

Afrasian Cognates to orphan Akkadian words,
or why Madame Assyriologie should not stand aloof
from her less thorough-bred African cousins

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Obviously, the earlier any given language, or language group, branched off the rest of the family it belongs to, the higher is the number of its separate isoglosses with distantly related languages, Akkadian being no exception (the only conspicuous exception is Arabic sharing maximum lexical isoglosses with any other Semitic or Afrasian language due to its –still enigmatically– enormous lexicon).

That such retentions may in principle if sporadically occur even in only one language of a tight group can be well illustrated by the case of Mandaic *zma* ‘blood’ representing the main term for ‘blood’ in this language, with *dma* id. (from the common Sem. **dam-* from Afras. **dam-* ‘blood’) being much less common. Naturally, a common opinion is that these are two doublets undoubtedly of the same origin, with *zma* subjected to some irregular and unique phonetic change. Not unquestionable parallels to Mnd. *zma* in Arab. *zaʕama* ‘presser une plaie de manière que le pus en sorte, le sang se dessèche et forme une croûte’ (BK 1 967) and Gez. *zam* ‘blood’ (in LGz 638 with *zom*, *zomo* ‘broth; impurity left in broth by boiled meat’ from Greek *zōmos* ‘soup, sauce, broth’) hardly suffice to disprove this opinion (cf. SED I, No. 293). For the decisive argument for a separate Afrasian root **zam(?)*- ‘blood’ retained in Mnd. (and, less reliably, in Arab. and Gez.) cf. the following forms: W. Chad.: Geruma *žàamà*, Sha, Kulere *zòm* ‘blood’, perhaps C. Chad.: Daba *žèmi* ‘vein, tendon, root’ (pertinent only if ‘vein’ is the primary meaning) and S. Omot.: Dime *z/zumu* ‘blood taken from an ox’, Ari *zomʔi*, *zom*, Hamar *zumʔu* ‘blood’.

An established position of Akkadian as a first branch to come off the Proto-Semitic node in the Afrasian genealogical tree has been questioned in several publications by the author who hypothesizes the separation of Proto-Modern South Arabian –then to be labelled Proto-South Semitic– should have preceded the separation of Proto-Akkadian (or, perhaps, Proto-Akkado-Eblaïtic). Anyway, it is no wonder that Akkadian, an early offshoot of Semitic, would retain a significant number of common Afrasian features, lost in the main stock of Semitic, or the Proto-North-West Semitic (v. Afrasian genealogical tree. Including Semitic, enclosed).

A list of separate Akkadian-Afrasian cognates to follow is far from complete. The author’s main aim was to demonstrate the plausibility of the phenomenon stimulating further research. Besides, it is my response to a kind of bias, or mistrust heard from a number of colleagues. I have never witnessed it to be publicly expressed–either in scholarly publications or in conference presentations, but heard it more than once in private friendly discussions. This mutual mistrust comes from two opposite “camps” in the field of Afrasian studies, one representing students of “classical” Semitic languages and Egyptologists, the other, specialists in living African Afrasian or Modern South Arabian languages. Worded in various ways, the claim can be reduced to a question: “How can one compare on a par, –the “classics” would ask,– our

* My work on the present contribution was carried out in the framework of the project 06-04-00397a supported by RFH/ΠΓΗΦ. I am grateful to this foundation for its financial help. My gratitude goes to Dr. S. Loesov who carefully read a draft version of this article and provided valuable critical remarks.

ancient languages, with their venerable written monuments, fixed literary norm and developed means of expression, to those fugitive normless idioms full of dialectal and whatnot other if arbitrary variations?" "How can you compare on a par, –echoed the field linguists,– the living speech I've heard so many times and have a precise high tech record of, to those reliquiae of dead languages with their often arbitrarily interpreted texts, some written in symbols rather hiding than revealing the phonation of real speech?" In the present paper, I have tried to show how evidence from both sources, literary extinguished languages and unalphabetic living ones, whatever incomplete and imperfect each of these sources might be in its own way, can complement each other, the very fact of regularity in phonetic correspondences and coincidence or affinity in meaning being an arbiter confirming the authenticity of data compared.

The examples having no references to a lexicographic source are taken from the Afrasian database compiled within the "Evolution of Human Languages" project, supported by the Santa Fe Institute.

Examples follow in the Latin alphabetic order (as for specific Semitic consonants, *h* is placed after *g*; *k*, after *k*; *š* and *ṣ*, after *s*).

