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The Egyptian in Uto-Aztecan

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4 The Egyptian in Uto-Aztecan

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

115 Egyptian **sbk** ‘crocodile, the crocodile-god **Sobek**’ and Classical Nahuatl **sipak**-tli ‘crocodile’ (Gordon 1971, 135). The two are impressively similar enough; however, what Gordon did not know is that because UA *u > CN i, the first vowel (CN i) could be from either UA ***supak** or ***sipak**, the first of which is identical to the probable original Egyptian vowel. Egyptian, like Semitic, originally had only three vowels—a, i, u—so the Greek transcription Sobek points to an original Egyptian vowel of ***subak**, or exactly the one proto-Nahuatl option. In addition, dozens of other examples establish the sound change of Egyptian and Semitic b > UA p. So the match was closer than Cyrus Gordon ever knew: Egyptian **sbk**, Greek **Sobek**, and UA ***supak** / ***sipak**. 400 more Egyptian-UA similarities follow. [e1s,e2b,e3k]

In considering the lexical similarities between Egyptian and UA, it is important to keep in mind that ancient Egyptian only wrote the consonants, not the vowels. So when we compare the Egyptian passive suffix -w and the UA passive suffix -wa, they are as close a match as can be expected.

Before moving to more lexical (word) parallels, consider first some grammatical parallels.

4.1 Uto-Aztecan Morphological and Grammatical Parallels with Egyptian

Passive/stative structures in	<u>Egyptian</u>	<u>Uto-Aztecan</u>
116 Egyptian old perfective/stative	verb-i	verb-a ‘active or transitive verb’ verb-i ‘intransitive/ passive/ stative verb’
117 Egyptian passive	verb-w/-iw	verb-wa/ verb-iwa
118 Egyptian passive	verb-tw	verb-tu / verb-tuwa
119 Egyptian stative suffix	verb-ti	verb-ti (WTr, Nomic, others)

Passive and stative (the existing state that follows or results from a previous verbal action) are often overlapping and closely related concepts: e.g., ‘it was done’ (passive) and ‘it is done’ (stative). There is also an association between a present state (stative) and past action (sometimes transitive): e.g., the little boy is now seated, because he sat down or his mother sat/set him down.’

116 Consistent with such phenomena, the Egyptian stative was also called the old perfective, in fact, was originally a perfective which became a stative (Allen 2010, 206-7; Gardiner 1969, 234-8). The stative of Old Egyptian 3rd person masc sg and pl verbs ended with -i, whether it was a suffix or a change of the last vowel to -i to make it stative. That final -i later changed to suffixed -w, but was originally -i. This suffix was more stable on verbs that already ended with -i, caused a fusion of the two for a longer stronger i + i = y: mry/mrii ‘(be)loved’; iry/irii ‘done’; msy/msii ‘born.’ (Allen 2000, 202-3; Loprieno 1995, 65,67; Gardiner 1969, 235, 237). Like the final -i of the Egyptian stative, UA languages in every branch exhibit final -a for transitive or active verbs and final -i for intransitive, passive, or stative verbs (Langacker 1977, 132):

UACV-2703 *-a/-i ‘vowel alternation on the end of verbs such that *-a ‘transitive, active’ and *-i ‘intransitive, passive, stative’ (Sapir 1930, 73, 143; Whorf 1935; Langacker 1977, 132; Dakin 1982):

Cr -i ‘stative suffix’ (Casad 1984, 159);

We sana ‘romper [break]’; We sani ‘roto [broken]’;

Yq -i ‘stative suffix’ (Estrada Fernández et al 2004, 399);

Wr has transitive verbs ending in -a with corresponding intransitive verbs ending in -i (Miller 1996, 130):

Wr co’a ‘put out fire’; Wr co’i ‘be no fire’;

Wr wela ‘put upright/standing’; Wr weri ‘be upright/standing’;

Wr mo’a ‘put pl obj’s inside’; Wr mo’i ‘enter, pl subj’s’;

Wr sa’wa ‘cure s.o., alleviate s.th.’; Wr sa’wi ‘be alleviated, go away’;

Tr also has such pairs of verbs’ (Hilton 1993, 139):

Tr mana ‘put, place, set’; Tr mani ‘be (in/at a place), exist’;

Tr bi'wá 'clean it'; Tr bi'wí 'be(come) clean';
 Tr čiwá 'stick s.th., vt'; Tr čiwí 'be stuck, vi';
 CN also has such pairs of verbs (Sullivan 1988, 171):
 CN tla-tema 'fill, place s.th.'; CN temi 'be full, be lying down';
 CN tla-kotona 'break s.th.'; CN kotoni 'be broken';
 CN tla-mana 'put s.th. on the floor'; CN mani 'be stretched out, extended';
 CN tla-toma 'undo s.th.'; CN tomi 'be undone'; and so does Tbr:
 Tbr towa 'leave s.th. behind, vt'; Tbr towi/тови 'stay, remain, vi'.
 Nv vurha 'atar [tie], vt'; Nv vurhi 'atado [tied]';
 Nv tuha 'moler [grind], vt'; Nv tuhi 'cosa molida [something ground]';
 Nv virioka 'desatar [untie]'; Nv virioki 'cosa desatada [something untied]';
 TSh sawa 'boil, vt' and TSh sawi 'melt, vi'; and others;
 SP muntunaa 'cover oneself' (active); SP muntun'i 'be covered' (stative) (Sapir 1930, 73, 143);
 SP yauqqwa 'push in'; SP yauqqwi 'go in, set (of sun)'; SP yunna 'put down (pl objs)'; SP yunnia 'fall, drop down, pl';
 SP ton'na 'strike, hit, vt'; SP ton'ni 'shake, vi'; SP ova 'pull out hair, vt'; SP ovi 'come out (of hair), vi'
 SP pačá'a 'fasten s.th., vt'; SP pačá'i 'hang, be fastened, vi'; SP mūnišša 'turn over, vt'; SP mūniššič 'turn over, vi';
 SP tuğwa 'put fire out, vt'; SP tuğwa / tuğwi 'fire goes out, vi'
 WMU spæ'naa-ti'(i) 'flatten, vt'; WMU spæ'ni 'flat, stative/adj'
 WMU -'núga-y 'put in, stick in'; WMU núgi 'wear, be put in, be in'
 WMU tuğwá-y 'put fire out, vt'; WMU tuğwi- 'fire went out by itself, is gone out (stative/past)
 Hp -iwa 'passive suffix' eliminates final -a of transitive verbs, so it is likely -a > -i with added -wa:
 Hp paata 'melt, vt' vs. Hp paati 'melt, vi'; Hp aama 'bury, vt' vs. aamiwa 'was buried';
 Hp maqa 'give' vs. makiwa 'was given' (Ken Hill 1998b, 881);
 Tb -(i)w 'passive'; like Hp, the examples show -i of -iw changes verb final -a > -i (Voegelin 1935, 99);
 ST taapna 'partir [part], rajar [split], vt'; ST taapña 'partirse, rajarse [part, split], vi'.
 Ls has this feature, but somehow reversed it to -a being intransitive/passive and -i being active/transitive.
 Some languages have the final -i vowel as the perfective (having been done) rather than stative (is done):
 Ca -'i 'realised' (Seiler 1977, 138-40).

Some UA languages have final -i as the perfective of Egyptian's old perfective more than the stative:

Cm -i 'completive suffix on verbs' (Charney 1993, 142-3).
 TO -i 'perfective is marked by a final vowel change to -i' (Langacker 1977, 131);
 Op -i 'perfective changes final -a to -i' (Shaul 2003, 25);
 Eu -i 'the final stem vowel changes to final -i for the Eu preterite [past tense] in many, if not most Eu verbs, vs. Eu -a-n 'present indicative verb ending':
 Eu hipra-n 'watch over, care for' vs. preterite: hipri 'watched over, cared for';
 Eu maka-n 'give' vs. preterite: maki 'gave';
 Eu taha-n 'burn' vs. preterite: tahi 'burned';
 However, some Eu verbs show an -a transitive and -e intransitive distinction (e being halfway from a to i in position), as well as the -i preterite for both:
 Eu wehra 'stand s.th. up, vt' (pret: wehri); Eu wehre 'stand up, grow, vi' (pret: wehri);
 Eu pitása 'smash, flatten, vt' (pret: pitási); Eu pitáse 'be/get flattened' (pret: pitási).
 [NUA: Hp, Tak, Num, Tb; SUA: Tep, TrC, CrC, Azt]

117 Another passive in Egyptian is the verbal suffix Egyptian -w (Allen 2000, 290; perhaps a development of the 3rd masc sg stative -w; Allen 2000, 202; Loprieno 1995, 83-88; and Gardiner 1969, 234-8); the form more fully may have been Egyptian -iw (Loprieno 1995, 53): similarly several UA languages show a passive suffix of *-iwa or *-wa:

UACV-2677 *-wa / *-i-wa 'passive': Langacker 1976b, 143, 148-50, *-wa; Heath 1998:
 Hopi -iwa 'passive suffix' also appears as -iw/-il/-w/-l/-wa (Hill 1998, 881);
 Tb -i-wa 'passive and impersonal suffix' (Voegelin 1935, 99-100; Langacker 1977a, 47);
 CN -i-wa 'passive suffix' some verbs that end in -i take -wa (Sullivan 1988, 74);
 CN -o 'passive suffix' also similar to Egyptian -w (Sullivan 1988, 74);
 My -wa 'passive suffix' (Collard and Collard 1984, 209); Wr -wa 'passive suffix' (Miller 1996, 143);
 Tr -wa / -riwa 'passive suffixes' (Brambila 1953, 90); Eu -wa/-u 'passive suffix' (Lionnet 1986, 37);
 Yq -wa 'passive suffix' (Dedrick and Casad 1999, 283); Cr -(i)wa (Langacker 1976b, 143);
 Tbr -iwa 'pasivo' (Lionnet 1978, 55)
 Wc -wa (Langacker 1976b, 143).
 The -i- (preceding -wa) in Hp, Tb, Azt is likely the pervasive UA stative/passive -i suffix above.
 [NUA: Hp, Tb; SUA: TrC, CrC, Azt] [e2w]

118 Egyptian **-tw** ‘impersonal ‘one’ or passive suffix on verbs’ (Allen 2000, 177, 228, 264, 302; Gardiner 1969, 41); Tr **-ru / -tu** ‘passive suffix’ (Brambila 1953, 90, 95); remember intervocalic ***-t- > -r- or -l-** is common. Wr **-re-ru / -ri-ru** ‘passive of remote past tense’ probably **-ri-** (past) + **-tu** ‘passive’; The Suffix ***-tu** occurs in other UA languages as well, to be listed.

119 Egyptian **-ti** ‘stative suffix for 2nd person singular and for 3rd person feminine singular (Allen 2000, 67, 202; Gardiner 1969, 234), just as the 3rd masculine singular forms are often generalized throughout a language, the 3rd fem. sg and 2nd sg forms cover about one-third of the pronominal slots and could also have become generalized in UA.

UACV-2699 ***-ti / *-tī** ‘stative or resultative suffix, adjective suffix’:

CU **-tī** ‘a suffix to derive adjectives from verbs’ (Givon 1980, 30-31);

Hp **-ti** ‘realized suffix, verb is realized (Ken Hill 1998, 879); WTr **-ri/-li** ‘stative/passive/participial suffix’;

My **-ri** ‘past participle’: e.g. My **yáa-ri** ‘is done’ (Collard and Collard 1984, 208) or Cah ***yara** ‘do’; Cah ***yara-ti** ‘done’;

Cm **-tī** ‘predicate suffix with adjectives’ (Charney 1993, 146, 198, 201);

SP **-tti** ‘passive’ (Sapir 1930, 146); Wr **-wari** ‘passive suffix’ (Miller 1996, 143) probably < ***-wa-ti**;

CN **-ti** ‘derives adj’s from verbs’ (Sullivan 1988, 145). [NUA: Hp, Num; SUA: TrC, Azt]

Tr **-rati** ‘passive suffix of past tense’ (Hilton 1993, 138) the **-ti** portion compounded with something else;

Sr **-iç** ‘resultative suffix’ (Hill 2001, 3); likely **-iç** < ***-iti-**, with loss of final vowel. [NUA: Num, Tak, Hp; SUA: TrC, Azt]

120 The **-n** of the Egyptian **sdm.n.f** structure or **-n** suffixed to verbs for the narrative past, present perfect, and sometimes used for present:

Eu **-n** ‘verb suffix of present indicative singular’ (Anonymous 1981, 62)

TSh **-nna** ‘the general aspect/tense verb suffix (Dayley 1989, 55-57); Sh **-nu** ‘past, completed slowly’ (Crapo 1976, 7);

Cm **-n** ‘completive verb suffix, followed by 2nd happening’ (Charney 1993, 145). [NUA: Num; SUA: TrC] [e2n]

121 Egyptian **i-** or **ip-** ‘plural prefix on old demonstrative pronouns’ (Gardiner 1969, 85; Allen 2000, 53) as in Egyptian **pn, pw, tn, tw** ‘this’; **ipn, ipw, iptn, iptw** ‘plural, these.’

Tr **i-** or **ip-** ‘plural prefix’: Tr **čabóči** ‘spider’; Tr **ičápoči** ‘spiders’;

Tr **siríame** ‘local/tribal leader, governor’; pl: **isérigame** ‘leaders’ (Brambila 1953, 14, 15)

Tr **bineri** ‘alone, only, sg’; Tr **a’wineri** ‘alone, only, pl’ (< ***appineri**, Stubbs 1995, 413)

Tr **a’wineri** shows a different initial vowel than **i-**, but because Tr **-’w-** reflects ***kw**, which can reflect a gemination of ***-pp-** (and Tr **b** < ***p**), so ***ip-pineri** or ***ap-pineri** > Tr **a’wineri**. Tr **kapitano** ‘boss, captain’ from Spanish **capitán** with its plural Tr **ikapitane** shows that this plural prefix is still productive in Tr.

122 Egyptian **pw** was originally a demonstrative pronoun ‘this/it’ later ‘he/they’ and came to be used for emphasis or a topicalizer, always in 2nd position in specific structures: **A-pw B** ‘it is A who is B / A is B’ or **A-pw verb** ‘it is A who verbs’ (Allen 2000, 72-3, 334; Gardiner 1969, 103-4, 143):

UACV-2664 ***po/pu** ‘he, she, it, 3rd sg’: Ls **-pu-**; Wc **pī-**; and My **-po**. Mayo **-po** is suffixed to Mayo pronouns with no apparent meaning other than adding emphasis to the Mayo pronouns (Collard and Collard 1984, 214), yet is in exactly the expected position to be the old fossilized Egyptian **-pw**, which is also a structure for emphasis. Compare the Mayo enclitic subj pronouns (1st column) and emphatic pronouns (2nd column):

	<u>Nominative pronouns</u>	(Mayo) <u>Emphatic pronouns</u>
I	-ne	inapo
You, sg	-’e	empo
He/she/3 rd sg	--	aapo
We	-te	itapo
You pl	-’em	eme’e
They	-mme/-em/-m	bempo

Note how Mayo **ina-po** aligns with Syriac **’inaa / naa** ‘I’

Ls **yixélvu-l** ‘intelligent, alert’: this Ls form fits perfectly the Egyptian **iqr-pw** ‘he (pw) is one excellent / capable’ as a fossilized form (Allen 2010, 79); Cr **pu** ‘3rd person sg subject particle’ (Casad 1984, 297).

Wc **pī** ‘it/he’: e.g., Wc **šasúni** ‘verdad’ vs. Wc **pīšasúni** ‘es la verdad’ and so Wc **pī** < UA ***pu**

Wr **puu** ‘that’; Tr **mapu** ‘relative pronoun, which, what’ (< **ma-pu**, or Egyptian **m-pw** ‘it is what/that which’).

In Tr, the **-pu** element is actually isolated to mean 3rd person pronouns:

Tr **ke-ne** ‘my’ (-ne = I); Tr **ke-mu** ‘your, sg’ (-mu = you, sg); Tr **ke-tumu** ‘your, pl’ (-tumu = you, pl);

Tr **ke-pu** ‘his, her, their’; thus, **-pu** is isolatable as a 3rd person pronoun (Brambila 1953, 33)

Ls 'itéhvu 'hot spring' ('itéh- 'hot'); Ls -tó'ma 'wife'; Ls -tó'ma-vu 'husband'.

Kw pu-/pī- 'relative pronoun' (Zigmund et al,127).

Kw wižavu-vī with *-pu suffix as *wicca- is the stem in the rest of Numic (1084)

SP pī- 'whom, which, what, relative pronoun' (ī < *u); Tb pīkanan 'one doing' < pw q/kana

Eu sisvi wecát 'awl' and Eu vusiven 'awl';

(1146) Aramaic tek / tikk-aa 'twisted cord, chain' > *tikkaa-pu: Mn tīgápo 'rope'; NP tīgapu 'rope'.

Tb(H) allaawat 'to talk, speak'; Tb(H) allaawappī-l 'speaker' (< *haddabbar-pw); Ls 'ayákvu 'rubbish'

UACV-918 **wiCca / *wiCtaC 'calf of leg, lower leg': NP kwiddza (< *kwicca/*kwiNca) 'calf' (w > kw);

TSh wica-ppī 'calf, lower leg'; Cm ta'wiica 'calf'; Kw wižavu-vī 'calf'; Ch(L) wiča 'calf of leg'; SP wica 'calf'; CU

wicá-vī 'calf'. Note the extra *-pu-/vu- suffix in Kw wiža-vu-vī also frequent in Ls.

123 Reduplication in verbs signals notions of imperfective or ongoing activity, repetitive and/or durative aspect in both Egyptian and in Uto-Aztecan. Langacker notes that “virtually every UA language displays verbal reduplication of some kind” (Langacker 1977, 128). While most reduplication in UA is of the initial syllable—kapa > kakapa > kakpa—Langacker also notes that final reduplication (i.e., 2nd syllable) associated with repetitive aspect or similar notions is found in at least Mn, Hp, and Tb; and lexicalized remnants are found in SP and TO (Langacker 1977, 128). Egyptian usually reduplicates the 2nd consonant—mri > mrr—and sometimes a bi-consonant syllable mnmn. Reduplication also serves to form the plural of nouns in some UA languages. For reduplication in various UA languages, compare Tb (Voegelin 1935, 109); Eu (Lionnet 1986, 28); and many more.

4.2 The Sound Correspondences between Egyptian and Uto-Aztecan

<u>Egyptian</u>	became	<u>UA</u>
' (glottal stop)	>	w or other round vowels o/u, at times with glottal stop: o'o/u'u
i/y	>	i/y
ʕ (voiced pharyngeal)	>	w/o/u
b	>	p
p	>	p
f	>	p in initial position, medially -p- when doubled, -w- when not
m	>	m
n	>	n
r	>	t in initial position; r usually elsewhere, sometimes i/y as in Egyptian itself
ħ (v'less pharyngeal)	>	hu/o/w
x	>	k
ħ	>	h/ø or ' /ø in a cluster
h	>	h/ø or ' /ø in a cluster
s	>	s
š	>	s
q	>	k
k	>	k
g	>	k
t	>	t
ṭ	>	t
d	>	t
ḏ	>	s

The Egyptian consonants w, p, t, k, s, m, and n have generally remained as such in UA. As in the Hebrew correspondences, the Egyptian voiced stops b, d, and g became devoiced to merge with the voiceless stops: Egyptian b, d, g > UA *p, *t, *k. As in the Hebrew correspondences, š and s are not distinguishable, but have merged to UA *s. Egyptian ṭ > UA *t should not be surprising, since the same happened in ancient Egyptian, resulting in alternate forms for many words: Egyptian ṭ > Egyptian t in ṭw/tw 'you'; ṭwn/twn 'rise, raise'; ṭbwt/tbwt 'sandal'. Egyptian q > UA *k is also similar to a later Egyptian change. Most interesting is Egyptian ḏ > UA *s, since Egyptian ḏ corresponds to the Hebrew and Semitic emphatic / pharyngealized ṣ, which also became UA *s in the Semitic-p in UA. The glottal stop (') and the voiced pharyngeal fricative (ʕ), like the Semitic-p-UA correspondences, correspond to rounding in UA, w between vowels or o/u adjacent to consonants (see 2.9); sometimes a glottal stop also appears with the rounding. The Egyptian voiceless pharyngeal fricative ħ (like its Hebrew/Semitic counterpart) becomes hu/ho in initial position, and rounding (w/o/u) elsewhere, much like the other pharyngeal ʕ. The voiceless velar fricative, transcribed here

as x, became k, as it sometimes did in Coptic (Egyptian xnfy > Coptic kanufi ‘fish, sp.’; Egyptian x’f > Coptic ko ‘place, abandon’), and as Proto-Semitic x became *k in Uto-Aztecans’ p-NWSem also. In fact, some Egyptian x > Egyptian k as early as the 20th dynasty (Cerny 1976, 52). Egyptian h and h, like h in most languages, are often easily lost: e.g., silent h in English *hour* and *honor*, and in Spanish *hora* and *hablar*. Yet both h and h appear often enough, or as glottal stop when they are the first consonant in a cluster.

In Middle Egyptian itself, **medial glottal stops** are rather unstable. For example, many pairs of alternate forms have one form showing the glottal stop while the other does not: Egyptian s’b/sb ‘jackal’; Egyptian b’gsw/bgsw ‘dagger’; Egyptian bt’bt_ ‘run’; Egyptian f’k ‘be shorn, v’; f’k ‘shorn man’; Egyptian fkyt ‘shorn priest’; Egyptian dg’i/dgi ‘hide’; Egyptian dg’i/dgi ‘look, see’; Egyptian dg’yt/dgyt ‘staring’; **Other variant forms** appear in Egyptian as well: drgyt/dgyt ‘bat’; gf/g’f/gwf ‘monkey’; bnr/br/bl ‘eyeball’; Egyptian mhr/mhi ‘milk-jar’; Egyptian mtr/mti ‘fame, renown’. Notice in Egyptian g’f/ gwf ‘monkey’ a correlation between ’ and w, as in the Egyptian/Semitic to Uto-Aztecans also.

At the end of the introduction to Egyptian, see the explanation for the two Egyptian dictionaries cited in this work—Egyptian(F) and Egyptian(H). When available in Cerny’s Coptic Etymological Dictionary (1976) or Loprieno (1995), the Coptic forms are listed following the Egyptian forms. The Coptic forms are often a phonological distraction from the better match between Egyptian and UA, yet they are included; but keep in mind that Coptic often has different sound changes than in UA, such as no rounding for pharyngeals, Egyptian x > Coptic š rather than Egyptian x > UA *k, Egyptian d > Coptic t/j vs. Egyptian d > UA *s, etc.

UA often preserves Egyptian phonology better than Coptic: e.g., UA *itu’i ‘steal, take’ preserves all three consonants of Egyptian it_ ‘steal’ whereas Coptic ji has only one. Note also Egyptian šm ‘go, walk, leave’ and UA *sima ‘go, leave’ vs. Coptic še. Of Egyptian’s original three vowels—a, i, u—UA forms are often nearer those three vowels than Coptic: (133) Egyptian sbty ‘enclosure’ and UA *sapti vs. Coptic sbot; (243) Egyptian nbi ‘burn, flame’ and UA *napi ‘fire’ vs. Coptic neme ‘fire, glow’.

124 Egyptian(F) tks ‘pierce’; Coptic tooks:

UACV-616 *tīkso ‘pierce, poke’: Eu tékso ‘pierce, prick, sting, v’; Eu hi-tekso-rat ‘hiking staff/stick, v’ [with which one pokes the ground]; Op tesso-a ‘puncture, v’; Tr teso ‘lean on a hiking stick, v’. [SUA: TrC] [e1t,2k,3s]

125 Egyptian(F) km ‘black’; Egyptian(H) km ‘schwarz / braun sein [be black / brown]’;

Coptic kame ‘black’; kmom ‘become black’:

UACV-1070 *kuma > *koma ‘dark, gray, brown, black’; B.Tep108 *koomagi ‘gray.’; M88-ko33: Hp qöm-, qöm(a)- ‘be black, dark’ (Hp qöma also corresponds to UA *koma, since Hp ö < PUA *o and in Hp *k > q/_ö); TO koomagi ‘(be) gray, (be) dim’; PYp koomagi ‘gray, brown’; PB koomīg/koomag; NT koomagi ‘gray, brown, dark’; ST kooma ‘gray, discolored, dirty.’ Egyptian km means two colors (black, brown), both of them, fitting well with the UA meanings of ‘black, brown, gray, and dark color’. Both gray and brown (Tep) are dark (Hp). This also likely ties to CV-501 *(si)kuma ‘cloud(y)’: B.Tep65 *hikomagi ‘cloudy’; NP kummibī ‘cloud’. Willet lists ST kooma ‘discolored, dirty’. Note also PYp kuumlik ‘dirty’. Both NP and PYp show u, which assimilated to o in the other languages. [NUA: Hp, Num; SUA: Tep] [e1k,e2m]

126 Egyptian(F) nmi ‘travel, vi, traverse, vt’: Egyptian(H) nmi ‘reisen [travel], gehen [go], fahren [travel], durchziehen [pass through], vi, befahren [travel over], vt’:

UACV-1012 *nīmi ‘walk around, live’: Sapir; VVH171 *nīmi ‘walk around, live’; M67-263a *nem-i ‘live’; I.Num123 *nīmi / *nīhmi ‘walk, wander, live’; KH/M06-ni9: NP nīmī ‘walk’; TSh nīmi ‘one moves’; Sh nīmi ‘live’; Cm nīmi ‘move about, walk, sg’; Ca nēm ‘walk around’; Ca nēmi ‘chase, follow tradition’; Ls nónmi/nónumi ‘follow’; Gb nojí ‘andar’; Sr nīm/nīmī- ‘walk, walk around, walk along’; Sr nīhnīm ‘be walking (around)’; Sr nīmiin ‘chase’; Ktn nīm ‘walk, vi, walk on, vt’; Hp -nīma ‘go around doing s.th., circumgressive suffix’; CN nemi ‘live’; CN ne’nemi ‘wander about’; Huastec Nahuatl nemi ‘walk’; Pipil nemi ‘be, exist’; and in Jane Hill (2005) are Cp nənə- ‘walk around’ as well as Cp nemin ‘follow’ (Hill and Nolasquez, 1973) Cp nenmi ‘chase’ (like Ca) and Cp nēnewe ‘walk’ with a problematic -w-. But Num sometimes does have -w- < *-m-, so note Mn nīwimoo ‘go about as a group’ and TSh nuwi ‘walk around, roam, wander, live (in traditional lifeway)’, durative nīmī. The main reason for wandering was hunting and gathering, the traditional livelihood, so it also came to mean ‘live traditionally’. The reduplicated forms often meant ‘chase/follow’ from non-reduplicated ‘walk’. Note Gb nojí, with a velar nasal likely from a cluster created by reduplication (as in Cp nēnewe, Cp nenmi, or Ls nónmi) then syncope: *-nw-/-nm- > -ŋ-. John Gee (p.c.) mentions that this Egyptian term dropped out of usage rather early, yet the UA infusion may not be from later forms, or may be from a dialect that retained it. UA shows Old Egyptian forms in the stative -i (116) and pl prefix i-/ip- (121) also. [NUA: Num, Hp, Tak; SUA: Azt] [e1n,e2m,e3i]

127 From the verbs Egyptian *nmi* ‘travel, go’ > UA *nīmi* ‘walk around, live’ came a UA noun form ‘wanderers, Native People, those who live by walking about, i.e., hunting and gathering’:

UACV-1415 **nīmi* / **nīmi* ‘person, Amerindian, (or specifically) Numic person’: I.Num122 **nī(h)mī* ‘person, Indian’; M88-*nī10* ‘person, Indian’; KH/M06-*nī10*: Mn *nīm(m)ī*, *nīmī*’; NP *nīmī* ‘Indian’; TSh *nīmī* ‘person, people, human, Indian’; Sh(M) *nīwī* ‘person, Indian’ (vs. Sh(M) *nīmi* ‘move around, roam, make a living by hunting and gathering’); Sh(C) *nīmī* / *nīmi* ‘Indian’ (and Sh(C) *nīmi* ‘live, wander, travel’); Cm *nīmī*; Kw *nīwī*; Ch *nīwī*; SP *nījwī*; WMU *nuu-či* ‘Ute’; CU *nūu-ci* ‘Ute, person’. Add Ktn *nīmihuḡ* ‘wife’, pl: *nīmihuḡam* (< **nīmi-suḡa* ‘man’s-girl/woman’), as it shows this morpheme in a compound. Add initial *nīm*’- of Tb(H) *nīm’mī’klat* ‘kill a human, murder, vt’. These **nīmi* forms are the source of the term “Numic” and derive from **nīmi* ‘walk around, live (traditional life, of hunting/gathering)’ as a ‘living one, person, doer of traditional life’. A change of intervocalic *-m- > -w- is consistent throughout SNum and appears in the closer/inner Numic languages of the other branches. [NUA: Num, Tak, Tb]

128 Egyptian(F) *nmi* ‘travel, vi, traverse, vt’: Egyptian(H) *nmi* ‘reisen [travel], gehen [go], fahren [travel], durchziehen [pass through], vi, befahren [travel over], vt’:

UACV-590 **namī* ‘cross (river), traverse (an area, etc.)’: Ca *namī* ‘cross (road, river), go over’; Cp name ‘cross over, vt’; Cp name ‘race, vt’; Ls *naama/naami* ‘go across, pass over, wade, play in water, vi; cross an area, vt.’

129 Egyptian(H) *wnš* ‘Wolfs-schakal (Canis aureus lupaster) [wolf-jackal]’; Egyptian(F) *wnš* ‘jackal’; Coptic: *woonš* ‘wolf’; Egyptian(H) *wnšt* ‘Wolfs-schakalin, f’; Egyptian(H) *wnšiw* ‘Wolfs-hund’:

UA **wancio* / *woncia* ‘fox’; the consonant clusters -ns- vs. -nc- are quite indistinguishable, like the English homophones *sense* and *cents*, or *once* and *wants*; thus, the following UA forms are good matches. Note Egyptian *wnšiw* and UA *wancio*. The other UA form aligns with the f. singular ending in -(a)t (UA **wancia*) with the final t left off as usual:

UACV-572a **wanci’a* ‘fox’: Fowler83 **woci’a*: NP *wacia’a* ‘fox’; TSh *wocia*; Sh *wocia*; Kw *woziya*; Ch *oncia*; and SP *paonci* ‘beaver’ may be a compound of ‘water-fox’. Note that Ch and SP show the nasal and thus the full cluster. Furthermore, intervocalic PUA *-c- > -y-; therefore, these -c- must be from something else, and a *-nc- cluster serves well; and NP and Kw show *a*, suggesting the adjacent w influenced a vowel change from **a* > *o* in the others.

UACV-572b **wacio* > **Tep** **gasio* > **kasi* ‘fox’: B.Tep96 **kasio* ‘fox’; Fowler83; M88-*ka22* ‘fox’; KH/M06-*ka22*: TO *gasio*; Nv *kaš*; PYp *gas*; NT *kašió*; ST *kašio*. Miller combines these with **kawasi*; however, the s in the rest of UA should be h in Tep, and the **w* should be g, but does not exist. The Tep forms better belong with **wanci’V* as paired here. Bascom reconstructs initial **k*, yet two of the five Tep languages show g instead of k, which allows **waci* > Tep **gasi*, followed by devoicing of initial g in Tep **gasi* > **kasi*. Devoicing of an initial voiced consonant is more likely than voicing of an initially devoiced consonant in the two Tep languages, and the **wa(n)ci’a* forms in Num also agree with that reconstruction. In fact, we should not be surprised at Tep lacking the nasal, because the nasal in the -nc- cluster in Num appears in only 2 of the 6 languages, and Tep typically shows fewer nasals than Numic. Given that and the division g/k more likely being from g < **w* in initial position, Tep **gasio* (< **wacio*) and Num **wanci’a* agree through the first four segments. [devoicing of initial **w* > Tep **g* > k] [NUA: Num; SUA: Tep] [e1w,e2n,e3s1]

130 Egyptian(F) *sn* ‘brother’; Egyptian(F) *snw* ‘companion, fellow, equal’: Egyptian(F) *snw* ‘brothers’;

Egyptian(H) *snnw* ‘der Zweite [the second], der Andere [the other], Genosse [companion]’;

Coptic *son* ‘brother’; pl: *snew* (Loprieno 1995, 46; Cerny 1976, 154; Lambdin 1983, 271):

UACV-659 **sīnu* ‘another, different’: Tr *se*nu* ‘another, different one’. Tr *se*nu* aligns with Yq *sēnu/sēnu* ‘one, other,’ AYq *seenu* ‘one, someone,’ and My *seenu* ‘one’. Add Hopi *sino* ‘person, individual, human being, man’; Cm *seni* ‘different ways, various ways’. Uto-Aztecanists have put TrC **sīnu* forms with **sīmi* ‘one’, but things like Cm *sīmi* ‘one’ vs. Cm *seni* suggest different forms. At ‘one’ in UACV-2619 **sīnu* ‘one’, the TrC forms (Yq, My, AYq *seenu/senu* ‘one’) belong with the above. [NUA: Hp, Num; SUA: TrC] [e1s3,e2n]

131 Egyptian(F) *šm* ‘go, walk, set out, leave’; Coptic *še*:

UACV-1011 **sīma* ‘go, leave’: VVH69 **sīmi*/**sīma* to go; B.Tep66 **himīi* ‘to go’, **hīi* ‘he went’; M67-198 **sīmi* / **sīme*; L.Son241 **sīmi*/*sim-i*; M88-*si3*; KH/M06-*si3*: TO *him* ‘move along, progress, walk’; LP *himī*; PYp *hīme*; ST *himčū*; Wr *simi-ná* ‘ir [go], andar [walk]’; Tr *si-mea*, *sīma-ma*, *sīmī* ‘ir [go], irse [leave]’; Tbr *sem-* / -*seme-* / *simi-* / -*sim-* ‘ir, irse’; My *siime* ‘irse’; Yq *sim*. Add Cr *sin* ‘durative morpheme’ (final m > n in Cr): **sīma* > *sim* > *sin*. [e1s1,e2m] [SUA: Tep, TrC, CrC]

132 Egyptian(F) *sbq* ‘calf of leg’:

UACV-952a **sīpika* ‘lower leg’: Ls *šivīqa-t* ‘lower leg’; Ca *sivīqa-t* ‘lower leg’; Cp *sivivivi* ‘calf of leg’.

UACV-952b **sapa* ‘lower leg, calf’: Tbr *sa-sapá-r* ‘lower leg’; Yq *wok čava’i* ‘calf of leg’; but Hp *saha* ‘calf of the leg’ only if -pk- > -h-. In Yq, the cluster may have changed -ks- > -kč-. [NUA: Tak; SUA: TrC] [e1s3,e2b,e3q]

133 Egyptian(F) **sbt** ‘enclosure’; Coptic **sob** ‘wall, fence’:

Yq **sápti** ‘fence of branches’. An earlier *sapati predates -pt- as a recent cluster; otherwise, bilabials as first element in a cluster normally disappear (4.3). [SUA: TrC] [e1s3,e2b,e3t]

134 Egyptian(F) **qbb** ‘cool; calm, quiet, cool breeze’; Coptic **kbo / xbob**;

UA ***koppa** ‘quiet, calm’: AYq **kopalai** ‘quiet, still, peaceful’; AYq **kopan** ‘resting, relaxing’; My **kópana** ‘take a nap’; Cm **tokobo** ‘calm, quiet’; PYp **kepg** ‘likable, pleasant’; perhaps Tep ***kipa** ‘ice, snow’.

Note that the AYq and My forms show an underlying *-pp-, because intervocalic *-p- would be AYq -v- and My -b-, but *-pp- > AYq -p- and My -p-. [SUA: TrC, Tep] [e1q,e2bb]

135 Egyptian(F) **mn** ‘to be firm, established, enduring, fixed, attached, remain, dwell’;

Egyptian **mn** ‘bleiben [stay, remain], fort dauern [to continue], fest sein [be firm], gefestigt sein [be steadfast], ruhen [to rest, be laid down]’. Egyptian **mn** also carries a sense of simply ‘be (at a place)’ as translated by

Cerny and Groll (1993, 131). In UA, the widespread and semantically diverse verb UA ***mana / mani** takes essentially two forms: intransitive ***mani** ‘fall, be (at a place), be lying spread flat over an area’ and transitive ***mana** ‘spill, pour, put, spread s.th. flat (over an area), cover a surface, etc’:

UACV-1317c ***mana** ‘put (flat/lying down)’; ***mani** ‘be put, be, lie’: M88-ma9 ‘be situated (like liquid or mass obj.)’; KH/M06-ma9: Yq **mána** ‘a’ ‘poner [put]’; AYq **mana, maná** ‘a’ ‘set, put on flat surface’; AYq **manek** ‘be situated (massive objects or liquids)’; My **manna** ‘pone [puts]’ vs. My **mánne-k** ‘está puesto [is put]’; Tr (a)**mana** ‘poner, colocar [put, place] (especially in a container or as an offering laid out)’; Tr **mani** ‘put for s.o.’; Tr **amana** ‘poner (frequentive)’; Eu **mane** ‘haber cosas líquidas en olla [be liquid in a bowl], cosas discretas en chiquihuite or cosa redonda’; Eu **mana** ‘asentar o poner ollas, cosas redondas o huecas [set or put bowls, things round or empty]’; Eu **manádu** ‘ofrenda que ponen el día de los finados’; Eu **mani** ‘be’ (Shaul 1991, 82); Cm **mana** ‘kkoroomi’ ‘cover s.th. over’; Cr **meé** ‘uhumwana’ ‘put lying down’; Wc **mana** ‘poner, tender, estirar [stretch out, lay out] pl obj’s’; Wc **mane** ‘puesto [be put], tendido [be stretch/laid out] pl. obj’s’; CN **mana** ‘spread s.th. out flat and smooth, vt’; HN **mana** ‘be all over (water)’; Pl **mana** ‘cook (in water)’. With a vowel assimilation, the subtraction of Sr **pit(k)** ‘fill (regarding containers)’ and Sr **piti’k** ‘be full, filled’ from Sr **pitimin** ‘fill (several containers), vt’ leaves -min with a similar meaning.

UACV-1317a ***mani** ‘lie, be situated, cover an area (as liquid or mass noun)’; M88-ma9 ‘be situated (like liquid or mass obj.)’; KH/M06-ma9: NP **manni** ‘become, be’; NP **mania** ‘be’ (Langacker 1976, 10); SP **maN** ‘rest on, at, for (a time)’; Wr **maní** ‘be (at a place)’; Tr **maní** ‘be in a container’; My **mánne** ‘be (liquid or gathered objects)’; CN **mani** ‘cover a surface (as water), spread s.th.out flat and smooth (as tortillas)’. Note CN **mana** ‘spread s.th. out flat and smooth, v.t.’ vs. CN **mani** ‘extend over a surface, v.i.’; CN **semmani** ‘fall, spill, spread out, scatter’; CN **manki** ‘s.th. smooth, flat’; CN **tlamaniliaa** ‘set things in order with respect to one another, lay things out for s.o.’; CN **tlamanis-tli** ‘plane, flat surface’.

UACV-1317b ***mana / *mani** ‘stumble, roll (over), fall over/off/down’: M88-ma38; KH.NUA; KH/M06-ma38:

Cp **máne** ‘to roll, fall off, stumble’; Cp **manániqyal** ‘he fell over’; Ca **mána/i** ‘fall down (rolling), roll, stumble over’; Ls **mána/i** ‘stumble and fall, roll down (a hill) vi, vt’; Sr **manamk** ‘fall down’; Hp **mīni(k)** ‘stumble and fall, fall down’; Hp **mīni-k-na** ‘knock over’—Hp leveled the vowels: ***mani** > **mīni**. Notice that we do NOT have the NUA **ŋ** and SUA **n** in these items. [NUA **n** : SUA **n**] [e1m,e2n] [NUA: Num, Hp, Tak; SUA: TrC, CrC, Azi]

136 Egyptian(F) **win** ‘thrust aside, push away, set aside’:

UACV-2303 ***wina** ‘throw down/out, spill, empty’: M67-157 ***wen** ‘empty’; M88-wi4; KH/M06-wi4: NP **wīnai** ‘throw, v’; Cm **wī-nīih-kupa** ‘be knocked down, be thrown down’; Kw **winee** ‘throw down, drop’; SP **wīnnai** ‘throw down’; CU **winay** ‘throw’; Mn **wīna** ‘i’ ‘throw away, get rid of’; Sr **wiin** ‘throw away, throw down, roll (dice), neglect (a child)’; Eu **wáhna-** ‘pour, throw’; WMU **wináy-y / wūn(n)áy-y** ‘throw down, sell, throw away, get rid of, give, vt’; maybe Sh **wiic** ‘throw s.th. light away or aside’. Sh **tawic** ‘throw s.th. big or solid, sg obj’ and other terms compound this with ***taC-** prefixed (revise UACV 2304-6); Sh **wīttia** ‘to empty, spill’ (if < ***win-ta**). [NUA: Num; SUA: TrC] [e1w,e2i,e3n]

Egyptian **b > p** in UA, as in the Semitic-**p** in Uto-Aztecan

137 Egyptian(F) **bbyt** ‘region of throat’:

UACV-1508 ***papi** ‘larynx, throat, voice’: M88-pa62; KH.NUA; KH/M06-pa62: Ca **páve** ‘throat, voice’;

Cp **pava** ‘neck, throat’; the **pav-** portion of Ls **pávkuni-š** ‘larynx, Adam’s apple’; the **pääv-** of Sr **päävčan** ‘narrate, tell (story)’. [NUA: Tak] [e1b,e2b,e3i]

138 Egyptian(F) **bši** ‘to spit, spit out, vomit, v’; Egyptian(F) **bšw** ‘spittle, vomit, vomiting, n’:

UA ***piso-(ta)** ‘vomit, v’: the final -o in UA ***piso-(ta)** ‘vomit, v’ means the UA verb is a verbalization of the Egyptian noun **bšw** rather than from the verb **bši**, which verbalized nouns are common in UA. Langacker notes PUA ***-ta** ‘make’ (Langacker 1977, 45), a derivational suffix that derives verbs from nouns; e.g., Tr **-ra** (< ***-ta**) turns nouns into verbs (Hilton 1993, 134); as the **-ta** of ***piso-ta** in the other UA languages, whether presently productive or not. Thus, Egyptian **bšw** > UA ***piso-ta** ‘do vomiting, vomit make/do’:

UACV-2453 ***piso** ‘to vomit, v’: B.Tep269 ***vihotai** ‘to vomit’ (Tep v < *p; Tep h < *s); M67-450 ***pis**; M88-pi26 ‘to vomit’; KH/M06-kwi8: Remember in Tep, ***p** > w/v and ***s** > h: TO **wihot**; LP **viohta**; NT **vióótai**; NT **vióóšigai** ‘vomit, n’; ST **viota**. The consonants are clear in My **bisata**; My **bisáči** ‘vomit, n’; Yq **bisata**, but assimilated the vowels: ***piso-ta** > **pisata**. Note also Hebrew **b = b** in My and Yq, instead of **p**. Tr shows things prefixed to ***piso**: Tr **o’pésu** ‘vomit, vi’; Tr **ku’pésu** ‘vomit, vi’. The Azt dialects lack initial **p** as expected: CN **i’sootla**; Pl **isuuta**; SP **pippitta’ni** ‘vomit, vi’. Add Sr **piš** ‘vomit’; PYp **viohsim** ‘vomit, vi’; perf: **vioht-**, **viohot**. Like SP cited by Miller, the initial **pi(s)-** portions of Ch **pipitan’a**, Kw **pitahni**, and TSh **pitani** also belong, compounded with s.th. like ***-ta’ni** (**-ta** ‘verbalizing suffix’ as in SUA and **-’ni** ‘intensive’); thus, ***piso-ta’ni** > ***pista’ni** > ***pitta’ni**, **-s-** being lost as first element in the cluster, as usual; a triplication of the initial syllable in Ca **pípivis** ‘vomit, v’.

[e1b,e2s1,e3w] [NUA: Num, Tak; SUA: Tep, TrC, Azt]

For a similar example of a noun’s verbalization, see ‘drunk’ at 170.

139 Egyptian(F) **bnty** ‘pair of breasts’; Egyptian **bnty** ‘Brustwarzen [nipples], weibliche Brüste [female breasts]’:

Mn	pizí’	Hp	piihĩ	Eu	víit / bíit
NP	pica ‘milk’	Tb(V,M)	pii-l; Tb(M)	pi’iš-t/n	
	pici ‘suck’,	Tb(M)	piišanat/’ipiš	’suck, nurse’	Tbr wimú-r
TSh	pici	Sr	pi’	Yq	pípim
Sh	pici	Ls	pí-t	My	píppim
Cm	picií’; picipi ‘milk’	Ca	pi-ly; táw	Wr	pi’wá
Kw	pihi-vi	Cp	pi-ly	Tr	či’wá-ra; g/kasó-ra
Ch	pihívi; pihivovi ‘milk’	TO	baašo; wipih	Cr	--
SP	pi(h)ici-vi	Nv	vipidi (of woman)	Wc	cíci
WMU	piíči-a ‘her breast’	PYp	vipi	CN	čiíčiival-li
CU	píi-vi	NT	vípi/pípi	CN	eel-pan-tli ‘organ-on’
		ST	vipii	CN	eel-čikiwi-tl ‘organ-basket’

UACV-300 ***piCti(C)** / ***pitti** ‘breast’: VVH6 ***pi** ‘breast’; B.Tep271 ***vipi** ‘breast’; BH.Cup ***pi** ‘breast’; M67-58 ***pi** ‘breast’; I.Num166 ***pici**(’i)/***pica** ‘breast, milk, suckle’; L.Son191 ***pi** ‘teta’; M88-pi9; Munro.Cup19 ***pi-t**; KH.NUA; KH/M06-pi9 ***piX**; Mn; TSh; Sh **pici** ‘breast’ and Sh **pica** ‘milk’; Cm; Kw; Ch; SP; WMU; CU; Hp; Tb; Sr; Ls; Ca; Cp; TO; LP; PYp; NT; ST; Eu; Tbr; Yq; My; Wr; and CN **pipicoaa** ‘to suck’. To M88, Ken Hill adds Ktn **pi’c**; Gb **pin** ‘breast, milk’; Ch **pihivi**; WSh **pici** ‘breast’; WSh **picciC** ‘suck’; and WSh **pica** ‘milk’. Note also Sh(M) **piciC** ‘breast’; Sh(M) **picciC** ‘suck’; WSh **pici** ‘breast’ vs. WSh **picciC** ‘suck’. SP and WMU and others show that the final syllable with affricate is part of the stem, and a medial consonant cluster is apparent. Num ***pici**, the absolutive **-t** (rather than **-l**) in Ls, and the glottal stops in Sr, Tr and Wr suggest ***-tt-** or ***-Ct-**. As elsewhere, a cluster with **t** (***-Ct-**) is the best candidate for medial ***-c-** in NUA. If only ***-t-**, then ***-t-** > **-r-** in Num and > **-l-** in Tak usually. If the final **-ci** syllable were a fossilized Num absolutive suffix ***-ci**, we would not see so many glottal stops after ***-ci**. While a compound with ***-ci...** ‘suck’ is often the case, note that in most Numic languages the verb geminates the medial consonant (***picci** ‘suckle’) while the noun does not (***pici** ‘breast’), which may mean that the compound is ***pic-ci** ‘breast-suck’. Some languages show separate forms: e.g., Sr **pi**, **piiha** ‘suck’ vs. Sr **pi’** ‘breast, nipple, milk’. The **-h-** in SNum might introduce a sort of echo vowel anticipating the cluster, since it does not show up anywhere else. The **pi’i** of Yq **hipi’ikim** ‘milk’ also aligns with ***piCti** > ***piri** > **pi’i**, since liquids to glottal stop is frequent in intervocalic clusters with **-t-** in Cah. [c/h; glottal stop metath in Tb; cluster; Gb -n] [e1b,e2nt,e3i] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, Azt]

Some features of the above forms for breast merit comment. In the Numic languages (left column), a medial **-c-** cannot be from PUA ***-c-**, because ***-c-** > NUA **-y-** between vowels. Thus, Num **-c-** is usually from ***-Ct-**, because a lone **-t-** is more likely to go to **-r/l-** intervocalically. But a doubled **-tt-** or a cluster like **-nt-**, which is likely to become a geminated **-tt-**, is the frequent source of NUA intervocalic **-c-**. Nor is the final **-ci** the absolutive suffix. Because Num has an absolutive suffix ***-ci**, some Uto-Atecanists may assume that Numic ***pici** (< ***pitti**) ‘breast’ contains such and that the stem is only ***pi**; however, the Numic sources suggest we are dealing with ***piCti** / ***pitti**. Iannucci also has such in his Numic reconstruction. All of those make this a good match for Egyptian **bnty** > NUA ***pitti** > **pici**. In addition, the final **-t** instead of **-l** in Ls suggests an underlying consonant. Many forms have been shortened so that only initial ***pi** is obvious.

In addition to UA ***pitti** ‘breast’ are similar forms throughout UA, meaning ‘suck’ and ‘kiss’, such as CN pipicoaa ‘suck’, a reduplication of CN picoaa ‘kiss, v’ and Num ‘suck’: Mn pici; NP pici; Sh -piciC; Ch pici; CU pici; consider also NT piisiúumai ‘lick’ and especially NT višúúsumai (< *picúcumai) ‘suck’; Gb picú ‘suck at breast’. NT višúúsumai ‘suck’ fits well a compound of *pici-cu ‘ma ‘breast-suck/taste,’ thus isolating pici as ‘breast’; for UA *cu ‘m > Tep sum, see 771 Hebrew **צָמ** ‘taste, eat’ > UA ***cu‘mi** ‘sip, suck, swallow.’ Compare these with Egyptian bit ‘bee’ below [Num, Tb, Hp, Tak, Tep, TrC, CrC, Azt]

140 Egyptian(F) **šnbt** ‘breast’:

UA ***sanaC-** ‘breast’: Tb piišana-t ‘breast’ (from earlier *-sanaC-t, C = consonant). While nearly all of UA has Egyptian bnty ‘breast(s)’, only Tb piišana-t shows Egyptian šnbt ‘breast, chest’ compounded with *pi-, the mammary breast. The final -t rather than -l is significant suggesting another final consonant (b): *šanaba-t > šanap-t > šana-t. Without the underlying consonant, we would expect Tb šana-l, but we get šana-t, thus a final consonant. [Tb] [e1s1,e2n,e3b]

141 Egyptian(F) **bit** ‘bee, feminine noun’: some t’s survive in UA and the evidence suggests an early palatalization of t > c, especially in Tep s (< *c):

UACV-161 ***pita** / ***piti** > ***pica/pici/picu** ‘bee, wasp’: M67-32 *pis/*pic ‘bee’; L.Son194 *pica ‘avispa’; M88-pi6 ‘wasp, bee’; KH/M06-pi6: Eu pica/pisat ‘avispa [wasp]’; Gb pičokwar ‘mosca [fly]’; Sr piičičo’a-ṭ / piiččua’-ṭ ‘fly, n’; Wr pi’cá ‘vuitachi (como abeja, rojo, pica, que secreta goma usada como incienso)’; Tr pičé ‘avispa grande’; My bíica ‘avispa’; Cr pípwá’a-na ‘bee’; HN ‘eca-tl ‘wasp’; Pl eca-t ‘wasp’; Tb ’ipi-t ‘horsefly’; Tb pičooğiš-t ‘horsefly’; Sr piičičo’a-ṭ ‘fly’; Ca pi’piš ‘horsefly’; Sh pipitta ‘horsefly’; Tr kupisi ‘firefly’ (*ku- ‘fire’); TO wiipš (TO/Tep w < *p and š < *c). Ken Hill adds Ktn picucu’a-č and considers Ch piciciki ‘rattlesnake rattle’.

From Tepiman (Tep), add PYP vipisi ‘wasp, hummingbird’; LP(EF) wípis ‘avispa, bitache’; NT pipiši ‘wasp, hummingbird’; ST viipis ‘wasp’; ST vipiis ‘hummingbird’; AYq viiča ‘wasp’ (< *piica); Yq wíiča ‘red wasp’ (loan?); the -para (< *pita) of Tr napári / tapára / wapára ‘bumblebee’. Two things suggest we are dealing with an original PUA medial *-t- rather than *-c-: (1) the fact that three NUA languages (Sr, Ktn, Gb) also show medial -c- suggests something besides medial *-c-; (2) Wr -’c- with a glottal stop may also suggest the presence of an original stop, if not a cluster; (3) unable to find Spanish bitache or vuitachi in three large Spanish dictionaries, I assume they are local terms, perhaps borrowed from UA and show -t-. Does *pita > para allow the varieties Tr mapári / napári / apári ‘tábano [horsefly]’ and Wc vaarái ‘fly, bee’ or Tr fapára / apára / wapára ‘moscarda, insecto mas grande que una abeja’ and Tr napári / fapára / wapára ‘abejorro, jicote’? [*-t- > *-c- > Tep *-s-; clusters, palatalization; -a/o alternation] [NUA: Tak; SUA: Tep, TrC, CrC, Azt]

142 Egyptian(F) **bik** ‘falcon’; Coptic beeč:

UACV-749 ***pik** ‘hawk, sp’: Hp piikwa ‘lesser nighthawk’ (Hill); Hp piikwa ‘nighthawk’ (Seaman); TSh pikkitiki-ççi ‘sparrow hawk.’ [NUA: Hp, Num] [e1b,e2i,e3k]

143 Egyptian(F) **bk** ‘pregnant’; Egyptian(F) **bk’t** ‘pregnant woman’; Coptic boki ‘conceive’:

UACV-2188 ***poka** ‘stomach, pregnant’: VVH149 *poka ‘stomach’; M67-418 *poka ‘stomach’; M88-po10 ‘stomach’; B.Tep278 *vooka ‘stomach’; KH/M06-po10: Eu *bok-e ‘pregnant, stomach-haver’; TO wook ‘stomach, abdomen, belly’; LP vook; NT voóka(i); ST vook; Cr huká; Wc ne-huáá ‘my stomach’; Eu vokíma ‘stomach’. Add PYP vookar ‘stomach’; PYP vook ‘pregnant’. Note that the Coptic vowel is o, or the rounding of the glottal stop being anticipated in the preceding vowel is possible too—*pVk(V)’a > *po’ka > *poka; in either case, the glottal stop could have been lost early in the dialect of Egyptian (Egyptian bk’t > *bkt) since such is typical of Egyptian glottal stops anyway. [idddua] [e1b,e2k,e3] [SUA: Tep, TrC, CrC]

144 Egyptian(F) **b’q** ‘oily’; Egyptian(F) **b’q** ‘moringa-oil’:

Cr pu’učira’a ‘fat, adj’; Cr is as expected, since PUA *k > č/_i in Cr. [SUA: CrC] [e1b,e2’,e3q]

145 Egyptian(F) **bnt** ‘harp, f’ (> Coptic boine):

UAVC-1986 ***pona** ‘to play music, play drum’: M67-142 *pon ‘to drum, v’; M88-po18 ‘play music’; M88-po12 ‘play drum’; KH/M06-po12,18: Miller has CN teponas-tli ‘drum’ in two sets and he compares the two sets (M88-po12 ‘play drum’; M88-po18 ‘play music’) as possibly related, which they seem to be; therefore, we combine the forms of both sets: My póona ‘play instrument’; Yq poóna ‘touch repeatedly, play (tambor/instrument), nail, v’; Yq hi-pona ‘play (instrument)’; Tbr hi-pona ‘play (music)’; CN teponas-tli ‘log drum’; Pl tepuunawas ‘native drum, made from hollowed log’; SP pon’noa ‘to drum, v’; Wc tépu ‘drum’. CU papú’ni ‘drum’ is suspect as the glottal stop may exclude it. Note the vowel o in Coptic and the extra syllable prefixes—hi, te—aligning with Hebrew ha- ‘the’ and Egyptian tV- ‘the’. Feminine nouns like bnt ‘harp’ often derive from verbs less the fem noun ending -(a)t. Such an unattested verb—bn ‘play strings’ or a denominalized verb—would fit TrC *pona ‘play instrument, touch repeatedly’. In Egyptian bnt ‘harp’, the consonants seem to have been separated by vowels—*bonat— vs. *binty ‘breast’ (139) and *bint/batt ‘daughter’ (534). [idddua] [SUA: TrC, Azt, CrC] [e1b,e2n,e3t]

146 Egyptian(F) **bi** ‘nein [no]’:

UACV-1535 ***pi** ‘no’: TO pi ‘no, not’; PB pima ‘no, not’; Tr pe ‘no, not’. [e1b,e2i]

Egyptian ’ > w in Uto-Aztecan or a glottal stop rounding the vowel anticipating the glottal stop

Like the ’aleph or glottal stop in the Semitic-p of UA (5.4), the Egyptian glottal stop also tends toward rounding, that is, it becomes UA w between vowels, and o/u adjacent to consonants, sometimes along with a glottal stop adjacent to rounding.

