the seat of the throne

English trust “certainty” ~ Türkic döres(t) (Tatar), tröst (Turk.). Cognates: OE *treowian* “to believe, trust”, *treowe* “faithful, trusty”, ONorse *traust* “confidence”, “to trust”, OFris. *trast*, OHG *trost* “trust, fidelity”, Goth. *trausti* “agreement, alliance”, Du. *troost*. Notably, IE cognates are nowhere in sight. Apparently, the only possible source is the Sarmatian migration from the Ural-Itil area, the “Wendeln/Veneds” circle, which brought over the Oguz-Kipchak form to the central and western Europe. The eastern Türkic forms, from the verb *taya*- “rely, lean, rely on, depend upon” are phonetically much different from the western forms. The vowels *-au-* in the ONorse and *-eo-* in OE apparently tried to convey the Türkic round-labial *ö* well-preserved in the French phonology.

Grm. Ulan “cavalryman” ~ Türkic “ulan/oglan" - “young man”, “scion of a noble family”. Same word in Pol., Russ.. See **clan**.

English vouch (v.) “summon into court” ~ Türkic buč- (buch-) “(to) order”. The OTD (OTD p. 119) recorded a derivative form *bučur*, with affix *-ur* forming 1st pers. verbal active voice, absolute participle, and predicate, with allophone *bučur/buyur/vučur*. The word is most remarkable: Türkic (probably, still Zhou nomads) has derivative cognates in English, French, Gallo-Romance **voticare*, Lat. *vocitare*, *vocare*, and Chinese *憑證 buchun, po-čhuŋ* pyn. *píngzheng* “make up, compensate”. The forms indicate a western (like Ogur Sarmatian or Hunnic) and eastern (like Zhou, Tokhars/Uezhi, proto-Huns) phonetics. The source of the Lat. borrowing could be Celtic/Gael./“Gallo-Romance” emanating from Iberia in 2800 BC, or one of the overland Kurgan waves of the 3rd - 2nd - 1st mill. BC. The words *vouch* and *voucher* lurked somewhere in the English folk language until they popped out sometime in the 17th c. See **voucher.**

English ware “manufactured goods, goods for sale” ~ Türkic tavar. Cognates: OE *waru* and Eng. *ware* “manufactured goods, goods for sale” ~ OFris. *were*, MDu. *were*, MHG, Grm. *ware*, Sw. *vara*, Dan. *vare*, Du. *waar*, all meaning “goods”; Scand. *dieWaare/deWaare* “goods”. Apparently, the Türkic *tavar* “goods” became truncated and conflated with the Scand. *dieWaare/deWaare* “goods”. See **tavern**.

English Yule “winter holiday” ~ Türkic yol “road, way”, as a winter holiday “road, way (of fate)”; the original full name of the holiday was “Yule Tengri” ~ “Fate (from) Tengri” ~ “Fate (from) God”, it is celebrated on the winter solstice, with spruce, music, dances, and gift exchanges. Cognates: Anglo-Sax. (OE) *geol, geola*, Ang. *giuli*, ONorse *jol*, Grm. *Yule*; OFr. *jolif*; Modern Fr *joli* “festive”, semantically extended to “pretty, nice”; Modern English *jolly* “festive”. In the religious and IE etymological fields, the term is dumbfoundingly rated “of unknown origin”, although it is still active in the Türkic-populated areas, and is sufficiently well described in the ethnological literature. After advent of Christianity in the 4th c., the winter solstice period was reassigned to mean “the 12-day feast of Nativity”, it was transported to Northern Europe with the advent of Christianity, and in the 11th c. it was reassigned to Christmas, becoming a “Christmas Yule”, or “Christmas holiday”. The term is still active in the Northern Europe, with all its traditional trimmings. See **jolly**.

English youth (n. & adj.) “young person” ~ Türkic yaš (*yash*, adj.) youth, young, green, also “year” (in terms of age). Cognates: OE *geoguð* “youth”, related to *geong* “young”; OSw. *juguth*, OFris. *jogethe*, OHG *jugund*, MDu. *joghet*, Du. *jeugd*, Grm. *Jugend*, Goth. *junda* “youth”. In ME, the medial *-g-* became a *yogh* (*geoyoghuð*), which then disappeared. The Türkic prosthetic *y-* is a dialectal version of *yok-/jok-* dialects that distinguish Ogur languages innate for the Huns and Bulgars, their ancestors, and their descendants, which is expressed as anlaut *y-/j-/g-* and their close allophones; Oguz languages do not use prosthetic consonants in front of the initial vowel. A bifurcated version of *yas* is *qar*, with *s-/r-* alteration,

also typical for Ogur/Oguz split. The terms like *young* are derivatives of *yaš* "green, youth" with affix *-n/-ng/-ŋ* of adv. of quality from adj. Notably, English retained the connection between youth and green, which in Türkic is a single polysemantic stem *yaš*.

4.4 Religious

English Adam (via Bible) "first man, progenitor" ~ Türkic adam "*generic* man" . Now Adam is international word, its origin is ascribed to Heb., but except for 42+ Türkic languages, no other language has *adam* for generic *man*; only Türkic languages use *adam* in non-religious context: The English "I met an old man in the grocery store" reads in Heb. "תלוכמב וקז **שיא** יתשגפ" with "שיא" = man = *hoish*, not *adam*, while in modern Turkish it is "*Ben bakkal yaşlı bir* ***adam****la karşılaştım*", with *adam* "man" + accusative case affix *-la*. In Heb. *Adam* אָדָם is "Adam", not *שיא* "man"; *תושונאה* is "mankind", not "adamkind"; and *adamah* is "ground", not "man". The Heb. etymology, though popular, does not hold water, and even though during the last 3000 years the household religious proper name *Adam* had enough opportunities to convert to a common noun, it still did not. Only in Türkic the phrase "God created *man*" uses *adam* for "man": "*Tanrı* ***adam*** *oluşturulan*". With the advent of the Christianization in the 5th-7th cc., the Biblical *Adam* probably conflated with the *adam* "generic man", and escaped attention of the Latin-trained OSax. scribes.

English alms "offering" ~ Türkic cluster with religious semantics "offering, give takings": *almak/algı* "taking, payment", *acıma* "pity". Cognates: OE, Grm. *ælmesse*, OSw. *alamosna*, OHG *alamuosan*, ONorse *ölmusa*, Ecclesiastical Gk. "charity, alms", *eleemon* "compassionate"; Lat. *eleemosyne, eleemosyna*; Romance languages: OSp. *almosna*, OFr. *almosne*, It. *limosina*. Etymology: supposedly "of unknown origin". The Türkic *almak* lit. stands for "make alms", in English transposed to *make alms* "make alms".

English amen "so be it" (adj., adv.) ~ Türkic ämin (emïn, imin) (adj., adv.) "reliable, reliably, dependable, dependably, correct, correctly". The religious and IE etymologies end up at Heb. *amen* ןמא "faithfulness, loyalty", but the idea that non-Judaic and non-Christian Türkic tribes across Eurasia learned the word from Heb., or that this is a chance phonetical and semantical coincidence is preposterous. The Arabic influence is ruled out for the same reason, the non-Islamic Türkic tribes across Eurasia could not get it from the Arabs. In addition, in parallel with the other religious terms like *adam* and *eve*, the word *ämin* is used for most casual speech: "safe roads" (lit. "reliable roads"), "dependable caravan", "do not trust (friends)" (lit. "do not rely on"), "hope on somebody" (lit. "hope, sureness"); it is used with appropriate derivatives and numerous allophones, a sure indicator of the indigenous lexeme with religious application being only a minor semantical offshoot. Adoption of the exclamation *amen* from a Tengrian ritual into the pre-Heb. and then to Heb. ritual was a forerunner of its adoption into Christian and Islamic rituals, and a harbinger of its global spread. See **Adam, Eve**.

English Amor (God of love, Roman pantheon), amorous, amorist, etc. ~ Türkic amra/amran- "to love". The word Amor has found broad international distribution as the Roman God of love, also known as Lat. Cupido (desire) > Eng. Cupid, and as a French noun *les amours*. The Roman *Amor* was identified with Gk. *Eros*. As Eros, Amor was a fourth primordial god to come into existence, after Chaos, Gaia, and Tartar, mentioned in one of the most ancient Gk. sources (Hesiod ca. 700 BC). With Tartar, whose name in Türkic is *tat* "alien, foreigner", and whose function was the alien underworld, two out of four primordial gods have possible Türkic etymology, and one of these two has largely synonymous Türkic substrates, Amor ~ *amra* "to love" in Roman pantheon, and Eros ~ *er* (with derivatives ~ masculinity,

maleness, male potency) “to make love” in Gk. pantheon. Notably, Amor/Cupido marks his victims specifically with arrows, the innate Türkic weapon and tool, in contrast with lances, spears, javelins, darts, slings, etc. And from the first depictions, Amor/Cupid used the unequaled composite bow, the distinct weapon of the Scythians, Parthians, Huns, Türks, and Mongols.

English bursary “treasury of religious order, student grant” ~ Türkic bursaŋ (bursoŋ, bursuŋ) “monk community”. The stem of the term is *burs*, and *-aŋ/-oŋ/-uŋ* is a 2nd pers. possessive affix. Cognates: Lat. *bursar, bursarius, bursa* “purse”, Romance *bursa* “purse”; Ukr., Sl. Bulg. *bursa* “religious school”; Ch. *fosen, bvyr-sag* “Buddhist monk community”. Ultimately a contracted form of the Skt. *buddha sangha*, the form *bursa* became an international term for a seminary and seminary student stipends, its spread and history are intimately connected with the Türkic languages. The spread started with the Manichean religious schools of the 4th c. in the Middle Asia, where was established the Türkic Manichean terminology, but probably the word first appeared still in the Buddhist Türkic community prior to the 4th c., and rolled over to the Manichean terminology with the growth of the Manichaeism's popularity. In the Central Asia, the popularizers of the terms were probably Sogdian and Türkic preachers, and in Europe the waves of the Türkic nomads possibly starting with Sarmats (syncretic Tengriism and Buddhism), then Alans (same) and Huns (same), then the European Türkic converts to Christianity, before the advent of the Middle Age Kipchak Khanate (Tataria).

English cherub “baby angel” ~ Türkic čebär (cheber) (n., adj.) “beauty, beautiful”. Cognates: OE *cerubin*, LLat. *cherub*, Gk. *cheroub*, Hebr. *kerubh* “angel”. Possible link is based on consonance and suitable semantics.

English curse “invoke evil upon” ~ Türkic qur- (v.): qarɣiš “curse, invoke evil upon”, qarɣa “to curse, to invoke evil upon”, qar-/cur- “choke, gag”. The stem qur with allophones is extremely productive, with wide and diverse semantics. No similar word exists in Grm., Romance, or Celtic, but Anglo-Sax. *cursian* “to curse”, *cursung* “cursing, damnation, place of torment”, *cursumbor* “incense”; OFr. *curuz* “anger”; Sl. *chur* “hoodoo”; Hu. *kar* “damage”; Sum. *kur, kar* “damage”. The pinpointed distribution points to the Scythian-Sarmatian conveyance to the northwestern Europe, Burgundian conveyance to Fr., and Bulgarian conveyance to Sl. and Hu. The IE etymology has a standard “of uncertain origin”, but some attempts to ignore Türkic origin are inventive and imaginative. The distribution of cognates repeats the pattern of other words with “of uncertain origin” and “of unknown origin”, and with historical presence of the Sarmats/Saxons/Burgunds/Bulgars in the area where Grm., Romance, Celtic, or Balto-Slavic languages have formed.

English Eden (Bible) “paradise garden, garden of Eden” ~ Türkic ed “property, riches, thing, article, object”. Now Eden is international word, its origin is ascribed to Heb. *edhen* “pleasure, delight”, and it may be so, who can tell? But Hebrews were much consistent in using untranslated foreign words in their Genesis story: Tr. *Adam*, Tr. *Eve*, Av. *pairidaeza* “enclosure, park” ~ Heb. פרדס, *pardes* (later introduction not used in the Hebrew Bible), so why expect that Eden is different? The Türkic *edin* means “with riches”, *-in* is instrumental case noun affix, and the explanation where the four rivers watering the Eden start is quite consistent with the Türkic naming convention: Four Rivers is as much a calque of *Törtsu* as Seven Rivers is a calque of *Jetisu*.

English Eve (via Bible) “first man, progenitor” ~ Türkic eve = *generic* engender, birth-giving woman. Now Eve is international word, its origin is ascribed to Heb., but the Heb. popular etymology does not hold the water: Heb. חַוָּה *Hawwah*, “living being” from base *hawa* “he lived”,is phonetically and

semantically far from being our “foremother”. The Türkic Eve is as generic “foremother” as the Türkic Adam is generic “man”, and it also does not need subtle casuistic reasoning to come up with incredible etymology. Statistically, the chances that these two generic words would precisely coincide, both phonetically and semantically, in two unrelated languages is as close to zilch as it comes, which means that if the Heb. etymology is correct, the Türkic Eve “foremother” can't even exist save for a supernatural miracle. See **quim, wife.**

English faith (n.) “religious beliefs, system of religious beliefs” ~ Türkic vara (n.) “piety, reverence (fear) of God”. Forms and cognates: OE *faith* “duty of fulfilling one's trust”, *swerian* “take an oath”, OFr. *feid, foi* “faith, belief, trust, confidence, pledge”, OSw. *swerian*, ONorse *sverja*, Dan. *sverge*, OFris. *swera*, MDu. *swaren*, OHG *swerien*, OGrm. *wara* “truth, faithfulness, grace”, *war* “truthful, loyal”, Grm. *schwören*, Goth. *swaren* “to swear”; OIr. *var* “vow, solemn promise”, *fir* “true, veracious”, Lat. *fides* “trust, faith, confidence, reliance, credence, belief”, *fidere* “to trust”, *verus* “veracious, true”; Gk. *pistis* *πιστησ* “faith”; Sl. *vera* “faith”; Av. *var-* “believe”, *varəna-* “faith”. Goth. *tuzwerjan* “to doubt”, *unwerjan* “discontented”;. M.Vasmer lists these two Gothic words under the entry of Sl. *vera* “faith”, a Türkic loanword in Sl. lexicon. Goth. *tuzwerjan* is transparent rendition of the inverted Türkic *veransiz*: *ver + an (noun affix*, rendered *yan) + siz* (negation affix, rendered *tuz*) “faith (n.) without” ~ “infidelity” => Goth. *tuz + wer + jan*; both the inversion and the translation are suspect, but inversion is theoretically possible; however, neither “doubt”, nor “infidelity” are synonymous with “faith”, as the august IE maniac M.Vasmer would want us to believe, in fact it means the opposite; the Goth. *unwerjan* “discontented” is a similar case, the inverted Türkic *veranaŋ*: *ver +an (noun affix*, rendered *yan) +aŋ* (negation affix, rendered *un*) ~ “faith (n.) none” ~ “infidelity” => Goth. *un + wer + jan (See **un-**)*; here also both the inversion and the translation are suspect, with inversion theoretically possible; but “infidelity” translated as “discontented” does not make sense, and the mother of all IE etymologists should not have produced the mother of all IE etymological blunders. With Türkic *vara*, there is no need for manufactured IE unattested **bheidh-* to come up with English, Grm., and Slavic forms for faith. (See **swear**). It appears that before the advent of the organized religions, the “(mandated, approved, or enforced) system of religious beliefs” did not exist, *vara* was strictly personal devotion for the Supreme Being (inclusive of demi-god or angelic auxiliaries), and there was no fact of life corresponding to the notion of faith that required the word “faith”. Upon the advent of the organized religions, the old word *vara* “piety, reverence”, in all its polysemantic and dialectal expressions, was recycled to reflect the new phenomenon. Assigning origination dates for such words is pointless, all kindred people had it from time immemorial (say, 15 kya), otherwise they would be arbitrarily stigmatized as irreverent without any trace of evidence. See **swear**

English God (n.) ~ Türkic kut (ɣut, qut) (n.) “soul, deity, divinity, spiritual being, spirit, host”. The word *kut* must have evolved long before 5th mill. BC, when appeared first Tengrian kurgans marked by Tengrian ritual of sending the deceased off to Tengri for reincarnation; the Kurgan migrants to Sumer brought along the name for Tengri that we know in Sumer phonetics as *Dingir* and in Sumer cuneiform writing of the 4th mill. BC. With the appearance of the monotheistic Tengriism, the previuous *kut* deities retained their functions as syncretic local patrons and protectors, subordinated to or created by the Creator Tengri. From the available information, we can only guess that it were the Kurgan waves that brought with them Tengri (later Thor) and *kuts* to the Central Europe and Scandinavia. In the Tengrian hierarchy, the *kut* immortal deities occupied place a grade below Tengri and a grade above immortal heroes Alps, but their roles overlapped. Among the Türkic people Tengri retained the name as generic for God, but in Europe, Thor was a personal name of a Supreme Deity, and could not be used as a genetic term for the

newly introduced Christian God, while *kut* retained the semantics of a Deity. Cognates: Eng., Du. *God*, Dan., Norw., Sw., *Gud*; Germ. *Gott*; not only the IE etymology is absent, but even any etymology is missing in the IE-centered compilations. The phonetical and semantic match leave no doubts on the Türkic origin of the Grm. term. Notably, the formulaic "My God" ~ "mein Gott" carries the Türkic affix *-m* as prefix in the IE syntax, like the other affixes reincarnated as prefixes in the flexive morphology, the Türkic *-m* is *my* ~ *mein* in Gmc. languages (Deus *meus* in Lat.). The term *kut* is extremely polysemantic, in addition covering "happiness, blessing, grace, wealth, luck, success, happy lot, dignity, majesty, true state of being, bliss", and probably another lot not found in the dictionaries. See **my**.

English Gorgon ~ Türkic qörq- (v.) "fear" (v.). Via Gk. (pl. Gorgones), from *gorgos* "terrible," so scary that a glance at monster turned a looker to stone. The conventional wisdom is that the scarecrow term "of unknown origin" came via enlightenment from Gk., and could not have been home grown, which may be too presumptuous, given the exact functional, semantical and phonetical correspondence. In Türkic, the suffix *-gün (-ɣïn, -gin; -ɣun, -gün; -qïn, -kin; -qun, -kün)* forms a noun from a noun (like *electra* > *electron*), thus *Gorgon* is just *The Terrible* (OTD, pp. 195, 196, 653, 654), pointing to the origin of the Gk. myth without singularly defining the source of the English word.

English gut ~ Türkic kut (qut) "soul, vital force, spirit". Cognates: OE *guttas* "bowels, entrails", ME *gote* "channel, stream", MDu. *gote*, Du. *goot*, Grm. *Gosse* "gutter, drain". The meaning of "abdomen, belly" in English is from ca 1400. In English, this word pops up from nowhere in the 19th c., with connotations "spirit, courage". In Türkic, *kut* is the most valuable gift that a human can have, it is the soul in Christianity, and the soul in Tengriism, with the small difference that in Christianity, the soul is not a personal endowment, it is not connected with a personal act of Almighty, and in Tengriism the Almighty personally endows every human being with a personal *kut* soul. The Tengrian *kut* is indestructible, it can leave a body and come back, and upon a death it reverts to Tengri to be given a new body. Thus, no living human should be afraid of death, he or she is about to come back to our precious world in an act of reincarnation. Not for 40 days, as testified disciples during the Roman times, but for a whole new life. Upon departure, the *kut* enters into the inventory of the Almighty, and He himself gives it another body to live in on this Earth. Enter the Christianity, and the *kut* becomes innards, the soul becomes "spirit and courage" of the human being, and then his *guts*. The Türkic *kut* is polysemantic, its other meanings are "supernatural spirit (a la angel, but autonomous, not subservient); luck, blessing, grace, prosperity, good fortune, success, happy lot; dignity, majesty; praying", one of the most important derivatives is *qutadɣu* "happiness, fortune". The everlasting soul in one etiology becomes intestines in another etiology. No IE etymology, no speculative attempts to establish IE etymology. Nowadays, the guts have two non-intersecting meanings, it is an immaterial spirit burning in someone who has *guts*, and it is the intestines and other inedible organic matter i the bellies of mammals and fish. Thus, both Tengrian and Christian concepts peacefully coexist in our confused lexicon. The perfect phonetical and semantical coincidence is transparent with little understanding of religious dynamics.

Side note on English god (n.) "supernatural being, deity":
The etymology of the English *god* might as well ascend to the Türkic *kut (qut)* of the secondary semantics of "supernatural spirit". The phonetics and semantics are utterly consistent between the two words, but speculation on transition from *kut* to *god* would be precisely that, a speculation not supported by known historical sources. Notably, the IE speculation is a bad example to follow, it derives *god* from most bizarre semantical and impossible phonetical analogies: a bunch of unattested IE **conjectures*, and OCS *zovo* "call," Skt. *huta-* "invoked" =

an epithet of Indra (note that *huta* sounds much like *kut*, and "invoke" is no different from "pray", consistent with many other Türkic-Skt. parallels) , and Gk. *khein* "to pour" with the phrase *khute gaia* "poured earth" referring to a burial kurgan. These amok etymologies make the ancient Grm. tribesmen complete idiots without their own culture and history. The problem with Türkic *kut* lays in the name for the Creator, the Almighty God Tengri. The word *Tengri*, as a generic name for the Creator *God*, has survived in all Türkic languages under the banners of all religions and their factions: Buddhism, Christianity Catholic, Christianity Orthodox, Christianity Nestorian, Manichaeism, Islam, Lamaism, etc. It was supplanted in a number of instances, but was completely replaced with foreign word in very few instances. The notion of the people with duplex etiology *Tengrii + kut* to drop the main character of *Tengri* and replace Him with a substitute *kut* "supernatural spirit" does not seem to be feasible. An alternate solution may be that *kut* is older than *Tengri*, and people who brought the term to the Western Europe did not have it at the time of their departure. In that scenario, the Scythians and Sarmatians must be excluded, because their funeral ritual, and their balbals, clearly indicate the Tengrian religion with its material appurtenances. Notably, the Herodotus' *Papai* as the Supreme God of Scythians ca 5th c. BC does not conflict with *Tengri* as the Scythian Supreme God, mush as the present appellation *Heavenly Father* (*Papai* is *Father* or *Pra-Father* in Türkic) does not conflict with the notion of *Jesus* or *Jehovah* being the personal appellation for the *Heavenly Father*. But excluding Scythians and Sarmatians leaves only their much older predecessors, the Gimbutas' three waves of Kurganians on the overland route, and circum-Mediterranean Kurganians associated with the Beaker culture, both being very long shots anchored in the realm of speculation. At any rate, the *kut (qut)* as "supernatural spirit" and *god* "supernatural being, deity" objectively offer the best phonetic and semantic proximity.

English monastery ~ Türkic religious prayer formula *manastar* "forgive my sins". Cognates: LGk. *monasterion* "monastery", *monazein* "live alone" from *monos* "alone" + suffix *-terion* "place of something"; LLat. *monasterium*. The concept of monasticism was brought to the European scene "from the east", naturally with its own terminology, which is visible in the numerous examples of the Gk. religious terminology of the Türkic origin. Most of that terminology is either left hanging, or assigned impossible explanations (See Yu.N. Drozdov, 2011, On Christianity). The word *monastery* is a good example, in Türkic it is not a word, but a formulaic phrase that is next to impossible to randomly reproduce with any word in any language, let alone reproduce with specific religious monastic-related meaning using the lexicon from the time of the incipient Christianity. The "IE" etymology is clearly artificial, with suffix *-terion* "place" magically transforming into the verb *zein* "live". Other religious terms mechanically carried from religion to religion are *Adam* (Türkic *adam* = man [generic word]), *Eve* (Türkic *eve* = engender, birth-giving woman [generic word]), Hell (not in English, but in Gk., Rus. *ad*, Türkic *ada* "calamities and suffering" [generic word]) leave no doubt that the Biblical creation account follows the archaic Türkic religious concepts, the echoes of which have survived to this day. In the centuries before our era, Türkic has already syncretized Buddhism with Tengriism, that is evidenced by the heavy load of Skt. Buddhist religious terms in the Old Türkic Dictionary (1969), which includes 208 of them. Some of these terms, in addition to the authentic Türkic terms, also found their way into the incipient Christianity.

English sin (n.) ~ Türkic *cin (jin)* (n.) "evil spirit". Cognates: OE *synn* "moral wrongdoing, offense against God, misdeed", OFris. *sende*, ONorse phrase verð *sannr* at "found guilty of", OSw. *sundia*, MDu.

sonde, Grm. *Sünde* "sin, transgression, trespass, offense", possibly cognate to Lat. *sons* "guilty, criminal". Also cited are Goth. *sonjis*, ONorse *sannr* "true" ~ Türkic *čïn (chyn)* (n.) "truth", "true" (adj.), like if "black" could be derived from "white". The IE etymologies do not make sense neither for "sin", Lat. *sons* < *Tr. cin*, nor for ONorse *sannr* < *Tr. čïn*, essentially suspending them up in the thin air.

4.5 Dwelling

English barn "grain/fodder storage shed" ~ Türkic ambar "grain/fodder storage shed". Cognates: Anglo-Sax. *bernhus, berenhus*, OE *bereærn, beretun*; Sl. *ambar, onbar*; Chagatai, Crimean, Kuman, Tat., Turk. *ambar*; Pers. *ambar*; all "barn". The IE etymology is convoluted, OE *bereærn* ascending to *bere* "barley" and *aern* for "house": *bereærn* "barley house" *fr. bere* "barley" + *aern* "house" << ONorse *rann*, Goth. *razn* "house", OE *rest* "resting place", *sealtærn* "saltworks"; neither *bere*, nor *aern/rann/razn/rest* are classed as IE words. The OE *beretun* is no better, *-tun* is "town, settlement" in Celtic, it is neither IE nor a "gstorage shed", nor an "animal pen". The distribution in Türkic and Pers. throws a destructive curveball into already convoluted IE etymology using non-IE vocabulary. The attested *ambar* offers a perfect semantical meaning and immediate phonetical proximity.