1. Akk. *abullu* 'door, gate' (similar Hbr. and Aram. forms are considered Akkadisms) // Afras. **(?a-)bVl-* 'door': W. Chad. **HVbil-* 'door': Sayanchi *ḥil*, Burma *ḥál*, etc.; C. Cush.: Khamir *bila* 'door', Qwara *bela* 'window, hole'; E. Cush.: LEC: Oromo *balbala* 'door'.

2. Akk. *alû (elû)* 'bull (as a mythological being)' implying either **?alw-* or **?alw-*, with a parallel in Tgr. *?əwal* or *ʕəwal* 'young of the elephant' (cf. LH, 477); for **?alw-* cf. Syr. *yaʕlā* 'unicornus, rhinoceros' (Br., 305) // Afras. **?Vlw-* ~ **(?V-)wVl-* 'elephant; rhinoceros': Berb. **Hi/alw-* 'elephant': Ghat *alu*, Ahaggar *ēlu*, pl. *ēlwān*, Ayr *iləw*, pl. *ilwan*, E. Tawllemmet *eləw*, Zenaga *əʒih* 'elephant'; (?) C. Chad.: Musgu *ālī* 'giraffe' (semantically debatable); E. Cush.: LEC: Somali *wiyil*, Rendille *weʒel* 'rhinoceros'; S. Cush.: Dahalo *wāla* 'rhinoceros'.

3. Akk. *awīlu* 'person' // Afras. **(HV)wil-* 'child; the born one': Berb. **wil-t* 'daughter': Ahaggar *ul-ət*, Nefusa *illi*, E. Numidian *wl-t*; E. Chad.: Mokilko *?ūuló* 'son, child', Somrai *wīl* 'child'; E. Cush.: LEC: Somali *wi(i)l* 'boy', *wáláal* 'brother; sister', Rendille *walal* 'brother', Boni *wəel* 'child', HEC: Sidamo, Kambatta *il-* 'to give birth', S. Cush.: Asa *ille-to* 'daughter'; N. Omot.: Ometo *yel-* 'to give birth', *ulle* 'child'.

4. Akk. *bibbu* 'wild sheep' (in SED II No. 54 compared to Tgr. *buba* 'koodoo antelope') // Afras. **bV?bV?-* 'k. of antelope, wild sheep or goat': W. Chad. **bV?bV?-*: Sura *pàab* 'gazelle', Angas *bwop* 'he-goat', Tangale *bobo*, Bele *bòbò*, Gera *bobbi* 'duiker', etc.; S. Cush.: Qwadza *ba?-uko* 'bush duiker', Dahalo *ḥáḥa?-ááni* 'bushbuck'.

5. Akk. *bibēnu* 'head', 'side of head', 'septum of the nose' // < Afras. **bin(bin)-* 'head with hair': Omot.: Ongota *b□ine* 'head; hair'; Wolayta *binnana*, Malo *binnanna*, Dawro, Gamu *binana* 'hair' [] The Akk. term quoted as 'temple' is compared to Wolayto *binnana* in Bl. Omot. No. 36.3.

6. Akk. *birtu* 'fortress, palace' (similar Hbr. and Aram. forms are likely Akkadisms) // Afras. **bir-* '(fortified) house, settlement'; W. Chad.: Hausa *bírní* 'town', Paʔa *mbura*, Siri *bəri*, Buli *əber* 'place', Fyer *bur* 'house', C. Chad.: Mandara *brè*, Zaghawa *bərə* 'house', Gude *vira-n*, Gudu *vúrá-čü*, Nzangi *vàrà-či*, Mwulien *vùrá*, Bachama *vura-to* 'town'; E. Cush.: LEC: Oromo *boroo* 'back of house'.

7. Akk. *damdammu (damdāmu, daddāmu)* 'a mule' // Afras. **dam(Vr)-* 'kind of equid': (?) Berb.: Zenaga *damma* 'mehari camel' (the isolated Zenaga term makes this comparison doubtful, though as for the meaning difference, it should be noted that there are several similar Afras. terms combining an equid and a camel; I can imagine no other common feature responsible for this association, but their common function as a pack-animal as early as on the Proto-Afras. level); (?) C. Chad.: Buduma *démde* 'colt, foal', (?) E. Chad.: Kera *gàdàamò* 'horse' (if < **gV-dVm-*); E. Cush.: Afar *daami* 'zebra', LEC: Somali *dàmèer* 'male donkey', Baiso *demer* 'ass'. Cf. HSED, 641: Akk.; Berb. (Ayr *edāmi* 'mule'; a mistake: it is 'gazelle'); Kera; Afar.