147 Egyptian(F) **m’i** ‘lion’; Coptic mui:

UACV-1350 ***mawiya** ‘mountain lion’: B.Tep149 *mavidi/a ‘puma’; M67-291 *ma ‘mountain lion’; L.Son143 *mawiya ‘león’; M88-ma26 ‘lynx’; KH/M06-ma26: Tr mawiyá ‘puma, león americano’; Wr mawíá ‘bobcat’; Wr(MM) mawiyá / máwi’yíyá / mauyá ‘león [mtn lion]’; Cr mwáhye/mwáhaye ‘onza’. In Tep languages, *y > Tep d/j: TO mawid, pl. maipid ‘lion, puma, cougar’; LP maviji; PYP mavidi; NT maviídyi; ST maviidy. Add Tbr mawí-t ‘león’ and Cp témevi-š ‘mountain lion’ with a prefix té-, possibly ‘rock’. This is *mawiya in TrC and CrC; add Eu maviot/mavirot (Shaul 1991, 73, 93) (r < d < *y). Other instances of Tep w = TrC w exist, or was this borrowed into Tep before the sound change *y > d, but after the sound change *w > g, since the *w remained and merged with *p (> Tep v/w). Note also the glottal stop in Wr(MM) as -w’- (later separated to wi’i) also happens elsewhere. [*w = Tep p; *w > v] [e1m,e2’,e3i] [SUA: Tep, TrC, CrC; NUA: Tak]

148 Egyptian(F) **t’yt** ‘shroud’; Egyptian(H) t’yt ‘Leichentuch [shroud]’; Egyptian(H) t’yt ‘Göttin Tait’; Egyptian(H) t’ytt ‘Stoff [material]’; Egyptian(H) t’yti ‘der Bekleidete [the clothed]’; Egyptian(H) Segel(tuch) [sail(cloth)]’:

UACV-256 ***tawayi** (note Ls tawááyi-), **redupl UA *tatawayi > *talawayi** ‘wrap around’: Tb tala’awa ~ ’atala’awa ‘it (rope) encircles it’; Tb talaawiš(-it)~’atalaaš ‘go around’; Tb talaaw~’atalaaš ‘he encircles it’; Eu hitárove / hitárawe ‘vestirse’; Ls tawaayi-š ‘cape-like garment of twisted strips of rabbitskin formerly, but now any kind of cape’ (Elliott); ‘rabbit-skin blanket’ (Bright). Jane Hill (p.c.) notes that Numic *taa’i ‘shirt, clothing’ may belong here also. Both Tb and Ls show final -s, whatever that means. [NUA: Tb, Tak; SUA: TrC] [e1t,e2’,e3i]

149 Egyptian(F) **t’yt** ‘shroud’; Egyptian(H) t’yt ‘Leichentuch [shroud]’; Egyptian(H) t’yt ‘Göttin Tait’; Egyptian(H) t’ytt ‘Stoff [material]’; Egyptian(H) t’yti ‘der Bekleidete [the clothed]’:

UACV-495 ***ta’V** ‘shirt, clothing’: SP ta’a’i ‘shirt’; WMU taá’ ‘clothes, shirt’; CU táa’ ‘shirt, clothes’; perhaps Ktn taavī-č ‘buckskin’ and Ktn tavī (referring to clothes). Jane Hill notes these may tie to UACV-256 *tawayi. [NUA: SNum, Tak] [e1t,e2’,e3i]

150 Egyptian(F) **t’** ‘earth, land, ground, country’; Coptic to:

UACV-760 ***tīwa** ‘sand, dust’: Hp tīwa ‘sand’; Hp compounds suggest an originally larger semantic range to include ‘dust, earth’: Hp tīwaqal- ‘(at) the edge of the land, seashore, horizon’ (qal ‘edge’); Hp tīwanasave ‘the center of the earth’; Hp tīwaṅw-ti ‘decompose, turn to dust, become part of the earth’; Tb tīwī-t ‘dust’; Jane Hill (p.c.) notes Cp tīw- ‘dust’ as a welcome addition. Cp tewvaṅa ‘where dust was’; Ls toowu-t ‘dust in the air’ (Ls o < *ī); Sr tiūva-ṭ ‘earth, ground, land, world, country, floor, dirt, dust.’ Also UA ***to’o** ‘dust’: Yq to’očia ‘dust’; My toro’očia (redupl); AYq to’očia ‘dust.’ Cr sáa-ta’a ‘sandy ground’ (sáa = ‘sand’). [NUA: Hp, Tb, Tak; SUA: CrC, TrC] [e1t,e2’]

Egyptian ’ (glottal stop) often yields w and/or **glottal stop with adjacent round vowels**:

151 Egyptian(F) **i’w** ‘old man’; Egyptian(F) **i’wi** ‘be aged, v; old age, n’; Egyptian(F) **i’wt** ‘old age’:

UACV-1566 ***yo’o** / ***yu’u** ‘old’: Yq yó’o ‘old, grow up, grow old’; Yq yo’otui ‘old people’; Yq ’ó’ola ‘viejito/a’; My (y)ó’ola, ó’ora ‘old’; My yó’otu ‘is growing’; My yó’owe ‘is grown, is big’; My yúúya ‘old (of things)’; AYq yo’ora / yo’owam ‘elders, ancestors’; AYq yo’otu ‘mature, adj, grow old or tall, vi’; AYq yo’otui ‘old person, elder’; Eu dočisuari ‘age’ (Shaul 2008/9) (< Egyptian y’ti šw). Perhaps SP iic ‘old’; Tb yu’um ‘it wears out; Tb yu’umat ‘it is wearing out’; Tb yo’ol~’oyo’ola ‘be bald’. [SUA: TrC; NUA: Tb] [e1i,e2’,e3w]

152 Egyptian(F) **i’wi** ‘be aged, v; old age, n’; Egyptian(F) **i’wt** ‘old age’; Egyptian(F) **i’yt** ‘old woman’:

UACV-1568 ***yoci(-tu)** ‘(become) old’: Wr ocíru-na/océru-na ‘become old’; Wr ocírume ‘old man’; Tr očeru- ‘grow, develop, become old’; Eu docí ‘old’ (Eu d < *y); Eu docítu’u-n ‘become old’; Eu dociwari ‘very old’. Tb yu’udz- ‘it fades’; Tb yu’udzat ‘it is fading’ (Voegelin 1935, 102); Eu dočisuari ‘age’ (< Egyptian y’ti sw). Eu shows *yoci, while Tr and Wr often lose initial consonants, so *yoci is the likely reconstruction, like Egyptian(F) **i’wt** ‘old age’ and to UA *yo’o above. [e1i,e2’,e3t] [SUA: TrC]

153 Egyptian(F) s' 'son'; Egyptian(F) s't 'daughter':

AYq aso'o-la 'baby, infant'; AYq asoa 'give birth, vi'; AYq asoa 'child of a woman'; My asoa 'son of a woman'; Ls sawaa-may 'daughter'; Ls şawaama-la 'daughter, girl' (Elliott 2000); the **so'o** portion of SNum ***pi-so'o-ti** 'child' (UACV-143) with Egyptian pi- 'the':

UACV-143 ***piso'o-** 'child, boy, children': Kw pišī'oo/pišo'o-či 'infant, fetus, child'; Ch pisó'oci 'child'; Ch(L) pipiso''a 'woman's child of either sex'; Ch(L) pipiso'oci 'child from about four months to six years of age'; SP piss'o-ci 'boy'; SP pl piss'o-ci-ŋwī 'children'; WMU píščiu 'children, pl' (< *piso'otimī); CU pišciū 'children'. SNum forms (Kw, Ch, SP, WM, CU) derive from *pi-so'o-ti(mī) child(pl). The two distinct Ch(L) terms match m. and f. forms. The Cah forms (AYq, My) have a prefixed a- like many Sr nouns. [NUA: SNum]

UACV-2575b ***si'a** 'girl': I.Num195 *si'a (young) girl; M88-sī11 'young girl'; KH/M03-sī11: Mn si'a; NP si'a / cīa'a. While Miller's inclusion of NP si'a 'girl' and Mn si'si'a 'girls' in M88-su21 with *siwa/*suŋa is uncertain, many Num i are from PUA *u; thus, Num ***si'a** 'girl' (perhaps < ***su'a**) may fit Egyptian s't 'daughter' and has the typical UA look (-a) of the Egyptian fem sg ending -(a)t. [WNum] [e1-s, e2-, e3-t] [NUA: Tak, Num; SUA: TrC]

UA words for **'STAR'** show many reflexes for a very solid tie with Egyptian **sb'** 'star' (or Egyptian **sb't** 'constellation, group of stars), and another possibility for Egyptian **gnht** 'a (particular) star':

Mn	tazinópī	Hp	soohī	Eu	sibora/si'ibor
NP	paatīsuba	Tb	šuu-l; yeu'wišn <i>m.s.</i>	Tbr	soo; so-ko-rá-t
TSh	taciumpi	Sr	hoo'ṭ	Yq	čóki
Sh	taci'īm-pīn	Ca	sú'we-t	My	čokki
Cm	tacinuupi	Ls	šú'-la	Wr	so'póri
Kw	puucii-vī	Cp	sú'ul	Tr	se'pori/so'pori/so'pari
Ch	puuciv(ī)	TO	hu'u	Cr	sú'ura'abe-(te) (-pl)
SP	puuci-;	PB	siavugui 'e's mayores'	Wc	cii.maníši 'las pléyades'
	kaŋa- 'morning star'		huhuga 'e's menores'; uhapa 'all the stars'		
		PYp	si'avag; so'opoli		
CU	puucii-vī	NT	šiaavogai	CN	siitlal-in

The SUA languages often anticipatantly transpose the glottal stop to precede the preceding consonant as in (Egyptian sb' > *so'po 'star'; 157 Egyptian it' > UA *itu'i'itu; 724 parʕoš > pa'rosi 'jackrabbit'); and the vowels adjacent to the original glottal stops are usually round vowels (o/u).

154 Egyptian(F) sb' 'star'; Coptic siu:

UA *si'po / *sipo' 'star': Wr so'póri; Tr se'pori / so'pori / so'pari; Eu sibora/si'ibor, all show the glottal stop, adjacent to the rounded 2nd vowel after leaving its 3rd consonant position to be anticipated or jumping ahead of the 2nd C: *sipo' > *si'po > si'ipo. Not listed above are Tepecano huvva 'star' and Tepecano huppa 'stars' (Langacker 1977, 81) which have h < *s. In Tepecano and the other Tepim languages, we expect Tep h < UA *s, Tep v/w < *p, and Tep g < w/glottal stop. Interestingly, each Tep form (subtracting the *si'a loaned from CN) shows 2 of the 3 consonants, different ones showing a different two of the three, and some, like PYp si'avag, may show all three. Hp, Tb, and the Tak branch (all of NUA) show approximations of *su'u, perhaps with loss of b/p- as first consonant in a cluster (*sup'u > su'u; see 4.3) or might they be early Azt loans: Hp soo-hī; Tb šuu-l; Cp sú'u-l; Ca sú'we-t; Sr hoo'-ṭ; Ls šú'-la. Some Tep and other SUA languages do similarly: Tbr sóo; TO hu'u (TO h < PUA *s); Cr sú'ura'abe-(te) (-pl). In CN siitlal-in, *p typically disappears so *sipu' > siu > suu > sii (CN i < *u). The preceding forms of those 13 UA languages align well. The *puuti forms in SNum (Kw, Ch, SP, CU) show the 2nd and 3rd consonants (b and ') but are missing the first (s); likewise, variants of Tep *vuga (< UA *puwa) in PB, PYp, NT align with the 2nd and 3rd consonants also and because *s > h or ø (nothing) in Tep, the lack of s is more understandable. Also belonging is AYq suawaka 'falling star', in contrast to Cah (Yq, AYq, My) *čoki, possibly < *ṭknw.

UACV-2169a ***si'po** 'star' (< *sipo'o/*sipu'u): Eu, Tr, Wr. PYp so'opoli likely a loan < Tr/Wr so'pori.

UACV-2169b ***-puwa** in ***ci'apuwa** or ***supuwa** 'star': PYp, Nv, NT. See *ci'apuwa below.

UACV-2169c ***pu'-ci** / ***puCti** 'star' (< sb't): Kw; Ch; SP; WMU; CU (SNum). With loss of initial *si-, SNum *puutti/*pu'ti as well.

UACV-2169d ***su'u** / ***suwa** 'star': Sapir; VVH71 *su 'star'; M67-413 *su/*cu; BH.Cup *sú' 'star'; Munro.Cup123 *šú'u-la; L.Son254 *so/sopori; M88-su9; KH.NUA; AMR *su'u; KH/M06-su9: Hp, Tb, Ca, Cp, Ls, Sr, TO, Tbr, Cr, CN. Because *p > ø and *u > i in CN, then CN sii- could fit either *su'u or *si'pu. Sapir includes Ktn hu'u-ty or hu'-č 'star, landsnail' (Anderton 1988), which belongs with the other Tactic forms. Miller's and Hill's inclusion of Gb sosyót 'stars' certainly belongs as well; Miller's inclusion of NP paattisupa has parts in common with Tr so'pari; he notes the vowel of the TrC forms *o disagrees with the other forms; NUA and Tep show *u, while SUA shows *o, with the possible exception of CN i (< *u). I agree with Sapir, Miller, and AMR who include CN, and Sapir lists Wc sulawi/jorawe, similar to the Cr form above. While most reflexes show a medial glottal

stop, Nv huhuga suggests w, perhaps *sipu'a > *sup/vuwa > Tep huhuga. Also worth noting is that Eu si'ibora and Tr se'pori show fronted vowels instead of back round vowels. As a side note, Cr si'ipu'u-(te) (pl) 'caracol(es)' of SUA and Ktn hu'-č 'star, landsnail' of NUA are cognate. Ktn has both meanings and the Cr form fits in well with SUA words for star, though Cr sú'ura'abe-(te) (-pl) 'star' is a different word. Thus, the Cr word for snail may be a loan from another UA language, though it fits star, as a comparative cognate, better than Cr's own word for star does. [e1s,e2b,e3',e3t] [NUA: Hp, Tb, Tak, Num; SUA: Tep, TrC, CrC, Azt]

155 Egyptian(F) **sb'** 'door'; Coptic sbe:

UACV-476 ***pu'u** 'door': Ls púú'u-k 'door'; Cp púki-ly 'door'; Hp poksö 'ventilating hole, window, smoke hole' (Hp o < *u); and probably the *puu portions of ST vuusan 'passage, way'; PYp vuupi 'hole'. Ls -k and Cp -ki derive from UA *ki 'house.' Though these Tak languages show different forms for 'star', we should not exclude the probability that those words for 'star' and these words for 'door' developed from different variants or vowelings or stress patterns of **sb'**. In fact, Coptic sbe 'door' vs Coptic siu 'star' are also quite different, though from the same consonants (Egyptian sb'), yet the Coptic forms have much in common with UA's vowelings. The lack of first vowel between 1st and 2nd C's (in Coptic sbe) is exactly the kind of initial cluster that makes first consonants disappear—thus Tak *pu'u (as also Tbr puri 'lip' < *sputi)—and Coptic vowels for star are like the UA vowels for star: i-u and i-o. In any case, that SNum shows forms for 'star' (*puu ..) similar to Tak's forms for 'door' adds viability to both. [NUA: Tak, Hp; SUA: Tep] [e1s,e2b,e3']

156 Egyptian(H) **gnht** 'ein Stern [a (particular) star]':

SP **qaṇa-** 'morning star'; other examples of the cluster Egyptian -nh- > UA ŋ would be nice though everything else in SP qaṇa- 'morning star' fits well: initial k/q (< *g) and the final -a (< *-at) typifying feminine nouns, and SP qaṇa-mmwi 'morning star month' suggests a final -C. [NUA: Num] [e1g,e2n,e3h4]

Three fairly similar Egyptian verbs—Egyptian **it'**, **iti**, and **t'w/ t'i**—with similar and overlapping meanings of generally 'take, pick up, steal'—appear in UA with surprising degrees of individual semantic clarity relative to the Egyptian counterparts.

157 Egyptian(F) **it'** 'take, carry, steal' (> Coptic oj 'thief'):

UA ***itu'i** > **i'tu** 'to steal, take'; KH.NUA: Cp itu'e 'to steal'; Wr i'to 'take'. Cp and Wr reflect Egyptian **it'** very well, showing all three consonants as well as the expected rounding adjacent to the glottal stop. Note Cp itu'e 'to steal'. Wr does its frequent glottal stop anticipation, forwarding the glottal stop one syllable as it also did in 'star': Egyptian *sb' > Wr so'pori. [NUA: Tak; SUA: TrC] [e1i,e2t,e3']

158 Egyptian(F) **iti** 'take, carry off, rob':

UA ***ici** 'steal, take' (Egyptian t/t > UA *c; and then medial (non-initial) UA *-c- > -y- in NUA; and UA *c/č > s/š in Tep (TO, PB, PYp, NT, ST) as well as *y > d in Tep. The UA words for 'steal, rob':

Mn	noqaḡa/noqoḡa	Hp	īyīwī 'thief'	Eu	éba'a-n
NP	wazi-cakati	Tb	'īy-(it)	Tbr	icikwa
TSh	innīntikkah	Sr	īy(īi)/ih'īi	Yq	'étbwa
Sh	tītikka-x/h	Ca	'éyetu	My	ekbwa
Cm	tīrihkarī; sikusarī	Ls	'uyóo-tu-	Wr	icikóa-ni
Kw	'īiya-ni-	Cp	itú'e	Tr	čigó-; čiwá-; wi-mea
Ch	īyīji	TO	ees; B: 'īisidī	Cr	ti'i/ra-nawa'a
SP	īyījka-	PB	'īiš	Wc	nava; naváaya;
		PYp	eesi		tináváyame <i>ladrón</i>
WMU		NT	'īiši; 'īišid'ái		
CU	'iyīyi	ST	'īiš; 'īišid ^v	CN	ičteki; naamoyaa

A following high front vowel like *i* encourages palatalization of Egyptian **iti** > ***ici**, matching UA ***ici**:

UACV-2178a ***ici** 'steal': VVH120 *'i; B.Tep *'īisidai 'to steal', and *'īisi 'he stole'; M67-414a *'eye (NUA); L.Son11 *'ici-kwa; M88-i6 'steal'; KH.NUA; KH/M06-i6; Munro.Cup129 *'əyə-t 'thief' [Ls 'uyó-t; Cp 'əyə-t; Ca 'əyə-t]; Kw; Ch; SP; CU; Tb; Cp; Ca; Ls; Sr; Hp; TO; PYp; LP; NT; ST; Eu; Yq; Tbr; Wr; Tr; My; Ktn 'īyīw; and ič- of CN ičteki. A good example of *-c- > NUA -y-, which AMR includes in "A Northern UA sound law: *-c- > -y-", listing SP iyi-jka; Tb iyyV; Ls uyo-t 'thief'; Ca eyet 'robber'; Sr iyi-i; Hp i'iyi; TO iis 'stealth'; and Wr ici-koani.

UACV-2178b ***ici-kwa** (< ***itikwa** ?) 'steal': Another syllable is consistently added in TrC *'icikwa (Eu, Tbr, Yq, My, Tr, Wr). Perhaps the ič- of CN ičteki. Even Eu éba'a and Tr čigó/čiwá align well with *icikwa. Add the first of WMU ígai 'steal' and ígoočaa 'he just stole (s.th.)?' [*t > k in My] [NUA: SNum, Hp, Tb, Tak; SUA: Tep, TrC, Azt]

UACV-1133 *ʔiʔci-to ‘hide’: B.Tep344 *ʔiʔisito ‘hide’; M67-228; M88-112; KH/M06-112: Pl iinaya ‘hide’; TO iis ‘stealth’; TO ču ees-k ‘be a thief’; TO ees-to ‘hide, v.t.p.’; UP ʔiʔisto; NT iisʔtyo; ST ʔiʔiʔtyo. Though Miller listed only Tep and Pl in this set, other forms certainly belong with each, whether they belong together or not; most notable are Eu eci ‘hidden, v.i.’ and eci-to ‘hide, v.t.’; likewise, Hp iʔiʔyi ‘steal, v.t.p., sneak off secretly, v.refl.’; the first three segments of Wr icipú-na ‘escondere [hide]’ and Wr icikóá ‘steal’; Tr čičipu ‘escondere’ (consonant harmony), though the last 3 languages lack the -to morpheme for their inclusion in this compound. The first part (*ʔiʔci-) of this verbal compound is the same stem as is found under ‘steal’. [kdb oto] [SUA: Tep, TrC]

159 Egyptian(F) **tʔw** ‘take up, seize, snatch, steal’ (> Coptic jiwe); Egyptian(H) **tʔw / tʔy** ‘nehmen [take], wegnehmen [take away], stehlen [steal], ansammeln [collect], zusammenpacken [bring together]’:

Egyptian(H) **tʔw** ‘Träger [carrier, bearer]’; Egyptian(F) **tʔwt** ‘a gathering up of things’:

UACV-998 *tiʔwi / *tuʔwi ‘to gather seeds, harvest’: Ls tóʔwi ‘gather (as seeds), harvest’ and Mn tūwīqa (also tīga) ‘gather (seeds, etc) by beating plant with stick’ match well (Ls o < *i). Sr cawei ‘gather, pick, harvest’ may suggest *taʔwi > *tiʔwi. Though above at *tuʔa ‘bear fruit’, note Eu tuʔu ‘darse los frutos [yield fruit], convertirse en [turn into], hacerse [become]’; Eu tui ‘cosecha [harvest]’. Consider also Ls čiʔi ‘to gather things lying on the ground’. [NUA: Tak, Num; SUA: TrC] [e1t,e2ʔ,e3w]

UACV-393 *tuʔu ‘take’: I.Num223 *tuʔ(ʔ)u ‘take, pick up, fetch’; M88-tu19; KH/M06-tu19: Cm tuu ‘fetch water’; the SNum forms reconstruct to s.th. much longer, s.th. like *tuʔuCma / *tuʔumma: CU tīʔumay ‘pick up (off), take (off)’; SP tuʔuhma / tuʔumma ‘take pl obj’s’; SP tuumai ‘pick up’. Add Ch tuʔuma ‘catch, take pl obj’s’; WMU tuʔuma-y ‘take (many things)’. We might also add AYq mačuʔunama ‘hold in hand, grasp while moving’ (with palatalisation *t > č) and AYq mačuʔuweyek ‘hold while standing’. [NUA: Num; SUA: TrC]

160 Egyptian(F) **tʔw** ‘take up, seize, snatch’ > UA *toʔo ‘go get, go to do/get’:

UACV-395 *toʔ / *tuʔ ‘fetch, go get, go to do’ (often compounded with *ʔuʔ ‘take’ in *ʔuʔ-to): KH.NUA; some from KH/M06-tu11: Sr uuʔʔuʔ ‘go get, go marry’ (vs. Sr ʔuuʔ ‘take, pick up, marry (woman)’); Gb úuro ‘voy ir a traer’ (vs. Gb ʔúʔa ‘take’); Hp oyato ‘go to put several (vs. Hp oya ‘put several)’); Hp -to ‘go/come intending to do s.th., be about to’ (as in Hp kwis-to ‘fetch, go to get (sg. inan. obj)’); Hp yiki-to ‘fetch (pl obj)’; Hp wik-to ‘fetch (anim. obj)’; Cr(JM) tyaʔantúʔutuʔu ‘take them (small round obj’s)’. Add Tr tó-mea ‘traer consigo, llevar consigo’; Tr -to- ‘go do s.th.’; AYq tovoʔote ‘carry with the hand’; Eu -too in Eu zótkoo ‘carry in arms’; Eu mato ‘carry on shoulder’; Yq tóha ‘llevar, traer, echar, dejar’; AYq toha ‘carry sg. obj’; Nv toabada ‘acarrear’; Wc tuʔtuu ‘llevar, bajar’. Why Hp o, not ō? We might combine this with the above, except for differing Cr, Wc, Nv, and Tr forms. [e1t,e2ʔ,e3w] [NUA: Tak, Hp; SUA: Tep, TrC, CrC]

Egyptian ʕ > w/o/u: the voiced pharyngeal fricative appears as a round (semi)vowel in UA

161 Egyptian(H) **ʕrq** ‘Korb [basket]’; Egyptian(H) **ʕrʕr** ‘ein Korb [a basket]’:

UACV-1520 *wari ‘basket’: L.Son326 *wari ‘cesto (basket)’; M88-wa6 ‘basket, rabbit net’; KH/M03-wa6: Op wari; Eu warít; Tbr mwali-t (*w > mw in Tbr); Yq wáari; My waari; Wr warí; Tr warí. Miller combines these with *waʔna ‘(rabbit) net’ (596), but the glottal stop in *waʔna is lacking in SUA *wari, plus a consistent 2nd V difference: -a vs. -i, and different meanings. So I separate them until additional data direct differently. Note the prominence of -r- instead of -l- in languages that have both. [n:l:riq] [SUA: TrC] [e1ʔ2,e2r,e3q]

162 Egyptian(F) **ʕʕy** ‘sand’; Coptic šoo:

UACV-1867 *siwal > NUA **siwaN** ‘sand’: Sapir; M67-361 *sa ‘sand’; M67-362 *se ‘sand’; I.Num194 *(pa)siwa(h) ‘sand, gravel’; L.Son226 *sa/*sī arena; M88-sa9 and sī4 and KH/M06-si21 *siHa where H = a glide (AMR): the final -l is odd, unless a feminine form **ʕʕt** existed, but UA *siwa matches the primary Egyptian consonants well:

Mn	pasiyápi	Hp	tīiwa; ciwavi; nōḡa;	Eu	sa/sáta
NP	pasiwabī; otība ‘fine sand’		civohkya; naaki		
TSh	pasiḡwampin/pasiḡompin	Tb	šiihpi-t	Tbr	sihá-t
Sh(C)	pasiampin	Sr	ōōqṭ	Yq	séeʔe
Cm	pasiwaapi	Ca	ḡáči-š	My	seeʔe
Kw	sihwa (m)bi, sihombi	Ls	ʔéxva-l	Wr	seté
Ch	otávi	Cp	háxa-l	Tr	saté
Ch(L)	siwampī; otavi ‘fine sand’	TO	oʔod; oʔohia	Cr	seh;
SP	pati(ya); ahta/atta	Nv	hia	Cr	sáa-taʔa ‘sandy ground’
	šiuN ‘gravel’	PYp	oʔoi	Wc	šie.káari
WMU	tá-vī, siwá-ppi	NT	óórai		
CU	siwá-pī	ST	oʔya	CN	šaal-li

Numic pa-siwaN-; and Tbr has the same vowels as Num; Yq and My leveled vowels and have ' vs. w; Cr sáa-ta'a 'sandy ground' and most of SUA have cognates. In Num, the pa- of *pa-siwa 'sand' is *pa- 'water.' Tb síwaa-l 'ground, dirt, earth.' The first syllable of Tb šiihpi-t as a compound belongs, yet Tb síwaa-l 'ground, dirt, the earth' represents the uncompounded form. TO hia 'sand dune' (found by AMR) has the expected h < *s, but lacks any sign of the pharyngeal, yet most of SUA lacks it, as do a few forms in NUA; yet plenty also show the w < *ʕ very clearly. Include the latter part of B.Tep326b *'oo'ia 'sand,' a compound of *hora and *siwa, with an early loss of *w in Tep. Though many Uto-Aztecanists consider the forms related, the only viable explanation for the very different forms of Numic *siwa and SUA *satV has been offered by Manaster Ramer (p.c.): *siwa > sia/si'a > se'e/sa'a/saa. The final CN liquid is interesting and consistent with a fem ending -a(t); cf. CN šeewal-li 'shade' < Egyptian šwyt 'shade' for another fem final -t > l in CN. Many have noted the array of initial-s forms for 'sand' (Sapir, Miller, Iannucci, Lionet, Hill, Manaster-Ramer; M88-sa9 and sí4 and KH/M06-si21 *siHa where H = a glide, after AMR), sí4 and sa9 basically sort them according to first vowel. After loss of -w-, then excrescent y is natural in an environment of *sia (*siwa > *sia > siya). Whatever the C was, it seemed to disappear in SUA, where the vowels also assimilated (*siwa/siHa > *saa) or leveled (*siwa/*siHa > *see) much of the time:

UACV-1867a *siwaN 'sand': Mn, NP, TSh; Sh; Cm; Kw; SP siuN- 'gravel'; CU; Tb; TO -hia 'sand dune' (AMR 1996d); SP šiŋwam-pi 'sandy gravel' (AMR 1996d). Ken Hill adds WSh pasiwompin and Ch siwampi 'coarse sand'; Ch siwampi 'gravel'; Ch siwa'aavi 'sandstone'. Add Nv hia. Hp ciwavi 'gravel, coarse sand' may be a loan or may have c/s issue, as the other 3 of the first 4 segments are identical. If so, all branches of NUA except Takic are represented. We see ŋw in TSh and SP. The latter part of B.Tep326b *'oo'ia 'sand'. [*w > ø in TO; c/s]

UACV-1867b *siʔi (< *si'a/siwa) 'sand': Yq, My, Wr, Cr séh; Tb síwaa. [for *i-a > Cah e-e, see *pita at fire]

UACV-1867c *sa(ta) 'sand': Dakin 1982-81: Cr sáa-ta'a 'sandy ground'; Eu sa/sáta, CN šaal-li. AMR (1996d) notes that the frequent assimilation of vowels in Azt (*siCa > saa) explains these as related to *siCa (here *siwa). Ken Hill adds Cr šari 'mud', perhaps a loan from Azt. [t > l/r > in Cah; V leveling; *w > ø in Tep] [e1s1,e2'2,e3i] [NUA: Num, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

The UA words for 'sun' exemplify both Egyptian initial r > *t in UA and Egyptian ʕ > UA *w. Egyptian initial r > t is like Hebrew initial r > UA *t, though one UA language, Tr, actually has r (< r) and t (< t):

163 Egyptian(F) rʕ / rʕw 'sun'; Egyptian(H) rʕ nb 'täglich [daily], jeden Tag [each day]'; Coptic ree:

UA *tawa / *tawi 'sun, day' and *tava: Hp taawa 'sun' and Wc tau show w, the expected reflex of Egyptian ʕ; other languages exhibit shorter and longer forms: for example, Eu ta- 'sun, day' vs. Eu tawi 'sun, day'; Eu tawe/tawide 'daytime, adv'; Eu tawe-n 'be day, the sun shines'; Tr fawe 'day' also shows w, and even though Tr fáyenari/ fáenari 'sun' sometimes shows y, such w/y alternations happen in Tr and some other UA languages. All the Numic languages show reflexes of *tapa, usually as tava since v is the intervocalic variant of *p. However, there are cases of *w > v, such that *p could be a reinterpretation of intervocalic v as p, though actually from *w, which appears to have happened elsewhere in UA also. So 27 of the 30 UA languages show words for 'sun' starting with initial *ta-.

UACV-2230a *tawa / *tawV 'sun, day': Hp taawa 'sun, day'; Wr tawé 'day'; Wr(MM) rawé / ta'wé / tawé / taawé 'día [day]'; Tr rawé 'day'; My taáwa(ri) 'day'; Eu távi/táve/táwi 'día [day], sol [sun]'; CN tlaawiaa 'to light s.th.'; AMR 1996d argues well for CN ilwi-tl < *tawV (ilwi-ka-tl 'sky' < sun-house); HN tlaawia 'to shine; Pl tatwi 'to dawn'; Pl taawil 'candle, light'. Add Tb(H) taawit 'during the day'. Besides Hp taawa 'sun' are Hp taala 'be light'; Hp taavi 'sunshine, sunlight'. [NUA: Hp, Tb; SUA: TrC, CrC, Azt]

UACV-2230b *ta'a / *ta- (day)light, sun': the Cahitan languages—Yq taa'a; AYq taa'a; My taa'a—all show ' for ʕ, as in 'sand' also. Tr ra-, ta-, ra-tá 'daylight, sun, brightness'. At 'sand' also does Num w = TrC '.

UACV-2230c *ta-iwa-(Li) 'become day': Tbr ta-imoa-li-t 'day'; AYq taewali 'daylight'; Cr teihimwata'a 'east'; AYq taiwo 'east'. Only the first syllable *ta- is cognate here.

UACV-2230d *tapa 'sun, day': I.Num209 *tape/*ta- (pref.) 'sun, day': a cognate appears in every Num language. [*w > v as in pine *yuwi > *yuvi] [NUA: Num; SUA: Azt]

UACV-2230e *tamV 'sun, day': BH.Cup *tVmet 'sun, day'; HH.Cup *tamet 'sun, day'; Munro.Cup125 *tamé-t 'sun, day'; KH.NUA: Sr; Ls; Cp; Ca; Gb támit 'sun, day'. Every branch has things beginning with *ta-. [NUA: Tak, Num, Tb, Hp; SUA: Tep, TrC, CrC, Azt] [e1r,e2'2]

UACV-2033 *tawa-kali (> tiwi-ka) 'sky, sun-house': M67-384 *te sky; BH.Cup *tu ... ac 'sky'; L.Son303 *tiwika 'cielo'; M88-ti3 'sky'; KH/M06-ti3: note Tbr *tawa-kali-t; CN ilwi-ka-tl; TrC *tiwika < *tVwV-kali 'sun-house, sky'; Eu; Wr teweká 'sky, world'; Tr rewe-gá-či 'cielo'; My; HN 'elwika-tl. [SUA: TrC, Azt]

Other illustrations of Egyptian r > PUA *t in initial position

164 Egyptian(F) **rn** ‘young one, of animals’:

UACV-146 ***tana** ‘offspring’: Wr taná ‘child, little one’; Wr tana-ní/tani-má ‘give birth’; Tr faná(ra) ‘cría [offspring], hijo [son]’; Tr fana-mea ‘parir, dar a luz [give birth]’; Ktn titini-t ‘young boy, child, baby’ is probable in spite of a vowel change. [SUA: TrC; NUA: Tak] [e1r,e2n]

165 Egyptian(F) **rwi** ‘dance, v’; Egyptian **rwt** ‘dance, n’:

UACV-634 ***tawiya** / ***tuwiya** > ***tuya** ‘dance’; redupl ***tu(w/v)tui**: AYq tatawiilo ‘turn around, vi’; Sr tuhtu ‘dance, vi’; Ktn tuhtu ‘dance, vi’; Ktn tuhtuic ‘dance, n’; Ktn tuhtuhyit ‘dancer, n’; Ls tóótuwi-š ‘guardian spirit, person who performs a certain dance, the tatahuila’; Gb tóvtu’ax ‘tatahuila, kind of dance’; Gb tóvtu’ar ‘the tatahuila dancer’; CN i’tootiaa ‘dance, v’; CN mi’to’tli ‘dance, n’; Pl ihtutia ‘dance, vt/refl’; *tuya > PYP tuuda ‘dance, vi’; TO čuud ‘do a squaw dance, v.r.’ [w>v] [e1r,e2w,e3i] [NUA: Tak; SUA: Tep, TrC, Azt]

166 Egyptian(F) **rwi** ‘go away, depart’ (> Coptic lo ‘cease, stop’):

UA ***tawa** > ***towa** ‘leave, remain, wait’: Tbr towi/тови ‘quedar [stay, remain], vi’; Tbr towa ‘dejar [leave s.th.]’; Yq táawa/tawa ‘quedar(se)’; My taawa-k ‘se quedó’; AYq taawa ‘stay, remain, vi, leave behind unintentionally, vt’; Wr toa ‘leave s.th. for s.o.’; Mn tatawa ‘wait’; Tr arewe ‘leave s.th./s.o. behind, abandon.’ [SUA: TrC] [e1r,e2w,e3i]

167 Egyptian(F) **rwd** ‘cord, bow-string, (as a plural) sinews’:

UACV-1844 ***tīsa** ‘rope’: SP tīšša-vī ‘rope’; CU tīsá-vi ‘vine, rope’; CU sávī ‘rope’; WMU sávī ‘rope’. Keep in mind Egyptian **d** > UA *s; and because PUA *u > Num ĩ often, either PUA *tusa ‘rope’ or *tīsa fits the Egyptian. [NUA: SNum] [e1r,e2w,e3s4]

168 Egyptian(F) **rm** ‘fish’; Coptic rame; Egyptian rm is often found in the pl **rmw**: Tr **řamú** ‘small fish’.

Tr ř corresponds to Egyptian r and Hebrew r at the beginning of words. [SUA: TrC] [e1r,e2m,e3w]

169 Egyptian(F) **rmt** ‘man’; Egyptian(H) **rmt** ‘Mensch, Mann [man]’; Egyptian(H) **rmt** / **rmtt** ‘Menschen [human being, man, person], Menschheit [mankind]’; Coptic rome, rem- ‘man, one, person’:

UACV-1428 ***tīmatí** / ***řimatí** ‘young man’: Tr řemari ‘boy’; Eu temáci ‘mancebo [young man]’; Wr te’mari ‘boy, young man’; Wr re’mari ‘friend’; Wr remari ‘man’ (loan from Tr?). The Eu accusative—Eu temáci-ta—shows the 3rd syllable to be part of the stem, not a suffix, and Tr ř instead of t in Tr řemari points to initial r, not t; and 3rd syllable -ci in Eu shows *-ti > -ri in Tr/Wr. Op ro’omoi ‘youth’ (Shaul 2007) shows Coptic o, and the others show the other vowel or may be due to unstressed centralization. [e1r,e2m,e3t] [SUA: TrC]

Egyptian x > Uto-Aztecan k, as Semitic x > k also

170 Egyptian(F) **txi** ‘be drunk, drink deep’; Egyptian txt ‘drunkenness’; Egyptian(F) **txw** ‘drunkard’:

UACV-10 ***tīku** ‘drunk’: Wr tekú ‘be drunk’; Tr řiku ‘become drunk, sick, faint’; Tr téguri/tékuri ‘ebrios, borrachos, pl’; WTr reku ‘drink’; WTr reku-me ‘drunkard’ (Burgess 1984, 34). Remember Tr ř = PUA *t). Add ST tukgia ‘drunk, delirious with fever’ (ST g < *w). For another instance of UA forms being verbalizings from the noun CCw rather than the verb CCi, we also see Egyptian bši ‘to vomit’ > Egyptian bšw ‘vomit, n’ > UA *piso-ta ‘vomit’ (138), and 1st V approximates Coptic tihe. In Num, we often see Hebrew/Egyptian x > Num h, which suggests we consider Mn tihuyee ‘angry’ and Sh tuhu/tuhuc ‘angry.’ [SUA: TrC, Tep; NUA: Num] [e1t,e2x,e3w]

294 Egyptian **xpš** ‘foreleg, thigh’: UA ***kapsi** ‘thigh’; see fuller treatment at 294.

295 Egyptian **xpd** ‘buttock’ > UA ***kupta** ‘buttocks’; Egyptian **xpdw** ‘buttocks’ > UA ***kupitu** ‘buttocks’; see at 295.

171 Egyptian(F) **sxn** / **zxn** ‘kidney fat, kidney tallow, pancreas’ (Faulkner, Hannig):

UACV-1257 ***sikun** ‘kidney’: -skun of Ca pípiviskun; Eu cikúr; Yq sikúpuriam /sikúpuliam; AYq sikupuriam; My sikipuriam; Wr cihkipúni; PYP kuplida. We see final -n in Ca and the Cahitan forms suggest a cluster; otherwise, AYq would show -v- instead of -p-. Eu cikúr may be the only isolated form; *sikun does compound as ***sikuC-puriya** ‘kidney’, as PYP, Yq, AYq, My, and Wr combine *sikun/ciki and *puriya to yield ***sikupuriya**, which explains both TrC *sikupuria and PYP kuplida quite well, with syncope of the 2nd u and loss of initial hi- (<*si-) in the latter. TO olopaj might be a metathesis to s.th. near *kulipad, after which loss of initial k- and vowel leveling occurred: *kulipad / kolipad > olopaj (TO). [c/s] [SUA: Tep, TrC; NUA: Tak] [e1s,e2x,e3n]

172 Egyptian(H) *nwx* ‘verbrannt [burnt, singed], versengt warden [become scorched]’, *ausglühen* [glow], *zerkochen* [to cook thoroughly]; Egyptian(F) *nwx* ‘to heat, vt; be scorched, vi’:

UACV-523 **noko* ‘to roast (often meat), v’: I.Num114 *no(h)ko ‘to roast meat’; M88-no10 ‘to roast meat’: KH/M06-no10: NP no’ho ‘to roast, bake’; Sh nokko ‘to roast, bake’; Cm nohko / noki ‘bake biscuits’; Tb nohot~’onoh ‘to roast in the ground’; Tb nohoo’yat~’onohooi ‘roast, vi’; Tb nohoo’yiin ‘roast, vt’ (Tb h < PUA *k). Egyptian ‘be scorched’ and UA ‘roast meat’ and all three consonants as expected all bide well. Hp nöq- ‘word-forming element having reference to meat’ also fits. [SUA: Num, Hp, Tb]

173 Egyptian(H) *nwx* ‘verbrannt [burnt, singed], versengt warden [become scorched]’, *ausglühen* [glow], *zerkochen* [to cook thoroughly]; Egyptian(F) *nwx* ‘to heat, vt; be scorched, vi’:

UACV-1434b **naka* ‘meat’: CL.Azt108 *naka ‘meat’: CN naka-tl; Pl nakat; Po neket; T nakatl; Z nakat. Besides *naka meaning both ‘bighorn’ and ‘meat’, so does *pa’a mean both.

UACV-1434a **naka* ‘mountain sheep’: KH/M06-na29: Kw nagī ‘bighorn sheep’; Ch nagá ‘mountain sheep’; SP nağa-ci ‘mountain sheep’; WMU nağá-či / nağá-či ‘bighorn, mountain sheep’; CU nağá-či ‘bighorn sheep’. I agree with Ken Hill in this being cognate with Azt *naka ‘meat’; a different vowel than 172. [idddua] [e1n,e2w,e3x] [NUA: SNum; SUA: Azt]

174 Egyptian(F) *sxt* ‘field, country, pasture, willow, n.f.’; Coptic sooše:

UACV-1055a **sakat* / **sakaC* ‘willow’: Sapir; CL.Azt72 *saka ‘grass’; Fowler83; Munro.Cup138 *şaxá-t ‘willow’; KH.NUA; M88-sa26; KH/M06-sa26: Cp sáxa-t; Ca sáxa-t ‘willow tree’; Ls şaxá-t ‘arroyo willow’; Sr haqat; Gb saxát/sakát ‘sauz [willow]’. Miller lists only Tak forms. Ken Hill and Sapir include CN saka-tl ‘grass’ with which I agree. Hill also rightly adds WSh saka-ppin ‘type of willow’; Ch sagávī ‘willow’; Hp tīsaqa ‘grass’; Ktn hakat ‘willow’; Tr sakará ‘zacate’; Pl sakat ‘grass, straw’. Add NP saga-pi ‘plant, several kinds of trees in the willow family’; ST va-haak ‘caña de zacate’; Tbr haka ‘straw’; Ch(L) sagah and Ch(L) sagaavasi’api ‘willow sapling used in house construction’. Absolutive -p in NP, -pp in WSh and -t in Tak all suggest a final C: *sakat ‘willow’. The semantic split is interesting: ‘willow’ in Tak and Num (most of NUA), but ‘grass’ in Hp and SUA, and both in Egyptian. Sapir ties the CN form to *saka ‘willow,’ which is what the Egyptian-UA tie suggests also, since both Egyptian and UA terms mean both ‘grass/pasture’ and ‘willow’. Most interesting is Hp tīsaqa ‘grass, hay’ because Egyptian *sxt* is a feminine noun and Egyptian *t’-* ‘the’ is the feminine definite article prefix and we see exactly that in Hopi, while the others show *sakat* without it. [e1s3,e2x,e3t] [NUA: Num, Tak, Hp; SUA: Tep, TrC, Azt]

Note in 174 above and 175 below that both NP and SNum have reflexes in both *saka and *sihī, perhaps from early cyclical borrowings. For now Miller’s separation of *saka and *sihī is useful.

175 Egyptian(F) *sxt* ‘field, country, pasture, willow, n.f.’; Coptic sooše:

UACV-2552 **sihī* ‘willow’: I.Num197 *sihī ‘willow’; M88-sī12; KH/M06-sī12: Mn sihībī; NP sīrbi ‘silver willow’; TSh sīpin; Sh sihī-pin; Kw sī-vi; CU sī-vī-pī ‘cottonwood tree’. Intervocalic *-k- > -h- and rising *a > ī may tie this to *saka ‘willow, grass’: NP saga-pi ‘kinds of willows’ and NP sīrbi ‘silver willow’ being one from each, perhaps also *sihīpi ‘sumac, squaw bush, Rhus trilobata (used for weaving)’. [NUA: Num] [e1s3,e2x,e3t]

176 Egyptian(H) *x’m* ‘verbeugen [to bow], sich verbeugen [to bow, bend oneself], beugen [to bend]’;

Egyptian(F) *x’m* ‘bend arm in attitude of respect; bend back; bow down’:

UACV-438 **kom*/**ko’om* ‘bend’, *(*noC*)-*ko’mi* ‘to bend’: M88-no1 ‘bend’; M88-ko14; KH/M06-ko14: Kw nokkomi ‘to bend, be bent’; SP nohkommi / nokko’mi ‘bend, vi, be bent’; CU komo’ni-ci ‘bend, twist, curve, turn, n’.

Note the glottal stops in UA also. Miller has these SNum forms combined with *koli forms, though they differ in the second consonant. Add WMU *hiaqqwō’mi* ‘bend (in road), crook (in arm)’. [NUA: SNum]

As in ‘bending arms’ or ‘wrapping arms around to hug s.o. or carry s.th.’ note:

UACV-384 **koma* ‘hug, carry in arms’: M88-ko3 ‘hug, carry in arms’; KH/M06-ko3: TO koom-k ‘hug’; TO koom-č ‘have in one’s arms’; Wr komí ‘hug, carry a person or animal’; My kóomim ‘los gatos (biceps)’; PYp komi ‘carry in arms’; Tr omabi ‘cross or fold arms, wrap or dress oneself in s.th.’; NT koomiáátugai ‘carry in the arms’; NT kokóomityukui ‘abrazarlo, vt’; ST koomkia / koomkk / koomkiču ‘hug’. [idddua] [NUA: Tak; SUA: Tep, TrC]

177 Egyptian(H) *x’m* ‘verbeugen [to bow], sich verbeugen [to bow, bend oneself], beugen [to bend]’;

Egyptian(F) *x’m* ‘bend arm in attitude of respect; bend back; bow down’; relevant to the Egyptian semantics of ‘bending the back’ to ‘bow down’ is the meaning of ‘down(ward)’ in UA:

UACV-702 *ko'om 'down, low': M88-ko5 'below'; KH/M06-ko5: Eu kom 'para abajo [downward]'; Wr ko'miná 'cuesta abajo [downhill]'; Tr go'ná 'abajo'; My kóm (appears in phrases meaning down(ward)); My kó'omi 'abajo'; ko'mi 'abajo'; HN komol-li' 'pit in the earth'. Add first part of Tb 'omholok 'under'. Yq kom 'para abajo'. [idddua] [e1x,e2',e3m] [NUA: Tb; SUA: Tep, TrC, Azt]

178 Egyptian(H) x'i 'eine Krankheit [a disease]'; Egyptian(H) x'yt / h'yt 'Gemetzelt [slaughter, carnage], Leichenhaufen [corpse-heap]'; Egyptian(H) x'yt 'Leiden [suffering], Krankheit [illness, disease]'; Egyptian(F) x'yt 'slaughter, carnage'; Egyptian(F) x'yt 'illness, disease'; Egyptian(F) x'i 'sickness'; Egyptian(F) x't / h't 'corpse'; Egyptian(F) h'yt 'corpse-heap'; Egyptian(F) h't 'disease'. Whether the nouns xo'yat 'disease, corpse, slaughter' from an unattested verb x'i / h'i 'die/kill' or from a denominalized verb, the UA verbs mean 'die, sleep, vi (of pl subj's)' or 'kill, vt (pl obj's)' and phonologically match perfectly.

UACV-1190a *koy / *ko'ya / *ko'ya 'fight': B.Tep102 *kokodai 'he fights'; M88-ko30 'fight'; KH/M06-ko30: UP kokida; LP kokda; NT kokódai; ST kookda; TO kokda 'kill, pl obj's.'

UACV-1190b *ko'ya / *ko'Vya; AMR *ko'yi 'die, pl subj; kill, pl obj.': VVH45 *koya 'to kill, pl'; B.Tep106a *kooda 'to kill pl obj's' and B.Tep106b *koi 'he killed pl. obj's'; M67-129a *koi 'die'; I.Num59 *ko'i 'kill, die, sleep'; KH.NUA: L.Son87 *ko 'morirse'; L.Son99 *koya, ko-i 'matar pl obj's'; M88-ko8 'die'; KH/M06-ko8 *ko'yi (AMR): Mn qoi 'kill pl obj's'; NP koi/koi'hu 'kill pl obj's'; TSh ko'i 'die, pl subj's'; Sh koiC 'die, pl subj's'; Cm kooi 'die, pl subj's'; Kw ko'i 'kill pl obj's'; SP ko'i 'kill pl obj's, go to sleep, pl subj's'; SP ako'i 'sleep, pl.'; CU ko'ay 'slaughter, kill en masse'; Ls qi'éé 'kill pl obj's'; Sr qō'ai 'die, be sick, vi pl'; Hp qōya 'kill pl obj's'; TO koo'i 'die, pl'; TO kokda 'kill, pl obj's' and the others from B.Tep102; LP koi 'he killed pl obj's'; NT kooda 'kill pl obj's'; ST kooda 'kill pl. obj's'; Eu koda 'kill pl. obj's'; Tr go'í-mea, go'ya-rī (pret.) 'kill pl obj's'; Wr ko'yá-ni, ko'-ma 'kill pl. obj's'; Wc kuku'ya 'kill pl. obj's'; Wc kuuyáa 'war, warrior, kill' belongs, since Wc u < *o. Miller also includes similar forms such as TO ko' 'corpses'; Wc kúuye sick'; CN kokoa 'sick, hurt, v.refl, hurt, vt'. Initial vowels, including Hp ö, Wc u, and all other o's, align well with PUA *o. Ls should show e-i, but i-e happens. Medially we are dealing with a cluster, perhaps -'y-. Note the evidence of y in Eu, Wc, Hp, NT, ST, Wr, Tr go'yá/go'í. Without the final vowel (a), y > i is expectable: *ko'ya > ko'y > ko'i. PYP and other Tep show y > d: PYP ko'ida 'kill pl obj's'; PYP ko'id 'kill (pret.)'. AMR includes this set in his article "A Northern UA sound law: *-c- > -y-," wherein he reconstructs *ko'yi 'to kill (pl obj)', with which I quite agree, though I would adjust the final vowel to a in light of its presence in Hp, Tr, Wr, Wc, and much of Tep. As for overlap with 'sleep', AMR's sound law *-c- > NUA y might merge *koci and *ko'i/*ko'y(a) in NUA, but many SUA languages show that a distinction is warranted: Tr/Wr ko'ya/ko'i 'die, kill' vs. Tr/Wr koci 'sleep' and Tep *koda 'kill' vs. Tep koso 'sleep'. Sr qō'ai (< *ko'ay) and UP kokida could indicate a 2nd vowel of a—*ko'aya—easily assimilating to i before y or syncope, both of which we see often. Next is a compound of this stem. What of Cp qaawe 'to die, be sick'? [e1x,e1h4e2,e3i]

179 tied to the above with reciprocal *na- prefix: **UACV-1191 *na-ko'(i)y(a)** 'fight, hit/kill each other': NP nakoi; Hp naaqöy-ta; Eu nákoda / náhoda; Tr nakó-; Wr nakó-; Tb nonooyi 'wrestle'; Cp nāniš (Ca i < *o); Kw nonogo'i / nonogwi'i 'fight'; CU nako-ko'ay 'fight'. The reciprocal of *ko'ya sets the later segments further from initial position, so they tend to reduce more, thus (na-)koy < *ko'ya is a remarkable preservation for non-initial syllables in UA. The nasalized velar in Tb and Cp, perhaps from nasalization in the environment from initial *na-. [*ko > qo > qi/qe Cup] [NUA: Num, Tak, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

Egyptian pharyngeal ħ > hu / ho in initial position and w/o/u elsewhere

180 Egyptian(H) ħbi 'festlich sein [be festive, make festival]'; Egyptian(F) ħbi 'be festal, make festival'; Egyptian(F) ħb 'festival':

UACV-1985 *hupiya 'sing, song': I.Num38 *hupi(y)a 'sing, song'; M88-hu12 'song'; KH/M06-hu12: Mn hubiyadu 'sing, play instrument, make music'; NP hubia 'sing'; TSh hupia 'song'; Sh hupia 'song'; Cm hubiya 'song, hymn'; Cm nahubiyaarī 'sing a song for s.o.'; Cm hubiyaari 'cry, yell noisily'; Kw huviya-vi 'song'; Ch huví-tu 'sing, v'; Ch huvia-vi 'song'; SP uvia/uvic 'song'; SP uvi-ttu 'sing a song, song-make, v'; CU 'uvwi-ya-vī 'song'. Note the -y- acts as underlying consonant causing gemination in SP. [idddua] [NUA: Num] [e1h2,e2b,e3i]

181 Egyptian(F/H) ħnqt 'Bier [beer]'; Egyptian(H) n'ħnqt 'die Trinker [the drinkers]':

UA *hunaka 'drunk, alcohol': Hp hoonaqa 'drunkard, silly person, drinking habit' (Hp o < *u of PUA; Hp hoonaq-ti 'become drunk, crazy'; Hp honaq-kīyi 'alcoholic drink.' [e1h2,e2n,e3q] [NUA: Hp])

182 Egyptian(F) ħtp 'be gracious, be at peace, rest, set (of sun), pacify'; Egyptian(H) ħtp 'zufrieden sein [be at peace], freundlich, gnädig sein [be friendly, gracious], ruhen [rest], sich niederlassen [let/lay oneself down], untergehen [go down (sun, stars, persons in death)], gelegt sein (hr) unter [be laid under]'; Egyptian(F) ħtpyw 'non-combatants'; Egyptian(H) ħtpyw 'die Friedfertigen [the peaceable ones]';

Egyptian(H) ḥtpy ‘der Genädige [the gracious/merciful one]’; Coptic **hotpe**:

UACV-1616 ***huCpi** ‘peaceable’: Hp hopi ‘behaving, peaceable, polite’. Hp -p- < *-pp-/-Cp- (from a cluster, like *-tp-), because if not a cluster, then Hp *-p- > -v-. So Egyptian ḥotpe > UA ***huCpi** is a good match.

UACV-703a ***’uppi** (> *opi) ‘dive, sink, go down in’: Ca ’upi ‘dive, vi’ and Ktn ’op-ik ‘dive, sink, vi’ both agree with a medial cluster (*-pp-/*-Cp-). Though Tb seems to have lost the gemination, Tb likely belongs as well: Tb(H) opat ‘dive’; Tb(M) *’oobat- ‘dive’; Tb(V) ’ob~’o’op ‘dive’, with vowel assimilation (u-a > o-a). The Egyptian semantics ‘peace, go down, be buried’ have the various dimensions in UA ‘be peaceable, sink, subside’. Nv huputuda ‘pacificar a una persona enojada’; Nv hupitudida ‘pacificar para otro’ as well as Nv hupida hupituda may be from *sippi ‘cold’ as Nv hupi ‘hacer fresco’. As unlikely (in ‘making a place safe/peaceable with incense/smoke’) are Eu úpiso ‘sahumar [fumigate with odorous smoke]’ and Wr upáni ‘smell, incense smoke’, which also show geminated *-pp-, and tie to *hup(p)a ‘skunk’ at least. Also less likely are Num/Tb *upita ‘slow’ (at ‘slow’), for lack of geminated *-pp-, though the semantics are okay—quiet/slow, i.e., peaceably—if gemination were lost. [e1h2,e2tp,e3p] [NUA: Tak, Tb]

UACV-703b ***huppa** ‘untie, come loose, let down’: Ch hupá ‘untie’; Ch hupá-ki ‘come untied’; SP uppa ‘untie’ (Miller uppa); WMU uppa ‘untie’; Kw nohopī ‘unravel’; Kw nohopī-kwee ‘get loose’; ST hupaañ ‘deshilado [unravel, come undone]’ (pl huupak ‘deshilados’); Hp hòopa ‘peel the skin or covering off a stem by pushing it all to one end, like the paper off a drinking straw’. When peeling off s.th., the coming off is usually downward, and one must loosen before whatever can come down. So ‘loosen/untie’ and ‘peel off’ (Hp) are both semantic extensions of ‘let down’. This is the active/transitive form ***huppa** ‘let down, cause to go down (by untying)’ vs. intransitive *(h)uppi ‘go down, sink’. [NUA: Num, Hp; SUA: Tep]

183 Egyptian(H) ḥtp ‘Rastplatz [rest place]’; Egyptian(H) ḥtp ‘gelegt sein’ (hr ‘unter’) [be laid under]’:

UACV-1922b ***hīppa** > ***hapa** ‘shade’: TSh hīppa ‘shade, shade house’ and TSh hīppaiya(nna) ‘shadow’; Sh hīpa, hīki, hīka ‘shade’; Mn habaa/hapaa-t ‘to shade’; Mn haba/hapa ‘shade house’; Mn habána ‘in the shade’; NP hapa ‘shade’; Kw hava ‘shade’; SP ava-vi ‘shade’ (cognate? Miller queries; yes, it is only missing initial h-, a very vulnerable whisper diachronically; CU ’aváa ‘shadow’; WMU aváa ‘shade, shadow, n’; Ch(L) hava-vī ‘shade’. [NUA: Num] [e1,e2,e3]

184 Egyptian(F) ḥtp ‘to set, of sun’:

UACV-2243a ***huru-** ‘set (of sun), v’: TO hudun ‘set or sink (of sun), v’; Eu urún ‘para el poniente’; Eu urícvai ‘para el poniente’; Eu urícei ‘del poniente’; Eu urúkon ‘al poniente’; ST hurnip ‘poniente, n’; Nv urhunu ‘anocheceer, v’; NT urúúni ‘hacer tarde’; NT urúúki ‘hacer tarde’. Usually Tep h < *s, but not in Eu and sometimes Tep keeps *h, and Eu’s stem is more richly productive in its morphological use than is typical of a loan. Many morphemes suffix to *huru, one of which is the compound below.

