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**LIKE RIPPLES IN A POND.
BASIC VOCABULARY LINKING JAPONIC TO TURKIC**

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“Where Tekin's researches end the problems begin.”

Doerfer 1984: 42

1. Introduction:

In this article I will examine Transeurasian basic vocabulary, that simultaneously includes cognates from Japonic and Turkic languages in order to draw inferences about the nature of the historical connections that underlie these languages. The term “Transeurasian” was coined by Johanson & Robbeets (2010: 1-2) with reference to a large group of geographically adjacent languages, traditionally known as “Altaic”, that share a significant number of linguistic properties and include up to five different linguistic families: Japonic, Koreanic, Tungusic, Mongolic, and Turkic. The question whether all similarities between the Transeurasian languages should be accounted for by code-copying or whether some are cognate residue of a common ancestor is one of the most debated issues of historical comparative linguistics (see Robbeets 2005 for an overview of the debate).

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Professor Tekin's specialization was in the West of the Transeurasian continuum: he was an expert in the Turkic family with profound knowledge of Mongolic and Tungusic languages, but he did not work with Korean or Japanese in any depth. Hence, Professor Tekin's work was focused on the affiliation of the three "western" families Turkic, Mongolic and Tungusic in the first place, while it only marginally advanced support for the inclusion of Korean and did not address the issue whether Japanese should be added to this grouping. And here we can cite Doerfer's (1984: 42) statement "Where Tekin's researches end the problems begin", interpreting the slogan in a much more constructive way than it was originally intended. There is no progress without problems. The problem with demonstrating Altaic affinity on the basis of Turkic, Mongolic and Tungusic languages alone is in the extensive contact history shared between these languages. Therefore, the key question whether the Transeurasian languages are genealogically related essentially boils down to distinguishing between borrowing and inheritance as an explanation of their similarities. In the past, each of the three western families and the two eastern families maintained high-contact relationships amongst themselves. If shared properties would be found between low-contact languages, including, for instance, Japonic and Turkic, borrowing could be ruled out with high probability. Starting from a hypothesis that includes low-contact languages therefore offers the best chance of resolving the longstanding affiliation debate for the Transeurasian languages. As such I believe that adding Korean and Japanese is crucial to demonstrating that Turkic, Mongolic and Tungusic are genealogically related.

Therefore, I have chosen to devote my contribution to instances of common Transeurasian basic vocabulary that are simultaneously

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more detail. These passages also mention various sources that contributed to the etymology in question.¹

(1) 7 BLOOD

pJ **ti* 'blood; spirit, force': J *ti* (1.1), OJ *ti* 'blood', OJ *ti* 'spirit, force'; Shuri *cii*, Shodon *cii*, Hirara *tsitsi*, Ishigaki *tsii* (A), Yonaguni *ccii* 'blood' (A), pR **ti* 'blood'

pMo **či* < **ti* 'blood': MMo. *čisu(n)*, WMo. *čisu(n)*, Dag. *čos*, Khal. *cus(an)*, Ordos *jusu*, Bur. *šuha(n)*, Kalm. *cusn*, Eastern Yugur *čūsən*, *čusun*, Mgr. *čisə*, *cəzə*, Bao. *čisuŋ*, *čisəŋ*, Dong. *čusun*, Mogh. *čusun*, *čisu*

pTk **tī:n* 'spirit, breath': OT *tīn* '1 spirit, breath', Tk. *tīn* '1', Tat. *tīn* '1', Uz. *tīn* '1', Uigh. *tīn* '1', Kirg. *tīn* '1', Kaz. *tīnis* '1', Nog. *tīnis* '1', Bash. *tīn* '1', Balk. *tīn* '1', Kpak *tīn* '1', Kum. *tīniš* '1', Khak. *tīn* '1', Shor *tīn* '1', Tuva *tīn* '1', Tofa. *tīn* '1', Yak. *tī:n* '1', Dol. *tī:n* '1', Chu. *čěm* '1'; Tkm. *dī:nč* '2 rest', Az. *dinč* '2', Karaim *tīnc* '2', Gag. *dinnen-* 'to rest'

Reflexes of pJ **ti* 'blood; spirit, force' are found in Mainland Japanese as well as in the Ryukyuan languages. The metaphorical extension of the meaning 'blood' to 'spirit, force' in Old Japanese supports the comparison with pTk **tī:n* 'spirit, breath'.