8. Akk. *daparānu* ‘juniper’ (isolated Ugr. *dprn* id. may be a cognate or an Akkadism) // C. Chad. **daPVrVn-*: Nakatsa *davárna* ‘acacia’, Mada *édèvlèŋ* (-*vl-* < **-vr-* is regular) ‘*Zyziphus abyssinica*’.

9. Akk. *daššu* (*taššu*) ‘buck (said of gazelles and goats)’, traditionally related to Sem. **tayš-* ‘he-goat’ // Afras. **days-* (otherwise *dayê-* or **daysê-*; reflexes of these three sibilants either merged as in Akk. or not yet specified as in Beja and Omot.) ‘(buck of) gazelle or goat’: N. Cush.: Beja *deēš* ‘young gazelle’; N. Omot.: Wolayta, Gamo, Kullo *dešša*, Basketo *deyšše*, Haruro *deyše*, etc. ‘goat’. [] Cf. SED II No. 231, with a discussion on less reliable Semitic parallels to the Akk. term; cf. also Bl. Beja Fauna, 8-9, relating Beja, Omotic and Akk. (as well as Sem. **tayš-*, which is rather a different root).

10. Akk. *erû*, *werû* ‘copper’ // C. Chad.: Mandara *ɔ̀rè*, Malgwa *ííra*, Mada *ará*, E. Chad.: Jegu *ɔ̀árró* ‘iron’.

11. Akk. *e/urûtu* ‘(fish) spawn’ // Afras. **(ʔi-)wVr-* ‘fish spawn, kind of fish’: Eg. *ḵḵr-t* ‘part of fish’ Med.; W. Chad.: Hausa *ùùrii* ‘k. of fish’, (?) C. Chad.: Zime *wùráhù?* ‘k. of fish’ (*Polypterus bichir*), E. Chad.: Ndam *ere* ‘fish’; Omot.: Gimirra *oru*, Sheko *oru-s*, Dime *or-čo* ‘fish’.

12. Akk. *gíru*, *girru* ‘fire, deity of fire’ (with a tenable cognate in Arabic *ǧāʔir-*, *ǧayyār-* ‘heat in the body, fever, fire’ and a problematic parallel in Gur. **mag’ara* ‘burn’) // Afras. **gir-* ‘fire’: (?) Eg. *ḍr* ‘fire’ Gr. (related, if < **gir-*); W. Chad.: Hausa *gúura* ‘make fire’ (cf. Dera *gárgàt*, Maha *girgir*, C. Chad.: Tera *gìrgìr*, Bura *girgir* ‘hot’ belonging here or to No. 13); E. Cush.: Saho, Afar *gira* ‘fire’, HEC: Sidamo, Hadiya *giira* ‘fire’, *giir-* ‘burn’, Darasa, Kambatta *giira* ‘fire’.

13. Akk. *gurāru* ‘hot ash’ // Afras. **g^wa(ʔ)ir-* ‘ashes, embers’ (seems to be a separate root as early as on the Proto-Afras. level, though eventually related to No. 12): W. Chad.: Angas *kur* ‘ash’, Guruntum *gwār-an* ‘charcoal’, *gàgár* ‘soot’; S. Cush.: Alagwa, Burunge *giʔiru* (one wonders if Iraqw *gilʔi* belongs here) ‘embers’.

14. Akk. *ḥabūtu* ‘hoe’ // Afras. **ḥVbu?* ‘kind of hoe, to hoe’: Eg. *ḥbḥ* ‘dig, till’ Pyr.; W. Chad.: Hausa *gwábà* ‘haft (e.g. of a hoe-handle)’, Bokkos *hùḥe-ŋ* ‘hoe’, Gera *gúbà* ‘hoe-handle’, etc., C. Chad.: Bura *hibu* ‘a worn hoe’, Daba *hùv* ‘to hoe, cultivate’, E. Chad.: Toram *gub* ‘small hoe’.

15. Akk. *ḥarū* ‘palm sprout’ // (?) C. Chad.: Musgu *ḥurai* ‘Deleb palm’, Zabata *hurei* ‘plant sp.’; S. Cush.: Iraqw *ḥuray* ‘*Borassus* palm’.

16. Akk. *ḥašū* ‘thymian’ // Afras. **ḥasay-* ‘kind of grass, herb’: Eg. *ḥḥsy-t* ‘medicinal herb’ Med.; W. Chad.: Hausa *gāsà-ya* ‘grass’, Zaar *gwas* ‘a common herb’, E. Chad.: Bidiya *ʔàwso*, Sokoro *ùssī* ‘grass’.