UACV-2243b ***huruniko** ‘afternoon’: B.Tep79 *hurunoko/*huruniko ‘afternoon’; M88-su20; KH/M06-su20: UP huduníki; NT urúnoko; ST hurnik; TO huduni ‘descend, set, sink, go down’; TO hudunig ‘sunset, west, evening, night’. This set—Tep huru(p)-’ni-ko ‘set/go down-do-at/during’—has its first part from *huru(p) ‘go down (of sun)’. Eu normally has s < *s, which leans away from PUA *s for Tep h, though a Tep loan is possible. But Tep languages occasionally keep *h, and some TrC forms suggest such here. [e1,e2,e3] [SUA: Tep, TrC]

185 Egyptian(F) ḥnt’sw ‘lizard’; Coptic anθus; with definite article prefix **pV-ḥnt’sw**:

UACV-1380 ***-hoto-** ‘lizard’: Eu behór ‘cachorra / cacharron que se come’; Yq behó’orim ‘type of lizard’; Yq porowim ‘sp. of lizard’; My porowim ‘lizard’; Tbr holi/huri ‘iguana’; PYP tohoroki ‘sp. of lizard’; PYP vihul ‘sp. of lizard’; PYP tohorek ‘sp. of lizard’; PYP viuheli ‘sp. of lizard.’ Only Tbr shows *hotV alone. The others may have Egyptian prefixes fem. t-/tv- and masc. p-/pV- ‘the’ fossilized in the forms. PYP vihul and Yq behó’orim (and My, Eu) look like the masc prefix plus *hotV; and PYP tohorek and PYP tohoroki as likely contain fossilizations of the fem prefix. The Cah form *porow is most interesting since (after p-) it shows the rounding of the pharyngeal (in the first o), the cluster -nt- > -t- > -r-, and a w for either ’ or w and the s is lost. All the others similarly show portions. [e1,e2,e3] [SUA: Tep, TrC]

186 Egyptian(F) wḥ ‘hew (stone)’; Egyptian(H) wḥ ‘brechen (Steine im Steinbruch) [break (stone)]’:

Hopi waho(-k-) ‘for particulate matter to spill’. [idddua]

Sometimes for Egyptian ḥ, the initial h of hu proves fragile and is lost, showing only an initial round vowel:

187 Egyptian(F/H) ḥw ‘foul, offensive, putrid, adj; rot, putrify, smell offensive, stink, vi’; Coptic how:

UACV-2044 ***hu’a** / ***hu’i** ‘break wind, stink’: Sapir; L.Son65 *huha/*huh-i ‘heder’; CL.Azt161 *ihyaak; CL.Azt210 ***hu’a** ‘break wind’; KH.NUA; I.Num17 *u(’); KH/M06 astutely combines ’u3 and hu2; M88-hu2 ‘to fart, break wind’; KH/M06-hu2: Kw huu ‘fart,v’; Kw huu-pī ‘fart, n’; SP ooC-; CU ’uu’i ‘fart, v’; CU ’uú-pī ‘fart, n’; Tb ’uumat~’uum;

Cp hú'; Ca hú'-il 'anything that smells'; Gb hohó; Sr huu'; TO uíwi; Eu húha 'heder [to stink], emporcar el aire [to foul the air]'; Wr uhá-ni; Wr uhí-ma; Tr uhá / uhí / uhú; My húuha; because CN i < *u, the i'/i'i (or *u'u) fits of CN i'iiyootiaa 'breathe, sigh, break wind'; CN (i)'yaaya 'to stink'; Pl ihyal 'fart'. Consonant harmony (*hu'a/hu'i > huha/huhi or 'u'a/'u'i) has many UA forms having h for both consonants or ' for both consonants—huh, 'u—though some (Sr, Ca, Cp, Kw) show initial h and medial ', i.e., UA *hu' < h̥w' of Egyptian, a stunning match. Sapir ties TO and SP, uniting Num and Tep. Note also NP hunki 'odor of skunk' and Sr hukum 'to smell' which are at 'skunk' also, with *hupa 'stink, skunk'. [e1h2,e2w,e3'] [NUA: Num, Tb, Tak; SUA: Tep, TrC, Azt]

387 Egyptian(H) h̥wi 'fliessen, fluten [flow, flood]'; Egyptian(F) h̥wi 'surge up, overflow':

UACV-367 *huwiC 'canyon, water way': Kw huwi-pi-dī 'canyon'; Ch huwípi (< *huwippi) 'wash, canyon'; SP uic 'canyon, gully'; WMU wii-ppū / wii-ppi 'flood, where flood flows, a wash, canyon, n'; CU wii 'be flooding, vi'.

280 Egyptian(F/H) h̥m'(t) 'salt' > UA *omwa / *oŋa 'salt' is treated below at 280.

Non-initial Egyptian h̥ > w/u/o

188 Egyptian(H) nh̥bt 'Hals [neck], Nacken [nape of the neck]'; Egyptian(F) nh̥bt 'neck'; Coptic nahbe: as Hebrew šekem 'shoulder' slid down the UA arm to mean 'shoulder, arm, hand', the same direction of change happened for Egyptian nh̥bt 'neck/shoulder' to UA 'arm/hand.' Egyptian rmn 'shoulder, upper arm, carry, arm' similarly shifted as Hebrew šekem and Egyptian nh̥bt in UA, from 'shoulder' to 'arm.'

UACV-1120 *nohopi > nopi 'hand, arm': B.Tep174 *novi 'hand', *noonóhovi 'hands'; M88-no8; KH/M06-no8: TO nowi 'hand, arm' (pl: noonhoi); PYp novi 'hand', pl nonovi; Nv novi, pl: nonovi; PB nov 'hand'; NT novi 'hand'; ST nov 'hand, arm'. The -h- in TO plural (noonhoi) and in Bascom's reconstruction of the plural (*noonóhovi) and other forms suggest another consonant between n- and -v-, a consonant much like h̥ > ho. [SUA: Tep]

189 Egyptian(H) nh̥b 'anschirren [to harness], ins Joch spannen [to yoke animals]':

UACV-405 *noC / *noCOP 'carry on back': I.Num112 *no(°)o 'carry (on the back)'; M88-no6; KH/M06-no6: Mn noo 'carry, pack, haul'; NP no; TSh nooC 'carry on the back'; Sh nooC; Cm noo 'haul'; Kw nooC 'pack or carry on the back'; Kw noo-pi 's.th. packed' (-p- instead of -v- shows final gemination); Ch(L) noogwah 'carry on back'; Ch(L) 'avi-n'oooci '(one who) carried white clay on his back' ('avi 'white clay'); SP noo / nooC; CU nöö-'way 'carry, on back, in hands, on vehicle'; NP(B) noo- / noo'o- 'carry, transport'; NP(B) noobidiu 'to camp'. Note Mn nobi 'house' and Mn nobiha 'pack, bundle up, vt' as well as Mn noo 'carry, pack, haul' and Cm noo- 'hill, knoll, hauling' and others, all suggesting a relationship between *nooC 'carry/haul one's stuff' to campsite, WMU nööppi 'blankets, bedding, camping place, one's stuff in a pile or place' and *nopi 'make windbreak, wikiup, campsite, camp pile of stuff' (temporary house) and *no'o(vi) 'hill' (mound or pile looking like a pithouse). [e1n,e2h2,e3b] [NUA: Num]

190 from Egyptian nh̥bt 'neck' the semantic change to 'back/shoulder' to 'mound, pithouse':

UACV-1216 *nopiC < *no'piC / *no'opiC 'house': Mn nobi 'house'; NP nobe 'house'; TSh noppoi-cci 'habitat, home, nest on ground'; Sh nanopi-ppī / nonopi-ppī 'windbreak, lightly made wikiup with rounded top'. Cf. CNum *no'opi 'mountain top' at mountain. I had suspected that WNum *nopi 'house' is from a 'mound-like' term, as pit-houses look like mounds on the landscape, then found the CNum terms that mean 'mountain top'. In SNum is SP novi 'put bark over' and SP novi-ppī 'bark covering, windbreak' which is mound-looking and used as a temporary house when traveling, as well as Kw novi-pī 'windbreak, n'. Note also WMU nööppi 'blankets, bedding, camping place, one's stuff in a pile or place'. And compare Mn nobitu 'build a house' and NP nobidiga 'to camp, v'. So the term is in each branch, and with overlapping meanings. Mn nobi 'house' and Mn nobiha 'pack, bundle up, vt' as well as Mn noo 'carry, pack, haul' and Cm noo- 'hill, knoll, hauling' and others, all suggest a relationship between *nooC 'carry/haul one's stuff' to campsite as in WMU nööppi 'blankets, bedding, camping place, one's stuff in a pile or place' and Num *nopi 'make windbreak, wikiup, campsite, camp pile of stuff' (temporary house) and CNum *no'o(vi) 'hill' (mound or pile or pithouse). Hebrew baamaa 'back, hill' has the same pair of meanings we see in Numic's semantic shift 'back' to 'mound'. [NUA: WNum, CNum, SNum]

UACV-1461 *no'opi 'mountain top, hill, mound': TSh noopi 'mountain top' (no absolute suffix, so -pi is part of the stem); Sh(C) no'o-pin 'a hill, a rise, a small round hill' (Crapo); Cm noo- 'hill, knoll', reference to 'hauling' (probably as in 'pile of'). This likely ties to SNum nooC-pV 'campsite, carried/hailed stuff' and to WNum *nopi 'house' because pit houses look like mounds or little hills. [NUA: CNum] [e1,e2,e3]

207 Egyptian t̥p̥ht 'hole, den, hole of a snake': UA *tapu 'hole'; see fuller treatment at 207.

Egyptian **h** = **h** or Egyptian **h** > ' in a cluster

191 Egyptian(F) **thi** 'go astray, transgress, reject': Egyptian(H) **thi** 'abweichen [deviate]':

UACV-1304 ***toha** 'leave/dejar': Wr tohá- 'separate (on the road), go different directions'; Yq toha 'llevar, traer, echar, dejar [leave]'; AYq sutoha 'leave, abandon, release'; Yq su'utoha 'abandonar, dejar, soltar [let go/loose]'. [-a/-i transitive/stative in Tbr] [e1t,e2h1,e3i] [SUA: TrC]

192 Egyptian **nhp** 'copulate'; Coptic nuuhb; Hebrew n'p 'be adulterous' (K&B note this may tie to Egyptian **nhp**); Aramaic(J) n'p 'be adulterous':

UACV-532 ***na'pa** / ***naCpa** 'join/be together, copulate': Tr na'pe 'unirse a alguien en union sexual, copulate'; Tr napa 'union, joining'; Wr na'pa 'a pair, the two joined together'; Wr na'pe 'mix, join'; Yq naápo 'a lado de, junto de, at the side of, together with'; Ktn nap-ik 'be stuck together' (Ktn would have -v- unless there was an underlying cluster, thus evidence for the medial cluster *-p-); Ktn napa-wicu' 'splice a rope (< together + twist)'. [NUA: Tak; SUA: TrC] [e1n,e2h1,e3p]

193 Egyptian **mhr** / **mhi** 'milk-jar'; Egyptian **mhít** 'milkcow':

UACV-1439 ***mu'i** 'milk': M67-284 ***mu** 'milk'; M88-mu8 'milk'; KH/M06-mu8: SP muí-vi 'milk'; SP muí-ni 'my milk'; Wr mu'i- 'to have much milk (of animals)'; Cr ci'iméh. Add 2nd syllable of Tr čí'-mu- 'have milk'. [NUA: Num; SUA: TrC, CrC] [e1m,e2h1,e3r]

Egyptian **d** > **s** in Uto-Aztecan

As in the Semitic-p in UA, **Egyptian d** > **s** in UA also, for in Afro-Asiatic and in the ancient Near East, Egyptian **d** corresponded to Hebrew **s**, which in turn also became **s** in UA's Semitic-p vocabulary.

194 Egyptian(F) **d'i** '1. extend, cross (water, area), 2. pierce, transfix, 3. devour (food)':

UACV-622a ***sowa** 'pierce, prick': CN soo 'pierce, draw blood'; CN so'soo 'string things together by piercing and threading them'; CN so'soowa 'pierce, nail s.th., vt'; CN so'solwíaa (applicative of so'soo); Yq sóa 'apuñalar, picar'; Yq sóosok 'clavarse una atilla, espinarse'; AYq soa 'poke, prick, puncture'; AYq hih/his-soa 'poke, prick, vt'; My sóiya 'picarse'; Tr so- 'pierce'; Tr čihiso- 'pierce, prick, puncture'; Tr nata 'abertura'; Tr nata-so- 'pierce'; Wc šuu 'ensartar [string, as beads]' (Wc u < *o).

UACV-622b ***so'a** / ***so'i** 'pierce, sew, shoot arrow': KH.NUA: Sr hō'ai 'sew'; Ls šé'i 'shoot with a bow, pierce one's body' (Ls e < *o). The semantics of 'pierce' in both a and b, as well as Sr 'sew' and CN 'thread' likely tie these together, pun intended. [w/?] [NUA: Tak; SUA: TrC, CrC, Azt]

UACV-2297 ***so'i** 'thorn, pierce': VVH132 *so'i 'thorn'; B.Tep74 *ho'i 'thorn'; L.Son255 *so, so-i 'espinarse'; M88-so2; KH/M06-so2: Ls šé'i 'pierce, shoot with a bow'; Sr hō'i 'to sew'; TO ho'i; LP ho'i/hoi'; PYP ho'i; NT hoi; NT óimadai 'espinar'; NT óidyadi 'espina'; ST hoi'/hoi; Wr so'i 'espinarse'; Tr so'iwá 'espina, astilla'; Tr so'(w)i-mea 'pierce'; My soóso-k 'se espinó'; AYq sooso 'thorn, sticker'; HN so' 'to string with a needle and thread'; Nv hoi 'espina [thorn]'. Perhaps CN pa'sol-li 'briar patch'. [e1,e2,e3] [NUA: Tak; SUA: Tep, TrC, Azt]

195 Egyptian(F) **d'i** 'devour' has same UA correspondences as Egyptian **s'i** 'sich sättigen, satt warden, satt [be satisfied, sated], zufrieden sein'; less likely Egyptian **swr** / **swi** 'trinken, saufen (Tiere) [drink, sup (animals)]:

UACV-781 ***suwa** / ***su(C)wi(C)** / ***suCCaC** 'eat up, consume(d), die': VVH72 *suwi/*suwa 'consume, eat up, finish'; M67-130 *sua / *suwa 'die'; M67-153 *suwa 'eat'; I.Num183 *su'a 'eat, consume, finish up'; L.Son266a *suwi 'agotarse'; 266b *sua 'agotar'; B.Tep75 *hugi 'eat'; M88-su3 'finish, consume, use up'; KH/M06-su3 *suCHaC (AMR): Mn su'a 'eat all, eat up'; NP soo'a 'eat up, consume'; NP sua 'consume'; Kw soo-kkwee 'consume, eat up'; SP šua 'consume (usually food)'; CU suwa-y 'eat up'; Hp sowa 'eat up, consume, devour'; TO hugiog 'destroy, spend, use up'; TO huhug 'perish, die' (cf. Hp so'a 'die, perish, pl'); Wr soa- 'consumir'; Wr soa-pa-ni 'be used up, be out of'; Tr suwí- 'acabarse, agotarse, morir'; My súwwa 'kill pl. obj's'; Tbr suhi / zuwi / zuñwá 'acabarse' (a nasalization occurs in the Tbr reflex of *suwa, as in the Tb reflex of *pusi 'eye'; and Num at brown); Wc sū 'acabar'. In his dictionary, Miller separates Wr suení 'cross the river' and Wr suení 'finish' though the Wr forms are identical, yet 'cross the river' is exactly one of the Egyptian meanings, as well as 'finish (up), eat, consume'; i.e., both meanings are in Egyptian and UA. With an extra morpheme are My ansu 'be finished'; AYq ansu 'finish up, vi'; AYq ansuwa 'end, terminate, be finishing up'. Miller includes Pl seewi 'go out, die out, be extinguished'; CN seewi 'calm down, take a rest, cool off'. Perhaps CN tetešoa 'gnaw, chew' or AYq sauwa 'use, vt'; Wr suení 'acabar'. [e1s4,e2',e3i] [NUA: Num, Hp; SUA: Tep, TrC, CrC, Azt]

196 Note Egyptian(F) **d'i** 'cross (water, sky)' and Wr suení 'cross the river' (if -ní another morpheme), but Wr suéla 'edge, border' is at 1074 Semitic saahil > UACV-792 ***suwi(y)la** 'end, edge, shore, border': B.Tep76 *hugida 'edge'.

197 Egyptian(F) **dʃb** ‘coal-black’; Egyptian(F) **dʃbt** ‘charcoal’:

UACV-243 ***so’opa** ‘black, dark’: Eu sóbei / só’obei ‘black’; Eu soba / sobé ‘become black’; Cr sú’umuara’ ‘está negro o prieto (persona)’. Also Eu sovewa ‘blacken/soil with soot, smudge’. Note both the presence and lack of glottal stop in the same language (Eu), which was left out when lengthened by affixes, as in other forms above (see at Egyptian x’*m*, 176-7). [e1s4,e2’2,e3b] [SUA: TrC, CrC]

198 Egyptian(F) **d’rt** ‘bitter gourd’:

UACV-2140 ***sawara** ‘gourd’: Tr sáwara ‘maraca, sonaja’; Wc kīšáuri ‘jicara’. Metathesis would admit CU wəsáraa-ganá-pī ‘gourd, calabash, rattle’, and CU and Kw at UACV-2137 ***soko** both contain *-kana, isolating that morpheme. Wc has an extra initial kī-. [e1s4,e2’,e3r] [NUA: Num; SUA: TrC, CrC]

199 Egyptian(H) **db**’ ‘bekleiden [to clothe], wechseln (kleider) [change (clothes)] vt’;

Egyptian(H) **db**’ ‘ein Gewand (für Götter) [garment (for gods)]’; Egyptian(H) **db’yt** ‘eine Kleid [item of clothing, garment], n.f.’; Egyptian(F) **db**’ ‘clothe, adorn’; Egyptian(F) **db**’ ‘garment (worn by god)’ (Cerny 1976, 181; Faulkner and Hannig, all have ‘worn by gods’); Egyptian **db’t** ‘robing-room’; Coptic tebi ‘strip, bandage, linen’:

UACV-491a ***sipu**’ > ***si’pu** ‘underclothing, slip, skirt, shirt, clothing’: Wr si’picá ‘skirt’; Tr sipuca ‘skirt, enaguas, gown’; Tr siputa-ma ‘put on skirt, enaguas, gown’; Cp hísexve-l ‘clothing, goods’; vowel leveling in Cp, since *ī* is between *i* and *u*: *si’pu- > *sīkpī. Tr showing *t* rather than the usual -*r*- for intervocalic -*t*-, suggests a 3rd C glottal stop at the end which jumped to before *p* in Wr and Cp. Cp -*x*- aligns with glottal stop of Wr. Wr si’picá ‘skirt’ and Tr sipuca may reflect Egyptian db’yt ‘a garment’ in light of other -*yt*- > UA -*c*-. Tr has vowel *u*, expected for the glottal stop after the bilabial, yet Wr actually shows the glottal stop, though transposed as usual, and the vowel assimilated (**i*-*u* > *i*-*i*). Add Sr havīīt ‘clothes, blanket’ (Sr *h* < **s*). The forms below also tie to Egyptian **db**’.

UACV-491b ***supī** ‘shirt, clothing’: Yq sūpe/sūpe ‘camisa [shirt]’; Yq supe-téne; AYq supem ‘shirt, blouse’; AYq supete ‘put on shirt or dress, v’; My sūpe-te ‘está vistiéndose [get dressed], v’; My sūppem ‘vestido, camisola, camisa, n’’. This Cahitan etymon likely anticipates the vowels of 199 sipu above. Note the similarity of Egyptian -*b*’- > Wr -*p*- in Egyptian sb’ ‘star’ > Wr so’pori ‘star’ and Egyptian **db**’ ‘clothe, adorn; garment’ > Wr si’pica ‘skirt’ and Egyptian *it*’ > Wr *i*’tu and ‘jackrabbit’, wherein the glottal stop hops to precede consonant. [e1s4,e2b,e3’,e4t] [NUA: Tak; SUA: TrC]

200 Egyptian(F) **dbt** ‘brick’; Egyptian(H) **dbt** ‘Ziegel [brick]’; Coptic tobe / to’obe ‘adobe’:

UACV-2 ***supa-** ‘adobe’: Dakin 1982-84; Stubbs2003-8: Tr supá-na-ri ‘adobe’ (Tr supá-na- ‘make adobe’); Tr supá-ca-ri ‘adobe’; Wc šīnariya ‘adobe’. To Dakin’s astute observations, add NT úúpasai ‘el adobe’; NT úúpastai ‘hacer adobe [make adobe]’. As UA **s* > Tep *h*, then Tep *h* > *ø* in NT, the NT úúpasai fits the 2nd Tr form perfectly, i.e., Tr supá-ca-ri. Length and two different Tr terms combine to suggest we are dealing with a compound. The 1st Tr term and Wc both have **su*...*nari* in common, since Wc *ī* < **u*. Furthermore, in CrC, **p* > *h/ø*, which would encourage the loss of the isolated vowel as 2nd element of a diphthong: **supa*-*na* > **sīa*-*na* > **sī*-*na*. All 3 forms suggest a reconstruction of PUA **supa*, and two forms suffix *-*ca* for **supa*-*ca* (Tr, NT) and two suffix *-*na* for **supa*-*na* (Tr, Wc). The Tr -*na*- and -*ca*- syllables are causative morphemes, and -*ri* is a noun suffix; so the stem **supa* corresponds perfectly with Egyptian **dbt** and the round vowel of Coptic (Cerny 1976, 181), as well as a final -*a* for the fem. noun ending. Spanish adobe is also from Egyptian, though Egyptian **d** > *t* in Coptic and thus Spanish, but Egyptian **d** > *s* in UA. [medial **p* > *h/ø* in CrC, then syllable loss; e1s4,e2b,e3t] [SUA: TrC, CrC, Tep]

201 Egyptian(H) **dnnwtt** ‘Schlange, Stirnschlange [snake species]’ (less likely snw ‘brother’):

UACV-2062 ***sinawi** ‘snake’: L.Son243 **sino* ‘culebra’: Tbr sinawe ‘reptile’; Tbr hi-sinawe-ra-t ‘gila monster’; Wr sinói ‘snake’; Wr wetésinoi ‘kind of small snake’; Tr sinowi ‘snake’; Tr fisínoa ‘a black poisonous serpent’; maybe Cm kwasinaboo ‘snake’ and the -*sin*- in Sh pasin-nuyua ‘water snake’ (western dialect) (cf. Sh nuyua ‘crawl (as snake)’) and Sh pasin-kokon ‘water snake’. If **pi*- is a prefix, then Nv vinoi may belong since **s* > Tep *h* would leave *h* hardly durable: **vihnoi* > vinoi. Ktn šūnišuni ‘snake motion, like a snake, adv’ is less likely but mentionable. [SUA: TrC, Tep; NUA: Num, Tak]

Egyptian t = Uto-Aztecan t

202 Egyptian(F) **tm** ‘negative, no, not’ > ST čam ‘no, not’; WTr ta’me ‘no, negative’ (maybe a compound, as *ta* is also a negative, which could be a shortened *tam*). [e1t,e2m] [SUA: Tep, TrC]

203 Egyptian(F) **tm** ‘close (mouth)’; Egyptian(F) **tm** ‘be complete’; Hebrew **tm** ‘be complete, finished’:
UACV-464 *tīmaC / *tīmam ‘to close’: Sapir; M67-90 *tem ‘close’; KH.NUA; I.Num241 *tīma/*tāma ‘close’; M88-tī38 ‘to close’; KH/M06-tī38: NP wī-tīma ‘lock up, tie shut’; NP ma-tīma ‘close (book)’; Cm tīmarī ‘fill, cover, put lid on’; TSh tīmah; Sh tīmah ‘to close in, lock in’; Sh tīmīh ‘to close in, lock in pl. obj’s’; SP tījwa ‘to close’; CU tuwáy ‘to close, lock, shut’; Cp tēme ‘to cover, close, enclose’; Ca tēmi ‘to close, lock up’; Sr tīm̄k/tīmīhk ‘close, shut, vi’; Sr tīm̄(īh)kin ‘close, shut, vt’; Ktn tīm̄k ‘shut, lock, plug up’; Ktn tīm̄kī-t ‘lid, door’; Ch tīwá ‘close, v’; Ch tīwá-pī ‘door, closing’; WMU tuwámpū(ġ)a ‘door (itself), of cupboard or whatever’; WMU yūūruwampū(ġ)a ‘door or doorway (of house)’. Sapir ties the SP form with CN teema ‘cause s.th. to fill up, pour into a container, vt’; CN teemi ‘fill up, be full, vi’. Sapir’s association seems reasonable in light of other forms like NP to/ci-tīm̄ma ‘plug a hole’, where the notions of filling, plugging, and closing are closely associated. Iannucci’s reconstruction (*tīma) is good, adding a geminated or final underlying -C, evident in Ch, CNum, and specifically a nasal in WMU. Tb(H) tumaaw ‘fail, vi’. [nasals] [e1t,e2m] [NUA: Num, Tak; SUA: Azt]

204 Coptic **tbt/tebt** ‘fish’ (Cerny 1976, 183, Smith 1983, 43):

UACV-894a *(pa-)topa ‘fish’: B.Tep263 *vatopa-i ‘fish’; M67-174 *top ‘fish’; Fowler83; M88-to15 ‘fish’; KH/M06-to15: TO watopi; PYp vatopa; LP vatap; NT vatóopa; ST vatoop; mostly Tep, perhaps Tr ró’ci. *pa- likely ‘water’.
UACV-894b *topo ‘fish sp’: CN(RJC) topo-tl ‘small fish’; Mecayapan Nahuatl topoh ‘fish’; Tbr tepó ‘catfish’. Elliot (2000, 1410) finds enough Ls fish words ending in -pu, he suspects -pu ‘fish’.
 Or Arabic θuʃbaan ‘fish, eel’? [final -a/o alternation] [e1t,e2b] [SUA: Tep, Azt, TrC]

Egyptian **t** > **t** in UA, as **t** > **t** in Egyptian also

205 Egyptian(H) **t’y (t’w)** ‘Mann [man], männliche Person [male], männliches Kind [male child];
 Egyptian(F) **t’y** ‘male, man’:

UA *tawi > ***tīwi** ‘man, male’ appears in SUA, while many NUA forms derive from the reduplicated form *tatawa > *tatwa > *taŋ’wa- ‘man’ (CV-1416a below). Most of Num has forms of *taŋ’wa- with Tb taatwa-l ‘man’ providing a key, as Manaster-Ramer (1991d, 1993a) explained how PUA *-tw- > -kw-.

UACV-1416a *tawā; redupl’d *tatawa > *tatwa > *takwa/*taŋwa > *ta’wa/*taN’wa ‘man’ (as AMR affirms): Sapir; M67-273a *tawā; 273c *tana/*ta; I.Num213 *teja ‘man’; M88-ta26; AMR 1991d; KH/M06-ta25: TSh taŋummī / taŋwammī ‘man’; Sh tenkwa, tenna; Cm tenahpī; Kw ta’ni-ppīci; Ch taw’a-ci; Ch(L) taw’wa-ci; SP taŋ’wa-ci; WMU ta’wa-či ‘man’; CU ta’wá-ci; Tb taatwa-l. WMU has nasalized vowels that other Ute dialects do not have or are not recorded in other Ute sources. Manaster-Ramer (1991d, 1993a) proposes *-tw- > -kw-, well supported by the Tb form. These contrast with TSh takkan ‘sperm, semen’ and TSh takkampin ‘arrowhead, obsidian, flint’ and other Num forms listed above with *taka ‘man’. These link to SNum *tuwa ‘(bear) a son’ and see *tīwi ‘man’ below.

UACV-1416b *tawi > ***tīwi** ‘person’: Sapir; M67-273b *tewi ‘person’; M88-tī9; KH/M06- tī9: Cr t’évi, pl: taīite; Wc tévi / tēwí ‘persona’; Wc teitéri ‘gente, indigenas’. Sapir also cites Pima tiwo-t, and the 2nd part of CN okič-tiu ‘older brother’ fits CrC *tīwi. Miller and Hill understandably join the *tīhoy (below) and tīwi forms, as a simple loss of -h- yields exactly that (*tīhoy > tīwi); but a few things like Tr tewe / towí ‘boy’ vs. Tr fēhóí ‘man’ suggest separate sets (Hernandez 2003, 165), and an earlier Kiowa-Tanoan form of Kiowa togul ‘young man’ may tie to *tīhoy as loan source (g > h). Those and initial *ta in the Cr pl may suggest a vowelizing variation of *tawā (> *tawi > *tewi/tīwi), that is, *tawā, the reduplicated stem in Tb and Num *tatwa > Num taNkwa, with nasalization from laryngeal’. Hp tiyo ‘boy’ (pl: tootim) aligns with CN, Pima, Tr, etc, in *tewe/tiwi > tiw/tiyo. What of Hp ti ‘child, offspring’? [e1t,e2’,e3y] [NUA: Tb, Num, Hp; SUA: CrC, Azt]

206 Egyptian(H) **t’y (t’w)** ‘Mann [man], männliche Person [male], männliches Kind [male child];
 Egyptian(F) **t’y** ‘male, man’; another denominalized verb in UA of ‘have a son/male’ from ‘son/male’:

UACV-139a *tuwaC / *tu’aC ‘to bear, son, child’: M67-54 *tu ‘boy’; I.Num233 *tu(w)ah/*tu(w)a(‘a) ‘boy, son, child’; M88-tu9; Miller, Elzinga, McLaughlin2005; KH/M06-tu9: Mn tuwa ‘child, son, son of sibling of same sex’; Mn tuwa-mī-du ‘to give birth’; NP tua ‘son’; TSh tuaC-/ tuacci ‘son’; Sh tua ‘son, child’; Sh tuaC ‘give birth to’; Sh tutuah ‘be born’; Cm tua ‘son’; Kw tuwa ‘son’; Ch(L) tuwa / Ch túa ‘man’s son’; Ch tua-ni / tu’aa-ni ‘my son’ (cf. Ch tu’aa ‘marrow’); SP tuaC ‘child, son, give birth to’; CU tua-ci ‘son’; CU tuay ‘give birth to’; Tb tu’mul ‘baby, offspring’; Cr -tī’irīi-múa ‘son of a man’; because Cr ī < *u, the tī’ī (*tu’u) portion of Cr pa’arī’ī ‘boy, girl, sg.’; Cr tī’irīi ‘boys, girls, pl’. Besides Numic, Tb, and Cr, note others such as Nv tuturh ‘hijo (por parte del padre)’ and Cp tú’a ‘to bear fruit’. PB tutur ‘son of a woman’ (the r/d of Tepiman corresponds to *y).

UACV-139b *tuwiC / *tu’iC ‘boy, child’: M88-tu10 ‘young man’; I.Num222 *tuipihci(‘i) ‘young man’; KH/M06-tu10: NP tuipicci ‘teenage boy’; TSh tui-cci; Sh tuinī-(ppī) ‘boy’; Sh natuipicci/ tuicci ‘young man, boy’; Cm tuinīhpi ‘boy, sg’; Tb tu’ilam ‘boy’; Ch(L) tu’waci ‘young of animal’; Tr towí ‘niño, muchacho’ also fits, since *u > Tr o, u. Because final a vs. i alternations are common in UA, the *tuwa/*tuwi forms are surely related. In fact, the

vowelings *tuwaC ‘bear, vt’ as a transitive form and *tuwiC as a stative result (child born) may be original. More interesting is the occasional glottal stop (in both Tb forms, Cr, Cp, Ch). One variant of the Eu term for themselves is Eu eutewe, which may contain tewe. Perhaps *toti: Gb točinit ‘hombre’; Sr tīčint, pl: tīčinam ‘young man’; Hp tootim ‘boys (pl. of tiyo)’. [w/’] [e1t,e2’,e3y] [NUA: Num, Tb, Hp, Tak; SUA: Tep, TrC, CrC]

207 Egyptian(H) **ṭpḥt** ‘Höhle [cave, hole, den], Loch [hole]; Egyptian(F) **ṭpḥt** ‘cavern, hole (of snake)’; UA ***tapu** ‘hole’: Wr natapú-na ‘make a hole through something’; Tr fepó-kari ‘hole of a burrowing animal or its litter’; Mn tapogi ‘cave’; NP tīb bogi ‘cave, perhaps ‘hole-house’ with *ki ‘house.’ [e1,e2,e3] [Num, TrC]

208 Egyptian(H) **ṭḥn** ‘glänzend sein [be shiny], funkeln [sparkle, glitter], leuchten [shine, gleam]’; Egyptian(H) **ṭḥnḥn** ‘glänzen [shine, gleam], heiter sein [be bright]’; Egyptian(F) **ṭḥn** ‘to gleam’; Egyptian(F) **ṭḥnw** ‘Libya, Libyans’; from Egyptian **ṭḥn** ‘to glisten, sparkle’ then Egyptian **ṭḥnw** literally means ‘glistening’ which is what sandy deserts do, is glisten, so **ṭḥnw** ‘Libya’, as the glistening desert to the west of Egypt, would mean ‘desert’ as much as ‘Libya’; and regarding TO tohono ‘desert, the south’, the desert glistens like any desert does and it is to the south :

UACV-774 ***tohono** ‘desert, plain’: TO tohono ‘desert, the south’; PYP doho ‘plain, field’ (if PYP d was a voicing or mishearing of t). So Libya, west of Egypt, is the desert, the glistening hot. [iddddua] [e1t,2h2,3n,4w] [SUA: Tep]

209 Egyptian(H) **ṭbt** / **twt** ‘Sohle (d. Fusses) [sole (of foot), Sandale [sandal], Fuss [foot], f’; Egyptian(F) **ṭbt** / **ṭbt** / **tbyt** / **ṭbwt** ‘sandal, sole, f’; Egyptian(F) **ṭbwt** ‘sandals, dual’, pl: **ṭbwt** ‘sandal(s)’:

UACV-1959 ***tapat-ta** ‘footwear’: Mn tapáca ‘(soft) shoe’; PYP teev ‘handmade shoes’. Eu ’óbat ‘zapato [shoe]’ is lacking too much for inclusion. [Most NUA intervocalic -c- < *-Ct-] [e1t,e2b,e3t] [NUA: Num; SUA: Tep]

210 Egyptian(H) **ṭbt** / **twt** / **twy** ‘Sohle (d. Fusses) [sole (of foot), Sandale [sandal], Fuss [foot]’; pl: **ṭbwt** ‘sandals’; dual: **ṭbwt** ‘sandals’; from the 3rd variant Egyptian **tw(y)** > Coptic *to’we, but these UA forms derive from the 2nd form Egyptian **twt** ‘sandals, pl’ (Cerny 1976, 199) and its dual ***twty**:

UACV-1953 ***tuti** (> *tuci (Hp), > cuci > Tep susV) ‘sandals’: B.Tep209 *suusaka ‘sandal’; M88-cu18; KH/M06-cu18: because Hp o < UA *u, Hp tooci (< *tuti) ‘shoe, moccasin’ fits Egyptian ***twt** or dual ***twty** perfectly, given palatalization from *ti > ci before a high-front vowel. Tep also reflects *tuti. As is often the case, Tep s < c < *t; thus, *tuti > *cuci > *susi, and Tep often anticipates vowels, so the suffix -ka yields *susi-ka > susaka as found in nearly all the Tep languages: TO šuušk; LP šuušak; NT súusaka; ST suusak; Nv suska ‘zapatos [shoes]’. Note also Sh tattoo ‘put on shoes’. [e1t,e2w,e3t] [SUA: Tep; NUA: Hp, Num]

211 Egyptian(F) **ṭbwt** ‘sandal, sole’; pl: **ṭbwt** ‘sandal(s)’; Egyptian(H) **ṭbt** / **twt** ‘Sohle (d. Fusses) [sole (of foot), Sandale [sandal], Fuss [foot]’:

UACV-1961 ***poca** ‘zapatos’: If the 2nd vowel had the accent, then the 1st can become a short non-descript vowel between t and b to cluster them and cause the the first syllable to be dropped eventually; it happens in Numic, for example; thus, the TrC languages appear to have lost the initial t in TrC *poča/pota ‘sandal’: My boóčam ‘zapatos [shoes], calzado [have shoes on]’; Yq bóočam ‘zapatos [shoes]’; AYq voočam ‘shoes’; AYq vera’a voočam ‘sandals’. Tb wahcipī-l ‘moccasin’ (< *-tipī) matches a fossilization of the Egyptian indefinite article prefix *wa- ‘a/an’ with the above. [SUA: TrC]

212 Egyptian(H) **nhsi** ‘erwachen [awake], aufwachen [wake up]’:

UACV-2461 ***niC** ‘wake’: TO nihhim ‘wake up’ (*s > h in Tep); Nv nīnī ‘despertar del sueño’; PYP neenim ‘wake up’; ST ñiñia ‘despertarse’; Wc nieree / nieriya ‘despierto, visible, haber, mirar, vivo’. [SUA: Tep, TrC, CrC]

Egyptian i > i (before a consonant) or Egyptian i > y (before a vowel)

213 Egyptian(F) **imi** ‘negative verb’; Egyptian(H) **imi** ‘nicht, kein’:

UACV-1536 ***im** ‘no’: PYP im ‘not, no’; PYP i’ima ‘not have (s.th.)’; PB im ‘no’; Wc ’ima ‘negar, no permitir’. [e1i,e2m,e3i] [SUA: Tep, CrC]

214 Egyptian(F/H) **ir** ‘do, make’; infinitive **irt**; Coptic are/ire:

UACV-687 ***yara** ‘do, make’: AYq ya’a ‘do, make’ (remember that *r > ’ in Yq; therefore, Yq and AYq ya’a derive from *yara); Yq yá’ari ‘lo hecho [what’s made]’; AYq ya’ari ‘made’ (< *yara-ti); AYq ya’aria ‘make’; AYq ya’awak ‘made’ adj; Wc yuru ‘do habitually’; Wc yurie ‘do, make’; Yq ya’a ‘do, make’; Yq ya’ati ‘be done, made’; Yq yáati-ne ‘acaba [finishes]’; My yáa-te ‘está cesando, terminando [be ceasing, finishing]’; CU ’iri / irī ‘to make, craft, fashion, v’; Eu -da’a in Eu vove-da’a ‘walk, lit road-do’ (vove-t ‘road’; Eu d < *y); Wr yorá / olá / holá ‘hacer [do, make]’; Tr -yiri in Tr mapuyiri ‘like’: Tr mapu ‘relative

pronoun, which, what'; therefore, Tr mapuyiri seems to have a morpheme break of Tr mapu-yiri and 'he/it does' fits well for the second morpheme, which would have the whole word meaning 'that which he/it does' or 'what/how he/it does' which equates to 'like him/it' if it's like he/it does. Note AYq ya'a-wa-k 'made' with passive -wa. Cr -ri 'make' and Cr -iri applicative (Casad 1984, 160) may be of a different stem and Tb ya'awa 'finish it'. [e1i,e2r] [Num, Tb, TrC, CrC]

215 Egyptian(F) *itt* 'fly up':

UACV-929 **yitti* (sg) / **yotti* (pl) 'fly, jump': I.Num292 **yo(h)ci/*yo(h)ti/*yī(h)ti/*yī(h)ci* 'fly, v'; M88-yī12 'fly, v'; KH/M06-yī12: Mn yoci; NP yoci; TSh yīci, pl: yotiC; Sh yīci, pl: yotiC 'get up, fly'; Cm yīci 'fly, sg.'; Kw yozi, pl: yori 'jump, fly'; CU yīci 'fly'; CU yīci-vōri 'fly around' (pōri 'move, go, walk, pl'); My yorériam 'insectos que vuelan' (< *yoteti...). Some of these may pair with non-geminated alternates (**yutti* vs. **yuti*) or dialectal variants diffused: TSh yīci 'jump' and TSh yotikkwan 'jump, get up, fly up, take off'; Kw yozi 'dance' and Kw yori 'jump, fly' and Mn yīdiki 'jump from fright'.

UACV-274 **yu* / **yut* 'bounce': M88-yu1; KH/M06-yu1 'bounce, v': Cp yutyút- 'trot, v'; Ca -yú'i- 'trot, v'; Cp yut- is reduplicated; Ca forms are usually close to Cp, so the difference initially surprised me, but if reduced from a reduplication, then **yutyut > *yu'yut > yu'i* is easily plausible in that -t- > -'- in a cluster is frequent. Perhaps for Ls yúhi 'trot, v' also; Wr yu'ri- 'caer solo, mismo'. Tepiman **y > d*, and *d > j/_i*, so the čud in TO čudwua / judwua 'bounce, land on one's feet, v'; My yú'a 'empujar [push]'. Good set, Wick! [e1i,e2t,e3t] [NUA: Tak; SUA: Tep, TrC]

216 Egyptian(F) *in* /Coptic *ene* 'interrogative particle introducing yes-no questions' (< in iw; Cerny 1976, 36); and Egyptian *in* is sometimes written n' (na) in Late Egyptian (Cerny and Groll 1993, 553), which form suggests that some pronunciations were **na* / **ina*, which also fits the Tep (TO and ST) forms (**na*) well. The fact that ancient Egyptians wrote *in* and later Egyptians wrote n'/na recommends something like **ina*, much like Arabic 'inna, to which it is etymologically connected (Loprieno 1995, 100):

UACV-2532 **ina* 'introduces yes-no questions, emphatic, topicalizer': TO n-/na- 'introduces yes/no questions'; Tb an- 'interrogative particle' (Voegelin 1935, 137, 177); CN in- 'the, as for, with reference to' is probably a merging of early morphemes—one 'the' and another 'as for, with reference to.' The latter matches Egyptian *in* in both form and use as an emphatic or topicalizer. Both the Egyptian and the TO particles are found in initial position (Saxton, 147; Allen 125, 181, 332, 385, 399). Egyptian *in* is also used for emphasis and topicalization (Loprieno 115-6), like it is in CN. ST na 'subordinator' (Willett 1991, 233-248) may also be cognate with TO na-. [e1i,e2n] [SUA: Tep, Azt; NUA: Tb]

Uto-Aztecán terms for 'heart':

Mn	píyu	Hp	inajwa	Eu	hibés
NP	bbiwī	Tb	suuna-l	Tbr	ara-ma-lí-r; ava-ma-lí-r
TSh	pihwīn	Sr	huun; Ktn huna-c	Yq	hiapsi
Sh	pihyīn	Ca	sún-il	My	suula; hiapsi 'vida'
Cm	pihi(naboo')	Cp	šúun	Wr	sulá
Kw	pīhyī-pī	Ls	šún-la	Tr	surá; bisurá
Ch	piyī	TO	iibđag	Cr	sīéheniu'ukari
SP	piyīC; piyī-ppi	Nv	hura-di; 'ibdīg	Wc	'iyáari
WMU	mugú / mugú-a-vi	PYp	ibda	CN	yool-li
CU	mugú-a-vi	NT	úra; iibđaga		
		ST	hur; 'iibda		

217 Egyptian(H) *ib* 'Herz [heart], mittelpunkt [midpoint], Zentrum '[center], n';

Egyptian *ib* 'wish, want (noun and verb)':

TO iibđag 'heart, inner life, fruit bud' and TO iibhai 'prickly-pear cactus or its fruit'; these two TO terms show that iib- is the isolatable morpheme; and Ch and Tb below show the Egyptian verb: Ch pii 'I wish' (< Egyptian ib-i 'I wish'); Tb -(i)ba' 'desiderative suffix: I want/s.o. wants (to do s.th.) (Voegelin 1935, 117). 1166 below is the set including TO iibđag. 1167 is debatable enough not to count yet.

UACV-1166 Tepiman **ibidaga* < UA **ikwiyawa* 'heart': B.Tep308 **iibđaga* 'soul, heart': TO iibđag; Nv 'ibdīg; PYp ibda; NT iibđaga; ST 'iibda. Reconstructing UA **kw* for Tepiman b conforms with UA tradition, but Tepiman iib- 'heart' is identical to Egyptian *ib* 'heart'. [e1i,e2b] [NUA: Num, Tb; SUA: Tep]

UACV-1167 **pihwīC* / **pihyīC* 'heart': I.Num164 **pi(h)wī/*pi(h)yī* heart; M88-pi19; KH/m06-pi19: Mn; NP; TSh; Sh; Cm; Kw; Ch; SP. The Numic terms are mostly missing the initial vowel i in ib; however, besides SP piyī-ppi is SP ipyī-ni 'heart-my', which does show the missing initial vowel when suffixed, in fact, is very similar to the Tepiman forms above. [NUA: Num]

218 Egyptian(H) **swn** ‘leiden [suffer]’; Egyptian *swnyt* ‘Leiden, Pein [suffering, pain]’; Egyptian *swn* ‘erkennen [recognize], wissen (von) [know (of)]’; Egyptian *swn* ‘öffnen [open], erschliessen [open up]’; Egyptian(F) **swnyt** ‘pain’; Egyptian(F) **swn** ‘affliction’; Egyptian(F) **snnw** ‘suffer, be distressed’
UACV-1165 *suna > **SUA *sura** ‘heart, inner part, seed’: Sapir; VVH98 *sula ‘heart’; M67-222a *sula ‘heart’; B.Tep578 *hura ‘heart, integral part’; I.Num184 *su(h)- ‘prefix, with the mind, mentally’; BH.Cup *šún ‘heart’; L.Son264 *sura ‘corazón’; Munro.Cup63 *šúúni-la ‘heart’; KH.NUA; M88-su13; KH/M06-su13: Tb *suuna-l* ‘heart, inside’; Sr *huun*; Ktn *huna-c*; Ca *sún-il*; My *suula*; Cp *šúun*; Wr *sulá*; Ls *šún-la*; Tr *surá*; *bisurá*; Nv *hura-di*; NT *úra*; ST *hur*; Hp *soona* ‘edible part of seed’; Hp *son* ‘middle of’; Cp *šúun*; Ca *sún-il*; Gb *súnar*; Sr *huun* ‘heart, inside, center’; Nv *hura-di* ‘heart’ (more the soul or spiritual/emotional heart); NT *úra*; ST *hur*; Cr *siéheniu’ukari* (*sié* < **sura*); TSh *sun-* ‘with the mind, by feeling or sensing’. Ken Hill adds Tbr *sura-nyi* ‘con el corazón’. Also add Eu *surát* ‘grano [grain, seed]’; Eu *sure* ‘granar [to seed (of plant)]’; Eu *-súra* ‘dentro [inside], entre [among]’. PUA **sun* ‘heart’ is in all branches. Other terms reflect the Egyptian verb ‘suffer’: Ca *súnwe*-*ma* ‘sad, poor’; Ca *súnikat* ‘hard time, suffering’; Ca *sun-sún’e-ika(t)* ‘one who is sad, poor’; Ca *súnwe* ‘feel sorry for s.o.’ The *s* vs. *š* in Cp *šúun* ‘heart’ and Cp *súnunvi* ‘feel sorry for’ puzzles in part, but for another semantic dimension, note Egyptian *swn* ‘erschliessen (Weg) [open up a way]’ and Tr *surá-* ‘soltarse, libertarse, escaparse [get loose, escape]’. Some languages show this “heart” dimension to be “knowing” more than “feeling”: e.g., Ca *sun ’í’ive* ‘without heart, crazy’ is without knowing rather than discouraged; and Ca *sun táwas* ‘heart-lose, forget’ also means ‘losing the knowing’ more than ‘losing feeling’. Yq *nasonte* ‘injure’; AYq *nason-te* ‘harm, ruin, spoil, vt; break down, vi’; AYq *nasontela* ‘disarrayed, messed up’; AYq *nasonti* ‘ruined, blotched’; My *nasonte* ‘decompose’ all align with the ‘injured, sad, not-as-should-be’ semantic dimensions of *swn*. The Ca form (*suni-*) suggests that the Cahitan forms (*na-son*) contain a fossilized *na-* prefix. [*-l- > -’- in Cr; final -a/-o alternation] [e1s,e2w,e3n] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

219 Egyptian(H) **iqr** ‘fähig [capable], leistungsfähig [efficient], vortrefflich [excellent], vorzüglich [excellent, first-rate], ausgezeichnet [excellent], sehr [very]’; Egyptian(F) **iqr** ‘skillful, excellent, capable, intelligent’; Egyptian *iqr-pw* ‘he (pw) is intelligent’:

UACV-1280 *yikar ‘knowing, intelligent, able, good’: Ls *yixélvu-l* ‘intelligent, alert’ (this aligns with the Egyptian structure Egyptian *iqr-pw* ‘he (pw) is intelligent’); Eu *dedekara-wa* ‘knowledge, wisdom’ (Eu *d* < **y* of PUA); ; Eu *dedeka-* ‘know, be (cap)able’; Eu *deka-* ‘tener buena vista o el que tiene buena vista [have a good view or he who has a good view]’; CN *yeek* ‘well, thoroughly, good, right’ belongs and Ca *-(a)k(t)* ‘excellence, be good at’ (Seiler 1977, 94) may belong. [e1i,e2q,e3r] [NUA: Tak; SUA: TrC, Azt]

220 Egyptian(F) **ṭsw** ‘commander, protector’ (< *ṭs* ‘marshal (troops), order, arrange’)

UACV-1277 *tusú ‘learn, know’: NP *tusuyu* ‘learn’; CU *tisú’-wi* ‘be smart, clever, knowledgeable’; WMU *tíhsú’ay-y* ‘be smart’, perfect: *tíhsú’ay-kye*. WMU *ka sú’u wa’tüm* ‘not smart one, n/adj’ and WMU *kač túsú’u wa’* ‘is crazy, not smart, vi’ suggest that *tí-* is often lost as a pre-stress syllable, which is common enough in WMU. The *tóš* of Ls *tóšṭu-* ‘to command, order’ fits even better semantically, and Ls *o* < **i*, which is the same vowel CU has. [e1t,e2s,e3w] [NUA: Num, Tak]

Egyptian *w* remains *w* adjacent to vowels, *u/o* adjacent to consonants

221 Egyptian(F) **wr** ‘great (in size or importance), much, many, big, oldest’; Coptic *wer*;

Egyptian(H) **wr** ‘Gross sein/werden [be/become great/large], hoch [high], viel [much], zahlreich [numerous]’; Egyptian **wrw** ‘der Grösste [the greatest/largest], Vornehmste [the most distinguished]’:

UACV-204a *wīru, reduplicated ***wīrwīru** > ***wī’wīru** > ***wī’wīru** ‘big’: Sapir; VVH100 **wī* ‘big’; BH.Cup **wət?* ‘augmentative suffix’; B.Tep51a *gī’i* ‘big’; 51b **gī’igīri* ‘big, pl.’; M67-39a *we* ‘big’; L.Son340 **wī* ‘mucho’; KH.NUA; M88-*wī1*; KH/M06-*wī1*: Sr *wīr* ‘much, many’; Ktn *wīr* ‘lots, many’; Ca *-wet* ‘augmentative suffix’; Ls *wut* ‘augmentative suffix’; Gb *awé’e* ‘very’; Hp *wīlko* ‘extensive(ly), in a large area, for a long way, for a long time’; Hp *wīpa* ‘long, tall, long in time’; CN *we’ka* ‘far away, distant.’ For Tep, keep in mind Tep *g* < **w*: TO *ge’e(ḏa)*; PYP *ge’e*; pl: *ge’e’eger*; NT *gī’i/gīi*; *gīdu*; pl: *gīigīri*; ST *gī*; pl: *gī’igīr*. But **w* > *w* in TrC and the rest of UA: Eu *wéi*; Wr *werú* ‘much’; Wr *werumá* ‘big’; Wr *weisá* ‘many times’; Tr *wa’rú / o’rú* ‘big, much, important’ (Tr pl: *e’wéri / o’wéri / wéri*); My *bwé’uru*; *bweere*; Tbr *weé* ‘alto, largo [tall, long]’; Tbr *we-tú* ‘ser grande [be big]’; Cr *ve’é / be’e*; CN *weei*. Note *-wari* in Eu *dociwari* ‘very old’ vs. Eu *doci* ‘old’ (Eu *d* < **y*); and Eu *docitu’u-n* ‘become old.’ The Ls suffix *Ls -wu-t* ‘big’ also suggests a 2nd C, as it is regularly followed by *-t*, instead of *-l*: Ls *yujáávay-wu-t* ‘condor’. Their placement suggests that the origin of the many glottal stops in UA forms reflecting ***wī’wīru** are probably from the *r* ending up in a cluster after reduplication: ***wīrwīru** > ***wī’wīru**. Given such, everything else fits Egyptian *wr / wrw* or a later reduplicaton ***wrwr** in early UA. AMR’s reconstruction

*wī also shows a final consonant effecting the absolutive suffixes of NUA. Note the absolutive suffixes added to ‘badger’ and ‘bear’ in the Tak languages: Cp hūna-l ‘badger’; Cp hūnwe-t ‘bear’; Ca hūna-l ‘badger’; Ca hūnwe-t ‘bear’; after *huna the suffix is -l, but after *wī- the suffix is *-t, which suggests a 2nd consonant *wīC. [e1w,e2r]

UACV-204b *kwī’iru ‘big’: M67-39d *kwe ‘big’; L.Son127 *kwiru ‘grande’; M88-kwī1: My bwé’uru, pl: bwéere; AYq bwe’u, pl bweere ‘big, large, pregnant’; Yq bwé’u ‘grande [large]’; Wc kwi ‘mucho’ (cognate? Hill asks. probably). The w/kw dichotomy is discussed in Stubbs (1995), yet the *kwīr development from *wīr happened only in the Cahitan languages of the TrC branch. The *wīrwīru reduplication might be behind the development of the kw-forms that parallel w-forms: *wīrwīru > *wī’wīru > *wī’kwīru > *kwī’wīru/*kwī’uru, as a glottal stop in a consonant cluster becomes k elsewhere in UA. Miller lists the My, Wr and Tr forms under both *wī and *kwī, as Wr/Tr w corresponds to both *wī and *kwī. However, the Cah bwe.... forms have their initial consonant aligning with *kwī, while Tep *g definitely aligns with *w.

UACV-204c *wīr ‘old’: Sapir; M88-wī2 ‘old’; Hill rightly combined wī2 ‘old’ with wī1 ‘big or great’; in fact, ‘old’ is one of the meanings of Egyptian wr ‘big, etc’: Hp wīyo, wīyīw-ta ‘be old’; TO gī’il ‘maturity’; Wr wela ‘ser viejita’; Tr werāame ‘vieja’; CN weewe ‘old man’. My ó’ora/ó’ola ‘viejo’ may better belong at *yo’o ‘old’. [liquids NUA r = SUA r; and kw/w]

UACV-204d *wīC- ‘with long object, instrumental prefix’: Sapir; L.Num283 *wīh- ‘whip’ (instr. pref.); KH/M06-ip14: Sh wīC-; WSh wīC- ‘with a long instr, generic instrumental’ (p. 110); Sh(C) wīC- ‘with a long or cylindrical or general instr, instrumental prefix’; Kw wī- ‘instrumental prefix’; SP wīC-. Like the semantic shift in Hp wīpa ‘long, tall’ from ‘big’ > ‘tall/long’, so in Num is it ‘long’ in this instrumental prefix rather than ‘big’. Note Hp -p- (vs. -v-), suggesting gemination due to a final -C on the first morpheme wīC- / wīC-. [NUA: Hp, Tak, Num; SUA: Tep, TrC, CrC, Azt]

222 Egyptian(F) **wnx** ‘be clothed, put on clothing’; Egyptian(F) **wnx** ‘roll of cloth’;

Egyptian(H) **wnx** ‘sich kleiden [clothe self], gekleidet werden [become clothed]’:

UA *wanaC ‘cloth, clothing’: NP wīna-pī ‘cloth, clothing’; Sh wanaC-ppī ‘cloth’; Cm wana(pī) ‘cloth, clothes, trade goods’; Mn wanaqa ‘measure, try on (clothing).’ The final gemination shows an underlying final consonant. [e1w,e2n,e3x] [NUA: Num]

223 Egyptian(H) **wnxyt** (wnxt) ‘Kleidung [clothing]’:

UACV-482 *waCkay(la) ‘clothing’: Wr wa’kilá ‘shirt, clothes’ and Hp -wqay- in Hp ’ati-wqay-napna ‘underclothes’ (’ati ‘under’ and napna ‘shirt’ leaves -wqay-) relate to each other. The extra syllable caused syncope of the middle vowel and clustering of -nq- (> -Ck-). [l/r > y; reduction] [e1w,e2n,e3x,e4] [NUA: Hp, Tak; SUA: TrC]

136 Egyptian(F) **win** ‘thrust aside, push away, set aside’:

UA *wīna ‘throw down/out, spill, empty’; for full treatment, see 136.