The Mongolic forms reflect a petrified suffix *-sun* that occurs in numerous body part terms, e.g. WMo. *gede-sün* 'bowel' and *suda-sun* 'arteria' (Poppe 1973: 238-240).

¹ Note that Old Japanese distinguished between two values for later *e*, *i*, *o* in certain syllables, which are indexed with subscripts *i*₁ versus *i*₂, *e*₁ versus *e*₂ and *o*₁ versus *o*₂. Japanese verbs are distinguished according to two prosodic classes A and B. Type A corresponds to a high initial tone, type B to a low initial tone. For the Ryukyuan languages capital N represents a mora nasal and capital Q a glottal stop. For Middle Korean, Yale Romanization is modified to allow for the representation of unrounded vowels [ʌ] and [i] by *o* and *u*. In proto-Korean these vowels are reconstructed as **ʌ* and **i*.

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others OJ *ko₁-ra* 'children', *woto₂me₁-ra* 'young girls', *ye-ra* 'branches', *kinu-wata-ra* 'silk clothes' (Antonov 2007: 195, 197), then the plurality can be taken as indicative of a pre-Japonic semantic shift from 'breasts' to 'heart'. The Ryukyuan attestations and the tentative Old Koguryo reconstruction suggest that the reconstruction goes back to the proto-Japonic level.²

With exception of the Manchu and Nanai words, which may be borrowings from Mongolic, all Tungusic forms support the reconstruction of an initial *x- in proto-Tungusic.³ Given the reflexes with alternating *o/u* in Oroch, Olcha and Orok, Udehe *o* in *oko* 'milk' and Even *o* in *okan* 'breast, milk', the vowel should be reconstructed as **ö*.⁴ The word for 'milk' clearly is a derivation from the verb 'to suck' with the nominalizer pTg *-*n* (Robbeets 2015: 385-391), but as the derivation is shared between most Tungusic languages, it probably had already taken place at the proto-Tungusic or pre-Tungusic level.

Given a parallel derivation of 'milk' from 'to suck' in

² I use the term "Japonic" in reference to a genealogical unity that comprises the historical continental varieties of the Japanese language as well as the varieties spoken on the Japanese Islands, including the Ryukyu Islands. The label "Japonic" is usually restricted to a branch of Japonic, namely the language family composed of Mainland Japanese and the Ryukyuan languages.

³ Benzing (1955: 976, 989) lists the following correspondences.

pTg	Ma.	Na.	Olch.	Orok	Oroch.	Ud.	Sol.	Neg.	Ev.
*x-	Ø Even.	x-	x-	x-	Ø	Ø	Ø	Ø	Ø
*k-	k-~x k-	Ø	Ø	Ø	k-~x	x-~g	x-	x-	k-

⁴ Benzing (1955) lists the following correspondences.

pTg	Ma.	Evk.	Even	Sol.	Neg.	Oroch	Ud.	Olch.	Orok	Na.
* <i>ö</i>	u	u	o	u	u	o/u	o	o/u	o/u	u
*u	u	u / - <i>ö</i> -	u / - <i>ö</i> -	u / - <i>ö</i> -	u / - <i>ö</i> -	u	u	u	u	u

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pTk **kī(-)l-* 'to do, make, produce a sound or a sensation like the base onomatopoea': OT *kīl-* '1 to do, make', Tk. *kīl-* '1', Tat. *qīl-* '1', Uzb. *qīl-* '1', Uigh. *qīl-* '1', Az. *gīl-* '1', Tkm. *qīl-* '1', Khak. *xīl-* '1', Balkar *qīl-* '1', Shor *qīl-* '1', Tuva *qīl-* '1', Yak. *kīn-* '1', Dolg. *gīn-* '1', Kirg. *qīl-* '1', Kaz. *qīl-* '1', Nog. *qīl-* '1', Bash. *qīl-* '1', Karaim *qīl-* '1', Kpak *qīl-* '1', Kum. *qīl-* '1', Chu. *ěś-xěl* 'deed'; iconic in e.g. **su* (mimetic for snapping) -> OT *sukī-* 'snap (one's fingers)'.

The aberrant vowel in Japonic can be explained by resonance with the wide-spread *a*-vocalism of suffixes in the Japanese verbal paradigm.