17. Akk. *igāru* ‘wall’ (usually considered a Sumerism; similar Aram. and Arab. forms must be Akkadisms; there are also Mod. Eth. terms reconstructable as **g^war-* meaning ‘back of the house’, which, unless Cushitisms, are eventually related) // Afras. **(ʔi-)g^war-*: Eg. *ḍrw* ‘part of house’ MK, *ḍry* ‘wall’, *ḍry-t* ‘dwelling’ Gr.; Berb. **gVrur-* ‘enclosure, wall, yard’: Adghaq *a-grur*, Ahaggar *a-gror*, Qabyle *agrur*, Canarian *ta-goror*, etc.; W. Chad.: Hausa *gàrī* ‘village, town’, *gárgáí* ‘low wall or mount’, Dera *gáru* ‘town-wall’, Paʔa *gàru* ‘stone wall’, C. Chad.: Mbara *guru* ‘enclosure’, Logone *gáura* ‘shed’, etc., E. Chad.: Jegu *géer* ‘hut, village’, Birgit *gír* ‘house’, Dangla *gèr* ‘compound’, etc.; N. Cush. Beja *gaʔra*, *gaarʔa* ‘yard’, E. Cush.: LEC: Somali *gu(u)ri* ‘house’, Oromo *goorroo* ‘wall’, HEC: Burji *goore*, Darasa *gooʔre* ‘shed’, S. Cush.: Iraqw *gârʔai* ‘wall of the verandah’ (the two latter forms may be metathetic < **ʔV-g^war-*).

18. Akk. *ilku* ‘waist, posterior (lower part of Siamese twins’ body) // Afras. **IVk^w-* ‘hip, posterior’: Berb.: Ayr *tə-lānkaw-t* ‘tail’; C. Cush.: Bilin, Khamir, Qwara, Dembea *lik^w*, Khamta *luk^w*, Qemant *lāk^{wə}* ‘leg, hip’, E.: Saho, Afar *lak-* ‘hip, thigh, leg’, LEC: Oromo *luka*, Arbore *lukk*, Gidole *lukkè-to*, etc., HEC: Sidamo *lekkee*, Hadiya *lokko*, Kambatta *lokka-ta* ‘leg, hip’, S. Cush.: Dahalo *luka* ‘thigh’.

19. Akk. *kibtu* ‘wheat’ (likely related is Tgr. *kābā* ‘Getreidebrei’ LH, 411), certainly not a Sumerism as it is often claimed // Afras. **kabb-*, var. **kib-* ‘kind of cereal, wheat’: Eg. *tʔbb* ‘ear (of

cereals) Gr.; Berb.: Ahaggar *a-kəbbu* ‘nucleus, stone (of fruit)’, Ayr, E. Tawllemed *ekābb* id., *te-kəbbəkəb-t* (redupl.) ‘ear of certain plants (wheat, etc.)’; W. Chad.: Hausa *kuḅewa* ‘okra’ (cf. Gwandara, Galambu, Pero *kəppu*, Bolewa *kapp* (-*pp* < **-bb*) ‘to plant, sow’, Tangale *kaabə* ‘to sow’); E. Cush.: LEC: Konso *kapp-a* ‘wheat’ (-*pp*- < **-bb*-; acc. to PEC, 57, from **gazb-*, which is unlikely), Dasenech *kabbo* ‘unleavened bread’, Dullay: Dihina *kapoča* (< **kab-Vt-*) ‘barley’; S. Omot.: Dime, Ari *kəbb* ‘maize, corn’.

20. Akk. *kukkullu* ‘basket’ // Afras. **kVkul-* ‘kind of vessel’ (< **kulkul-*, redupl. < Afras. **kʷalay-* ‘vessel, pot, gourd?’); W. Chad.: Tangale *kukul* ‘cooking pot’, E. Chad.: Sokoro *kōkolo* id., C. Chad.: Musgu *kekēle*, etc. ‘basket’; S. Cush.: Qwadza *kakul-eto* ‘half-calabash’.

21. Akk. *kumū* ‘waterfowl (pelican?)’ // W. Chad. **kwam-*: Hausa *kwa'mmā*, Montol *kieum*, Gerka *kuom* ‘guinea fowl’, Sura, Angas *kwoom* ‘grey partridge’, Mupun *kwóm* ‘bush fowl’.