English bodega, also boutique, "small shop of any sort" ~ Türkic butïq (butiq) "branch, limb, offshoot". See **boutique, bud**.

English boutique, also bodega, "small shop of any sort" ~ Türkic butïq (butiq) "branch, limb, offshoot". Cognates: OFr. *botica;* speculated cognates OFr. *apotecaire*, Lat. *apotheca, apothecarius*, Gk. *apotheke* "barn, storehouse". In a small-town entrepreneurial world, boutique was an appendix to the residency, a supplementary business, and the semantics of the word "branch, offshoot" is "appendix", first used in the literal sense in France, attested as a Burgund Vandal "Wonderer" word *botica* from the Provence and Savoy. The IE etymology ascends to nonsensical *apotheca* fr. *apo-* "away" + *tithenai* "put". The IE etymology reverting to *apoteca* is unsustainable on phonetical grounds and unsustainable semantically: the obvious coexistence of the *boutique* and *apoteca* phenomena in France, and *apoteca* elsewhere in Europe, and the semantical incongruence since *apoteca* could at the same time be *boutique* if it was an appendix to a doctor's or a barber's home, and since *apoteca* was a specialty store like a tailor or shoemaker store, versus the *boutique* being a general convenience store, all that makes the IE attempt unsuitable. The Spanish version of *botica* is *bodega*, a form also adopted in English. See **bodega, bud.**

English bucket (n.) "vat, container, bucket" ~ Türkic but "vat, container, bucket". See **vat**.

English burg "dwellings within fortified enclosure" ~ Türkic balïq "fortified enclosure", also dwellings within a *balïq*. Cognates are distinctly limited to the northwestern Europe: OE *burg, burh*, OFris. *burg*, ONorse *borg*, OHG *burg, buruc*, Grm. *Burg*, Goth. *baurgs*, all denoting "fortified enclosure" with excursions to "*tower*", "fortress", "castle", "wall", "citadel", and the like. The differences between a *tower* ~ Tr. *tura* and *burg* ~ Tr. *balïq* in English parallel those in Türkic, the first is a self-contained fortified dwelling, the second is a fortification containing dwellings, a girded place, see **gird**. In the Eurasia, *balïq* and its allophones, including the western *burg*, are the most popular toponymic components. In both cases, the semantics varies with location, some types of *balïqs* and *burgs* may have other forms, which discriminate them according to the local specifics of the Sprachbund. The change from *balïq* to *burg* and *borough*, and their local phonetics and spellings are local western innovations; the phonetical correlation with liquid *-r-/-l-* is observed for other words. See **castle, gird, tower**.

English cemetery “land used for burials” ~ Türkic semäklä- (v.) “bury, burial rites”. Cognates: Tr. *semäklägaü* “to bury”, OFr. *cimetiere* “graveyard”, LLat. *coemeterium*. OE had *licburg* “cemetery” of Grm. origin. The IE etymologies bring “dormitory” (Gk. *κοιτώνες/koitones),* “family, domestic servants” (OCS *semija (семья)*), “wife” (Lettish *sieva*), “bed, couch” (*PIE **version*), “members of a household”, “measure of land” (OE *hiwan, higid*), “cradle” (Lat. *cunae*), “propitious, gracious” (Skt. *Sivah*), all obviously unrelated to the acts of funerals. Given that funerals were one of the most persistent activities in the life of the families for dozens of millenniums, the burial terminology must be most resistant to modifications and cultural influences, including newly introduced religious lingo. In the European literature, the record on *cemetery* ascends to the early Christian writers, while a Gk. apparently unrelated version referred to “sleep of death”.

English court “area surrounded by walls” ~ Türkic qur- (v.) “arrange, build, line up, gather, stretch”, qur (n.) “sash, belt”. For cognates, etymology, distribution, and history see **gird**. See **curtain, garden, gird, guard,** and **yard.**

English curtain “barrier” ~ Türkic qur- (v.) “arrange, build, line up, gather, stretch”, qur (n.) “sash, belt”. For cognates, etymology, distribution, and history see **gird**. See **court, garden, gird, guard,** and **yard.**

English “house ~ hut” ~ Türkic Koš/quš/xüžə (English “house ~ hut”, with all corresponding ancient and modern Grm. cognates, Romance “kasa/casa” with all corresponding ancient and modern cognates, Sl. “kosh, khata” and other cognates, Mong. “qos”, Kalmuk “xoš (hosh)”. The word possibly ascends to Proto-Altaic **kul'o* “enclosure” *(Dybo A.V., Chronology of Türkic languages and linguistic contacts of early Türks, Moscow, 2007, p. 808)*

English castle ~ Türkic kishlak (kashlyk) “winter quarters, winter village, winter fort/fortifications”. Cognates: Fr. *castel*, Lat. *castrum/castellum* “fort/fortified village”, forming *-caster* and *-chester* in place names, the “castle” was used to translate Gk. *kome* “village”.

English key “lock opener” ~ Türkic kirit “key”. Cognates: OE *cæg*, OFris. *kei* “key”, supposedly “of unknown origin, with no certain cognates”; Lat. *clāvis*, Gk. *klῃis/klαις* κλῄς/κλᾱ́ς; Sl. *klüch*. The Türkic *kirit* key is a derivative of stem *kir-* “enter, pass through, get in”, *kiritla* is “to lock”. Besides near perfect phonetical proximity and perfect semantical concordance, the Frisian origin may suggest either Cimmerian or Sarmatian origin, allowing for another peek at their language. In Slavic languages *klüch* is “key” and “underground spring”; the Türkic stem *kir-* also has a meaning of “break through”, figurative for the spring; the forms for *key* in Slavic, Lat., and Gk., point to the same source that appear to be a dialectal clone, and likely a precursor of the form *kir-* recorded in the 10th c. Notably, in the 11th-14th cc. the Bulgarian smiths from the Sarmatian lands west of Urals were mass-producers of warding locks for the North-Eastern Europe, demonstrating traditional design and metalworking craftsmanship.

English mengir (aka menhir) “upright monumental stone” ~ Türkic meŋgü (men$_g$ü) “monument, stela”, commonly of stone, but may be of perishable materials. Cognates: Breton *menhir,* Welsh *maen hir*, Cornish *medn hir* .The phonetical and semantical concurrence is perfect. No IE etymology; the offered folk-type Breton etymology *men* “stone” + *hir* “long” is dubious in light of the Tr. *meŋgü*. England has numerous *balbal* alleys lined up with *mengirs*, exactly like the kurgan burials across Eurasian steppes, hence the with the Welsh, Cornish, and Breton lexicons; the “Breton” word may be an Alanian word of the Amorican Alans, who moved into Brittany in the 5th c. AD, and kept their Kurgan burial traditions

with kurgans and stelas. Alternatively, the Brits of Brittany were Sarmatians, or Scythians, or even Cimmerians engaged in the construction of kurgan cemeteries adorned with *meŋgü* stelas. The dictionary spelling *meŋgü* reflects a particular phonetical form (actually, a range of forms: *meŋgü, meŋi, meŋkü, meŋü, beŋgü, beŋkü*, extracted from different sources), the phonetical articulation of the *menhir* falls neatly in this dialectal roster.

English tower "tall and narrow structure" ~ Türkic tura "fortified dwelling, fortress"; turag "asylum, refuge, den", from stem *tur-* "live, dwell". Cognates and speculations: Grm. *Turm* "tower"; OSl. *terem*, Russ. *türma (тюрьма)* "prison"; also Fr., Sp. forms "possibly from a pre-IE Mediterranean language"; that unwittingly imply that the Türkic and English (Grm.) substrate was the pre-IE Mediterranean language, i.e. that English substrate predates the Gk. in Europe. Among Türkic derivatives is *türma* "jail, dungeon", from *tür-* "emplace" > Russ. *türma (тюрьма)* "prison", a late cultural borrowing from Tatar languages. Another Türkic meanings for *türma* is "grave mausoleum, grave".

English stair ~ Türkic satu/šatu (shatu) "stair".Cognates: OE *stæger* "flight of steps", "single step", *stigan* "climb", ON, OFris. *stiga*, MDu. *stighen*, OHG *stigan*, Grm. *steigen*, Goth. *steigan* "climb"; Skt. *stighnoti* "mounts, rises, steps". The need for stairs in Türkic stationary dwellings is testified by the Türkic-OSl. word *terem* present in all OSl. annals, it stands for a multi-story palace with its legendary balcony, *terem* was later supplanted by synonymic *dvorets* "palace", but still in the 17th c. the Russian Czars lived in the *terem*. In addition to the *terems*, stairs must have had other utility uses in Türkic life. The form *satu* comes from the Middle Asia, precisely what Türkic form morphed into English *stair* is in question, but the presence of the same word from Albion to Hindustan with the Türkic in-between allows to expect something closer to the Frisian form; Skt. had to carry it from the Eastern Europe of the 15th c. BC. The IE etymology quite amusingly piles up everything from unattested **conjectures* to delirious cognates "place", "suddenly", and "walk".

English vat (n.) "vat, container" ~ Türkic but "vat, container, bucket" (OTD p. 129). Cognates: OE *fæt* "vat, container", OSw., ONorse *fat*, OFris. *fet*, MDu., Du. *vat*, OHG *faz*, Grm. *faß*, Sl. *badiya*, all "vat, container". Here *v/b, a/u* are clearly allophones, as much fluid in Türkic languages as they are in other languages; the semantics is unmistakably perfect; like many other Türkic words, *vat* was lurking in the English language until recorded in the 12th c. No IE cognates or etymology for *vat* whatsoever. Clearly cognate of English *bucket* (n.), from Anglo-Fr. *buquet* "bucket, pail", and diminutive OE *buc* "pitcher, bulging vessel"; among the nomads, *buckets* traditionally were of leather and in forested areas also of wood. Unlike *vat*, *bucket* is claimed to descend from a unattested PIE **bhou-* "to grow, swell", an apparent nonsense. Like the *vat*, *bucket* was lurking in the English language until recorded in the 13th c.

English yard "court" ~ Türkic qur- (v.) "arrange, build, line up, gather, stretch", qur (n.) "sash, belt". The *court* and *yard* are synonymous; phonetically, the anlaut consonant is symptomatic of Ogur languages, and anlaut vowel is symptomatic of Oguz languages; -y is a semi-consonant typical for some Ogur languages, selected from a lineup of *d-/g-/y-/j-*. The phonetical difference between the *court* and *yard* points to separate origin paths, and likely considerable temporal separation. For cognates, etymology, distribution, and history see **gird**. See **court, curtain, garden, gird,** and **guard.**

4.6 Life

English acorn (n.) "nut of oak tree" ~ Türkic yaɣaq "large hard-shelled seed", yekel (Chuv.) "acorn". Cognates: ONorse *akarn*, Goth. *akran*, Du. *aker*, LGrm. *ecker*, Grm. Ecker "acorn"; Sl. jelud (желудь).

The Sl. form remotely resembles an intermediate form from the eastern Türkic to the European Chuv. to Sl. to Gmc. The IE etymology derives *acorn* from impossible phonetical associations: "open land", "field", "acre" "fruits and vegetables". With the cousins *acorn - yekel*, there is no need for stretched imagination.

Old English ad (n.) "heap, funeral pile, pyre, fire, flame" ~ Türkic öt "fire, flame"; Türkic *ada* "calamities and suffering". The Azeri and Turkish preserved a form *öd*. The Anglo-Saxon word *ad* did not survive into the modern language, and accordingly is not explicated etymologically; after 1200s it was replaced with the word *fyr*, attested in the post-Norman invasion time, originally it was not a "fire", but "fiery", "strong fire, torch". The semantic and phonetic match of the *ad/öt/öd* is perfect, and it leads to understanding of the Gk. and Sl. word *ad* for "hell", which apparently was borrowed as a physically fiery or suffering place from Türkic to Gk. and then to Slavic (see **monastery**). In Gk. and Sl. languages, the word *adis (αδης)* and *ad (að)* stand for "hell" without a notion of a fire, obviously a loanword for a religious concept. The Tengriism theology did not have a concept of the "hell" employed in Christianity, did not have a term for it, and accordingly had to find a native word to relay a new concept, while the Gk. had the word *kólasi̱ (κολαση)* for "inferno, hell". The spelling with the long *ā*, definitely not in the arsenal of the Anglo-Saxon scribes, is a clear attempt to render the Türkic word with the rounded *ö*.

English anguish (n.) "extreme distress" ~ Türkic özak (adj.) "narrow". The attested link is Türkic *özak* "narrow" > Lat. *angustus* "narrow, tight" > OFr. *anguisse, anguissier* "choking sensation, distress, anxiety, rage" > English *anguish* "suffer great pains or distress". Apparently, the semantic fork happened still in the parental dialect, and Lat. acquired both meanings, literal and figurative. The Türkic *özak* (adj.) is a derivative of *öz* (n.) "valley, pass between mountains", hence a narrow passage, narrows. The semantic of "narrow" is preserved in Goth. form *aggwus*, OE *enge* "narrow, painful", MDu. *enghe*, Balt. (Lith.) *ankshtas*, Lat. *angustus*, Sl. *uzkii, vuzkii*, Arm. *anjuk*, Skt. *aihus, aihas*, Av. *azah-* "need". The syllable *öz* comes in numerous flavors, *öd, öð, öz, üz*, making the Goth. form *aggwus* just another attested dialectic form. The IE etymology does not dig to the base stem of the IE forms, stopping at a limited sampling of allophonic forms. See **anger, narrow**.

English antler "horn" ~ Türkic anten "horn". English has derivatives such as antenna (insect), antenna (radio); no sentient PIE etymology, no similar word exists in any other Romance language, while Türkic shares this primordial base with all Gmc. languages. In the IE paradigm, Grm. *Augensprossen* "antlers", lit. "antler-sprouts" is linked with the unattested Gallo-Romance *cornu* **antoculare* "horn in front of the eyes", from Lat. *ante* "before" + *ocularis* "of the eyes", which incidentally also includes the Türkic base *ant*, and cooks etymology incompatible with a word that was needed 50,000 years ago.

English apian (adj.) "related to bees" ~ Türkic arï "bee". The word *apian* does not figure much in English etymology, just Lat. *apianus* < Lat. *apis* bee. The affinity of the Türkic *arï* and Lat. *api* can't be ignored, the OE *beo* "bee" undoubtedly comes from the same quarter as the Lat. *api*, and quite independently of it. Toward the origin of the English *bee* points the Türkic derivative word for beehive *burt*, and the ethnonym *Burtas = burt as* ~ "apiarian tribe", as Mordva were known at the turn of the eras. In Türkic life, honey and accordingly honey collection played a major role not only as a daily sweetener and an ingredient for alcoholic drinks, but in the salient tradition of funeral rites, when the deceased leader is taken for the last respects around his country in a casket filled with honey as a preservative; in a country the size of Europe that trip could last for many months, and honey was a key to the ritual, it had to be prepared in advance to be ready for the occasion. Apparently, with the advent of Christianity the importance of honey faded, and so faded the honey-related lexicon.

English aptitude “ability” ~ Türkic yapt (n.) “construction, action”, a noun derivative from a verb *yap-* “construct, make, do” + abstract noun affix *-t*. Cognates: Middle Fr. *aptitude*, LLat. *aptitudo, aptus* “joined, fitted”. The original Lat. *aptus* “joined, fitted” retained semantics of the Türkic *yapt* (n.) “construction, action”. The IE etymology derives the Lat. form from an unattested *PIE **ap-* “to grasp, take, reach”, essentially identical with the actual Türkic *yapt* “construction, action” that does not use ingenious imagination to come up with etymology. Numerous English derivatives are built on the stem *apt*, not on the Lat. *aptus*, corroborating the Türkic origin: aptly (adv.), aptness (n.), apt (adj.), and derivatives of aptitude (n.). The Fr. *aptitudee* probably incorporated into the pre-Norman English lexus already equipped with numerous forms of *apt-* derivatives.

English arch ~ Türkic arca, from the Türkic root “arca” “back”. Cognates: OFr. *arche* “arch of a bridge”, Lat. *arcus*, PIE unattested base **arqu-* “bowed, curved” (The logics behind the mechanism of the insane unattested cognates is “arrow” = “bow”: Goth. *arhvazna* “arrow”, OE *earh*, ONorse *ör*, hence *arrowed = bowed*, i.e. if we see an arrow, it is linguistically a bow, i.e. the *arch*).

English ard “scratch plough” ~ Türkic or “scratch plow”. The Türkic stem is a verb *or-* “rip (harvest), scythe”, leading to the original semantics for the *or* “ripper”, the other semantic meaning of the verb *or-* is “cut”, which makes the *or* “cutter”, a tool for cutting. Cognates: ONorse *arðr*, Sw. *arder*, Sl. *oralo*. No IE etymology; the IE terminology for plows and scratch plows comes from numerous different independent sources. The common Grm.-English-Slavic-Türkic term is specific for the Northern and Eastern Europe. The direction of borrowing is fairly apparent, the absence of this word at the numerous Slavic and Grm. neighbors (other than Türkic) indicates that Slavs or Germans gained this word from another area. The Slavic and Grm. migrations to Central Asia and Siberia can confidently be excluded, while the Kurgan excursions to Northern Europe are well-established, thus a most plausible scenario is Türkic => Gmc. and Türkic => Slavic, with likely Grm. <=> Slavic exchange, given the early history of Slavic expansion, driven by progressive farming technique.

English asp (snake, cobra) ~ Türkic äväs (Chuv.) “asp”. Cognates: OFr. *aspe*, Lat. *aspidem*; Gk. *aspis*; suggested Hamito-Semitic origin (Egypt. *viper* “cobra”), a phonetically weak but feasible proposition since the word is not attested in the eastern Türkic languages. But the peculiar distribution of the form *asp* Fr. - Lat. - Gk. - Chuv. makes Hamito-Semitic origin dubious.

English ea “river” ~ Türkic aq- (v.) “flow, leak, outpour”. Cognates: Goth. *ahua* “river, waters”, ONorse *Ægir* “sea-god”, OE *ieg* “island”, Hittite (ca 2000 BC) *akwa-* “drink”. The English *aqua* “solution, decoct”, *aqua-* “involving water” also are the Lat. derivatives of the Türkic *aq-* (v.); in English, the *aqua* and *aqua-* are not substrate stems, they were borrowed from Lat. and grew to become innate words. The forms with consonant *-b-/-f-/-p-* are allophones of the same stem, e.g. Rum. *ape*, Pers. *ab, af*, Skt. *ap* “water”. The presence of the *-b-/-f-/-p-* allophones in Europe (Rum.) and in Asia (Pers., Skt.) are consistent with N.Pontic serving as a refuge for European refugees from the carnage inflicted during the 3rd mill. BC on the old European farming populations marked by Y-DNA haplogroups G2a, E1b-V13, I1, I2, and R1a, from where started the descendent migrations to the south-central Asia (Pers., Skt.) and back to Europe (Rum.). The other Türkic synonymous stem *tök-* (v.) “pour, pour out, strew” also attests to the same migration pattern, it was widely adopted in Sl. *tok, tek* “flow”, Balt. (Latv., Lith.) *teku* “flow”, Skt. *takti, takati* “to stream”, Av. *tachaiti* “to flow, run”; the circum-Mediterranean path of Kurgans (Celts) via Caucasus and Africa to Iberia at 2800 BC is attested by the preserved Ir. *tech-, techim* “run”. The nearly parallel spread of these two linguistic markers parallels the migration of the genetic markers and provides solid corroborating testimony on the pattern of linguistic development started in the 3rd mill BC, but with

roots attested in the 6th mill. BC (the start of Kurgan circum-Mediterranean migration, marked by dolmens, cairns, and kurgans).

English ardent (adj.) "passionate" ~ Türkic arzu "desire, striving" (n.). Cognates: OFr. *ardant* "burning, hot; zealous", Lat. *ardere, ardentem* (nom. *ardens*) "glowing, fiery, hot, ablaze, passionate", ref. OE *æsce,* unattested IE **as-* "to burn, glow", PIE root **as-* "to burn, glow". This fanciful etymology operates with imagined ashes, flames, and burning established on unattested linguistic "facts", while ignoring or ignorant that the actual attested Türkic words *ataš (atash)* "fiery red" and *atašluγ* (*atashlug*) "fiery" provide attested sources for the English "ash", used in the IE concoction, without manufacturing asterisked shams. The etymology *ardent ~ arzu* is sustainable on its own, without any extended equilibristic. A great semantical distance lays between the ashes and passions.

English Augean (stables), metaphoric "filthy" ~ Türkic aqür "horse stables" (n.). The English word came from Gk. via Lat. and probably via French folklore, the Gk. form is *Afγeías (Aὐγείας),* Lat. *Augeas* or *Augeias,* English *Augean*. The Gk. borrowing must be of Scythian origin, it associates the Scythian stables *aqür* (or close allophone) with the Scythian *Herakles* = Tr. *Her* + *Ak* + *es* = Man + White/Noble + Gk. ending *-(l)es*. Although the English application is not ancient, the timing of its Gk. borrowing arises to the earliest Gk. folklore. The numerous Gk. etymologies try to explain the name from the Gk. allophones and link the story with numerous Gk. mythologies, somehow all unrelated to the connotation of "stables", while the clone of the Türkic word is obvious.

English aurora "dawn light, glow, blaze" ~ Türkic jaru- (v.) "illumine" (as of dawn aurora). The form *jar-/yar-* is widely used in Sl. languages, e.g. *zarevo (зарево)* "dawn aurora". In Lat. the form *jaru-* (v.) "illumine" turned into the allophone *aurora*, presently an international word, with a derivative Aurora, the Roman goddess of dawn. The supposed IE cognates (Gk., Lith., Skt., Lat.) fr. unattested PIE **ausus-* "dawn" and **aus-* "to shine" conflict with the absence of cognates in Gmc. and Sl. branches, and rely on phonetic reflections of the disparate notions of "dry", "kindle", "burn", "south wind", "east"; the Gk., Skt., Lith. *eos, usah ausra* "dawn" appear to ascend to the E.European Sprachbund of 2000 BC, after the *s/r* split; hence no reasonable IE cognates. The anlaut semi-consonant *j-/g-* is a trait of the Ogur languages, while the Oguz languages start with the vowel *ya-*, hence the *jar-* vs. *yar-* forms. See **jar** (v.).

English barley ~ Türkic arpa "barley", *urba* (Chuv.) "barley". Cognates: OE *bere* "barley", *bærlic* with Türkic suffix *-lig/-liγ/-lik/-lan* "like", ONorse *barr,* Grm. *Erbse* "pea"; possible cognate of Lat. *far* "coarse grain". The semantics is accurate, and phonetical transition via the Grm. form appears to be reasonable. No attested IE cognates.

English bag (v. & n.) "flexible container" ~ Türkic bag (bayγ) (n.) "sheaf (of goods), bale, bundle". Cognates: OE *bagge,* ONorse *baggi* M. Du. *puyl* "bag"; links to Scandinavian vernaculars is the (un)educated depth of the etymological luminaries. We can only be amazed that the same bags used on the Silk Road are used in our daily life . Another word taken from the camel back, *yuk,* took hold in the Slavic language as *vieuk,* a sheaf, and was actively used in figurative and direct meaning during the early days after the fall of the Former USSR to carry goods from the abundant West to the goods-starving East. The Slavic version has a prosthetic anlaut *v-* in its form. No IE cognates, etymologists can't even come up with asterisked **bag* to make a case for an IE *bag*.

English bazaar, an international word that spread throughout Eurasia and beyond, from Türkic baz/boz "to be loud, to scream" that in addition to *bazar,* generated an extensive family of semantically related

words in Türkic and Slavic languages. The English *flea market*, Grm. *der Lausemarkt*, Fr. *marché aux puces* are calques of the Türkic phrase *bit bazary* "flea market".

English bark (n.) (barque) "small ship" ~ Türkic barq (n.) "construction, constructed object".Cognates: the earliest IE cognate is LLat. *barca* "small ship", but another cognate cited is Egyptian *bari* and Gk. *baris* "Egyptian boat", of Hamito-Semitic group. In Türkic, the notion *barq* (n.) is used as a generic term for anything that is built, any structure, mostly buildings, but for example a sepulture. Apparently, for seafaring people semantically contracted the Türkic *barq* (n.) "constructed object" to be predominantly associated with water craft structure. No IE etymology besides the Egyptian *bari*. Three homophonic meanings for English *bark* (n.) "ship", "woody covering", and "dog bark" point to adoption of the words together with associated semantics from the non-native languages .

English bear (n.) ~ Türkic bori "bear" (also with local meanings "wolf" or "bars/leopard" in geographically distant different Türkic languages). Cognates: OE *bera* "bear", ONorse *björn*, MDu. *bere*, Du. *beer*, OHG *bero*, Grm. *Bär*; Scythian *bory* (Dnieper ~ *Bory*sthenes in Heroditus' spelling, from *bory* "bear" + *than* "body of water, water space, river" ~ Bear River), Türkic Bulgarian *buri* (Dnieper ~ *Buri*-chai "bear" + "river"); Lat. *ferus* "wild" for "large wild animal of northern woods" (like *feral* cat). No IE cognates. The Lat. *ferus* is probably a Turkic loanwords via archaic Celtic or directly from the Scythians. The *bori* "bear", in all its allophonic forms, came to Europe a millennium earlier than its *bori ~ Boris* "wolf" counterpart, the latter coming from the Hunno-Bulgar circle and time. A late conflation of both meanings can't be excluded, a result of blending in the Northern Europe of few remote Türkic tribal vernaculars. See **Boris**.