In Turkic and Mongolic, the verb 'to do, make' seems to be the source of grammaticalization for the iconic suffix. It can be noted that the Yakut and Dolgan verbs for 'to do, make' have a different root-final consonant, which could suggest that the original root is **kī-* and that *-l-* and *-n-* are petrified suffixes. The problem with this explanation, however, is that the suffix *-(X)l-* derives passives and that *-(X)n-* derives medial verbs in Turkic. In contrast, the verb *kīl-* is typically causative. This proposal is in line with Tekin's (1982: 507-510) suggestion that the iconic suffixes OT *-kīr-* ~ *-kīr-* and WMo *-kīra-* ~ *-kīre-* are compound suffixes consisting of an original verb **kī-* 'to make, do, produce' and an anticausative suffix *-rA-*. For an elaborate analysis, see Robbeets (2015: 239-245).

(4) 39 THIS

pJ **i* 'you' (derogatory second person pronoun): OJ *i* 'you' (derogatory second person pronoun)

pK **i* 'this' (demonstrative pronoun of the proximal plan): K *i*, MK *i* 'this' (demonstrative pronoun of the proximal plan)

pTg **i* 'he, she' (3 SG pronoun): Ma. *i* 'he, she' ~ *i-n-* 'he, she (oblique)', *ineku* 'same, this (day, month, year); likewise, in the same way', Sibe *i*: 'he, she', Jur. *in* 'he, she', Solon *ini* 'his, her'

pMo **i* 'he, she, it' (3 SG pronoun) in **i-nu-* (3 SG-genitive) and **i-*

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well-attested (e.g. French personal pronoun *il* 'he' is derived from the Latin demonstrative *ille* 'that'), but the change in the other direction is not (Heine & Kuteva 2002: 112-113), it is inviting to reconstruct a proximal demonstrative 'this' in the ancestral language.

(5) 46 TO BITE

pJ **kam-* 'to bite, chew': J *kamu* (B), OJ *kam-* 'to bite, gnaw, chew, masticate, eat'; Hirara *kam*, Ishigaki *kamuŋ*, Yonaguni *kamuŋ*, pR **kamu-* 'to bite'

pMo **keme-* 'to bite' (+*-*IA-*/ *-*li-* intensive-iterative suffix): MMo. (Muq) *kemile-* 'to gnaw', WMo. *kemeli-*, *kemele-* '1 to gnaw, nibble, crack with one's teeth (tr.)', *kemki-* '2 to bite, snap with the teeth (tr.)', Khal. *ximle-*, *xemle-* '1', Bur. *ximel-* '1', Bur. (Bargu dial) *ximil-*, Kalm. *kem!*- '1', Ordos *kemele-* '1', *kemxel-* '2', Bao. *kamel*, Bao. (Dahejia dial.) *kaməl-* 'to bite', Dag. *keme-* '1', Eastern Yugur *kemle-*, *kelme-* '1'

pTk **kem-* 'to bite, chew (intr.)' (+ *-*(U)r* causative): OT (Karakh.) *kemür-* '1 to gnaw, chew (tr.)', Tk. *gemir-*, *kemir-* '1', Az. *gämür-* '1', Tkm. *gemir-* '1', Gag. *kemir-* '1', Uz. *kemir-* '1', Uig. *kemi(r)-* '1', Tat. *kimer-* '1', Khak. *kimər-* '1', Karaim *kemir-* '1', Kirg. *kemir-* '1', Kazakh *kemir-* '1', Nog. *kemir-* '1', Bash. *kimer-* '1' Balk. *kemir-*, Kpak *kemir-*, Kum. *gemir-*, Tuva *xemir-* '1', Tof. *xemir-* '1'

In his review of Robbeets (2005), Georg (2007: 273) objects: "Had they used more scientifically oriented sources [...] or any Mongolistic expertise for a change, they would have found the meaning of this verb to be 'to crack open a bone with one's teeth and to suck the marrow', which makes clear that it is derived from *kemi* 'marrow of bones' and has to be eliminated from this "etymology"." However, these Mongolic forms can be analysed in two different ways: whereas Georg derives them from pMo **kemi(n)* 'marrow of the bones', I derive them from pMo **keme-* 'to bite'. Thus, I take the general meaning 'to bite' as the primary