224 Egyptian(F) **wxd** ‘be painful, suffer, endure, be patient with s.o.’; Egyptian(F) **wxdw** ‘pain’;

Egyptian(F) **wxdt** ‘pain’; Egyptian(H) **wxd** ‘ertragen [bear, stand], erdulden [endure, suffer], seelisch leiden [mentally/emotionally suffer]’; Egyptian(H) **wxdy** ‘Kranker [sick person]’:

UA *okotī ‘be in pain, suffer, sorrow’: Tr okóre ‘be in pain, feel pain’; Tr oko ‘be in pain, feel pain’; AYq hiokole ‘pity, vt; compassion, sympathy’; AYq hiokot ‘pitifully, adv’; AYq hiokot aane ‘be suffering’; AYq hiokot ea ‘feel miserable, be needy’; My hiókot aane ‘está sufriendo, padece [is suffering, suffer]’; My hiókot máçira ‘sufimientos [sufferings], tristezas [sorrows]’; My hiókore ‘perdona [pardon, forgive]’; My hiókole ‘tiene compasión/lástima [have compassion/sorrow (for)]’. [e1,e2,e3] [TrC]

225 Egyptian(H) **wt** / **wt’** ‘einwickeln [wrap in], umwickeln [wrap around]’; Egyptian(F) **wt** ‘bandage, bind, v’:

UACV-253 *wītta ‘tie, wrap’: Mn wītawa ‘tie, vt’; Mn wītabo’na ‘bundle up, vt’; Kw wotabanaga ‘wrap, roll up’; In Num, *-tt- > -c- adjacent to high vowels is typical: Kw wīçi ‘wrap up’; SP wīçça ‘wrap around, tie’; WMU hwihččé-y ‘wrap, vt’; CU wəčá-y ‘wrap, bind, bandage (with), vt’; NP wīcakīna ‘tie (horse, shoe, willows)’; NP wīcabiggī ‘fasten, tie together’; NP wīcakana ‘tie, vt’; TSh wīccokwah ‘tie, vt’; TSh wīccamanaa ‘tie an animal up’. Mn -t- < *-tt-, and all suggest *-tt-. Maybe Hp wiwa-k ‘become connected, attached, vi’; Hp wiwa-k-na ‘rope, lasso, vt’ perhaps Hp wiwa < *wītwa < *wītawa, much like Mn wītawa or from redupl. UA may reflect the Egyptian wt’ variant in light of Mn and anticipation of the glottal stop causing gemination: wt’ > wV’tV > wVttV. [e1w,e2t,e3’] [NUA: Num, Hp]

226 Egyptian(F) **wnm** ‘eat’: ‘of harvest’ in the TO definition is key in

UACV-636 *wīnima ‘to dance, v’: Hp wīnima ‘to dance, vi sg’; Ch wīnīmi ‘to dance, v’; Kw wīnīmi ‘to dance, v’; TO wīnim ‘dancer in a harvest ceremony’ may be a loan from Hp, yet elsewhere Tep w = *w (e.g., TO mawid < *mawiya ‘mountain lion’). For a semantic connection of ‘feasting (eating)’ and ‘dancing’, see Egyptian hbi (134), for festivals involve singing, dancing, and eating. [idddua] [TO w = NUA w] [e1w,e2n,e3m] [NUA: Num, Hp; SUA: Tep]

227 Egyptian(F) **m'm'** 'dom-palm (tree)':

UACV-1605 ***mamahu** / ***ma(C)wa** 'palm tree': BH.Cup *máxwal? 'palm tree'; Fowler83; Munro.Cup89 *máaxwa-l 'fan palm'; M88-ma28; KH.NUA; KHM/06-ma28: Cp máawa-l; Ca máwu-l/ máu-l; Ls máaxwa-l/ mááxu-l; Sr mamahu-ṭ / mamahw-ṭ 'California fan palm'; Gb máhar 'grass, zacate, rama'; TO maahagam 'fan palm tree'. Ken Hill adds Ch mamau'umtampī and Ch mahavī 'tree/plant'. Cp, Ca, and Ch all show *mawV or *mau'u < *m'.

Add Nv maagama 'palma' (< *maawama). Since *w > g in Tep, then TO maahagam 'fan palm tree' and Ls, Sr with *-xw- / -hw- from *-w-, stop + rounding, or reduction from *-m'-. Munro lists *maahawa-l as another possible proto-form (besides *máaxwa-l). A severe reduction of 2 or 3 medial consonants *-m'-. Ch mamau'um... portrays Egyptian m'm' best with loss of the first glottal stop in a cluster or reduplication of -mau'um-. Other forms reflect a meltdown of 3 consonants to the varieties seen. Note kw vs. w in Ls vs. Cp/Ca again. [medial w/xw/h, h in TO, Gb, Sr] [e1m,e2',e3m,e4'] [NUA: Tak, Num; SUA: Tep]

228 Egyptian(F) **mi** 'like, according as'; Egyptian **my (mii)** 'likewise, accordingly'; Egyptian **mity** 'equal to, similar to'; Egyptian **mitt** 'the like'; Egyptian m mitt, r mitt 'likewise': the mit- of Sr mitkin 'seem'.

'Seem' is semantically 'like, seem like, be like, look like.' [e1m,e2i,e3t] [NUA: Tak]

229 Egyptian(F) **mw** 'water'; Egyptian **mwiy** 'watery'; Coptic mu:

UACV-2523 ***muwa/i** 'wet': Hp mowa-ti 'be wet, moist'; Ls páá-muwi-š 'wet'. [e1,e2,e3] [NUA: Hp, Tak]

230 Egyptian(H) mn 'leiden [to suffer], krank sein [be sick], schmerzen [to hurt]'; Egyptian(F) **mn** 'be ill, suffer'; Egyptian(F) **mn** 'sick man'; Egyptian(F) **mnt** 'malady, suffering, what is harmful'; Egyptian(F) **mnw** 'pain':

UACV-1598 ***mana(ya)** 'hurt': NP manaya 'warning s.o. that s.th. might hurt them, v'; NP tamanayai'hu 'wounded'; NP namaniya'hu 'hurt self really bad, injure'; Cm manīcikwa 'pain, ache, n'; Cm manī'maiti 'tire of s.th.'; Cm manī'sukaari 'excite, give sensation (cause good or bad feeling in body or spirit)'. [NUA: Num]

231 Egyptian(F) **mri** 'want, wish, love'; Coptic me; Egyptian(F) **mr** 'canal';

Egyptian(H) i-**mr** r-i 'Follow me!' (Hannig 2003, 546):

UACV-1010a ***mīri** / ***mīli** / ***mīla** 'run, flow, go, want': B.Tep160 *mīrai 'he runs', *mīri 'to run', *mī 'he ran'; M67-177 *mel 'flow, (run)'; BH *mən 'come'; M88-mī6 'go, run, walk (sg?)'; KH/M06- mī6: Eu merá 'correr uno [run, sg]';

PYp mera/meli 'run'; Nv mīrha 'correr'; TO mīd, mī, mīil 'arrive (wind, water, runner)'; LP mīli; LP oimīri; NT mīli; NT aimīrai 'walk around'; NT mīrādami 'runner'; ST mīl'i; Tr mé-/ma-; Wr -ma, -mi- 'future suffix sg'; Cr me/me'i; Hp mīna 'flow, run (of liquid)'; Ls món-/muná 'travel, come, walk, go'; Cp menmáx 'will come' (neqa 'is coming'); Ca ménvax 'come' (nék-en an allormorph); NP minai 'ooze out'. [e1m,e2r,e3i]

UACV-1010b ***mīlV** 'trample, stampede': Sapir ties CN mīmīloa 'trample about' and SP mīḱwa 'come out forcibly, stampede' (< *mīni-kwa < *mīl...), which seems as probable as not. [idddua]

232 Egyptian(F) **mr** 'want, wish, love':

UACV-2695 ***mī(r)a** 'future suffix': Miller 1996, 133: ST -mīra 'go to (do s.th.), suffix of purpose, sg' (Willett & Willett 2005, 289); Tr -méa / -ma 'future suffix'; Wr -ma (Miller 1996, 133); Wr(MM) -mera / -mela 'futuro condicional para sujeto singular'; Ktn -mat 'non-proximal future' (Anderton 1988, 96); Of course, this may well tie to *mīri 'run' though some languages yield differing forms for the two. Tbr -m(u)- 'desear, futuro' (Lionnet 1978, 34), but parting from Lionnet, ties to Tr/Wr -ma/-mV seem more likely; Cr mī'i 'desiderative morpheme' (Casad 1984, 162) and 'want' and 'run' are often paired semantically in UA. With *u > i in Num quite often, the shift or push chain effect of *i > i in Num should also be considered. Note also Ca méle 'be fond of, care for' and Cp mélen 'very, much, hard, fast'? The 2nd V in this etymon often varies: e.g., in Tr alone are Tr mé-, ma-, but -muri in rarámuri. Note semantics of Egyptian 'canal, waterway' and UA 'flow (of water/river/in waterway),' and the change 'run' > 'want' is clear. Interestingly, both Tr -mea 'future' and WTr -mela 'future' (Burgess 1984, 13) derive from UA *mīla 'run/go/want'; perhaps the two most common sources of future markers universally are 'want' verbs and go 'verbs' of which English uses both: I am going to study; I will study (will = want/desire). For other UA verbs whose semantic dimensions range from 'want' to 'run', note WTr -nare 'verbal suffix indicating desire' and Eu nare 'run after s.o.' Note also Ls ma'ma 'like, want'? and Sr mia 'may, might' (Hill 2001, 8) perhaps a 'future' that became a 'maybe'. [idddua] [e1m,e2r,e3y] [l/r/n; r > CrC'] [NUA: Hp, Tak, Num; SUA: Tep, TrC, CrC, Azt]

233 Egyptian(F) **mḥi** 'drown, be drowned, overflow, inundate; swim, launch (vessel)';

Egyptian(H) **mḥi** 'im wasser sein [be in water], schwimmen [swim]'; Egyptian(H) **mḥt** 'Flut [flood]';

Egyptian(H) **mḥt** 'Sumpfland von Unterägypten [swampland of lower Egypt], die deltamarschen [the delta marshes]'; Egyptian(H) **mḥtiw** 'Marschbewohner pl [marsh dwellers], Nordbewohner [Northerner],

bewohner des Deltas [dwellers of the deltas]':

UACV-1997 ***muCta** 'sink, be in water/liquid': Hp momori 'be swimming'; Hp moro-(k-) 'get dipped, briefly immersed'; Ls mota 'sink in mud'; Hp o < *u, and for Ls, usually *-t- > Ls -l-, but here, Ls -t- means a cluster, which -ḥt- is, and *muCta > Ls mota also shows a vowel assimilation. Whether an early UA verbal suffix *-ta or -tV reflects the final tV of Egyptian, we may have a denominalized verb. [t/l] [NUA: Hp, Tak]

234 Egyptian(F) **mḥyt** ‘fish (collective), lit. swimmers’:

UA ***muti** ‘fish’: CN mič-in ‘fish’; UA *u > Azt i, and palatalized t > č/_i, then *muiti or *muti > muči > miči > CN mič-. Other TrC *musi may or may not tie in, so we list, but do not count yet, but CN mič- yes: UACV-895 ***musi** / ***muci** ‘fish’: L.Son160 *musi ‘bagre’; M88-mu17; KH/M06-mu17: Op músi; Tr mu*sí; Eu musít; CN mič-in ‘fish’ (cognate? Miller queries). Tr mo’terečí ‘fish’ (mo’-tere ‘head-step/mash’ says Brambila) would not align. [e1m,e2h2,e3y,e4t] [*-t- > -c-> -s- in Tep?] [SUA: Tep, TrC, Azt]

235 Egyptian(H) **m’yt** ‘Scheide [sheath, vagina]’: UA ***muci** or ***muti** ‘vagina’:

UACV-2447 ***muc** ‘female genitalia’: M88-mu4 ‘vagina’; KH/M06-mu4: Wr muhcí ‘vagina, grass’; Tr mučí ‘vagina’; TO muus ‘vagina’; and Hp mosḥya ‘clitoris’. A good match since TO s < *c, and both Tep s and UA c can also derive from *t (Stubbs 2000a), especially in front of a high front vowel. Also worth noting is the identical reconstructions of UA *muti from both Egyptian **mḥyt** ‘fish’ (234) and Egyptian **m’yt** ‘vagina’ because the forms are identical in 3 of 4 consonants, and for the 2nd C (ḥ vs. ’), both become round vowels (u). Because PUA languages practically disallowed diphthongs, preferring CVCV patterns, a possibly expected *muit adapting to a CVCV pattern of *muti is not only likely, but almost identical to 234 above. [NUA: Hp; SUA: Tep, TrC]

236 Egyptian(F) **mhr** ‘low-lying land’; Egyptian(F) **mhrw** ‘low place’:

UACV-706 ***muira** ‘be deep, of water’: Ls móóra ‘be deep (of water)’ and Eu múira ‘estar hondo el río [be deep, the river]’ are identical semantically, and what is midway between the two vowels of the Eu diphthong ui? High central i, and Ls o < *i. So if ui leveled to ii in proto-Tak, then the Ls and Eu terms match each other well. [vowel leveling; liquid] [e1m,e2h4,e3r] [NUA: Tak; SUA: TrC]

237 Egyptian(H) **msi** ‘bear, give birth, be born, create’; Coptic mas ‘child’; Egyptian **mst** ‘mother’; Egyptian **ms** ‘creator’:

UACV-852 ***masi** ‘father’: M88-ma11; KH/M06-ma11: Eu maswa ‘woman’s father’; Eu masi ‘have a father (of women)’; Wr ma’má ‘woman’s father’; Wc kemaasi ‘man’s father’; TO maam ‘one’s father (in a clan of the buzzard moiety) (*s > TO h, which is fragile). Add Shaul’s find, Op mas ‘father’ (Shaul and Yetman 2007). This depends on an unattested masculine match of *ms ‘father’ for the attested feminine term Egyptian mst ‘mother’. Note the parallel of two ‘create’ verbs in Egyptian (qm’ and msi) aligning with UA words for husband and father, respectively (as creators/begetters). [e1m,e2s,e3i] [SUA: Tep, TrC, CrC]

238 Egyptian(H) **mwy** ‘feucht [damp, humid], wässrig sein [be watery]’; Egyptian(H) **mwyt** ‘flüssigkeit [liquid, liquidity]’; Egyptian(H) **mwyw** ‘Krüge [jars, pl]’ or Egyptian mḥ(i) ‘be full’ or Egyptian(F) **mḥi** ‘drown, be in water, overflow’:

UACV-981 ***muya** ‘fill up, flow out, overflow’: Ca -muye- ‘flow out, fill up (of water, fog, smoke)’; Ls muuya ‘be full, vi’; Ls muuyi ‘fill, vt’; Cp muya ‘billow, rise (of dust, smoke, other fine particles)’. A spring creates a damp, watery area and has water flowing out or rising to the surface, much like a filled or overflowing pot, and in fact, a plural form **mwy-w** is ‘jugs, jars, plural’. [NUA: Tak]

239 Egyptian(F) **nfi** ‘travel, traverse’ or Egyptian(H) **nwi** ‘kommen [come]’?:

UACV-1035a ***nawa** / ***nawi** ‘go, come, move (to another place)’: Tr nawa-ma ‘llegar [arrive], venir [come], nacer [be born]’; Tr nawi-ma ‘llegarse, acercarse [approach]’; Wr nawá- ‘be born’; Hp nàala(k-) ‘change places, move, change residence’ (Hp l < *w); Sh(C) nawa- in Sh nawa-nukkih ‘run away’ and Sh nawa-to’ih ‘escape, get out safely’; Ch nawá’ití ‘appear, show up’; Kw naviži ‘appear, be showing’. Perhaps Cp návy’a ‘come here!’ as *w > v does happen in NUA, in fact, in Kw vs. Ch above. [*w > v in Cp&Kw]

UACV-1035b ***noi** ‘go, come, visit, return’: Yq noite ‘ir [go], venir [come]’; AYq noite ‘visit, vt’; My noite ‘go (and return)’. Num ***no** ‘(while) going’: Mn -noo- ‘be in motion while X-ing, be X-ing while going’; TSh nooh ‘moving continuously, do along or in motion’; WSh nooh ‘move about (auxiliary verb)’.

[e1n,e2’2,e3i] [e1n,e2w,e3i] [NUA: Num, Hp; SUA: TrC]

240 Egyptian(H) **nšw** ‘e. schlange [a snake]’; **nšt** ‘weibliche schlange [female snake]’; Egyptian(F) **nšw** ‘serpent’ (perhaps from Egyptian **nfi** ‘travel, traverse’ in which case the UA forms seem to match **nšiw** or **nšiw-w**):

UACV-583a ***nuyu’a** ‘to crawl, as a snake, v’: NP noyu’a ‘to crawl (as snake)’; NP canuyui ‘move, drag’ (hand crawling ?); NP(B) nuyua ‘crawl (as a snake)’; TSh nuyua ‘to crawl (as snake)’; Sh nuyua ‘crawl (of a snake or worm)’; Cm nuhyimi’arī ‘to crawl (of snake)’.

UACV-583b ***nuhia** / ***nuyua** ‘snake’: NP nuyuadi ‘snake’, Sh pasinnuyua ‘water snake’; Cm nuhya ‘snake of any sp (archaic word)’; Wr nawí ‘corua, kind of snake’ or Wr noí ‘worm’. [e1n,e2’2,e3i] [NUA: Num; SUA: TrC]

241 Egyptian(F) **nb** ‘any, every, all’; Coptic *nim*:

UACV-20 ***napi** ‘all, every’: Tr *nabí* ‘always, each, every, all’; Tr *nepi* ‘very, much, too much’; Cr *naímih* ‘todo [all]’; Cr *naími’i* ‘todos’; Cr *náhimi* ‘entero’; Wc *-nái-tí/me* ‘todo’ (sbj/compl); Sh *napai* ‘each’. Because *p > h/ø in CrC, then Corachol *nai* < **napi*. [e1n,e2b] [SUA: TrC, CrC; NUA: CNum]

242 Egyptian(F) **nb** ‘lord, master, owner’; **nbt** ‘lordship, authority (of king)’; Coptic *neeb* ‘lord’:

UACV-1802 ***napi** ‘magic, extraordinary power’: Munro.Cup67 **náavi-š* ‘magic’; KH/M06-na40: Ls *náavi-š* ‘charm’; Ca *náavi-š* ‘poison’; Cp *návyeni* ‘give an omen.’ A slight semantic shift, but ‘magic power’ is much like ‘god/lord-like power’. And we see the same vowelizing as in the other Egyptian *nb*-form above, the two of which may be different semantic dimensions of an original unity.

UA ***pohi-napi** ‘chief’: Mn *pohenábī* ‘chief’; NP *poinabi* ‘chief.’ The *-nabi* of the last two (Mn, NP) better fit Egyptian semantically, though compounds add a measure of uncertainty. [e1n,e2b] [NUA: Tak, Num]

243 Egyptian(F) **nbi** ‘flame, n; burn, vi’ (> **nbit* > Coptic *neme* ‘fire, glow’):

UA ***napi** ‘fire’: Tr *napiči* ‘fogón [place where fire is/was built]’ (Tr *-či* ‘at’, so Tr *napi-či* ‘fire-at’ fits well). [e1n,e2b,e3i] [TrC]

244 Egyptian(F) **nxx** ‘be old, vi; old age, n’; Egyptian(F) **nxx** ‘young’; Egyptian(F) **nxxw** ‘child’;

Egyptian(F) **nxxnw** ‘youth (abstract)’; Egyptian(H) **nxx** ‘alt werden [become old], lange leben [live long], erneuern [renew]’; Egyptian(H) **nxx** ‘Jüngling [youth], Knabe [boy], n’; Egyptian(H) **nxx** ‘der Alte [the old (man)]’; Egyptian(H) **nxxn** ‘Kind sein [be a child]’; Egyptian(H) **nxxn** ‘kleines Kind [small child], Knabe [boy]’; for Egyptian *nxx* to have meanings dealing with both age and youth, the common sememe is ‘grow’—grow up or grow old—and UA **nakan* has the same range—grow up / grow old; it’s also possible that the stems *nxx* and *nxxn* fused in some confusing fashion, which is not unlike a similar pair of alternate forms of *nxx* and *nxxn* in Egyptian(H) *nxx.t* / *nxxn.w* ‘Art Brote [kind of bread]’:

UACV-1098 ***nakana** ‘grow’: M67-207 **na* ‘grow’; I.Num108 **nana(h)* ‘(grown) man, grow’; BH.Cup **naxá* ‘old man’; HH.Cup **naxáa* ‘old man’; M88-na13; KH/M06-na13 ‘grow’: Mn *naa* ‘grow’; NP *na* ‘grow’; Sh *nahnaC* ‘grow, grow up’; Kw *nahna* ‘grow’; SP *nanna* ‘grow’; CU *nana-pí* ‘grown, mature’ (< CU *nana-y* ‘grow’; *-p-* suggests final *-C*); Cp *naxánču’ve-l* ‘old man’; Ca *náxaluvel* ‘old man’; Ca *náxaluvuk* ‘bec. old (of man)’; Ls *naxááču* ‘bec. an old man’; Ls *naxááči-š* ‘old person’; Cr *tí’inahana* ‘grow’. Note Cp *naxánču’ve-l* ‘old man’ and Ca *náxaluvel* ‘old man’ are identical except for the consonant (cluster) *-nč-* and *-l-*; whenever *c* and *l* correspond, it is likely that an original **t* or **Ct-* underlies the two: **nakan-tu’pe-l*. That Cp form is also the only Takic form that shows a 2nd *n* like the Numic forms; nevertheless, between that Cp form, the Numic forms, and the Cr form, a 3rd *-na-* syllable is apparent. Cf. Ca *qani* ‘become formed (in womb), grow’. [e1n,e2x,e3n] [NUA: Num, Tak; SUA: CrC]

245 Egyptian(F) **xnt** ‘face, n; in front of, prep’:

Tbr *kota* ‘face’. Intervocalic PUA **-t-* > *-l/-r-*, but **-nt-* > *-tt-* > *-t-*. [e1x,e2n,e3t]

246 Egyptian(H) **xr** / **ixr** ‘bei [by], durch [through], unter [under]’; Egyptian(F) **xr** ‘with, near, under’:

UA ***ikar** ‘with, using (instrumental)’; NT *karoi* ‘with (instrumental, as in use)’; ST *kn* ‘with (instrumental; final *r/d* > *n* in ST); Wc *kí* ‘with, instrumental, by means of’; TO (he)*kaj* ‘with, by means of, because of’; CN *iik* ‘with, by means of, thereby’; CN *iika* (< **ii-* ‘3rd sg’ + *-ka* ‘means, reason, cause’). [e1i,2k,3r] [Tep, CrC, Azt]

247 Egyptian(H) **xr** ‘fallen [to fall], niederfallen [fall down], ausfallen [fall out], abfallen [fall off]’;

Egyptian(F) **xr** ‘fall’:

UACV-837a ***kuri** ‘fall’: Sr *kur-q* ‘fall, pl’; Ca *kúli* ‘fall (in a hole), stick (in), rush in’. What of Ktn *kuhyik* ‘fall over flat, of a tall thing’? Or Wc *kuruupiya* ‘knock down’ or Eu *hioru* ‘fall when ripe’?

UACV-837b ***kara** ‘fall’: Ls *kára* ‘fall (of leaves)’; Ktn *karara’y* ‘fall, vi’; but also Ls *qára* ‘spill out, fall (as leaves, fruit, hair from the head), slide off’. [e1x,e2r]

248 Egyptian(F) **xr** ‘speak to, so say, vi’; Egyptian **xrw** ‘voice’:

Ls *kára/i* ‘belch, croak, ring, vi; play music, vt’. [e1x,e2r] [Tak]

249 Egyptian(F) **s’xmw** ‘species of bat’; Egyptian(H) **s’xm(w)** ‘Nilflughund’ but Orel & Stobova say ‘bat’: the **so’o-* in UACV-125 ***so’o-paCti** ‘bat’: Tr *so’péci* / *so’picí* ‘bat’; Wr *so’péci* ‘bat’; Eu *cikúrsopic* ‘bat (mouse-butterfly)’; Eu *sopic* ‘butterfly’; My *sotcik* ‘bat’; Yq *sóocik* ‘bat’; PYP *ho’opisa* ‘bat’.

A prime example of UA’s phonological reducing capacities are the UA words for ‘bat.’ This set is discussed at length in Stubbs 2000a, wherein Miller’s observation (M67-25 PUA **paca* ‘bat’ using Num and Tb forms) and Lionnet’s (L.Son258 **sopī-ci* of SUA) are both shown to have PUA **pati*’a in common with **so’o-* compounded in SUA terms. The **so’o-* of UA ***so’o-pati**’a ‘bat’ parallels the start of Egyptian **s’xmw** ‘species of bat’; and whenever UA forms derive

from something more than three consonants, the last half is generally fragile. Two things make retention of latter portions of UA words unlikely: (1) UA tends to drop or highly condense/reduce the last half of long lexemes; and (2) being compounded with something else only adds to the length and thus the severity of such reductions. Nevertheless, consider these UA words for ‘bat’:

UACV-125 *so’o-paCti ‘bat’; L.Son258 *sopī-ci ‘murciélagó’; M88-so10; Stubbs 2000a; KH/M06-so10:

Most NUA languages—Tb pacaawa-l ‘bat’; Kw paaca’aa-zi ‘bat’; Ch pááca’a-ci ‘bat’; Ca páli-l ‘bat’ and SP, CU, NP—as well as Cr háci’i ‘bat’ (Cr h < *p) all show *paCti’a ‘bat’. Most SUA languages show *so’o- prefixed to *paCti’a: Tr so’péci/so’picí ‘bat’; Wr so’péci ‘bat’; Eu cikúrsopic ‘bat (mouse-butterfly)’; Eu sopíc ‘butterfly’; My sotčik ‘bat’; Yq sóočik ‘bat’; PYP ho’opisa ‘bat’. The last six languages (Tr, Wr, Eu, My, Yq, PYP) have *so’o- compounded with *pati’a. Without going into the three pages of explanation (in Stubbs 2000a), let it suffice that the *pati’a portion changed according to the chart below, and six of those languages show a reflex of the compound *so’o-pati’a ‘bat.’

*pati’a	>	*pita-	(NP)		
		>	*pali	(Ca)	
		>	*paci’a	>	*paca’a (Tb, Kw, Ch, SP, CU)
		>	*paci’i	>	háci’i (Cr)
		>	*paci	>	-peci (TrC: Tr, Wr, Eu) or *so’peci < *so’o-pati’a
		>	*paci	>	*-pica > Tepiman -pisa (PYP) or ho’o-pisa < *so’o-pati’a
		>	*paci	>	-ci (Yq, My) or soči-k < *so’o-pati’a

PYP, as a Tepiman language, changes *c > s and *s > h, and other examples of frequent PYP vowel metatheses (a-i > i-a) have PYP ho’o-pisa matching *so’o-paci < *so’o-pati’a. [e1s,e2’,e3x] [SUA: Tep, TrC]

250 Egyptian(F) sŕ’y ‘tremble, v’:

UACV-1933 *sowa (< *sawa) ‘shake’: Tbr sowát ‘raspa [rasp used for noise in a dance]’; CN wiwišoa ‘shake or rock s.o. or s.th.’; Tr sawe ‘sacudir [shake, rock]’; Wr sawé ‘sacudir [shake, rock]’; perhaps the so... of Ls šóra/i ‘tremble, shake, vi, shake s.th., vt’. Ls generally shows e < *o, but if the o assimilated from *sawa, then that would not apply. [Vs] [e1s,e2’2,e3’,e4i] [SUA: TrC, Azt; NUA: Tak]

251 Egyptian(F) sŕ’y ‘tremble, v’:

UACV-856a *sawi(ya) ‘fear, v’; CN iisawiaa ‘be overawed, vrefl, frighten, outrage s.o., vt’; Eu sevice ‘tener miedo [be afraid], v’; Eu seviceúrawa ‘miedo [fear], n’ (sometimes *w > v); Ls šuwó ‘to be afraid of’ (if *sawi > suwī > Ls suwo). AYq suumeiya ‘afraid of, vt’ may belong with another morpheme. The Num languages below often yield i < *u if also *sawi > *suwi > *siy.

UACV-856b *siya (< *suya ?) ‘afraid’: Mn siyee ‘to be afraid of’; NP sii’hu ‘to be afraid of’.
[*-w- > -v-] [e1,e2,e3] [SUA: TrC, Azt; NUA: Tak, WNum]

252 Egyptian(F) spr ‘rib’; Egyptian(H) spr ‘Rippe [rib]’; Coptic spir ‘rib’:

The -sisve- portion of Cp amsisve-l ‘rib’ could well be a reduplication which shows the first two consonants of Egyptian spr and final -r > -i/y is frequent in Egyptian, and most Num terms for ‘rib’ begin with *ama-, the probable source for the first part of Cp amsisve-l ‘rib’. [e1s,e2p,e3r] [Tak]

253 Egyptian(F) spd ‘sharp’: Egyptian(H) spd ‘spitz sein [be sharp pointed], spitz machen [make sharp]’: Egyptian(H) inr spdw ‘radierstein [etching stone]’; or Egyptian(H) sft ‘Schwert (aus Metall) [sword (of metal)], Messer [knife], n.f.’, pl would be sftw;

UACV-799 *sipaC ‘point’: Munro.Cup100 *šíiva-t ‘point’; KH/M06-si22: Ls šíiva-t ‘crystal wand tip’; Ca síva-t ‘arrowhead’; Ktn tokšivat ‘flint, flint tip of arrow’; Hp siiva ‘metal, silver’ (cognate Ken queries? I say yes). Note also My sibulai ‘punto [point]’; Ca sívalu ‘sharpen to a point’; Ca pásiva-t ‘knife, sword’; Hp yoy-sivī ‘arrowhead’ (rain-metal); Eu siba ‘raspar, acepillar, madera’; Eu sisvi wecát ‘awl’ and Eu vusiven ‘awl’; Tb(H) siipa-t ‘knife’ < *sipat-ta; Sr wisipka ‘pointed thing’; Sr wisip-kin ‘make pointed’; Sr wisipu’-k ‘be pointed (forming a single broad point)’; and Sr wisisu’-k ‘be pointed (forming more than one broad point)’. Tak -t means a final -C. My sibulai agrees more with *sipu or the fem pl sftw of the feminine noun sft. [a/u] [e1s,e2p,e3d/t] [NUA: Tak, Hp, Tb; SUA: TrC]

254 Egyptian(F) smħy ‘flood, drown, sink, vt’ (causative of Egyptian mħi ‘drown’ at 233):

UACV-1994 *sum ‘sink’: AYq suume ‘sink, vi’; Eu sumé ‘evaporate, shrink, sink’; PYP huumu ‘go down, sink in’ (PYP h < *s). The rounding of the pharyngeal (3rd C ħ) influenced the first vowel (before 2nd C m); all we usually have of non-initial pharyngeals is rounding, so a cluster of a bilabial + pharyngeal (-mħ-) would be a powerful rounder of preceding vowels. Then two languages show a final high front vowel, which also aligns with the final element of smħy. [e1s,e2m,e3h2,e4i] [SUA: Tep, TrC]

255 Egyptian(F) **sqd** ‘slope (of pyramid)’:

UA ***sikiC** ‘slanted (terrain), side’: Mn siki’napaa ‘slanted, on a slant, slantwise’; NP(LFP) sikiibaatu ‘sideways, be slanting’; NP(LFP) siki ‘side’. The glottal stop in Mn siki’napaa suggests a consonant there; and the NP terms clarify the morpheme break. [e1s,e2q,e3d] [NUA: WNum]

256 Egyptian(F) **stpt** ‘choice things of food’; Egyptian **stp** ‘cut up (animal)’:

UA forms point to UA ***sa’pa** ‘meat, fat’ whose glottal stop suggests a missing consonant in a cluster.

UACV-1433a ***sa’pa** / ***sa’apa** ‘meat’: L.Son232 **sapa* ‘carne’; M88-sa3 ‘meat’; KH/M06-sa3: Eu sába, acc: sáta, gen: sáte; Wr sa’apá / sa’pá; Tr sa’pá / sa-sapá-ra; TO ha’apaga ‘flesh behind the upper teeth, alveolar ridge’. Wr and TO likely separated the cluster—**sa’pa* > *sa’apa*—as we see in wrwr (221) and xlxl (630).

UACV-1433b ***sa’pi** ‘fat’: Tr sa’bé-ame ‘gordos [fat, pl], carnosos [fleshy]’; Eu sábe ‘gordo’ (probably possessive -e ‘having meat’, Eu sab-e ‘meat-having’); the -capī of Hp wimcapī ‘omentum, inside lining of stomach fat’ with fricative *s* > affricate *c* in a cluster with a nasal. This set may be an **-i/-e* possessive form of **sa’pa* ‘meat’, that is, having meat/fat. ST sarba-k ‘fat, thick’—actually shows *r* in an -rb- cluster, aligning with a previous -tp- cluster, though normally **s* > Tep *h/ø*, but whether borrowed or cognate, a simulation of the -t- is in the ST form. The two facts that the verb *stp* means ‘to butcher’ and the noun *stpt* means ‘choice food’ semantically align well with UA **sa’pa* / **satpa* ‘meat’. [c/s] [e1s,e2t,e3p] [NUA: Tak, Hp; SUA: Tep, TrC]

257 Egyptian(F) **st’** ‘weave, spin (yarn)’ > UA ***sito** of UA ***sitoko**’V ‘braid’:

TSh sittoko’e braid, vt’; Kw šidogo’o ‘braid, v’; Sh tasittokoiC braid, v’. [e1s,e2t,e3’] [NUA: Num]

258 Egyptian(F) **st’** ‘drag, pull, pull out, draw’; Coptic soote:

UACV-1728 ***(piC)-sutu’a** ‘(behind)-pull, drag’: Stubbs2003-16: Mn ca-sutu’i ‘pull out’; TSh sotoC ‘pull, vi’; TSh pi-sotoC ‘pull, drag, vt’; Sh -pisuta ‘drag behind, instr, vt’. The Mn form contains **ca-* ‘(do) with the hand’; the CNum forms show the prefix **piC-* ‘back/behind’. I reconstruct **sutu’i* on the basis that 2 of the 3 show a 3rd consonant, one of them a glottal stop, the other nearly anything. All show back rounded vowels initially: Mn *u* < **o* is not likely; but TSh *o* < **u* is likely if the final vowel is *a*, as we often see such in UA **u-a* > *o-o*. For Sh, perhaps **sutu’a* > *suta’a* > *suta*. [-a/i, u > o/a] [e1s,e2t,e3’] [NUA: Num]

259 Egyptian(H) **st’** ‘Krug [jar, jug]’:

UACV-1715 ***soto’o** ‘jar’: Yq sóto’i ‘olla [pot, bowl]’; Yq soto-te ‘hacer ollas [make pots]’; AYq soto’i ‘olla, pot’; AYq soto’o-te ‘make pots’; My sóto’ori(m) ‘olla(s)’. [SUA: TrC]

Three semantic dimensions of Egyptian *st’*—1 pull, 2 weave, 3 jug—are all three in UA as well, and with all three consonants is noteworthy. A similar 4th form with *st’* (vs. *st’*) follows:

260 Egyptian(H) **st’** ‘erwärmen [to warm], aufheizen [heat up], heiss machen [make hot]’:

UACV-2247 ***taku-sito’i** ‘sweat’: Sh takusitōi ‘sweat, v’; Cm takusito’itī / takwīsito’itī ‘perspire, sweat’. For both CNum forms, the morpheme boundary isolated *sito’i* ‘sweat’ as Sh *taku* ‘thirsty, dry’; Sh *taku-pikka* ‘be thirsty’ and others show **taku* to be the widespread Numic term for ‘thirsty’. [’>ø] [e1s,e2t,e3’] [NUA: CNum]

261 Egyptian(F/H) **sd** ‘tail’ > **st* > Coptic **sat/set** ‘tail, penis’ (Lambdin 1983, 266; Cerny 1976, 163):

UACV-2272 ***sati** ‘tail’ > ‘dog’ (in Num) / > ‘anus’ (in Tak, Mn): I.Num179 **satii/*sati’i* ‘dog’; Fowler83; M88-sa15; KH/M06-sa15 ‘dog’: NP *sati’i* ‘dog’ (may be a borrowing from Sh Miller suggests); Sh *satii*; SP *sarii*; WMU *sari-či*; CU *sari-či*; Cm *sarii* ‘dog’. Hp *sīri* ‘tail’ is feasibly cognate with Num **sati* ‘dog’ after vowel leveling: **sati* > *sīri*. The most prominent feature of a dog (vs. other animals) is its wagging tail and these Num-only words for ‘dog’ as a branch innovation are either a loan or a semantic shift. Ktn *širi-c* ‘anus, stingy’ is a decent tie between Hp *sīri* ‘tail’ and Num **sati* ‘dog’. Mn *céde* ‘anus, butt, bum’ likely belongs as well; and Hp, Ktn, and Mn suggest that ‘tail’ may have been the original sememe, shifting to ‘dog’ in Num and ‘anus’ in Tak. Similar instances of V leveling occur in Hp (Hp *CeCe/CiCi* vs. Num *CaCi*; e.g., see at 1105 kidney, 1457 rain). Another potential support for **sari* ‘tail’ > ‘dog’ is the SNum *slow(ly)*: CU *sariv* ‘slow(ly)’; WMU *sariv* ‘slow(ly)’. This fits the pattern **sari-va* ‘tail-at’ (-*va* ‘at’ being a common adverb ending in Ute); that is, one who is slow is at the “tail” end, at the tail of the one(s) in front. As in **kwasi* ‘penis > tail’, so Hp may again be the lone retainer of original meaning in **sati* ‘tail > dog/anus’. Hp *sīri* ‘tail’ (-*d* > -*r*- also in elk). Interestingly, even though Uto-Aztecans must reconstruct **t* for the 2nd consonant, all pronunciations are like an English *d* (cf. Egyptian *sd*) or Spanish flap *r*, and some Egyptian transcriptions contain *t* instead of *d*: Egyptian *st* (Cerny 1976, 163). [e1s,e2d] [NUA: CNum, SNum, Tak, Hp]

Or Egyptian(F) *šdi* ‘take away, remove’; Egyptian(F) *šd* ‘vulva’: Ktn *širi-c* ‘stingy, anus’. [e1s1,e2d,e3i]

262 Egyptian(F) **šnt** ‘nail, claw’; Egyptian(H) **šnt** ‘Nagel [nail], Krallen [claw]’; Coptic ine:

UACV-459 ***watti** ‘claw, fingernail’: M67-169; M88-wa13; KH.NUA; KH/M06-wa13: Sr waṭ ‘claw(s), fingernail(s), toenail(s)’; Hp malaci ‘finger’; Sr waṭu ‘claw, scratch, vt’. Add Ktn waci-č ‘claw, nail’; probably ST goota ‘scratch with claw, vi’. Hp appears to be a compound of ***ma-** ‘hand’ + watti ‘claw/nail’ to yield ‘fingers’ as ‘hand-claws’ and a cluster of -nt- > -tt- would more likely become c rather than r or l. In Hp, UA ***w** > Hp l before low vowels a, e, ö; thus, here Hp -laci matches Sr waṭ or UA ***watti**, since Hp -c- would be from ***-tt-**, not ***c**. So Hp -laci, Ktn waci, and Sr waṭ are a good match. [Hp l < ***w**] [e1’2,e2n,e3t] [NUA: Hp, Tak; SUA: Tep]

263 Egyptian(H) **šwt** ‘Schatten [shade, shadow], Abbild [shadow, image, likeness]’;

Egyptian(H) **šwt** ‘Schattendach [shade roof]’; Egyptian(F) **šwyt** ‘shadow, shade’:

CN seewal-li ‘shade’; CN tla-seewal-li ‘shade, shadow.’ For another example of ***-t-ta** > CN -l-li, see ‘sand’ (162) also. [e1s1,e2w,e3t] [SUA: Azt]

264 Egyptian(H) **šmrt** ‘grosser Bogen [large bow], Flitzbogen (d. Götter, Königs) [bow (of gods/kings)]’:

the **-samaaloo-**t portion of Classical Nahuatl koosamaaloo-tl ‘rainbow’ is an astounding match to the plural **šmrwt** ‘bows’ of this feminine noun. The word ***koNwa** ‘snake’ is often in UA words for colorful things like rainbows, because of many snakes’ bright and varied colors; thus, the koo- of CN koo-samaaloo-tl, yet the rest of CN -samaaloo < Egyptian **šmrwt**. Many other UA words for ‘rainbow’ are related.

UACV-1768 ***ko(C)-samaalo** ‘rainbow’: B.Tep99a ***kihónari**, 99b ***ki’óharai**; M88-ki7 ‘rainbow’; Stubbs2000b-44; KH/M06-ki7:

Pl kusamaalu(h). Miller (M88) lists only Pl and the Tep terms in Bascom (1965/B.Tep); yet ‘rainbow’ cognates are in nearly every SUA language. Some SUA reflexes reduced (lost) syllables, probably by vowel syncope causing consonant clusters, then simplified to a single consonant, and sometimes repeated again, etc. Each cycle eliminates a syllable. In all SUA branches are cognates for ‘rainbow’:

Tr konimí/gonimí; Tr ginorá; Wr kenolá; Eu bainóra/vainóra; Tbr oráwi;

NT kihónali (Tepiman h < ***s**); TO gihonali (***s** > h)

TO kihod (h < ***s**); LP(B) kiuhur; LP(EF) kiáhur; Nv kiorha; ST ki’oor (***s** > h / ’)

Yq kurúes; AYq kurues; My kurúes;

Cr kú’usa’a; CN koosamaaloo-tl; Pl kusamaalu-(t)

We begin with s.th. near CN ***koo-samaaloo** > kosomalo > kisonalV > NT/TO ***kihonalV**, for Tep often changes m > n. Borrowing from neighboring UA languages seems apparent. For example, both Tr and TO each have two words for ‘rainbow’. TO gihonali is nearly identical to NT kihónali, and the other TO form (TO kihod) is similar to LP kiuhur. Tr ginorá and Wr kenolá are similar, and exhibit the interesting phenomenon of vowel-line transposition. Regarding TO and NT ***kihonali** as compared to Wr and Tr ***kinola**, the latter has lost one syllable or second consonant (h) early in the word, but has kept the first three vowels perfectly intact (-i-o-a-), simply shifting them one place toward the front of the word:

***kihonali** (TO, NT)

***kinola** (Wr, Tr)

The phenomenon of vowel-line transposition happens often in SUA.

Eu bainóra has pa- ‘water’ prefixed to ***hinora/kinola** like Tr/Wr ***kinola**: ***pa-kinora** > Eu bainóra, which shows the vulnerability of ***-k-** between vowels.

While Tr/Wr lost the -hV- syllable of ***kihonalV**, three Tep languages lost -n-, but kept -r/l-:

***kihonalV** > ***kihol**, or like LP(EF) kiáhur (< ***kinasul**) suggests, a complete metathesis of syllables in

***kihonalV** > ***kinahol** > ***kinhol** > ***kihol** / ***ki’ol** (ST ki’oor; TO kihol; LP kiuhur)

The first three segments of Tbr orawi agree with the -ola/ora portion of Eu, Tr, Wr. Cr shares ***kosa** with Aztecán, but with extra glottal stops: ***ku’usa’a**. Substantial reductions all about!

***kosamalo** ‘rainbow’ remained relatively intact in Azt, but reduced remarkably in the rest of SUA:

***kosamalo** > ***kohonalo** > ***kulu** (in Cah ***kurues**)

> ***kihonali** (NT, TO) > ***kih(n)ol** / ***ki’ol** (rest of Tep)

> ***kinola** (Tr, Wr)

The šóna and šene portions of Ls ’aşóónax ‘rainbow’ and Cp pešenex’a may also tie in, if ***m** > n.

[e1k,e2s1,e3m,e4r] [SUA: Tep, TrC, CrC, Azi]

265 Egyptian(F) **šms** ‘follow, accompany, bring, present’; Egyptian(H) **šms** ‘folgen [follow], begleiten [accompany], nachgehen [go after, seek], transportieren [transport]’; the semantic tie with UA ***samsa** ‘buy’ is that Egyptian verbs of ‘bring’ are often also used/translated as ‘buy’; furthermore, ‘seeking’ or ‘going after’ is what trading, buying, and selling are:

UACV-2396 ***samsa** ‘buy, sell’: BH.Cup *sámsa* ‘buy’; M88-sa21; KH/M06-sa21: Bright & Hill say this may be borrowed from a non-Cupan language: Cp *sámse* ‘buy, vt’; Ca -*sáámsa*- ‘buy’; Ls(Bright) *sáámsa* ‘buy’; Ls(Elliott) *sámsa* ‘buy, sell’; Sr *šaamsa* ‘sell’. [e1s1,e2m,e3s] [NUA: Tak]

266 Egyptian(F) **šnw** ‘hair, grass’; Egyptian(F) **šni** ‘encircle, enclose, cover’: Egyptian(H) **šni** ‘Haar [hair], Haupthaar [headhair], Gras [grass]’: Egyptian(H) **šni-t** ‘Vegetation, Pflanzenkleid der Erde [herbage covering the ground], Erdhaar [earth hair]’; Egyptian(H) **šnw** ‘Pflanzen (die die Rinder fressen) [plants (that the cattle eat)]’:

UACV-1061 ***soni** / ***sono** ‘grass, straw, blanket’: L.Son257 **sono* ‘rastrojo’; M88-so9; KH/M03-so9; Jane Hill 2007: Wr *sonó* ‘rastrojo de maíz [corn stubble, which is used as winter fodder]’; Wr *sonógola* ‘troje’; Tr *sonó* ‘caña, corn fodder, leaves and stalks as food for animals’; Eu *sonó*; Tbr *sono-wolít* ‘pajar’; NP *sona* ‘blanket, covering’; NP *sona’a* ‘lower mattress’; TSh *soni* ‘grass’; TSh *pisoni* ‘loin cloth’ (< piC-*soni* ‘back-grass/cover?’); Sh *soni* ‘mattress’; Sh *soni-piḥ* ‘hay, grass, blanket’; Tb *šoṅo-t* ‘little blanket’; Cm *soni-pi* ‘grass’; Cm *sona* ‘cloth cover’; Mn *sonábí* ‘hay, straw’; Mn(L) *sona* ‘hay’; Eu *sonó* ‘corn leaves’ (vs. Eu *sunút* ‘corn’). Ken and Jane Hill (2007) add Hp *söñjō* ‘corn cob’ and Tbr *hona-li-t* ‘rastrojo’. Note both Tbr *sono-wolít* ‘pajar’ and Tbr *hona-li-t* ‘rastrojo’ in the same language! Add Ktn *hona-t* ‘sleeping mat’. It is also curious that only two NUA forms show *ŋ* to all others’ *n*, and that those two are the only two that have *o* following *ŋ*, that is, perhaps *snw* > **soṅo*, but *sni* > *soni*, but SUA *sono* < **soṅo*. Perhaps similar for Egyptian **tnḥ**. [NUA: n : SUA: n] [e1s1,e2n,e3w/e3i] [NUA: Tb, Num, Hp, Tak; SUA: TrC]

267 Egyptian(F) **twr** ‘reed’; Egyptian(H) **twr** ‘Rohrpflanze [tube/cane/reed-plant]’:

CN tool-in ‘sedgegrass, reeds’; Pl tuul-in ‘cattails, reeds’:

UACV-1783 ***to’i** < ***toli** ‘water plant sp., cattail’: Munro.Cup96 **téé’i-š* ‘water plant’; KH06-to28: Ls *téé’i-š* ‘cattail rush’; Cp *tí’i-š* ‘marsh plant’; SP *to’oi-vī* ‘bulrush’. Add Tb *too’i-l* ‘tule root’; Tb *too’ibī-l* ‘tule’; Ktn *toi-c* ‘tule sp, wide cattail with black ear on top’; Sh(M) *toipḥ* ‘cattail’; Kw *to’i-vī* ‘cattail’; Mn *towibī* ‘cattail’; Mn *padowibī* ‘cattail’; NT *áali tootóikami* ‘el carrizo’; ST *tootkom* ‘carrizo (de tallo duro)’; PYp *tookam* ‘bundle of reeds’ (Shaul notes Spanish *ototilla* ‘carrizales’). These all point to **to’i*, though Sh has a final gemination not apparent in the others. The -r/-l- is lost in Num, Tb, and Tep languages, but is clear in the Aztec languages (CN, Pl), and acts like it was part of a cluster in NUA. These tie to CN tool-in ‘sedge grass, reeds, juncia’ from which English *tule* is borrowed through Spanish. [r > ’] [e1t,e2w,e3r] [NUA: Num, Tb, Tak; SUA: Tep, Azi]

Devoicing of Egyptian d, g > UA t, k

268 Egyptian(F) **dwn** ‘stretch, straighten, vt; be stretched out, taut, prostrate, vi’; Coptic toown:

UACV-2208 ***tuna** ‘straight’: Mn *tunaapaa* ‘straight, adv’; Mn *tunaapaatí* ‘straight (one), adj’;

TSh *tunaan(tin)* ‘straight, too much, excessive’; TSh *tokwittunaan* ‘really straight, straight ahead’;

TSh *tokwittunaa wínni* ‘zenith, standing straight’; Sh(M) *tunnaan* ‘straight’; Sh(C) *tunaah-(n)* ‘straighten, vt; be straight, vi’; Cm *tuna/tunaa* ‘straight’; probably My *tennei* ‘straight’ with an assimilative vowel change:

**tuna* > **tune* > *tene*. [e1d,e2w,e3n] [NUA: Num; SUA: TrC]

269 Egyptian(F) **dqr** ‘fruit’ (> ***dg** > Coptic *tičē/jiji*):

UACV-979a ***taka(C)** ‘fruit’: L.Son269 **taka* ‘fruta’; M88-ta10 ‘fruit (pit)’; KH/M06-ta10: Eu *takát* ‘fruta’; Op *takkai* ‘echar fruta’; My *taaka*; Yq *taaka*; Tbr *taka-rá-t*; Tr *řaká* ‘fructificar, dar fruto or semilla’; Tr *řaká-ra* ‘semilla, fruto (esp with seed or grain)’; Wr *taká* ‘hueso de fruta, semillas’; HN *tlahka-tl* ‘fruit’; Pl *taakil* fruit.

Lionnet associates these with Tep **taka* ‘root’, in that the *pit* begins the root and the above mean ‘pit’ as often as ‘fruit’. Add Cr *táka’i* ‘fruit’; Wc *tákáari* ‘round fruit’; Mn *tadaḡai* ‘be fruitful’; and Kw *tikiḡiya*

‘fruit’; in spite of Kw’s raised/relaxed schwa-like vowelizing, it is likely cognate. On the other hand, Hp *toko* ‘fruit, edible part of food’ belongs with Mn *tuku* ‘flesh, fruit, berries, nuts’ and many others under **tukuwa* ‘meat’. Ktn *tiki-t* ‘tree sp. smooth like an alder but as big and with a leaf like a plum tree’ is dubious unless fruit-bearing. [**a* > *i*; **r* > *i*]

UACV-979b ***taka** ‘root’: B.Tep216 **taka* ‘root’; M88-ta43; KH/M06-ta43: TO *tatk(t)* ‘become rooted, shoot/grow roots’; NT *táka* ‘root’, NT *takáadi* ‘its root’; ST *tak*. This is likely related to TrC **taka* ‘seed’, since seeds do send out roots and become roots or take root: Wr *taka* ‘fruit pit, seeds of trees and bushes’; Tr *řaká* ‘seed, fruit (particularly those having pits)’. [NUA: Num; SUA: Tep, TrC, CrC]

270 Egyptian(F) **dbḥ** ‘ask for, beg’; Egyptian(H) **dbḥ** ‘bedürfen [need], erbitten [ask for]’; Coptic toobh: UACV-70 ***tīpiwa** / ***tīpiN** ‘ask’: M67-12 *tep; I.Num246 *tīpi ‘to ask (for)’, M88-tī16; KH/M06-tī16: Mn tībiyu; Mn tīpiwī (M88); Mn tītiwī- ‘ask for (objects)’; NP tīpinkī / tībiḡa; TSh tīpiḡa; Sh tītiḡiah; Sh tīpinka (tīpiḡa) ‘ask for’; Kw tīvina; Ch tīviḡi; SP tīvi / tīvi-ḡu ‘to ask’; CU tīviyuy; Hp tīviḡ-ḡa ‘ask (for), inquire of’. Miller includes these forms: Cp tepīne ‘to follow, track’; Ca tēpin ‘to track’; Ls tōpi/tupi ‘to track’. However, the Tak cognates are Ls tūvyuḡi ‘ask a question’; Cp tūvyuḡ ‘ask’; and perhaps Sr tīviḡ ‘find’, which share the same consonants and semantics as the Num forms, and note the alignment of SNum or CU tīviyuy and Tak tūvyuḡi (like medial ḥ > ḡ ‘in girl’). The medial -v- (< *p-) and 3rd consonant ḡ might have Sr tīviḡ ‘find’ belonging here. Note the substantial similarity between Sr tīviḡ ‘find’ and Hp tīviḡ-ḡa ‘ask’. Could a phonological merger of *tīwa ‘name’ and *tīwa ‘find’ in Sr have encouraged a semantic shift from ‘ask (seek)’ to ‘find’ for Sr tīviḡ? We see a -yu- syllable in Mn and CU, as well as in Ls and Cp; the preceding u’s (or first V) in Ls and Cp may have assimilated to the u of the following -yu-. Some forms are compounds with other morphemes. [V assim.; Tak V’s; n vs. ḡ vs. ø vs. w; nasals; clusters] [e1d,e2b,e3h2] [NUA: Num, Hp, Tak]

271 Egyptian(F) **dm** ‘be sharp, sharpen’; Egyptian(H) **dm** ‘scharf machen/sein [make/be sharp]’; Coptic toom: Ca tama ‘be sharp, v.’; Cm tomociari ‘sharpen to a point, v.’ [e1d,e2m] [NUA: Tak, Num]

272 Egyptian(H) **dmi** (dmr) ‘berühren [touch]’; Egyptian(F) **dmi** ‘touch, reach, be joined (to)’: UACV-2375 ***tam** ‘touch’: TO taatam ‘touch, feel, pet, vt’; NT táatamai ‘touch, feel, realize’.[e1d,e2m,e3i] [SUA: Tep]

273 Egyptian(F) **dw** ‘rise early’; Egyptian(F) **dw’w** ‘dawn, morning’; Coptic to’we; Egyptian(F) **dw’yt** ‘morning’; Egyptian(H) **dw** ‘früh auf sein [be up early], aufstehen [arise, stand up]’; Egyptian(H) **dw’yt** ‘der Morgen [morning]’; Egyptian(H) **dw’i** ‘Morgendlich [in the morning]’:

UACV-2237 ***to’ay** ‘rise, come up/out’: TSh to’eh ‘emerge, come up/out, go up out’; Sh to’ai / to’i ‘come out, emerge, climb’; Sh to’etaippih ‘is out/up, e.g., sun, moon, stars, past participle’; Sh(GL) do’e ‘emerge, come out, go out’; Cm to’iti ‘appear, come out, pl’; SP taḡa-ro’ai ‘kneel, vi’. Cm intervocalic -t- rather than r may suggest a final C, for which -y works and explains the Num vowelings. [e1d,e2w,e3’] [NUA: Num]

274 Egyptian(F) **dhnt** ‘mountain top, n.f.’, pl: dhnwt; Egyptian(H) dhnt ‘Felswand [rock wall], Bergspitze [mountain top], Bergvorsprung [ledge], Felskuppe [rock top]’: the final round vowel in UA ***tono** ‘hill’ may point to Egyptian pl *dhnwt, and perhaps an assimilation of the 1st vowel to the 2nd: *dVhnwt > UA ***tono** ‘hill’: UACV-1456 ***ton(n)oC** ‘hill’: VVH167 *to_nno ‘hill’; M67-230 *ton ‘hill’; M88-to14; KH/M06-to14: TO toon-k ‘hill’; Nv tonika ‘cerro, loma’; SP tonnoqqi / tunnuqqi ‘a hill rises’; SP tonnoqq(w)i-čī / tunnuqq(w)i ‘knoll, swell in the ground’. [e1d,e2h,e3n] [SUA: Tep; NUA: Num]

Egyptian f > UA *p in initial position: UA does not have f, only *p which becomes v between vowels. Hebrew did not have f either, though it later developed an f as an allophone p, in environments similar to UA v (< *p). Egyptian f is an infrequent Egyptian consonant so that clear examples of f in UA are few enough to leave the matter uncertain. Nevertheless, it may appear that Egyptian initial f corresponds to UA initial *p.