English beetle (n.) ~ Türkic bit "louse, insect, bug", böcek (böjek) "beetle". Cognates: Anglo-Sax. dialectal form *budda* "beetle", OE *bitela*, Dan. *bille*, Sw. *bagge*, Norse *bille*, Icl. *bjallan*, Grm. *Beetle*, Balt. (Lat.) *vaboli*, Balt. (Lith.) *vabalas*. The Anglo-Sax. dialectal form are reflexes of the Türkic derivative verb *bitlä- (bitlə-)* "search, kill louse, bug", phonetically somewhat closer to the English form *beetle* than the Anglo-Sax. *budda* and Tr. *bit*, pointing to a parallel lexical path. The path *böcek (böjek)* > *büj* > *budj* > Ang-Sax. *budda* > *beetle* appear more probable, considering the ready interchangeability of *ö/ü* and *o/u* in Türkic languages and the fluidity of the the affricate *j*; the suffix *-ek* is a diminutive marker: böc *(böj)* > *böcek (böjek)*. The IE etymology connects *beetle* "bug" with the verb *bite*, rather than with the Türkic *bit* "bug" or *böc/böcek (böj/böjek)* "beetle", apparently finding it to be a shorter and more innovative detour. The cognates also point to an alternative stem *bol-*, not connected with either Türkic *bit*, nor with the English *bite*, undermining the IE speculation. There is no reasonable IE proposition for either *bol-*, *bit-*, or *bite* for an insect.

English berm (n.) ~ Türkic bürma (n.) "fold, pleat" (OTD p. 133). Cognates: ODu. *baerm* "edge of a dike",Fr. *berme*. The Türkic noun is a derivative of the verbal stem *bür- (aka pür-)* "fold" with numerous derivatives. The English orthography *-er* reflects the Türkic phonetics *-ür* with *ü* as *u* in "mule", the articulation of the English *-e-* in *berm* closely mimics articulation of the Türkic phonemes *u* and *ü*, demonstrating amazing continuity of the distinct phonetical peculiarities across time and space, and frustrating students who work on mastering English. The combination *-aer-* in Du. points to the attempts to render the same Türkic vowel *ü* with available means. The term *brim* (n.), related to the folds of the surf, appears to be a derivative of the Türkic verbal stem *bür-*, or a development of the *berm* (n.), semantically it extended to an "edge of a fold". Another phonetically and semantically viable derivative is the word "surf", which does not fit into IE etymologies: a Türkic derivative of the verbal stem *bür-*, in conjunction with the word *su* for water, is a compound *süpür-* "brush", with connotation of "wet sweep",

the *süpür-* is allophonic with the *surf*, and the *surf* is also rated "of obscure origin". In labialized phonetical version, the *bür- ~ berm* would produce *pleat*, verbal form *plait*, probably reflecting the alternate migration route and great time difference of its origin. Accepting that the Cimmerians and Sarmats were Eastern European Uralics, and the Scythians were their remote migrant kins from the South Siberia, the word *berm* would belong to the Sarmatian languages. With no IE etymology, the word is rated "of obscure origin" by the uninquisitive cloistered IE linguists.

English blade (n.) "cutting edge" ~ Türkic baldu, balta "ax, hatchet". In English, a second meaning applies to anything that resembles blade, like a leaf or grass, shoulder blade, skate blade, spade, etc. Cognates: OE *blæd*, OFris. *bled*, OSax., Dan., Du. *blad*, ONorse *blað*, Grm. *blatt*, Hu. *balta*, Arm *beran*, Basque *pala*, Sum. *bal*. The presence of the word in Sumerian, along with other Türkic-Sumerian words in English (cf. *bat ~ pata ~ badd*) corroborates the Türkic path to English and the circum-Mediterranean path of Kurgans via Caucasus and Mesopotamia (Basque, Celtic). In the IE family, only Gmc. languages have cognates of this Türkic and Sumerian word, and its Scandinavian-Baltic (OFris., ONorse, OSax.) focus points to the Scythian-Sarmatian conveyance to the northwestern Europe. The IE etymology does not offer any attested cognates, and dances around derivative meanings of grasses and leafs; the suggested IE etymology of "to thrive, bloom" is beyond any criticism. It is quite possible that the prehistorical meaning was based on sharp flat implements obtained from nature, like the cutting edge of reeds, we have no way to ascertain that, but the oldest attested form in Sumerian was already both specific and arose in the Neolithic society. A contracted form *lad*, with dropped anlaut *b-*, produced derivatives like Eng. *leaf*, Grm. *Laub*, Welsh *llafn*, Ir. *lann*, Sl. *lezvie* (лезвие), etc., the Celtic forms (Ir., Welsh, Basque) neatly fit into genetically-established circum-Mediterranean path of the Kurgans.

English bog (n.) ~ Türkic bog (boɣ) (n., v.) semantically fits in both meanings: 1. slime, slime mold, mold; 2. quagmire, tie, bind, bond, asphyxiate, choke (OTD p.109on). Cognates: Gael. and Irish adj. *bog* "soft, moist", *bogach* "bog". The IE etymology links it with bow (v.) "bend", which is semantically unsustainable, although bow derives from the Türkic allophone buq- "bend, bow" (OTD p.125); otherwise for *bog* the IE etymology can't come up with a credible suggestion outside of unattested *reconstructions presenting evidentiary nonsense. See **bow**.

English bong (n.) "dull resonant sound, loud blow"~ Türkic böŋ (böng) (n.) "sound of a fallen object". Cognates: Scandinavian word, ONorse banga "to bang". Undoubtedly of echoic origin, but the echo is limited to the Türkic and Scandinavian/Grm. world, the rest of the world had heard some other echo.

English boss (n.) "overseer" ~ Türkic boš *(bosh)* (adj.) "free, unencumbered, yeoman", from bošu- "freed, get freedom".Cognates: MDu. *baes*, Du. *baas* "master". The term is clearly from Middle Age society, supposedly "of unknown origin". In Türkic, the adjective *boš* is likely a derivative of *baš* "head *(anat.)*", semantically a "headman". In US the word gained popularity to distinguish a bonded slave from a free supervisor and then as a substitute for "master". The *s/sh* alteration and adjustment of vowels are normal in dialectal forms, probably the phonetic version *bos* formed in the original Türkic environment. No IE parallels.

English bouillon "clear meat broth" ~ Türkic bula- (v.) "boil". The *bouillon* came via French, from OFr. *bolir*, which is English *boil* and Türkic *bula-*. The *o/u* in Türkic are interchangeable, both forms *bula-* and *bola-* mean "boil", and can be used in the same village or across a continent. The cited OFr. form *bolir* includes a Türkic 1st pers. verbal active voice affix *-ïr/-ir/-ur*, pointing to the use of other Türkic affixes in French, eg. 2nd and 3rd pers. voice, which either did not get on record, or were

misunderstood by the scribes. Most likely, the word entered French from Burgundia, later Provence and Savoy, and had an initial suffix *-än* of instrumental mood: *bülän (bulən* with rounded *u)* > *bouillon* "decocted", reflected in the French spelling. See **boil**.

English bow (n., v.) ~ Türkic buq- (v.) "to bend, bow" (OTD p.125), with numerous derivatives. Cognates: OE *bugan* "to bend, to bow down, to bend the body in condescension"; Du. *buigen*, MLG *bugen*, OHG *biogan*, Grm. *biegen*, Goth. *biugan* "to bend," ONorse *boginn* "bent", the Gmc. source is unquestionable, the etymology is quite transparent and singular; Skt. *bhujati* "bends, thrusts aside". The Skt. *bhujati* in India can't predate the arrival of the Indo-Arians in the South-Center Asia from the Central-Eastern Europe at about 1600 BC (3600 ybp), and thus derives from the same source as the Gmc. version, although Gmc. version likely appeared by overland route at quite different time, and was popularized by the mounted Türkic Kurganians. The OE form *bugan* is precise match of the Türkic *buqan*, where the affix *-an* forms the noun result of a verb, the object of action from base intransitive verb "a bent one (n.)" (OTD p. 650). Notably, the OTD has a notation that the noun affix *-an* is rare, within the predominantly eastern Türkic languages covered by the dictionary, pointing that it was picked up by the dictionary due to the influences of the westerly branches onto the easterly branches. The affix *-an* has allomorphs *-en* and *-in (-ïn)*, found in Du., MLG, Grm., and ONorse. We can be absolutely sure that the Goth., OE, Du., OHG, MLG, Grm., and ONorse did not pick up *bugan* from the Ottoman Türkic, they had it millenniums earlier.

English box (n.) "container" ~ Türkic boɣ "container, travel pouch packed for transportation of things", from the verb boɣ- "squeeze, choke". Cognates: LLat. *buxis*; the Gk. *pyxis* "boxwood box" does not make sense as a generic name, it appears that *pyxis* is intended to be a linguistic ploy to lead to the *box*. One can visualize multitudes for millennia on squeezing their belongings into multitudes of *boɣs* attached to their saddles, with each of their 3-5 pack horses festooned with *boɣs* from head to tail, then how come that OED has no clue and derives the name of such life-sustaining utensil from an adjective of a *box tree*? The word *box/boɣ* should have been a must lexicon not only within the nomadic society, but also among all the pedestrian polities that hired nomadic armies millennia after millennia, dealing daily with them and their *boɣs*. Would we get the name of the *dog* from the adjective of a *dog tree*? Or a name of a *paradise* from a *paradise flower*? That way can be produced etymology for half of the English, and any second-grader could do OED with his brains turned off. And still, OED has a rundown on *box*, leading over a circuitous path from where to nowhere, but staying firmly within the infertile IE light spot.

English bud "incipient leaf or flower"~ Türkic buqüq "inflorescence, process of budding, node", budaq, butiq "offshoot". Cognates: Du. *bot*, Grm. *Beutel* "bud"; OSax. *budil* "bag, purse"; OFr. *boter* "push forward, thrust"; the OSax. *budil* is semantically dubious, except as a derivative. The *buqüq - bud* semantic and phonetic match does not leave any room for doubts and speculations. The IE attempts to etymologize are pitiful: "bag", "purse", "beetle", all semantically off-course. The nonuniform phonetic is consistent with numerous contributing dialects and blurred concept of budding and offshoot. See **boutique, bodega**.

English bull (n.) "uncastrated adult cattle male, steer", with default meaning of "bovine male" ~ Türkic buqa "uncastrated adult bovine male". Eurasia has two leading areal terms for "bull", *buC* and *tor*, where C stands for a choice of few phonemes: *-g/-l/-f* and their siblings. Geographical distribution of the two is very pronounced, *buC* is contiguous in the Northern Eurasia, and *tor* is contiguous in the South-Western Eurasia. Few outliers complete the picture. It is as much evident that the international form *buC* was spread by the mobile animal husbandry entrepreneurs, who also propagated the complimentary name for

the castrated adult cattle male, the *ox* Türkic *öküz* “castrated adult bovine male”. Geographical distribution of the pair *buC* and *ox* is identical, and notably, in the *tor* area the counterpart for castrated bull is a later borrowing from the *buC* zone: Gk. *bodi (βόδι)*, Lat. *bovis* and similar in the daughter Romance languages; the direction of borrowing is indicated by generic term of the parent languages becoming varietal term in the recipient languages. In Türkic, the word *buqa* appears to be a derivative of the stem *bug-* meaning “bend”, an apparent allusion to the notorious aggressive posture of the bulls. The IE *reconstructions are pitiful concoctions. Probably, the form *buC* was already widespread within the contiguous “pre-Kurgan” archeological cultures noted for their animal husbandry economies: Khvalynsk (6000 BC on), Samara (5500–4800 BC), Sredny Stog (4500-3500 BC), and their areal extensions. See **ox**.

English burl “rounded outgrowth on a tree” ~ Türkic burnï “protuberance”. Supposed cognates: OFr. *bourle* “tuft of wool”, LLat. *burra* “wool”; these “cognates” either refer to derivatives, or are unrelated. Figuratively, anything that resembles burl in shape can be called *burl*. The Tr. stem is *burun* “nose”, *burnï* is a derivative that describes protrusions akin to nose. The semantic and phonetic match is near-perfect. Fi

English butt (v. & n.) “thick end” ~ Türkic büt- (v.) “come to an end, end, end up, befall”. Cognates: MDu. and Du. *bot*, LGrm. *butt*," ONorse *bauta*, OE *buttuc* “end, small piece of land”, ONorse *butr* “short (end)”. The Türkic system of affixing allows creation of vast volume of derivations, eg. *bütün* whole, entire; *bütmäk* ending, termination, fulfillment, etc., and so is its usage in English: butt in, butt out, button, buttress, butt-weld, button, buttock, and so on. The IE etymology is badly lost, vague, and incidental more than is warranted, observing incidental conflations (*button* - *bud*) and conflating unrelated (*button* - Fr. *boter* “to thrust”) words. The age of the lexemes is indicated by proliferation of the Türkic affixes, pointing to the formation of the words like *button* still in the Türkic linguistic milieu: *-on, -ta, uch*, etc. The original semantical association with the human butt is attested by the Türkic derivative form *bütgü* “baby excrement” (sounds much like the modern “butt goo”). The distribution of the word, from Mongolia to Atlantic, and evading the Asian IE areas, makes etymological association with the Kurgan Sarmatians people unavoidable.

English caginess “cautious and watchful, wariness” ~ Türkic qïjïm (n.) “phobia, horror, fear, panic”. English derivatives of the stem are *cagy, cagey, caginess, cagily*, predictably “of unknown origin”, with no IE cognates. However cognates are abundant in Türkic, from the stem *qorq* “fear”, and show up in the part *Gorgon* “terrifying” in the Gk. name *Medusa Gorgona*. *Qïjïm* happened to be just one form of many derivatives of the stem *qorq*, and they include a form with an adjectival affix *-l*, of which the affix *-ly* in the English *cagily* is a direct reflex. See **Gorgon, scare, care.**

English cake “sweet pastry”, “small flat mass” ~ Türkic kek “flat, round loaf of bread”. Originally (until early 15c.) a “flat, round loaf of bread”. Cognates are shared by Gmc. languages: ONorse *kaka*, MDu. *koke*, Du. *koek*, OHG *huohho*, Grm. *Kuchen* “cake”.

English calamus, Lat. Acorus calamus “wetland reed endemic to S.Siberia, M.Asia (Caspian, Aral), India etc.” ~ Türkic igir “acor”. The Lat. name is a modern concoction.

English calumny (n.), calumniate (v.) “trickery, subterfuge, misrepresentation, malicious charge” ~ Türkic čolvu, čylvu (v.) “defame, disparage, libel”. Cognates: OE *hol* (n.), Goth. *holon, holian* (v.), OHG *huolian*, Lat. *calvi* (v.), *calumnia* (n.), MFr. *calomnie* “slander, deceive”; Gk. *kelein* “bewitch, seduce, beguile”; Sl. allophones OCS, Serb., Croat, Bulg., Czech, Slovak, *xula, xoula*, etc. “slander, deceive”. The Lat. form *calvi* “to trick, deceive” matches exactly the Türkic *čolvu* in phonetics and semantics, leaving

no doubt on the origin of the word, the Lat. *calumnia* (n.) is a Lat. derivative of *calvi*, it produced MFr. *calomnie*, and Eng. *calumny*. There is no attested *PIE root **kel-*, but instead exists the Türkic word *čolvu*, still alive and kicking, and with numerous allophones attesting to its geographical, temporal, and dialectal diversity. The ONorse *hol* "praise, flattery" saliently falls out from the semantical uniformity across numerous languages and timespans, and may be a citation of misunderstanding "flattering" instead of "unflattering". The transition Türkic *čolvu* > Lat. *calvi* > Lat. *calumnia* > MFr., OE *holian* (v.), *calomnie* > English *calumny* clearly demonstrates the path and direction of the phonetical shifts within extremely narrow semantical field. The ubiquity of the word in time and space attests to the ubiquity and importance of the calumny in the life of numerous societies from at least the 1st mill. BC to the enlightened days.

English can "container" ~ Türkic kanata (Turkish kodes) "jug, can, container". Cognates: OE *canne* "cup, container", OSax, ONorse, Sw. *kanna*, MDu. *kanne*, Du. *kan*, OHG *channa*, Grm. *Kanne*; LLat. *canna* "container, vessel". The IE suppositions fr. Lat. *canna* "reed", "reed pipe", "small boat" do not make sense, thus the recognition that "the sense evolution is difficult". Definitely so. The semantical and phonetical match of the European and Türkic words make any superficial phonetical resemblance with reeds, pipes, and boats irrelevant.

English candle "wax lamp" ~ Türkic kandil "oil lamp". Cognates: OE candel "lamp, lantern, candle", MIr. *condud* "fuel" (claimed cognate Welsh *cann* "white" is unrelated), Lat. *candela* "a light, torch, candle made of tallow or wax", *candere* "to shine"; Skt. *cand-* "to give light, shine," *candra-* "shining, glowing, moon"; the claimed cognate Gk. *kandaros* "coal" is unrelated. The claimed Slavic cognate *chad* "smoke, soot" could not be derived from the Lat. or Etruscan. Candles were common from early times among Romans and Etruscans, but unknown in ancient Greece (where oil lamps sufficed). The idea of early ecclesiastical borrowing from Lat. is preposterous, people in general, and English in particular were using lamps long before Christianity, and for example Etruscans were never given a chance to become ecclesiastical Christians. The Skt. *cand-* points to Nostratic spread, according to the genetic tracing Skt. migrated to Indian subcontinent ca 1500 BC via Eastern Europe and Caspian area.

English car "wheeled vehicle" ~ Türkic köl- (v.) "to harness (animals to cart)". All western European cognates have a rhotacised form with *-r*, pointing to a single source leading to the Celtic arrival in Iberia 2800 BC: OE *crœt* "cart, wagon, chariot", ONorse *kartr*, ONFr. *carre*, Gaul. *karros*, OIr., Welsh *carr*, Breton *karr* "cart, wagon"; Lat. *carrum, carrus*, originally "two-wheeled Celtic war chariot"; the eastern European cognates have a form with *-l*: Rus. *odno**kol**ka, dvu**kol**ka, **kol**eya, prikol (одно**кол**ка, дву**кол**ка, **кол**ея, при**кол**)* "one horse cart, two-horse cart, grooved track left by cart, tie/harness something". In agglutinated languages, the word *köl-* and its allophones (e.g. *car-*) was just one of many, because the nature of agglutination makes innate derivatives from the names of the animals or harnesses by attaching the same affix to the various stems; that matter is supported by numerous synonyms for harnessing, e.g. Icl. *beisla, belti, nýta, virkja*, where *belti* is a verbal derivative of the Türkic *bel* "belt" with a locative affix *-ta/-te/-ty* denoting a notion of "belt it, rope it, harness it". The word *köl-/car-* has a long trail, e.g. Anglo-Sax. (OE), ONorse, etc., and was still productive in the 20th c. in Russia, showing one or two horses are harnessed into a carriage. Obviously, the term *car* has nothing to do with the unattested **krsos* from the PIE unattested root **kers-* "to run", it is a form still widely used as a noun derivative of the verb "to hitch, harness (animals to cart, boat to pier)" that probably was around long before the wheel came around. The animals were first hitched to drag sledges and stretchers, which required a word for harnessing, and it was later transferred to the wheeled transport. Modern English sports the words

carriage, chariot, cart, carrier, carry, caravan, caravanserai, and a host of other derivatives connected with transportation, formed of the modest original verbal stem *köl-*. See **belt**.

English caragana "pea tree" ~ Türkic qaraqan "caragana", shrub with edible peas and leaves (OTD p. 425), now used as decorative shrub and pharmaceutical ingredient. The medicinal properties of the plant may have been a prime reason for its being carried from its native Central Asia to around Eurasia. The part *cara/qara* does not necessarily stand for "black", it is exceptionally polysemantic term, and include a meaning "strong"; the part *qan* does not necessarily stand for "Khan", it is exceptionally polysemantic term, and medicinally includes a meaning "blood"; it can be imagined that the generic name of the plant denotes "blood medicine".

English case "box" ~ Türkic kečä (kecha) "box". Cognates: Provençal *caissa*; Dan. *kasse*, Du. *kader*, Icl. *kassi*, Grm. *Kasten*; MFr. *caisse*, It. *cassa*, Sp. *caja*, Cat. *caixa (kaisha)*, Lat. *capsa*; Gr. *koutí*; Bask *kutxa*; Est. *kast*; Balt. (Latv.) *kaste*; Bosn., Bulg., Croat, Serb. *kuti-*, Slov. *škatla (shkat-)*; Tamil *kasu*; Skr. *karsha*; Sinhalese *kasi*; Ch. *he 盒, hezi 盒子*.With the semantics "box", the word is truly international, formerly Eurasiatic, and presently of the whole world. Reportedly, the present form *cash* originated in Burgundy (Provence), from those nomadic Burgund (Bulgar) Vandals, it went into French, and then to English. More likely, the same word in slightly different allophones widely circulated across Eurasia, re-conflating and reincarnating in different allophonic forms. The Lat. form stands out, pointing to a path separate from the Burgundian form. Obviously, borrowing from Lat. to Dravidian, Sinitic, Fin., and other diverse languages from diverse linguistic groups can be positively excluded. The only inescapable conclusion can be only that the Eurasiatic steppe nomads spread the word around the steppe belt. The English semantical transition from *cash* "money box" to "money, coin, cash" is a late development, now universally borrowed from English as an international term. See **cash, cashier**.

English cash "money box" ~ Türkic kečä "box", a derivative of *case* "box". The English semantical transition from *cash* "money box" to "money, coin, cash" is a late development, now universally borrowed from English as an international word. See **case, cashier**.

English cashier "money clerk" ~ Türkic kečä "box", a derivative of *case* "box". The English semantical transition from *cash* "money box" to "money, coin, cash" is a late development, now universally borrowed from English as an international word. The Turkish *kasiyer* "cashier" is a good example of re-conflation and reincarnation, an innate Türkic compound of two Türkic words *kečä* "box" and *er* "man" was re-imported into Turkish with a novel semantics "cashier". See **case, cash**.

English category "conceptual division" ~ Türkic qatïγ (adj.) "property of hard, tough, strong, harsh, cruel, violent". Cognates: MFr. *categorie*, LLat. *categoria*, Gk. *kategoria* "category, prediction, accusation". The IE etymology expounds on the Gk. *kategoria* as a compound of *kata* "down to" + *agora* "public assembly". It is obvious that the path from the "public assembly" to "conceptual division" is long and tenuous, while the direct Greek borrowing from the Türkic of the concept "something with property of XXX" with its intact phonetics is verbatim and consistent with other direct Türkic loanwords in Greek (eg. ache *akhos*, sinew *neuron*, guest *xenos*, etc.) and with the genetic picture of the reverse migration of the sedentary farmers from the N.Pontic to the Central Europe and Balkans during the 2nd mill. BC. See **ache, sinew, guest**, etc.

English cave "underground hollow" ~ Türkic kaba "cave, underground hollow". Cognates: Anglo-Sax. *scraef* (*scräf*) "cave, cavern, hole, pit, hovel", *eorðscrafu* "earth hollow"; OFr. *cave*, Lat. *cavea* "cave,

vault, cellar, hollow". From the 3 initial points, the enterprising IE etymologists deduce a unattested PIE root **keue-* connected with *cumulus* "accumulation, pile", a looney proposition. Without any looney intervention, the phonetical and semantical equivalency of the attested *cave* and *kaba* is obvious. The Anglo-Sax. compound *eorðscrafu* "earth hollow" is a slightly misspelled but easily recognizable Tr. compound *yerkaba*, lit. "earth hollow". The example of *cave* provides a best illustration of the disservice the ideologically IE linguists provide to the historical and linguistic disciplines with disinformation via stretched linguistic machinations; the compound *eorðscrafu* "earth cave", composed of two Anglo-Saxon words *eorð* "earthen" and *scraf* "cave" can't randomly arise to perfectly coincide semantically and closely coincide phonetically with a compound of two words from unrelated linguistic group, the Türkic *yer* "earthen" and *kaba* "cave".

English Celt/Kelt (ethnonym) ~ Türkic kel- (v.) "arrive, come". The ethnonym Celt/Kelt does not have IE etymology, the closest that comes to pseudoetymology is a word in the Hebrew Bible naming a hand tool. The semantics of the word *celt/kelt* in respect to the *Celts/Kelts* was lost. The Türkic verb *kel-* with agglutinated affixes makes a semantic cluster of numerous grammatical forms, transmitting a meaning connected with arrival; the affix *-t* produces an abstract noun ("arrival"), and with the affix *-tï (-ti;-tu, -tü; -dï, -di; -du, -dü)* it produces predicate adjectives in analytical form (newcomer); other Türkic grammatical mechanisms would also lead to the form *Celt/Kelt*. The first to call *Celts/Kelts* was Hecetaeus of Miletos (550 – 476 BC), who noted that in the N. Pontic area Kelts were neighboring Scythians in the west. Herodotus (484 – 425 BC) mentions *Kelts* in the N. Pontic and Iberia. From then on, the ethnonym *Kelts* was used interchangeably with the ethnonym *Gauls*, Caesar (102 – 44 BC) stated that *Gauls* called themselves *Kelts*; the allophony of the two forms is obvious. Strabo (63 BC – 24 AD) identified *Kelts* with Scythians, i.e. with nomadic horse pastoralists. The transfer of the of the term *Kelts* on the NW people now called *Celtic* was initiated by Edward Lhuyd (1707), following a logical sequence deduced from the sources and current observations. The generic exonym *Celt* "newcomer" clenches well with the individual tribal names, and may apply to the tribes without immediate ethnic connection. The transition from an exonym to ethnonym is a commonplace occurrence.