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pJ **ka* (wh-interrogative particle): J *ka* interrogative particle in yes/no and wh-questions, OJ *ka* interrogative particle used in wh-questions; Shuri *ga* wh-interrogative particle, Tarama (Miyako) *ga* wh-interrogative particle, Yonaguni *nga* wh-interrogative particle, pR **ga* wh-interrogative particle

pK **ka* (interrogative particle): K *ka* interrogative particle in yes/no and wh-questions, MK *·ka* interrogative particle mainly used in yes/no questions

pTg **xa* (wh-interrogative pronoun) in pTg **xa-i* 'who, which one': Evk. *i*;, Even *i*;, Solon *i*;, Ud. *i*;, Olcha *xay*, Na. *xay*, Ma. *ay*, Sibe *ai*; in pTg **xa-ba-siki*: 'where to': Evk. *awaski*;; Even *awaski*: ~ *awuski*;; Neg. *awaski*, Oroch *awasi*, Olcha *xawasi*, Na. *xaosi*, Ma. *absi*; in pTg **xa-li*: 'when': Na. *xali*, Ud. *ali*, Neg. *ali*, Evk. *ali*;; in pTg **xa-du*: 'how much': Evk. *adi*;; Even. *adi*: Na. *xadu*, Olcha *xadu*, Ud. *adi*, Neg. *adi*; pTg **xa-son* 'how big, how many': Evk. *asun*, Even *asun*, Neg *asun*, Na. *xasun*, Olcha *xasun* and in pTg **xa-oni* 'how': Evk. *o:n*, Even *o:n* Na. *honi*, Olcha *xon*, Ud. *ono* (Benzing 1955: 114)

pTk **ka* (wh-interrogative pronoun) in OT *kani* 'where?' (< **ka-ACC*), *kaŋa* 'to which place' (< **ka-oblique-DAT*), *kanta* 'where' (< **ka-oblique-LOC*), *kantan* 'from where' (< **ka-oblique-ABL*), *kanča* 'how much, how far, by which way' (< **ka-oblique-equative*), *kač* 'how much', *kañu* / *kayu* '1 which', Tkm. *qay* '1', Uz. *qay* '1', Uig. *qay* '1', Tat. *qay* '1', Kirg. *qay* '1', Bash. (dial.) *qay* '1', Tuva *qayı* '1', Tofa. *qai* '1', Kaz. *qay* '1', Yak. *xaya* '1', Dolg. *kaya* '1', Khalaj *qa:yan* 'whereto' (< **ka-DAT* + *yan* 'side')

Vovin (2008: 128-129) rejects the comparison of the interrogative markers MK *ka* and OJ *ka*, noting the fact that MK *·ka* marked yes/no questions, whereas this is only rarely the case in Old Japanese. However, this situation may well be the result of historical change and does not stand in the way of tracing the origin of the interrogative markers back to an original interrogative pronoun in the ancestral language. Since in Old Japanese and Middle Korean the interrogative *ka* is preceded by a

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'2', Khalaj *ariy* '2', *arut-* '3', Chu. *irǎ* 'good', *irt-* 'sort out small fruit, take away the inner part of a tree'

The intensive-iterative suffix p] **-pa-* (Robbeets 2015: 294) is assumed to derive the Japanese verb *arau* (A) 'to wash' from a verbal adjective with the meaning 'to be clean'.