275 Egyptian(F) **f’i** ‘raise, lift up, carry, support’: UA ***po’i** / ***po’iy** ‘take s.th. away, dispossess’: UACV-397 ***po’i** / ***po’iy** ‘take s.th. away, dispossess’: TO wooppo’id ‘take away from, deprive of’; Nv vopoida ‘quitar [take from]’; Tr bo’e ‘quitar, disposer [dispossess]’; Wr po’é-na ‘take s.th. away’; Mn ca-po’a ‘lift off, open (lid)’; NP ci-pu’a ‘lift off lid with sharp obj’. The -d- (< *y) in the Tepiman languages (TO, Nv) is a perfect match for Egyptian f’y as Tepiman shows *y (> d) of PUA *po’iy. [e1f,e2’,e3i] [SUA: Tep, TrC]

276 Egyptian(H) **f’k** kahl sein [be bald], geschoren [shorn]’; Egyptian(F) **f’k** ‘shorn man’: UACV-2056a ***piCka** / ***piNka** ‘smooth, bald’: Kw pika ‘smooth’; Kw pika-roci ‘bald-headed’ (Kw toci ‘head’ < Hebrew *ro’š ‘head’); Ch pikáḡa ‘smooth’; TSh appiḡkoyo’i ‘be bald-headed’. For the latter part of TSh appiḡoyo’i, compare *nuyu ‘naked’. Nv tīviki ‘muy liso [very smooth], como bruñido [polished-like]’ may fit here or may be a dialect variant of LP(EF) dapek ‘liso’ and all the other Tep forms of Tep *dapak (< *yapak) ‘smooth, naked’. Nv sivopigi’ moho ‘bald’ may include an intervocalic voicing of *pik-? Or could a prefix *ya- in Tep and a vowel change unite the Num and Tep stems (pika/paka)? Ca (Tak) puxuu contains the expected vowels for an underlying glottal stop; yet in Egyptian the glottal stop is hardly secure either, since alternate forms with and without it exist in Egyptian as well. [e1f,e2’,e3k]

UACV-2056b ***paNka** / ***paCVNka** ‘smooth’: other SNum forms show different vowelings: SP paūN-ḡqa- ‘be smooth’; WMU paáqqa-y / paāḡqa-y / paáḡa-y ‘be slippery, smooth and shiny (like marble)’; CU paáqay ‘be smooth, slippery’. [NUA: Num]

277 Egyptian **fx** ‘loose(n), release, cast off, obliterate, leave, depart, fail (to do)’ (infinitive **fx**t):

UACV-2437 ***pu’ta/i** or ***puC-tV** ‘loose(n), untie(d)’: L.Son215 *pota ‘soltarse’; M88-pu8; KH/M06-pu8: Yq búta; My búttia ‘desatar’; Wr po’tá; Wr(MM) po’tá ‘soltarse [bec loose], desarramerse [bec untied]; Tr botá / bo’tá; Tr o’ta- ‘bec slack, bec loose (of knot)’; Tr o’ta-na- ‘slacken, loose, set free, vt’ (-na ‘causative’). Tr often loses initial consonants. Add PYP voragi ‘naked’; PYP voragim ‘strip, vt’. The first element matching *pul- in TO wul’ok ‘untie’ and Nv burioka ‘desatar’; Nv virioka ‘desatar lo atado’; Nv virioki ‘cosa desatada’; ST vulyio’ka ‘desatar, vt (animate obj)’ (but ST vulya ‘amarrar’) likely belong as well. Is Hp wilökna ‘slacken, loosen’ a loan from TO wul’ok or another Tep language? Note that the glottal stop in Wr, TO, and Tr, and gemination in AYq, all four suggest at least a medial cluster, whether ‘ or s.th. else. A vowel sequence of u-a (Yq) could raise *u > o (*o-a, as in Tr, Wr, PYP). [*u-a > o-a; -a/i in Nv] [e1f,e2x] [SUA: Tep, TrC, Azt]

278 Egyptian(F) **fn**t ‘snake, intestinal worm, n; become maggoty, v’; Coptic feet:

If cognate, note that UA *-**puti** ‘worm, snake’ also clustered the -nt- and lost the -n-, as in Coptic also:

Consider the puri of Tr činigú-puri ‘worm, sp’; the -buri of PB kosiburi ‘worm, sp’; and PB cuagi vuri ‘worm, sp’; PB kukumpuri ‘snake, sp.’ And perhaps the *-put portion of UA ***si’taput** ‘(red?)-snake’:

UACV-2064 ***siktaput** ‘red?-snake’ (cf. sita ‘red’): Eu setábuc ‘culebra azotadora [whip snake]’; AYq siktavut ‘red racer’; and probably Ktn tapo-č ‘corral snake’ with loss of initial syllable. We would expect Tep h < *s, so Nv sitkara ‘rattlesnake’ may be a loan from TrC. [e1f,e2n,e3t] [SUA: TrC, Tep; NUA: Tak, Num]

279 Egyptian(F) **ftt** ‘leap’; Egyptian(H) **ftw** ‘Springer [jumper], pl’; the latter would mean an unattested verb ***ftt** existed, which is what matches UA; and remember that NUA -c- is usually from UA *-tt- (or -Ct-), as *-c- > -y- in NUA (Cp, Ca, Sh). Also note the similarity between this—UA *potti ‘jump’ < Egyptian ftt—and UA *yotti ‘fly’ < Egyptian itt ‘fly’:

UACV-1249 ***puCca/i** / ***puCta/i** ‘jump’: Stubbs2003-13: Cp púčaqe/pučáqe ‘jump, vi’; Ca pe-púčač ‘jump’; Eu hapóca ‘brincar [jump], corcovear [bound]’; Tr počí- ‘saltar [leap], brincar’; Tr hibóči- ‘ir a saltos, v freq’; Tr o’poči ‘freq and emph of počí-ma. Sh pocci ‘hop, v’ and Sh poppi ‘hop, v’ suggest a cluster, which would exclude this from AMR’s rule *-c- > NUA -y-. Also Cm pohbití / popití ‘jump, v’. [NUA u vs. SUA o] [e1f,e2t] [NUA: Tak, Num; SUA: TrC]

Consonant Clusters: *-m’- > mw > ŋ. Clusters of m plus glottal stop, regardless which is first, tend to become ŋ, though some Numic languages actually show the m. Egyptian yields four UA examples of the cluster -m’- > -mw (> ŋ) in 280 salt, 281 lung, 284 husband, and 1246 Semitic has-sim’al > Tb aašijan ‘left’.

280 Egyptian(F/H) **ħm’** / **ħm’t** ‘salt’ (Coptic hmu); UA appears to derive from *ħVm’a(t) ‘salt’:

UA ***omwa** > ***oŋwa** / ***oŋa** ‘salt’: Sapir; VVH63 *’oŋa ‘salt’; M67-359 *’ona; this is in all branches except Aztecan. For UAnists, the medial consonant (n, ŋ, ŋw, m, ø) is difficult. Yet that variety for the 2nd C—n / ŋ / ŋw / m—is a nice array for the cluster *-mw-, the UA equivalent of m-plus-glottal-stop cluster. The UA forms reflect Egyptian ħam’a(t) or ħum’a(t). Given that ’ > w, UA *omwa reflects that quite well. The initial pharyngeal is apparent in initial o, though h is lost. Below are UA forms of **SALT**:

Mn	omábi; omaa- ‘salt, vt’	Hp	oŋa; oŋaskīyi (s. solution) Eu	onát, ónta (acc)
NP	oŋabi	Tb	uŋaal	Tbr oná-t
TSh	oŋwapi(cci)/omapi-	Sr	čuka’t	Yq ’óna; AYq čo’oka ‘salty’
Sh	oŋa-/onka-/ona-pin	Ca	’iŋ-il	My oona
Cm	ona-/onaabi/ona’aitī	Cp	yewá-l; v. íŋeyu	Wr woná
		Ls	’éŋ-la	Tr oná / koná / noná
Kw	’owa-vi	Gb	’oŋó-r	yakáwi- ‘v. salt/season s.th’
Ch	aso-na; asómpī	TO	on	Cr unáh
SP	oa	PYP	ona; ta’akil ‘salty’	Wc ’únaa; ‘uciivi ‘salty’
WM	’oóá-vi	NT	ónai	kwie.túuśáari ‘earth with salt’
CU	’oá-vi	ST	’on; vasdak ‘lack salt’	CN ista-tl; poyek ‘salted’

UACV-1865 ***omwa** / ***oNCa** > **oŋa** ‘salt’: Sapir; VVH63 *’oŋa ‘salt’; M67-359 *’ona; B.Tep320a ’onai ‘salt’; 320b ’onaga ‘possessed salt’; I.Num16 *oŋa; L.Son16 *’ona; M88-’o27 and M88-wo5; Munro.Cup115 *’éŋ-la ‘salt’; KH/M06-’o27: Reflexes exist in all branches except Aztecan. Wr shows initial *w or an initial C of intense rounding, as Wr elsewhere intensifies initial *o > wo (Stubbs 1995). For UA’s medial consonant, we see m in Mn and TSh; ŋ in the rest of NUA (Num, Tb, Hp, Tak); but we also have w in Kw and ŋw in TSh and n in SUA. Such variety is likely an underlying cluster involving a nasal and a labial. Mn and TSh (the nearer homeland languages of WNum and CNum) show m; SNum lost the nasal, showing either *w or ø; but only one NUA

language shows n, the geographically most distant, Cm. WM Ute speakers distinguish 'ööá-vi 'salt' and 'óáá-vi 'back' only by vowel length. [e1h2,e2m,e3'] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC]

Indeed, -mw- > -ŋw- or -ŋ- is quite natural phonologically, since the velar dimension of w could change the bilabial nasal m to a velar nasal ŋ quite easily, and then the w be lost; in other words, bilabial nasal m plus velar w combine to velar nasal ŋ; then ŋ > n in SUA. Yet in salt, lung, and husband, we even see some m's in the Numic languages, as well as mo/ŋw/ŋo.

Two more examples of the same cluster follow in Egyptian sm'w > UA *somwo 'lung' and in Egyptian qm' > UA *kumwa 'husband':

281 Egyptian(H) sm' 'Lunge [lung]'; pl: sm'w 'lungs' > UA ***somwo** > ***soŋo** 'lungs' (> SUA *sono/a):

Mn	sóno	Hp	halayna; mīma	Eu	abokadaga-di
NP	soŋo/sono	Tb	mošooha-t/mosooha-t	Tbr	wopa ^N -s; sorá komwa-lí-t
TSh	somo/soŋwo/soŋo	Ktn	šoŋa-č	AYq	hemaha'ačim
Sh	soŋo/sonno	Ca	yávayva	Yq	saré'ečia
Cm	soomo	Ls	savá-sva-š	My	sáre'ečiam
Kw	soo-vī	Cp	qíqilye	Wr	so'locá
Ch	soo-vi	TO	hahaw	Tr	sonorá
SP	soo-vi	PB		Cr	šáíñi-mee; ta'atime
CU	sö'ö-vī	PYp	hakadaga; pl: havdaga	Wc	šaaka
		ST	habkaly	CN	--

UACV-1409 ***somCo** / ***soNCa** > ***soŋo** 'lungs': VVH166 *so₃no 'lung'; M67-270 *sono; I.Num182 *soŋo; M88-so7; KH/M06-so7: Mn; NP; TSh; Sh; Cm; Kw; Ch; SP; CU; Tbr; Tr, Cr; HN sooneewa' 'to swell up (of vipers)'; Ktn šoŋa-č; Eu soná-t / coná-t 'bofes [lungs]'; and perhaps Hp somi(-k-) 'draw in breath through the nose, sniff' (with 2nd C and 3rd C separated); Hp somi-lawī 'keep sniffing'. Ktn and Eu are a nice NUA and SUA match, as NUA -ŋ- corresponds to SUA -n-. Miller includes Ls savá-sva-š 'light on one's feet, lungs'; but TO and Ls both fit *sapa so perfectly, and the number of steps from *soNCa to *sapa has me preferring to keep them separate for now, as Ken Hill does, though -'m- > -p- does happen elsewhere in UA, so sm' > s'm > sapa may be possible, but not commendable at this point. [e1s,e2m,e3'] [NUA: Num, Tak, Tb; SUA: TrC, Azt]

282 Egyptian(F) wf' 'lungs'; Coptic wof:

Tbr wopa^N-s 'lungs' (the superscript n means a nasalized vowel, periodically consistent with a glottal stop). Also note that Coptic shows the same vowel that UA/Tbr has. [e1w,e2f,e3'] [SUA:TrC]

283 Egyptian(F) qm' 'create, beget, produce'; Egyptian(F) qm' 'mourn'; Egyptian(H) qm' 'schaffen, erschaffen [create], herstellen, anfertigen [make], erzeugen (Vater) [beget, produce (of a father)]'; Egyptian(H) qm' 'beklagen [lament]':

UACV-689 ***kumma** 'create, make': Ktn kīm 'make'; -guma- in CU marógumay 'create'; Mn qoomai 'do s.th. in honor of, sacrifice for, mourn for'; NP puhagīma 'medicine man' (*puha- 'medicine' + -gīma (*u > i) as 'medicine-maker'). Note in the UA definitions we have two rather unrelated meanings 'make/create' and 'lament/mourn' and that both meanings are in the Egyptian as well. [e1q,e2m,e3'] [NUA: Num, Tak]

284 Egyptian(F) qm' 'create, beget, produce'; Egyptian(H) qm' 'schaffen, erschaffen [create], herstellen, anfertigen [make], erzeugen (Vater) [beget, produce (of a father)]'; Egyptian(H) qm' 'der Schöpfer [the creator]; Egyptian(H) qm't 'erzeugnis [product(ion)]': UA words for **HUSBAND**:

Mn	kúwa	Hp	koŋya	Eu	kúnwa
NP	guma	Tb	kuuŋa	Tbr	kona-ká-m 'husband-haver'
TSh	kuhma(cci)	Sr	wöčahav	AYq	kuuna
Sh	kuhma/kuha	Ca	wél'isew-ily	My	kuuna
Cm	kumahpī'	Ls	kúúŋ; tó'ma-vu	Wr	kuná
Kw	kuhma	Cp	kúŋ	Tr	kuná(ra)/guná(ra)
Ch	kumá	TO	kun	Cr	kīi'n
SP	kumma	PB	kun	Wc	kīna
WM	piwá	NT	kúna	CN	--
CU	piwá; kumáa-vi 'male animal'	ST	kun		

UACV-1240 ***kuCma** / ***kumCa** > ***kuŋa** 'husband' (> SUA *kuna): Sapir; VVH97 *kuŋa 'husband'; B.Tep121a *kuna 'husband'; B.Tep121b *kunadī 'her husband'; B.Tep122 *kunatai 'take a husband'; M67-504a/b *kuna / *kuma 'husband';

289 Egyptian(F) **phr** ‘turn, turn about, revolve, surround, travel around’:

UACV-1839 ***pi’ri-na** > ***piyi(na)** ‘spin/twist thread, make rope’: B.Tep267 *vidinai/a ‘to make thread’; B.Tep268 *vidinakaroi ‘spindle’; M88-pi3 ‘twirl, darse vuelta’; Stubbs 2000a-9; KH/M06- pi3: Wr pi’ri ‘darse vuelta [turn, revolve]’; Tr bi’ri ‘torcerse [be twist, twined], enrollarse’; My biirite ‘torcer’. For Tep, *p > w and *r > d: UP wijini; NT vidyñai ‘make thread’; ST vidyña; TO wijin ‘twist, spin obj’; TO widult ‘rock, swing, wave, flutter’; TO widwua ‘stir, beat’. Add Eu virá- ‘torcer’; Eu virana- ‘voltear’; and Wc hiiná ‘torcer mecate’ (twist/make rope) and Cr ti’ihiihna ‘hilar’ and AYq vi’ita ‘twist, wind around, coil, vt’. As noted in Stubbs (2000a), the presence of *y in PUA *piyi(na), though clear in Tepiman *vidina, would be much less obvious in a PUA segmental sequence of *-iyi-. Due to the near phonological identity of y and i, a PUA *y between two i’s would likely be quite invisible, probably reducing to simply i or long ii (*-iyi > ii), as we see in Huichol hiina ‘torcer mecate’ (twist/make rope). The correspondence of PUA initial *p > h in Huichol matches, which also confirms the relative invisibility of *y adjacent to i in some UA languages. Miller (M88) does not list Huichol hiina in his 1988 collection (where Tep *vidina is found); nevertheless, the sound correspondences and semantics match nicely, and it is an intriguing example of a proto-phoneme, occurring in a rather disguising phonological environment, but appearing clearly in Tepiman. However, some y are from liquids (r/l), and Tr and Wr show this to be one of those, for Wr pi’ri ‘darse vuelta’; Tr bi’ri ‘torcerse, enrollarse’; and My biirite ‘torcer’ show that the medial -y/-d- actually comes from medial *-’r-. [e1p,e2h4,e3r] [SUA: Tep, TrC, CrC]

290 Egyptian(F) **phrt / phrty** ‘remedy, prescription’; Coptic pahre: built on the verb Egyptian **phr** meaning circular motion, ‘remedy’ or concoction probably from stirring the mixture/medicine. So the UA words for medicine or healing power are relevant, though with a different vowel, perhaps *puhar or puhrat:

UACV-1160a ***puha** ‘supernatural power, medicine, healing power’: M67-281 *pu ‘medicine’; LNum156 *puha ‘power, medicine’; BH.Cup *púla ‘doctor’; M88-pu10 ‘supernatural power’; Munro.Cup117 *púúhu-la ‘shaman’; KH/M06-pu10: Mn puha ‘supernatural power’; NP puha ‘supernatural power’; TSh puha ‘power’; Sh poha ‘supernatural power’; Cm puha ‘medicine, spiritual power’; Kw poha-vi/puha-vi ‘poison, power’; Kw poha-ga(n)-dī ‘evil shaman, witch, modern doctor’; SP pua / poa ‘supernatural power’; CU puwa-vī ‘medicine power, spiritual power’; Tb tiboohat ‘to doctor, work at curing (usually animal)’; Tb tiboohanat ‘apply medicine (to a person)’; Tb(H) tiipoohiš-t ‘medicine, herb medicine’; Cp púu-l ‘shaman’; Ca púu-l ‘medicine man’; Ca púh-lu ‘become a púul, perform first ceremony’; Ls púu-la ‘shaman’; Hp powa ‘supernatural power’; powaal-ti ‘bec. cured’; Hp powa-ta ‘cure, purify’; Miller also includes CN pa’-tli ‘medicine’; CN ilwilti ‘be deserving, worthy of s.th.’ Add Wr(MM) puhé ‘curarse, quitar la enfermedad’; Wr(MM) puhé ‘quitarle (la carga a una bestia); Wr(MM) puha / puhī ‘quitar’; Wr puhé-na/ma ‘cure, take sickness from (person), take load (from animal)’; Ch(L) puh^wagantī ‘doctor, shaman’; Ch(L) navuh^waganumpī ‘medicine’; TSh pohaah ‘bewitch, hex’; Sh(C) tīci-pohah ‘make evil sorcery’ (-pohah ‘use spiritual power’). CU and Hp seem to have lost -h- then yielded to the natural excrement -w- in the *u-a environment. Below is a semantic shift.

UACV-1160b ***puha** ‘poison’: Stubbs2003-14: NT ivóñai ‘envenenar [to poison]’; Kw poha-vi ‘poison’; and the -wui- portion of TO hialwui ‘poison, n’; and Ktn pahavit ‘poison, dream helper’ may be a vowel-assimilation (*u-a > a-a) or a loan from neighboring Kw with assimilation. [e1p,e2h4,e3r] [NUA: Num, Tak, Tb, Hp; SUA: Tep, Azt]

291 Egyptian(F) **phr** ‘turn, turn about, revolve, surround, travel around’; these UA terms have to do with turning and circles: UA *puhaC ‘circle, look around’: Sr puah- ‘circle’; Sr puahka ‘circle’; Sr puahkin ‘put in a circle, make a circle of’; Sr puahī’q ‘be in a circle’. Sh pohaiH ‘look around’; TSh pohai ‘look for, search for’ [e1p,e2h4,e3r]

292 Egyptian(F) **phr** ‘turn, turn about, revolve, surround, travel around’: Wr(MM) tehpihíri ‘remolino [whirlwind]’. The -pihíri suggests a feminine noun, and the teh- is the feminine prefix. [e1p,e2h4,e3r]

293 Egyptian(F) **pds** ‘stamp flat, flatten’; Egyptian(H) breitdrücken, breitschlagen [beat broad]’:

Eu **pitása** ‘smash, flatten, vt’ (pret: pitási); Eu **pitáse** ‘be/get flattened’ (pret: pitási). Note that Eu shows all three consonants. Dozens of other UA forms show *pata / *pici and such at UACV-904a-g, but not the s, unless the 2nd and 3rd consonants are clustered (-ds- > -ts/-c-), but not listed until clearer that such is the source.

4.3 Bilabial stops are lost or absorbed as first element in a cluster: -bC-/-pC- > -C-: The loss of bilabial stops (p/b) as first consonant in a cluster is a sound change common enough in world languages generally. English debt is pronounced det, losing b as first consonant in the cluster; Spanish deuda ‘debt’ nearly lost the same, but preserves in its place a round vowel; and Semitic *kabkab > kaukab > kookab ‘star’.

757 Hebrew šiphja ‘maiden’ > UA *siwa ‘woman, girl, wife’ (treated further below)

294 Egyptian xpš ‘foreleg, thigh’ > UA *kapsi (> *kasi) ‘thigh’;

295 Egyptian xpd ‘buttock(s)’ > UA *kupta (> *kuta) ‘buttocks’;

296 Egyptian ib’ ‘dance’ > *yapwV > UA *yawa/yawi ‘dance, v.’;

297 Egyptian sp’ / zp’ ‘centipede’ > UA *(ma)-siwa ‘centipede’ (ma ‘hand’);

298 Egyptian **ʕbxn** ‘frog’ > *wapkan > UA ***wakaN(-ta)** ‘frog’

299 Egyptian **hpʕ** ‘chew’ > *hipwa > UA ***hiwa** ‘taste’

300 Egyptian **iʔbty** ‘east, left’ > UA ***oti** ‘left’

486 Egyptian **xftiw** ‘enemy’ > UA ***kaytu** ‘enemy’

794 Aramaic **ʔibr-aaʔ** ‘penis-the’ > ***wiʔaC** ‘penis’; see also 467, 1242

294 Egyptian(F) **xpʕ** ‘foreleg, thigh’; Coptic **ʕopʕ**:

UA ***kapsi** (> **kasi**) ‘thigh’: Manaster-Ramer (1993) discusses this set and astutely reconstructs ***kapsi** ‘thigh’ on the strength of the cluster in Tb -ps- for ‘thigh’ and in ***apsi** ‘arrive’, both showing the same cluster -ps- in Tb, while all other UA languages show only the s, though Hp and others hint at a cluster. Strikingly, that cluster provides exactly the reconstruction we would expect for Egyptian **xpʕ** ‘thigh’:

Tb hapʕi-l ‘thigh’; Ls qaasi-l; Hp qàasi/qahsi ‘thigh, hind quarter’:

UACV-939 ***kapsi** ‘thigh’: Sapir; VVH41 ***kasi** ‘leg, thigh’; B.Tep92 ***kahi** ‘thigh’; M67-435 ***kasi** thigh; L.Son75 ***kasi** ‘muslo’; CL.Azt67 ***tkʕi** ‘foot’; CL.Azt250 ****kasi** ‘leg, thigh’; Kaufman 1981 ***kapsii** ‘thigh’; M88-ka7; Manaster-Ramer 1993 ***kapsi**; KH/M06- ka7 ***kapsi** ‘leg’: Tb hapʕi-l ‘thigh, upper leg’; Ls qáasi-l; Hp qàasi/qahsi ‘thigh, hind quarter’; Wr **kasí**; Tr **gasí/kasí**; CN kees ‘thigh, leg’ fits as well; CN keʕiil-li ‘groin’. The Tep forms have h/ø < *s: TO **kahio** ‘leg’; LP **kai/kahi**; Nv **kaio** ‘pierna’; PYP **kahir**; NT **káhi**; ST **kai**. Also of interest are SP **piŋkap-pī** ‘upper leg’; TSh **nuŋkwappī / huŋkwappī** ‘leg’; CU **píká-ví** ‘thigh, lap’; CU **píká-ví-n** ‘my thigh, lap’; NP **huggabbī** ‘thigh’ (-gab-/-kap- portion). SP and CU parallel the Late Egyptian possessive structure pe-(pron)-xapʕi wherein the pronoun is usually one segment—vowel or consonant. [*-ps- > -s- in most] [e1,e2,e3] [NUA: Hp, Tb, Tak, Num; SUA: Tep, TrC, Azt]

295 Egyptian(H) **xpd** ‘Hinterbacke [buttock]’ (usually in dual); **Egyptian xpdwy** ‘buttock(s)’:

UACV-336 ***kupta** ‘buttocks’: Ls **kupča-t** ‘buttocks’; Cr **kīcá** ‘buttocks’; Wc **kīcá** ‘buttocks’; Cp **xútaxwi** ‘back’ whose -t- suggests a cluster -Ct-, because intervocalic ***-t- > -l-** usually in Cupan. The first three (Ls, Cr, Wc) perfectly agree in ***kupta**, because PUA ***u > Cr/Wc ī**, PUA ***p > ø** in CrC even without the medial cluster, and NUA **-c- < *-Ct-** usually, as the -t- in Cp. A bilabial as first element of a medial cluster has been seen to be fragile elsewhere in UA (e.g. ***kapsi > *kasi** ‘thigh’). M67-126 cites Sr **kukt-č** ‘anus’ which may involve reduplication or may belong with ***kwita**, where Miller had it. Terms like CU **kutú-pī** (< ***kuCtuC-pī**) ‘buttocks’ and SP **kučunʔwa** ‘sit on one’s haunches’ may belong here or at ***kwiCta**, if the two are not related themselves. Tr **gósi/kósi** ‘buttocks’, which does have o < *u, further lenited the affricate to a fricative: ***kucV > kosi**. Affrication of ***-t-** to ***-c-** is common in UA: e.g., CU **kwica-y** ‘defecate, vi’ (< ***kwitta**). Think on Hp **hoovi** ‘buttocks’ but Hp **qàasi < xpʕ**. [bilabial loss as 1st C in a cluster; t > c] [e1x,e2p,e3d] [NUA: Tak, Hp, Num; SUA: TrC, CrC]

296 Egyptian(H) **ibʔ** ‘tanzen [dance], laufen [run]’: ***yapwV > UA *yawa/yawi** ‘dance, v’:

UACV-635a ***yawa/i / *yaCwa/i** ‘dance, v’: Wr **yawí** ‘fiesta, ceremony, dance, n’, Wr **yawi-** ‘dance (especially of women), v’; Wr **yautá-ni** ‘dance, v’; Tr **awí-mea** ‘dance, v’; Eu **dáve/dawe** ‘dance, v’; Eu **dáhdauh** ‘dance, n’; Tbr **mi-nyamwa-lí-t** ‘rain dance’ (Tbr **ny < *y**; **mw < *w**; so Tbr suggests ***yawa**); Cp **čayewe** ‘to do a woman’s dance, v.’; Cp **yawe** ‘sing (of bird), v’ since verbs of sing and dance and fiesta often overlap semantically. Remember that bilabials are assimilated or disappear when first element in a cluster, so this suggests a vowelizing of ***yabʔi > *yabwi > *yawi**. [SUA: TrC; NUA: Tak]

UACV-635b ***yīʔiwa / *yiʔiwa** (< ***yaCwa** ?) ‘dance, v’: Yq **yéʔe** ‘dance, v’; Yq **yíʔiwame** ‘dancers’; My **yéʔeye/yiʔi-**; AYq **yeʔe**; yeyeʔeme ‘dancers’; AYq **yiʔiwa** ‘a dance’; **yiʔiwame** ‘act of dancing’. The glottal stop in all the Cah languages may reflect a lost -C- in a cluster, simply lost in Tr/Wr (***yaCwa > *yawa**), but realized as glottal stop in Cah, then separated. [SUA: TrC]

UACV-1018 ***yapi** ‘hurry’: Mn **yabiʔisu** ‘hurry!’; NP **yabi** ‘hurry, adv’; NP **yapi** ‘fast’; NP **yabisu** ‘quickly’; Wr **yapí** ‘pronto’; Wr **yapíri** ‘muy pronto’; Wr **yapísí** ‘to hurry’; maybe TSh **yawī(sī)** ‘quickly, fast, in a hurry’. Both NP and Wr show ***yapi** and have been associated with ***yaʔi**. While such a tie may be, these have an extra morpheme that the above lack, even if related: ***yaʔi-piʔ**? Note that 3 of 4 show an s-syllable also. [e1i,e2b,e3ʔ] [NUA: Num; SUA: TrC]

297 Egyptian(F) **spʔ/zpʔ** ‘centipede’; Egyptian(H) **spʔ/zpʔ** ‘Tausendfüssler [centipede]’:

UACV-2598 ***masiwa** ‘centipede’ (***ma** ‘hand’ and ***sipwa > siwa**): M67-82 ***ma**; L.Son130 ***ma-siwa**; M88-ma23; KH/M03-ma23: Eu **másiwa**; Yq **masíwe**; My **masia**; TO **mai hogi**; PYP **mai hig**; Nv **maiokka** (< ***mahio ga < *masiwa**). Wr **maʔyáka**, Tr **maagá / maʔagá**, and Tr **mahará** may derive from Tep loans: ***masiwa > Tep *mahiga > mahaga** (Tr) and **> maʔyaka** (Wr). [e1s,e2p,e3ʔ] [SUA: Tep, TrC]

298 Egyptian(H) **ʕbxn** ‘Frosch [frog]’; Egyptian(F) **ʕbxn** ‘frog’ > *wapkan > UA ***wakaN/C(-ta)** ‘frog’: UACV-971 ***wakaN-ta** > ***wakatta** ‘frog’: M67-192 *waka ‘frog’; I.Num265 *waako(o) ‘frog’; BH.Cup *waxa ‘frog’; HH.Cup *waxaa ‘frog’; Fowler83; M88-wa12 ‘frog’; KH.NUA; KH/M06-wa12: Kw wagata/wogata ‘frog’; Sr waqät / waka’t; Ktn wakata-t; TSh wakatta ‘toad’; Ch wagáta-ci ‘frog’; NP wakatta ‘toad’; Cp wáxači-ly ‘frog’; Ca wáxačily, pl wáxašly-em ‘frog’; Tb waagaaš-t ‘little frog’; Ls waxáw’ki-la ‘type of frog’; Ls waxáá-wu-t ‘type of frog’; NP(McD) wakasa’a; SP waagoo-(ci); Sh waako ‘frog’. Fowler (1983) cites SP wahata / wagata; Tr ‘awaka. Add TSh pawoko/pookoo ‘bullfrog’; Yq wahté’ele ‘toad’. Mn wazaǵá’; Mn(M88) wacqa’(wa) ‘frog’ shows metathesis. Is NP pamogo ‘frog’ influenced by TSh pawoko? Most show the 3rd C clustered, except Tb woohnaa-l ‘bullfrog’ shows Tb h < PUA *k < Egyptian x, and also shows the n: *wabxana > *wokana > *wohna in contrast to Tb waagaaš-t ‘little frog’ which appears to be a loan from a Cupan language; cf. Cp pl: wáxašly-em ‘frog’. The n appears to have been lost early, except in Tb, but is apparent in a cluster -Ct- in most. Yq, Ch, Cp, Ca, and Tb have extra syllables: *wakatta(-l(i)).

*wakattali > waktele > wahte’ele (Yq)

*wakattali > wakattil > wakacil (Tak)/waka(i)š- (Tb, Ca’s pl.)

[*-t- > -č- in Ca, Cp; Mn metathesis; wa > wo in Kw] [e1,e2,e3] [NUA: Num, Tak, Tb; SUA: TrC]

299 Egyptian(F) **hpʕ** ‘chew’; Egyptian(H) **hpʕ** ‘kauen [chew], in Mund hin- und herbewegen [move here and there in the mouth]’; this tie depends on an Egyptian vowel **hipʕa**, such that intermediate *hipwa > UA ***hiwa** ‘taste’: Yq híiwe ‘probar [taste]’, AYq hiiwe ‘check on, sample, taste’, and My hiiwe ‘taste, v’. Again, the bilabial as 1st element in a cluster is assimilated, like the above. [e1,e2,e3] [TrC]

300 Egyptian(H) **i’bty** ‘östlich Seite [left side], Osten [east]’; Egyptian(F) **i’bty** ‘east, left’; Coptic yebt ‘east’: Though lacking initial y/i, the other 4 of 5 consonants are apparent in UA ***oCpoti** ‘left’: CN oopooč-tli ‘left, left-hand side’; Cr ne-’uhtah ‘my left.’ The Cr u agrees with Azt o and UA *o, and if Cr lost intervocalic -p-, like it usually does (or the voiceless h may be the p’s remnant), then the two derive from *opotV. The -p- in Azt suggests a cluster (*ya’baty? > *yo’boty > UA *oCpoti); otherwise, its disappearance in Azt is likely too. The first round vowel o is a typical reflex of the glottal stop’. Two other cognate groups represent a syllabic collapse initiated by the loss of a vowel, resulting in a cluster, then the disappearance of the first consonant of the cluster, a common process in UA (Stubbs 2003): *opotV > opti > oti.

UACV-1305a ***opotV** ‘left’: CN oopooč-tli; Cr ‘uhtah. The Cr u agrees with Azt o and UA *o, and if Cr lost intervocalic p, like it often does, or if voiceless h is the remnant of -p- (*p > Cr h/ø), then the two match well, deriving from *opotV. In fact, these may tie to *otti below with loss of *-p- in a NUA cluster (*opotV > opti > otti > oci) as suggested by the *-c- in Sr ööc, ööci’ka ‘left-handed one’ and Ls ’éčva-š, in contrast to the -l- we would expect if not a clustered -tt-. [Cr loss of intervocalic -p-]

UACV-1305b ***otti(-pa)** ‘left (hand)’: BH.Cup *’ecva ‘left (hand)’; HH.Cup; M88-’o18; KH.NUA; KH/M06-’o18: Sr ööc ‘left’; Sr ööci’ka ‘left-handed one’; Ls ’éčva-š ‘left hand’; Cp išvá; Ca ‘išva; Tbr ote-wi-ná ‘left’. Sr ö, Ls e, Cp i, and Ca i, all agree with UA *o. The usual medial consonant reconstruction for NUA -c- is -tt- (*otti) because PUA *c > y in NUA. And the most common cause of *t > c/č is a following high front vowel; so *oti / otti is the preferred reconstruction. The Cupan languages show a following -va syllable, while Sr and Tbr only show the oti portion. In fact, the Tbr form may be the link between the Tak forms and Tr and Wr, though Tr, Wr, and Tbr all show a common compound, the latter half of which the Tak languages lack. Add Ktn oci’(ḥa) ‘left hand’ and the oi- of NP oi-naggwa ‘left side’ (o(y)i < *oci).

UACV-1305c ***oti-wina** ‘left’: Tbr ote-wi-ná ‘left’; Wr o’ená; Tr owená; Tbr ote-wi-ná. Something like *otiwina > *otwina > *o’wena (Tr, Wr) would account for these TrC forms. Is TO oogig ‘left’ a loan from these TrC forms? Though with differing affixes for different compounds, both NUA and SUA show the stem *otti-, ultimately from *opotV. [e1i,e2’,e3b,e4t,e5i] [NUA: Tak, Num; SUA: TrC, CrC, Azt]

301 Egyptian(F/H) **mnt** ‘thigh’ usually dual Egyptian **mnty** ‘thighs, dual’:

UACV-945 ***macci** / ***maCti** ‘thigh, upper leg’: M67-436 *mac ‘thigh’; M88-ma17 ‘thigh’; KH/M06-ma17: CN mec-tli ‘thigh, leg’; My máccam ‘muslo’; Pl mec- ‘leg (in compounds)’; HN mec-tli ‘thigh’; Eu morika ‘thigh’; Eu morite ‘thigh, gen.’; Eu morita ‘thigh, acc’; Ca mi-š ‘hip, thigh’ (construct) (< *mo); Tbr mo- ‘thigh’. Add Yq máča-m ‘leg, thigh’. [e1m,e2n,e3t] [SUA: Azt, TrC; NUA: Tak]

302 Egyptian(H) **xnm** ‘riechen [breathe (air)], einatmen [inhale], geniessen (Speise) [enjoy, eat (food)], erfreuen [enjoy]:

UACV-777 *kuCma/i / *kunmi (Kaufman)/ ***ku'mV** 'chew, nibble': VVH88 *ku_umi/*ku_uma 'eat' (as corn, to nibble); M67-152d *ku/*ko 'eat'; L.Son104 *kumi 'masticar'; Kaufman1981 *kunmi; Dakin 1982-30; M88-ku12; KH/M03-ku12: TO kuum 'chew, crunch'; Wr ku'mi; Tr gumí / kumu 'eat small things, like corn'; My kúume 'chew'; Wc kīmée 'mochar, eat small bites'; Cr kī'īma / kī'īmi 'eat'. In light of the glottal stops (Wr, Cr), we may be dealing with another consonant, i.e. a cluster or a glottal stop as well. Dakin (1982) ties these to CN kimičín ‘mouse’ (as a nibbler, good inclusion). Ken (KH/M06) and Jane Hill (2001) add SP kummia ‘old Indian name for corn, rarely used now’; Hp kokoma ‘dark red, almost purplish corn’; Hp koma ‘coxcomb, Amaranthus cruentus, a plant used to make red piki’ (Hill queries whether the two preceding are cognate; I would say so); CU kimīy 'corn'; TO kuum ‘eat, chew on s.th. that comes in little pieces’; Cm kukīime-pī ‘parched corn’. Add also AYq kumme ‘chew’; PYP kuum ‘chew’; WMU kimwí/kumwí 'corn'; TO kuumikud 'corn cob' literally as 'eating tool'. Note Kaufman's *kunmi, as the very reconstruction. [NUA: Num; SUA: Tep, TrC, CrC, Azi]

As the nibbler, the jackrabbit has the same consonants as ‘chew, nibble’ at 463 (abbreviated below):

463 Egyptian(H) **xnm** ‘inhale, smell, eat, enjoy’: **UACV-1757 *kaNmU / *kanmī** (Kaufman) ‘jackrabbit’

As for nibbling/tasting or ‘have a taste / taste good’, Kaufman’s reconstruction has k-nm- like Egyptian xnm:

303 Egyptian(H) **xnm** ‘inhale, smell, eat, enjoy’:

UACV-778 *kaNma(C) / *kamma < *kanma (Kaufman1981) 'taste, have taste or a quality of taste, such as sweet or salty': I.Num50 *kahma ‘(have a) taste’; M88-ka2 'be sweet or salty'; Kh/M06-ka2 'be sweet or salty': Mn qama (< *qamma) 'taste, v'; NP kama; TSh kama/kamma; Sh kammaC; Cm kama/i 'have a taste, be tasteful'; Kw kama 'taste, vi'; CU kamáy (Miller *kammay) 'taste, have taste, taste good'; CU kamá-tī (< *-ttī) 'tasty, good tasting'. Add Ch(L) kama- ‘have taste or flavor, vi’. This also appears in compounds such as Ch piya-gama 'sweet'. In M88-ka2, Miller includes M67-427 *kaka 'sweet'; L.Son71 *kaka 'dulce' as *kaka may be a reduplication of *kaCma 'taste'. ST kaak 'have a certain taste'; Yq kám-ta 'swallow, put in mouth'; ST kaam / kaamta / kaamik 'carry/hold in the mouth' may be semantically pivotal between *kaCma 'taste' and *kaCma 'mouth, cheek' and possibly tie them together. Sh and CU may suggest a final -C. Relative to Kaufman’s reconstruction *kanma, note Ca ken-ma ‘delicious, tasty’. [e1,e2,e3] [NUA: Num; SUA: Tep]

Relevant to ‘nibbling, tasting’ is the place where it happens (cheeks, mouth), and relevant to rabbits’ puffy cheeks as prominent when nibbling/eating:

304 Egyptian(H) **xnm** ‘inhale, smell, eat, enjoy’:

UACV-828a *kaCma ‘cheek(s), mouth’: Sapir; VVH87 *ka_uma ‘mouth, cheek, to taste’; B.Tep91 *kaama ‘cheek’; M88-ka26; KH/M06-ka26 ‘cheek’: TSh kamma ‘taste’; Sr qāḡ, pl: qāḡam ‘beard, facial hair’ (cognate? Miller queries, and I say yes.); TO kaam ‘cheek’; PYP kaama ‘cheek’; PYP kamar ‘face’; LP kama/kaam; NT káama ‘cheek’; ST kaam ‘cheek’; CN kam(a)-tl ‘mouth’; HN kamak-tli ‘mouth’; HN kama-wia ‘speak to’; Pl kamačal ‘jaw’; Pl kamak ‘cheek’. Likewise, NP gamu ‘chin’ and Yq kámta ‘swallow, put in mouth’ may tie these to *kama ‘taste’ as suggested by VVH.

UACV-828b *kaCma(C) > *kaḡa / *kana ‘beard, facial hair’: if Sr qāḡ ‘beard’ and Ktn kaḡa-c ‘beard’ are includable in KH/M06-ka44 ‘chin, whiskers’, then Mn qana ‘beard’ and Tb kaḡaa-l ‘facial hair’ seem so also, though we shall assign different letters for different nasals. Sapir cites Tb gaḡa ‘beard’ (kaḡaa-l ‘facial hair’ in Voegelin and Munro) and Kitanemuk qaḡa and CN kan-tli ‘cheek’ (Simeon), perhaps a related form of CN kama-tl above. Add WMU ganáqqö / qaná-qqö-ppü / gannáqwö ‘jaw, chin, n’; SP qannaqqo’o(N) / qannaqqo’-mpi ‘chin’; CU kaná-qö-pü ‘chin’. [medial m/n/ŋ] [e1,e2,e3] [NUA: Num, Tb, Tak; SUA: Tep, TrC, Azi]

Several UA *kamma forms mean both ‘taste’ and ‘sick’ as if in the sense of ‘experience’ or ‘partake of’ whether sweet (taste) or bitter (illness):

305 Egyptian(H) **xnm** ‘inhale, smell, eat, enjoy’:

UACV-1979a *kaCma > *kamma ‘hurt’: Mn ca-qama ‘hurt (physically)’; Mn qama ‘be sick, hurt’; TSh kammah ‘be sick, sore; ache, hurt’ (vs. TSh kamman ‘taste’); TSh kammanna ‘verbal noun of kammah; thus, TSh tama kammanna ‘toothache’; Sh(C) kamma- ‘be in pain, ache, be sick’; Sh kammah 'ache, dull pain’. What of Nv tuakama 'is pierced'? Note two similar terms Sh timmai ‘sick’ and Sh timmai ‘taste (food)’ have both meanings, as also Sh kamma is both ‘sick’ and ‘taste’, perhaps in a sense of ‘experience’ or ‘partake of’ whether sweet (taste) or bitter (illness). [NUA: WNum, CNum]

UACV-1979b ***na-kaCmi** > ***na-kammi** ‘sick’: Ch nagámi ‘sick’; SP nakammi ‘be sick’; CU nagámi ‘sickness, illness’. This is likely tied to ***kama** ‘(be in) pain’ with the **na-** prefix. [e1,e2,e3] [NUA: SNum]

Loss of initial i/y in stems of more than three consonants:

Initial i/y is often lost, and consistently in stems of more than three consonants. In fact, such a loss of initial consonants often happens in Egyptian itself:

Egyptian itnw and Egyptian tnw ‘be difficult’; Egyptian igr/igrt and gr/grt ‘furthermore, moreover’; Egyptian ixt and xt ‘thing’; Egyptian ixr / xr ‘by’ Similarly, UA forms often lack the initial i, but reflect the rest:

306 Egyptian **irtt** ‘milk’ > UA ***rīti/*rīci** ‘milk’;

300 Egyptian **i’bty** ‘left’ > UA ***opotī** ‘left’;

307 Egyptian **irtyw** ‘blue’ > UA ***tīyawī/*tayawī** ‘blue/green’;

308 Egyptian **išdd** ‘sweat’ > UA ***-sul/-sud** ‘sweat’;

309 Egyptian **itrw** ‘river’ > UA ***t(r)wV/*tiwī** ‘river.’

345 Egyptian **ifdw** ‘four’ > UA ***wattiwī** ‘four’

306 Egyptian **irtt** ‘milk’ (> ***irtt/irt** > Coptic eroote):

UA ***rīti/*rīci**: Wr rīci ‘milk.’ As **t > c** is frequent before high front vowels, with loss of initial **i-**. [e1,e2,e3]

300 Egyptian **i’bty** ‘left, east’; Coptic yeht ‘east’ (treated earlier) > UA ***opotī** ‘left’: CN oopooč-tli ‘left, left-hand side’; and many other SUA forms, yet they all lack initial **y/i**, the other 4 consonants are apparent. See at 300.

307 Egyptian(F) **irtyw** ‘blue’: (the last three consonants match UA perfectly, and if **-rt-** were clustered, it would likely only strengthen or double the **-tt-**, then with loss of initial **i/y** as usual, UA ***tīyawī / *tayawī** ‘blue/green’ matches Egyptian. Remember in Tep (TO, LP, Nv, PYP, NT, ST) ***y > d**, ***w > g**:

UACV-263 ***tayawī** > ***tīyawī / *tīyowī** ‘blue/green’: B.Tep249 ***tīdogi** ‘green, blue’; L.Son305 ***tīyo** ‘verde, azul’; M88-ti46 ‘green/blue’; KH/M06-ti46: ***tīyawī** > TO **čīidagi**; LP **tīdig**; Nv **stugdogi**; **studogivita**; NT **tīdó(gi)** ‘blue / green’; ST **t’yīdo**. Add PYP **teedag** and Eu **tadei** ‘blue’. For a reconstruction of ***tayawī**, TO, PYP, and maybe Eu show the 2nd vowel as **a**, while other Tep forms likely assimilated **a > o**, anticipating the following ***w**. And Eu **tadei** ‘blue’ shows the original first vowel ***tayawī**, while the other languages assimilated, anticipating to the points of articulation of **t** and **y** and **w**, remaining high between the high fronted consonants on both sides of ***a**, thus motivating **ī**. Cahitan ***tīwīli** (My **teweli** ‘blue, sky color’; Yq **téwe** ‘azul’; Yq **tewéli** ‘azulito’; AYq **tewei** ‘dark blue’) may belong since syncope of a vowel and assimilation are common in the Cahitan languages: ***tīyawī** > ***tīywi** > ***tīwī**. For loss of medial syllables in Cah, compare ‘bat’: ***so’o-pati** > **so’opeci** > Cah **sooci-k** (249) and ‘frog’ ***wakanta** > Cahitan **wahte** ‘frog’ (298).

[reductions; ***V > o/_w**] [e1i,e2r,e3t,e4y,e5w] [SUA: Tep, TrC]

308 Egyptian(F) **išdd** ‘sweat’; Egyptian(H) **išdd** ‘Schweiss [sweat], n’:

UA ***pa-sur** ‘sweat, v’: In the Tepiman compounds, the first syllable is ***pa-** ‘water’ (> Tep **va-/wa-**), so consider matters after initial **wa-/va-**, and remember that ***s > h** in Tep, and **d > l/r** in some languages.

UACV-2249 ***pa-sura** ‘sweat’: TO **wahud / wahul-** ‘sweat, vi’; TO **wahulđag** ‘sweat, n.; sweaty, adj.’;

Nv **vahurhu** ‘sweat, v’; Nv **sivahurhudaga** ‘sweat, n’; PYP **vahar** ‘sweat, v’; PYP **vahagdar** ‘sweat, n’;

NT **vaahúraryi** ‘sweat, vi’; ST **voor** ‘sweaty’ (pl ST vapor). Also likely are the latter two syllables of

Cr **táisi’e** ‘sweat, vi’; Wc **kwaásiiya** ‘sweat, n’, for Cr **-si’e** < ***surV**, and Wc assimilated the **V** a bit more toward **y**. The first two consonants (Egyptian **išdd**) may be apparent in Sr **yışka** ‘sweat, perspire’ and Cr **táisi’e** ‘sweat, v,’ while the Tep languages show the 2nd and 3rd consonants, and the 4th in NT. This is another word in which PUA ***pa** ‘water’ appears compounded in Tep. [***r >** in Cr] [e1i,e2s1,e3d,e4d] [SUA: Tep, CrC]

309 Egyptian(H) **itrw** ‘Strom, Fluss [river]’ > Coptic **yo’or**:

UACV-1818 ***pa-tiwa / tawi** ‘river’: these UA forms are compounded with UA ***pa-** ‘water’ in Uto-Aztecan ***pa-tiwa / tiwī** ‘river’: Eu **baciwe’e** ‘rio [river]’; My **bátwe** ‘rio’; Yq **bátwe** ‘rio’; Wc **háfiá** (< ***pa-tua** since Wc **h** < ***p** and Wc **ī** < ***u**); CN **aa-tlawi-tl** ‘valley, canyon, gully’; CN **aa-tooyaa-tl** ‘river’. These Cahitan forms in **-pa10** seem better here with Eu and CN. UA also has the Hebrew form Hebrew **ya’or** ‘river’ (799): UA ***yawa(y)n** ‘river, canyon’ which itself is a loan from Egyptian and quite matches the Coptic forms, yet UA ***tiwī** better preserves the **t** and **w**, the other two of the four consonants, that the Hebrew and Coptic forms are missing. UA loses the first **C**, consistent with the other five items losing initial **i-** in UA, while Coptic and Hebrew’s loan from Egyptian kept the 1st and 3rd consonants more clearly: Egyptian **itrw** > Hebrew **ya’or** (losing **t** and **w**, 2 of the 4 consonants, though the glottal stop may residually be the lost **t** and the round **o** an assimilation from the following **w**): Coptic **yo’or(e)** ‘river’ approximates the Sahidic and Achmimic dialects, **yor** in the Bohairic dialect, and **ya’ar** in the Fayyumic dialect (Loprieno 1995, 47). [SUA: TrC, Azt]

310 Egyptian(F) **s'** 'maggot':

UA ***sa'(w)a** / ***si'a** 'louse': Ca sa'wa-l 'louse (of hair)'; Ls sa'la-t 'body louse' (perhaps sa'-); Hp si'a 'nit, egg of head louse'. Many Num languages also show ***si'a** 'louse, worm, bug'. Num lost the glottal stop's rounding in 'sand' also, but Hp shows w in Hp tīwa < Egyptian t' 'earth'. Note the similarities between Ca sa'wa-l 'louse' (< Egyptian s') and Ca se'we 'ask' (< Hebrew š'l 'ask'). They show identical consonant representations for identical consonants (***s** > s, ***** > 'w), but a difference in vowels—one assimilating toward the final -l in Hebrew (though missing in Ca), raising and fronting the vowels, as in Ca e-e vs. a-a.

UACV-1399a ***pusi'a(C)** 'louse': I.Num161 ***pusi'a**/***posi'a** 'louse'; Fowler83; M88-pu14 'louse'; KH/M06-pu14:

Mn **pusi'a**; NP **poziabbi** 'louse, flea'; TSh **posia-cci**; Sh **posia-cci**. Fowler also lists Sh **puzi'a** and NP **pozi'a**, both showing glottal stops, as does Cm **pusi'a** / **pusi'a** 'head louse'. With two languages showing ***u**, I think ***u** > o. Miller also lists the SNum forms, which likely lost medial -si-:

UACV-1399b ***po'a** 'louse': Kw **po'o-vi**; SP **po'a-vi**; CU **pö'a-vi**; Ch **poo'a-vi** / **poo'aa-vi** 'body louse'; Ch(L) **poo'w-a-vi** 'louse'; WMU **pöö'a-vi** / **pöö'á-vi** / **pöö'a-vi** / **pöæ-vi** 'louse, lice, flea'.

[reduction or syllable loss in SNum] [e1s,e2'] [NUA: Num, Tak]

311 Egyptian(F) **ddft** 'snake, internal bodily worm'; Coptic **jatfe**:

Sr **sivät-t** 'body louse'; Sr fits well since 3 of 4 consonants appear and the only missing C would likely be the first element in a cluster, as in the Coptic form, and the first element in a cluster is usually lost in UA. Both Coptic and UA Serrano **sivät-** suggest a proto-form similar to ***šadfat** > ***sVpVt**. Note also the following:

UACV-2596a ***sipuli** > ***sipuyV** 'worm': Cp **sivuye-l** 'worm, maggot'; Ca **sivuy-al** 'worm'; Ca **sivuy-iš** 'being wormy, having many worms'; Nv **kosiburi** 'gusano'. Missing **si-**, perhaps Ktn **purpur** 'worm sp'. [r>y]

UACV-2596b ***sipuyu** 'rotten, wormy': Cp **sivúyu'i-š** 'rotten, decayed, adj' (cf. Cp **sivuye** 'worm, maggot'); CN **popoyoo-tl** 'rotteness, decay, n'. However, Egyptian **sp'** 'Tausendfuss, Tausendfüssler [centipede]' is quite similar as well. [slight V discrepancy] [e1s4,e2d,e3f,e4t] [NUA: Tak; SUA: Tep, TrC, Azt]

312 Egyptian(F) **kmt** 'a jar, n.f.':

CN **koma-tl** 'vessel, container'; CN **te-koma-tl** 'clay pot' (te- presumably from te-tl 'rock?'). [e1k,e2m,e3t]

313 Egyptian **nyw** (of, belonging to, pl possessions)

Ktn **niw** 'possession, belongings (used in the indirect possession construction):

Ktn **ni-niw tameata** 'my watch'; Ktn **mo-niw kooče** 'your dog'.

314 Egyptian(F) **'tp** 'load (cargo on animal or ship); be heavy-laden'; Egyptian(H) **'tp** / **'tp** 'beladen [to load]'; Coptic **ootp**:

UACV-388 ***hitapa** 'carry': Mn **hida** 'carry, hold using both arms'; NP **hida** 'carry in arms'; Eu **hítava-n** / **hitáwa-n** 'carry'; Wr **ihotába-ni** 'carry a heavy load'. [e1',e2t,e3p] [NUA: Num; SUA: TrC]

315 Egyptian(F) **ptr/pty** 'who? what?'; Egyptian(H) **ptr** / **pwtr** 'wer ist? [who is it?], was ist? [what is it?]':

UA ***piri** 'what': Tr **piri** 'what (interrogative pronoun)' (***putVr** > ***puti** > ***puri** > **piri**). SNum ***pu** 'what?' e.g. WMU **pu-'ni-k** 'what-do-?' [e1,e2,e3] [SUA: TrC; NUA: Num]

316 Egyptian(F) **hbs** 'garment, covering'; Egyptian(H) **hbs** 'Gewand [garment], Kleid [garment];

Coptic **hoobs** 'clothe, cover'; Coptic **hbos** 'covering, garment':

UA ***upa** 'wedding robe': Hp **oova** 'wedding robe' (Hp **o** < ***u**). All is quite as expected (pharyngeal **h** > (h)u, b > UA ***p**) except that the final consonant is missing. [e1h2,e2b,e3s] [NUA: Hp]

317 Egyptian(F) **i'dt** 'net'; Egyptian(H) **i'dt** 'Netz [net]'; Coptic **ate**:

UA ***yuta**: Ls **yúula-pi-š** 'rabbit net'. Ls **l** < UA ***t** < Egyptian **d**, and Ls **-p-** (instead of **-v-**) suggests a final consonant, like Egyptian **-t**. [e1i,e2',e3d,e4t] [NUA: Tak]

318 Egyptian(H) **smx** 'vergessen [forget], vernachlässigen [neglect]'; Egyptian(F) **smx** 'forget, ignore':

UACV-962 ***suma** / ***sumiCa** 'forget': M67-134 ***sum** / ***cum** 'disappear'; M88-su4 'disappear'; KH/M06-su4: Mn **sumi'a** 'forget'; Kw **na-sumaa-** 'forget'; CU **sumúay** 'forget'. Perhaps Sr **umi'k** 'forget' as ***s** > **h** in Sr; Ktn **amihik** / **ami'hik** 'forget, vt'; Cm **nasuwaciri** 'forget'; Cm **nasuwaci** 'lose s.th'; Ch **ti/na-sumia** 'forget, leave behind'; NP **simu'wa** 'forget'; TSh **nasuñwaci** 'forget'; Sh **na-suwaci** 'forget'; and perhaps Hp **süütoki** 'forget'; Hp(S) **sihtoki** 'forget'. [m/w] [NUA: Num, Tak, Hp]

319 Egyptian(F) **psi** ‘cook’; Coptic *piše*; Egyptian(F) **psw** ‘preparation, of food and drink (verbal noun)’; Egyptian(H) **psi** ‘kochen [cook], backen [bake]’; Egyptian(H) **psw** ‘verkochung [cooking]’:
 UACV-270 ***poso** ‘boil’ (perhaps < **pasu*): CL.Azt66 *posooni* ‘to foam’; *posoonal* ‘foam’; M88-po21; KH/M06-po21:
 Wr *pasu* ‘cook by boiling’ may represent the original vowelizing with an early leveling widely apparent:
 **wasu* > **poso*. CN *posooni* ‘boil, foam (of turbulent sea), get very angry’; CN *posoonal-li* ‘foam’;
 Pl *pusuni* ‘foam, froth, v’; Z *posoni* ‘foam, v.’; etc. To these Aztec forms, add Cah **poh-*: Yq *pohte*
 ‘hervir’; AYq *pohta* ‘boil, vt’; AYq *pohte* ‘boil, vi’; AYq *pohtia* ‘boil for s.o., vt’; My *pohte* ‘está hirviendo’.
 Numerous other examples show s > h in a cluster for the Cahitan languages, e.g. **tasikali* > *tahkali* ‘bread’. Parallel to Yq *pohte* is
 Ktn *vo’rik* ‘boil, vi’ though Ktn *voró* ‘boil, vt’ raises questions. Ca *pis-múlul* ‘come out, bubble up, boil, v’ also belongs, since Ca i
 < *o. Consistent with UA **tiku* < Egyptian *txw* vs. Egyptian *txi* and UA **pišo* < Egyptian *bšw* vs. *bši*, here also UA consistently
 verbalizes the noun form (Egyptian *psw*) over use of the Egyptian verb form (Egyptian *psi*). [*s > h/_C] [e1p,e2s,e3w]
 [SUA: TrC, Azt; NUA: Tak]

320 Egyptian(H) **xpx** ‘rauben [rob]’ > UA ***kīpīk** ‘take’: Yq *kebék-ta* ‘take, grasp’. [e1x,e2p,e3x] [TrC]

321 The Egyptian glyph for the consonant ‘m’ is an **owl**; however, the original word from which that glyph
 derives is unknown; it undoubtedly started with m and was probably short; Cerny shows Egyptian m- / mu-
 (construct) / maw ‘owl’ as possible morphemes for the first part of Coptic *mulaj* ‘owl’ (< **mwldj*); in that
 light, UA words for ‘owl’ are noteworthy: all reflexes of the various UA languages begin with **mu-*; some
 have only the single syllable *mu*, while others suggest a second consonant or cluster or additional
 morpheme(s) that surface as **muhu* in Nomic, **mu’u* in TrC, and *moḡwī* in Hp.