22. Akk. *kuppātu* ‘building’ // Afras. **ku(ʔa)p-* ‘(part of) building’: Eg. *kʔp* ‘house’ MK (relevant, if -*ŋ-* reflects **-ʔ-* or stands for the -*a-* vowel); W. Chad.: Hausa *kàfē* ‘hut’, Gejí *kópyá*, Zul *kópyáshelter*, C. Chad. **kup-*: Tera *kāba*, Fali (Muchella) *kuvu* ‘house’, Gude *kùvá* ‘hut, room’; S. Cush.: Burunge *kaʔafu*, Qwadza *kaʔaf-uko* ‘door, gate’.

23. Akk. *kuppu* ‘water spring’ // C. Chad.: Gaʔanda *kufa* ‘river’, Chibak *kufa* ‘lake’, etc. (cf. also E. Chad.: Mokilko *kóppé* ‘swim’).

24. Akk. *ḳabú* ‘to say’ // Afras. **ḳab-* ‘kind of speaking’: W. Chad.: Tangale *kebí* ‘to name’, Polchi *káḅə* ‘to answer’, E. Chad.: Ndam *kāba* ‘to talk’, E. Cush. Somali *ḳabḳab-* ‘shout’ (n.).

25. Akk. *ḳarūru* ‘drying’ // Afras. **ḳʷarVy-* ‘dry’: Berb. **ḳʷar-* ‘dry’: Ahaggar *iyar*, Ghadames *əqqur*, Izdeg *qqar*, etc.; C. Chad.: Mbara *kìwírì* ‘dry season’, E. Chad.: Bidiya *karay* ‘to make dry (cereals, land)’; E. Cush.: LEC: Oromo *ḳorā* ‘dry’ [] Mod. Aram. (Urmian) *ḳayr-* ‘dry’, quoted in one obscure source is hardly enough to propose a Sem. etymology for the Akk. term. The latter could be compared, with a meaning shift, to Sem. **ḳʷirr-* ‘cold’ (Hbr. *ḳōr*, Arab. *ku/irr-*, Tgr. *ḳʷärrir*, etc.) if not for the above Afras. parallels with a full meaning coincidence; the ultimate connection between Afras. **ḳʷarVy-* ‘dry’ and Sem. **ḳʷirr-* ‘cold’ (< Afras., if E. Cush.: LEC: Oromo *ḳorra* and HEC: Sidamo *ḳorre* ‘cold’ are not Semitisms) is possible.

26. Akk. *lillānu* (*lilliannu*, *lālānu*) ‘grain at its highest growth’ (< **laylay-an-*, redupl., with -*an* suffixed?) // Afras. **lay/w-* ~ **ʔVI(l)-* ~ **w/yVlal-* ‘k. of corn’: Eg. *iny-t* ‘date seed’ Med. (related, if < **yVIVy*); Berb.: Ghadames *ileli* ‘millet’, Nefusa *ill-an* (pl.); Zenaga *ill-en* (pl.) ‘sorgho’; W. Chad.: Bolewa *yala*, Dera *yila* ‘corn, grain’, C. Chad.: Lame-Peve *lo* ‘okra’, E. Chad.: Birgit *wèyál* ‘seed’, Mokilko *ʔulo* ‘grain’, Bidiya, Dangla *luw-*, Migama *lúwáw* ‘to sow’; N. Cush. Beja *óli* ‘roasted wheat’, E. Cush.: Saho, Afar *iláú* ‘corn, wheat’, HEC: Burji *álo* ‘millet’, Dullay: Harso *wolalla* ‘sorghum’; N. Omot.: Koyra *allo* ‘millet’, S. Omot.: Ari, Hamer *uula* ‘maize, corn’.

27. Akk. *ludū*, an administrative designation of a field (probably a field, on which specific work obligations have to be performed); cf. Arab. *lad-dat-* ‘jardin couvert de verdure et de fleurs’ BK 2, 982 (semantically questionable) // < Afras. **ludʔw/y-* ~ **ladd-* ~ **IVʔVd-* ‘plot of land (with a special status or designation)’; Eg. *ʔd.t* ‘k. of field, track of land’ MK, *ʔdw-t* ‘cattle pasture’ 19 Dyn. (related, if < **IVʔVd*); E. Chad.: Jegu *lóód* ‘field’; E. Cush.: Oromo *laddaa* ‘one person’s area, property’. [] Cf. HSED, No. 1633: Jegu; Eg.; Oromo.

28. Akk. *mēsu* ‘kind of tree’ // Afras. **miʔVS-* ‘k. of tree’: W. Chad.: Sura *mēs*, Gerka *miši*, etc. ‘locust bean’, Chip *mēs* ‘mahogany’, C. Chad.: Logone *mesā* ‘tamarind’; E. Cush.: HEC: Burji *miʔeesaa* ‘cedar’.