In his review of Robbeets 2005, Kara (2007: 96) suggests that the Mongolic forms in this etymology should be treated as early copies from Turkic. He does not provide a motivation for this copying scenario, but Marcel Erdal and Hans Nugteren (pc.) argue that the suffix *-l-* reconstructed in *aril-* is foreign to Mongolic since the commonly attested suffix WMo. *-l-* derives transitive verbs rather than intransitives as in this case. However, Poppe (1954: 61, 66 vs. 64) distinguishes two different homophonous suffixes WMo. *-l-*: one is a causative or transitive suffix (e.g. WMo. *uyu-* 'drink' -> *uyul-* 'to give to drink'), while the other is an intensive-iterative suffix (e.g. WMo. *dusu-* 'fall (of drops)' -> *dusul-* 'to drip') that can derive transitive as well as intransitive verbs. The latter suffix also lexicalized in a number of verb pairs granting an inchoative meaning to natural processes, e.g. WMo. *yasi-yun* 'bitter' -> *yasal-* 'to lament, mourn', *öte-gü* 'grey' -> *ötel-* 'to become old' (Ramstedt 1912: 7-8). It is interesting to observe that, although the transitive suffix practically disappeared in Monguor (De Smedt & Mostaert 1964: 93-94 note), the intensive suffix still surfaces as Mgr. *-li-* (De Smedt & Mostaert 1964: 148) in e.g. Mgr. *yasen* 'bitter' -> *yaseli-* 'to become bitter', *sači-* 'to sow' -> *sačili-* 'to scatter, disperse' and *arin* 'clear, pure' -> *arili-* 'to clear up (intr.)'. The Monguor forms Mgr. *ariŋge* 'cleanly' and *arire-* 'become pure' are relevant because they can be segmented in a root **ari-* 'to be clean' and native suffixes. The form Mgr. *arire-* 'become pure' represents the equipollent anticausative counterpart of the causative *arči-* 'wipe, clean,' which is well represented elsewhere in Mongolic (Robbeets 2015: 288). Given the presence of the Japanese cognate and the native origin of the suffix *-l-* in MMo.

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register B rather than A in Japanese. Moreover, the proto-Turkic verb **yak-* 'to ignite (tr.)' may represent a complex form. The attestation of OT *yal-* 'to blaze, burn, shine (intr.)' and OT *yan-* 'to burn, blaze up (intr.)' suggests that these verbs are morphologically complex. The underlying verb being pTk **ya-* 'to burn (tr.)', OT *yal-* 'to blaze, burn, shine (intr.)' would represent a derivation with a passive suffix pTk **(X)l-* (Erdal 1991: 651-693), OT *yan-* 'to burn, blaze up (intr.)' a derivation with an anticausative suffix pTk **(X)n-* (Erdal 1991: 584-638) and, Karakhanide *yak-* 'to ignite, burn (tr.)' with an inchoative suffix pTk **(X)k-* (Erdal 1991: 645-650). Since this inchoative suffix can be traced back to proto-Transeurasian (Robbeets 2015: 255-266), Japanese and Korean may ultimately have inherited the Transeurasian complex inchoative form only.

(9) 62 TO HEAR

pJ **uka-* 'to receive, perceive, hear': J *uke-* (B), OJ *uke₂-* 'receive', J *uketamawar-* (B), OJ *uke₂tamapar-* 'to humbly listen, hear, receive' (O) *tamapar-* 'humbly receive, be given'; Shodon *uk'iiyum*, Shuri *ukiyun*, Yonaha (Miyako) *ukii*, Ishigaki *uki(ru)η*

pMo **uka-* 'to understand, think': MMo. *uqa-* (HY, SH) '1 to understand, think', *uqa* (SH) ~ *uxa'an* (HY) '2 mind', WMo. *uqa-* '1', *uqaya(n)* '2', Dag. *ogo*, *owo* 'brain', *uka:* ~ *uha:n* '2', Khal. *uxa-* '1'; *uxa:* '2', Bur. *uxa-* '1', *uxā(n)* '2', Kalm. *uxə-* '1', *uxa:n* '2', Ordos *uxa:* ~ *uxa:n* '2', Eastern Yugur *χGua-tu* '2'

pTk **uk-* 'to hear, understand': OT *uq-* '1 understand', Az. (dial.) *uyuz* 'knowing much', Uz. *uq-* '1', Uig. *uq-* '1', Tat. (dial.) *ux-* '2 hear', Kirg. *uq-* '2', Kaz. *uyin-* '1', Kpak. *uq-* '1', Khak. *ux-* '1, 2', Shor *uq-* '1', Tuva *uy-* '1'

In spite of the incongruent register, the Japanese verb *ukagaw-* (A) 'peep through, spy, watch, infer, visit, inquire, hear' is probably a complex verb derived from pJ **uka-* 'receive, hear, listen' and pJ **kapa-* 'cross, exchange, mutually do'. These roots