English care "attend, be concerned, safeguard" ~ Türkic qorq, lit. "scare, fear, panic, horror, phobia", with connotation "be concerned, safeguard, take care, look after". Cognates: Anglo-Sax. *carig (carigea, carige)* "sorrowful, anxious, grievous", OSax. *kara* "sorrow", *karon* "to care, to sorrow", OE *caru, cearu* "sorrow, anxiety, grief, burdens of mind; serious mental attention", *carian, cearian* "be anxious, grieve; to feel concern or interest", Goth. *kara* "sorrow, trouble, care". OED dubiously emphasizes that it is in "no way related to Lat. *cura* "care, concern, trouble", which is a suitable match semantically. Instead, OED should emphasize that it is in no way related to the notion of "scream", and any other subject semantically unrelated to *care*, there is no need to conflate phonetical resemblances, like unattested PIE root for "cry out, call, scream" fr. Ir *gairm* "shout, cry, call", Eng. *garrulous* "chatty, talkative", Du. *karig* "scanty, frugal", OHG *chara, charon* "to lament, wail", Grm. *karg* "stingy, scanty", and the like; they all deserve and have their own cognates. It would be honest to declare the standard "of unknown origin", with no IE cognates. Türkic have two phonetically close distinct forms with close, but different semantics, *qorq* "be concerned, safeguard, be afraid for" and *görg* "scare", which apparently conflated adjusting to different phonetical structure of different languages. The Anglo-Sax. *carig* "sorrowful, anxious, grievous" is a NW European form of the Türkic *qorq* "scare, fear, panic, horror, phobia", and *Gorgon* is a Greek Mediterranean form. See **caginess, Gorgon, scare**.

English chagrin "grief, vexation" ~ Türkic qadɣur- "grieve, sorrow". Cognates: Eng. *grief* "sorrow", *grave* (adj.) "very bad", Sl. *gore (ƶope)* "grief, vexation", Lat. *gravus, gravare* "grief, vexation". Supposedly "of unknown origin", supposedly no IE cognates, which allows IE etymology to drop the ball and resign. Palatalization of laryngeal consonants and contraction of consonants is a known phenomena in the western Türkic dialects, hence *q- > ch, dɣ > g*. Another known phonetic change is *d/r* alteration, which tentatively would independently produce English *grief* and *grave* (adj.), Sl. *gore (ƶope)*, and Lat. *gravus, gravare* from dialectal forms of same Türkic stem *qadɣur-*.

English chip "fleck, bit" ~ Türkic čïp (chip, chyp) "twig, wand, thin flexible branch". Cognates: OE *cipp* "piece of wood", OE *forcippian* "to pare away by cutting", *cipp* "split small piece of wood", Du. *kip* "small strip of wood", OHG *kipfa* "wagon pole", ONorse *keppr* "stick"; Lat. has *cippus* "post, stake, beam", all allophones and derivatives of the Türkic *čïp*. The original stem *čïp* had numerous uses in the animal husbandry household: frame of wagon cover, structural frame of yurt and its roof, wattle fencing for corrals, etc.; accordingly, Türkic has numerous derivatives and allophones: *čïbïq, čïbïqla, čïbïrt (v.), čubuq*, etc.. Gmc. languages preserved the original stem meaning and its utilitarian derivatives. Naturally, in wooded zone semantics changed from that of the forestless steppes; semantic expansion took place in line with the needs of the time, from wagon parts to fast food and micro schemes, and the old Türkic "twig" keeps marching across the globe and penetrating into our brains, eyes, and hearts.

English chalk (n.) "limestone, chalk" ~ Türkic (Chuv.) chol, OT *tash*, Yak. *tash*, Tuv. *dash*; MM. *chilaun*, Khalh. *chulu*:, Dag. *cholo*: "stone". Cognates: OE *cealc* "chalk, lime, plaster, pebble"; Ir. *cailc*, Welsh *sialc, calch*; Lat. *calx* "limestone, lime (crushed limestone), small stone"; Gk. *khalix* "small pebble". Gmc. languages uniformly have a phonetically different word, variations of *krit*. The Chuv. anlaut *ch-* corresponds to eastern Türkic *t-/d-*, thus *chol ~ tash*; the Mong. forms close to the English *chalk* point to the Ogur Hunnic word in the Mong. lexicon, likely ascending to the Syanbi period ca. 150 AD. In light of the Mong. clones, the IE supposition of *chalk* origin from IE root for "split, break up" is fishy. The silent *-l* in the constructs *-al-* and *eal-* apparently indicates a quality of the vowel rendered *-a-* and *-ea-*, which is rather specific and likely has not changed from the original form; the auslaut *-k* is probably a reflex of the Türkic affix *-ɣ/-k/-g*, which among other functions produces nouns, along the line *chä- + -k (-ɣ/-g)*.

English chute (n.) "fall of water" > "cataract, narrow passage for cattle" ~ Türkic čüm- (chum) (v.) "dive". Cognates: OFr. *cheoite*, Fr. *chute* "fall". The IE etymology runs amok: Lat. *cadere* "case, event, befall".

English coal "carbonized fossil fuel" ~ Türkic kül/köl "ashes, (hot) coals". Cognates: OFris. *kole*, ONorse *kol*, MDu *cole*, Du *kool*, OHG *chol*, Grm. *Kohle*, with -l/-m dialectal variation. The stem *kül-/köl-* means "bury, cover underground", with the affix *-ür (-yur, -ür; -r; -ar, - är; ïr, -ir)* it is an adjectival participle "buried, underground", hence an allophonic derivative *kömür* "coal", and the derivative *kül/köl* "ashes". The *köl* also has connotations of dark, black, shadow, it creates derivatives and paired words like *kölägä, köligä* "shadow", *köm kök* "very blue". The IE etymology is funny, it uses two concoctions to muddle through and get nowhere: Anglo-Sax. (OE) *col* "coal", via unattested PGmc. **kula(n)*, via unattested PIE **g(e)u-lo-* "live coal", which harkens back to the Türkic *kül/köl* "(hot) coals". The Türkic word is alive and kicking, and does not need any hallucinated asterisks.

English cockney "nonstandard native dialect of east end of London" ~ Türkic köken "motherland, native place, ancestral land" > English "domestic (language)". The earliest reference to the *Cockney* is a

"mythical luxurious country, first recorded in 1305", a clear reference to the "ancestral land". Phonetical folk etymologies are "milksop, simpleton; effeminate man; hence: Londoner" and "spoiled child, milksop; cock's egg; runt of a clutch"; the semantics of "domestic (language)" < "motherland" is a relict from the forgotten past; all folk etymologies date from late Middle Ages, a thousand years after the collapse of the substrate language.

English cold (n.) "low temperature" ~ Türkic xaltarä (Chuv.) (v.) "to freeze". Cognates: OE *cald* (Ang.), *ceald* (WSax.), OFris., OSax. *kald*, ONorse *kaldr*, Goth. *kalds*, OHG, Grm. *kalt*, all forms of "cold"; Lat. *gelare* "to freeze", *gelu* "frost", *glacies*; Ir. *fuar*; Bask *hotz*; Sl. *holod (холод)*; Balt. (Lith.) *šalt- (shalt);* Tr. *qarla-* "snowfall (v.), *qarïla* "heavy snow", *qardu* "ice". The Lat. *gelare* phonetically and semantically is a clone of the Türkic *xaltarä* (*xalt- + -ar- + -ra* ~ "snow and ice" + adjectival affix, i.e. "snowy, icy" + directional affix, i.e. "into snow"), the Türkic stem *qar-*, related to snow and ice, belongs to the Oguz phyla, while the Lat. *gelare*, Eng. *cold* and Türkic *xaltarä* belong to the Ogur phyla, with *r/l* rhotacism. In a stunt of inductive reasoning, the Türkic synonymous Sprachbund stems *qar-* and *qal-* in the IE etymology were turned into the unattested PIE root **gel-/*gol-* "cold" and the PGmc. **kaldaz*. What is the morphological function of the part **-az* in the "PGmc. **stem*", is it an agglutinated affix as all stem modifiers are, what is the function of the affix is an untestable mystery of the IE linguistics.

English coney, cony "hare" ~ Türkic *kuyan* with dialectal variations "hare". From here comes the Coney Island "Jack Rabbit Island", and plenty of Türkic Kuyans, starting from the Eastern Hunnish tribe Kuyan, one of the 24 original Hun tribes which eventually became a dynastic clan of Huns and Syanbi, Kuyans in the Bulgarian royal line, Kuyan Hill in Kyiv, among "Uezhi/Uechji" Tocharians Kuyan "Jack Rabbit" also stood for Milky Way, it was a Scythian *qayan*, and is still living in the Russified word *Kuyanchik* "My Little Rabbit" that a mom calls her little boy.

English cork "hard outer layer", "bark of the cork oak" ~ Türkic kairy "bark (tree)". Cognates: Eng. *crust*; Lat. *quercus* "oak", *cortex* "bark", Sp. *alcorque* "cork sole". Türkic has numerous forms for bark: *qadiz, qaz, qasïq, qas, kabyk*, all from Oguz languages, and a matching *kairy* with European Ogur form, which agrees with the English form. Association with oak dates back to the time when oak bark was a known material for various applications, possibly imported from the nomadic Türkic suppliers. Not even a hint on IE etymology. The Türkic word for cork is polysemantic, its another meaning, preserved in English, is crust. See **crust**.

English count (v., n.) ~ Türkic köni "measure" (v., n.). Cognates: IE cognates practically absent, save for Lat. *computare* "to count, sum up, reckon together", allegedly from *com-* "with" + *putare* "prune" > "to reckon", semantically bordering on impossibility, and its Romance cognates. The phonetical transition from *computare* to *count* is questionable, given the limited time and the literate period for the transition. Likelier, both forms evolved independently from different allophones of the same stem that was attested as *köni*. See **quantity**.

English courage (n.), courageous (adj.) ~ Türkic kür (adj.) "courageous, brave, daring". Cognates: Anglo-Sax. *craeft (cræft, cräft)* "strength, might, courage", Fr. *corage*, LFr. *courage*, Lat. *cor* "heart". The suggested OE cognate ignores the Anglo-Sax. *cräft* "courage" and instead suggests semantically incongruent *ellen* "zeal, strength". The spelling *cour-* is French, from older French spelling *cor-* > *corage* for "innermost feelings; temper, wrath, pride, confidence, lustiness, or any sort of inclination", a vague mush quite remote from bravery, but in reality just simple "courage". From the IE listing of English synonyms, one would think that none of the English ethnic ancestors had any courage: they managed to

live without a native word for it, a delusory proposition. The Türkic *kür* shows up both in Anglo-Sax. *cräft* and Fr. *corage.* In Türkic, courage is associated with heart, OE *heorte* and Yak., Tuv., Khak., OT *süreq*/*chürek*/*chüräk*/*yürek* "heart", in addition to the forms *köŋül* and *bayïr,* which allows them to be semantically synonymous with the notion "courage" in particular applications. Extracting the English (and others') bravery from the Lat. *cor* "heart" is dubious, the term has its own independent etymology ascending to the attested Türkic word for heart, rightfully expressed in the English idiom "to have heart to do something".

English crow (n.) ~ Türkic karga (n.) (garga, kaargan, karga, xarga, xĕrxi, etc.) "crow". Cognates: crow - OE *crawe (n.), crawian* (v.) with Tr. dialectal instrumental verbal affix *-an,* paralleling that of *karga,* OHG *hruoh* "crow"; raven - OE *hræfn* (Mercian), *hrefn, hræfn* (Northumbr., WSax.), *hræmn, hremm,* ONorse *hrafn,* Dan. *ravn,* Du. *raaf,* OHG *hraban,*Grm. *Rabe* "raven"; rook - OE *hrok,* ONorse *hrokr,* MDu. *roec,* Du. *roek,* MSw. *roka* "rook"; Lat. *cornix* "crow", *corvus* "raven", Gk. *korone* "crow", *korax* "raven"; Balt. (Lith.) *krauklys* "crow", OCS *kruku* "raven". The name for crow appear to be a compound *kar-/gar-/xar-/xĕr-* "distinct call of crow + *-ga/gan/xi* ~ participle affix, or it could be *kara* "black" + noun affix. Türkic names for crow and raven overlap: raven is *karga, kozgyn, kuskun, kuzgun, quzgun, quzyun, quzgyn, xusxun,* the rook is *kale* and probably some more. Germanic cognates closely follow the Türkic variety: Most of the Gmc. and OCS forms are closest to the Chuv. and Khakass forms *xarga, xĕrxi, xusxun;* the Gk. and Lat. forms point to a separate path from a phonetically close *kar-* source. The absence of the accented *-a-* in *kar-* points to two different but related sources, one that produced the *kar-* form, and another that produced the *kr-* forms. The bifurcation is visible in the verbal line for "to crow": Russ. *karkat* (каркать, *kar-*) "to crow; to portend misfortune; to dwell on negatives", Hu. *karogas (kar-), krakogas (kr-),* Fin. *kurnuttaa (kar-),* Balt. (Latv.) *kurnet, kerkt (kar-),* Sl. Bulg. *grachene* (*grach* "rook", *kr-*), Bosn., Croat. *kreštanje, kreketati ~ graktanje, graktati (kr-),* Est. *krooksuma (kr-) (kaaren* crow, *kar-),* Balt. (Lith.) *krank- (kr-),* Pol. *krak- (kr-),* Slovak, Sloven., Serb. *grak- (гракмати), krek- (крекемати) (kr-).* A third form *kuak-* of the European forms for "to crow" is focused in the areas with historically known past Gmc. presence: Alb., Czech, Slovak, Dan., Du., Norse, Sw. *kuak, kvak-, kvæk-, kwak-, kvek-, kväka,* distinguished by the absence of *-r-* in the root; its origins may be connected with the formation of the Gmc. people in the Scandinavia prior to their migration to the continental Europe and amalgamation with the Celtic people; *kuak-* is also connected with a cry of frog, pointing to the origin of the stem. The affixation of the forms *kar-* and *kr-,* and occasionally *kuak-,* display a variety of the Türkic affixes, mostly of instrumental case; the distribution of the forms for crow, raven, and rook makes the IE origin unfeasible, and EI etymologies incredulous.

English crust "hard outer layer" ~ Türkic kairy "crust". Suggested cognates: Eng. *cork*; OE *hruse* "earth" (probably, "surface crust"), ONorse *hroðr* "scurf", OGrm. *hrosa* "ice, crust"; Lett. *kruwesis* "frozen mud", OFr. *crouste*; Lat. *crusta* "rind, crust, shell, bark"; Gk. *krystallos* "ice, crystal", *kryos* "icy cold, frost"; Skt. *krud-* "make hard, thicken", Av. *xruzdra-* "hard". These cognates appear to conflate different subjects and different etymologies based on varied superficial resemblances: crystal, earth, ice, mud, cold, frost, all of them could not have turned to "crust". The absence of a common IE word points to the IE linguistic borrowing. Türkic has numerous forms for crust: *qadiz, qaz, qasïq, qas, kabyk,* all from the Oguz languages, and a matching *kairy* with the European Ogur form, which agrees with the English form. The Türkic word for *crust* is polysemantic, its another meaning, preserved in English, is *cork.* Geographical spread of the words meaning "crust" points to the movements of the Türkic mounted nomadic tribes across Eurasia, the presence of the Skt. word indicates a period older than the post-2000 BC migration from the Eastern Europe, or a later borrowing, as indicated by the more easterly form with

inlaut *d*. The surviving records indicate that most of the 42+ Türkic languages use the same word in different dialectal forms, pointing to long periods of independent development. The semantic and phonetic difference of the European *crust* vs. *cork* indicates that borrowing of these two words were independent, allochronic, and probably from quite different, both from the Ogur dialects (because of auslaut *-r*). See **cork**.

English cue "stimulus information for action, discriminative stimulus; actor's line that initiates action. prompt" ~ Türkic kü "word, signal, notification, bruit"; English cue ball "initial ball, initiating ball"; English cue, queue "cue stick" ~ "initiating stick"; English cue, clue, clew "initial evidence that gets the ball rolling, given hint, perceived hint", hence clew "ball of yarn or thread" that starts cloth; English on cue "on a signal"; English queue "in sequential order", i.e. "in a cue line". The IE myopic etymology is quite spurious: citing Shakespeare, from *Q* and *cue* in the actor's lingo, from Lat. *quando* "when, perplexity"; it does not connect the Shakespeare *cue* with the "cue stick", the "initial evidence", or a "ball of yarn"; in essence it is a non-self-deprecating way of expressing "I don't have a clue".

English curve (n., v.) "bend" ~ Türkic qarvï (adj.) "bend". Cognates: Du. *krom*, Dan. *krum*, Grm. *krümmt*, Ir. *cuartha*, Welsh *crwm*, Lat., It., Port., Sp. *curv-* "crooked, curved, bent"; Sl. *kriv- (крив-)* "crooked"; Hu. *görbe*; Fin. *käyrä*; all are obvious cognates of the Türkic *qarvï*. The distribution of the word, geographical and within incompatible linguistic groups, points to its origin from a single source and penetration via separate paths, one circum-Mediterranean via Iberia to the Apennines, and the other overland to the Northern Europe. No IE etymology beyond the Lat. cognate. The phonetic monotony of the allophones and Celtic cognates point to the single source not older than 6th-5th mill. BC.

English dune ~ Türkic dun (tüb, tüp) "low", udu, uδu "hill" . Cognates: meaning "low" - Anglo-Sax. *düne* "down, downwards", *düniendlic (dünondlic)* "falling down, tottering", *dünland* "downland, lowland"; meaning "low hill" - *dünlendise* "mountainous", *dünlic* "of a mountain, mountain-dwelling", *dünhunig* "honey from downland, open country"; Eng. *down*, OE *dün* "down, moor; low hill, low mountain", MDu. *dunen* "sandy hill," Du. *duin*, also Celtic" "hill, citadel", OIr. *dun* "hill, hill fort"; Welsh *din* "fortress, hill fort"; second element in place names London, Verdun, etc., traced to pre-insular Celtic [Cambridge Dictionary of English Place-Names] before Anglo-Saxon migration. The Türkic, Anglo-Sax., and Eng. have parallel bifurcated semantics of "low" and "low hill", with "low hill" extending to "citadel", "hill fort", and eventually to *town*, that bifurcated semantics continues to the present. The non-English Grm. words tend to mean "sand bank", the Celtic cognates tend to mean "hill". The Grm. *Düne*, Fr. *dune*, It., Sp. *duna* are said to be loan-words from the MDu., Du., linking them to the Cimmerian-Scythian origin, or MLG *dune*, perhaps from Gaulish. The Fr. word (13c.) is held to be an OFr. borrowing from Grm. The Russ. *duna (дюна)* "dune" likely comes directly fr. Türkic. Notably, the Anglo-Sax. words *düniendlic (dünondlic)* and *dünlic* have preserved the Türkic adjectival affix *-lic* "-like" (Tr. *-lig/-liɣ/-lik/-lan* "like").

English duration "continuing in time" ~ Türkic dür- (v.). Cognates: Lat. form *durationis, diuturnitas*. The Türkic *dür-/tür-* "to last for some time" is a polysemantic verb "get up, rise; stand; be, reside; dwell; stay, stop for a time; intention, willingness to do something", adverb for "continuity of action or state", and an simulative affix; essentially the *dür-/tür-* semantics transmits "prolonged state" in various grammatical forms. See **endure, duress, durable**.

English duress "adverse conditions, extended suffering" ~ Türkic dür- (v.). Cognates: Lat. form *duriciam*. The Türkic *dür-/tür-* "to last for some time" is a polysemantic verb "get up, rise; stand; be,

reside; dwell; stay, stop for a time; intention, willingness to do something", adverb for "continuity of action or state", and an simulative affix; essentially the *dür-/tür-* semantics transmits "prolonged state" in various grammatical forms. The English *duress* is a derivative of the Türkic *dür-/tür-* as something (bad) that lasts. See **endure, duration, durable**.

English elm, Lat. Ulmus campestris ~ Türkic "ilm" (m.), "ilma" (f.) - Ulmus campestris tree. This could be a reverse borrowing, Grm. => Türkic, but one way or another it is a common, and very specific, word. The Romance Latins never ventured into Siberia to share their golden lexicon with various Siberian tribes. The same root is in the name of the river Ilmen, and Ilmen territory. This could be a Fin. loanword both to Germans and Türkics.

English ether ~ Türkic äsir "ether, space". Cognates: Lat. *aether* "the upper pure, bright air", Gk. *aither* "upper air; bright, purer air; the sky", from Gk. *aithein* "to burn, shine". No IE etymology.

English flask ~ Türkic baklaga, LLat. *flasconem* "water bag". One etymological theory from unattested proto Grm. **fleh-* flax, another theory a metathesis of Lat. *vasculum*, that's the end of IE phonetic digs.

English food ~ Türkic apat (Chuv.) "food, eatable". Cognates: Anglo-Sax. (OE) *ofett*, OE *foda*, Eng. *food* "food", Goth. *fodeins*, Sw. *föda*; Grm. *Obst* "vegetables"; Ir. *bia*, Welsh *bwyd* "food"; Lat. *pabulum* "food, fodder", suspected connections with Lat. *panis* "bread", *pasci* "to feed", *pascare* "to graze, to pasture, to feed"; Greek *pateisthai* "to feed", *pastor* "shepherd", lit. "feeder"; OCS *pasti* "feed cattle, pasture cattle", Russ. *pishcha (nuuą)* "food"; Av. *pitu-* "food". The IE etymology clearly confuses and conflates the notions of "food" and "to pasture", quite contrasting occupations.The transition *apat* > *food* is apparent with the Chuv. *apat* "food" > Anglo-Sax. (OE) *ofett* "food" > OE *foda* "food" > Eng. *food* "food". English and Türkic have two genetically connected complimentary forms to express "eating" and "feeding" notions, respectively Eng. *eat* and *food (feeding)*, and Tr. *ye, ash* and *apat* (See **eat**). Both base forms have extraordinary distribution, *food/apat* from Atlantic to SE Asia, and *eat/ye* from Atlantic to China, indicating that once they belonged to two separate Sprachbunds. Unlike the *eat/ye*, which carries salient hallmarks of the Kurgan spread, the *food/apat* is much more localized, apparently with no presence in the eastern Türkic languages. That points to the western origin of the *food/apat*, with attested presence in the N.Pontic refuge (war-time refuge of 3rd-1st mill. BC, not the N.Pontic glacial refuge of 13th-9th mill. BC), and consequent migrations eastward and westward. The presence of the form *food/apat* in Celtic languages may even push its attested presence in the N.Pontic to the 6th-5th mill. BC, to the time of the proto-Celtic departure from the N.Pontic to their migration; it could however be a much later borrowing from the Central Europe area, before the Celtic retreat toward Atlantic. The form *food/apat* initially may also be a loanword into the Türkic, with later spread to the Sarmatian areas, as suggested by its particular phonetic forms in the Gmc. languages. (See **eat**)

English frog ~ Türkic baga. The transition baga <=> frog is easily seen via intermediary forms: *baga* (Tr.) ~ *béka* (Hu.) ~ *broga* (Welsh) ~ *vors* (Du.) ~ *frøen* (Dan.) ~ *Frosch* (Germ.) ~ *frog* (Eng.). The Bask *[b]igel* belongs to this Celtic line. Other close cognates of this development line are *groda/frosch* (Sw.), *frosk* (Norw.), *froskur* (Icl.), *varde* (Lat.), *varlė* (Lith.), *vatrach* (Gk. βάτραχος), *bena* (Beng.), *bretkocë* (Alb.), *broască/furcuță* (Rum.), *granota* (Cat.); another line starts with the Balt. *sarvkiil/kiil/konn* (Est.) and continues in *sapo* (Port.), *sapo* (Galician), *jaba* (Sl.), and *żaba* (Pol.). The modern Türkic form *qurbağa* (Azeri, Turkish includes an adjective *qur* "harm, damage", semantically making it "bad toad", the traces of the adjectival *qur* are observable in the compounds *froskur* (Icl.), *bretkocë* (Alb.), *dedakum*

(Gujr.), *sammakko* (Fin.), *mendaka* (Hindi, with *m/b* alteration). It appears that the original form included *-r-* (like Welsh *broga*), which was lost in the languages that did not like stems with consonant clusters.

English garden "yard adjoining a house" ~ Türkic qur- (v.) "arrange, build, line up, gather, stretch", qur (n.) "sash, belt"; *karta* (Chuv.) "fence"; Grm. *Garten* "fence". Semantically, *garden* is a specialized enclosure. For cognates, etymology, distribution, and history see **gird**. See **court, curtain, gird, guard**, and **yard**.