29. Akk. *mašāʔu* ‘to rob’ // Afras. **masiʔ-* ‘to take away, steal’: W. Chad.: Hausa *amsa* ‘take away’, Sha *mus* ‘take’, Kulere *mus* ‘take, receive’, E. Chad. **māʔs-* ‘steal’: Migama *māsò*, Bidiya *miis*, etc.

30. Akk. *nuballu* (< **mu-ball-*?) ‘eagle’s feather’ // Afras. **ball-* ‘feather’: Berb.: Nefusa *tə-bulbul-at*, Mzab, Wargla *t-bulbul-t* ‘feather’; E. Cush.: Afar *bal* ‘feather’, LEC: Somali *baal*, Oromo *baala*,

Baiso *baale*, Konso *balla* ‘wing’, HEC: Sidamo *balle*, Hadiya *ballaʔe*, Burji *baalle* ‘feather’; N. Omot.: Kafa *baaloo* ‘feather’.

31. Akk. *pašku* ‘log, splinter’ // Afras. **pasVk-* ‘piece of wood, stick’: Berb.: E. Tawllemmet *i-fāsk-ən* ‘stick (in bull’s nostrils)’, Semlal *i-fāsk-ən* ‘furniture’ (both pl.); W. Chad. **pasuk-* ‘arrow’: Karekare *fāskú*, Bolewa *pwəčo*, Dear *pék*, Pero *púžùk*, etc.

32. Akk. *pelû* ‘egg’ // Afras. **pil(?)*- ~ **pulpul-* ‘egg’: W. Chad.: Ngamo *ḫila* ‘egg’, C. Chad.: Banana *bòlòʔá* ‘egg shell’; E. Cush.: HEC: Burji *bulbul-é*, Yaaku *bolböliʔ*; N. Omot.: Male *ḫūla*, Wolayta *pupuliya*, etc., S. Omot.: Hamar *ḫūla* ‘egg’ [] Compared in EDE II, 68 with the comment: “...Ometo **b...* is difficult to explain from AA **b*” (Afras. **p* is not accepted).

33. Akk. *pīru*, *pēru* ‘elephant’ // Afras. **payar-* ~ **paray-* ‘elephant’ (likely < ‘horned animal’ < ‘horn’, cf. W. Chad.: Warji *parái*, Kariya *pár*, Miya *ápár*, *ipir* ‘horn’; E. Cush.: Yaaku *puriaʔ*, pl. *puriaín* ‘rhinoceros’; N. Omot.: Shako *fāra* ‘horn’): W. Chad.: Hausa *fyár-mà* ‘a young female elephant’, C. Chad.: Margi *pir*, Sukur *nvr-i* (< **n-pVri*) ‘elephant’ [] The Akk. *pī-ēr-* is different from *pīlu* id. < Sem. **pīl-* ~ **palpal-* ‘elephant’ < Afras. **fil-* ‘elephant; aardvark’: C. Chad. **Pil-*: Bura *pili-ngir* ‘aardvark’ (*ngir* describes large number of people or birds sitting in one place), Podoko *filá* ‘elephant’; S. Cush.: Iraqw *fila*, Alagwa *fili*, Burunge *filu* ‘aardvark’. Cf. differently in Bl. Eleph., 196.

34. Akk. *samīdu* ‘spice plant, vegetable groats’ // C. Chad.: Zime-Batna *sámḍa*, E. Chad.: Somrai *sémḍē* ‘k of grass’.

35. Akk. *sāru* ‘dance’ // Afras. **cVwar-* ‘dancing and playing’: W. Chad.: Dwot *sər* ‘to dance’, Guruntum *sər*, Ngizim *sūwāri* ‘a dance’, Gera *sòri* ‘playing’.

36. Akk. *šakāku* ‘to harrow’, *šikkatu* ‘harrowed land’ (cf. Sab. *s₁kt*, a proper name in: *ʔhl hr₁ s₁ktn* Conti Rossini, 195; my interpretation of *s₁k-t* as ‘plough’ or ‘harrow’ and the whole context as ‘folk ploughing with a plough or harrow’ is highly hypothetical) // Afras. **skk*, **swk*, **skw/yʔ* ‘to cultivate, to hoe and sow’: Eg. *sk* ‘to plow’, *sty* ‘to sow’ Pyr. (< **sVkVʔ/y*); W. Chad.: Hausa *šūkà* ‘to sow (i.e. place seed in ground and cover with soil)’, Sura *sak* ‘to hoe, plow’, Tangale *suke* ‘to till hard ground’, C. Chad.: Vulum *súki*, Musgu *suki*, *soká* ‘to make a hole prior to sowing’, Zime-Batna *sák* ‘to sow (cotton)’; N. Omot.: Sheko *šookk-*, Kafa *šok* ‘to sow’, Bworo *šookà*, Mocha *šòkki* ‘seed’.