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(11) 99 HARD

pJ *kata- 'to be hard': J *kata-* (A), OJ *kata-* 'to be hard, solid, tough, rigid'; Shuri *kata-* A 'to be sturdy, sure, saturated'

pK *kata- 'to be hard, severe': K *kwut-*, MK *kwut-* 'to be hard', K *kkatalop-*, MK *skatalwop-* 'to be hard, difficult, complicated; be harsh, severe' (adj. n. + MK *-lwop-* 'to be characterized by'; pK *s(u/o)- intensive prefix)

pMo *kata- 'to become hard': WMo. *qata-* '1 to become hard, dry (intr.)', *qata-yu* '2 hard' (WMo *-yu* / *-gü* deverbal noun deriving quality words (Poppe 1954: 46)), MMo. *qata'u* '2', *qätämär* 'dried (meat)', Dag. *katən*, *katen*, *katu* '1', Khal. *xat-* '1', *xatu*: '2', Kalm. *xatə-* '1', *xatu*: '2', Ordos *yatu*: '2', Kalm. *xatə-* '1', *xatu*: '2', Ordos *yatu*: '2', Dong. *qidun*, *qitun* '2', Bao. *χotoŋ* '2', Eastern Yugur *yadu*: 1, Mog. *xata* '2', Mgr. *xada:-* '1', *xadoŋ* '2'

pTk *kat- 'to be hard': OT *kat-* 'to be hard, firm, though', *katij* '2 hard', OT (Karakh.) *kat-* '1', *katij* '2', Tk. (dial.) *kat* '2', Az. *gati* '2', Tkm. *gat*, *gati* '2', Uz. *kotik* '2', Uig. *ketik* '2', Khak. *xatij* '2', Shor *kadij* '2', Tuva *ka'dij* '2', Yak. *kita:nax* '2', Dolg. *kita:nak* '2', Tat. *kati* '2', Kirg. *katu*: '2', Kaz. *katti* '2', Nog. *kat* '2', Bash. *kati* '2', Kpak. *katti* '2', Kum. *kati*, Chu. *xidä*

In Korean, relatively retracted and non-retracted vowels alternate phonologically in certain colour adjectives, mimetic and expressive adjectives, a phenomenon referred to as "ablaut" by Vovin (2008: 6) and as "heavy and light isotopes" by Martin (1992: 343-344). The non-retracted vowels *e*, *ey*, *wu*, *wi* (< MK *wuy*) are typical of the heavy isotopes, while the retracted vowels *a*, *ay*, *o* (MK *wo*), *oy* (MK *woy*) are typical of the light isotopes. The non-retracted vowels are associated with weighty, bulky concepts, while the retracted vowels are used for small and unsubstantial things, e.g. K *ce:k-* 'to be small in number or quantity, few' vs. K *ca:k-* 'to be small in size, tiny'. It is not surprising that the adjective meaning 'to be large' has a more advanced vowel in its default

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Lj item	Proto-Japonic	Proto-Koreanic	Proto-Tungusic	Proto-Mongolic	Proto-Turkic	Corr. no	Robbeets
7 blood	*ti 'blood, spirit'			*či < *ti 'blood'	*tī:n 'spirit, breath'	7, 40	2005: 402, 861- 862
12 breast	*kiki-ra 'heart'		*xökō-n 'breast'	*kökō-n 'breast'	*kökü- r ₂ 'breast'	21, 37, 14	2005: 401, 633
25 to do/make	*-ka- iconic	*-ki- iconic	*-ki- iconic	*ki- 'do, make'	*kīl- 'do, make'	13, 40	2015: 239- 245
39 this	*i 'you' (derogatory 2sg)	*i 'this' (proximal demonstrative)	*i 'he, she, it' (3sg)	*i 'he, she, it' (3sg)	*i(-)n- 'that' (distal demonstrative)	40	2005: 379, 206
46 to bite	*kam- 'bite'			*keme- 'bite'	*kem- 'gnaw'	13, 33, 26	2005: 383, 584-85 2015: 146- 147
50 what?	*ka wh- interrogative particle	*ka interrogative particle	*xa- wh- interrogative pronoun		*ka- wh- interrogative pronoun	21, 32	2005: 962-63
54 new	*ara- 'be new, pure'			*ari- 'be pure'	*ari- 'be(com- e) pure'	41, 29	2015: 106- 107
55 to burn (intr.)	*tak- 'burn (tr.)'	*tak- /*taki- 'be on / set fire'			*yak- 'burn (tr.)'	9, 32, 14	2015: 139- 140
62 to hear	*uka- 'receive, perceive, hear'			*uka- 'understand'	*uk- 'understand, hear'	46, 14, 32	2005: 394, 911- 912
68 skin/hide	*kapa 'skin, bark, shell'	*kap(Λ)-k 'skin, bark outer layer'			*ka:p-ik 'bark, shell'	13, 32, 2	2005: 401, 605- 606
99 hard	*kata- 'be hard'	*kata- 'be hard'		*kata- 'become hard'	*kat- 'be hard'	13, 32, 8, 32	2015: 107- 108