English glut "overabundant" ~ Türkic oglït- (v.) "increase". The stem is *og* (n.) "family, tribe", with an affix *-l-* it is an adjective *ogl-* "familial, related to family", an affix *-ït* modifies it to various verbal cases (causative, passive, active), creating a notion of "increase" (cf. *oglan* = son, offspring > gain in size of family). The notion of "overabundance, satiation" is the expansion of the meaning "increase", reflected in the notion "satiate, eat to satiation". Cognates: Eng. *glut*, Sl. *glot- (glot + at > глотать)*, OFr. *gloter* , Lat. *gluttire* "swallow, gulp down". Most of the Sl. and Gmc. languages do not have the stem *glt-*. The IE etymologies are not satisfactory. The stem *glt-* in association with throat and swallowing appears only in a sprinkling of the European languages belonging to separate branches and centered in the Slavic area, with Eng. and Lat. being distant outliers, obviously pointing to independent borrowing from a single and ancient source long after the branches had formed; the balance of the European branches use allophones of the word *faryng (pharynx) for* "throat". A best candidate for introduction of the word *glut* appear to be the nomadic tribes of the Vandal Sarmat circle, who ensconced in the area of modern Poland in the 2nd c. BC, and later migrated to the Savoy-Provence area between Rome and Gallia. The loss of the unaccented anlaut *o-* is theoretically consistent with the truncated and contracted forms of the western Türkic languages, cf. Kashgari's observations.

English hash "chopped mix" ~ Türkic ash "chopped mix", *ash* is a Tatar dish of finely chopped meat and vegetables. Cognates: OE *æces* (Northumbrian *acas*) "chopper, axe, hatchet" later *æx*, OSax. *accus*, ONorse *ex*, OFris. *axe*, Grm. *Axt*, Goth. *aqizi* "chopper"; OFr. *hache* "ax", Fr. *hacher* "chop up"; Gk. *axine*, Lat. *ascia*. The prosthetic *h-* points to the Ogur-family dialect, like the Sarmat, Hunnic, and Bulgar, lost in the modern Tatar. The *PIE etymology is based on an assumption that the dish was named after the hashing tool, and etymology is concocted from a blend of all known west-European forms, without due consideration of the east-European cognates. If hashing was done with a knife or a chopper, in the IE etymology the hash would logically be called "knife" or "chop", and etymologized correspondingly. Herodotus, for example, reported (Herodotus IV 23) a Scythian dish called "asxi/aschi", which could be a precursor for the modern "hash/ash", without axes, knifes, or choppers. The simultaneous presence of the word in the Grm., Gk. and Romance attests to numerous paths from related sources, probably starting in the Neolithic time.

English heap "pile of objects on top of each other, great number, multitude" ~ Türkic kip/kep "pile of clothing, clothing as household or trading stuff" (Tuv, Sakha, Kirg.). Cognates: OSax. *hop*, OFris. *hap*, Sw. *kippa*, Norse, Dan. *heap*, MLG *hupe*, Du. *hoop*, Grm. *Haufe*; Sl. *kipa*, Balt. (Lith.) *kaup(as)*, Lat. *chupa*; Hu. *kepe, kupac*; Sum. *kapa*; Ch. *ke 柯*, all "heap". Nowadays, the western Turkish and Bosnian have allophonic forms *küme* and *kamara* respectively, at the turn of the eras the Oguzes (Turkish) and Kangars (Bosnians) occupied Middle Asian area around lake Balkhash, while the Enisei Kirgizes, Sakha (offshoot of Saka 塞 tribes), and Tuvinians (Tuba, Tabgach 拓拔, 拓拔雲碌) with respective allophonic forms *kep, kip*, and *hep*, that share the form with Grm., Slavic, and English, were located to the north-east of Balkhash, in the Altai and Dzungaria highlands. A chance correspondence between the Grm., Slavic,

Chinese, and English forms on one hand and Tuv, Sakha, Kirg. forms on another hand is excluded because of the extremely narrow semantic field. We see that the north-eastern tribes (in respect to the steppe belt) in Asia share the word with the north-western tribes in Europe, and with the Sumerians in the center and to the south. To make things even more interesting, the Lat. shares the form *grumus* with Icl. *hrúga*, Balt. (Latv.) *greda*, Sl. *gruda*, and Turkish/Bosnian *küme*/*kamara*, with the European forms ascending to Neolithic times in reference to a pile of rocks (*cairn*), and in Lat. and Icl. case pointing to the Celtic origin, while the Celtic forms use semantically equivalent and temporally as old notions Ir. *carn, cairn*, Welsh *domen*, with underlying reference to a pile of rocks (*cairn*). No IE etymology for either "heap" nor "cairn", these most ancient words are infiltrators into the IE languages.

English herd "troop of animals" ~ Türkic kert (Chuv.) "herd, flock", *Tr. ordu* "troop, army". Cognates: OE *heord*, ONorse *hjorð*, Goth. *haírda*, Sw. *hjord*, OHG *herta*, Grm. *Herde* "troop, flock, swarm"*;* Balt. (Lith.) *kerdžius* "shepherd", OCS *čreda*; Skr. *sardhah, Hu. csorda (sorda), Tr. ordu* "troop". It is generally accepted that *herd* and *horde* is the same word, since phonetic is the same, and horde is a polysemantic word with one of the meanings "troop, group, crowd", the same as the *herd*; *kert* appears to be an isolated case among Türkic languages, finding it in Balt. and OCS allows to speculate that this is a form among the Sarmatian Bulgars, who coexisted with local Baltic tribes from the 2nd. c. BC; the form with anlaut consonant is also typical for the Gmc. languages. The IE etymology, based on dubious OCS *čreda* "line, line-up" and phonetically dubious Skr. *sardhah*, appear less than credible, and obfuscation of the obvious Tr. cognates clouds etymological effort.

English hide "pelt, skin" ~ Türkic quyqa "pelt, skin". Cognates: Anglo-Sax. *hyd*, ONorse *huth*, OFris. *hed*, MDu. *huut*, Du. *huid*, OHG *hut*, "pelt, hide", Grm. *Haut* "skin"; OE *hydan* "to hide"; Welsh *chuddio/guddio/kuddio* (v.) and Ir. *cheilt/chur/chun* (v.) "to hide"; these North European cognates carry a mark of a local Sprachbund. The Türkic term is a compound of a stem *qoy/quy* "inside, bosom" which produced the English *hide*, the verb *qoy-/quy-* means "placed inside, in the bosom", and with the noun-producing affix *-qa* (*-ɣa/-qa/-gä/-kä*) forms *quyaɣ* "armor, cuirass, shell". The numerous and various synonyms of *hide* in different European languages, like the Türkic words and the English *hide*, uniformly have a connotation of hiding, translated into a constellation of idioms. The transitions *g/k/q* to *h*, and of semi-consonant *y* to *th/t/d* are consistent with similar observed linguistic modifications, they may be a result of assimilation into an alien linguistic system, or a local development within the Turkic family under an influence of an alien linguistic system. The same root *qoy/quy* for *hide* (v.) transpires in the Welsh and Ir. forms for "to hide", suggesting two separate paths, one overland, and the other Celtic circum-Mediterranean. The IE etymology is feeble, addressing only a selected selection of samples suitable for the task, and strenuously resorting to random, unsuitable, and far-fetched cognates, like "eyebrows" and "clouds", and the "guts" that relate back to the Türkic form of the notion "inside, bosom". See **gut**.

English hue "color, color of horse" ~ Türkic tü "color of horse". No IE etymology. The anlaut *h/t* alteration must be connected with dialectal variability and consonantal development in Türkic languages.

English jaggery "brown sugar" ~ Türkic yaɣïz "burnt (color), dark". No IE etymology.

English jam "preserve of crushed fruit" ~ Türkic jemiš (jemish) "fruits". Ridiculously, this obvious cognate is rated "of unknown origin". In Türkic, *jem/yem* is "food, edible" (MK III 144), *jemiš* is a derivative of *jem/yem* (MK İI 12), *-iš/-š* is an abstract class noun affix used to create category nouns from specific nouns. Connection between *jam* and *jem* is direct both phonetically and semantically, the loss of

affix is normal adaptation, and shift in meaning was apparently produced by uniquely distinct preservation method, still widely used in Türkic and Türkic-influenced cultures. The verb *jam* is a derivative of the same conservation process, it could possibly originate still in the Türkic substrate. No IE cognates whatsoever. See **yammy.**

English jar (n.) "cylindrical vessel" ~ Türkic jart "vessel, bowl-shaped vessel, goblet", also "liquid measure". Cognates: Provençal *jarra,* Sp. *jarra*, It *giarra* "vessel"; MFr *jarre* "liquid measure"; Arabic *jarrah* "earthen vessel". Distribution of the word points to two separate paths, the northern path to England and the Burgund Vandal path via Provence. The spread of the word with both meanings, "vessel" and "measure", supports the Sarmatian source, both paths originating in the Baltic region. No IE etymology, no IE distribution, the possible Arabic origin should be checked by examining distribution within the Semitic family.

English joke "jape" ~ Türkic elük "joke, jape, gibe". Cognates: Lat. *iocari, iocus.* The IE etymology deadlocks at Lat. *iocus* "joke, sport, pastime". The Türkic form *elük* belongs to the Oguz branch, a corresponding Ogur form has an anlaut consonant: *jelük*, which produced the English *joke*, furnishing one more evidence linking English with the Ogur language of the Sarmats. The Lat. and Lat.-derived forms indicate an independent path without an anlaut consonant: Lat. *iocari, iocus*. The word could not have disappeared from the Roman times to the advent of the modern linguists, but as with many other words, the vernacular of the populace remained a separate world from the world of the literature that serves for the linguists as a linguistic mine. Not only the time barrier separates the English word from the Lat., the cognates of the English *joke* are notably absent from the English traditional donor languages, including its main French contributor, which provides most of the Lat.-derived lexicon, and Italian and Spanish, which are closest to the Roman vernacular. These hurdles exclude a chance of direct Lat. connection, supporting a thesis of two independent borrowing paths. Türkic retained one more form for "joke", *şaka (shaka)*, also form the Oguz branch (OTD); if *elük/jelük* is more archaic, the *şaka (shaka)* form may have been an intermediary for the Eng. and Lat. forms: *jelük > şaka (shaka) > jaka > iocari, iocus ~ joke*. See **haze**.

English juice "plant liquids, sap" ~ Türkic jü "juice". Cognates: OFr. *jus* "juice, sap, liquid", Lat. *ius* "broth, sauce, juice"; Skt. *yus*- "broth", OCS *jucha* "broth, soup," Balt. (Lith.) *juse* "fish soup"; Chinese 汁 *ji (Pyn. zhi)*. The Türkic stem *jušil- (jushil)*, passive of *juš- (jush)*, means "drip" (v.), "dribble" (v.), and points to the semantical origin of the notion *juice*: it was not something pressed out of something, but the sap collected from the plants, a hunter-gatherer term. The spread and time depth of the distribution point to origins predating mounted European Scythians by a millennium: the Chinese reflex *ji* "juice"is likely a reflex of the Scythian Zhou component in the Chinese language.

English laber (OE) "thistle" ~ Türkic läbär (Chuv.) "thistle". Cognates: OE *laber, leber* "rush, reed", OHG *leber*. The term is not attested in the eastern Türkic languages, but a name for a particular plant is unlikely to stably survive for millennia; likely it is a Sarmatian word carried from the Eastern Europe to the northeastern Europe. The non-IE origin is obvious.

English leak (n.) "discharge of a fluid" ~ Türkic liš (lish) (n.) "moisture". Cognates: OE "to moisten", Goth. *leithu,* Cimr. *lliant,* MDu. *leken,* ONorse *leka*; Balt. (Latv.) *ieliet*, (Lith.) *pilti*; Pol. *lać (lach),* Sl. *lit (лить)*; Lat. *libare*, Gk. *leívo (λείβω)*, all "to pour", with a base stem *le-/li-*, all are derivatives of the Türkic *liš* "moisture", with few allophonic variations. The term *leak* is a derivative of a verb "to pour", which has a very particular distribution in Europe. The noun *leak* is developed from the verbal stem *le-/li-* "to pour" with the Türkic affix *-ïg/-ïɣ*, which produced the ONorse cognate *leki* "leak", Anglo-Sax. *leccan,* and the English *leak*. Other terms connected with water also have Türkic stems: Lat. *aqua,* Pers. *apa* are derivatives of the Türkic verbal stem *aq-* "to flow"; the Eng. *water* and Gmc. *Wasser* are cognates

of the Türkic noun stem *su/suv* "water", with the Sl. *voda (вода)* apparently germinating from the Gmc. form. The Sl. *tok (ток)* "current" and *potok (поток)* "stream" are reflexes of the Türkic *tök-* "to pour". All these semantical siblings with particular distribution point to a common genetic origin.

English mead "fermented honey drink" ~ Türkic mir "honey". Cognates: Grm.– OE *medu*, ONorse *mjöðr*, Dan. *mjød*, OFris., MDu. *mede*, Grm. *Met/Metu* "mead"; Celtic – " OIr. *mid*, Welsh *medd*, Breton *mez* "mead"; Balt.. *medus, medus, meddo* "honey"; OCS *medu*, Sl. *med/med/miod/mjod*; Finn. *mesi*; Gk. *μέθυ methy* "wine"; Skt. *madhu* "honey, honey drink, wine", Av. *maδu*; Chinese 蜜 *(mi)*; Japanese 蜜 *(mitsy)*. The uniformity of forms across families points to Nostratic origin and widespread borrowing. In Türkic, a dialectal clone of *mir* via *m/b* alteration is *bal*, typical for the eastern Oguz linguistic subfamily. The Chinese word *mi* is likely a reflex of the Scythian Zhou component in the Chinese language, later transmitted to Japan.

English mean (v.) "intend, have in mind" ~ Türkic many (mahny) (n.) "meaning, sense, essence, idea". Cognates: OE *mænan*, OFris. *mena*, OSax. *menian*, Du. *menen*, Grm. *meinen*; OIr. *mian* "wish, desire", Welsh *mwyn* "enjoyment"; OCS *meniti*. The abstract meaning of the word allows development of numerous derivatives in English and Türkic, some of them present in both languages (e.g. *mind ~ ming*). The unattested PIE **meino-* "opinion, intent" is a notional conflation of the above forms, with no cognates in other IE families outside of the N.Europe. The homophonic *mean* "average, middle" is clearly unrelated to the *mean* "idea", all the scholarly scholastic notwithstanding: recycling lexemes is a routine business in science. See **mind.**

English much (n., adj., & adv.) "great amount or extent" ~ Türkic munča (muncha, adv.) "so/thus, such a number of, so many". *Munča* is a clone of *bunča* via dialectal *m/b* alteration, and its development into *much* mirrors that of the *bunch* in respect to grammatical development, semantical expansion, and phonetics, see **bunch**. Predictably, IE etymology is lacking, and cognates are variations of *much*, like Sp. *mucho*. Probably, the version *munča* settled in Europe separately from *bunča*, and in view of its geographical spread also much earlier than *bunča*, pointing to the Kurgan Culture waves from the N.Pontic. If that supposition is correct, more *m*-version lexicon of the the *b*-version words on record may be found in the Romance languages. See **bunch, bundle.**

English message "communication" ~ Türkic muştu (mushtu) "pleasing news". Cognates: OFr. *message*, MLat. *missaticum*, Lat. *missus*. IE etymology: OFr. *message*, from MLat. *missaticum*, from Lat. *missus*, pp. of *mittere* "to send" (~ mission). So, the Lat. used Türkic word. Oh, boy, no IE **cognates*, but a Lat. borrowing from the Ottomans should probably be ruled out.

English omen "foretelling sign" ~ Türkic aman (adj.) "bad, not good". Cognates: Lat. *omen* "foreboding" from OLat. *osmen*. The Türkic *aman/yaman* has two opposite meanings, "bad, not good", and "mercy, wellbeing, safety", with the negative meaning being or linked with a derivative of a stem *yama-* with semantics "to fix something that require fixing": to patch, to clean, to wipe. The Türkic bifurcated literary semantics points to the underlying semantic of "foreboding" leading to "bad omen" and "good omen". IE etymology: Lat. *omen* "foreboding" from OLat. *osmen* "of unknown origin". No IE cognates. The Lat. used Türkic word.

English onus "burden" ~ Türkic önüs "ascent". Cognates: Lat. *onus* "load, burden", hence legal Lat. *onus probandi*, lit. "burden of proving". The Türkic derivative *önüslüg* "related to ascent" is probably a model for use in ecclesiastical Lat. This word is definitely not a late borrowing from Turkish, it must be

an innate in Lat., probably from discourses during the early Christian Church time, when other Türkic words and idioms were popping up in ecclesiastical Latin and Greek. Possible source: Tengiist (*Arian* in Christian lingo) converts that rose in the hierarchy of the early Christian Churches.

English otter "fissiped mammal" ~ Türkic ätär "otter". Cognates: OE *otr, otor*, ONorse *otr*, Sw. *utter*, Dan. *odder*, Du. *otter*, OHG *ottar*, Grm. *Otter;*, OIr. *odoirne;* Skr. *udrah*, Av. *udra*; Lat. *lutra*, Gk. *enydris*; Balt. (Lith.) *udra;* OCS *vydra*. The IE etymology connects otter with water (Gk. *hydra*), and that implies a loanword into Türkic languages, a feasible proposition since the word is not attested in the eastern Türkic languages. The prosthetic anlaut *v-* in the Sl. form typifies the early Sl. version of the Tr. words starting with vowel: *ätär* > Lith. *udra* > *Sl. vydra, arata* > *Sl. vorota* ~ *Lat. porta, ata* > *Gmc. Vater* > *Sl. vot(china), etc.*

English owl "bird of prey" ~ Türkic **aba**qulaq, q**obu**rta, etc., from the stem *aba-/obu-* etc., with various prosthetics, double stem, and affixes in different Türkic languages. Cognates: Du. *uil*, OHG *uwila*, Grm. *Eule*, ONorse *ugla*; Lat. *ulula*; Sl. *sova*, Sum. *bagialu*, all "owl". The Sumerian *bagialu* is probably attested in the 3rd. mill. BC, it parallels Türkic cognates *aba, qobur*, etc., and ultimately Gmc. forms. The Gmc. auslaut ending *-l/-la* is a reflex of the Türkic adjectival affix *-l/-il*, making it something like "owling bird". No credible IE etymology other than imitative, though imitation may in fact be the origin of the Türkic word.

English ox (oks) (n.) "castrated adult cattle male" ~ Türkic öküz "castrated adult cattle male". Cognates: OE *oxa*, ONorse *oxi*, OFris. *oxa*, MDu. *osse*, Grm. *Ochse*, Goth. *auhsa*, all transparently ascending to the Türkic proto-form *öküz*. The unattested IE **conjectures* are of figmentary nature. See **bull**.

English queue "prompt signal" ~ Türkic kü "word, signal, notification, bruit". English has two spellings, *queue* and *cue*. See **cue**.

English sack ~ Türkic sak "store, storage", and all the derivatives of the "store". Cognates: OE *sacc* (WSax.), *sec* (Mercian), *sæc* (OKentish) "cloth bag", "sackcloth", MDu. *sak*, OHG *sac*, ONorse *sekkr*, Goth. *sakkus* "bag"*;* Etr., Lat. *saccus* "bag"*; Gk.* sakkos "bag"*;* Hebr. *saq* "cloth bag"*;* OFr. *sac*, Sp. *saco*, It. *sacco* "bag". The spread of the word is consistent with the spread of the nomadic tribes of the Scythian and Sarmatian circle, and with the distribution of the other terms of the nomadic inventory. The Heb. *saq* matches exactly the Türkic *sak* in phonetics and semantics, and apparently belongs to the time when in the 7th c. BC the Scythians dominated Palestine.

English sage "wise (n.)" ~ Türkic sag, sağ (*ğ* may be articulated silently) "wise, talented, foresighted", from the stem *sag-* "mind, intelligence, acumen". In etymological theory from Lat. *sapere* "have a taste, have good taste, be wise", from unattested PIE base **sap* - "to taste"; the pertinent Lat. form *sagax* is entirely ignored. The Türkic *sag* is real and does not need any asterisks; also if of all the IE languages only the ancient Lat. has it, then it is a borrowing in Lat. Semantically, from the unattested PIE **sap* "taste" to the "wise" is quite a semantic distance that needs a scholarly leap, even the "seasoned" and "wise" semantically are quite distinct. The Gk. *soph* ascends to the 6th c. BC, and must be a medium that brought this Türkic word to Lat. *sagax* and into the western IE languages. See **sagacity**.

English sapphire ~ Türkic sepahir, sabarir, generic for "mountain crystal, Moon Stone". Cognates: Lat. *sapphirus*; Gk. *sappheiros* (*σάπφειρος*) "blue stone"; Heb. *sappir* "sapphire", ultimately not of Semitic

origin; Skt. *sanipriya* "dark precious stone". The IE etymology runs from Lat. from Gk. from a Semitic source but ultimately not of Semitic origin. Indian possibility: Skt. *sanipriya* "dark precious stone" with either a semantic shift or etymologically confused with *Sani + priyah* "Saturn precious stone". The Gk. "blue" and Skt. "Saturn" both appear to be local semantical adaptations based on homophony. The name has been internationalized via trade routs, and etymology must be sought along the the caravan trade routs.

English satyr (n.) ~ Türkic satir (adj., adj. n.) "rootless, kinless". The modern English may borrowed the word from the Lat. and Greek, but it did not have to: the English substrate already had it, passed it to Greek, which passed it to Lat. *satyrus* and on to English. The Türkic *satir* is a derivative of the stem *sat-* "trade", *satir* "trade-man", with derisive connotations, it was successfully adopted into Gk. as a "strange-man", "oddball-man", which eventually gave us *satire* and *satyr*, words supposedly "of unknown origin".

English scare "fear"~ Türkic qörq- (v.), qörq (n.) "phobia, horror, fear, panic" (v. & n.). Cognates: ONorse *skirra* "to frighten", *skjarr* "timid, shy". The prefix *s-* appear to reflect the northern European morphology, Slavic has the identical prefix *s-* with the same semantic of incoming or future perfect event, along with a slew of Türkic affixes. The unaccented second *-q* in the syllable *qörq* has a tendency to contract, probably it already had contracted in the Sarmat vernaculars. The Türkic *qörq-* dubs as "care", which is reflexed in identical semantics in English: "have fear" ~ "be afraid" ~"be careful". Etymology supposedly is "of unknown origin", i.e. dead end etymology with no IE cognates. See **Gorgon, caginess, care.**

English sea (n.) "turbulent body of water with swells of considerable size" ~ Türkic si (n.) "water, moisture". Cognates: OE *sæ* "sheet of water, sea, lake", OSax. *seo*, OFris. *se*, MDu. *see*, Goth. *saiws* "lake", Du. *zee* "sea", Dan. *sø* "sea" or "lake", ONorse *sær* "sea", Grm. *See* "sea" or "lake". While the Common Türkic is presently using allophones of *dingez* for the "sea", the stem *si* for "waters, moisture" is found in numerous derivatives, from the allophonic *su* "water, moisture, liquid" to *siŋir* "vein", *sid-*/sit-/siδ- "to urinate", *sibak* "urine draining hose in baby cradle", *siŋ-* "to absorb liquid into soil", *siŋir/siŋür* "pour", *sirkä* "vinegar", etc. The word is rated "of unknown origin", which means that it has better than 50% chances of being Türkic. No IE cognates whatsoever. The distinction between "sea" and "lake", salt or fresh is entirely conventional, depending on the environment.

English sector ~ Türkic čektür v. (chektür) "separate with markers" (imp.), from chek- v. (ček-) "separate with markers". Lat. *sector* "a cutter," from *sectus*, pp. of *secare* "to cut". No IE etymology.

Grm. Schabracke "horse blanket" ~ Türkic "cheprak" - "horse blanket". Same word in Yiddish, Polish, Byelorussian, Ukrainian, Russian.

English sepia "reddish shade of brown" ~ Türkic sepi- "to tan" (v.), i.e. to grow reddish-brown quite plausibly draws on the ink fluid of the cuttlefish, but then the IE etymology stumbles down from the Greek and Lat. *sepia* "cuttlefish" to the *sepein* "rotten", a dubious proposition. More likely, the mollusks were not born rotten, but gained their name from the color of the extracted pigment, and the term for the color came from the Türkic derivative *sepi* (adj.), a direct loanword with proper semantic and phonetics. Numerous Türkic-Greek parallels attest to the close cultural exchange between the Türkic Scythians and the Greeks, as described Herodotus.

English suture “cord of sheep intestines, thread” ~ Türkic sač (sach) “thread”. Cognates: Eng. *sutura* “fibrous joint”, Dan *snoet* “spun (yarn)” Icl. *snúa*, Ir. *chasadh* “spin (yarn)” Lat. *sutura* “a seam, a sewing together”, *sutus* “sewn”, Balt. (Lith.) *sukti*, Sl. *such* “spin (yarn)”; Skt. *sutram* “thread”. Like in English (“to thread”), in Türkic the stem *sač*- can be used as a verb (*sačan*-). The IE etymology does not connect the spinning etymology, which in most cases is a derivative of the local form of the stem, in particular Eng. *sew* does not have a suitable etymology, and lends itself to a status of a derivative from the same stem *sač*-: OE *siwian, siowian* “to stitch, mend, patch, knit together”, ONorse *syja*, Sw. *sy*, Dan. *sye*, OFris. *sia*, OHG *siuwan*, Goth *siujan*, Lat. *suere* “to sew”; Skt. *sivyati* “to sew”; OCS *šijo* “to sew”, *šivu* “seam”; Lat. *siuviu, siuti* “to sew”. The OE, Grm. and Goth. versions preserved the Türkic instr. case affix *-an*: *sewan* “to thread”.