UACV-1590 ***muhuN** / ***muhum** ‘owl’: M67-312 **muhu* ‘owl’; I.Num97 **mu(hu(h))* ‘owl’; BH.Cup **muhuta* ‘owl’;
 L.Son153 **muhu* ‘buho’; Fowler83; M88-mu10 ‘owl’; Munro.Cup86 **múúhu-ta* > **múú-ta* ‘owl’; KH.NUA; KH/M06-mu10:
 Mn *muhu* ‘Pacific horned owl’; NP *muhu* ‘owl’; TSh *muumpi-(cci)* ‘horned owl’; Sh *mom-picci*; Kw *muhu-*
ci; Ch *muhúmpīci*; SP *mooC-(ppīci)* ‘hooting owl’; CU *múu-pī-ci*; Tb *muuhun-t*, *muhumbiš-t*; Cp *múú-t*;
 Ca *múú-t*; Ls *múú-ta* ‘horned owl’; Gb *múhut*; Sr *muum-t*; Ktn *muḡ-t* ‘great horned owl’; Hp *moḡwī*;
 Eu *muhút*; Op *muh*; Yq *múú’u*; My *múú’u*; Tbr *mu-tá*; HN *kwa-mohmoh-tli* ‘night owl’ (*kwa-* ‘forest
 dwelling, wild’). Add Tr *mo’tapa* ‘owl sp’ as Tr *tápani* ‘owl sp’ provides a convenient morpheme break for Tr *mo’tapa*.
 Sr *muum-t* showing -m- even adjacent to -t- recommends -m- as the 2nd nasal, unless it is the beginning of an old reduplication. Tak -t
 absolutive and especially Ls -ta suggest a final consonant. [e1,e2,e3] [NUA: Num, Hp, Tb, Tak; SUA: TrC, Azt]

322 Egyptian(H) **q’yt** ‘hochgelegenes land [high-lying land], Hügel [hill]’ from Egyptian(H) **q’i** ‘hoch sein
 [be high]’; Egyptian(F) **q’i** ‘tall, high’; Egyptian(F) **q’yt** / **q’iit** ‘high ground’:

UACV-1455a ***kawi** ‘mountain, rock’: M67-289a/b **kawi*/**kai* ‘mountain’; I.Num49 **kaipa* ‘mountain’; BH.Cup **qawīca*
 ‘rock’; KH.NUA; HH.Cup **qawīča* ‘rock’; L.Son79 **kawi* ‘cerro’; M88-ka8 ‘hill, mountain’; Munro.Cup74; KH/M06-ka8:
 Cp *kawí-š* ‘rock’; Ca *qáwi-š* ‘rock’; Ls *qawíi-ča* ‘mountain, hill’; Gb *xay* ‘sierra’; Sr *qaiič*; Ktn *kay-c*;
 Eu *kavít* / *kawí(t)* / *hawí* ‘cerro [hill]’; Tbr *kav* ‘cerro’; Wr *kawí* ‘cerro’; Tr *gawí* ‘montaña, sierra, tierra,
 campo’; My *káwwi*; Cr *áh-ka’i* ‘slope on backside of hill’; Miller includes Pl *ahku* ‘up, above, over, on
 high’. KH.NUA also notes the reduplicated forms: Sr *qaqaiič* ‘mountains all over the place’ and Gb *xaxáy* of
 similar meaning. Loss of bilabial in Gb again; cf. believe (567), man (76). Add Op *kagi* (*w > Op g). But TO *kawulk* ‘hill’ <
 **kapul-k* is from a different source (< **kapul-k* vs. **kawi*). Note the other liquid reflex in TO *kawud* ‘closely, short’. Ls *qawíi-ča*
 and Sr *qaiič* are a perfect reflection of an earlier **qa’iit-ta*, with the glottal stop rounded and most impressively -č- at the morpheme
 boundary with the noun suffix -ta added to a stem that ends in -t, because only a doubled *-tt- > -č-/-c-, a single *-t- > -l-.

323 Egyptian(H) **q’yt** ‘hochgelegenes Land [high lying land], Hügel [hill]’ < Egyptian **q’i** ‘hoch sein [be high]’:

UACV-2370a ***ko’ay** / ***ko’aiC** ‘top’: TSh *ko’e/ko’i-cci* ‘peak, point, top; crown of head’; Sh(M) *koi* ‘point,
 top’; Sh(C) *ku-kko’ai-cci* ‘hills’; Cm *ku’e* ‘top, summit, on top of’. Nomic’s reflection of **q’yt** rounds the
 anticipating vowel and keeps the glottal stop. [e1,e2,e3] [NUA: CNum]

UACV-2370b ***kwiV** ‘top’: SP *ukkwiya* ‘top’; SP *kwivuaa* ‘top’; CU *kwiYú* ‘top of head’. [NUA: SNum]

324 Egyptian(F) **k’w** ‘sycamore figs’; Egyptian(H) **k’t** ‘Frucht [fruit]’ (with a possible reference to
 sycamore fruit); Egyptian(H) **k’w** ‘unreife Sykomorenfrüchte [unripe sycamore fruit]’:

UACV-183 ***ku’u** / ***kuhu** ‘elderberry’: KH.NUA; M88-ku34 ‘elderberry’; KH/M06-ku34: Cp *kúu-t*; Ls *kúu-ta*
 ‘elderberry’; Ls *kúu-tpa-t* ‘elderberry bush’; Sr *kooh* / *kuuht*; Ktn *kuhuč* ‘fruit of elder tree’; Gb *kohút* / *kuhút*
 / *húkot/húkat* ‘saúco’; Ca *kú’ut* ‘cattail, soft-flag’. Add Tb *kuuhupi-l* ‘elderberry’. [e1,e2,e3] [NUA: Tak, Tb]

325 Egyptian(F) **k’nw** ‘vineyard’; Egyptian(H) **k’nw** ‘Weingarten [vineyard]’:

UA ***kunuki** ‘elderberry’: Mn *kunugíbi* ‘elderberry bush’; SP *kunnuḡui* ‘huckleberry’; the **kunu* portions
 align very well with Egyptian **q’nw**. [e1,e2,e3] [Num; Tb]

326 Egyptian(F) **x'w** 'plants, flowers'; Egyptian(H) **x'w** 'Kräuter [plants], Blumen [flowers]':

Tb kuu-l 'yellow flower.' [e1,e2,e3] [Tb]

327 Egyptian(F) **q'r** 'bundle'; Egyptian(H) **q'r** 'bundel [bundle], tasche [pocket]':

UACV-112 *kawaC 'pocket, bag': M88-ka38; KH.NUA; KH/M06-ka38: Ca káwkun-ily 'pocket, bag, purse'; Sr qawaa-taṅa-ṭ / qawaatīṅaṭ, poss'd: -qaawtaṅ 'pocket'; Ch kawa'a 'kind of big packbasket made with string'. Cp qáwkuni-ly 'bag, sack'. The last part of Ca and Cp (-kuni) is *kuna 'bag', and Sr -t- means a final consonant: *kawaC. [e1q,e2',e3r] [NUA: Tak, Num]

328 Egyptian(F) **q'r** 'bundle'; Egyptian(H) **q'r** 'bundel [bundle], tasche [pocket]'; the similarity of UA *kawaC 'pocket, bag' and UA *kawaC 'packrat', and both semantically derivable from q'r 'pocket, bag' make me think that the *kawaC 'packrat' below is from the same Egyptian root; especially amenable is

Ls qáw-la 'woodrat' whose -la suffix is infrequent and happens when the stem ends with a liquid or nasal:

UACV-1464 *kawaC 'rat, packrat': BH.Cup *qawala 'rat'; M67-340 *ka/kawa 'rat'; I.Num47 *ka(wa); M88-ka13 'rat'; Munro.Cup107 *qaawa-la 'rat'; KH.NUA; KH/M06-ka13 *kawa: Mn qawa; NP kawa 'packrat'; TSh kawan; Sh kaan; Kw kaa-ci 'woodrat'; SP kaa-ci; CU kaac'a-ci 'packrat, gopher'; Hp qaala 'packrat'; Tb haawa-l 'wood rats'; Sr qāā-ṭ; Gb xar; Ktn ka-č; Ls qáw-la 'woodrat'; Ca qáwa-l; Cp qáwe-l; Ch(L) kaaci 'rat'. Ls -la often means a final liquid or nasal consonant. This is in all branches of NUA, but not in SUA. [idddua] [loss of intervocalic -w- in SNum, Sh, Gb, Sr, like mtn, or ?Aramaic qwy 'gather?'] [e1q,e2',e3r] [NUA: Num, Hp, Tb, Tak]

329 Egyptian(F) **qd** 'go round'; Coptic koote 'go round, turn'; Egyptian(H) **qdi** 'umhergehen [walk about], umgeben [surround], herumstehen um (jdn) [stand around (someone), sich umkehren [turn back, turn around]';

Egyptian(H) **qd** 'Umkreis [neighborhood]'; Egyptian(H) **qd / qdd** 'schlafen [sleep]'; Egyptian(H) **qddq** 'bummeln [wander], schlendern [stroll]'; semantically, Egyptian 'to dwell/live/be at a place/area (neighborhood), walk around there, return regularly, sleep there' etc, is summed up by the UA meaning of 'dwell, live, be':

UACV-2006 *katī / *kattī 'sit': Sapir; VVH42 *ka,tī; M67-381a *kate; 381b *ka; BH.Cup qá 'be'; L.Son76 *katī 'sentarse'; M88-ka3 'sit'; KH.NUA; KH/M06-ka3: Mn qatī; NP katī (< *kattī) 'sit, sg'; TSh katī; Sh katīC; Cm kahtī 'sit, live'; Ch karī 'sit, sg'; Kw karī 'sit, stay, live, be alive'; SP qarī; CU kari; Tb halit~'aahal 'sit, live'; Cp qa 'be there, there it is'; Ca qál 'be, exist (of animates)'; Ls qál 'live, be'; Gb xá/xaró 'estar'; Sr qaṭ/qaṭī 'be, stay, dwell, live, remain, be alive, have to, be possible'; TO kaač 'lie lifeless, exist over an area'; Op katte; Op karu 'impf verb suffix: was verb-ing'; Eu kacī; Wr kahtī 'estar sentado, sg.'; My káttek 'estar sentado'; Yq káatek; Tbr katé 'estar, estar sentado, vivir, estar en'; Wc kaatéi 'estar sentado, vivir'; Sapir includes Cr ka 'be, sit'; Pima kacī 'lay'; and CN kaa (pret: ka', katki, pl. kate) 'be'. Of interest is that SP has two identical forms in SP qarī 'sit, dwell' and SP qarī 'protect' which 'surround' above aligns with. Some suggest *-tt- > -t/-c-. [*t > l in Tb, Tak, not Sr, > r in Num; Gb o] [e1q,e2d] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azt]

330 Egyptian(F) **gwn** 'sack'; Egyptian(H) **gwn** 'Sack':

UACV-114a *kuna 'bag, sack': Munro.Cup10 *kúúni-la 'bag, sack'; KH.NUA; KH/M06-ku11: Kw kuna-bī-zi; Ch kúna-vī; SP kuna; WMU kuná-vū 'bag, sack'; CU kuná-vī; Ls kún-la; Cp kúni-ly; Ca kúni-ly; Gb -kun.

UACV-114b *kana 'bag, sack': Cr ka'aní 'talega' and Wc kanána 'cinturón, víbora para dinero'. With a V assimilation (*u-a > a-a), these two groups may belong together, especially in light of CN's tendency for anticipatory assimilation and CrC's affiliation with Azt. [e1g,e2w,e3n] [NUA: Num, Tak; SUA: CrC]

331 Egyptian(F) **qny** 'be yellow'; Egyptian **qnit** 'a yellow pigment'; Egyptian **qnt/qnit** 'yellowness (?) of eyes' > Cp **kenekene'e-š** 'yellow'; pl: kekne'-čim. [e1q,e2n,ei3] [NUA: Tak]

332 Egyptian(F) **qrḥt** 'serpent spirit, as guardian of a place or princes of ancient family' (sometimes bird determinative instead of serpent); Egyptian(F) pl: **qrḥwt** 'serpent figures in gold'; Egyptian(H) **qrḥt** 'Uradel [ancient nobility]'; Egyptian(H) **qrḥ** 'Freund [friend], Alliiertes [ally], Partner':

UA *koNwa 'snake' reflects a -rḥ- cluster (< *qVrḥat), as well as the feminine ending -at > -a. Tr kayewá 'variety of venomous snake' might show a separation of that cluster (< *qaraḥat), and Eu korós 'a kind of large snake that kills jackrabbits' is another interesting look for such consonants. Cp qeqiṅi-ly 'king snake' and Ls qiḡeṅ-la 'ring snake' < Tak *koṅo all reveal Tak -ṅ- from the -rḥ- cluster (a liquid-pharyngeal cluster), very natural; and while *kowa has been a common reconstruction, Kaufman (1981) *konwa and Joe Campell (1976) *koṅwa, predate me in constructing a nasal *koNwa (note Tak -ṅ-). Of interest is that the Egyptian determinative is sometimes a bird instead of a serpent in light of the 'feathered-serpent' compound. Yet most striking is that CN kooaa-tl means both 'snake' and 'twin', a rather odd pair of meanings, and the

Nahuatl loan is the source of North American Spanish *cuate* ‘twin’ also meaning ‘close friend, pal’ (Bills and Vijil 97), and Egyptian *qr̥h(t)* has both meanings—‘serpent’ and ‘partner’—both written with cobra image: UACV-2058 ***koNwa** ‘snake’; ***tī-koNwa** ‘rattlesnake, rock-snake’: Sapir; M67-395 **ko* / **kowa* ‘snake’; I.Num 219 **toko(h)wa* check’snake, rattler; L.Son88 **ko* ‘serpiente’; B.Tep116 **ko’oi* ‘snake’; Munro 1973; Kaufman 1981 **konwa*; Fowler83; M88-ko12 ‘snake, rattlesnake’; KH/M06-ko12: many forms contain the prefixes **pa-* ‘water’ and/or **tī-* (> **to-*) ‘rock’, as Sapir and Miller have suggested: Mn *toqoqwa* ‘snake’; Mn *patagówa* ‘watersnake’; Mn *togóqa* ‘rattlesnake’; NP *togoggwa* ‘rattlesnake’; TSh *koko* ‘gopher snake’; TSh *pa-suku/tokowa* ‘water snake’; Sh *tokoa* ‘snake, rattlesnake’; Sh *kokon* ‘bull snake, blow snake’; Sh *pasinkokon* ‘water snake’; Kw *tokowa* ‘rattlesnake’; Kw *koko* ‘gopher snake’; SP *tojoa-vi* ‘rattlesnake’; CU *togo-vi*; TO *ko’oi/ko’owi* ‘rattlesnake’; Nv *ko’o*; PYp *ko’o*; NT *kói/kóyi*; ST *ko’*; Eu *vakoc* ‘culebra’; Yq *baákot*; My *baákot*; Wr *kuhuá* ‘snake sp.’; Tbr *koó-t*; Wc *kúú*; Cr *ku’uku’u-se* ‘snakes’; Cr *kuku* (Sapir); CN *kooaa-tl* ‘snake, serpent, worm, twin’; Pl *kuuwa-t* ‘snake’. Munro (1973) includes Ls *qiqeñ-la* ‘ring snake’ (with reduplication), Cp *qeçeñi-l’* ‘king snake’ (Ls loan?) and shows **w* as one source for Ls *ñ* and so for other Tak languages as well. Joe Campbell (1976) marshals evidence for underlying *ñ* or **koñwa*, to which SP *tojoa-* with nasal anticipation is consistent, and which Kaufman (1981) also reconstructs with a nasal **konwa*. Yet Tep shows no sign of *g* (< **w*), only glottal stops and *w*, much like the **r* > ’ in a cluster, then separated as in **wirwiru* > **wi’irwiru* ‘big’ and **kolkoli* > **ko’okoli* ‘sick’. So a cluster **-rw-* > **-Nw-*, a liquid nasalized in NUA, and **-lw-* > **-’w-* (> *ko’owi*) glottalized then separated in Tep fits well. Is Tep *-ogo* or *-Vgo-* frequent medially? [e1q,e2r,e3h2,e4t] [NUA: Num, Tak; SUA: Tep, TrC, CrC, Azt]

333 Egyptian(F) **qd** ‘go round’; Egyptian(F) **qd** ‘use potter’s wheel’ (which spins): Coptic **koote** ‘go round, turn’: UA ***koti** / ***kuri** ‘turn, go around’: Wr *kuri-* ‘twirl, spin’; Tr *guri-* ‘turn, spin’; AYq *kuria* ‘turn, wind, stir’; PYp *kutligda* ‘twist, turn, vt’; PYp *kootim* ‘surround’; Ch *koto’o-ñu* ‘turn around and return.’

UACV-1445a ***kuta/i** ‘mix’: Kw *-kuri-* ‘move in a circular manner’; Kw *çi-kuri* ‘poke, stir’; Kw *ma-guri* ‘stir with the hand’; AYq *kuuta* ‘stir, mix, vt’; AYq *kuuti* ‘mixed’; My *kuutía* ‘mezcla [mix]’; Eu *kurá-* ‘amasar [knead]’.

UACV-1445b ***koti** ‘stir, mix’: Hp *qöri-k-na* ‘stir, mix, plow, vt’; Ls *qéli* ‘stir, mix (as food)’. Ls *e* and Hp *ö* both correspond to PUA **o*. Note that **koti* and **kuti* differ only in a slight change of round vowel, perhaps an innovation in non-Num NUA, easily possible with a previous final vowel *-a*: **kuta* > *kota/koti*. [e1q,e2d] [NUA: Tak, Hp, Num; SUA: TrC, Tep]

334 Egyptian **qd** ‘pot’; Egyptian **qd** ‘potter’; Egyptian **qd** ‘use the potter’s wheel’;

Coptic **koot** ‘turn, potter’; Coptic **koote** ‘go round, turn’:

UA has several forms showing **koti*, perhaps with different prefixes: **tī-koti*, and *wa-koti*.

UACV-1710 ***tikori** ‘dish’: Eu *tékori* ‘plato, carrete [plate]’; Tbr *teka-lí-t* ‘olla [bowl]’; *teko-lí-t* ‘olla [bowl]’. Lionnet’s morpheme boundaries are often wrong: Tbr *te-koli-t* is more likely. [e1q,e2d] [SUA: TrC]

335 Egyptian **qd** ‘pot’; Egyptian **qd** ‘potter’; Egyptian **qd** ‘use the potter’s wheel’;

Coptic **koot** ‘turn, potter’; Coptic **koote** ‘go round, turn’; with article, Egyptian **wḏ-qd** ‘a pot’:

UACV-1714 ***wakori** ‘pot’: Hp *wikoro* ‘bottle, jug or vase with a narrow neck’; Yq *wáko’i* ‘comal’; Wr *wa’kári* ‘potsherd’. These three forms have much in common, since UA liquids go to glottal stop in Yq, and sometimes remain liquids in Hp (Shaul 1985). So the consonants are consistent. In the first vowel, two of three show *a*, and in the second vowel two of three show *o*, though Hp *o* and Yq *o* do not match exactly. [-r- > -’-; Liq in NUA/SUA] [e1q,e2d] [NUA: Hp; SUA: TrC]

336 Egyptian(F) **nxt** ‘strong, stiff, hard’; Coptic **nuušt**; Egyptian **nxt-š** ‘strong of arm’:

UA ***nokat** ‘upper arm’: Eu *nokat* ‘upper arm’. This is a semantic shift—strong > upper arm—and what muscles symbolize strength even today?—those of the upper arm. [idddua] [e1n,e2x,e3t] [SUA: TrC]

337 Egyptian(H) **r’-ib** ‘Magen [stomach]’ lit. mouth-(of)-heart’: If we keep in mind that Egyptian *r* ‘mouth’ is more fully *r’* with a glottal stop, then Egyptian *r-ib* < **r’-ib*, and the round *o* with glottal stops in UA are noteworthy; in addition the juxtaposed possessive would put the final *-b* as first consonant in a cluster, making it disappear as outlined in 4.3 (294-300); however, with a suffix, like *-a* ‘her’, we would expect exactly what we see in **to’i* without a suffix and SUA **to’pa* (< *to’ib-a*) with a suffix:

UACV-2191 ***to’i** ‘bone, belly’: CL.Azt92 **-ihtī-k* ‘in, inside’ (mentioned by CL as possibly cognate); M88-to9 ‘belly/panza’; Munro.Cup11 **téé’i-la*; KH/M06-to9: Ls *téé’-la* ‘belly’; Cp *tí’i-ly* ‘bone’; Ca *té’-i-ly* ‘bone’ and Ca *tí’ily* ‘belly, stomach, waist’; Ls *téé’-la* ‘belly’; Sr *tö’|t̥*. Munro suggests that there may be two sets involved because of the semantics and not entirely consistent vowel correspondences, since the *e* in Ca ‘bone’ should correspond to Ls *o* and Cp *ə*. Sr *tö’|t̥* ‘belly, stomach’ suggests **o*, with which the first vowels of the Cupan languages agree also. Jane Hill (p.c.) notes Yokuts *toḡ* (Newman, 218), allowing the possibility of borrowing one way or the other. CN *i’te-* / *i’ti-tl* ‘belly’; CN *-i’tek* ‘within, inside, postp’; Pl *ihti* ‘belly, abdomen’. Campbell,

Langacker, Miller, and Hill all list the Azt forms, but with some question. As glottal stops are highly anticipated, I find *to'i > Azt i'ti quite probably cognate. [NUA: Tak; SUA: Azt]

UACV-2190 ***topa** 'belly, stomach': M67-417 *to 'stomach'; L.Son306 *to 'panza'; M88-to9 'belly/panza'; KH/M06-to9: Wr tohpá; Tr fopá; My toppa; My tópa'ara 'panzó'; Eu toa. As Miller noted, Eu toa (<*towa / tova <*topa) probably belongs with loss of intervocalic bilabial, and *to'pa < *to'ib-a for these. [-p- > ø in Eu] [SUA: TrC]

338 Egyptian(F) **swḥ** 'loincloth'; Egyptian(H) 'Schurz [apron], Mantel [coat]':

Wr sa'wela 'loin cloth, breech cloth'. Finding another example of a cluster -wḥ- or -ḥw- resulting in UA -'w- would be preferred. [e1s,e2w,e3h2] [TrC]

339 Egyptian(H) **ḥmt / ḥimt** 'Frau [woman], Ehefrau [wife]':

Egyptian **t'-ḥimat** 'the-wife'; pl **ḥmwt**; Coptic hime:

UACV-2585 ***tihima** 'spouse': Wr tehimá / tehíma 'esposo, esposa'; Ls to'ma 'wife'; Ls tó'ma-vu 'husband'.

Wr e and Ls o both correspond to PUA *i, UA's schwa or ə, so the two correspond well, with a syllable reduction in Ls. These match the definite article form: Egyptian t'-ḥimat 'the-wife'.

UA ***tihima** 'spouse'; ***hamut** 'woman': one of Egyptian's alternate forms actually includes medial i and also Coptic hime < *ḥimat. The pharyngeal ḥ did not have the rounding effect in Coptic that it did in UA; however, alternate forms occur in Egyptian often enough that the Egyptian dialect in question may have had a different kind of h—h or h—for this word. Though not attested, such would have Coptic te-hime 'the wife' and Wr tehimá/tehíma 'spouse' being nearly identical, which aligns with Ls tó'ma 'wife, n; for man to marry a wife, v' (Ls o < *i/e). The Cah languages below (Yq, AYq, My) show a nice match for the Egyptian pl ḥmwt, and consistent with the other UA forms, show a non-pharyngeal h or h in Cah *hamut 'woman,' pl *hamučim 'women': Yq hámut 'woman', pl: hámučim; AYq hamut, My hammut 'woman'. Another consistency is that both UA terms—***tehima** 'and ***hamut**—match the Egyptian sg and pl respectively and both exhibit a lack of pharyngeal rounding in UA, the two terms being consistent with each other.

[e1h2,e2i,e3m,e4t] [NUA: Tak; SUA: TrC]

340 Egyptian(F) **ḥmt** 'woman', pl: **ḥmwt**:

UA(Cahitan) *hamut 'woman', pl *hamučim 'women': Yq hámut 'mujer [woman]', pl: hámučim;

AYq hamut 'woman'; My hámmut 'mujer [woman], hembra [female], pl: hamúučim 'mujeres [women]'. Interestingly, we have the Egyptian feminine plural -wt built into the UA singular and then the Hebrew plural

-im attached to that, and in case anyone think that strange, it is worth mentioning that the same thing happened in Hebrew: the Hebrew feminine plural suffix -oot added the Hebrew masculine plural construct suffix -ee when the plural noun is possessed, and the vowels -oot-ee in UA rise to *-uti > uči.

Instances of **Egyptian h** are less numerous in Egyptian too and thus its correspondences less certain, but some parallels suggest behavior like h (341, 299), though an instance of behavior like ḥ may be in 342.

341 Egyptian(F) **ḥsq** 'shave'; Egyptian(H) **ḥsq** 'rasieren [shave], scheren [shear]':

Hp hèewi 'scrape out, scrape clean'. [e1,e2,e3] [Hp]

342 Egyptian(F) **shr** 'milk, v'; Egyptian(F) **shrt** 'milking':

UA *soyti 'milk, v': Ca siyči 'milk (as cow, gum plant), v.' (Ca i < *o and č < t). [e1,e2,e3] [Tak]

299 Egyptian **ḥpṣ** 'chew, move around in the mouth' > *hipwa > UA ***hiwa** 'taste' treated at 299 above.

Medial or **non-initial f** is less than certain. Some possibilities suggest UA *p (< f, 282, 343, 344), as it is in initial position; others suggest *w (345, 346), which reminds us that some may be coincidental similarities. On the other hand, a rule like clustering with another consonant triggering Egyptian f > w, but f > p for initial or intervocalic occurrences may explain them all, if early clusters were later separated. For f > p is also less than natural, unless there occurred a creolization or merger of a smaller group, having f in their language, with a larger group who had only p and w, but no f, in their pronunciation repertoire, which pronunciations eventually dominated. Doing other labio-velars (like the kw in the Semitic-kw) in clustering or geminating environments is consistent with f > w also in clusters.

282 Egyptian **wf** ‘lung’: Tbr **wopaN** ‘lung’; the superscript -n in extinct Tubar likely means a nasal vowel.

343 Egyptian(H) **kf / kf** ‘entblößen [denude, uncover]’; Egyptian(F) **kf** ‘uncover, unclothe, doff clothes, strip, deprive, despoil, clear (of sky), gather (flowers)’:

Hp qàapī-k ‘peel off, scale off, lift/come off as a sheet, v’ (the glottal stop may be anticipated to cause the doubling of *-’p- > -pp-; perhaps Ca kǐvlu ‘be stripped off, be naked.’ [e1k,e2f,e3’] [NUA: Hp]

344 Egyptian(F) **kf** ‘hinder parts of bird, base, bottom (of jar)’: Cp kəpawə ‘hip’. [iddddua] [e1k,e2f,e3’] [Tak]

345 Egyptian(H) **ifdw** ‘vier [four]’:

UACV-2627 ***wattiwi** ‘four’: M67-511 *wa ‘four’; I.Num268 *wa(h)cī; KH.NUA; M88-wa11; KH/M03-wa11: Sr wačah ‘four’; Ca wǐciw; Ls wasá’; Cp wǐciw; Gb wačá’; Mn waci; Mn wacikwi-i/tu ‘four’; NP wacci; NP waciḡḡwi’yu; TSh wacci(wi); TSh wacciwi(tin); Sh wattiwih-tin; Sh wa-ccíwih-; Kw wacuu; Kw wa-cuu-yu; check preceding Num; Ch waciw; SP waciḡwi-; WMU kohččúwini / wohččúwini; CU wəcúwi-ni. Ken Hill adds Ktn waca ‘four’. WMU kohččúwini introduces an interesting case of a Num language developing a sound change similar to Tep, after vowel assimilation: *wa > wo > ko. Other instances of WM Ute showing k < *w exist as well. Sr wačah and Ls wasá’ suggest vowel assimilation also occurs in Ca wǐciw, Cp wǐciw. [*-tt- > -c-] [e1i,e2f,e3d,e4w] [NUA: Num, Tak]

346 Egyptian(F) **hfd** ‘climb’; Egyptian(H) **hfd** ‘aufsteigen (zu himmel) [rise/climb up (to sky/heaven)]’: UA *hu(w)at ‘climb, rise’: Sr hoääč-k ‘climb’; Sr hōöc-q ‘arise, get up’; Sr hiöc-q ‘go up (as through the air)’. [e1h2,e2f,e3d] [Tak]

347 Egyptian(H) **wr / wl / w’r / wnr** ‘Rohrflöte [reed flute]’:

UACV-912 ***wiru** ‘play a reed flute’: M88-wi18 ‘to play a (reed) flute’; KH.NUA; KH/M06-wi18: Ca wíiru; Ls wíiru; Sr wiiroi’n ‘play a reed flute’; Sr wiiroi’ni-t ‘reed flute’; Ktn wiro’i / wiroi’i ‘play (instrument)’; Ktn wiro’i-n-ihwa’-t ‘flute, any musical instrument’; WMU viyu’eviiyu’ni ‘flute, whistle’ even shows the glottal stop found in Sr, in fact, is very similar to Sr wiiroi’n. Kw woyo ‘flute’ (archaic) belongs; and WMU iə’nəp ‘flute’ is similar to Kw woya’a-ni(m)bī ‘musical instrument, flute’ (archaic). TSh wooino ‘flute’ and NP kocokkwoino resemble the first 3 segments of the Kw form. Ken Hill lists CN wiiloo-tl ‘dove’ querying whether related or not. A decent possibility! [r > y (Sr, WMU, Kw); w > v in WMU] [e1w,e2r] [NUA: Tak, Num, Hp; SUA: Azt]

More examples of initial **t** > **t**:

348 Egyptian(F) **thm** ‘hunt’; Egyptian(H) **thm** ‘jagen [hunt]’:

UACV-1901b ***tīm** ‘look for’: CN teemoaa ‘look for’; Ls tóma ‘go on a bear-hunting party’. Because UA *w > Tbr m^w, some see Tbr ha-tetemo ‘hunt’ and Tbr temo ‘find, see’ to be from < UA *tíwa ‘find’, but a tie to CN teemoaa is as likely. [SUA: Azt/Tbr] [e1t,e2h,e3m] [NUA: Tak; SUA: TrC, Azt]

349 Egyptian(F) **ts** ‘neck’: CN toski-tl ‘throat, voice’; CN toskak ‘throat’. [e1t,e2s] [SUA: Azt]

350 Egyptian(F) **ts** ‘to tie, weave, join, order, arrange, marshal (troops)’; Egyptian(F) **tsw** ‘commander’:

UACV-1853 ***tísa** ‘order, v’: B.Tep237b *tíhani ‘to order’; 237a *tíhanai ‘he orders’; M88-tí18; KH/M06- tí18: TO čehani ‘order, v’; UP číhañi; LP tiahíñi; NT tíáñi; ST tyiñi. In Bascom’s NT dictionary: NT tíáñi ‘command’; NT tíáñidami ‘boss’. (*s > Tep h/ø) Ls tóšḡu- ‘command, order’. [e1t,e2s] [NUA: Tak; SUA: Tep]

220 Egyptian(F) **tsw** ‘commander, protector’ (< ts ‘order, arrange’): NP, CU, WMU ***tísu** ‘knowing, smart’.

351 Egyptian(F) **ts** ‘tie, weave’:

UACV-2106 ***tuCtusi** > **tu’rusi** ‘spider’: part of M88-tu6: Wr tu’lúsi ‘araña [spider] o tipo de araña [type of spider]’; My túurus, pl: turús-im ‘araña’; Tr turusí ‘araña venenosa [poisonous spider]’. [iddddua] [SUA: TrC]

More examples of initial **g**:

352 Egyptian(F) **gw** ‘pull tight, be choked’:

UACV-1725 ***kawa/i** ‘drag, pull’: Ls xááwa/i ‘be dragged, swept, vi; drag, sweep, vt’; Cp xúwe ‘pull’. [Vw > uw, initial x] [NUA: Tak]

353 Egyptian(F) **gr** ‘be silent, quiet, still’: Tr **kiri** ‘tranquil, quiet’. [e1g,e2r]

354 Egyptian(H) **gr/grt** ‘auch [also, too], ferner [further(more)]’; Egyptian(F) **grw** ‘also, further’: Wr **garí** ‘also’ (Miller 1996, 138); Tr ga/ka ‘an emphatic’. [e1g,e2r]

355 Egyptian(F) **grh** ‘night’; Coptic čoorh:

UACV-2610 ***ki(C)aNwi** / ***kiyawi** ‘yesterday’: Sapir: Kw *kīiawe*; Ch *kīaw(i)*; SP *kīanjwi*; WMU *gīáo* / *kīáw*; CU *kīaw*; Tbr *kiri-mwiy-o* ‘de noche [at night]’; Tbr *kiri-mwa-li-t* ‘noche [night]’; Lionnet over divides Tbr syllables, and given Tbr *mw* < *w, these both align with ***kiriwi-/kiriwa-**. Sapir ties the SP form with CN *kaawi-tl* ‘time’ and Tepecano *takaw*. That is possible since SNum and CN have only one vowel different (***kiawi** > *kaawi*) and in light of CN’s tendency toward anticipatory V assimilation (e.g., *sand*). Tb(V) *’iwi’a’η* ‘yesterday’; Tb(M) *iwa’aj* ‘yesterday’ is worth keeping around to think about, though the reconstruction given considers Num and Azt, but not Tb. This semantic change is parallel to the semantic change of UA ***tuk** ‘night’ (in most UA languages) but to Hp *took* ‘last night.’ Compare Hp *tookila* ‘night’; Hp *took* ‘last night’; and Hp *löö-tok* ‘day before yesterday, lit: the two-night (ago)’ in which ‘night’ comes to mean ‘yesterday/last night.’ [Anticipatory V assim in CN in *green, sand, yesterday*] [NUA: SNum; SUA: Tbr, Azt]

UACV-2611 ***kintu** ‘yesterday’: TSh *kintu(sī)*; Sh *kintun*; Cm *kītu*. [idddua] [NUA: CNum] [e1g,e2r,e3h2]

356 Egyptian(F) **grh** ‘complete, finish off’ > Tr *gare/kare* ‘be able, finish’; Wr *kahu* ‘finish, be able’. [e1g,e2r,e3h2] [TrC]

357 Egyptian(H) **ggt** ‘Niere [kidney]’; Egyptian(F) **ggt** ‘kidney, n.f.’; Egyptian **ggt** is a feminine noun, so Egyptian **t’-ggt** ‘the kidney’ with the definite article:

UACV-1256 ***takkiC-** ‘kidney’: NP *ddakipona*; TSh *takkippono*; Sh *takkip(p)oon*; Cm *ta’ki*; Ls *tákalak-may* (reduplicated). [e1g,e2g,e3t] [NUA: Num, Tak]

358 Egyptian(F) **kns** ‘pubic region’; Egyptian(H) **kns** ‘scham [shame, private parts]’:

Wr *kohsī* ‘anus, vagina’. For another n-plus-sibilant cluster reducing to the sibilant (-ns- > -s-), see (129) Egyptian *wnš* ‘jackal’ where one language kept n in the cluster, while the others lost the n. [e1k,e2n,e3s] [TrC]

359 Egyptian(F) **ktkt** ‘quiver, v’: Wc *kace/kaci* ‘tremble, shake’; Cr *ra-tee-ka’ahci* ‘shake it, vt’ (*ti* > *ci*). These would align with a non-reduplicated **kt** rather than **ktkt**. [e1k,e2t] [TrC, CrC]

360 Egyptian(F) **šw** ‘dry, dried’; Coptic *šowe*: Tb(V) *šuu* ‘dry, vt’; Tb(M) *suu’at* ‘hang up to dry’.[e1s1,e2w]

361 Egyptian(F) **šw** ‘sun, sunlight’: UA ***siw** ‘hot’: Ca *siw* ‘become hot’; Ca *siw-ma* ‘hot’; Ca *siwi-š* ‘heat’; CN *šiu’tlatla* ‘be hot’. [idddua] [e1s1,e2w]

362 Egyptian(F) **sxi** / **zxi** ‘hit, smite, v’; Egyptian(F) **sxt** ‘a blow, n.f.’; Coptic *sooš* (or 1263?):

UACV-2318 ***sik** ? or ***sok** ‘beat, throw (with power, furry)’: Ca *séqay* ‘whip’; Ca *pe-séqay* ‘whip, throw (one’s power at s.o. to kill him)’; CN *šookoa* ‘hurl s.o. or s.th. down in scorn’. We would expect 1st V Ca *i* (< *o); however, assimilating *i-a* > *e-a* is frequent. [e1s,e2x,e3i] [NUA: Tak; SUA: Azt]

363 Egyptian(H) **srqt** / **s’qt** / **slqt** ‘Skorpion (ein Sternbild [constellation]), n.f.’:

UACV-1887 ***saka** ‘scorpion’: L.Son228 **saka* ‘escorpion’; M88-sa16; KH/M06-sa16: Op *sakkara*; Eu *sákra*;

Yq *sákkau*; My *sáka’awi-m*; Wr *sahkála*. (For other Wr -hC- < -CC-, see 358) The *siaa’* of SP *siaam’ogoci* ‘scorpion’ may belong, but not yet securely enough to count it. This is likely from ***sarqat-ta** > *sakka-ra* with the 1st r lost in a cluster. [e1s,e2’,e3q] [SUA: TrC]

364 Egyptian **t’-srqt** / **t’-s’qt** ‘the scorpion’

UACV-1891 ***taska** ‘scorpion’: Cr *taska-(te)* ‘scorpion(s)’; Wc *tee-riká* ‘scorpion’. [*r>s?] [e1s,e2’,e3q] [SUA: CrC]

365 Egyptian(H) **xdw** / **xddw** ‘fische [fish(es)], coll. pl’: UA ***kīcu** ‘fish’:

UACV-892 ***kīcu(C)** ‘fish’: Sapir; BH.Cup ****keyú!**?; HH.Cup ***kiyú!**; L.Son103 ***kucu** ‘pescado’; Fowler83; M88-ku20 ‘fish’; Munro.Cup45 ***kiyú!**-l/**kəyú!**-l; KH.NUA; KH/M06-kī18: NP *kuyui* ‘Pyramid Lake sucker’; SP *pa-kīu* ‘fish’; Hp *paakīu*; Tb *kuyuu-l*; Cp *qeyú-l*; Ca *kīyu-l*; Ls *kīyú!-l / *kuyú!-l; Sr *kihuu!*; Ktn *kihuč*; Gb *kyur*; Eu *kučú-t*; Tbr *kičú-t*; Yq *kúču*; My *kúču*; Tr *kočú*; Wc *kečī*.**

*kīcu	> *kīcu (Tbr, Wc)	SUA
	> *kucu (Eu, Yq, My, Tr)	SUA
	> *kiyu (Ca, Cp, Ls, Sr, Gb, Hp <i>kiw</i> < *kiyu)	NUA
	> *kuyu (Tb, Ls, NP)	NUA

Manaster-Ramer (1992) cites this set, which nicely demonstrate his "Northern UA sound law: ***-c- > -y-**" since all the SUA languages show *c*, while NUA languages show *y* and two *h*. Some show the 1st V as high-front (Tbr, Wc, Ca, Cp, Sr, Gb, Hp, SP) and others show *u* (mostly in SUA languages: Eu, Yq, My, Tr, and two in NUA, Tb, Ls), and I like AMR and Ken Hill’s vowel choice because a doubled **-dd-/-cc-** with final *w* would leave the 1st V unstressed and variable, and *ī* is a good choice for an unstressed vowel. Yet whether ***i/ī-u > u-u** (the 1st assimilated to the 2nd) or ***i/ū-u > i-u** (the 1st V assimilating to the palatal **-c-/-y-**) is

debatable. Tr o (oft < *u) and Wc e (less likely from i than an unaccented dissimilation from *i) lean toward *kīcu/*kucu. Doubled **-dd-** > **-c-** may underlie **-c-** (vs. s) and Sr and Ktn medial **-h-** may suggest a cluster. AMR (1992) reconstructs *kīcuC, with a final consonant, while Munro (1990) kiyúú-l, with an absolutive -l (as also in Tb), not -t, may suggest no final stem consonant, and -w could yield either. PYp kekota ‘fish, vt’ may be related by consonant harmony. [*-c- > -y- in NUA] [e1x,e2s4,e3w] [NUA: Num, Tb, Tak, Hp; SUA: TrC, CrC]

366 Egyptian(H) **x_{ddw}** / **x_{ddw}** ‘fische [fish(es)], coll. pl’: UA *kīcu/*kucu ‘fish’ with pa- ‘water’ prefixed: UACV-893 *paNkwi / *pakkwi < *paN-kuyu < *paC-kucu ‘fish’: I.Num146 *peŋkwi/*paŋkwi ‘fish’; M88-pa9 ‘fish’; KH/M08-kī18 *kīcuC (AMR): Mn pákwi (< *pakkwi M88); NP paggwi; Sh penkwi; TSh paŋwi / peŋwi; Kw pa-gī-zi; Ch pagú-ci; SP pa-kīu; CU pagú; Hp paakiw. Add WMU pagúú / pagúú / pagú ‘fish, n’. I agree with Hill’s tying this to kī18 *kVcu above, yet it is a compound that the above is not, and the nasalization is from the pharyngeal and liquid/nasal at end of *pa- ‘water’ (1165). [e1x,e2s4,e3w] [NUA: Num; Hp]

367 Egyptian(F) **thwy** ‘pea’: Wr tohi ‘acorn.’ At 191, note a similar preservation of h in Egyptian **thi** ‘go astray, reject’ > Wr toha ‘separate, go different routes.’ [idddua] [e1,e2,e3] [SUA: TrC]

368 Egyptian(F) **qrrt** ‘cavern’: Hp koro ‘small cavity, cave, or hollow in a cliff or wall’. A doubled/geminated **-rr-** would more likely remain r. [e1,e2,e3] [NUA: Hp]

369 Egyptian(F) **n_{hm}** ‘take away, carry off, save, rescue’; Coptic nuuhm:

UA *nug / *nuk ‘take’ (though the medial consonants are difficult to reconstruct, a cluster of **-h_m-** we would expect to be difficult, and **ŋ** among other things are reasonable expectations for such a cluster):

UACV-403b *nu_{gu} ‘hold, carry’: Ca núŋu ‘carry, take along’; Cp neŋú ‘have, hold, vt’. [NUA: Tak]

UACV-404 *nuk ‘carry, take, get’: My nuksiika ‘cargó [he carried]’; My a’a nuksiime ‘lo carga [he carries], sg sbj’; My a’a nuksakka ‘lo cagan [they carry], pl sbj’; AYq nuksiime ‘llevar [take, carry], sg.sbj’; AYq nuksaka ‘llevar (pl. sbj)’; Yq nukseeme ‘lleva sg sbj’; Yq nuksaka ‘llevan (pl sbj)’; Cp nuke ‘get, vt’. Cp has the two forms, both listed for consideration, though one may not belong. [e1n,e2h2,e3m] [NUA: Tak; SUA: TrC]

370 Egyptian(F) **h** ‘behind, around’:

UA *huwī ‘around’: Kw huweegi ‘around’; Mn howée ‘around, on the edge’; SP oa- ‘around’;

SP oa-gittu_{gwa} ‘(circling) around’, that is, the SP oa- morpheme. Besides Egyptian **h** by itself, like most Egyptian prepositions, it is also subject to frequent compounding. The usual compound preposition is Egyptian r- **h**, which may be reflected in Mn ahowée / howée ‘around, on the edge’ (as Egyptian r > a in Coptic often); but ***m-h** is also a reasonable probability, though unattested. Relative to ***m-h** consider:

UACV-451 *mahowi ‘(go) around’: Sh ma-hoi ‘around’ (Miller 1996b, 712); Mn ahowée / howée ‘around, on the edge’; Cm mahoiniti ‘go in circles, encircle’; TSh mo’eki ‘around, encircling’.

UACV-453 *mo’a ‘put in’: Wr mo’á-ni / mo’a-má ‘encerrar [encircle, enclose], meter pl objs [put pl objs in s.th.]’; Tr mo’á ‘meter, encerrar’. [e1,e2,e3] [NUA: Num; SUA: TrC]

371 Egyptian(H) **x_{pd}** ‘Hinterbacke [buttock]’ is usually in dual: Egyptian **x_{pdw}** ‘buttock(s)’:

NP(Y) hobbodo ‘back, backbone’; NP(LFP) hopódo ‘back, spine’ parallels the Egyptian dual very well.

Egyptian **x_{pd}** yields another set above—*kupta > *kuta—which Hp hòota ‘back’ resembles if k > h.

A vowelizing resembling *hupitu > *pitu with reductions of the first syllable also follows.

UACV-96 *piC ‘back, last’: M67-17 *pi ‘back’; I.Num162 *pih (pref.) ‘back, behind, buttocks’; M88-pi12; KH/M06-pi12:

Mn pi ‘back, buttocks’; NP pi ‘back, bottom’; Sh pi- ‘with buttocks or back’; Cm pi-hima ‘carry behind, as on a horse’; SP piC- ‘buttocks, rear’; CU pimi-cuh ‘back to, returning towards’; CU pimi-na-kkwa-ppi ‘behind, in the back’; Tb pičool ‘buttocks’; Ktn pita-č ‘youngest, last’. Num *piC has been a staple in Num morphology so long that we can let it stand awhile longer for tradition’s sake, but compounds that included it (below) may yield evidence to suggest that *piC (and *piCto) are reduced from *hupiC or *hupiCto, in which case NP hobbodo / hopodo represent a fuller form. [NUA: Num]

Compounds for ‘behind, in back of’ may suggest that *piC (above) is a shortened form of *hupiC:

UACV-97a *hupiC-na(-Nkwa) ‘back side of’: Mn -hupinaqwé-tu ‘behind, in back of’; Mn hupinaqwe ‘outside’; NP obi-naggwa ‘after, behind, postp’; Cm (i)pinakwī ‘behind, postp’; initial *(h)u-, is lacking below:

UACV-97b *piC-na-Nkwa ‘back side of’: TSh pinnaŋkwa(sī) ‘behind, in back of, after, last, postp. and adv.’; Sh pinna ‘last one, previous one’; Sh pinnaihtīn / pinnaiki ‘following, behind’; Sh pinnankattī ‘in back of’; Sh(C) pi-nankwaC(-ttīn) ‘in back of’; Sh(C) pinna(ih) ‘last one, remaining one, old age’; Cm (i)pinakwī ‘behind, postp’. Almost identical to CNum is SP pinnaqwa ‘after awhile, soon’ and the rest of SNum as well, though less clearly (Ch piikayu ‘later’; WMU piinaux / pinná-ku / piinauhqwa ‘later’; CU piná-kwa ‘later’; CU piná- ‘next, later, following, second’). In

light of Mn and NP showing *hupi-nakwa > *upi-nakwa > pi-nakwa, as well Cm's optional vowel in Cm (i)pinakwī, all suggest that *piC may be an abbreviated *hupiC, and with the above forms as compounds of *hupa/hupi 'back' and other suffixes, which length would encourage loss of the initial syllable and perhaps allow a gradual and eventual reinterpretation of morpheme boundaries and fossilization of the fusion *pina: *hupi-na > *-pina. This compound likely contains *ḡakw 'side, from' at 'side' (918). [NUA: Num]

Festivals, singing, and dancing

Because festivals involve feasting/eating, singing, and dancing, words for festival/eating, singing, and dancing often overlap semantically; that is, any can come to mean the others.

372 Egyptian(F) **dnit** 'a festival' > UA ***tuniti**: Wc tunuici-tīa 'do ceremonial singing'. [iddddua] [e1,e2,e3]

180 Egyptian **ḥby** 'be festal, make festival' > UA ***hupiya** 'sing, song'; treated above at 180.

226 Egyptian **wnm** 'eat': UA ***wīnima**... 'dance, v.': Hp wīnima 'dance, vī, sg'; Ch wīnīmi 'dance, v'. TO wiinim 'dancer in a harvest ceremony' may be a loan, since normally *w > g in TO, but note the TO semantic dimensions of both dancing and harvest (for eating).

396 Egyptian **tnf** 'drink, dance, v' > UA ***tani** 'dance, v'.

4.4 Late Egyptian article prefixes

Egyptian article prefixes include **pV-** (< ***pa'**) 'the (masculine singular)'; **tV-** (< ***ta'**) 'the (feminine singular)'; **nV-** (< ***na'**) 'the (plural)'; **wf-** 'a/an/one' indefinite sg article of either gender'. Though no longer productive (recognizable as such), many UA forms show a short prefix (pa-, ta-, na-, wa-) in the expected place of the Egyptian article prefixes fossilized as prefixes to some nouns. However, we must be careful, because very common prefixes in UA are *tī- 'rock' and *pa- 'water'; thus, such possibilities must be eliminated. The forms hardly show the glottal stop, which is fairly typical of short high-frequency words, and the same lack exists in Coptic as well, since Coptic often shortened them to p-, t-, n-, void of any vowel.

373 Of considerable interest are three synonymous variants for Tr bumblebee: Tr napāri, řapāra, wapāra. These have undergone a vowel change from Egyptian bit 'bee' which is a feminine noun. The possible article prefixes for masculine and feminine nouns in Egyptian are as follows:

	Masc	Fem
Indefinite singular: a/an	wa-	wa-
Definite singular: the	pa-	ta-
Plural 'the' either gender	na-	na-

So the Tr noun for bumblebee not only matches the Egyptian feminine noun itself (with vowel assimilated), but appears to have variants that are simply the three possible articles prefixable to Egyptian feminine nouns fossilized as prefixes to the same noun in Tr: wa-, ta-, na-.

374 pa- 'the' (masc), ta- 'the' (fem), na- 'the' (plural of either gender):

Ktn namumuk 'first'; Ktn pamukit / pamukpit 'first, ahead'; and Ktn lamumuk 'first'; -muk is a common reflex in UA for 'first' and seemingly prefixed to these three forms are three separate prefixes (na-, pa-, la-) to -mu(mu)k, as in the Tr forms for bumblebee. These Ktn forms nicely reflect 'the first' though the last one, la-, may not be from Egyptian tV-.

375 Egyptian **t-/t'-/tV-** (often t-/te- in Coptic) 'the' (fem sg) and **n-/nV-** 'the' (plural of either gender):

The te- vs. naa- in UA words for 'belt': Ca tepaqa-l; Ch naapagapī; both sharing *paka- (1146).

376 Egyptian **t-/t'-/tV-** (often t-/te- in Coptic) 'the' (fem sg): The *tī- in UA *tīpasori 'mountain lion' vs. the *pī- in Tep *wī-pso 'bobcat' (remember that Tep w < *p; thus, UA *pī-paso for masculine).

377a Egyptian **p-/p’-/pV-** (often p-/pe- in Coptic) ‘the’ (masc sg):

The pa- in Ca pásvat ‘knife’ subtracting UA *sipaC/*sipu ‘sharp, metal’ (cf. 253 Egyptian spd ‘sharp’).

377b Egyptian **p-/p’-/pV-** (often p-/pe- in Coptic) ‘the’ (masc sg):

The pa- in Ca pa’vu’u-l (< *pa’-pu’u-) ‘medicine man’ vs. Ca puu-l ‘medicine man’, *pa’-pu’u- is more powerful than a puu-l ‘medicine man’; in other words, in contrast to ‘medicine man’, Ca pa’vu’u-l may be considered “the” medicine man—all puns intended.

377c The pa- in Ca páсна-t ‘tar, pitch’ compared to the other UA forms for ‘pitch, sap’: NP sanapi;

TSh sanappin; Sh sanaC-pin; Sh sanakkoC; Cm sanahkena ‘sap’; Kw sana-pī; Ch sana-pi; SP sannaC-(ppi); CU saná-pi; Tb šaanot; Ls sáánu-t; Ca sáán-at ‘gum’; Cp saana-t ‘pitch, gum’; Sr haanat ‘tar’; Hp saana ‘pitch, gum of tree’.

377d Cp pi’muki-š ‘ghost, spirit’ (that is, the dead) in light of PUA *muki ‘die’; the pi’- in Ls pi’ muk ‘be sick, die’ as a denominative verb like PUA *muki ‘sick, die’ in the rest of UA, though Ls pi’ ‘bewitch’ and Ls pi’-áni ‘bewitch’ are suggested to be the first morpheme, which may well be and would invalidate this tie.

377e In addition to many UA languages showing *kapsi ‘thigh’ (294), a few forms align with a *pī- prefix: SP pīḅkap-pī ‘upper leg’; CU pīká-vī ‘thigh, lap’; CU pīká-vī-n ‘my thigh, lap’ (-n ‘my’); TSh nuḅkwappī / huḅkwappī ‘leg’; NP huggabbī ‘thigh’ (-gab/-kap- portion). SP and CU parallel Late Egyptian possessive structure pe-(pron)-xapši, wherein the pronoun is usually one C or V, or they may simply be ‘article + noun.’

377f The pa- in Mn papuhi ‘grass’ vs. Mn puhī ‘blue, green’ (< Syr bwḥšyn(’)) ‘green herbs’; so *pa-puhi ‘the green’ or ‘the vegetation/grass’.

378a Egyptian t-/t’-/tV- (often t-/te- in Coptic) ‘the’ (fem sg):

The te- in Wr tehima ‘spouse’ in light of Coptic te-hime ‘the-woman’ and TrC hamut ‘woman’.

378b Egyptian t-/t’-/tV- (often t-/te- in Coptic) ‘the’ (fem sg):

The *tī- of UA *tī-solwi ‘quail’ (UACV-1751) from Semitic *salway/*salwiim.

378c Egyptian tV-ḥ’tyw ‘fine linen’ > AYq taho’o(ri) ‘clothes, clothing’; Yq tahi’ori ‘ropa [clothes]’

378d Egyptian tV-sxt ‘the grass’ > Hp tīisaqa ‘grass’ (See at 174).

520 Egyptian(F) sin ‘clay’; Egyptian sint ‘clay seal, n.f.’ (this fem noun would prefix t’/tV- for definite):

Ca tésnat ‘clay for pottery or painting, pot, olla’ (< Egyptian *t’-sinat).

379 Egyptian n-/n’-/nV- ‘the’ (pl):

379a/88 the na- of Wr nalágeloci ‘snail’; Tr narákuri ‘snail’ as compared to Hebrew **šaluqa(t)** ‘leech’; Arabic **šalaq** ‘leeches’; Arabic **šalaqat** ‘leech’; Syriac **šalqaa**, **šilaq-taa** ‘leech, anything clammy or sticky, n.f.’ from the root šlq ‘stick, adhere’; and UACV-2057 *walaka ‘snail’: CN wilaka ‘caracol de monte’; Tr warákoara ‘caracol’; Ls muvílaqa ‘snail’; Wr alágaloci ‘snail’.

379b Tr saye/sayi-ra ‘enemy’, Tr plural: **na-sayira**.

380 Egyptian **wš** ‘one/a/an’: UA *wa ‘one’ is reconstructable from several UA languages, notes Langacker (Langacker 1977, 120):

380a Hp -wa ‘one in particular’ (Hill 1998, 876).

380b The ga- (< *wa-) in PYP ga’ipur ‘dress’ vs. *ipul/ipud ‘shirt’ (91) (keep in mind that PYP g < *w); in fact, ga- (< *wa-) is the indefinite article in several Tepiman languages.

380c The wi- in Ls wískun ‘chipmunk’ in light of UA *sikku ‘squirrel’

380d the wī- in NP wīnaga’apī ‘a shawl’ vs. NP naga’aggī’hu ‘put shawl over s.o.’