37. Akk. *šāʔu* ‘tree’ // Afras. **čaw/yVʔ-* ‘kind of tree’: W. Chad.: Ngamo *šàayi*, E. Chad.: Bidiya *čaaya* ‘k. of tree’, Ubi *čùwà*, Mawa *səw* ‘tree’, C. Chad.: Fali-Kiria *č* ‘mahogany’, Mada *ččo* ‘Ficus’.

38. Akk. *šammu* ‘plant, greens, herb’ (cf. Tgr., Amh. *sama* ‘nettle’) // Afras. **sa(y)m-* ‘grass, herb’: Eg. *sm-w* ‘pastures, plants, herbage, vegetables’ Pyr.; (?) Berb.: Qabyle *a-semmum* ‘wild sorrel’; C. Chad.: Munjuk *semsem* ‘blade of grass, small branch’, Daba *sam* ‘hay for mats’, E. Chad.: Bidiya *soómà* ‘k. of herb’, Mokilko *sèmi* ‘hay’; N. Cush.: Beja *seyām* ‘grass, herb’, (?) E. Cush.: LEC: Oromo *sooyama* ‘kind of plant’.

39. Akk. *šaššūg/qu* ‘fruit tree’ // Afras. **sVg(sVg)-* ‘kind of tree’: Eg. *ssḡ* ‘wood’ Pyr.; (?) C. Chad.: Matakam *soegwe* ‘firewood’; E. Cush.: LEC: Somali *sogsog* ‘k. of acacia’.

40. Akk. *šerʔu* (*šerḫu*) ‘furrow; cultivated field’ (in field leases); a linear measure of field width (perhaps related to Eth.: Gez. *sarḫa* ‘to toil, labor to the point of exhaustion’, Tna. *sārḫē* ‘to work, do, administer, etc.’, Amh. *sārra* ‘to do, make, work; plough, cultivate, farm, harvest’) // Afras. **čiraḫ-* ‘furrow; patch of land between bounding furrows; to allot (land for cultivation, pasture)’: Eg. *sḫ* ‘grant of land’ (‘Stück Ackerland mit dem jem. beschenkt wird’ BD, ‘belehnen, beschenken (mit Hörigen, Herden, Acker)’ MK); Berb. **-siraH-*: Ntifa, Induzal *ti-siri-t*, pl. *ti-siry-in*, Imesfiwan pl. *ti-sirâ-tin*, Zemmur *ti-siri-t*, pl. *ti-sira* ‘bande de terre comprise entre deux sillons espacés de 4 à 5 mètres qu’on ensemence d’abord et qu’on labore ensuite’ (MCB, 262-3, 298); E. Chad. **čaHar-*: Bidiya *čāre* ‘furrow’, Migama *čàarò*, Bidiya *čoor*, Kajakse *čàrú* ‘dig’.

41. Akk. *šibāru* ‘pointed tool’ // Afras. **šibVr-*: W. Chad. **šibur-* < **šibur-* ‘knife’: Sayanchi *súbor*, Buli *šibir*, Zul *súbúri*, Guus *subuur*.
42. Akk. *šibtu* ‘k. of clothes’ // Afras. **šub/ib-* ‘kind of clothes’: (?) Eg. *wḏb* ‘cloth’ 18 Dyn. (relevant, if *ḏ* < **š*); W. Chad.: Bolewa *suba* ‘clothes’, Ngamo *súbà* ‘man’s robe’, C. Chad.: Bachama *subwe-to* ‘clothes’.
43. Akk. *tikk-* ‘occiput, neck’ // W. Chad. **tiyuk-*: Mupun *took*, Chip *tək*, Montol *tok*, Ankwe *tiyàk* ‘neck’, Sura *tḫ* ‘occiput’.
44. Akk. *zīpu* ‘sheep’ // C. Chad. **zi/uf-* ‘he-goat’: Higi *žifa*, Kapsiki *žufa*, Kola *zùvú*, Logone *zəv-gi*.
45. Akk. *zīzu* ‘Emmer’ (considered a Sumerism; cf. Hbr. *Ziw*, 1 month of blossom = April-May, considered a lw. < Akk. *zīm/wu* ‘countenance, glow’, the meaning shift looking strange) // Afras. **zīz-* ~ **ziw-* ‘emmer, wheat’: Eg. *zw-t* ‘wheat’ Pyr.; Berb.-Can.: Nefusa *žza* ‘to sow’, Fuerteventura *te-zzez-es* (with a Spanish pl. ending) ‘barley or wheat’; W. Chad.: Warji *zū-na*, Kariya *zu*, Mburku *žū* Tsagu *zu-n* ‘guinea-corn, sorghum’, (?) C. Chad.: Uldem *zázáy* ‘grains flowing from a torn sack’; E. Cush.: HEC: Kambatta *oze* ‘grain, cereal’ (<**wVz-*, with metathesis). [] Cf. Mil. Sum.-Afras., 118; EDE I, 181.