English tab “account, bill, check” ~ Türkic tap- (v.) “receive, acquire”, with a collection of Türkic verbal and substantive equivalents covering everything from earning (serving) to hand over and entrust. The English equivalents are “my tab” ~ “my account, how much I owe” and “his tab” ~ “other's account, how much others owe”. The IE etymology gives “American English colloquial, probably from *tabulation* or of *tablet* or *tabloid*”, which does not account for forms like “keep tabs on” ~ “follow the account”, “tab” ~ “file tab” or “attached ear” to locate account or open a can, with unsustainable ultimate etymology from Lat. *tabula* “small flat slab or piece” “of uncertain origin”, essentially a dead-end etymology (Lat. tab is *libellus*). The attestation is late, 19th c., hence the “colloquial”, the “recent origin”, and the conflation with “tag, tablet, tabula”, and such. The Türkic etymology fits the phonetics and semantics, keeping track of the accounts is as old as are the caravans, caravanserais, and eateries. Archeologically, sustained trade relations are detectable from the mid of the Neolithic.

English tale “narration” ~ Türkic tili/tele/dili (n.) “language, tongue, speech”, with verbal derivatives. Related terms *talk* and *tell*. Cognates: Anglo-Sax. (OE) *talu* “story, tale, the action of telling”, Du. *taal* “speech, language”. Secondary English sense of “number, numerical reckoning” => teller, OFris. *tale*, MDu. *tal* “number,” OSw. *tala* “number,” OHG *zala*, Grm. *Zahl* “number”. Ironically, the unattested PIE root **del*- “to recount, count” reverts back to the Türkic verb *tili/tele/dili*, the absence of the Indian/Iranian cognates notwithstanding. The Chinese *说 (shua)* “say, tell, talk” is likely a reflex of the Scythian Zhou component in the Chinese language.

English tambourine “drum” ~ Türkic tambur “musical instrument, similar to mandolin”. French *tambourin* “long narrow drum used in Provence”. Provence was a kingdom of Burgunds, they may have improved the drum, but they used the Old Türkic name *tambur*. Connection with the word *tabor* Türkic “encirclement”, for mobile fortifications used in the nomadic warfare, is superficial; although both the drum and tabor are circular, these two foreign words apparently were confused.

Grm. Tasse ~ Türkic tas/taz, Ital. *tazze*, French *tasse*, all “low cylindrical bowls”.

English, Grm. Gk, Lat. Theriak/theriacum (Theriacum Andromachi) “snake antidote” ~ Türkic tiryak “snake antidote”. Türkic has a cluster of meanings: “antidote, opium, narcotic drug addict, heavy smoker, drunkard, maniac, quarrelsome, i.e. it is a generic word that passed to Greeks and Latins only one, apparently vital for them meaning. Theriac was in use till the 20th c.

English thread ~ Türkic “telu” “bowstring, to stretch”, Grm. “*Draht*” ~ “*wire*”. Cognates: Eng. “*thread*”, Grm. “*Draht*”, Mong. “*tele*”, Hotan “*ttila*”, New Pers. “*tel*”, Kurdish “*tel*”, Ossetian “*tel*”, Khal. “*tele*”, Buryat “*telür*”, Kalmyk “*tel*-”, Evenk “*telbe*-”, Japanese “*turu/tsurú*”, etc. *(Dybo A.V., Chronology*

of Türkic languages and linguistic contacts of early Türks, Moscow, 2007, p. 806). The Türkic is so far the only language where the word can be etymologized, which excludes all branches of Indo-European and Tungusic families. The Eurasian spread of the word is amazing.

English time (n.), timely (adv.) ~ Türkic timin (adv.) "just now, at a time, outright". Cognates: OE *tima* "limited space of time", ONorse *timi* "time, proper time", Sw. *timme* "an hour". Türkic has numerous words to refer to the abstract continuous time, but except *qolu* none of them have an element of time measurement: *čer* season, period; *čerig, čerlik* suitable moment; *oɣur* period < timely; *öδ* period, moment; *öδla* choose, appoint moment, period; *öδläk* time period, time (generic); *qačan* when; *qaju* when; *qolu* 10 sec period; *rüzgar* epoch; *tïδïn* moment in time; *turum ara* during (period, month, hour); *tuš* period, all time; *vaqt* defined period; *zamana* epoch, fate. It appears that the notion of certain time expressed by Türkic *timin* developed into adverb *timely*, and then expended to the notions of time duration (hours) and moment (10 o'clock) *time* (n.), and of time flow *time* (n.). The verbose IE etymology also employs that concept of development, but leads to nonsensical unattested IE root **da*- "cut up, divide" << *tide*, suitable for anything divisible, like an apple pie. The *time* cognates have no relation to cutting anything or any tides, and do not lead to a generic word for time that undoubtedly existed in any human society from days immemorial. Türkic is a good example on antiquity of the notion of time, in the above example it developed 11 discrete references to time, and probably numerous others did not enter the dictionary. The semantics and phonetics of *timely, time,* and *timin* suggest etymology that does not venture to any long-range fishing expeditions and phantom conjectures. See **awile**.

English toll "payment, fee" ~ Türkic tölač "compensation, fee", from the verbal stem *töla*- "pay, pay off". Cognates: Anglo-Sax. (OE) *toll, toln*, ONorse *tollr*, OFris. *tolen*, OHG *zol*, Grm. Zoll; LLat. *tolonium* "custom house", Lat. *telonium* "tollhouse"; Gk. *teloneion* "tollhouse", *telones* "tax-collector", *telos* "tax". The original general European sense was "payment exacted by authority", "charge for right of passage", while in Türkic the verb *töla*- is a generic word for payment for service, for payment that you owe, for payout. Apparently, the Gk. merchants learned the term through their wallets, paying for ferries and safe passage on the way, and that particular semantics gained hold on the Southern European scene, but is likely irrelevant to the Gmc. domains in the Northern Europe. The Latins used the Gk. word. The IE etymology ultimately derives *toll* from an unattested PIE **kwel*- "to roll, to move around, wheel", which does not make much sense either semantically nor phonetically; the IE languages do not have a key underlying cognate of *toll* in a verbal form "to pay", leaving the term an isolated and queer case. The Türkic etymology is transparent and obvious.

English tool "implement, means to accomplish some act" ~ Türkic tolɣa- (tolga-) "to wind, wound (coil around), don, attach, squeeze, grasp". Cognates: OE, ONorse *tol* "tool". The -*ɣa/-ga* in *tolɣa*- is a Türkic verbal affix, thus a likely chain is Tr. *tol* (n.) "completion" > *tolɣa*- (v.) "to wind, grasp" (action for completion) > Eng. *tol/tool* "implement to accomplish"; a direct transition from Tr. *tol* (n.) "completion" > Eng. *tol/tool* (n.) "implement to accomplish" appears to be less possible. The Türkic derivatives favor the *tolɣa*- (v.) > *tol/tool* path: Türkic has derivatives *tolɣaq* (n.) "vise", *tolumlan*- (v.) "to arm", "to don armor", *tolumlüɣ* (adj., adv.) "armed, equipped". No IE cognates, one other OE word *tawian* "prepare" appears to be semantically unsuitable, and is mentioned as cognate on purely phonetical resemblance.

English top ~ Türkic töpü "top". The semantics and semantical extensions of the English and Türkic words are nearly identical, except for *top off* as "finish" instead of "full, to the brim", *top drawer, top gun, and topless*, which all appear to be late American innovations. Türkic also used the word *töpü* for crown

(anat.), pate, head. The exact phonetics and semantics validate the Türkic origin; even for a 3-letter word a chance coincidence of phonetics and semantics appear out of question, considering a slew of identical semantical derivatives in two languages. In Türkic etiology, "top" was especially important and everyday word, because of the mandatory use of mountaintops for sacral ceremonies, each tribe needed to know and use the local sacral mountain. No IE connections outside Gmc. and Romance words, and the few Romanic words probably are borrowed from Gmc.

English tor "stony top, rocks on a hill" ~ Türkic tärä "top". Cognates: OE *torr* "tower, rock"; Gael. *torr* "lofty hill, mound", OWelsh *twrr* "heap, pile"; Lat *torus* "tor" (n.). The Lat *turris* "high structure" is obviously related to "tower", and descend from the Türkic *tura* "tower". In the Celtic Welsh and Lat., this is likely a part of the lexicon that the Celts carried during the circum-Mediterranean migration, the OE word was likely brought over 2500 years later by the Samat nomads. See **tower**.

English tree ~ Türkic terek. This must be among the oldest known words of shared vocabulary.

English truth (n.), true (adj.) ~ Türkic dürüst (n.) "truth". Cognates: OE (n.) *triewð* (WSax.), *treowð* (Mercian) "faithfulness, quality of being true," from *triewe, treowe* "faithful" (see **true**); OE (adj.) *triewe* (WSax.), *treowe* (Mercian) "faithful, trustworthy", OFris. *triuwi*, Du. *getrouw*, OHG *gatriuwu*, Grm. *treu*, ONorse *tryggr*, Goth. *triggws* "faithful, trusty"; Balt. (Lith.) *drutas* "firm", Welsh *drud*, OIr. *dron* "strong", Welsh *derw* "true", OIr. *derb* "sure". The Balt. (Lith.), Welsh, OIr., Welsh, OIr. forms are all reflexes of the Türkic form of *dürüst*; the Celtic and Gmc. forms indicate two parallel independent paths. No sensible IE etymology.

Grm. Truthahn "turkey" fowl ~ Türkic "turuhtan", both for a kind of "fowl".

English valerian (plant, a kind of parsley) ~ Türkic pultäran, baldïran, "a kind of parsley", fr. *baldïr* "early, early (plant)" + *-an* collective affix. B*aldïr* also has a meaning "protrusion, cliff outcrop", which with certain grammatical affixation can echo the Lat. *valere* "to be strong", and a notion "alien, adopted", which echoes another Anglo-Sax. name for parsley *wudumerce* "wild parsley, wood-mint". Cognates: Anglo-Sax. *petersille* "parsley", OFr. *valeriane*, Lat. *Valerianus (* adj.*), Valerius (*pers. name*), valere* "to be strong". The IE etymology leads to OFr. *valeriane*, Lat. *Valerianus*, and personal name *Valerius, valere* "to be strong", or to the Grm. and Scand. forms pointing to connection with the saga-hero Wieland. Either suggestion would not pass a muster explaining the Türkic *pultäran* of the Balkars, Chuvashes, Tatars, and Altaian Kipchaks without a Roman influence. Alternatively, the Gmc. version of *baldiran*, e.g. Anglo-Sax. *peter-*, conflated with Lat. *valerianus* or OFr. *valeriane*, all of them ultimately of the Türkic origin, irrespective of the origin of the Lat. homophonic verb *valere*. The Türkic-based etymology is direct and credible, it points to two independent paths leading to the Lat. and Gmc. forms. The eastern Türkic languages have another name for "valerian", *qamsun, qamatzun*, which appears to be a derivative of the verb *qamsa* "move, come in motion", semantically echoing with the Lat. semantic of *valere* "to be strong". Such phonetic and semantic similarity on the opposite ends of the Eurasia is unlikely to be incidental.

English voe "evil, misfortune" ~ Türkic uvy (interj.) "oh, what a misfortune". Cognates: ONorse *verri*, Sw. *värre*, Goth. *wai* (interj.), OFris. *wirra*, OHG *wirsiro*, OSax. *wirs*, Goth. *wairsiza* "worse", OCS *uvy* (interj.); Lat. *vah, vae* (interj.), Gk. *ὀά, οὐά, οὐᾶ, οὐαί (oa, ova/oua, ovə/ouə, ovai/ouai)* (interj.), Av. *avoi, vayoi* (interj.) "oh, what a misfortune"; Yidysh *wei, wei-wei*; Central Asian, Caucasus *wai, wai-wai* "oh, what a misfortune". The IE etymology is mute, in spite of the popularity of the expression in the King

James Bible “voe to you” and the idiom “my voes to you” ~ “if you only had my problems”. The phonetic link between *woe* and *uvy* is clearly seen in the numerous dialectal forms. The Av. form attests to the antiquity of the idiosyncratic form dating as early as the end of the 3rd mill. BC, before the migration of the future Indo-Iranians to the South-Central Asia. See **worse**.

English voucher (n.) “receipt from a business transaction” > “summon into court to warrant title to property ~ Türkic vučuŋ “receipt, voucher, warrant”. The word is most remarkable: Türkic (probably, still Zhou nomads) has cognates in Eng., Fr., Gallo-Romance, Lat. *vocitare, vocare*, and Chinese *憑證 buchun, po-čhuŋ* pyn. *píngzheng* “make up, compensate”. Türkic has allophone *vučuŋ/bučuŋ*, indicating a western (like Ogur Sartmatian or Hunnic) and eastern (like Zhou, Tolhars/“Uezhi”, proto-Huns) phonetics. The source of the Lat. form could be Celtic/Gaelic/“Gallo-Romance” emanating from Iberia in 2800 BC, or one of the overland Kurgan waves of the 3rd - 2nd - 1st mill. BC. The words *vouch* and *voucher* lurked somewhere in the English folk language until they popped out sometime in the 17th c. See **vouch.**

English wake (n.) “wave behind boat” ~ Türkic vak (n.) “wave behind boat”. Cognates: OE *wacu* (n.), *wæcnan, wæcnian, awæcnan, onwæcnan, awoc, awacen, awakien, awacian, awacode* (v.), ME *awecchen, aweccan* (v.), OSax. *wakon*, OFris. *waka*, Goth. *wakan*, ONorse *vaka*, OHG *wahta* (n.), *wahhen* (v.), Grm. *wachen* (v.), MDu. *wachten*, Du. *waken*, Dan. *vaage*; Lat. *vegere, vigere* “vigor”; Skr. *vajah* (n.) “vigor”, *vajayati* (v.); Kor. *byongɣan* “vigil”; Türkic Chuv. *vak-, văran-*, Turkm. *oya-*, Karachai, Kumyk *oyaw*, Tatar *uyaw* “alert, wake”. The base semantic of the word *wake* is “to become, to be alert”. It is apparent that the base stem is *uy-/oy*, which in the case of the western Sprachbund attained a prosthetic anlaut *v-/w-*, and in many languages transformed the semi-consonant *-y-* into a variety of consonants *-c-/-d-/-h-/-g-/-yg-/-ɣ-/-k-*, with *-c-/-h- (-ch-)/-g-/-k-* predominating in the west (*vak-, vaka, wah-*), and *-d-/-h-/-yg-/-ɣ-* taking hold in the east (*oyg, od-, uh*). Most of the eastern languages retained the initial root *uy-/oy* (Azeri, Turk., *oy(an)*, Skr. *vay(ah)*,, Uigur *uy(ag)*). The Kor. version demonstrates a spread from Atlantic to Pacific. English is unique in that it recycled the Türkic affix *a-* denoting result of action named by the stem (*vak* “alert” > *vak**a*** “be alert, alerted”) into a prefix (*wake* “alert” > *awake* “be alert, alerted”), that transition probably came during initial adjustment to the novel flexive morphology typical for the IE languages. Notably, the Anglo-Sax. forms *awacan* and *awaclan* differ by the Tr. adjectival affix *-l-*, which makes these two forms “to awake” and “awaken (adj.)”, instead of misunderstood “to awake” and “to awake”. The semantical extension from the raw notion of “alert, alertness” to the process of alertness (vigil) and consequences of alertness (wake) occurred before the migratory fractionation, since the daughter languages carry those meanings (*wake* 1. aftermath, outcome, 2. vigil, 3. funerary feast). The vacillations between the transitive and intransitive forms are the product of the language development, that problem could not arise in the languages with morphological means of instinctively producing transitive verbs. The IE etymology is practically non-existent, the wacky PGmc. **wakwo* leads nowhere, and explains nothing. Modern derivatives: vigil, watch, wake (boat), wake (funerals), wake (outcome), etc.

English wax (n.) “beeswax” ~ Türkic avus (n.) “beeswax”. Cognates: OE *weax*, OSax, OHG *wahs*, ONorse *vax*, Du. *was*, Grm. *Wachs*; Balt. (Lith.) *vashkas*, OCS *vasku*, Pol. wosk, Russ. *vosk* “wax”. Clearly delineated distribution points to the Sarmatian Vandalic origin.

English wormwood (n.) (herb) ~ Türkic armuti (Chuv.). Cognates: OSax *wermoda*, Du. *wermoet*, OHG *werimuota*, Grm. *Wermut*; in the eastern Türkic languages *armut* is “pear”. The herb is used for

medicinal purposes, specifically to treat hawks, disinfect, as an aphrodisiac, and to add bitter taste (*vermouth*). The IE etymology is routine "etymology is unknown", western distribution is limited exclusively to the Gmc. linguistic branch. Reference to the hawks and Türkic semantic shift typical for flora and fauna terms corroborate the Türkic origin. In English, until Middle Ages, the word lurked as a "folk word".

English yacht "watercraft" ~ Türkic yaɣ- (v.) "come (rain), fall (luck), pour (sand), approach", the notion of movement. Cognates: ONorse *jaga* "to drive, to move to and fro", Norw. *jaght*, OHG *jagon* "chase", MLG *jacht*, "chasing ship" fr. "chase". See **jag**.

5. Adjectives

English abundant (adj.) "in great quantity" ~ Türkic abadan (adj.) "plentiful, crowded, numerous, populous". Cognates: Lat. *abundantem.* A closer phonetical and semantical cognate is hard to imagine; statistically, the probability of the same 3-syllable word with the same semantics randomly appearing in two unrelated languages is vanishingly small, see example for a single syllable "bad". As a paired compound, probability of retaining the same expression that seems to preserve intact is even smaller by orders of magnitude, cf. English "be abundant" ~ Türkic "abadan bol" "be (become) plentiful, crowded, populous". See **be, bad**.

English agaze (adj.) "peering" ~ Türkic ög- (v.) "to eye, penetrate, perceive". *Agaze* is an obvious local derivative of the stem *ög-*. See **ogle**.

English all (n.& adj.) "full or entire extent" ~ Türkic alqu (n.& adj.) "all". Cognates: OFris., OHG *al*, ONorse *allr*, Goth. *alls*, with no certain connection outside Grm. family, in the IE family *all* is an oddball. The Türkic stem is a verbal stem *al-* with numerous meanings "capture, gain, take, take away, receive, select, choose, receive in exchange, borrow, barter, buy, catch, marry" but its linguistic utility is salient as intensifier and action, which allows its wide use in derivatives and paired expressions mirrored in English "all-American, all-inclusive, all-over, altogether, all-dressed", etc. The Türkic *alqu* with an affix *-qu/-ɣu/-ɣü/-kü* to form noun, instr. of action, subject of action, adj., participle "all, whole, everyone" etc. is but an example of grammatical and semantical utility. The Türkic etymology fits perfectly semantically, phonetically, and in application; it is not a loanword, it is a substrate word that keeps living on.

English analogue (n.& adj.) ~ Türkic anlayu (adv.) "so, this way". Cognates: the origin is claimed to be fr. Gk. *analogon*, fr. *ana* "up to" + *logos* "account, ratio". That sounds reasonably enough, but raises a problem: could numerous pastoral tribes, scattered over much of the Eurasia, and broken into uncounted pastoral routes, adopt and spread this Gk. compound, and furthermore, reduce it to a most basic semantic of the "such type, similar"? The scholarly etymology seems to be too scholarly to be realistic. The Greeks, on the other hand, could pick up the expression before their migration from the N.Pontic, where they cohabited with the Kurgan nomads, or during the Herodotus' time, when according to Herodotus some of them were bi-lingual. Either way, a chance coincidence is too remote to inspire confidence. The same Türkic word could be brought over to the British Isles, re-introduced, and conflated with the borrowed scholarly usage.

English astute (adj.) "savvy, sharp, shrewd" ~ Türkic asurtɣuq (adj. "intelligent, clever". Cognates: Lat. *astutus* "crafty, wary, shrewd; sagacious, expert", from *astus* "cunning, cleverness, adroitness". The

unscholarly "of uncertain origin" is most anserine or dishonest verdict, given the spread of phonetically linked cognates from Atlantic to Pacific, and the known absence of the IE cognates.

English bad (adj.) "not good", "wicked, evil, vicious" ~ Türkic bäd (bəd) (adj.) "bad, wretched". Cognates: Tr., Eng., Farsi, Sumerian. Now abandoned comparative and superlative forms *badder, baddest* were common in 14c.-18c. No IE etymology whatsoever, "a mystery word with no apparent relatives in other languages." Oops. The English *bad* has a remarkable fate, it is a Sumerian agrarian word for bad soils *bad* "hard soil" > Türkic *bäd* "bad, not good, wicked, evil, vicious" > English *bad* "bad, not good, wicked, evil, vicious". Farsi *bad* has the same meaning, quite clearly a cognate of the Türkic *bäd*, but is discounted by myopic and mathematically inept linguists as a pure coincidence. Given the pinpointed semantics of the word, with generous allowance for 10 synonyms in either English and Persian 10,000 word dictionary, probability of the same word appearing by random chance in 3 unrelated languages is miniscule, on the order of P_3 = 0,0000001. The Persian *bad* must have come from the Türkic or Sumerian, although there is no documented direct link from the Babilonian, Akkadian or Assyrian to Persian. The word *bad* was with us (some of us, not all of us) for 5000 years, with room for some more. Sumers arrived to lower Mesopotamia from the N.Pontic steppes via Caucasus 5000 - 4500 ybp carrying primarily R1b haplogroup with mainly the R-M269 subclade and its downstream L23 subclade, bringing with them their N.Pontic language, providing us with best-documented 5000-year old lexeme *bad* of the early Kurgan steppe culture at least 1000 years before Indo-Iranian migration into the S.Caucasus (A. Klyosov, *Ancient History of the Arbins, Bearers of Haplogroup R1b, from Central Asia to Europe, 16,000 to 1500 Years before Present*//Advances in Anthropology, Vol.2, No.2, May 2012, pp.87-105, ISSN Print: 2163-9353, ISSN Online: 2163-9361, Full Text (PDF 1,419KB).

Probability of the same word appearing by random chance in 2 or 3 unrelated languages:
Allow 10,000 dictionary for each language
Allow 40 synonyms meaning *bad* for each language
Given that each language has 1 lexeme *bad* with semantics of something bad. If they don't, there is no point to compare, probability P = 0.
Probability that at least 1 lexeme *bad* falls into semantics of 40 synonyms is P_1= 0.004
Probability that such coincidence would happen in 2 independent languages is $P_2 = P_1^2$ = 0.00002 (rounded up)
Probability that such coincidence would happen in 3 independent languages is $P_3 = P_1^3$ = 0,0000001 (rounded up)

To ensure at least one coincidence in 2 independent languages would require 1/0.00002 = 50,000 of 2-language sets, for a total of 50,000 languages (rounded).
To ensure at least one coincidence in 3 independent languages would require 1/0.0000001 = 10,000,000 of 3-language sets, for a total of 10,000,000 languages (rounded).
Considering that our mother-Earth has less than 10,000 languages (actually, less than 6,000), we would need 5 Earths for 2 language coincidence and 1,000 Earths for 3 language coincidence. And all these are very-very conservative numbers. The 2-language chance coincidence example, coined by mathematically challenged linguists, walks shamelessly from one linguistic textbook to another for the last 100 years (rounded down). Who is insane, the IE linguists, or the people who take their wisdom for granted?

English Belgi (adj.) ~ Türkic belgü (n.) “mark, sign, trait”; belgülüg (adj.) “marked, notable”. Opposite of *belgülüg* “notable” is *belgüsiz* “unknown”, this helps to understand the semantics of *Belgi*. The tribe of *Belgi (Belgae)* appeared on the European scene as ethnologically Türkic Sarmatians, of the Vandal (Wonderers < wendeln, “to wander”) variety, mounted and mobile horse pastoralists leading a collection of Celtic and Grm. agrarian tribes, all known under an exonym *Belgi (Belgae)* of the confederation's ruling tribe. An alternate etymology descends from the Anglo-Sax. cluster *belg* “bag, purse, leathern bottle, pair of bellows, pod, husk, belly (v.), anger, arrogance”, *belgan* (v.) “angry, offend, provoke” *belgnes* “injustice”, not much for an alternative for an endonym. The PIE version picks up on *belg* “belly”, creates an unattested **bhelgh-* “to swell, bulge, billow”, and ends up at the starting point, unwittingly with another Türkic stem found in the North-Western Europe. Hardly the Italians, English or French would call themselves with an endonym “Bloated”. The Türkic semantics of *Belgi* “marked, notable” parallels that of the *German* “strong”, and is appropriate for exonym that fossilized as an endonym.

English bogus (adj.) ~ Türkic bögüš (adj.) “understanding, comprehension”. *Bogus* is one of a number of words that appeared in English from nowhere, the “folk speech”. Suggested etymologies are quite speculative and introverted. The phonetical precision and proximate semantical connotation of “not real” allows to suspect that the Türkic substrate word survived unnoticed for millennia.

English bold “fearless and daring, fast, quick” (adj.) ~ Türkic *palt (Chuv.)* “fast, quick”. Cognates: OE *beald* (WSax.), *bald* (Ang.) “bold, brave, confident, strong”, OHG *bald* “bold, swift”, Goth. *balthei* “boldness”, ONorse *ballr* “frightful, dangerous”; it shows up in names such as Archibald, Leopold, Theobald. Chuvash language is distinct by palatalization, in contrast with the “Common Türkic”, the corresponding common form is *bald (bahld)*.

English chalant (adj.) (we know it as *nonchalant* adj., *nonchalantly* adv., *nonchalance* n.) ~ Türkic čalaŋ (chalan) “blab-, chat-”, *-t* is verbal passive suffix ≈ blabby, chatty. No IE parallels, no decent IE etymology, an attempt to link *chalant* to Lat. *calere* “be hot” does not fit. The English form *chalant* preserved the original Türkic grammatical formant *-t*, inexplicable in the IE paradigms. No IE parallels.