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predicate. Most Transeurasian languages can be assigned to the second group because they display a clear preference for the non-verbal strategy (Wohlgemuth 2009: 159, 161); for instance, Tk. *klik-le-* and *klik et-* << English *click*; Khal. *zee-l-* << Mandarin *zhài* 'borrow, lend'; K *coking ha-*, J *zyogingu suru* 'to jog' << English *jog*; J *demo-r-* << English *demonstrate*. Whereas the northern Tungusic languages prefer to borrow verbs through direct insertion, e.g. Evk. *vypolñaj-* << Russian *vypolnja-t'* 'to fulfill, carry out', the southern Tungusic languages use verbalizers, e.g. Ud. *tancewa-la-* << Russian *tancewa-t'* 'to dance' and Na. *voproša-la-* << Russian *voproša-t'* 'to inquire, question'. If the six basic verb sets above would be the result of borrowing, they would represent instances of "direct insertion". This would run against the observable preference of the Transeurasian languages to apply the non-verbal strategy to verbal borrowings.

3.3 Regularity of sound correspondence

The cognate sets for basic vocabulary summarized in Table 1 display regular correspondences for each consonant of the verb root and for each but the root-final vowel, conform to the requirements in Table 2 and 3. Knowing that the sounds correspond regularly indicates that they changed in a regular fashion and gives us the confidence to reconstruct what they were like in proto-Transeurasian.

Table 2: Consonant correspondences between the Transeurasian languages (Robbeets 2005, 2015)

	pJ	pK	pTg	pMo	pTk	pTEA
1.	*p-	*p-	*p-	*p-	*b-	*p-
2.	*-p-	*-p-	*-p-	*-ɣ-	*-p-	*-p-
3.	*p- / *w-	*p-	*b-	*b-	*b-	*b-
4.	*-p- / *-w-	*-p-	*-b-	*-b- / -ɣ-	*-b-	*-b-
5.	*-np-	*-pC-	*-PC-	*-PC-	*-P(C)-	*-m ^(P) T-
6.	*-np-	*-Rp-	-RP-	*-RP-	*-RP-	*-Rp-

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	<? *-o-	< *-o-				
36.	-u- < *-o-	-wo- < *-o-	*-o-	*-o-	*-o-	*-ɔ-
37.	-o- < *-i-	-u- < *-i-	*-ö-	*-ö-	*-ö-	*-o-
38.	-u- < *-u-	-wu- < *-u-	*-u- (gü)	*-ü-	*-ü-	*-u-
39.	-u- < *-u-	-o- < *-Λ-	*-u-	*-u-	*-u- /-i-	*-ü-
39b.	PaRu- < *PauRu-	*PΛRΛ- ~ *PiRi-	*PuRu-	*PuRu-	*PuR-	*PuRü-
40.	-i- < *-i-	-i- < *-i-	*-i-	*-i-	*-i- /-i-	*-i-
41.	a- < *-a-	a- < *a-	*a-	*a-	*a-	*a-
42.	o- < *ə-	e- < *e-	*e-	*e-	*e-	*ə-
43.	o- <? *o-	wo- < *o-	*o-	*o-	*o-	*ɔ-
44.	o- < *i-	∅ <? *i-	*ö-	*ö-	*ö-	*o-
45.	u- < *u-	wu- < *u-	*u-	*ü-	*ü-	*u-
46.	u- < *u-	∅ <? *Λ-	*u-	*u-	*u-	*ü-
47.	i- < *i-	i- < *i-	*i-	*i-	*i-	*i-

3.4 Broken contact chain

Borrowing is typically unidirectional and linear, progressing from one contact language into the other and then, perhaps, into the next. Genealogical divergence, by contrast, can be pictured as the rings formed when a stone is thrown into the water: innovations start at a certain location and radiate, pushing the older forms towards the periphery. This observation explains why some very conservative inherited items leave traces in remote areas, such as in the Japonic and Turkic languages, but are barely attested elsewhere in the family. Thus, gaps in the attestation of members

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Leipzig-Jakarta list. I required the etymologies to reflect cognates in at least three out of five Transeurasian branches and to include a Japonic and a Turkic cognate at the same time.