381 Egyptian(H) wrt ḥq'w 'Geier [buzzard, lit: great (of) magic]'; the attested Egyptian form is the feminine wrt ḥq'w, and while the UA form is possibly from a masculine counterpart *wr ḥq'w, more likely is that the syncopated cluster -rḥj- > -rthu- / -l(t)u- with the pharyngeal > u, but devoiced -r- > -s- preceding two voiceless consonants in 3 languages, in Hp, Tb, and Cr, as no r:s correspondence is established for those 3 languages otherwise:

UACV-343 ***wirhukuN** 'buzzard, turkey vulture'; M67-67 *witu 'buzzard'; I.Num277 *wi 'buzzard'; L.Son339 *wiru 'aura'; Fowler83; M88-wi8 'buzzard'; KH.NUA; KH/M06-wi8:

PUA	*wirhukuN 'buzzard, turkey buzzard, zopilote'
Mn	wiho
NP	wi'ho/wiho
TSh	wihnumpi(cci) / wihumpiccih / wiyombic
Sh	wikkumpiccih
Kw	wikku-mahaa-zi
Ch(L)	wikkumpi-ci
SP	wikkuN
CU	wəkúci-ge-tī (< * wVkkúci)
Hp	wisoko
Tb	wišokombiš-t 'song of the turkey buzzard'
Sr	wirok-t
Ktn	wirukuh-t
Yq	wiiru
My	wiiru
Tr	wirú
Tbr	wilú
Wc	wiríkī
Cr	viskī
CN	wiiloo-tl, pl: wiiloo-me' 'dove'
Pl	wiilu-t 'bird, dove'

Amongst the usual 2nd consonant liquids in SUA, Uto-Aztecanists have no explanation for the devoicing of UA *r to s in the Hp, Tb, and Cr terms for 'turkey buzzard'. In fact, they hardly acknowledge the existence of s, and have attempted a reconstruction only three times. Miller's *witu assumes intervocalic *-t- > -r-; Iannucci reconstructs *wi, since anything more must deal with Numic's overwhelming variety beyond initial syllable; and Lionnet reconstructs *wiru, which serves well for SUA, but does nothing for the 2nd syllables of Numic: -kku, -hnu, -'ho, etc. However, the Egyptian compound may help explain UA; otherwise, how do Hp s and Tb š correspond to UA liquids? The Egyptian compound with medial -rVṯj- or syncopated to cluster -rḥj- eventually devoiced liquid r > s adjacent to two voiceless consonants -ṯj-, different than the -rḥj- cluster in 332. Notice that Wc (in SUA) and Sr, Ktn, and Hopi (in NUA) show all three syllables of *wirhukuN, while the rest are reduced to two syllables. The 1st syllable *wi- is apparent in all 20 languages. Eight languages show the 2nd syllable *-ru; three others show devoicing of *r > s. Cr, Wc, and most of NUA show a 3rd syllable *-ku; and Tb and Num show some nasalization after that. Except for the CrC branch, most of SUA lost the third syllable, leaving *wiru in most of SUA. In Numic, syncope (vowel loss) appears to have clustered *-rk- which led to the loss of r or doubling of k in most instances (*wiruku > *wirku > *wikku or *wirku > *wiho in WNum), though the n in one TSh form (wihnumpi) suggests the presence of PUA a liquid. [*u > Num i; *r > ' in NP (cf. 'blanket')] [e1w,e2r,e3h2,e4q,e5'] [NUA: Tak, Tb, Hp, Num; SUA: TrC, CrC, Azt]

382 Egyptian(H) tš 'ausspeien [spit out]'; Egyptian(F) tš 'spit out':

UACV-2118 ***tusaC** / ***tusiC** 'spit, v': M67-405 *tu 'to spit'; I.Num232 *tusi 'spit'; M88-tu13 'spit, v.'; KH/M06-tu13:

Mn tuhi; NP tuhi; TSh tusiC; Sh tusiC; Cm tusi; Tb tuhat~'utuh 'to spit'; Tb tuhil 'spit, n'; Hp töha 'spit, v.' (vowel is wrong); Hp töhaki 'spit, n'. While CNum has *tusiC, we may have an innovation of *s > h in WNum, Tb and Hp. Only Hp shows *o, which may be lowered from *u by following a. The final consonant in CNum may be from the infinitive tšt. [e1t,e2s1] [NUA: Num, Hp, Tb]

383 Egyptian(H) ps / pss 'Gefäss [vessel, container]':

UACV-1706 ***pasa(ta)** 'pot': Stubbs2003-17: Sr pahaat 'pot, bottle, olla, jug, water container'; CN a'paas-tli 'earthen bowl, tub'; Ls péšli-š 'pottery vessel, dish, vessel of any kind'. Because *s > Sr h, these point to s.th. near *pas. Ls likely assimilated or raised and fronted the first vowel. [e1p,e2s] [NUA: Tak; SUA: Azt]

384 Egyptian(H) **inqt** ‘Netz [net], n.f.’:

UACV-1519 ***ikkaC** / ***iCkaC** ‘carrying net’: BH.Cup ***’ikat** ‘carrying net’: M88-’i3 ‘net’; Munro.Cup79 **’iika-t** ‘carrying net’; KH/M06-’i3: Cp **ikat** ‘carrying net’; Ca **’ika-t** ‘carrying net’; Ls **’iika-t** ‘carrying net’. Intervocalic -k- in all Cupan languages suggests a geminated *-kk-, and final -t shows in Tak -t vs. -l. [e1i,e2n,e3q,e4t] [NUA: Tak]

385 Egyptian(H) **bʕnt** ‘Hals [neck]’; Egyptian(F) **bʕnt** ‘neck’:

Eu ***poicika** ‘nape of neck’. Rounding for the pharyngeal and the cluster *-nt- > -c- is frequent (see Hebrew **batt** ‘daughter’ and Egyptian **bnty** ‘breast’), if -ka is another morpheme. [e1b,e2ʕ,e3n,e4t]

386 Egyptian(F) **tkn** ‘be near, draw near’: TSh **tikīnaa(cci)** ‘close to, near to, nearby’; Sh **tī-kīnnax** ‘near, narrow’ (morpheme break debatable). [e1t,e2k,e3n]

387 Egyptian(H) **hwi** ‘fliessen, fluten [flow, flood]’; Egyptian(F) **hwi** ‘surge up, overflow’:

UACV-367 ***huwiC** ‘canyon, water way’: Kw **huyu** / **huwi-pi-dī** ‘canyon’; Ch **huwīpi** (< ***huwippi**) ‘wash, canyon’; SP **uiC** ‘canyon, gully’; WMU **wii-ppū** / **wii-ppi** ‘flood, where flood flows/washes, a wash, canyon, n’; CU **wii** ‘be flooding, vi’; CU **wii-’a-ga-ti** ‘valley, gully, canyon, lit: that has flood’. Might Ktn **wivīt** ‘level ground, valley’ belong? Like ***hupic** > **pic** ‘back’, this also lost the first syllable, in fact, same syllable ***hu-**. [NUA: SNum]

388 Egyptian(H) **gnn** ‘schwach [weak], schlaff [loose, limp], träge sein [sluggish, inert]’:

Eu **kanánki** ‘lame, limp, maimed’. [e1g,e2n,e3n]

389 Egyptian(H) **i’rt** ‘Haare (vom Tierfell) [hair (of hide)], seiten-locken [side-locks (of hair)]’:

UACV-1112 ***yulV** ‘hair, head’: M88-yu28; Munro.Cup59 ***yúú-la** ‘hair of the head’; KH.NUA: Sr **ayu** ‘head, hair’; Cp **yu-l** ‘hair’; -yu ‘head, hair (poss’d)’; Ca **yúluka-l**, **-yúluk’a** (poss’d) ‘head, hair’; Ls **yúú-la**, **-yu** (poss’d) ‘head, hair’. Jane Hill (p.c.) adds Cm **yupusi’a** ‘head louse’ (cf. ***pusi’a** ‘louse’). Ls -la as absolutive suffix (vs. -l or -t) usually means a final liquid in the stem (Ls -la < ***-L-ta**), as in CN -li vs. usual -t(l) also showing a vowel after a liquid cluster, or that a liquid cluster encourages the final vowel to remain; otherwise, the word would end with two consonants which hardly happens in UA anywhere. So Ls and Ca may both show medial liquid, whatever the vowel may be afterwards, and Cm -p- (< ***-pp-**) suggests s.th. clustered with -p- as well. [Ls ***-L-ta**; Sr **a-** prefix] [NUA: Tak, Num]

UACV-1113 ***yuwi** ‘hair, strand’: Jane Hill (p.c.): Tb **yuuwi-l** ‘string’; Hp **yoowi(’at)** ‘cornsilk, loose strands of fiber on edges of yucca leaves’. [e1i,e2’,e3r] [NUA: Hp, Num]

390 Egyptian(H) **dwt** ‘stechmücke [mosquito, gnat], sandfliege [sandfly]’:

UACV-924 ***suti** ‘mosquito, gnat’: the -suri of Tr **ičisuri** / **učosuri** ‘mosquito’; Cp **súyily** ‘gnat’ (Cp **suye** ‘sting, vt’) after ***-ti** > **-ci** > **yi**; but Ca **muhúlily** ‘mosquito’? less likely Aramaic(S) **səriiq** ‘gnat, mosquito’. [e1s4,e2w,e3t]

391 Egyptian(H) **ishb** ‘schakal [jackal], Fuchs [fox]’, less likely Egyptian **s’b** ‘jackal’ with vocative i-:

UACV-567 ***isap** / ***isa’apa** ‘coyote’: M67-109 ***’is**; I.Num20 ***isa/*ica**; BH.Cup ***’iswīt** ‘wolf’; Munro.Cup31 ***’iisi-l** ‘coyote’; Fowler83; M88-’i2; KH/M06-’i2: Mn **’issa’a** ‘coyote’; NP **ica’a** ‘coyote’; NP **isa** ‘wolf’; TSh **’icappi** ‘coyote’; TSh **’isampapi** ‘wolf’; Sh **isapai-ppi** ‘coyote (mythological name)’; Tb **’išt** ‘coyote’; Ca **’isi-ly** ‘coyote’; Cp **’isi-ly**; Ls **’is-wu-t** ‘wolf’; Gb **’isát** ‘lobo’; Hp **iisawī**, pl: **ii’ist** ‘coyote’. Note that the Tb form aligns with the Hp pl. The -c- in NP and TSh, but -s- elsewhere, is a frequent UA c vs. s enigma. [c/s] [e1,e2,e3] [NUA: Num, Hp, Tb, Tak]

392 Egyptian(H) **k’mwtt** ‘ähre (des Getreides) [ear (of grain)]’; the UA form aligns well with the last four consonants, with loss of the first; and the 2nd is often obscure in any case:

UACV-536 ***mura** ‘ear of grain’: M67-149 ‘ear of corn’; L.Son158 ***mura** ‘espiga’; M88-mu1 ‘grain of wheat, tassel’; KH/M06-mu1: TO **muda** ‘tassel’; Eu **murát** ‘espiga’; Yq **móa** ‘espiga’; My **mówwa** ‘espigar’; Wr **mulá** ‘espiga’; Tr **murá** ‘espiga’; Cr **mwée-yu** ‘spike/espiga’. Add NT **muurádadi** ‘la espiga’ and Nv **murhadaga** ‘espiga’. Note that both Cr and Cah show ***-r-** > **-’-**. > **-ø-**. [Liquid > ’ > ø in Cah; *u-a > o-a] [e1,e2,e3] [SUA: Tep, TrC, CrC]

393 Egyptian(H) **qm’y** ‘Farbe [color]’; another example of last three consonants after loss of the 1st:

UACV-517 ***ma’ai** / ***mayī** ‘color, be the color of, paint’: NP **namayīadi** ‘mixed colors’ (perhaps contains the **na-** prefix); Ch **ma’á** ‘to paint, mark’; Wc **kapé-máye** ‘coffee-color’; Wc **kwie-máye** ‘earth-colored’ (kwie ‘earth’); Eu **vámei/bamai** ‘oscuro [dark]’; Eu **bamei** ‘medio verde [greenish], pardo [light brown]’ (probably ‘water-colored’; otherwise, what else would be both green and brown?); Eu **mái/ma’ai** ‘pardo, color’. [’/y] [e1q,e2m,e3’,e4i] [NUA: Num; SUA: TrC, CrC]

394 Egyptian(F) **d'** 'copulate'; Egyptian(H) **d' / d'd'** 'kopulieren, koitieren [copulate]':

UACV-530 ***toC** 'copulate': M67-100 ***to** 'copulate'; M88-to11 'copulate'; KH/M06-to11: Tb tooyan~'oodoyan; Ls tó'ma '(of a man) to marry a wife, (of animals) to mate'; Ls -tó'ma 'wife'; Ls -tó'ma-vu 'husband'. One problem with this pair, listed in both M67 and M88, is that we should expect Ls e < *o; however, Cp tily'á'a 'make love' matches Tb well, because it has the expected vowel—Cp i < *o—and it also shows y, like Tb does, and -l- < -t- reduplication. Note also the -to- syllables in Tr nató 'fornicar (varios), practicar el cóito'; Tr netó/wetó 'fornicar, practicar el cóito extramarital'; Tr foki / loki / eloki-mea 'fornicar, abusar la mujer, violarla'. [e1d,e2'] [NUA: Tb, Tak; SUA: TrC]

395 Egyptian(H) **ngg** 'Gackerer [cackler], Gänserich [gander/male goose]':

UACV-732 ***naki** 'goose': Fowler83: NP nagiddi 'goose'; TSh nikinta 'goose'; Sh(M) nikintan 'goose'. [*-Nt- > -dd- in NP] [e1n,e2g] [NUA: Num]

396 Egyptian(H) **tnf** 'trinken [drink], tanzen [dance], v' (if consonants separated):

UACV-637 ***tani** 'dance, v': Ls táni 'do a certain dance, v'; Ls tan'i-š 'that certain dance'; Cp táne 'dance, vi'. Note the Ls noun has a glottal stop that the verb does not, like Aramaic nouns also. [e1t,e2n,e3f] [NUA: Tak]

397 Egyptian(H) **hti** Rauch [smoke], Dampf [**vapor**]; Egyptian(F) **h'ti** 'cloudiness, of sky'; Egyptian(F) **h'ti** 'blariness, of eyes'; Egyptian(H) **h'ti** 'Bewölkung [clouds], Trübung [cloudiness], Wolken [cloud]':

UACV-654 ***(pa)-uci / uti** 'dew, vapor, frost, n': NT vauši 'rocío'; Wc háici 'sereno, rocío'; Hp oy-nip-ti 'become covered with frost'. NT and Wc agree well with ***pa-uci**, since Wc h < *p; Wc i < *u; NT s < *c. They likely contain ***pa-** 'water'. The oy- of Hp oy-nip-ti 'become covered with frost' also fits ***uci**, because ***c-** > NUA -y-, and ***u** > Hp o, and NP(B) huzi-bi 'frost'; NP husia'hu 'frost' suggests ***uci** < ***uti / *uCi**. The TrC forms below, like Eu vapúsika 'rociar', may be loans from Tepiman with consonant harmony breaking up the vowel diphthong: ***pa-uci** > Tepiman ***pa-usi** > ***papsi**.

UACV-653 ***pusi** 'dew, v': Eu vapúsika 'rociar'; My baa-puh-tia 'está rociando'.

[*-c- > -y- in NUA; Wc i < *u; Tep s < *c; s > h in cluster] [e1h2,e2t,e3i] [NUA: Hp, Num; SUA: Tep, CrC, TrC]

398 Egyptian(F) **k'p** 'cover, hide self, droop (eyebrows);

Egyptian(H) klappen (Augenbrauen) [close shut (eyebrows/eyelids)]:

UACV-469 ***kuppa / *kuCpa** 'close (eyes)': The meaning 'close eyes' extended to 'close' generally in some languages and shifted to 'sleep' (eyes close) in other languages; yet we divide them semantically as Miller did:

a. M88-ku14 'sleep': Cp kúpə-; Ca -kúp-; Ls kúp-; Cr hi'ipe 'lie down to sleep'. Medial -p- (instead of -v-) means a doubled ***-pp-** or a previous cluster that became such: ***-Cp-** > **-pp-**

b. M88-ku15 'close the eyes': Eu kupú; Yq kúpe, kupek, kupikte; My kupikte, imp: kupe'e; Tr kupi / kupu-; Wr kuhpi; Wr kuhpéca 'wink, blink the eyes'; Tr kupi- 'cerrar los ojos [close the eyes]'; Tr kupi-ca- 'parpadear, cerrar y abrir los ojos'; Tr kupi 'tizón, palo quemado y humeante'; Wc kipe; CN i'kopi 'to wink, blink, close eyes'.

c. M88-ku16 'close': TO kuup 'close, lock, vt'; NT kuupa/i 'close'; ST kuupa 'close'; Nv kupu 'close, v'. Let's add PYp kuupa 'shut, cover'. The lack of fricatives for the medial bilabial may mean a medial C cluster. [C cluster] [e1k,e2',e3p] [NUA: Tak; SUA: Tep, TrC, CrC, Azt]

399 Egyptian(H) **s'w** 'zerbrechen [break (to pieces)], demolieren [demolish]':

UACV-298 ***si'u** 'break to pieces': Yq síu-ta 'romper'; Yq sí'u-te 'rajar'; AYq siuta 'tear, vt'; AYq siute 'be torn, vi'; Tr si'o-kame 'broken to pieces'; Tr si'o-ca-ma 'destroy, break to pieces' (*u > Tr o,u); Wr ci'wána 'break off a little piece'. [c/s] [SUA: TrC]

400 Egyptian(H) **s'ŕ** 'Dornestrüpp [thorn bush(es), thorny undergrowth], Dickicht [thicket]':

UACV-355 ***sawaro** 'saguaro cactus': Tbr samwiró-t; Yq sáuwó. Spanish saguaro (sawaro) is thought to be a UA loan, perhaps Opata sawaro. [liquid; V > i/_L; for a-a-o > a-o in Yq, cf. deer] [e1s3,e2'2,e3r] [SUA: TrC]

401 Egyptian(H) **hnt/hnw** 'Wasserlauf [watercourse], Sumpfige Niederung [swampy lowland]':

UACV-372 ***hunuC** 'canyon': TSh hunuppin 'ravine, gully, narrow canyon, gorge, ditch';

Sh(M) hunuC-pin 'ditch, ravine, wash'; Tb humboyaam 'Kelsi canyon'. NP(B) hunagapini 'hollow, ditch'. [n > m/_bilabial] [e1h2,e2n,e3w] [NUA: Num, Tb]

402 Egyptian(H) psšt 'Matte [mat] (made of the psš plant), n.f.':

UACV-244a ***ha-pīt** 'blanket': KH.NUA; M88-ha15; KH/M06-ha15: Gb havót 'blanket'; Sr havīt 'clothes, blanket'.

Ken Hill adds Ktn havī-t 'skin, blanket, clothes' and considers the possibility of Hp havii- 'sleepy'. This ***ha-pīt** 'blanket' is likely related to ***pīta** 'mat', below, possibly with a ha- prefix for these Takic forms, similar to TrC's *hi-* prefix: Tak ***ha-pīt**; TrC ***hi-pīta**. [*i > Gb o]

UACV-244b *(hi-)pīta 'woven mat': M67-277 *peta 'mat, bed'; CL.Azt194 *pətla 'woven mat'; CL.Azt 317 **pata; L.Son205 *pīta 'estera'; M88-hi2 'sleeping mat/petate'; KH/M06-hi2; M88-pī8 'mat, bed, petate'; KH/M06- pī8: Eu hipét; Wr ihpetá; Tr péra; My hípetam; Cr péeta 'mat, bed, petate'; CN petla-tl 'woven mat'; Pl petat; Po -pot/b'tet. Cr péeta is likely a loan (as also the Azt forms), but Cr hitá-ri with the expected *p > h is a genuine CrC cognate. Takic shows a *ha-* prefix, and some TrC forms show a *hi-* prefix, while others show only *pīta; yet all have *pīt(a) in common. Miller lists many of the same forms in M88-hi2 and M88-pī8; therefore, Miller's two sets pī8 and hi2 are here combined. [Wr prefix = CN] [NUA: Tak; SUA: TrC, CrC, Azt]

403 Egyptian rd 'foot, leg', dual: rdwy:

UACV-937 *tara 'foot'; Sapir; VVH28 *tala 'foot'; B.Tep217 *tara 'foot'; M67-187 *ta/*to 'foot'; I.Num202 *tah- 'instrumental prefix, (with the) foot'; L.Son276 *tara 'pie'; M88-ta12 'foot'; KH/M06-ip4 'with the foot': Mn taC 'foot'; NP taC 'foot'; Sh taC- 'with the feet'; Kw ta- 'with the foot'; SP taC- 'with the foot'; Sr tamukpi 'heel'; Hp tana 'hoof, foot'; TO tad; LP tar; PYp tar; Nv tarha 'pie'; NT tára; Eu tarát 'pie, rastro'; Wr talá 'planta del pie'; Tr rará 'planta del pie, pie, pata, huella'; CN tlalooa 'run, flee'. We might also consider Cp táyi 'thigh'; Wc téuri 'thigh'; and Cr tīhči 'thigh'. The following verbs may or may not be of help in determining a possible second or final consonant: NP mayu'i 'to warm hands up'; NP taddu'i 'warm foot up'; NP tu'i ddu'i 'try to warm up'. Comment on Gb kóre 'pisar'; Tr re'-kesá 'pisar'; What of Tb 'ingī-l 'foot'; CN ikši-tl 'foot'; and perhaps Tb 'igin 'swing foot up'; Are the *kīsa forms (mostly Tep)—are they Azt loans? [NUA: Num, Hp, Tak; SUA: Tep, TrC, CN]

404 Egyptian(H) **h'dt** 'Korb [basket]':

UACV-118 *hoCca / *huCta 'basket, jar': Sh occa (otssa) 'jug, pitched basket for carrying water'; SP occa (otssa) 'water jar'; Tbr hoca-nyí-t 'colote, clase de cesto cilíndrico hecho de bambú rajado [kind of cylindrical basket made of split bamboo]'. The preceding three align nicely. Perhaps the semantic similarity between Tbr and Hp 'large carrying baskets made of sticks' should intrigue if something like *hu'(a)-ca/ta underlies the matter: Hp ho'api 'wicker burden basket'; Hp ho'aa-ta 'load pl. obj's'. Is the Hp -pī from the Num -pī absolutive suffix? Regardless of Hp, the Tbr and Num forms agree in four segments and the Hp glottal stop may be a reduction of that cluster. [NUA *-c-, - cluster] [e1,e2,e3] [NUA: Num, Hp; SUA: TrC]

405 Egyptian(H) **sbr** 'wein [wine]':

UACV-195 *sīpi 'berry tree': Hp sīvi 'sumac'; Hp sīvipsi 'sumac berry'; Tbr sipi 'capulin [type of cherry-like tree]'. [idddua] [i-i > i-i] [e1s,e2b,e3r] [NUA: Hp; SUA: TrC]

406 Egyptian(H) **b'** 'Bock [buck, ram], Widder [ram], Seele [soul]'; the pair of meanings in UA 'bighorn sheep' and 'all living creatures' are an astounding match for the same pair in Egyptian b' 'ram' and 'soul' :

UACV-208a *pa'aC / *pa'at (*paa'at (AMR)) 'bighorn sheep': M67-369 *pa 'mountain sheep'; M88-pa34; Munro.Cup75 *páá'a-t 'mountain sheep'; KH.NUA; KH/M06-pa34 *paa'at (AMR); Jane Hill 2007-44 *paa'at. Sr paa'-t; Ca pá'a-t; Ls páá'a-t; Cp pá'a-t; Gb pá'a-t 'mountain sheep'; SP pa'a-vi 'animal (any living thing but man and plants)'; CU pa'a-vuku 'livestock'. Ken Hill rightly adds Ktn pa'-t 'mountain sheep' and Ch tīvipīa pa'a 'all people and animals that live on earth'. Hp paŋwī 'bighorn sheep', pl: paavaŋwt, shows a unique second syllable, yet elsewhere does > Hp ŋw (1409 spider). Interestingly, Manaster-Ramer proposes UA *pa'at, which aligns with an Egyptian feminine, as might Ktn tivo'i-t 'animal, meat, all animals' < Egyptian t' b't.

Alexis Manaster Ramer (in 1991 "Blood, Tears, and Murder" and 1991 "UA *tw") proposes that a cluster of -tw- underlies Hp -ŋw- in this and other terms: in *pa'at-wīt > *paŋwī 'bighorn sheep (lit. bighorn-big)' and in the Hp reflexes of 'blood' and 'crow'. Lexemes for 'bighorn sheep' are mostly in NUA. Davis (1989) and Jane Hill (2007) note the similarities of Hp paŋwī and Kiowa-Tanoan (KT) forms such as Tewa pæəh 'deer' with nasalized (underlined) vowels. The KT form is probably the loan source for Navaho bīih. 'deer'. Miller and Hill rightly include the SNum forms, which are here separated by letter only for the different semantic considerations.

UACV-208b *pa'a 'living beings': Kw pa'a-vi 'meat' whose unexpected animacy also suggests it originally meant bighorn, as Azt *naka 'meat' and SNum *naka 'bighorn'; Ch pa'á-vi 'worm'; Ch tīvipīa pa'a 'all the people and animals that live on earth'; SP pa'á-vi 'animal, any living thing except man and plants'; WMU pa'á-vi/vū 'insect, bug, maggot, n'; CU pa'á-vi 'insect, larva, worm' and CU pa'a-vuku 'livestock'. Yet SNum does not seem to show a final -C like Tak and Tb. [medial cluster] [e1b,e2'] [NUA: Num, Hp, Tb, Tak]

407 Egyptian(F) **nbd** 'plait, wrap up' > NP nobia, nanobi'a 'wrap, roll up blanket.'

408 Egyptian(H) **g'** 'singen [sing]': *ka 'sing': Kw kaa; SP kaa; WM káay; CU káay. Falling tone suggests *kawa or ka'a > kaa, with loss of the intervocalic consonant in Num. [e1,e2,e3] [SNum]

409 Egyptian(F) nk ‘copulate’; Egyptian(H) nk ‘koitieren, kopulieren [copulate]’:

UACV-533 *naka ‘copulate, cover, close’: Ca náki ‘join o.s. to, get together with, close, vi’; Ca naki-n ‘put together, join’; TSh naake ‘mate with, copulate (usually of animals)’; NP naga ‘aggi’hu ‘put blanket over s.o.’; CU naǵá-tíí ‘cover with, wrap around, spread over’; Ls(E) naka/i ‘be closed, blocked, vi; close, block, cover, vt’. Sr nác-q ‘stick together, copulate’ and Sr náci’|q ‘be stuck together’ may belong if another morpheme created a cluster s.th. like *nak-tu. Also likely is the -nek of My baánek ‘se inundó de agua’ as in ‘water-covers’. This whole set likely ties to *naki ‘want, love’. [NUA: Num, Tak; SUA: TrC]

UACV-2467 *naki ‘want, like, love’: M67-452 *naki ‘want’; L.Son164 *naki ‘desear’; CL.Azt184 *niki, 284 **naki; M88-na2 ‘like, want’; KH/M06-na2: NP naki ‘chase’; Eu nake ‘querer [want, love], amar [love]’; My nákke ‘amar’; My -neke ‘future suffix’; Op naki; Yq nák; Wr nahki ‘querer, noviar’; Tr nakí ‘querer, desear, requerir’; Cr na-’a-ráa-nahci ‘it pleases me’; Wc náaki ‘love, like’; CN nek(i) ‘want, use, accept, engage s.o. in an enterprise’; Pl neki ‘want, wish’. Add PYP naak ‘want food’; NT naákyi ‘like’; Hp paanaqmoki ‘thirsty’ and Hp paanaqa-w ‘thirst, lack of water’ likely contain paa- ‘water’ and *naka / *naki ‘want, desire’, i.e., water-want. Might Ca -nax ‘supposed to (do s.th.)’ (Seiler 1977, 95) or the allomorphs Cp neqa and Ca nék-en to Cp menmáx ‘will come’ (neqa ‘is coming’); Ca ménvax ‘come’ (nék-en an allomorph) tie with these, since ‘run/go’ and ‘want’ are semantically tied elsewhere in UA. SP naagi ‘seize’ may well belong also. Cf. above *naka ‘copulate’. [k > č in Cr] [e1,e2,e3] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC, Azt]

410 Late Egyptian **bn ... iwn**’ negates verbs with a two-part negative, before and after the verb negated. WMU ka ... wa’ uses the common UA negative *ka as first element, the second element has three of four segments in common with Egyptian’s second element. Nasal consonants often become nasalized vowels in WMU, so -wa’ with a nasalized vowel has w, nasal, and glottal stop, and in the same order as Egyptian -iwn’; and long Egyptian words with initial i- lose the i- in UA (306-309). [e1,e2,e3] [NUA: SNum]

411 Egyptian(H) ḥṣ / ḥṣw ‘Körper, Leib [body]’; Egyptian ḥṣwt / ḥṣṣwt ‘Freude [joy], Jubel [rejoicing] (from Egyptian ḥṣi ‘sich freuen, jubeln [rejoice]’; remember Tepiman n corresponds to NUA ḥ:

UACV-265 *hoḥa ‘body’: TO hon ‘body’; Nv hona ‘cuerpo’; PYP hona ‘body’. Ls heṣča-wu-t ‘cheerful, contented’ is key: Ls ḥ corresponds to pharyngeals and to UA *w also in woman, name (Munro 1973) and to SUA n; and Egyptian ḥṣ unites the meanings ‘happy’ and ‘body’. See next two items. [SUA: Tep; NUA: Tak]

UACV-1811 *hono-mar ‘rib’: TO ho’onma ‘rib (of the body)’; PYP hona-mar ‘rib’; PYP hona ‘body’; NT óonomai ‘la costilla’. These Tep forms may be a compound with -mar ‘child/little one’ as in the body’s little ones, the body’s children/appendages. [e1,e2,e3] [SUA: Tep]

412 Egyptian(H) ḥṣi ‘sich freuen [be glad, happy], jubeln [rejoice]’; Egyptian ḥṣwt ‘Freude, Jubel’; Egyptian ḥṣṣw ‘sich freuen’: Ls heṣča-wu-t ‘cheerful, contented’.

413 Egyptian(H) ḥṣ’ ‘Kind [child], Knabe [boy]’:

Ls hiḥé’-ma-l / hiḥéé-ma-l ‘boy’. Ls even shows the 3rd consonant glottal stop, besides the first two consonants matching in the last three sets: Egyptian ḥṣ > Ls hVḥ.

414 Egyptian(F) irp ‘wine’: Ch(L) iyaavi ‘wild grape’. [e1,e2,e3]

415 Egyptian(H) ḥnn ‘Penis, Phallus, männliches Glied’:

UACV-1564 *hun ‘penis’: M67-316; M88-hu8; KH/M06-hu8: Cr kaín’i; Wc hínarí. PUA *huna > CrC *hīna. Cr likely has another morpheme ka- and fronted *i > i. [e1,e2,e3] [SUA: CrC]

416 Egyptian(H) ḥn ‘pfeiler [pillar]’ > Ls hūna ‘sit up straight, vi, raise, lift, vt’. [idddua]

417 Egyptian(H) h’y ‘Ehemann [groom], Gatte [husband], Gemahl [spouse, husband]’

Yq hú’i ‘miembro viril [penis]’; Yq hú’iwa ‘flecha [arrow], punta de la flecha [arrowhead]’; My hú’iwa ‘flecha [arrow]’. [e1,e2,e3]

418 Egyptian(F) rd ‘foot’, often dual: rdwy ‘feet’:

UACV-1768 *taru ‘roadrunner’: M67-351 *tal; M88-ta21 ‘roadrunner’; KH/M06-ta21: TO táḏḏai; My táaruk; Yq tárúk. We must add the tar- of PYP tarpui ‘roadrunner’; the latter part -pui is the *pu’i/puwi ‘road’. A compound with *taru/*taro is the observation of Sapir below. [idddua] [SUA: Tep, TrC]

419 Egyptian *wr-rdw(y) ‘great (of) legs’ or in UA terms ‘long legs’:

UACV-424 *wiC-talo ‘roadrunner’: Sapir: CN witlallo-tl ‘a tall bird that flies little but runs very fast’ (Simeon); SP wīcca ‘roadrunner’. The frequency of Num c < *-Ct- supports the tie. Note also the similar vowelings of CN -tlallo and Cah *taru... above, suggesting a prefix *wiC-/wīC- in the CN and SP forms, such as *wīr ‘big, great’ as in ‘long-legs.’ [idddua] [*-Ct- > -cc-; wVC- prefix] [e1,e2,e3] [NUA: Num; SUA: Tep, TrC, Azt]

420 Egyptian(H) **tw**t ‘vollkommen [perfect], vollständig [complete]’:

UACV-156 ***tutuli** ‘beautiful’: Yq tutúli ‘bonito [attractive]’ (used by women); Yq tutú’im ‘cosas bonitas [pretty things]’; Yq tú’ute ‘componer [put together, fix up, adorn], limpiar [clean], adornar [adorn, beautify]’; AYq tutu’uli ‘handsome, pretty’; My tutu’uli ‘hermoso [beautiful]’; My tú’uri ‘está bueno, bien [be good, well]’; My a’á tú’ure ‘le gusta [please]’; My a’á tú’uli ‘le agrada [gratify]’; My tú’uwa ‘bondad, lo bueno [good(ness)], n’; reduplication *tuttuti > tutuli / tutu’i; perhaps the -t̪i(t) of Sr ceik̪i̪t̪ ‘beautiful, pretty one, n’ though additional data for isolating the meaning of *-t̪i(t) would be nice. Keep in mind that -’- < -l- (or even from < -t-) is common in Cahitan. [e1,e2,e3] [SUA: TrC]

421 Egyptian(F) **tw**t ‘statue’ [or standing image]:

UACV-2166 ***tuC** / ***tutu** ‘stand’: Tb tulu’ula ‘stand up from sitting’; Ls túú’ ‘stand’ pl. inanim.; ST tuut ‘be standing, subj pl inam’; ST tuttu’ ‘stand, vt (inan pl obj’s)’; Nv tutu ‘be standing, inam subj’; PYP tuutu ‘be standing, erect (pl inan subj)’; TO čuuč ‘stand, pl’. The *tuC- of Ls wixé’tu-t ‘pine sp., Pinus coulteri’ belongs as well. While the match in meanings is not exact, statues and standing images in Egypt (plural) do stand and stand tall, and most interesting is that most of these UA languages have this as a verb for inanimate objects, not people or animals. [idddua] [e1,e2,e3] [NUA: Tb, Tak; SUA: Tep]

422 Egyptian(F) rdi ‘give, put, grant’; Egyptian r̪i > rdi (in middle Egyptian) ‘geben [give], geben (als Preis) [give as price], verkaufen [sell]’; to give the price of is ‘to buy’, so this also means ‘buy’ and ‘sell’:

UACV-2401 ***tari** ‘sell’: Wr tariké ‘sell s.th. to s.o.’; Wr tala-ní ‘buy, vt’; Tr řari-mea ‘buy’; Tr řarinéa-ma ‘sell’. Initial r > t and intervocalic -d- > -r-. [*-d- > -r-] [SUA: TrC]

423 Egyptian(F) ywty ‘who ... not, which ... not, one without, a not-haver’

Kw yuwa’i ‘negative’; Kw yuw-aa-t̪i ‘negative’.

424 Egyptian(H) nw ‘sehen [see]’: Tr no- ‘observar [observe], examiner [examine], contemplar [contemplate], mirar [look at]’; Tr newa ‘ser visible’.

425 Egyptian(F) **šš** ‘many, numerous, much, plentiful’; Egyptian(H) **šš** ‘viel [much], zahlreich sein [much, be numerous]’:

UACV-16b ***oso** ‘more, much, very’: Wr osó ‘more’; Wr oso-pici ‘the most’; Yq ouisi ‘more, much, very’; AYq ouisi(a) ‘1. hard, sturdy, strong, 2. much’. With loss of first vowel, UACV-16a ***so** (< *oso) ‘many’: TSh soo ‘many’; Sh soon ‘many’; Cm soo ‘many, much’; SP šooC ‘very’; Hp soo ‘all, many’ (vowel is wrong, Miller notes; perhaps loan from Num; or Hp *sa’ ‘as much or as many as’). [e1,e2,e3] [SUA: TrC; NUA: Num, Hp]

426 Egyptian(H) **šnr(t)** ‘Kiesel [flint]’; UA forms reflect šnrt, with ending -at, and glottal anticipation:

UACV-65 ***wi’naC** ‘flint, arrowhead’: Ch(L) w̪in’nap̪i ‘flint’; Ch(L) huu w̪in’na-wa ‘arrow’s flint’; SP w̪i’naC- / w̪i’na-pp̪i ‘arrowhead’; Kw wina-huwa ‘obsidian arrowhead’; Kw wina-pi ‘obsidian blade’. [e1,e2,e3] [NUA: SNum]

427 Egyptian(F) **šnx** ‘to live, v, (living) person, n’:

UACV-141 ***onka** / ***oŋa** ‘baby’: I.Num15 *oŋa(a)(’a) ‘baby, child, young (of animals)’; M88-’o15 ‘baby’; KH/M06-’o15: NP(Yerington) oha’a ‘baby’; NP(McDermitt) onka’a; NP oŋa’a ‘baby’ (Snapp, Anderson, Anderson 1982, 20); NP(B) oha’a; Mn ’owaa’ ‘sound of baby crying’; Mn owaa’-cci-cci’ / owaa’-nugu’ ‘baby’; TSh ohmaa(cci) ‘little baby’ (Dayley); Sh ohmaa ‘baby’; Sh pa’ohmaa ‘water baby’; WSh ohaa(cci) ‘baby’; WSh pa’ohaa ‘water baby’; Cm ohnáa’ ‘a baby’; SP oa-C/N ‘young of animals’; SP iŋaa’- ‘baby’, SP paa-iŋaa’-pp̪ici ‘water baby’; Ch iŋa’ap̪ici. A medial cluster *-nk- > -ŋ- in NP and SP further lenites elsewhere, Iannucci’s reconstruction *oŋa serving well. TSh and/or Sh have forms with and without -m-, so the -maa forms likely contain another morpheme, perhaps *mara ‘little’. [medial cluster w/hm/hn/ŋ/ø] [e1,e2,e3] [NUA: Num]

428 Egyptian(H) **šnx** ‘sich bewusst sein [be conscious of]’: Ktn winikāi’ ‘remember, v’.

429 Egyptian(F) nny ‘be weary, inert’; Egyptian(H) nni ‘müde [weary], träge sein [lazy, inert], faul sein [be rotten, lazy, lame], erschlaffen [go limp, become exhausted]’:

UACV-106 ***nina** ‘bad, useless’: Dakin 1982-57: Tr nina- ‘harm, hurt, do/say bad’; CN neen ‘in vain, futilely, profitlessly’. [idddua] [SUA: TrC, Azi]

430 Egyptian(H) **š** ‘Vegetation, Weideland [pastureland]’; a plural: Egyptian **š’w** ‘Feldpflanzen [vegetation, field plants], Blumen [flowers]’:

UACV-262 ***sawa** / ***sakwa** ‘blue, green’: M67-50 *sakwa ‘blue’; M88-sa10; KH/M06-sa10: TSh sakwa ‘green’; Kw sakwa / sako ‘blue’; SP sakwa ‘blue/green/gray’; CU saǵwá-ǵa-r̪i ‘green, blue’; Hp sakwa. Ken Hill adds Ch saǵwamuv̪in’nan̪kav̪i ‘turquoise’. Add Ch sawá-ga ‘green’; WMU sawá-ga-r / sowa-ga-r / saǵwa-ga-r ‘green (to mean blue, it often requires help, e.g. sky-green)’, which sometimes faintly includes ǵ; and perhaps Ca saw-et ‘unripe’. Jane Hill (p.c.) notes also Mn saǵwanow̪i ‘green garden worm’. What of forms under *siwa / *si(y)o ‘green, blue’? [idddua] [e1,e2,e3] [NUA: Num, Tak]

- 431** Egyptian(CDD) b'k(t) 'document'; UA *po'ok/*po'oC 'write'; Egyptian b'kt 'work, task': UACV-713 ***po'ok** 'mark, draw, write, read': Mn taqapoo 'mark'; NP bo 'write'; Sh poo / tipoo 'write, mark'; Cm tiboori 'write'; Kw po'o 'mark, write'; Ch po'ó 'draw, write'; SP po'oC- 'mark, write'; WMU pö'ö-y 'draw, write, mark, go to school, v'; WMU pö'öC- (when compounded); WMU pö'ö-tti'i / pö'ö-ti'i 'teach, v'; WMU pö'öqqa-tti 'book, s.th. written, n'; CU pö'öy 'write'; CU pö'ö-pini-'ni 'read'; CU pö'ö-tii 'teach'. All of SNum shows a final consonant. Add Tb(H) pokpookinat 'tattoo, vt'. [NUA: Num, Tb]
- 432** Egyptian(H) p'q 'eine Gebäck (Fladen oder Oblate) [type of biscuit, baked good (round flat cake or wafer)'; Egyptian(F) p'q 'a flat thin cake or biscuit': Hp piiki 'wafer bread' (a fine thin delicate bread, like sheets of cracker)'. Must have lost ' early.
- 433** Egyptian(H) p'q 'fein [fine], dünn [thin]'; Egyptian p'q 'Blatt (Wertvollenmetalls) [leaf/sheet (of precious metal), Metallfolie [metal foil, sheetmetal]'; Egyptian p'qt 'feines Blech [fine sheetmetal or metal plate]'; Egyptian p'qyt 'Scherbe [broken piece, fragment], Tonscherbe [potsherd, pottery piece]': UACV-1266 ***pikkaC** / ***pikkat (AMR)** 'knife': M67-246 *pika 'knife'; L.Son196 *pika 'cuchillo'; M88-pi13 'knife'; AMR 1993c *pikkat 'stone'; KH/M06-pi13 *pikkat 'stone': SP pikka 'hard, sore'; Ls piká-t 'stone knife'; Tb piga-t 'stone knife'; Hp pikyay'ḡwa 'axe'; Eu vikát; Wr tehpiká 'cuchillo [knife]'; Tr ripiyá/ri-pigá 'cuchillo, navaja'. [idddua] [Tr, Tb voiced g; Hp ky; *k > ø in Tr] [e1,e2,e3] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC]
- 434** Egyptian(H) g'p 'schneiden [to cut]': UACV-289 ***kappi** 'break, cut': M88-ka37; KH.NUA; KH/M06-ka37: SP kappi-/kapi- 'cut, break through'; NP kaapi 'break, cut off' (in I.Num60); Ca qápi (< *kappi) 'break'; Sr qapi 'break (by bending) multiple obj's'; Kw kavi 'cut, cut down'; Kw kapi-nü 'cut off'; Ch kapáki 'snap, break'; WMU qahppáqi 'snap, break'; Ls qapúti 'chop, cut off'. These may tie with *koppi below. [e1,e2,e3] [NUA: Tak, Num]
- 435** Egyptian(H) g'p 'schneiden [to cut]': UACV-290 ***koppi** 'break': M88-ko15: I.Num60 *ko(h)pi/*ko(h)pa/*ka(a)(h)pi/*kí(h)pa 'break, cut'; KH.NUA; KH/M06-ko15: Mn toC-qopi 'cut'; NP koppí 'i'hu 'break board'; CU koppokki 'break, snap'; Tb hoboo'at 'be in pieces'; Tb hoboo'in 'cut in pieces'; Sr qöp(k) / qö'pö' 'break, shatter (of hard surface, like glass, pottery, eggshell)'; Hp qóhi(kna) 'break'. Ken Hill adds Ktn kopik 'break, vi'; Ls qépa 'splinter off'. Both *kappV and *koppV are consistent for consonants (*k-pp), but the first vowels vary between a/o, though the 2nd vowel's a/i variation is common in UA. But the fact that Sr and Ls have distinct forms for each recommends their separation, until new data directs differently. [idddua] [initial *k > h in Tb; a/o] [NUA: Num, Tb, Tak, Hp]
- 436** Egyptian(H) sm' 'Lunge [lung]': UACV-303 ***sumaC** 'breathe': I.Num187 *su(w)ah 'breathe'; M88-su16; KH/M06-su16: Mn suwaqa; NP soḡaha (Miller reinterprets it as sonkaha); Kw soo-ki (< *sookki) 'breathe'; Kw soo-kopi 'pant'; SP šuaC 'breathe'; SP šuaqqa 'breathe'; CU sōá-qay. Add TSh sumakkain 'breathe, vi' and TSh suma-ppī / soma-ppī 'breath, soul' and Sh(C) suaC / suakkaih 'breathe'. Miller's inclusion of Hp somi 'sniffle, breathe deeply' is good. These are very close to and thus easily confused with *suwaC 'want, etc'; however, TSh sumakkain 'breathe, vi' and TSh suwaC 'want, desire, think, feel' (Semitic swy 'desire') show a difference of medial *-m- vs. *-w- in TSh. On the other hand, WSh and SNum yield single -m- > -w-, creating mergers like WSh suaC 'think, want, need, feel; seem; breathe' which makes sorting difficult. Yet even SP distinguishes SP šuaC 'breathe'; SP šuai 'be glad'; and SP šummai 'have in mind' whose cognate sets are here, at 'want', and at 'think' respectively. Add Ch(L) suwapī 'breath' (which also suggests a final -C); Cm sua'sua'miari 'breathe', which shows a glottal stop at the place of germination; Cm suahketi 'breathe'; AYq hasohte 'breathe hard'. Though many languages agree with *so, the lowering influence of following a is reason enough to stay with Miller's su. The identity of 5 of 6 segments in Mn and HN (*su_aka) and both showing bilabials for the differing consonant is of interest. This term kept an intervening vowel between the 2nd and 3rd C (*sumaC) in contrast to sm'w / *som'o > *somwo/*sonjo 'lungs'. [idddua] [medial -ḡ-, -m-, -w-] [NUA: Num, Hp; SUA: TrC]
- 437** Egyptian(H) mht 'eine insekt [an insect]': UACV-316 ***matta** / ***maCti** 'tick': BH.Cup mac-? 'tick'; Fowler83; M88-ma1 'tick/garrapata'; KH.NUA; Stubbs 2000a-6; KH/M06-ma1: NP madabi (< *matapi); Kw muu'maa-ci; CU mata-ci (< *matta-ci); Cp máči-l^y; Ca máči-l; Ls 'amáča; Sr maca-c; Hp màaca; TO maamḡ; Wr macá; Tr mačá; Wc mate. Ken Hill adds Ch matavi, which is also in Ch(L) mata-vi 'tick, flea'. Add Ktn muma-c 'reddish tick'. NP, CU, and Wc suggest a cluster, perhaps medial *-Ct-; in fact, CU and Ch have underlying medial *-tt-, in contrast to CU mara-ci < *mata-ci 'mortar', though NP suggests ungeminated *-t- in d surfacing instead of t (Stubbs 2000, 132). Tak medial *-t- instead of -l- also suggests a cluster something like *-Ct- or *-tt-; thus, we might posit *maCti(a); for Cp and Ca do show i as the second vowel. Add Mn mitábi/midábi 'tick' which has metathesized its vowels in a pattern similar to *pati('a) 'bat' and NP pitahana'a 'bat' (Stubbs 2000, 127-8). [idddua] [NP t = Num c, WNum V metath like bat] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC]

438 Egyptian nšw ‘s. paaren, durchdrehen [to mate, press through]’

UA *nawi ‘together with’: My nawwi ‘juntos’ [together]; Yq nau ‘juntos’; Ca -new ‘with s.o., active accompaniment’.

439 Egyptian(H) šndt ‘Dornakazie [thornbush]’:

UACV-350 *sacani ‘saguaro cactus’: B.Tep56 *haasani ‘giant cactus’; Fowler83; M88-sa23; KH/M06-sa23: TO haašani ‘saguaro cactus’; NT aasáñi; LP harsani (Fowler83). Add ST haašáñi. A cluster of -nd- > -c- is expectable; yet LP harsani shows another decent reflection of that cluster. [SUA: Tep]

440 Egyptian(F) tsi ‘raise, lift up’; Egyptian(F) tst ‘ridge, range’; Egyptian tst ‘Gebirge [mountains], Gebirgsrücken [mountain ridges]’:

UACV-463 *ticayi ‘climb, raise’: TO češaj ‘climb, ride, raise, elevate’; Nv tísadi ‘subir de lo bajo’; PYP tesedi ‘climb, mount’; NT tīsaidyi/tīsaadyidi ‘subir’; ST čīšdi ‘climb easily’; ST tīsdia ‘climb’. [SUA: Tep]

441 Egyptian(F) nms ‘to clothe with the head-cloth’; Egyptian(F) nms ‘royal head-cloth’;

Egyptian nms ‘Tuch [cloth]’; Egyptian ‘in Binden hüllen [cover/wrap in bands], ankleiden [dress]’:

UACV-471a *noma ‘cover’: Hp nōōma ‘wrap, cover up, vt’; Eu nóma ‘tapar, cubrir’; Eu va-nóma ‘inundar, vt’ (water-cover); Eu va-nóme ‘inundarse, vi’. [Hp ö < *o]

UACV-471b *nama ‘cover’: NP namabima ‘cover’; NP namatīmpī ‘cap, cork’; Wc náma ‘cubrir [cover], tapar [put top on]; Wc náme ‘cubierto [covered], tapado [topped]’. Another possible pair: Sh namasua-ppīh ‘best clothes’; Cm namahku ‘clothes’. [active, vt/stative, passive, vi -a/i] [NUA: Hp, Num; SUA: TrC, CrC]

442 Egyptian(H) n’yt ‘Weberei [weaving mill], Spinnerei [spinning mill], Textilmanufaktur [weaving]’;

Egyptian(F) n’t ‘weaving room’; these nouns suggest an unattested verb n’ ‘weave, make woven product’:

UACV-485 *nawi ‘apron, skirt’: Tb nawii-l ‘woman’s apron’; Tb(H) nawwii-l ‘woman’s apron, double-apron skirt’; Ch(L) nawi ‘apron’; Cp -nawilyqam’a ‘front apron made of string’ (rare poss’d absolutive in -l); Ls náwxami-š ‘gift, feather skirt, glass beads’; TO iinagi/naagi ‘skirt of ancient style’; Sr naawt ‘dress, n’; SP najwi ‘apron’. Note that ’ > SP ŋw, as in bighorn sheep and others. In light of *nawi ‘hang down’, might that tie to this *nawi ‘skirt, apron’ as s.th. that hangs down? [NUA: Tb, Tak, Num; SUA: Tep]

443 Egyptian(H) šnxt ‘Getreide, Korn [grain]’:

UACV-540 *(w)ō’na ‘corn cob, olote’: Wr wo’ná / ho’oná-ra; Wr wo’ná-bosori ‘cooked corn on the cob’; Tr o’na/ko’ná. Ken and Jane Hill add CN ooloo-tl; Pl ulu-t; TSh onnoC-cci ‘pine cone hook’; Kw onoci ‘hooked stick used to pull down pine cones’. Jane Hill (2001) makes a good case for Hopi öö-vi’at ‘cob heel’. [NUA: Num, Hp; SUA: TrC, Azt]

444 Egyptian(H) ’sx ‘(ab)sicheln [sickle (off)], ernten [harvest], (ab)mähen [mow (off)], schneiden [cut]’; or Egyptian(H) sx ‘abschlagen [knock off], abhauen [cut off, cut down]’; or Egyptian sk ‘fällen (baum) [fell (a tree)]’:

UACV-614a *sika / *siki ‘cut hair, clip, mow’: VVH115 *siki/sika ‘to cut hair, mow’; M67-118 *sik ‘cut’; L.Son238 *sika/sik-i ‘cortar’; B.Tep64 *hikiti ‘to cut’; M88-sil ‘cut hair, mow grass, etc.’; KH/M06-sil: TO hiik ‘clip, cut, mow (grain, etc)’; PYP hikica ‘cut, vt’; LP ikti/hikti, pl. hikimia / ikumiaku; NT iikai ‘cortar’; NT ikítiikii ‘cortar’; NT ikumai ‘picar’; ST hiktyi; ST hiika; Wr sihka / sihki; Tr seká/sikí; My síkka ‘cortar pelo’; Tbr sika ‘cortar’; Cr tyí’i-sih-če ‘he is slicing it with a knife’; Wc šíka ‘cut with knife or scissors, v’. [SUA: Tep, TrC, CrC]

445 Egyptian(H) tbs ‘stechen [prick, stab, pierce]’:

UACV-629a *tapusa ‘pierce’: Sh(Cr) na-ta-pusa ‘attach by piercing through s.th.’; Sh(M) pusa ‘pierce through and connect with (e.g., nail, bolt, needle)’; perhaps part of Wc kirapúši-(ma) ‘nail, n.(v.)’; perhaps Tr natabu ‘perforar, traspasar, agujerar de lado a lado’ [perforate, pierce through].

UACV-629b *tupusi ‘pierce’: Mn tupusudugi ‘be punctured’; Ch topósi-gi ‘stab, v’; Ch topósi-ki-nkī ‘stab, pierce, v’. [NUA: Num; SUA: TrC, CrC]

446 Egyptian(H) qm’tyw ‘Feinde (pl) [enemies]’; Egyptian(H) qm’ ‘kämpfen [fight]’:

UACV-658 *kīmmaN / *kīma’a ‘different, enemy’: Mn kīma’ani-tu ‘different’; Mn kīma’adugúsu ‘(in) a different way’; NP nanakīmma’a ‘different colors’; Sh kīmmāi ‘different (one)’; Kw kīmi-gi ‘be different, be other than’; Ch kīmán ‘different’; Ch kīmanči ‘different one’; Ch(L) kīmá ‘other than self, different’; SP qūmma ‘other, stranger’; SP qūmma-ŋa-šu ‘another one, stranger’; SP qūmma-mmu-šu ‘strangers, anim pl’; WMU kumac / kumač ‘different’; CU kumāč’ay ‘be different’; CU kumāči ‘enemy, foreigner, Comanche’. The tribal name Comanche is from Numic, meaning ‘enemy, different one(s)’. Note the 3rd consonant glottal stop in the Western Numic forms. [NUA: WNum, CNum, SNum]

447 Egyptian(H) wtw ‘Welp (Fuchs, Hund) [pup (fox, dog)]’:

UACV-694 *woci ‘dog’: B.Tep *gogosi ‘dog’; Fowler83; M88-wo12 ‘dog’; KH.NUA; KH/M06-wo12: Gb wosí’, pl: wowósi’am (vowel unexpected, o < *o usually only after k, says Miller); TO gogs, gogogs pl; LP gogiš/gogš; NT gogóši, góógoši pl; ST gagooš / gagoš. The Tep sg forms seem to be built on a plural reduplication, and the pl forms on a doubled pl or double reduplication, which does happen in UA, especially in Tep. Ken Hill notes also Gb wosí ‘dog’ and other forms for ‘bark, v’. [NUA: Tak; SUA: Tep]

448 Egyptian(H) sq’ḥ ‘tünchen [to whitewash], weissen (Gebäude) [whitewash (building)], schlämmen [to mud (s.th.)], verputzen [to plaster], mit Stuck verziern [decorate with stucco]

UACV-761 *sokoC / *coka ‘earth, mud, plaster’: Sapir; M67-297 *so/*sok/*cok ‘mud’; I.Num *soko ‘ground, earth, dirt, land’; M88-so6 ‘ground, earth’; KH/M06-so6: NP soko ‘ground, dirt’; TSh sokopi ‘ground’; Sh soko-ppih ‘earth’; Cm sokoopī ‘earth’; SP soḡo ‘moist earth’; Hp cōqa ‘mud, clay, plaster (cognate? Miller queries)’; CN soki-tl ‘clay, mud’; Cr hásu’u ‘lodo, pared, pretil’. Add Wc hášu ‘mud’ (since CrC u < *o) to Cr. And Tr sugúri ‘greasy dirt’; Yq tečóa; and My tečóa ‘mud’ might be considered also, if the Cah terms lost intervocalic *k. [c/s;-k-] [NUA: Num, Hp; SUA: TrC, CrC, Azt]

449 Egyptian(H) qq / q’q’ ‘essen [eat]’

UACV-779 *koki ‘graze, v’: M88-ko38; KH/M06-ko38: Cp qixin ‘graze, pull out (hair)’; Ls qéxi ‘graze (of animals)’. The q- in both languages points to *ko for initial syllable. [NUA: Tak]

450 Egyptian(H) rkḥ ‘anfachen [fan into flames], brennen [burn, vi, be on fire]’:

UACV-879a *taha / *taka ‘burn’: Sapir; VVH150 *tahi ‘fire’; B.Tep215 tai ‘fire’; M67-423d *tai ‘fire (burn)’; L.Son268 *taha/*tah-i arder; CL.Azt20 *tlatia ‘burn’; *tlatla ‘burn, be hot’; CL.Azt60 *tlai(h)- ‘fire’; M88-ta1 ‘burn, v’; M88-ta2; KH/M06-ta1; KH/M06-ta2: the differences between M88-ta1 and ta2 (perhaps *taha ‘burn’ vs. *tahi ‘fire’) overlap unclearly enough that their common stem might best be taken as a whole, whatever later derivations afflicted an earlier clarity; so let’s combine them under the same number, but grant separate letters: ‘burn, vi’: Hp taq-ti; Eu tahá; Wr taha / tahi; Tr fahá/fahí; My táhha ‘quemarse, vi’; My táyya ‘quemar, vt’; Tbr taha; Wc ta’á; CN tlatla ‘burn, vi’; CN tlatiaa ‘burn’; Pl tata ‘burn, vi’; Pl tatia ‘burn, vt’.