English curt (adj.) ~ Türkic qïrt (adj.) “short”, a derivative of a verb stem *qïs-* “to shorten, to lessen”. Cognates: most Gmc. languages, OE *sceort, scort*, Icl. *korta*, ONorse *skorta, skort*, OHG *scurz*, Grm. *kurz*, etc.; OIr. *cert*, MIr. *corr*; Lat. *curtus* “short, shortened, incomplete”; Balt. (Lith.) *skurstu*, OCS *kratuku*, Rus. *korotit*; Skt. *krdhuh*. The Türkic adjectives *qïrt, qïsga, qïsɣa*, the verb *qïsalat* (v.) are a small sampling of derivatives from the verb stem *qïs-* “to shorten, to lessen”, with a universal base to make things smaller: shorter, narrower, pressed, compressed, tightened, briefer, etc., the number of verbal, noun, and adjective derivatives is very rich. The verbs *qïs-* “to shorten, to lessen” and *kes-* “to cut” are phonetically and semantically too close for an independent origin, one is a derivative of the other. A number of Türkic languages retained the form *qïs-*, some have changed to form *qïr-*, illustrating the *s/r* alternation, or rhotacism; of the sampling of 22 words, 1 has *-r-*, 8 have *-l-*, and 13 have *-s-*, with both the *-r-* and *-s-* forms listed in the OTD. With the Türkic *qïs-* (v.) and *qïrt* (adj.), there is no need for unattested PIE **(s)ker-* and P.Gmc. **skurt-* , it is quite apparent that they ascend to the same Türkic substrate word that may have reached Romance, Gmc., Balto-Slavic, and Indian groups by separate paths, at very different times, and by very remotely related Türkic linguistic branches. Like numerous other Türkic lexemes, the English *curt* popped up in the Middle Ages from the folk vernacular, genetically related, but independent of the Romance, Balto-Slavic, and Indian sources. See **carve, cut, short**.

English dumb (adj.) ~ Türkic dumur “atrophy, degeneration”. The ONorse *dumbr* is identical with Türkic form. Cognates: OE *dumb* “silent, unable to speak” and verb “to become mute”, OSax. *dumb*, Goth. *dumbs*, meant “mute, speechless”, OHG *thumb* is “mute” and “stupid”, Mod. Grm. *dumm* “stupid”, ME “foolish, ignorant”, Balt. (Latv.) *dumjš* “stupid”. The unattested PIE **dheubh-* “confusion, stupefaction, dizziness,” from root **dheu-* “dust, mist, vapor, smoke,” and related notions of “defective perception or wits” is not serious, with no cognates in other IE groups, and with semantical and phonetical breaches even with the unattested IE roots. Related to dementia, from the same Türkic *dumur* “atrophy, degeneration”. See **dementia**.

English damp (adj.) “slightly wet” ~ Türkic dymly (adj.) “damp”. Cognates: Middle Low Grm. *damp*; OHG *damph*, Grm. *Dampf* “vapor”; ONorse *dampi* “dust”, no IE cognates. The adjective *dymly* is recorded in the western areal of the Türkic languages, it must belong to that vague class called Sarmats and Scythians. This is one of the English words that popped up unannounced, from the depths of the country folk speech.

English durable (adj.) “long lasting, withstanding” ~ Türkic durağan (adj.) “fixed', stable”, from the root *dür-/tür-* “to last for some time”. Cognates: Lat. *durabilis*, from the same root and with the same semantics. No IE etymology for the stem *dura-*. The Türkic adjectival suffix that became Lat. *-abilis, -ibilis* > Eng. *-able, -ible*, and Eng. *-able, -ible* is the Türkic *-bilä* (“ability”) used after stems ending with *-a/i, > -abilä/-ibilä*, it forms adjectives expressing likeness, reciprocity, proximity; instrumental(ity); temporality, and is equivalent to the adjectival suffix *-ɣan/-gän/-qan/-kän* for general tense participle. See **endure, duration, duress**.

English eligible (adj.) ~ Türkic elïg (v. & n.) “be eligible to command, to rule”. Cognates: Fr. *eligible* “fit to be chosen”, LLat. *eligibilis* “that may be chosen”, Lat. *eligere* “choose”. Like the English “handle”, the Türkic *elïg* is a derivative from *elïg* “hand”, thus *elïg* (n.) is “hand, arm” and “ruler, suzerain”, and *elïg* (v.) has a constellation of derivative meanings related to ruling, one of which is “be eligible”, which matches exactly the original meaning recorded in English: “fit or proper to be chosen”, supposedly from Fr. from LLat. from Lat., and then a dead end. Thus, we have a chain of semantic shifts: hand (Tr.) => handle (Tr.) => govern (Tr.) => eligible to govern (Tr.) => chosen to govern (Lat.) => fit to be chosen (Fr.) => eligible (E.). No IE parallels, no murky IE etymology. In Slavic a parallel sequence produced a calque *rukovodit (руководить)* (v.), *rukovodstvo (руководство)* (n.), lit. “gesture with hands to govern” (v.), “gesturing with hands to govern” (n.). It is a small word after all.

Old English enge (adj.) “narrow, tight” ~ Türkic özak (adj.) “narrow”. Cognates: OE *nearu* (n.) “distress, difficulty, danger; prison, hiding place”, *nearu* (adj.) “narrow, constricted, limited; petty; causing difficulty, oppressive; strict, severe”, Fris. *nar*, OSax. *naru*, MDu. *nare*, Du. *naar* “narrow”; the semantic of *enge* “narrow” is preserved in MDu. *enghe*, Balt. (Lith.) *ankshtas*, Lat. *angustus*, Sl. *uzkii, vuzkii*, Arm. *anjuk*, Skt. *aihus, aihas*, Av. *azah-* “need”. The attested link is Türkic *özak* “narrow” > Goth. *aggwus* “narrow” > OE *enge* “narrow, painful”. The Türkic *özak* (adj.) is a derivative of *öz* (n.) “valley, pass between mountains”, hence a narrow passage, narrows. With its original meaning of the Türkic *öz* “narrow pass”, the word spread to the South-Central Asia at about 1600 BC, and with the Kurgan or Sarmatian waves to the NE Europe and SC Europe (Lat. *angustus* “narrow, tight”). The syllable *öz* comes in numerous flavors, *öd, öδ, öz, üz*, making the Goth. form *aggwus* and Sl. *uzkii, vuzkii* just another attested dialectic forms belonging to separate linguistic branches. The IE etymology does not find the base stem in other Germanic languages and classes it “of unknown origin”. See **anger, anguish**.

English false (adj. & adv.) “deceptive, delusive” ~ Türkic yal-, al-, ar- (v.) “deceitful, false, lie/lies”. Cognates: Du. *valsch*, Dan. *falsk*, Grm. *falsch*; OFr. *fals, faus*, Fr. *faux*, Lat *falsus, fallere* “deceived, erroneous, mistaken, deceive, disappoint”. In English, the Türkic stem *yal-, al-, ar-* turned into two semantically close but separate forms, *lie/liar* and *false*, which originated from the Türkic derivatives formed with various affixes and expressed with dialectal phonetical variations. The forms with Lat. and Grm. anlaut *f-* indicate that the word came into circulation from the same source, already with the anlaut consonant of the Ogur type. The forms for *lie/liar*, in contrast, point to the Oguz origin, without anlaut consonant and in contracted form. Somewhere on the way, the Türkic prosthetic anlaut consonant usually expressed as *d-/g-/j-* turned into voiceless labiodental fricative *f-*, shared by Sl., Romance, and Germ. forms. The word does not have IE parallels, and etymological speculations come to the standard “of uncertain origin”. In the archaic Türkic culture, lying was among the greatest human sins, so the word had grave connotations; vestiges of that attitude still survive in the British culture, to much lesser degree in the American culture, and fairly well in the modern Türkic cultures. See **lie**.

English jolly “festive” ~ Türkic yol “road, way”, as a winter holiday “road, way (of fate)”. Cognates: Anglo-Sax. (OE) *geol, geola*, Ang. *giuli*, ONorse *jol*, Grm. *Yule*; OFr. *jolif*; Modern Fr *joli* “festive”, semantically extended to “pretty, nice”; Modern English *jolly* “festive”. The word has survived due to the winter solstice holiday “Yule Tengri” ~ “Fate (from) Tengri” ~ “Fate (from) God”, celebrated with spruce, music, dances, and gift exchanges. The term jolly is positively traced to the winter solstice holiday, but then is dumbfoundingly rated “of unknown origin”, although the holiday is still active in the Türkic-populated areas, and its propagation is sufficiently well described in the ethnological literature. See **Yule**.

English idle (n., v., adj.) “inactive” ~ Türkic ytla (adj.) (Chuv.) “inactive, useless, wasteful”. Cognates: OE *idel* “empty, void; vain; worthless, useless; not employed”, all these notions exactly duplicate the notions of the Türkic *ytla/edligsiz*; OSax. *idal*, OFris. *idel*, ODu. *idil*, Du. *ijdel*, OHG *ital*, Grm. *eitel*. Ultimately, all allophones ascend to the Türkic verb *edla-/eδlä-* “use, apply”, borrowed into the Sl. *delo, dela* (дело, дела) “job, task”, and probably it is a stem for the Eng. *deal* “transaction”. Unlike the eastern Türkic languages that produce “inactive” form as a negation of the active form (*edligsiz*, with negation affix *-siz*), Chuvash has the negation dropped and the meaning reversed. In that respect, the western Chuvash stands out vs. the eastern Türkic languages.The IE etymology meekly states “of unknown origin”.

English kilter (kelter) (adj. n.) “in good condition, in order” ~ Türkic kel- (v.) “deliver, bring, make available, come, come about, appear, arrive, serve, as to (cond. mood), come (aux. verb)”; with agglutinated affix *ür/ur*, the form *keltür-/keldür-* attains a mood of intention or willingness to act: “something gonna happen”, “something gonna to come”, etc.Cognates: no IE cognates whatsoever. In English, the *kilter/kelter* is only used idiomatically: “something out of/off kilter/kelter” “something is not going to happen”, “something is not right”, etc. The etymology is claimed to be “of unknown origin”. The expression is traced to 1600s. Due to perfect semantical and phonetical identity, the Türkic origin is beyond doubts. The absence of cognates in other Gmc. languages indicates an independent origin path similar to other exclusively English-Türkic correspondences, likely from late Sarmat vernaculars, possibly from Anglo-Saxon lexicon.

English massif (adj. n.) ~ Türkic basɣuq (masɣuq, masguk). The Türkic *mas* and *bas* are interchangeable (*m/b* alteration), depending on a dialect, and in mixed societies can be used in parallel.

The Sl. *massiv (массив)* "something huge, *gromada (громада)*" may be a late borrowing from the western languages.

English matt (adj.) ~ Türkic mat (adj.) - "matt, dull, opaque, lackluster, darkish". No etymology exists whatsoever, whoever goes by etymological dictionaries is going to miss this pearl....

English moist (adj.), moisture (n.), and mayonnaise (n.) ~ Türkic mayi - "liquid, fluid" > moist - "watery, wet, damp". Cognates: mayonnaise from Catalan "*maonesa*", in OFr. *moyeu* " yolk of egg", via Fr. *mayonnaise*. Cognates ostensibly include Vulg. Lat and Lat. forms ca. *mucidus*, *mador*, quite a long shot. For such prominent phenomenon, absence of ascribed etymology is quite telling. However, the nature of the notion "water" allows to suggest its "out of Africa" nature, and in fact Hamito-Semitic languages have *moi, mai* for "water", staking a terminus for a dashed trace Hamito-Semitic = => Dravidian = => Türkic = => English. The same initial path would apply to Lat.: Hamito-Semitic = => Dravidian = => Türkic = => Lat. It appears that no sane lover of IE patriotism would suggest a Lat. loanwords into the primeval vocabulary of the Hamito-Semitic linguistic family.

English murky (adj.) "unclear, clouded, dim, stupid" ~ Türkic mürki (adj.) "unclear, clouded, dim, stupid". English form preserved the stem *mür-* with front rounded *u*, Türkic adjectival affix *-ki*, and intact semantics of muddy, whether it is pool or reasoning. No IE parallels, no murky IE etymology, and the Ottomans can't be blamed for an introduction of the word before they ever emerged.

English mental (adj.) "of mind"~ Türkic meŋtä (men$_g$tə) (adj.) "of mind" (lit. "of brain"), from a constellation of dialectal forms for brain: *meji/meŋä/meŋi* with noun locative affix *ta/tä/da/dä/ða/ðä* meaning "place of" or "initiating place", i.e. "from brain" or "of brain". Cognates: OE *gemynd* "memory, remembrance" Goth. *gamunds*; LLat. *mentalis* "of mind", Lat. *mens* "mind", Skt. *matih* "thought, mind". A complementary Türkic synonymous noun is *men* with a variation *ben* (*m/b* alteration) expressing "conviction of own superiority", the corresponding mental state is expressed with the same locative or possessive affix: mentä (adj.) "with superiority mentality"; accordingly, the word *men* also comes in a constellation of dialectal forms: *mendä/mentä/mindä/mintä* with *men/ben* alteration. All these Türkic forms of "mind" and "brain" are also intricately connected to the English "mind": *meji/meŋä/meŋi and men/min/ben/bin*. The abundance of phonetical variations points to a lengthy parallel existence of both forms, the reduced *g* in n_g may be an archaic reflex of the affix *-k/-q/-g* signifying derivative nouns and adjectives. A presence of the Skt. word indicates either a period older than 2000 BC, or a later borrowing, the latter likelier, since a brain is not necessarily connected with thought, take for example chickens and fish that have one but not the other. Notably, the dictionaries compiling the word forms are a priory limited to the materials at hand, and do not necessarily include all the extant, deviant, or archaic forms. The ancient forms with prefix *ge-/ga* must be Grm. innovations; the auslaut *-d* likely reflects the original Türkic dialectal form of the affix *ta/tä/da/dä/ða/ðä*.

Norwegian sannr "true" (adj.) ~ Türkic *čïn [chyn]* (n.) "truth", "true" (adj.). Cognates: Goth. *triggws*, ONorse *sannr* "true", Chinese form 真 (*chin*). No sensible IE etymology. In Gmc. languages it was replaced by synonymous "true" ~ Türkic *dürüst*. The Chinese reflex 真 (*chin*) "truth" is likely a reflex of the Scythian Zhou component in the Chinese language. That both Türkic forms found their ways into Gmc. languages points to separate paths to English and Gothic vs. Norwegian and Chinese.

English sapient "wise" (adj.), like in Homo Sapiens ~ Türkic *savan/saban* "prophetic, wise" (adj.), OTD form *savčï/sabčï* "prophet, messenger", a derivative of *sav-/sab-* (v.) "word, speech", which with the

personal instrumental affix *čï/či (chy/chi)* produces personal nouns with semantic “speaker, teller, talker, informant” that grew into “foreteller” and then to “prophet, messenger”; instrumental affix *an/än (am/en)* produces object noun *savan/saban* with semantic “speaking, speech, telling, tale, informing, information” that grew into “foretelling, divination” and then to “prophetic, wise”. Cognates: OE *sefa* “mind, understanding, insight”; OSw. *sebban* “perceive, note”, OHG *seffen*; Fr. *savant* “learned man”, Sp. *se, sabe* “to know”, Lat. *sapere* “wise”, *sapientem* “wise” from palatalized form *sab* > *sap*. Attestingly, ODT gives adjectival form *savan/saban* indirectly, by grammatical listing applied to all leading word forms in the dictionary; and the Lat. palatalized form *sapien* attests to indirect provenance in English. For “wise”, Türkic has at least 7 other words (*bilgä, biliglig, bögu, bögülüg, dana, jïnčkä, öga*), which tend to demonstrate the weight afforded to wisdom in Türkic societies. The Türkic root forms *sav/sab/sag/sai* have a favor of affixed derivatives of once one-syllable primal form *se/sa* that may be older than the haplogroups R or R1. Notably, English, Gmc. and Lat. preserved the Türkic substrate form with the Türkic non-animated adjectival affix *an/än*, attesting to the origin of the word; the ending *-t, -s*, etc. are individual modifications. The suggested IE etymology of *sapp* “liquid in a plant” is as far from being relevant as it can get; outside of Grm.-Lat. circle lay no IE cognates whatsoever. See **say, sage, savant.**

English short (adj.) ~ Türkic qïrt (adj.). The English *curt* and *short* are synonymous allophonic forms. See **carve, cut, curt**.

English sollow (adj.) “dusky, dark, dirty, grayish color” (adj.) ~ Türkic sary (adj.) “pale, dirty white, light yellow, grayish color”. Cognates: MDu. *salu* “discolored, dirty” , OHG *salo* “dirty gray” , ONorse *sölr* “dirty yellow”; M.Fr. *sorel* from *sor* “yellowish-brown”, MDu. *soor* “dry”, OHG *soren* “to become dry”, OE *sear* “withered, barren”; OCS *solovoi, solovyi* “cream-colored”. The ONorse *sölr* “dirty yellow" points to the path of the phonetical transition between *sar* and *sol*; the Slavic form is an extension of the Gmc. phonetics. The French forms indicate an independent path. The semantics of imprecise dirty hue, a kind of tawny, is retained in all phonetic forms. No attested IE cognates, the notional semantics is limited to Gmc. languages. See **sorrel.**

English sorrel “light brownish color” (adj.) ~ Türkic sary (adj.) “pale, dirty white, light yellow, grayish color”. Cognates: OE *sear* “withered, barren”, Eng. *sorrel* (adj.) “reddish brown”, MFr. *sorel, sor* “yellowish-brown”. The MDu. *soor* “dry” and OHG *soren* “to become dry” appear to be phonetic conflations or semantic extensions based on similarity with withered color; the Sl. idiom *pojeltet (пожелтеть)* “turn yellow” ~ “dry (foliage)” exemplify the derivative semantics. *Sary* was a most popular Türkic color name, for pale yellow and achromatic pale gray, it was widely used as endonyms, from antiquity (Sary As, Sarir, Saragur, Saryg, possibly Sarmat) to Middle Ages (Sarysün, Kuman, Kipchak, Akkoyunly, Ak Nogaj, where Sary = Ku = Ak) and to modernity (Sary Yogur, Sary Uigur). Classical authors list an inventory of nomadic tribes in the Caspian basin with names starting with allophones of *sar* under different spelling; with the rise of the Khazar Kaganate a part of their lands became known as a Saksin Province. Eng. preserved a darker hue, *sorrel* “reddish brown”, Fr. preserved a lighter hue *sorel* “yellowish-brown”. Two transmission lines are discernable, one circum-Mediterranean ca 2800 BC, which eventually produced the Irish *h*-version *harr* “gray, gray-haired”, and another, probably later, overland *s*-version, which produced Gmc. and Slavic s-version with darker hue, and Slavic *s*-version with lighter hue, Slavic *ser* “gray, gray-haired”; the Fr. lighter hue may have been introduced by the Burgund Vandals, semantically it is closer to the Tr. *sary*. Not a trace of IE etymology in sight. See **sollow.**

English subliminal (adj.) “unconscious (perception)” ~ Türkic sumlïm (adj.) “speaking not in Türkic language”, “not understanding Türkic”. The semantic of the word cluster *sumlï-* is “unclear speech”, “speaking in tongues”. The conventional, but not supported by evidence, IE etymology suggests “below threshold” from *sub* “below” + Lat. *limen* “threshold”; that may sound attractive, but the etymological references to the 18th c. do not make sense in light of M.Kashgari's 10th c. records, and a chance coincidence of phonetics and semantics between the Eng. *subliminal* and Tr. *sumlïm* appear to be out of question, thus the “below threshold” belongs to the host of the folk etymologies.

English sanitary (adj.) “healthy” ~ Türkic esän (adj.) “healthy, uninjured”. The IE etymology deadlocks at Lat. (Lat. *sanitas* “health”, *sanus* “healthy, sane”), clearly a loanword limited to some part of the IE languages. The Türkic etymology is perfect phonetically and semantically. The English cognates *sane*, *sanity*, etc., belong to the same stem *san-* as the Türkic form *esan*. See **sane, sanity**.

English savory (adj.) “pleasing in taste” ~ Türkic saɣur (sagur, sağur with *ğ* = silent g > saur) (v.) “swallow, absorb”. Cognates: OE *sæþerie*, OFr. *savereie*. Like in English, the Türkic verb is polysemantic, “swallow, take, take in, undergo, taste (v.), tolerate/stand/endure”, and the like. The semantical and phonetical match is perfect. The IE etymology is non-existent, OE and OFr. are the only documented cognates.

English sharp (adj., n.) “pointed; incisive edge” ~ Türkic süvrä (adj.) “sharp”. Cognates: OE *scearp*, OSax. *scarp*, ONorse *skarpr*, OFris. *skerp*, Du. *scherp*, Grm. *scharf* “sharp”; Welsh *siarp*; Ir. *gear*; Lett. *skarbs* “sharp”, MIr. *cerb* “cutting”; Hu. *hirtelen* “sharp something”; Lat. *scalpellum* “sharp knife”, now an international European word. Transition from *süvrä* to *s(k)r (*e.g. *scar*, Tr. *kertük; Tr. kerai* “razor”*)* is quite plausible, with pinpointed semantics. English *sharp* (n.) is a semantical adjectival derivative. Both *süvrä* and *sharp* applied mostly to weapons “sharp weapon, cutting edge”. The Gael. forms have matching cognates in Türkic, the Lat. form appear to be a Nordic loanword, or it came from the same source as the Nordic-Gmc. forms. No IE reasonable etymology.

English thick (adj.) “dense” ~ Türkic sik (adj.) - “thick, dense”. Cognates: OSw. *thikki*, OHG *dicchi*, Grm. *dick*, ONorse þykkr *(thykkr)*, OFris. *thikke*, Gael. *tiugh*. In quasi-scientific etymologies, the obvious Türkic word is veiled by a unattested PIE **tegu-* “thick” instead of attested straightforward Türkic adj. *sik/thik* with perfect phonetics and semantics.

English twat (adj.) “obscenity, abusive term” ~ Türkic tat (adj.) “obscene, abusive term”. The Türkic term *tat* became an international word long before our era, it is found in early Chinese annals, in South-central Asia, in the Eurasian steppe belt, it became widely known in Europe as an epithet *Tatars*, which lit. means “alien man”; a semantical cognate is Türkic *tat* (n.) “corrosion”, which points to its generic origin as a product of spoilage “garbage, refuse, waste”. As an obscene term for alien people, it was applied to insiders and outsiders of the Türkic societies, hence the *tat* Uigurs “wayward Uigurs, non-Moslems”, Kerulen *Tatars* “oddball refugees, escapees”; in ethnical aspect semantically it parallels another widely known epithet *Kushan/Kashan* meaning “subject population, slaves”, also widely applied to diverse alien people in Europe and Asia. The term *tat* became a marker of the Türkic presence, it was left in all areas ever populated by the Türkic people. The IE etymology is non-existent, the word is “of unknown origin”.

English wise (n., adj.) “good judgment (n.), with good judgment (adj.)” ~ Türkic vidya (adj.) “knowledge, wisdom”. Cognates: OE, OSax., OFris. *wis*, ONorse *viss*, Du. *wijs, vroed*, Sw. *vis*, Grm.

weise, Icl. *vitur*; Welsh *doeth*; Fin. *viisas*, Hu. *bölcs (bölch)*; Balt. (Lith.) *budas*; Bosn. *vispren*, Serb. *vispr- (вυспр-)*, all "wise, wisdom"; Skr. *veda* "knowledge" > *vidya* "knowledge, wisdom". The Türkic word belongs to the cluster of Buddhist terms, and probably is a Skr. loanword adopted no earlier than 5th c. BC. However, the Skr. word *vidya* belongs to a host of cognates that betray its belonging to the N.Pontic Sprachbund of 2000 BC; the presence of distinct Welsh form allows to date the origin of the word to the 6th-5th mill. BC, their time of departure from the N.Pontic area; the eastern Türkic allophonic forms that reached us are *bögu, bögülüg, bilig, bilgä, bilge, bilgili*, with Enisei Kirgiz, Altai, and Chuv. forms *pilerge, pül, pel* respectively, and some more variety, all cognates with the Skr. form with some minor semantical twists, like "perception", "judgment", "common sense". The obvious semantic and phonetic commonality between these cognates belonging to numerous linguistic families points to the ancient N.Pontic Sprachbund; the numerous synonyms, apparently from disparate stems, in every language point to active exchanges between various languages belonging to different linguistic families. The IE etymology looks only at the Gmc. cognates, and bravely assembles them into a unattested PIE root **weid-* semantically meaning totally unsuitable "see".

English worse (adj.) "comparative of bad, evil, ill; opposite of better" ~ Türkic uvy (interj.) "oh, what a misfortune". Cognates: Anglo-Sax. *wiers, wiersa, wierse* "worse", *wierslan* "to get worse", *wierrest* "worst", *wierslic* "bad, vile, mean", OSax. *wirs*, ONorse *verri*, Sw. *värre*, OFris. *wirra*, OHG *wirsiro*, Goth. *wairsiza* "worse", OCS *uvy* (interj.); Gk. *ὀά, οὐά, οὐᾱ, οὐαί (oa, ova/oua, ovə/ouə, ovai/ouai)* (interj.), Lat. *vah, vae* (interj.), Goth. *wai* (interj.), Av. *avoi, vayoi* (interj.) "oh, what a misfortune"; Yidysh *wei, wei-wei*, Central Asian, Caucasus *wai, wai-wai* "oh, what a misfortune". The link between *worse* and *uvy* is seen clearly via the intermediate forms: Türkic *uvy* (interj.) > Goth. *wai* (interj.) > OSax. *wirs* (interj.) > OE *wiersa, wyrsa* (interj., adj.) > English *worse* (adj.). The Yidysh and Central Asian forms became internationally known due to intensive use of them in the modern movie industry that plays on ethnic and regional idiosyncrasies. In the sense of "bad, misfortune" in the form *voe* the word was popularized by the King James Bible "voe to you" and in the expression "my voe to you" ~ "if you only had my problems". The Av. form attests to the antiquity of the idiosyncratic form dating as early as the end of the 3rd mill. BC, before the migration of the future Indo-Iranians to the South-Central Asia. The IE etymology, with unattested *PGrm., *PIE is plain silly. See **voe**.