Acknowledgements:

This study was carried out within the frames of the projects in comparative Semitic and Afrasian supported by the Russian Foundation for Sciences (Project 03-06-80435a), the Russian Foundation for the Humanities (Project 04-04-00324a), The Santa Fe Institute (The “Evolution of Human Languages” Project), and the Russian Jewish Congress (The “Tower of Babel” Project). My gratitude goes to these institutions as well as to Leonid Kogan, who consulted me about the Akkadian terms and Olga Stolbova whose Chadic database and comments I always recur to (some exceptional cases when I do not follow the recommendations of these learned colleagues are entirely my own responsibility).

Abbreviations and conventions:

- c* - alveolar voiceless affricate [ts]
- ʒ* - alveolar voiced affricate [dz]
- č* - palato-alveolar voiceless affricate [tš]
- ž* - palato-alveolar voiced affricate [dž]
- ʃ* - hissing emphatic voiceless fricative
- ç* - emphatic voiceless affricate
- ʒ* - emphatic voiced affricate
- č* - palato-alveolar emphatic affricate
- š* - lateral voiceless fricative
- č* - lateral voiceless affricate
- ç* - lateral emphatic affricate
- k, q* - emphatic velar stop
- y* - uvular voiced fricative (Arabic “ghain”)
- ħ* - uvular voiceless fricative
- h* - uvular voiceless fricative (only in Egyptian)
- h* - pharyngeal voiceless fricative

h - laryngeal voiceless fricative

y - palatal resonant

- separates affixed elements from the stem

* marks a reconstructed proto-form

in reconstructed proto-forms:

V renders a non-specified vowel, e.g. **bVr*- should be read 'either **bar*, or **bir*, or **bur*'

H renders a non-specified laryngeal or pharyngeal

S renders a non-specified sibilant

/ when separates two symbols means 'or', e.g. **ʔi/abar*- should be read 'either **ʔibar*- or **ʔabar*'

() a symbol in round brackets means 'with or without this symbol', e.g. **ba(w)r*- should be read '**bawr*- or **bar*'

~ means 'and' pointing to two or more co-existing proto-forms

lw. - loanword

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- EDE II Takács, G., 2001. *Etymological Dictionary of Egyptian, Vol. Two: b-, p-, f-*. Leiden, Boston (MA) & Cologne.
- EG Erman, A. & H. Grapow, 1957-71. *Wörterbuch der ägyptischen Sprache I-VII*. Berlin.
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Abbreviations of languages and language periods:

Afras. - Afrasian (Afroasiatic, Semito-Hamitic); Akk. - Akkadian; Amh. - Amharic; Arab. - Arabic; Aram. - Aramaic; BD - Book of the Dead; Berb. - Berber; C. - Central; Chad. - Chadic; Cush. - Cushitic; Dyn. - Dynasty; E. - East; Eg. - Egyptian; Eth. - Ethiopian; Gez. - Geʿez; Gur. - Gurage; Har. - Harari; HEC - Highland East Cushitic; Hbr. - Hebrew; Hrs. - Harsusi; Jib. - Jibbali; Jud. - Judaic Aramaic; LEC - Lowland East Cushitic; Med. - Medical Texts; Mhr. - Mehri; MK - Middle Kingdom; Mnd. - Mandaic Aramaic; Mod. - Modern; MSA - Modern South Arabian; N. - North; NK - New Kingdom; OK - Old Kingdom; Omot. - Omotic; Pho. - Phoenician; Pyr. - Pyramid Texts; S. - South; Sab. - Sabaic; Sem. - Semitic; Soq. - Soqotri; Syr. - Syrian Aramaic; Tna. - Tigriñña (= Tigray); Tgr. - Tigre; Ugr. - Ugaritic; Urm. - Urmian Neo-Aramaic; W. - West.

AFRASIAN GENEALOGICAL TREE