UACV-879b *tahi ‘fire’ (AMR): CN tle-tl ‘fire’; Wc táí ‘fire’; Cr táih ‘fire, flame’; TO tai ‘fire, match(es)’; NT taí; ST tai; Eu te; My táhi; Tbr tahamét; Wr taihénani ‘prender la lumbre’. Add Nv tai ‘encender lumbre’. [NUA: Hp; SUA: Tep, TrC, CrC, Azt]

451 Egyptian(H) rkḥ ‘anfachen [fan into flames], brennen [burn, vi, be on fire]’:

UACV-880 *takwa / *taxkwa ‘ceremonial official, fire tender’: Gb táxkwa ‘kind of religious officer’; Ca tákwa ‘ceremonial official’; Ls tááxku ‘ceremonial official’; Cp tək̀wə̀va’áš ‘fire tender (type of ceremonial official)’. This may be a compound involving *taha / *taka above, though most of those show *-h-, except for Hp and these suggest *-k-. [h’/k/y] [NUA: Tak]

452 Egyptian(H) xt ‘Feuer [fire], Flamme [flame], Hitze (klima) [heat (climate)], feminine noun’;

UACV-881 *kut ‘fire’ (AMR); *kut-tu / *kut-ta ‘make fire’ (AMR): M67-170e *kut ‘make fire’; I.Num61 *kohtoo / *kuhtuu ‘make fire’; I.Num64 *kuh- ‘fire, heat (instr. prefix)’; BH.Cup *kut ‘fire’; Munro.Cup44 *kú-t ‘fire’; M88-ku4; AMR *kut; KH/M06-ip10 ‘by means of heat/fire’; KH/M06-ku4 *kut: NP kutuuna ‘put wood in fire’; Kw kuttunuhi ‘make fire w/ drill’; Kw kukkoppī / kikkwappī ‘piece of wood, stick’; CU kukkwappī ‘firewood, wood’; Sh ku- ‘by means of heat’ (instrumental prefix); SP kuC ‘with fire’; Tb kut ‘fire’; Tb kutugat ‘gather firewood’; Hp kotqa ‘wood pile’; Hp koho/ kòo- ‘wood, stick, firewood’; Sr kut ‘fire’; Sr kucaai ‘gather firewood’; Sr kucaaīt ‘firewood’; Ktn kut ‘fire’; Ktn kučat ‘stick, firewood’; Ca ku-t ‘fire’; Cp ku-t; Ls ku-t; Gb kotá ‘palo, leña’; My kúttá ‘(fire)wood’; Eu kut ‘palo’. NP, Kw, CU, Hp, Sr, Ktn, Cp, Ca, and Ls all show *kut, and in

Munro.Cup44 *kú-t ‘fire’, note final -t, not -l, suggesting a final consonant, like t itself as AMR reconstructed for us. Miller also includes the Takic forms *kelawa gather firewood, CN kwawi- tree, wood, and others, but see them at ‘tree/wood’. Add the *ku- in Tep *ku-saypa (UACV-890 *(ku)-say(pa) ‘burn’: TO kohadk ‘something dried and burned’; Nv kusada ‘quemarse’; Wr saipá-ni ‘quemarse’). [NUA: Num, Tb, Tak, Hp; SUA: TrC, Tep]

453 Egyptian(F) xt ‘fire’:

UACV-882 *kuCti (< *kut-ti’i ?) ‘burn, fire-cause’: Ch kucíki ‘burn, v’; SP quččü’a ‘burn, vi’; WMU kuhččí-kki ‘burn, vt’; CU kučí’i ‘be hot’; CU kučí-tií ‘heat up, vt’. This may or may not involve the SNum causative suffix *-ti’i suffixed to ‘fire’ but it is plausible enough to be worth listing. [NUA: SNum]

454 Egyptian(F) xt ‘fire’

UACV-883 *kotto (< *kut-tu/ta) ‘make fire’: M88-ko1; KH/M06-ko1: TSh kottoo ‘set fire’; Sh kottoo ‘make fire’; Cm kohtoo; Hp qööhä / qööyi ‘get burned, scorched on the body’. [NUA: Num, Hp]

- 455** Egyptian(H) **swr** ‘e. Fisch [fish, sp.]’ > CN šowil-in ‘catfish’. [l/w] [TrC, Azt]
- 456** Egyptian(H) **swḥty** / sḥty ‘e. Fisch [a type of fish]’; Egyptian(F) sḥty ‘fish, sp.’
 UACV-897 ***so** ‘kind of fish’: Wr **so’ci** ‘fish’; the Wr term so’ci is a good match for swḥty with rounding and gottal stop for the pharyngeal and final -ty > -ci. Add Ktn coh ‘fish sp., perhaps salmon’. [SUA: TrC, Azt; NUA: Tak]
- 457** Egyptian(F) **ḥrrt** ‘flower’; Egyptian(H) ḥrrt ‘Blume [flower]’:
 UACV-909 ***huya** ‘bud, branch’: M88-hu5 ‘brotar’; KH/M06-hu5: Wr uyá-; uyáwi ‘rama’; My húyya ‘tree, branch, forest’. [iddddua] [SUA: TrC]
- 458** Egyptian(H) **kfi** ‘entblößen [denude], enthüllen [reveal, unveil], ausziehen [take off], abnehmen [take off, remove]’: UACV-1000 ***kappiwa** ‘degrain grain from ear’: TO kaipig ‘harvest grain, scrape grain from ears, v’ (Saxton and Saxton 1969); ST kaipga ‘desgranarlo (planta)’. [SUA: Tep]
- 459** Egyptian(F) (s)x’x ‘hasten, vt’; Egyptian(H) sxxs ‘laufen [run], eilen [hurry]’;
 Egyptian(H) sxti ‘laufe! [run] eile! [hurry!]’:
 UACV-1028 ***soko-miya** ‘walk’: NP sogomia ‘walking’; Cm soko-mi’a-rī ‘come walking’. [NUA: Num]
- 460** Egyptian(H) **’tp** ‘Kasten [box, case]’: UACV-1084 ***otapa** ‘bedrock mortar’: BH.Cup *’élapal ‘mortar, bedrock’; M88-’o10; KH/M06-’o10: Cp íl’apa-l; Ls ’élapa-l. [iddddua] [NUA: Tak]
- 461** Egyptian(F) **im** ‘there’; Egyptian written *i* is often pronounced *a*:
 UACV-1175 ***ama(ni)** ‘there’: AYq ama/aman(i) ‘there (near speaker)’; PYp am(a) ‘there’; Nv ami ‘allí’; Nv imī ‘allí’; Wc mána ‘there’; Sr ama’ (acc. amai; pl. a:m) ‘that one, he, she, it’; CN -m ‘locative’. Several Num forms resembling *ma- may belong with loss of the first vowel, as in Wc. [SUA: Tep, Azt; NUA: Tak, Num]
- 462** Egyptian(H) **ṭḥn** ‘glänzend sein [be shining]’, funkeln [sparkle, glitter], leuchten [shine, gleam], strahlen [radiate, beam], scheinen [shine]’; Egyptian(F) ṭḥn ‘gleam’:
 UACV-1207 ***toṭa** ‘hot, heat (of) sun/day, shine’: VVH155 *toṭa-la ‘to shine, sun’; B.Tep224 *toni ‘hot’; B.Tep226 *tonori ‘sunshine’; M67-238a; L.Son312 *tono/*ton-i ‘hervirse’; CL.Azt163 *toonl ‘sun’, 272 **tona ‘shine (sun)’; KH.NUA; M88-to6 ‘sun, shine, boil’; M88-to21 ‘hot’; KH/M06-to6 (Ken Hill aptly combines M88-to6 and M88-to21): Cp tíṭe ‘be hot’ (Cp and Ca i < UA *o); Ca tíṭma ‘warm’; Sr tōṭṭava’ ‘(in the) summer’; TO toni ‘be hot’; TO tonod ‘shine, twinkle’; TO tonolid ‘shine onto, give light to’; NT tonóli ‘sunshine’; ST tanooly; ST tanoolyop ‘in the sun’; Wr toni/toni ‘hervir’; Tr ronó ‘hervir, fermentarse’; Eu tonó ‘be hot, boil’; Tbr tonó ‘be hot’; CN toonal-li ‘warmth of the sun, summertime, day’; Pl tuunal ‘sun’; HN toonal ‘day’. Ken Hill adds Hp tōṭṭi ‘heat, hot weather, heat of the day’; Ls itéṭvu ‘hot spring’. Let’s also add Ktn toṭava’ ‘August, summer’ and/or Ktn tuṭava’ ‘June, July’; Nv tonorho ‘for sun to shine’; PYp toni ‘hot’; PYp tono ‘hot’; NT tōṭi ‘hot’; ST tyoiñ ‘hot’; Pl tutuuni-k ‘hot, heat (of sun)’; HN toona’ ‘to shine (of sun)’. Note vowel opposition between ST tanoly ‘day’ and CN toonal-li. [Ls -vu] [NUA: Tak, Hp; SUA: Tep, TrC, Azt]
- 463** Egyptian(H) **xnm** ‘inhale, smell, eat, enjoy’:
 UACV-1757 ***kaNmu** / ***kanmī** (Kaufman) ‘jackrabbit’: I.Num51 *kahmī ‘jackrabbit’; Kaufman1981 *kanmī; Fowler83 *kammī; M88-ka16 ‘jackrabbit’; KH/M06-ka16: Mn qámo ‘jackrabbit’; NP kami; TSh kammu-cci; Sh kammu; Kw kami; Ch(L) kami; SP kammī-; WMU kammu-či; CU kamu-ci. This is a good example of *u > i, and is found in all of Num, but no where else in UA, except in the compound *tosa-kammu ‘white hare, cottontail’. Note Kaufman’s reconstruction *kanmī—brilliant!—though I know not how he arrived at it. This likely ties to SUA *kaNma ‘put in mouth, taste’ and means ‘the nibbler’. [u > i in Num] [e1,e2,e3] [NUA: Num]
- 464** Egyptian(F) **ṣq** ‘to enter’; Egyptian ṣq-w ‘pl’:
 UACV-1247 ***waki/uC** ‘enter, pl’: TSh weekiC ‘enter, go in, down or under’; Sh wekuC ‘to go in, to enter’; Cm wekwiiti ‘enter’; CU waqxáy-k ‘enter, come in’; SP waḡi ‘enter, pl’. [NUA: Num]
- 465** Egyptian(H) **bi** ‘Erz [ore], Metall, Eisen [iron]’; also Egyptian(H) bi’ ‘Firmament, Himmel [sky], Eherner (woher das Eisen stammt) [where iron comes from]’; Egyptian(H) bi’t ‘Quarzit [quartzite]’; Egyptian bi’ ‘Bergwerk [mine], Bergwerkgebiet [mining area/place]’; Egyptian bi’-w ‘Bergwerkprodukte [mine products]’; Egyptian bi’t ‘Steinbruch [rock breakage]’; Egyptian bi’-n-pt ‘Eisen, Meteoreisen, Siderit’ > Coptic benipe; Egyptian(F) bi’t ‘quarry’:
 UACV-1268a ***payu** / ***papayuC** (redupl) ‘ceremonial staff’: M88-pa64; KH/M06-pa64 ‘ceremonial staff’: Cp pávyu-t ‘flint-tipped, shell-inlaid ceremonial staff’; Ls pávyu-t ‘ceremonial wand’.

UACV-1268b *ka-payu > *kapo ‘knife’: formerly from M88-ku13; KH/M06-ku13, we here use Ktn and Sr, and add Hp, all of which likely tie to pa64 above: Ktn kavoč; Sr kavööt, kävi / kävayu (acc.) ‘knife’. Add Hp poyo ‘knife’. Hp poyo and the latter part of Sr kavööt/kavayu (acc.) match well. If *-payu is original, then Hp assimilated the first vowel to the second: *...payu > *puyu > Hp poyo. Sr leveled both to ö, s.th. midway between a-u, but in the accusative Sr kävayu may have preserved the original voweling *-ayu. After uniting the forms in a (‘ceremonial staff’) and b (‘knife’), I read in Pauketat (2009, 139-42) that some plains tribes, the Aztecs, and other Mesoamericans chipped, from flint, large elaborate ceremonial knives, which were relatively large and meaningful. The Tepiman forms below may also relate to all the above as well. Flint, obsidian, and sharp rocks used for knives are usually found on rocky hills and cliffs, and though the semantics are not identical, the reduplicated *papayu above may well explain the dichotomy in the Tepiman forms of *papa vs. *papo.

UACV-1268c *papayu > *papa / *papo ‘rock, cliff’: B.Tep264 *vavoi ‘cliff’; M88-pa54; KH/M06-pa54: TO waw ‘cliff, bedrock, a rock’; NT vávoi; ST vaapai; PYP vava ‘hill, mountain, cliff’; PYP vaves ‘rocky terrain’; and Nv baba ‘roca, peña, peñasco’. The Cahitan forms—My baabu ‘barro [clay]’ and AYq vaavu ‘clay’—vary semantically from Tepiman, but the phonological identity with Tepiman and a slight semantic shift to ‘clay’ deposit/place (quarry) from flint/ore/rock deposit/place (quarry) make it probable. See *pa(pa)yu ‘ceremonial staff’ (M88-pa64) above.

The -pela of Hopi tüpela ‘wall, cliff wall, wall face, precipice’ also means ‘cliff’ as do the Tepiman forms, and as ‘flint’ comes from rocky deposits, the semantic change from ‘flint area’ to ‘rocky desposit, cliff’ is viable and may be from a different voweling of Egyptian bi’t ‘quarry’ (< *bi’at (with ’ > Hopi l) vs. *baia’ > UA *payu. [iddddua] [NUA: Tak, Hp; SUA: Tep, TrC]

466 Egyptian(H) nm ‘Messer [knife]’; therefore, Egyptian p’-nm ‘the knife’:

UACV-1270 *panomi ‘knife, iron, tool’: B.Tep257 *vainomi ‘iron, tool’; M88-pa51; KH/M06-pa51: remember *p > v/w in these Tep languages: TO wainomi ‘metal, knife’; LP vaiñum v; PYP vainomi ‘knife, metal’; NT vaiñomi ‘iron, tool’; ST vaiñum ‘iron’; Nv wainomi, pl: vap’ainomi ‘hierro’ and Tr wenomi ‘metal, money’ though Tep *vainomi is likely the source of Tr wenomi ‘metal, money’ as a Tr cognate should show p. [*a > ai/_n] [SUA: Tep; NUA: Num]

467 Egyptian(H) db’-w ‘Blätter (der Bäume), pl [blades/leaves (of a tree)], Laub [foliage]’ > UA *sawa ‘leaf’:

UACV-1294 *sawa ‘leaf’: VVH64 *sawa ‘leaf’; M67-255 *sawa ‘leaf’; B.Tep54 *haahaga ‘leaves’; L.Son233 *sawa ‘hoja’; CL.Azt97 *šVwV ‘leaf’; M88-sa1 ‘leaf’; Stubbs2003-45; KH/M06-sa1 *sawa: NP sawapi ‘sage’; Eu sáwa; Tbr samoa-r / samwa-t; Yq sáwa; My sawa; Wr sawá; Tr sawá; Cr samwá; Wc sáaváarí ‘tener hojas [have leaves]’; CN iswa-tl. For Tep, remember *s > h and *w > g: TO haahag; Nv haahag; PYP haagar; NT áága; ST haaha’. As one can see, a form of *sawa appears in every SUA language. Note Cr’s similarity to Tbr in *w > mw. Given bilabials’ tendency to disappear as first consonant in a cluster, db’ > sawa is feasible if the 2nd and 3rd consonants were clustered, since d > s and ’ > w. [Tbr/Cr *w > mw] [SUA: Tep, TrC, CrC, Azt]

468 Egyptian(H) ’wt ‘Länge [Length], Spanne [space], Dauer [duration, length]’; Egyptian ’wi ‘lang, weit sein [be long, wide]’; less likely Egyptian(H) wti ‘alt [tall], gross sein [be big], wachsen [grow]’:

UACV-1389 *otī / *utu / *uta ‘long, tall’: L.Num25 *īī ‘long, tall’; M88-ī10 ‘long, tall’; KH/M06-ī10: Mn īdī-tu ‘long, tall, lanky’; Mn īdī-wīnī ‘be tall’; NP otī’yu ‘long, tall’. Also NP o’odī’yusu’ma ‘tallest’. Jane Hill (p.c.) provides a brilliant addition in Ls ’ééc-ī ‘high, up, above’ whose vowel fits NP and whose -č- must be from *-t- or t clustered. Add Tb ’utudu ‘tall’ and perhaps Wc ’ata ‘long and thin’? In light of *u > ī in Num, Tb likely has the original vowel. Wc is a different voweling. [NUA: WNum, Tb; SUA: CrC]

469 Egyptian(F) whi ‘escape, miss, fail’; Egyptian(H) whi ‘1 entgehen [go out], entgleiten [slip out], ausströmen [pour out, stream out], entrinnen [run/trickle out]’; 2 verfehlen [miss], fehlshlagen [fail], fehlshläge erleiden [suffer loss]’; Egyptian whi ‘Durchfall [diarrhea]’:

Hopi **wahi-** ‘throw out (pl objs); Hopi wahi-vī ‘discarded, thrown-out’; Hopi often levels vowels which may mean a tie between Hopi wahi and wehe: Hopi wehe-(k-) ‘for liquid to get spilled out, overflow’; and the Hopi should be combined with the Taracahitan terms below:

UACV-1395 *wi’ka ‘lose’: Wr we’ka-ní ‘get lost, vi’; Wr we’kapú-na ‘lose s.th., vt’; Wr we’katé-na ‘lose a bet or s.th., vt’; Tr we’ká- ‘perderse, extraviarse, vi’; Tr (w)e’kawa ‘perder, extraviar, vt’; Tr we’ka-bú- ‘perder [lose], olvidar [forget], vt’; Tr we’kaba ‘olvidarse, equivocarse’. Only wi’-, -ka likely being another morpheme. Hopi aligns with definition 1, and Tr and Wr align with definition 2. [NUA: Hopi; SUA: TrC]

470 Egyptian t’-imnti ‘the west’; Egyptian(H) imntiw ‘die Westvölker [the west-people]’

UACV-1544 *tīmīnīmīn ‘north, west’: BH.Cup *tāmám ‘north’; HH.Cup *tāmáám ‘north’; KH.NUA; M88-tī37 ‘north’; KH/M06-tī37: Sr tīmīnīm ‘west’; Cp temám ‘north’; Cp temám-ka ‘to the north’; Ca témam-ka ‘north-ward’; Ca temámkawičam ‘Serranos’; Ls tumáá-m-ik ‘northward’. Sr tīmīnīm ‘west’ and especially Sr tīmīnīmnu’ṭ

‘one(s) from the west’ suggest a reduplicated -mīni- portion, which in turn suggests that reduced clusters of nasals -mn- > -m- better explain two m’s in the Cupan forms rather than Sr creating new consonants out of thin air. [Ls u; Ca/Cp e] [NUA: Tak]

471 Egyptian **rwt** / rwtý ‘das Aussen [outside], Aussenseite [outside]’:

UACV-1584 ***tīta** (< *tuta) ‘outside’: Ch tīrava-nt ‘outside, outdoors’; CU tīra-va-(ci) ‘outside of, out of’; CU tīra-ruxwa ‘out of’; WMU tūūra-vaa-t / tūūravan / tūūtavat ‘out, outside, adv’. [NUA: SNum]

472 Egyptian(F) **hpt** ‘oar’; Egyptian hpt ‘Steuerruder [steering oar/rudder]’:

UACV-1596 ***īpa** ‘wooden paddle’: Munro.Cup88 *īval ‘wooden paddle’; KH/M06-ī14: Cp ívə-l; Ls íva-l. If *hupa > *hopa > Cp iva and then borrowed into Ls. [NUA: Tak]

473 Egyptian(F) p’y ‘that of, possessive article’; p’y-i- ‘my s.th. (masculine)’; p’y-k- ‘your ...’; p’y-f- ‘his...’; a common Late Egyptian possessive structure is p’y-i rd ‘my foot’ (that-my of foot’ or ‘my-possession of foot’), so UA *pa’i ‘have’ is similar; also Egyptian p’n- ‘that of, what belongs to’:

UACV-1702b ***pa’i** ‘have’: Haugen (2006c) *pV lists the above and Cm -pai ‘have’; Sh -pai ‘have’; TSh pa’in / pa’en ‘have (inalienable)’; SP -piN ‘possessed noun absolutive’ and instrumentals. [SUA: TrC; NUA: Tak, Num]

474 Egyptian(F) **rdi** ‘give, put, place’:

UACV-1743b ***tali** / ***tari** ‘put’: CN tlaalia; Pl taaliya; Po tali; T tllola; Z taaliya. [NUA: Tak, Hp; SUA: TrC, Azt]

475 Egyptian(H) **p’ŷt** ‘Wachtel [quail]’; Egyptian sw ‘he, she, it, pronoun’ has counterparts in UA:

UACV-1752 ***supa’awi** ‘quail’: Yq subá’i ‘codorniz [quail]’; AYq suva’u / suva’i ‘quail’; My suubau ‘codorniz’, pl: suba’awim; the vai- of NT vaivóli corresponds with *pa’i (PUA *p > v; *’ > ø in Tep) as in Yq and AYq *supa’i minus initial *su. UA *-pa’awi could hardly be a better match of Egyptian p’ŷt. [SUA: TrC, Tep]

476 Egyptian sw ‘3rd person sg obj/reflex’; Egyptian swt ‘3rd person sg’ subj in noun clauses, etc

UA *su ‘3rd person sg’ + Egyptian p’ŷt ‘Wachtel [quail]’; bring the other examples

UACV-1752 ***supa’awi** ‘quail’: Yq subá’i ‘codorniz’; AYq suva’u / suva’i ‘quail’; My suubau ‘codorniz’, pl: suba’awim; the vai- of NT vaivóli corresponds with *pa’i (PUA *p > v; *’ > ø in Tep) as in Yq and AYq *supa’i minus initial *su, but here, Yq and My show differences after *(su)pa..., while Yq and NT agree in *pa’i. [’ = ’] [SUA: TrC, Tep]

477 Egyptian(H) **hjn** ‘ordnen [order], befehlen [command], abordnen [delegate]’; Egyptian(F) **hjn** ‘equip, command, charge s.o. with a task’:

UACV-1854 SUA ***hula** / ***hura** ‘send’ would be PUA *huna: L.Son69 *hura ‘enviar [send]’; M88-hu13; KH/M06-hu13: Op ura; Eu húra; Wr uhúla-ni; Tr húra. [SUA: TrC]

478 Egyptian **hjn** ‘order, command’: UACV-1857 ***win** ‘send’: KH.NUA: Sr wiaan ‘send, vt’; Cp wíwine ‘send on an errand, vt’; Ls wíwi ‘send s.o., as on an errand’; as *n > SUA r, this NUA set may belong [NUA: Tak]

479 Egyptian(H) **d’rt** ‘Skorpion’:

UACV-1886 ***suvi** ‘scorpion, sting’: M88-su19 ‘sting, v’; BH.Cup *súyi ‘sting’; Munro.Cup116 *šúúyi-la ‘scorpion’; KH/M06-su19: Cp súye ‘sting, v’; Cp suyve ‘stinger’; Cp súyi-l’y ‘gnat, biting insect’; Ca súyi-l’y ‘scorpion’; Ls súy-la ‘scorpion’; Ls súyi ‘itch, v’; Hp soya(k) ‘get bewitched’; Ls suypi-š ‘stinger’. [NUA: Tak, Hp]

480 Egyptian(F) m’’ / m’ ‘see, look on’; Egyptian(F) m / m’ ‘look, behold!’:

UACV-1914a ***mī** ‘look!’: Hp me ‘you see, listen, behold, hark, look’; Tr me’ne ‘see, look, observe’.

UACV-1914b ***mahay** / ***ma’ay** ‘see, find’: Kw mehe ‘find, see, notice’; Ch mahí ‘find’; SP maiC ‘find, discover’; WMU ma’ái-y / maái- / maáy ‘see, find’; CU maáy ‘see, have found, find’; Ktn mayk / mayhk ‘look forth or peep, as through a crack’; perhaps first part of NP muhabīpīnuī ‘peek at’. [NUA: Hp, Num, Tak; SUA: TrC]

481 Egyptian(H) **ŷŷ** ‘schütteln [shake]’:

UACV-1928a ***wiwi-puku** ‘tremble’: Sapir; B.Tep40 *gigivukui ‘to tremble’; M88-wi12; KH/M06-wi12: TO gigiwuk; Nv gigibuku; PYP gigvia ‘tremble, shake, shiver, vi’; NT gigívukui; ST gi’ívuk; Sapir ties CN wiwio-ka ‘shake from cold’ and Tep. CN wiiwiyoka / wiiwiyokowa ‘tremble, shake, shiver’ corresponds to *wiwi-puku well enough, since Tep *gigivukui roughly equates to UA *wiwipuku, and if CN lost p intervocalically, as it often does, or if this is a compound of an element that lost initial p in CN, then Tep *gigivukui and CN *wiwi-ok(ow)a correspond well, CN -y- likely excrement following i. In fact, NT gigíívukui ‘temblar, vi’ and NT gigíígidyi ‘sacudir, vt’ would suggest such a morpheme break. With that morpheme break, consider:

UACV-1928b *wiwila ‘shake, swing’: Hp wiiwila ‘shake, swing, wave around’ and Tbr wimwirá ‘temblar’ are also likely, both showing a 3rd consonant liquid, not unlike the one NT form. Note that *pukur ‘pierce’ fits the second morpheme, and shaking and piercing come together in Num, as creatures shake when pierced. [CN saayoolin ‘fly, n’ < *saipoli similarly lost medial -p-] [NUA: Hp; SUA: Tep, TrC, Azt]

482 Egyptian(H) wx’ti ‘paar Sandalen [pair of sandals]’:

UACV-1955 *wakaC ‘shoe’: BH.Cup *wá...at ‘shoe’; M88-wa22; KH.NUA; KH/M06-wa22: Cp -waq’a ‘shoe (poss’d)’; Ca wáqa-t ‘shoes’; Sr waqaa-t. [NUA: Tak]

UACV-1956 *wok ‘shoe’: My wok ‘put on shoes, v’; Tb woŋgo-l ‘shoe’. Might this tie to *wok ‘foot, footprint’ at ‘track’? [NUA: Tb; SUA: TrC]

Possibly with UACV-1955, Ls wáçxa-t ‘shoe’ has an extra C which may align with Tb wacat-’awac ‘walk’; Tb waacišt ‘walking aid (cane, shoe, etc)’; Tb wahcipī-l ‘moccasin’; Tb(M) wacibiš-t ‘big shoe’; Tb(M) wacibī-l ‘good walker’ but such may be another set.

483 Egyptian(H) w’g ‘jauchzen [rejoice, shout with joy], rufen [call, cry]’:

UACV-1975a *wa’aNki ‘shout’: NP wa’agi ‘shout’; Ch wa’áni ‘shout’; SP wa’áni ‘shout’;

UACV-1975b *wa’a(N)ti-ki ‘whoop’: SP wa’a-ci-ki ‘whoop’ with which CU wicígay ‘holler, shout, whoop’ and WMU wa’áciǵi / wa’áčüǵú-y / wa’áciyí / wa’á-čiyé ‘shout, yell, vi’ are cognate. [NUA: Num]

484 Egyptian **m’st** ‘knee’:

UACV-942 *ta-mo’ ‘knee’: KH.NUA; M88-ta53; KH/M06-ta53: UA *ta- is often a prefix from ‘leg, foot’; thus, UA *-mo’ is the focus here: Hp tamö(’at) ‘knee’, tamöc- (combining form); Sr tamööç ‘knee’, -tamöö’ (poss’d form); Ca támi-l ‘knee’; Cp támi ‘knee’. Because Ca and Cp i < *o and Hp and Sr ö < *o, all four of these agree in the first four segments as *tamo. Hopi and the Sr possessed form both show ’ as a 2nd consonant. Add Ktn tamoc ‘knee’. Is -c in the Hp combining form a fossilized absolutive suffix, as it would be in Sr and Ktn? If not, the cluster -’s- (stop + fricative) becoming the affricate -c- (ts: stop + fricative) is a possible source and natural enough, since the stop-plus-fricative feature is maintained. For the NUA c cannot be from PUA *c, since PUA medial *-c- > NUA -y- (Manaster Ramer, 1992b); so NUA c must be from other sources—< *-C-ta if from a UA absolutive suffix. [NUA: Hp, Tak]

485 Egyptian(H) psh ‘beissen [bite], stechen (Mücke, Skorpion, Fliege) [sting (gnat, scorpion, fly)]’:

UACV-2185 *upcu (> *(p)upcu > Tep uwsu > usu) ‘stinger’: LP usu-di ‘a stinger’; ST upsuga’n ‘su aguijón [its stinger]’; TO uuš ‘stinger of an insect, arrowhead’; Nv usu ‘el aguijón’. For Tep *(p)upsu, loss of v/p adjacent to u and in a cluster would be so natural that its survival in ST upsu is surprising. [SUA: Tep]

486 Egyptian(H) **xfty(w)** ‘Feind [enemy(ies)], Gegner [opponent(s)]’; Egyptian(F) **xft** ‘in front of [facing]’;

UA *kaytu ‘enemy, opponent’: KH.NUA; M88-ka36 ‘enemy’; keep in mind the bilabial as first segment of the cluster -ft- is lost, yet intervocalic -t- > -l- in Takic, so the fact that it remains t does suggest the cluster, with -y- anticipating the i after the t; and the Egyptian pl suffix -w is apparent in Takic: Cp -qáytu ‘enemy’; Ca káytu ‘rival, competitor in a game, enemy’; Ls káytu-š ‘enemy, opponent in a game’; Sr -qaiš ‘opponent, enemy’; Ktn kayšu-c ‘opponent’. So from Egyptian xaftyw > *katyw > UA kaytw. [e1,e2,e3] [NUA: Tak]

487 Egyptian(H) **tm** ‘denken [think]’:

UACV-2288 *tama ‘remember’ or Num *na-suN-tama ‘remember’: TSh nasuntamah ‘remember’;

Sh na-suntama ‘remember, v’; Cm nasutamikati tamai ‘think about s.th., remember’; Sr camaqaan ‘think’; Sr -caamqana ‘thought’. [*t > c] [NUA: Num, Tak]

488 Egyptian(H) **šft** ‘eine Brot/Kuchen [kind of bread/cake]’; Egyptian **šft** ‘Schot-Gebäck (in verschiedenen Forman und Arten) [Schot biscuits or baked goods of various forms and kinds]’:

UACV-266c *sawa ‘make tortillas or bread’ and *sawiC-ta ‘bread’: BH.Cup *šáw ‘make bread’; M88-sa20; KH/M06-sa20: Ca sáw ‘make tortillas’; Ca sáwi-š ‘tortilla’; Cp sáwi-š ‘bread, acorn bread’; Sr šaawt ‘bread, acorn bread’; Ls šáwa/i ‘singe, get singed’; Ls šááwa-kaa ‘cook tortillas’. [e1s1,2’2,3t] [NUA: Num, Tak; SUA: Tep]

489 Egyptian(H) **xt** ‘Holz [wood], Stock [stick], Stab [rod], Baum [tree], Wald [woods, forest], Pfosten [post], m’:

UACV-2408 *kut (AMR) / *kut-(ta) ‘tree, wood, firewood’: Sapir; M67-170d *kuta ‘stick of wood’; L.Son101 *ku ‘palo, madera’; B.Tep129 ku’agi ‘firewood’ and B.Tep120 *kua’agi ‘to get firewood’; CL.Azt280 **ku(’)a ‘tree, wood’ (besides CL.Azt177 kwawí tree, wood); M88-ku4,6 ‘tree, (fire)wood’; AMR 1993a *kut; KH/M06-ku4 *kut (AMR): Gb kotá ‘palo, leña’; Sr ku|t ‘fire’; Sr kuṭaa|j ‘gather firewood’; Sr kuṭaa|t ‘firewood, wood, stick’; Ktn kut ‘fire’; Ktn kučat ‘stick, pole, firewood’; Hp koho ‘(fire)wood, stick’; Hp kotqa ‘wood pile’; Eu kut ‘palo [pole]’; Tbr utá ‘árbol [tree], palo [pole], viga, madera [wood], leña [firewood]’; CrC *kiye (<*kuyi) ‘tree, etc.’; My kútta ‘madera [wood], leña [firewood]’; AYq kuta ‘stick, pole’; Wr kuú ‘palo, leña’; Tb ku-t ‘fire’; Tb kutuugat ~ ukutuk ‘gather

firewood'. Egyptian xt 'wood' (masc) is in contrast to Egyptian xt 'fire' a feminine noun wherein the final -t is the feminine noun suffix; for xt 'wood' the t is part of the noun stem. Other Uto-Aztecanists list Ca, Cp, Ls, Ktn *kut 'fire' and while the UAnists' usual tie of wood with fire is possible, it may be otherwise. [NUA: Tak, Hp, Tb, Num; SUA: TrC, CrC]

490 Egyptian(H) wḥm 'wiederholen [repeat], wieder tun [do again]':

UACV-2623 *omV 'two': CL.Azt180 *ooma 'two': CN oome; Pl uume; Po omem; T ume; Z oome. Some combine this with *wokay; however, due to a differing 2nd C, these are likely a different stem, because *wokay is consistent in 4 of 5 segments with *wakay also, but omV has only initial o in common. [SUA: Azt]

491 Egyptian(H) phrw 'Wasser [water]':

UACV-2095 *parawa 'juice, soup, stew': M88-pa11 soup/caldo; KH/M06-pa11: Hp paala 'juice, soup'; Eu varáwa 'caldo [broth]'; Wr pa'wila 'caldo'; Tr ba'wi-rá 'hacer caldo'; My bá'wa 'caldo'. Ken Hill adds TSh paawa 'juice'. Add My bá'awa 'jugo [juice], caldo, sopa [soup]'; AYq va'awa 'juice, soup, etc'; Yq bá'awa 'caldo' (*r > ' in Cah); TO wadag '(be) wet'; TO wadagi 'juice'; NT varáagadi 'soup'; ST vaar ga'n 'caldo, jugo'; PYP vargar 'soup, liquid, juice'; PYP varag 'wet'; Nv barhakaddi 'caldo' (devoicing g > k); Cr há'ara'a 'caldo, suero de queso [whey of cheese], lágrima [tear]'. Much evidence for 3 syllables: *parawa > Tep waraga. Tbr wa/va/ba-ta-rá-n 'sopa' (Tbr wa/va/ba-ta 'agua'). [iddddua] [NUA: Tak, Num; SUA: TrC, Tep, CrC]

492 Egyptian(H) isi 'waschen [to wash], reinigen [to clean], sich waschen [wash self], baden [bathe]'; or Egyptian iwy 'bewässern [to water, irrigate], ausgiessen [to pour out]'; less likely Egyptian(H) iw' 'fortnehmen [carry away, take forth]':

UACV-2500 / 382 *pa'-iwi / iwī 'carry/fetch water': B.Tep266 *va'igī 'fetch water'; M88-pa12 'carry water'; KH/M06-pa12: Cp pái / páwi; Ca páw; Wr pa'i; TO wa'ig(i) 'get liquid (usually water)'; Nv vaigi 'traer agua [bring water]'; PYP va'igim 'get water'; LP va'ig; NT váiguī 'fetch water'; ST vaigia 'get water'; ST vaigiñ 'get water for s.o.' Note similarity between the latter parts of Tep *va'igī... 'fetch water' and Tep *ku'agī... (< *ku'awī '(get) firewood'; both show Tep *-'Vgī 'fetch' (< *-'Vwī). Because a cluster or other things could yield a glottal stop besides the traditional h (> ' in Tep), ' is as viable as h. [iddddua] [NUA: Tak; SUA: Tep, TrC]

493 Egyptian phr p'y would mean s.th. like 'medicine/power is his' or 'power possessor':

UACV-1797 *pahapi(C) 'supernaturally powerful being': KH.NUA: Sr päähavit 'supernaturally powerful being'; Gb páhavet. [iddddua] [NUA: Tak]

494 Egyptian(H) ḥd 'weiss sein [be white], hell warden [become bright]'; Egyptian ḥdt 'Weisse [white, whiteness], n.f.; Egyptian t'-ḥdt 'the-white' a phrase for 'white'; I had noted UA *tosa aligning with Egyptian t'-ḥdt 'the-white' and then later found a similar diffusion in Bartholomew's (1965, 334) dissertation *The Reconstruction of Otopamean*, in which we see under 105 'blanco-white': Otomi t'áši; Matlatzinco t'oši; Mazahua t'oši; and note the glottal stops in the variants of Wr(MM) to'sá / tó'sá / tohsá / to'sá 'white':

UACV-2543a *tosaC 'white': Sapir; VVH31 *to_usa 'white'; B.Tep222 *toha 'white'; B.Tep 223 tohari/tohadi 'to whitewash'; I.Num220 *tosa 'white'; L.Son315 *tosa 'blanco'; CL.Azt138 *ista 'salt, white'; 288 **tosa 'salt, white'; M88-to3 'be white'; KH/M06-to3: NP toha-ggwidadi; TSh tosap(i)tiñ; Sh tosaC; Cm tosa(pi); Kw see-(gi-); Ch to'sá-ga; SP to'sa(C); WMU sá-ga-rī; CU sá-ga-rī; Yq to'sa'i; AYq tasali/tosari; My tósali/tósari; Tbr to'sá-r; Wr tohsána-ni; Wr mo'tosá 'white hair'; Tr fósá-kame; pl: o'tosá-kame; TO toha; Nv stoa; PYP toha; NT tóha; ST t'ua/čua; Wc tušaa; CN tiisa-tl 'whitewash, white earth'; CN ista-tl 'salt'; CN istak s.th. white; Pl ista-t 'salt'; ista-k 'white'. We see *s > h in WNum again. Note the glottal stops in the variants of Wr(MM) to'sá / tó'sá / tohsá / to'sá 'white'.

UACV-2543b *tusa 'white': While Wc and most forms suggest *tosa, CN tiisa-tl 'whitewash, white earth' and ST *tua < *tusa. UACV-2543c *sa-ka (< *tosa-ka) 'white': CU sá-ga-rī 'white'; Kw see-(gi-) 'be white'; Ca séken 'pale'. These simply lost the first syllable of *tosa, and the stress patterns suggest it in SNum. [*s > h in WNum] [NUA: Num, Tak; SUA: Tep, TrC, CrC, Azt]

495 Egyptian(F) ʕ 'here, there':

Wr i'wá 'here'. Wr's frequent glottal stop anticipation makes this a match.

496 Egyptian(H) sm' 'vereinigen [to unite], zusammensetzen [put together]':

UACV-2618 *sīma' / *sīmī' 'one': Mn sīmī'; NP sīmī'yu; TSh sīmī; Sh sīmīC; Cm sīmī; Kw suu- / suuyu; Ch suu; Cr sāī'; SP sīi / šuu; WMU sūwīis / suwis; CU sūu-yi-s; Wc šeevīi- / šewī, ševīti 'sbj'; šeime 'obj'; TO hīmako; PB(B.Tep) hīmad; Nv mako; maddo; NT imóko; NT(B.Tep) imádo; ST ma'n; ST(B.Tep) maad; Eu sei; Op se; Tbr hemé; hemetó-r; Sr haukp Hp sīkyā / sīkyā'; CN see. Gb sošóvram 'otras'. Tak and some SNum show *u instead of *i, perhaps due to bilabial m. Miller lists forms in all branches except Tb. Tak *supul may be from *sīm-pVL, thus, p instead of v because of a cluster. A final glottal stop or some consonant is apparent in Num and in the gemination of Tbr -to (vs. -ro). Comparable to the Egyptian meanings 'unite' and 'put together', note TO hema 'one' and TO hemapad / hemapai 'gather, collect'. [cluster] [NUA: Num, Hp, Tak; SUA: Tep, TrC, CrC, Azt]

497 An Egyptian demonstrative plural pronoun system (these/those) is built on ip-:

	these/those	vocatives (O nouns!)	
Masculine plural	ipn	ipw	(these/those)
Feminine plural	iptn	iptw	(these/those) (Allen 2000, 53)

In UACV-2667 are listed a sample of ‘this/that, these/those’ terms, though many more could be assembled; nevertheless, note that all the listed UA forms begin with i- (like all the Egyptian forms) and many show *-p- (-v-) after the vowel, as in Egyptian, *-ip (ivi/iva), and others show *itV, and in light of -p- > -ø- (p disappearing) as first consonant in a cluster *iptV > *itV, as we see elsewhere, then *ipV and *itV (with some -n-) exhibit impressive parallels to the Egyptian non-vocative (left column) demonstrative pronouns: UACV-2667a *i- ‘this’: VVH 116 *i ‘this’; B.Tep306 *idá/*idí ‘this (one)’; BH.Cup *i(vi) ‘this’; HH.Cup *ivi- ‘this (obj. case)’; KH/M06-dm1: Mn ihu/ekahuna; NP isu; WSh itīn (acc. ikka, pl. itīīn) ‘this right here’; Cm isi; Kw ina; Ch ic(i) (pl. im(i)) (P); CU in, ič ‘this, these’; Hp i’ (acc. it, pl. ima); Sr ivi’ (acc. ivi(i-), pl. iim); iip ‘here’; Ca í’i (acc. ív’i); Cp í’i (acc. ivi-, ivíjx); Ls ivi; ivá’ ‘here’; Tb ih ‘here’; TO iia’a ‘here’; NT id’i; ST d’ii’; My i’i; Wc óóva ‘aqui (limitado)’; CN iin (proximal particle) ‘this, these’; Pl ini.

UACV-2667b *ya ‘this, here’: NP yaa ‘here’; Hp yaa ‘this, here’. [NUA: Num, Tak, Hp, Tb; SUA: Tep, TrC, CrC, Azt]

498 Egyptian(H) tmi ‘vereinigen [to unite], verbinden [to connect, join]’ or

Egyptian tmt ‘verbinden [to connect, join], vermischen [mix]’:

UACV-2335 *tama ‘tie’: TSh tamah ‘secure, tie tight, vi’; Sh tama ‘tie, vt’; Cm tīhtama’ ‘string, yarn, ties’. [iddddua] [NUA: CNum]

499 Egyptian -i ‘present’:

UACV-2698 *-i / *-y(V) ‘present’: Ch -yī (Press 1979, 64, 71); WMU -y / -i ‘present tense verb suffix’; SP -i; CU -i; Wr -i (Miller 1996, 140); Hopi -i ‘imperfective’ (for some verbs). [NUA: Num, Hp; SUA: TrC]

500 Egyptian -w ‘plural suffix’:

Cp -wə ‘present plural suffix on verbs’; Tb šuunaawa-l ‘middle sibling, neither oldest nor youngest’; Tb is from šuna ‘heart’ + wa.

501 Egyptian(F) imi ‘give! place! cause!’ (imperative)

UACV-969 *himi ‘give (perhaps pl. obj’s)’: NP himmi ‘give, pl obj’s vt’; Cm himiiti/himi-ka-ti ‘give pl. obj’s’; Tr nihimi-ma ‘dar [give], entregar [hand over to]’. [e1,e2,e3] [NUA: Num; SUA: TrC]

502 Egyptian(F) yw ‘is/are’: Kw -yu ‘same-subject contemporaneous’. [iddddua]

503 Egyptian(F) h’ti ‘cloak’; Egyptian(F) h’tyw ‘fine linen’;

Egyptian h’ti ‘Hülle [cover(ing)], Umhang [wrap, cape]’; Egyptian h’tiw ‘feines Leinen [fine linen]’:

The -ho’ori portion of AYq taho’o(ri) ‘clothes, clothing’; Yq tahi’ori ‘ropa [clothing]’.

504 Egyptian(F) wsx ‘broad, wide’: Sr wiiša’ ‘be wide’.

505 Egyptian(H) hm / hmt ‘Majestät (Königin, Göttin) [majesty (kingly, godly)]’:

Ktn wot ‘chief, male or female, or chief’s wife’.

506 Egyptian(H) nhp ‘toben [romp about]’; Egyptian nhp/nh’ ‘bespringen [cover, mount, jump on, beget]’;

Egyptian nhp ‘entkommen [escape], sich entziehen [withdraw]’; Egyptian nhp ‘früh aufstehen [get up early]’:

Mn(Lamb) nohi ‘(of animals) to scramble with (another animal, in playing), jump on’.

507 Egyptian(H) tp ‘Kopf [head], Haupt [head, chief, main], Spitze [point, tip, peak]’:

Mn(Lamb) topo ‘peaked, pointed, sticking up or out’.

508 Egyptian(H) rmn ‘Ruderreihe [oar-row, row of rowers]’ (The consonants of Egyptian rmn also mean ‘shoulder, side, half’ and as one side of rowers is half of the two rows of rowers, a dead animal’s jaw on the ground with two rows of teeth very much resembles two rows of rowers—not an exact match, but more probable than not; the Wr reflex Wr(MM) táme ‘quijada [jawbone]’ supports such; similar words are Egyptian rmn ‘Rang [rank], Reihe [row]’ and Egyptian rmn ‘abgeschleift (Mauer) [ground down/eroded (wall)]’ as a row of teeth wear down like a row of adobes constituting a wall wear down also); and Tr shows í (as usual with Eg/Sem r > UA *t) and Numic and Tb actually show the final -n of *raman:

Mn	táwa	Hp	tama; piṅyanpi (adj)	Eu	tamít / támit; zarátamit ‘muela’
NP	tamaC	Tb	taman-t	Tbr	tamó-r; tamáN-r
TSh	taman	Sr	tamač	Yq	támi

Sh	taman	Ktn	tama-c	My	tammi;
Cm	taama	Ls	tamá-t		tampa'arim 'muelas'
		Ca	táma-l	Wr	tamé
Kw	tawa-bi	Cp	tam'a '&mouth, lips'	Tr	ámé; matá
Ch	tawá-mp(i)	TO	ki'i; taatami; tam; tamš	Cr	tame; si'ítame 'muele'
SP	tajwaN	Nv	tatami; mamturi 'muelas'	Wc	tamé (vs. táme 'nosotros')
WMU	tawa-ppi	PYp	tama		
CU	tawá-pī	NT	taatámu 'teeth'	CN	tlan-tli
		ST	taatam; tatmutda 'cure t'.		

UACV-2366 *raman / *taman (AMR) 'tooth'; Manaster-Ramer deserves the credit for discovering/adding the final -n of the reconstruction (see Tb): Sapir; VVH29 *ta₃ma 'tooth'; BH.Cup *tama mouth, tooth; HH.Cup *tama; B.Tep214 *taatamu/i 'teeth'; M67-442 *tam; I.Num207 *tamaN; L.Son272 *tami diente'; Munro.Cup133 *tamá-t; M88-ta14; KH.NUA; KH/M06-ta14 *taman (AMR): A pan-UA stem showing reflexes in all languages; but a few particular patterns are apparent, such as a final nasalization in Num, Tb, and Tbr, some distant branches; and a high front 2nd vowel in TrC rather than the *a* of the other branches. Note the rounded 2nd vowels in Tbr, NT, and ST. As Sapir (1913) notes, spirantization of the nasal (*m > ŋw > w) occurred in SNum, as well as Mn. Preceding the absolutive suffix in both 'tongue' and 'tooth', note nasalization in Ch and SP and stops in Kw and CU. Bascom lists *taatamu-i 'teeth' and *taatamudi / *taatamidi 'his teeth'. Of great interest is the -mm- in My tammi 'diente [tooth]' because the alternative forms of My yomnia / yommia 'answer' < *yawamin also show *-mn- > -mm-, which validates AMR's reconstruction of *raman for 'tooth' in SUA. What's more, Wr(MM) táme 'quijada [jaw, jawbone]' is near the meaning of a jawbone's row of teeth. [iddddua] [NUA: Num, Hp, Tb, Tak; SUA: Tep, TrC, CrC, Azi]

509 Egyptian(H) h'i 'kommen [come], abgehen [go away], zurückgehen [go back]';

Egyptian(F) h'i come down, go down, ascend and descend, come and go':

Wr(MM) ho'i 'andar [walk]'.

510 Egyptian (F) h'i 'mourn, wail'; Egyptian(F) h'yt 'mourning'; Egyptian(F) h'w 'mourners':

Wr(MM) ho'kéwa 'lágrimas [tears]'.

511 Egyptian(H) h' 'Hinterkopf [back of head], Rückseite [back side]'; Egyptian(F) h' 'occiput';

Egyptian h' 'back of the head' (Allen 2010, 87):

Mayo hoo'o 'espalda [back]'; Yq hoo'o 'espalda'; Hopi hòota 'back'. SNum: Kw howaa-vi; Ch ho(a) 'back'; SP oaa-vi; WMU öaa-vi / öáa-vi 'back, n'; WMU óáá-n / öáa-n / öæ-n 'my back'; CU öææ-vi; Wr(MM) ho'pá / ho'opá 'hombro [shoulder], espalda [back]'. Cf. 370 Egyptian h' 'behind, around'. [NUA: SNum, Hp; SUA: TrC]

512 Egyptian(H) ini 'holen, herbeibringen, wegholen, wegtragen, wegbringen, kaufen, mieten, an sich bringen'; Egyptian(F) ini 'bring, fetch, carry off, reach, buy':

Hp ini 'contents of an open shallow container'; Hp in-ta 'go along carrying obj in a shallow, open container';

Hp in-to 'go to bring in a shallow, open container'. [iddddua]

513 Egyptian(H) dh̥ʕwt 'bitterkeit [bitterness]'

UACV-237b *sih̥iw(kV) 'sour': PYp he'egi 'sour'; PYp he'egker 'vinegar'; TO he'ek(a) '(be) sour, v';

TO s-hi'ik 'be sour'; TO he'ekču 's.th. sour, n'; NT iko 'agrio, acedo'; ST hkum 'que es agrio (mezclado con dulce)'; Hp sih̥i '(be) salty' fits well since *s > Tep h and *h > Tep ' (glottal stop). Add Cp sawit 'sour'.

PUA *sih̥iwa-tu > Tep *hi'ig-tu > *(h)iktu > *(h)iko. [NUA: Hp, Tak; SUA: Tep]

514 Egyptian(F) w't 'road, way':

Hopi waala 'gap, pass, saddle in ridge' (in the gap/pass/saddle is where the 'way' or 'path' is). And note that the w- does not become l-, while the laryngeal -ʔ- > UA *-w- > -l- does. [iddddua]

515 Egyptian(H) 'xi / i'xi 'zusammenfegen [sweep together]':

UACV-2256a *wak 'sweep, comb': BH.Cup *wáq- ? 'sweep'; M88-wa24; KH.NUA; KH/M06-wa24: Ls wáqi 'sweep, brush, comb'; Cp wák 'comb, sweep'; Ca wáka'an 'sweep, clean, comb, rake'; Hp laq-ta 'sweep snow clear'; Sr wööq 'sweep, brush, comb' (vowel is wrong Miller notes, so we put it and Ktn in b; however, the rounding of w probably influenced the vowel, like it did in 'two' of NUA); Miller includes Washo wéege 'sweep'. As in many other terms, Egyptian initial i is usually dropped.

UACV-2256b *wok 'brush, sweep': Sr wööq 'sweep, brush, comb'; Ktn wok- 'brush, sweep, v'. [NUA: Tak, Hp]

516 Egyptian(H) wdn 'lasten [to load], belastet sein [be loaded]'; Egyptian wdn 'weißen [consecrate], darbringen [bring], opfern [offer]'; Egyptian wdn 'Korb [basket]':

Hopi warani 's.th. reserved, saved for future use'. [iddddua]

517 Egyptian(H) wi' 'abweisen [turn away], abwehren [ward off, protect]'; Hannig ties Egyptian wi' and win: Hopi wayoŋ- 'protection'; Hopi wayoŋ-ni 'individual windbreak'; Hopi wayoŋ-ta 'place a windbreak around a young plant'. For ' > ŋ in Hopi, see (1409) Hopi kookyaŋw 'spider' < Aramaic kuukyaa 'spider' and (1357) Hopi koyoŋo 'turkey' < Semitic qr' 'cry, call' and (406) Hp paŋwi 'bighorn sheep' < Egyptian b' 'ram'. Also note the structural similarity of this medial -y- with the same in (465) Egyptian bi' > UA *payu'.

518 Egyptian(H) nw 'schwächlich sein (durch Alter) [be weak (due to age)]':

Hopi naawa-ta 'groan, moan' (the example given is an old person groaning in death). [iddddua]

519 Egyptian(F) wpi 'open, part, separate, divide (goods)':

Tb(H) woopaanat 'divide in two, cut in half'; Tb(H) woopayu 'on each side, on both sides'.

520 Egyptian(F) sin 'clay'; Egyptian sint 'clay seal, n.f.' (this fem noun would prefix t'/tV- for definite):

Ca tésnat 'clay for pottery or painting, pot, olla' (< Egyptian *t'-sinat).

521 Egyptian(F) k'pt 'linen cover': Eu kapát 'ropa [clothing]'. Eu p suggests gemination since Eu -v- < *-p- is usual, and the feminine ending is apparent as well.

522 Egyptian(F) ip 'count, reckon':

Cora -hihibe 'read' (Cora ne-ra'a-hihibe 'lo leo [I-it-read]'). [iddddua]

523 Egyptian(H) **mni** 'Arm (mit-hand) [arm and hand]': **UA terms for 'HAND':**

Mn	máya/maC ma- 'with the hand'	Hp	ma; maqtö mapqölo 'hollow of hand'	Eu	mamát
NP	mai	Tb	maa-l	Tbr	sutú-r
TSh	maC; mo'o	Sr	ma	Yq	mám(am) (pl)
Sh	mo'o; maC-	Ca	ma-l	My	mammam;
Cm	mo'e	Ls	má-t, -máá (poss'd)	Wr	seká
Kw	mo'o-vi; ma-	Cp	ma	Tr	ma; seká
Ch	mo'ó-vi; ma-	TO	māwua; nowi; dag	Cr	mwáhka'a
SP	mo'o maC-/man-	PB	nov	Wc	maamá
		PYp	novi		
		NT	nóvi	CN	maa(i)-tl
CU	mö'ó'-vi	ST	nov 'hand, arm'; ST saakum 'handful/fistful (of grain)'		

UACV-1119 *man > *ma 'hand': Sapir; VVH128; M67-215 *ma/*mo' 'hand'; I.Num90 ma(h), *mo'o 'hand'; BH.Cup *ma; L.Son126 *ma; CL.Azt76 *maa(y); Munro.Cup60 *ma-t; M88-ma13 'hand'; KH.NUA; KH/M06-ip11 'with the hand'; KH/M06-ma13 *maX (AMR): Mn, NP, TSh, Sh, Kw, Ch, SP, CU, Hp, Tb, Sr, Ca, Ls, Cp, TO, Eu, Tbr, Yq, My, Wr, Tr, Cr, Wc, CN. CNum and SNum show maC-/man- as an instrumental prefix, but *mo'o 'hand' as the main word, which is prevalent in Num but no where else in UA. I reconstruct a probable 2nd consonant *n for these reasons: (1) some languages show *n, such as Eu man-vura- 'tie the hands' (vura 'tie'); SP man- 'with the hand'; SP mančuqqwi-n'na- 'crush with the hand' (< čuqqwi); Gb man 'hand'; and possibly Yq mankabam 'muscles of the arm'; (2) final gemination in Num languages suggests an underlying 2nd consonant, as well as the -t (vs. -l) in Ls má-t; (3) if Kiowa-Tanoan is eventually shown to partially relate to UA, then Kiowa-Tanoan *man 'hand' is noteworthy; (4) some forms hint at a 2nd consonant reducing / affecting clusters when compounded, e.g., Hp map-, the combining form of maa-; the *y in Mn, NP, CN; note NP mayu'i 'to warm hands up'; NP taddu'i 'warm foot up'; NP tu'i ddu'i 'try to warm up'; if *ma- were the stem, we would expect NP ma-tu'i or ma-du'i, not mayu'i 'warm hands up'; but for an underlying cluster (*-nt-), two alveolars, an alveolar proximate (y) as a reduction of the intensified alveolar cluster is plausible; (5) In Cahitan, Yq mam 'hand', mamam 'hands' and My mamma(m) 'hand(s)' may have an underlying nasal harmonized to the 1st and 3rd (plural) bilabial nasals: *mana-m > mama-m; (6) also note the number of UA words under *mani 'five' that show *n more clearly, if derived from 'hand', which seems probable; (7) note forms suggesting *-n-: *man-cu 'squeeze' and *man-cuka 'hold' at 'carry'; (8) AMR (*maX) also sees a 2nd C; (9) at 'crawl' *maN-wapa 'hand-crawl' suggests a nasal. Consider also the *y in Mn, NP, CN, relative to the 3rd consonant in Egyptian mni' (i is essentially equivalent to y in UA pronunciation). Note Eu mamát 'mano [hand], dedo [finger], brazo [arm]' means not only hand, but also arm, like the Egyptian term.

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

As first consonant in a cluster, sibilants such as s/š are lost: -sC- > -C-.

We see how Hebrew 'iišaa 'woman, wife', when possessed ('eešet- / 'išt- 'wife'), often puts -št- in a cluster, and š as first element in a cluster is lost in UA: Hebrew 'eešet- 'woman, wife (of) / 'išt-o 'wife-his', but usually remains when not clustered, as in Hebrew 'iiš > Tr wesi, so Hebrew 'išt-/'ešt- > Hp wīiti 'married woman, wife' is a good match. Below are examples in Egyptian of s similarly lost in a cluster.

524 Egyptian(F) **msnh** 'rotate, turn backwards, turn, turn away';

Egyptian(H) 'drehen [turn, rotate], umwenden [turn around]':

UACV-442c ***manu** 'turn, change': M88-ma39: KH.NUA; KH/M06-ma39: Sr manum'(k) 'turn (on axis), turn over/around/into, change, change into'; Sr naminkin 'change'; Ktn manu'mk 'turn, turn s.th. wrong side out, vt'; Ktn manu'm-manu'm-k 'roll, vt'; NP mananui 'rolling'; Tb(V) mīnīnīī'at 'to roll'; Tb(V) mīnīna 'it rolls'; Ca méni 'to turn over/around/ into'; Cp méne 'dress up, change clothes'.

UACV-442b ***mīntisa/i** 'return, turn over/back' (may contain a separate morpheme *mīn-tīsV):

SP mīn'iššīC / mīnīššīC 'turn over, several turn back, vi pl'; SP mīnīšša 'turn over, vt'; SP mīntīši 'turn over to a side'; Ch mīnīsi 'return, pl'; Kw mīnīši 'turn around'; Kw mīīši 'return, pl'. For evidence of possible cluster reductions in different directions, note the two Kw forms and the two SP forms, found in the same language, no less: SP mīn'iššīC and mīntīši.

UACV-442a ***mīna** 'to turn': Mn mīnaa 'to turn, turn back, return, change direction'; NP -mīna 'to turn' (suffix in compound verbs meaning to turn some thing or turn in some way'). Note the difference between Tb(V) mulu'uṅa 'become round' and Tb(V) mīnīnīī'at 'to roll'.

525 Egyptian(F) **isq** 'linger, wait for, vi; hinder, vt' (the s is lost as first element in a cluster, perhaps intermediate *isqV > *iška > *ika):

UACV-2177 ***ika** / ***ikī** 'remain, be in a place, let lie': M88-ī17; KH.NUA; KH/M06-ī17: Sr 'ikīi 'be in a place, lie'; Ls 'óka/i 'leave, let remain, vt; be left, vi'; Gb 'okó 'lie down'; Cp ékeme 'give'; Ca 'ékamax 'give s.o. (food/drink)'; Ktn 'ik 'lie'. Cp and Ca may be reduced compounds of *'ikV-maka 'let lie-give, give/grant/set in place'. [e1,e2,e3] [NUA: Tak]

526 Egyptian(H) dr 'auslegen [lay out], ausbreiten [spread out, stretch out]'

UACV-2210 ***ta'la** (< *ta'ta) 'spread, stretch out': M88-ta13 'to extend, stretch, spread out'; KH/M06-ta13: TO tadan, tadannik 'to spread out flat'; Wr ta'lá 'tender, extender'; Tr ra'rá 'extenderse, esparcirse'. The TO, Wr, and Tr forms are a nice set, since TO d does correspond to liquids. [SUA: Tep, TrC]