English yummy (adj.) "delicious" ~ Türkic yemiš (n.) "fruit, pome". The stem of fruit, *yem* (n.) "food, edibles", may as well be the source. Cognates: *jam* (n.) "fruit preserve". The IE etymology is "baby talk", not too enlightening statement expressing the absence of the IE etymology. The English cognate *jam* also stands without sensible etymology. Türkic adjectival participle of *yem* is *yemy* (pronounced *yemmee*), or *yummy*, it is a contracted form of *yemiš* in adjectival form. See **jam**.

6. Other

English as (adv.) "to the same degree, like, because, while" ~ Türkic aδïn (athin) (adv.) "other, differently", the *-δ-* stands for voiced interdental *-th-*, the part *-in* looks like a detachable noun-producing affix *-ïn/-in*. Cognates: none listed; supposition of equivalency with OE *alswa* "quite so", Grm. *als* "than" is questionable phonetically and semantically, especially so in the presence of the word *also* < *alswa*. In any case, the absence of cognates other than Eng. and Grm. points to a loanword status from a non-IE source. The form *as* is either a stem, or a truncated *aδïn*, typical for the western Türkic idioms: *aδïn* > *aδ* > *ath* > *as*, a semantically congruent plausible transition.

English awhile (adv.) “undetermined short period between two events” ~ Türkic äwwäl (adv.) “at first, before, in the beginning” (adv.), “before, in front of” (postposition). Cognates: OE *hwile, hwil*, OSax. *hwil*, OFris. *hwile*, OHG *hwila*, Goth. *hveila*, Grm. *Weile*, all “space of time, while”. The Türkic phonetics is a little vague, since we do not know if the ancient phonetics had both *-vv-* and *-w-*, and the record has it both *äwwäl (əwwəl)* and *ävväl (əvvəl)*; the Türkic semantics exactly matches the English usage, referring or alluding to a period between two events: event one - äwwäl - event two. The IE etymology has *awhile* as a derivative of *while*, via OE *ane hwile* “(for) a while” (13th c.), and via an unattested PIE **qwi-* “rest” connects it with notions of rest (Lat. *quies*, OGS *pokoi (покой), ONorse hvila* “bed," *hvild* “rest" and joy (Av. *shaitish*, OPers. *šiyatish* “joy”), not serious propositions quite distant from the real semantics of the “time interval”. Such etymological equilibristic is obviously disingenuous. Since the word *time* is a form of the Türkic *timin*, the two separate notions of *time* and *awhile* always co-existed, and never needed to convert the word *awhile* into the word *time*. The form *while* (n., v.) is a natural oral contraction of a non-accented anlaut vowel, a derivative of the form *awhile (adv.)*. See **time**.

English early (adv.) ~ Türkic ertä- (adv.) = early, in the morning, modern Oguz Turkish *erken, ilk* “early”. Both English and Türkic words are formed by the same mechanism, with different agglutinated affixes. The root of both words is Türkic *er* or its allophone, the English adverbial suffix *-ly* is conveyed in Türkic with temporal locative suffix *-tä (-ta/-tä/-da/-dä/-δa/-δä)* ~ “when early, at an early time, in the morning”, in modern Oguz Turkish *-ken/k*. Grammatically, the Türkic stem *er* corresponds to “morning”, possibly a derivative of the notion *erï-* “disappear, dissipate (of night, darkness)”. OE *ær, ere* “soon, before (in time)”, superlative *ærest* “earliest”, OSw., OFris., OHG *er*, Du. *eer*; Grm. *eher* “earlier”, ONorse *ar* “early”, Goth. *air* “early”, *airis* “earlier”; Gk. *eerios* “at daybreak”; Av. *ayar* “day”. The English suffix *-ly* is clearly English innovation; the Türkic suffix *-tä* or its Ogur equivalent was dropped as a grammatical formant before the switch to the European alphabets. The perfect semantic unity and close phonetical correspondence leave no doubts about its Türkic origin: borrowing of such basic word from Gk. or Av. into Gmc. languages can be confidently excluded.

English gamut “complete extent or range” (adv.) ~ Türkic qamit (adv.) = whole, altogether. The best expression of the gamut meaning is the tautological idiom “the whole gamut”, i.e. “the whole whole” that refers to any matter or affair unrelated to music. In the figurative sense of “entire musical scale scale or range” *gamutut* is first recorded in the 1620s. The conventional anecdotal etymology links *gamut* with syllables in a Lat. hymn for St. John the Baptist's Day, a purely musical derivative application fossilized in popular encyclopedias. In English, the word *gamut* developed into a spectrum of noun, adverb, and adjective applications. No IE cognates.

English ha, hah, ha-ha “guffaw” ~ Türkic qatur (ɣatur) (v.) “guffaw, hijinks”. The population of the “OEurope” and the rest of the Europe in their numerous vernaculars definitely had numerous expressions for “guffaw”, but the population replacement of the 4th mill. BC by the horse-mounted Kurgan people wiped out and marginalized the previous European population, together with their numerous vernaculars. For 2 millennia, many Türkic languages covered Europe, spreading their lexicon and introducing new terminology that took hold across Europe. The Türkic *qatur/ɣatur*, in whatever allophonic forms of the time, is found in most European languages: in OE, Greek, Lat., OFr., Balt., Slavic, etc. The advent and spread of the IE languages to Europe in the 1st mill. BC was a process of infiltration, it gradually absorbed and digested the Türkic lexus, and brought to us remnants of the former common European lexicon, of which the *ha, hah, ha-ha* is one of the most prominent members.

English hey (hei, hai, ai, he, heh) (interj.) “call to get someone's attention, hello (greeting)” ~ Türkic ay (interj.) “call to get someone's attention”. Cognates: Lat. *eho*, Gk. *eia*, Sw., Norse, Icl., Dan., Du., Grm. *hei*; Balt. (Lith.) *ei*, (Latv.) *hey;* Pol. *hei*; Hu *hey*; but Ir. *hug*. The IE etymology tends to confuse the Türkic cognates of *ay* “call for attention” and cognates of *ay* “cry of grief”, which are completely different in intonation and semantics; the IE etymology refers to natural expression, but that does not jibe with semantically identical calls with completely different phonetics, used by wide variety of the languages.

English how (adv.) ~ Türkic qalï (ɣalï) (adv.) “how”. Cognates: OSax. *hwo*, OFris., MDu. *hu*, Du. *hoe*, Grm. *wie*, Goth. *hvaiwa* “how”. The problem of transition from Romance initial *k*- to Grm. voiced *h*- is non-existent, this is the same process that connects Romance *casa* with Grm. *house*. Ultimately all IE forms for *how* ascend to the allophones and variations of the Türkic *qalï*, with laryngeal initial consonant, still preserved in the Türkic and Ukrainian languages. With the attested Türkic *qalï/ɣalï*, there is no need for the unattested Grm. **hwo*- and the unattested PIE **kwo*-.

English less “smaller comparative of adjectives and adverbs” (adv.) ~ Türkic es- “smaller of comparative of adjectives and adverbs” (adv.). Cognates: OE *læs* (adv.), *læssa* (adj.), comp. of *læs* “small”, *læsse* (n), OSw., OFris. *les*; Balt. (Lith.) *liesas* “thin”. The Balt. (Lith.) form preserved the original semantic of *es*-: “reduce”, from “scatter, winnow” by blowing. Near perfect phonetical correspondence and perfect semantical and grammatical correspondence. The prosthetic anlaut *l*- clearly appear to be a dialectal Eastern European innovation, all preserved forms center around Gmc. area. No IE cognates whatsoever. Used as a comparative of little, but not related to it.

English 'd (contracted of *would*, or the *would* is an expansion of phonetical *wud/ud*) ~ Türkic 'yu, conditional affix applied to nouns and pronouns. Cognates: OE *wolde*, past tense of *willan* “to wish, desire, want”, ONorse *vilja*, OFris. *willa*, Du. *willen*, OHG *wellann*, Grm. *wollen*, Goth. *wiljan* “to will, wish, desire,” Goth. *waljan* “to choose”. Semantically, functionally, morphologically, and phonetically the similarity of the Eng. *'d* and Tr. *'yu* is striking, the use of the Türkic conditional affix *'yu* is documented from 328AD to the present. The IE etymology stipulates that the English conditional affix *wud/ud* is a derivative of the *will* “wish, desire, want” via OE *wolde*, past tense of *willan* “to wish desire, want”, which suggests that prior to the Middle Ages the ancestors of the English language did not have a way to express a conditional proposition. That allegation appear to be impossible, considering the realities facing English ancestors in the previous millennia, and numerous languages they encountered prior to the Middle Ages. In English, prior to being apostrophized, the conditional provision was expressed as a suffix, integral with the stem, a la *sheele* for “she will”, and without any form of the *will* expressed. Likelier, the conditional affix has already long existed, inherited from the Türkic substrate, in the forms and variations innate to the vernaculars of the Burgund, Vandal, and other European Sarmatian tribes.

English once (adv.) “previous time, before” ~ Türkic ön (v.) “spring out, set out, depart”, with adv. derivatives *önce (onje)* “before”, *önceki (önjeki)* “previous”. Cognates: OE *anes* (*ane* “one”), Anglo-Sax. *æne*. The spelling and pronunciation have changed since 1200-1300 AD. No IE cognates, no unattested asterisked pra-forms. The semantical and phonetical match is near perfect, considering at least 4,000 years of independent development and traversed distances. The word must have been in daily use in recounting the old legends.

English other (adj., pronoun) “second (adj.), alternate (pronoun)”ötürü (adj., pronoun) “then, following, after, because of, fore, after this”. Cognates: OE *other* “the second, alternate, after this”, alternate “the other”; OSax. *athar*, OFris. *other*, ONorse *annarr*, OHG *andar*, Grm. *ander*, Goth. *anthar*,

all meaning “other”; Spanish *otra*; Balt. (Lith.) *antras*; Sl. *drugoi;* Lat. *alter*; Skt. *antarah* “other, foreign”. Probably, the Türkic spelling with *-t-* does not reflect the soft *-t-* closer to the interdental voiceless *-th-*. The ONorse, Grm., and Goth. have a prosthetic *-n-* before fricatives, pointing to a separate dialectal origin. The IE etymology connects the word *other* with the Lat. compound of unattested **al-* “beyond” + unattested adjectival comparative suffix **-tero-*, quite a long shot that would not have produced either the Slavic *drugoi*, nor the Skt. *antarah*, nor the prosthetic *-n>n-* before fricatives in the Gmc. and Skt. The phonetical and grammatical match between the European, Eurasian (Türkic), and Hindustani forms, first, points to a common source, and second, to numerous dialectal variation within the common source. The pronounced commonality between the Gmc. and Hindustani forms attests to a common origin from within the Corded Ware culture of the 3rd mill. BC, brought over to the Hindustan at ca 1500 BC.

English sure (adj.) “certain” ~ Türkic sürek (adj.) “sure”. The Türkic verbal stem *sür-* “lead” is one of most productive polysemantic stems with notions “lead, chase, be engaged into, produce, perform/execute, pull, drag, live, rip, draw/pull off”, with over 100 derivative bases in modern Turkish; saome derivatives have the notions of latching, locking. bolting, slider, continuity, duration, sustainability. Cognates: Anglo-Sax. *orsorg, orsorglic, orsorgnes* “safe; secure, safely, unconcerned; security, prosperity”, OHG *ursorg* ditto; OFr. *sur, seur* “safe, secure”, Lat. *securus* “safe, secure, free from care”. The IE etymology ascends to Lat. *se* “free from” + *cura* “care”, which not only conflicts with, but also ignores the Anglo-Sax. *orsorglic* form fr. *or-* + *sorg* +*lic*, where *or-* is a prefix “out of”, equivalent to Lat. *ex-*, *sorg* is “safe”, and *-lic* is the Türkic suffix *-lig/-lan* “like”. The parallel presence of cognates *sorg* and *securus* “certain, sure, safe” in Lat, OHG, and Anglo-Sax. points to at least two independent paths to Lat. and Gmc. The interchangeability of *u/o* in Gmc. and Anglo-Sax. parallels their interchangeability in Türkic. The IE etymological attempt dead ends at Lat., uses the Türkic stem *qorq*, and is obviously misleading. See **care**.

Chuvash-German lexicon

Chuvash is a relict of a language that is reputed to be an archaic branch of the Türkic, or a remnant of the Ogur branch, or a language of Suvars/Sibirs, or a Turkified Finnic Mari language with idiosyncrasies befitting a language adopted from a different linguistic group. In case of Suvars/Sibirs, they were conquerors of the Bactria in 140 BC. Being a stand out branch within the Türkic family, they are endowed with their own Türkic-Germanic correspondences that defy chance coincidence. In their non-conventionality, they are quite selective, they chose to solely ally with the Germanic branch, apparently ignoring the Romance, Indo-Iranic, and every other IE branch. What turn of the fate gave them a chance of such peculiar selection is not clear. Both Chuvashes and Germanic people were member tribes in the Western Hunnic confederation, but that does not warrant a cultural borrowing of the basic vocabulary, as stipulated for the English language. The Chuvash - Germanic correspondences add a credence to the suggestion that Chuvashes are associated with the Suvars, who were attested both in the Central and in the Eastern Europe. Chuvashes could belong to the Sarmatian wave of the 2nd c. BC that is a likely candidate for the Germanic - Türkic correspondences, representing an archaic branch of the Türkic. Most of the words shown in **Table 5.** “Türkic–Germanic correspondences” also have English correspondences and are included in **Table 4**.

Table 5. Türkic–Germanic correspondences

No	English	Chuvash	Cognates
1	acorn	*jĕkel*	Grm. *Eichel* “acorn”

No	English	Chuvash	Cognates
2	asp	*äväs*	OE *æps*, Grm. *Espe* “asp”
3	barley	*urba*	Grm. *Erbse* “pea”
4	cheerful	*xatär*	OE *hador*, Grm. *heiter* “cheerful”
5	child	*papak, pebek*	Eng. *baby*
6	defense	*xüte*	Grm. *Hut*, Eng. *hood*, *hat*, Sw. *hatt* “defence”
7	do (v.)	*tu*	Grm. *tun*, Eng. *to do*, Du *doen* “to do”
8	fast, quick	*palt*	Eng. *bold*, Grm. *bald* “fast, soon”
9	fence	*karta*	Eng. *garden*, Grm. *Garten*
10	food, eatable	*apat*	OE *ofett*, Grm. *Obst* “vegetables”
11	freeze (v.)	*xaltarä*	Grm. *kalt*, Eng. *cold* “cold”
12	good, fine	*xitren*	OE *cytren* “beautiful”
13	herd	*kĕrt*	Eng. *herd*, Sw. *hjord*, Grm. *Herde* “herd, flock”, Goth. *haírda*
14	kindred	*xajmatläx*	Grm. *Heimat*, (OHG *heimoudil*), Got *haimoþli* “homeland”
15	otter	*ätär*	Eng. *otter* , Grm. *Otter*
16	parsley	*pultäran*	Grm. *Baldrian* “valerian”, Lat. *Valeriana*, Tr. *baldiran*
17	poppy	*mäkän*	Grm. *Mohn* “poppy”
18	sow-thistle	*pĕčen*	Grm. *Vesen* “siftings, bran”
19	stick up (v.)	*čak(k)*	Grm. *Zacke* “tooth, jag”
20	thistle	*läbär*	OE *laber, leber* “rush, reed”, OHG *leber*
21	top	*tärä*	Eng. *tor* “stony top”. Lat *torus*
22	tremble (v.)	*čĕtre*	Grm. *zittern* “to tremble”
23	wake	*vak*	Grm. *Wake*, Eng. *wake*, Sw. *vak* “wake”
24	wormwood	*armuti*	Grm. *Wermut* “wormwood”
25	superfluous	*ytla*	Grm. *eitel*, Eng. *idle*, Dt *ijdel*

Conclusions

At their core, the leading hypotheses on the substrate of the English language, and by extension of the Germanic languages as a group, turned out to lead nowhere. They were not able to demonstrate continuity in the morphological and lexical aspects, they were not able to attest continuity in the phonological aspect, and they were not able to present instances where the English and suggested substrate language use the same word in the same grammatical function and the same semantics.

The concept of the Türkic substrate does all of the above. In addition, it supports the existence of genetical connection between the Futhark alphabet and the Türkic alphabets, although its mechanism is yet to be analysed; it demonstrates the common Türkic origin of the Latin and English linguistic building blocks, and it reflects the known development of the English language.

The Türkic substrate concept is based on the accumulated knowledge on the movement of the Kurgan people in the pre-historical and historical times, it is consistent with the findings of the archeology, genetics, and historical records. Moreover, it corroborates their findings, adding the badly lacking linguistic aspect to the body of multi-discipline evidence. Composed in the 20th c. and widely popularized mantra on the Iranian-linguality of the Scythian and Sarmatian Kurgans (Scytho-Iranian Theory) stubbornly remained unsupported by the contiguous disciplines, including linguistics, it remained infertile

in its insights, and conflicted with the historical records. Reverting back to the 2000-years old original concept of the Türkic-linguality of the Scythian and Sarmatian Kurgans restores concordance with the historical records, harmonizes the linguistic aspect with the other disciplines, allows a better understanding of the historical developments, and serves as a productive base for understanding the substrate languages across Europe. By pinning down the Türkic portion of the substrate, it allows a deeper insight into the heritage from the times preceding the Kurgan waves.

In respect to morphology, the review of the modern English suffixes demonstrated that proportion of the suffixes inherited from the Türkic substrate stands at 63%, and in the Old English that proportion stood at 69%; the trend is consistent with the known development of the English language. Modern English is a product of perpetual creolization, pidginization, and blending of the linguistically incompatible mother languages, which in turn were products of perpetual creolization, pidginization, and blending. The loss of the substrate morphological structure is expressed in the reduction and contraction of the morphological elements, and in concomitant increase in the number of lexemes required to fill in the semantical void created by the morphological contraction.

The review of the word usage frequency in modern English demonstrated that proportion of the Türkic substrate vocabulary in the modern English is no less than 30%. That means that about 1/3 of the passage spoken or written in modern English ascends to the Türkic substrate; counting the Türkic-derived morphological elements in the same text would boost that rough estimate quite significantly.

The review of the modern English lexical units versus the Latin and the Türkic demonstrated that the Türkic substrate is present in both the Latin and English, while the phonetical differences point to separate and independent paths leading to the Latin and English. In the English substrate layer, the Latin Turkisms conflated and superimposed on the English Turkisms, in the end producing modern English words with roots in Old English, Latin, Latin via French, and ultimately in Türkic.

The substrate-derived English lexus is consistent with the migrations outlined by the archeology and genetics, it carries the marks of the migrations, and in some cases allows to draw suggestions about location and time of their earlier presence. Within the framework of the “Indo-European homeland”, such cases allow to corroborate postulations of the “Circumpontic” hypothesis (Merpert, 1974, 1976) and “Kurgan theory” (Gimbutas, 1964, 1974, 1977, 1980) about the importance of the Eastern Europe in the evolution of the “Indo-European” languages, without their fancied allusions to the “Indo-Europeans”, but with evolutionary perspective on the migratory processes that had the Eastern Europe as one of the staging stations on the way from Asia to the Atlantic.

The waves of the Gimbutas' “Kurgan theory” are specific episodes pertaining exclusively to the Eastern Europe/Central Europe scenery, they are an incomplete part of the overlooked general migratory processes with the preceding waves leading to the Eastern Europe, with the parallel paths traversing Anatolia to reach the Balkans and Iberia, and with reverse migrations. With such omissions, the partial picture in inevitably faulty, and the confusion between separate migratory events in opposite directions and a millennium apart is not surprising. The horse was domesticated in the Northern Kazakhstan, the overlooked wave that brought domesticated horse to the Eastern Europe created conditions underlying the Gimbutas' “Kurgan theory”. Similarly, the migration stipulated within the “Anatolian” (or Neolithic Gap”) theory (Gamkrelidze and Ivanov, 1980, Renfrew, 1987, Safronov, 1989, Gray and Atkinson, 2003) is only a specific episode of the Eastern European parallel path traversing Anatolia to reach the Balkans and Iberia, the partial picture is inevitably faulty, and its results conflict with Anatolia's role as a

migratory corridor for particular migrants at a particular time. Within a larger framework, having accounted for the ample reverse migrations, and freed from the parochial biases of the "Indo-European homeland", the theories' data is largely consistent with the linguistic and migratory processes.

Afterword

At the end of the 5th c. AD, Saxonia was located in the heart of the Europe, at the junction of Germany, Poland, and Czechia (Bohemia), adjacent, and probably a part, of the core Hunnic lands. It can be speculated that after the contraction of the Hunnic Empire, Saxonia came into being as a splinter of the Hunnic state, and possibly populated by a splinter Hunnic tribe lead by a splinter of the Hunnic dynastic clan Dulo. In support of this speculation can be cited vestiges of populations scattered in the nearby mountainous areas who connect their ethnic and historical origin with the Huns, the few literary references of the Huns remaining in that area, and details from the history of the Hungarian migration *Honfoglalás* to Pannonia and their interface with the local Türkic populations west of Pannonia. Tacitus located Saxes in Holstein, surrounded in the north by Angles in Schleswig and in the south by Angles in the basin of r. Weser, extending to Elbe (Angeiloi), in one continuous arc. Angles and Saxes fell under the Hunnic supremacy at the turn of the 5th c., and two generations later started their expansion. They carried their Germanic language with the imbedded Türkic substrate not only to the British Isles, but to the Bohemia area, where their traces waned with time, and to the middle course of r. Elbe, where their traces survived into the present.

The continuity of the Celtic movement from the Iberia to the Central Europe and their retreat to the northhwestern fringes of the Europe is still unclear; the extent, details, and composition of the Celtic migrations across Europe are blurred, and since English has a notable Celtic layer, understanding of its origin or origins would help in understanding linguistical processes. The Scandinavian migrations to the continental Europe brought along to the continental Europe their language and genes, of which the Y-DNA Hg I was a major component. Clarification of the early Scandinavian demographic, linguistic, and genetic impact on the Anglo-Saxon and British Isles area may impact the historical picture of the development of the English language.

The distinct Anglo-Saxon language, perpetuated by the English language, has spread far and wide, first by colonial expansion, and lately as an international lingua franca. English preserved the language of the Eurasia, England preserved the Anglo-Saxon democratic traditions of the Eurasia, and they made them a heritage of the whole world. Numerous examples across Eurasia played out the same scenario: a relatively small group of nomadic horse breeders imposed themselves as ruling elite on an alien sedentary society, eventually adopting its language and creating a common syncretic religious ideology to cement their rule. Almost universally, the mechanism of the conquest was a peaceful marital union between the conquering and conquered elites. Invariably, the amalgamation of the languages reflects demographic and social situation, and creates a common lingua franca. Examples are plentiful, starting from Zhou in China and ending with Norman conquest of British Isles. In most cases, the new polities became known under the conquerors' name, like Tokhars, Kushans, and Russians. In few cases, a double name includes both names from the previous cycle of amalgamation, like As-Tokhars, or both names from the latest compact, like Indo-Scythians. The Anglo-Saxons amalgamated on the continent, they migrated to the British Isles under a double name where the part Saxon appears to be a cognate of the names Scythian, Saka, Esgel, Eseg, and more; these non-native renditions reflected a stem depicted at times as S'k with a glottal stop, but it was probably closer to the syllable *syc-* in the word *syconium*, with the semi-consonant *-y-* like in the

word *eyes*. The plural form of the ethnonym may attain native suffixes *-ayut/-an/än/-yut/-güt/-lar/-lär/-t* or local plural markers, creating forms like *Sykan (Saxon)* and *Saklar (Sekler)*. Traces of these processes have survived in the folklore of the tribes around Jutland and in the Norse sagas.

The blending of OE and Norman Romance is familiar to all students of English as a matter of fact, loanwords from Norman entered English and underwent phonetical changes without much to do about it, they did not originate a new linguistic law on phonetical adaptation that serve to discriminate between compliant and incalcitrant transformations, and to dismiss incalcitrant words as unrelated to the Norman; the OE *turf* and OFr. *tourbe* neatly occupy their appropriate spots on the descent tree without a need to conform to some linguistic law. In other words, no reconstructed OFr. form **tourbe* is needed to arrive at *turf*, and any other allophone would be acceptable as long as the semantics proves a genetic connection. Going from the attested into unattested, however, supposedly requires conformance to the phonetical laws, and the semantically sound Türkic *turan*, *turfan*, or *turmaq* may be dismissed as gross noncompliants in spite of the convergent historical, archeological, and biological evidentiality. The resolution of the conundrum seems to be obvious: glotto-transformations are the consequence of the interplay of the historical, demographical, and linguistic factors, and not the other way around.

The review of the Türkic substrate in English allowed to discern some trends and make some predictions which underlying logics may or may not be consequently validated. One such prediction is that on closer examination, Latin would have more Turkisms with *m*-dialect than with the *b*-dialect. The specific testing results of this particular prediction, and other hypotheses may be helpful in archeology, genetics, linguistics, and Eurasian history.

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