It is more sensible to attribute the similarities observed in the basic vocabulary to common ancestorship than it is to attribute them to borrowing. The indications of genetic continuity are in (1) the overall stability of basic vocabulary, (2) the typological feature that the Transeurasian languages display a clear preference for the non-verbal strategy of verbal copying, while the corresponding basic verbs leave no trace of formal accommodation, (3) the regularity of the sound correspondences for each subsequent consonant and vowel of the root, except the root-final vowel, (4) the absence of a corresponding basic word in one or more intermediate branches in the presumed contact chain between Japonic and Turkic (5) the multiple occurrence of some cognates, simultaneously in all five branches. By consequence, it becomes increasingly difficult to explain the common basic vocabulary as loanwords, all the way from Turkic into Japanese. For all the shared properties across the Transeurasian languages that are induced by contact, I cannot but attribute the cognates discussed here to common ancestorship.

In this way, I hope to have shown that Professor Tekin's (1994) classification of Altaic gets stronger support if we add low-contact languages such as Japanese and Korean to the comparison. Moreover, the discussion of the etymologies in (2) 12 BREAST and (3) 25 TO DO/MAKE can be taken as an illustration of how Professor Tekin's (1969, 1975, 1979, 1986) research on zetacism and his 1982 research on iconic verbs gain in relevance when put in the broader perspective of the Transeurasian unity, including Japanese and Korean. If problems are viewed as new opportunities, able to make the difference between progress and stagnation, Doerfer (1984: 42) was probably right in stating "Where Tekin's researches end, the problems begin".

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ULUSLARARASI TÜRK AKADEMİSİ

PROF. DR. TALÂT TEKİN
HATIRA KİTABI

CİLT 2

Şantay

İSTANBUL-2017

SUNUŞ

Uluslararası Türk Akademisi, Türk Dünyasının bilim insanlarını ve aydınlarını bir araya getirerek ortak akademik ve entellektüel bir ortam oluşturmayı hedefleyen bir kuruluştur. Uluslararası Türk Akademisi'nin bu hedefe ulaşma sürecine, yüksek nitelikteki bilimsel çalışmalarıyla zemin hazırlayan bilim insanları arasında Altayist ve Türkolog olarak merhum Prof. Dr. Talat TEKİN'in de önemli bir yeri vardı. TEKİN'in 2015 yılındaki kaybının üzüntüsünü yaşıyor, kendisini bir kez daha rahmetle anıyoruz.

Her bilim insanının bilim dünyasına ve insanlık alemine bıraktığı silinmez izler; eserleri, yetiştirdiği öğrenciler ve belki de bunlardan daha önemlisi genç araştırmacılara verdiği ilham ile ölçülür. Bilim insanları aramızdan ayrılmış olsalar bile bıraktıkları eserleriyle, yetiştirdikleri öğrencileriyle bir bakıma bilim dünyasında yaşamaya ve üretmeye devam ederler.

Prof. Dr. Talât TEKİN de Altayistik ile Türkoloji tarihinde, kuşkusuz bu nitelikleri ile, özel bir yere sahip şahsiyetlerdendi. Altayistik ve Türk dilbilimi alanlarındaki araştırmalara yol gösteren, yön veren makaleleri ve kitaplarıyla bütün dünyada meslektaşlarının saygısını kazanmış, bu yüzden, bütün Türkoloji öğrencilerinin hocası olmuştur. Onun *A Grammar of Orkhon Turkic* adlı doktora tezi aradan geçen kırk dokuz yıla rağmen Eski Türkçe alanındaki bütün çalışmaların temel başvuru kaynakları arasında ilk sıralardadır. TEKİN'in, Altay dillerindeki Zetasizm-Sigmatizm ve Ana Türkçe aslı uzun ünlüler kuramlarına yaptığı çok önemli katkılar, bu çerçevede Altay dilleri kuramını güçlendirici Türkçe-Moğolca ses denklikleri ve Türkolojinin neredeyse her dönemiyle, her alanıyla ilgili olarak ortaya koyduğu yetkin çalışmaları önemini korumaktadır.

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